THE CRITERION

Papal honors presented to 10 people

Five clergy, five laypeople honored at service at cathedral

by John F. Fink

by John F Fink

As five clergy and five laypersons were presented papal honors at the cathedral last Sunday. Archivelage Darud M Buechlein said that they represented many others who give long and joyful service to the church, especially those many people who serve behind the scenes.

During a midathemon prayer service (one of the daytime prayers that are part of the Latingy of the Housin, five laypespie were given the Pro Ecolesia of Pontific metal by the pope to laypeople Also four prests were formally invested as Predates of Honor to His Holiness, the rack of morelass awarded by the pope to laypeople Also four prests were formally invested as Predates of Honor to His Holiness, the rack of morelaspic and Hogge Francis. R Tuolty was invested as a Protomotory Apostolic, the highest honor bestowed on a morsing of Honor to Honor to His Holiness, the rack of more specific and the property were 1, ferome (Herry) Craney, musel the time of the Holiness of Honor Holiness of the Honor to Honor to



LAYPEOPLE HONORED—Archbishop Daniel M. Bucchlein stands behind laypeople who were awarded the Pro Ecclesia et Pontifice medal. Lett to right are John Elling, Lillian Stevenson, Margaret Nelson, J. Jerome Craney, and Benedictine Sisters Mary Cecile Deben and Rache Best who accepted the award for Sister Mary Philip Seib, who died on Feb. 1



CLERGY HONORED—Archbishop Buechlein stands with the clergy who received papal honors. From left to right, the monsignors are Richard Lawler, Bernard Schmitz, Francis Tuohy, John Wright and Kenny Sweeney, Migr. Tuohy was named Protonotary, Apostolic and the others were named Prelates of Honor. (Photos by Charles Schiss)

Father Francis Dooley to mark golden anniversary March 2

He is one of four priests celebrating their golden jubilees this year

by Margaret Nelson

Father Francis B. Dooley was ordained a month later than the other three men who became priests in 1945. He celebrates his 50th anniversary on March 2.

Looking Inside

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Faith Alive!: Lent reminds Christians of our faith tradition. Pg. 11.

Charismatics: The movement is alive

Fathers Andrew S. Diezeman, John N. arra and Ernest Strahl marked their Sciarra and Ernest Strahl marked their golden anniversaries on Feb. 2 and their biographies were included in the Feb.

earlier in the year than the typical May or June dates was because the men needed to continue their seminary work

during the summers of 1943-44. Since they were eligible for the draft during World War II, their education would have been interrupted if they did not stay in school. Father Dooley's first assignment was as assistant pastor at 5t Joseph Parish in Indianapolis. Next, be went to 5t Parisk in Terre Haute. In 1950, Father Dooley was

GOLDEN-To mark his 50th anniversary of ordination, Father Ernest Strahl joins parishioners and the Knights of Columbus from the three graphs he served for 25 years. R. Peter, Buena Vista, Most Precious Blood, New Middletown, and St. Disceph, Cordon, Volunteers prepared a dinner at the Indian Creek Theater for 400 friends, family members and parishioners. Other concelebrating priests are from left Father Henry Tully, Benedictine Father Simeon Daly and Franciscan Father Ken Gering, Uthoo by Joyce Asnnapel). astant at St. Mary, Greensburg, then St.

assistant at St. Mary, Greensburg, then St. Joan of Arc, Indianapolis. In 1955, Eather Doolev served at St. Mary, Indianapolis in 1956, he became administrator for St. Joseph in Clark County. He became assistant at St. Philip Neti in 1957. He began serving as chaplain at the Providence Convent at St. Mary of the Woods in 1999. Father Dooley became pastor of St. Bartholomew Parish in Columbus in 1963. In 1968, he became chaplain at St. Vincent Hospital. And in 1971, he started Vincent Hospital. And in 1971, he started (See FATHER DOCLEY, page 7).

SEEKING THE FACE OF THE LORD

Wash away negligences of other times

by Archbishop Daniel M. Buechlein, O.S.B.

Iden't know about you, but I am always amazed about how right it seems that Lent comes along around this time of year. I think that is one of the reasons our chrohes are so well attended on Ash Wednesday. It is as if in the cycle of the year, the last part of winter, we have an instinctive need to change our ways and "return to the Gospel." Once again, remembering that we will return to dust is a wholesome reminder to put our lives in crider. It is also wholesome to comes with East per joyal hope that comes with East per joyal hope that comes with East per joyal hope that the life of a monk ought to be a continuous

In his Rule St. Benedict wrote: "The life of a monk ought to be a continuous Lent. Since few, however, have the strength for this, we urge the entire community during these days of Lent to keep its manner of life most pure and to wash away in this holy season the negligence of other times. This we can do in a fitting manner by refusing to indulge evil habits and by devoting ourselves to prayer with tears, to reading, to compunction of heart and self-demial During these days, therefore, we will add to the usual measure of our service something by way of private prayer and abstinence from food or drink, so that each of us will have something above the assigned measure to offer God of his own will auth the juy of the Holy Spirit (1 Thess 1:6). In other words, let each one

deny himself some food, drink, sleep, needless talking and idle jesting, and look forward to holy Easter with joy and spiritual longing" (RB 49). St. Benedict's words have a wise ring to them and they

can apply to all of us. It is the tradition of our church to invite us to do extra good works during Lent. The classic categories of good works are extra prayer, some fasting and categories of good works are extra prayer, some asting and abstinence, and almsgiving or extra works of charity Fasting is required on Ash Wednesday and Good Friday for those of us of age. Abstinence is required on all Fridays of Lent. The church sees these requirements as a minimal way to observe the season of Lent.

to observe the season of Lent.

Lent is a perintential season and it is so in order that, as St.

Benedict said, we may "wash away the negligeness of other
times." More positively stated, we are invited to come to a
renewed conversion to Christ and to repent for all that gets
in the way of an authentic Christan life. Like the discipline
of the athlete, fasting and abstinence sharpen our faculties
for sprintial and moral alertness and endurance (Fasting
can also be good for the body.) Fasting from some-mouth
and TV time for the sake of family time might also be an act

of charity.

Adding extra prayer to our daily routine makes us more available to new inspirations of the Holy Spirit. The preventment prayer is the Mass Efforts to attend the Eucharst more frequently during Lent would be the best offering. At prayer, public or private, we can better remember what truly counts in our daily lives. Extra prayer is also the best antidote to confront the dissonant voices of is also the best antidote to confront the dissonant voices of

secularism that call us to selfishness. I especially recommend the devotion of making the Way of the Cross and doing so with an eye to the real human suffering of Jesus who "was like us in all things but sin."

Consciously planned, extra works of charity foster and fine-tune the attitude that resists our instinct to selfishness. The practice of generosity opens our hearts to others, especially those nearest to us. Generous self-giving opens our eyes to see Christ in those around us. Almsgiving is a test of our generosity. So are spiritual acts of charity, for example offering each day the routine of daily work and prayer for family or a friend or co-worker or someone else in particular need of prayer

Fasting, prayer and charity are a fine preparation for a good Lenten confession, penance and reconciliation. Redemption from our sins is the great gift of Christ's passion, death and resurrection. Reconciliation is the Easter gift of Paschal peace. Not to go to confession, whether at a community penance service or in the privacy of the reconciliation room, is to miss the wonderful expression of new conversion. It is the sacramental way to "wash away in this season the negligences of other times."

I encourage parents to include children in the observance of Lent. I have early memories of giving up candy and soft drinks during a seemingly interminable Lent. I fussed about it to mom and dad, but the sacrifice made a lasting impression about the meaning of this season and the joy of Easter.

EDITORIAL COMMENTARY

The church's prohibition of interfaith communion

by John F. Fink Editor, The Criterion

The issue of who can receive Communion in Catholic churches has suddenly become an issue. It became prominent when Sen. Edward Kennedy, who is divorced and remarried, received Communion at his mother's funeral. There was also an article in Time and in secular newspapers that Sen. Bob Kerney, who is not a Catholic, said that he will stop receiving Communion at a Catholic church after doing so for more than a year. He didn't know it was against the Catholic Church's rules.

Catholic Church's rules
When reporting those stories in The
Indianapolis News, Judith Cebula wrote
an article about the Communion guidelines that various denominations have
She reported accurately that non-Catholics are not permitted to share the
sacrament and quoted the "Catchism
of the Catholic Church" that "the
Eucharist is properly the sacrament of
those who are in full communion with
the church" (No. 1395). However, she
did not explain adequately the reason
the church has this rule.
She also reported that many non-Catholic
churches encourage "open Communion" for

all who attend their services. This makes it seem that the Catholic Church is not as welcoming as other churches, and that sentiment is indeed sometimes expressed by non-Catholics, especially by non-Catholics who are married to Catholics. In this ecumenical age, they ask, why can't the church invite everybody to receive Communion? After all, the Eucharist is supposed to be the sacrament of unity.

church invite everybody to receive Communion? After all, the Eucharst is supposed
to be the sacrament of unity.

It is indeed the sign of unity, but it is
a sign of unity that already exists. The
church longs for unity of all Christians,
common belief in what the Eucharist is
However, that unity does not exist
today. Most Protestant churches do not
teach, or believe, that the Eucharist is
contains the real sacramental presence
of Christ, a fundamental belief of the
Catholic Church. In its great love for
the Eucharist, the church decrees that
only those who have the same belief
should receive the sacrament.

For the same reason, Catholics may not
receive Communion in non-Catholic
churches. Canon 844 of the Code of Canon
Law says that 'Catholic members of the
Christian faithful may licity receive the
sacraments only from Catholic ministers'

s only from Catholic ministers

What about non-Catholics who share the

Catholic Church's belief in the real presence of Christ in the Eucharist? According to Canon 844.4, the local bishop can allow Catholic ministers to administer Commun-Caronic musisers to administer Communi-tion (as well as peranne and anointing of the sick) to those who manifest Catholic faith in those sacraments when they are in danger of death and are prevented from approaching a minister of their own community. But that's hardly a weekly occurrence. The church also stresses that those who receives Communion must prepare

who receive Communion must prepare themselves for so great and holy a moment. St. Paul said, "Whoever, there-fore, eats the bread or drinks the cup of

OFFICIAL APPOINTMENTS & ANNOUNCEMENTS

EFFECTIVE January 1, 1995

REV. HUMBERT MOSTER, OFM, appointed temporary administrator of St. Mary-of-the-Rock, Batesville and St. Cecilia.

REV. STEPHEN GIANNINI, from partassociate chaplain, appointed full time chap-lain of Roncalli High School, Indianapolis.

EFFECTIVE January 23, 1995

REV. ROGER RUDOLF, appointed temporary administrator of St. Mary, Greensburg. REV. THOMAS AMSDEN, resignation as pastor of St. Mary, Greensburg and resignation from active priestly ministry accepted.

EFFECTIVE February 15, 1995

REV. TODD RIEBE, MCCJ, appointed adminstrator of St. Mary, St. Andrew and Holy Family, Richmond.

REV. CHARLES CHESEBROUGH, from pastor of Mary, Queen of Peace, Danville, appointed pastor of St. Charles Borromeo, Bloomington.

REV STEPHEN CIANNINI, from associate pastor at Christ the King, Indianapolis, appointed part-time associate pastor at St

EFFECTIVE March 8, 1995

lude. Indianapolis.

REV. DANIEL J. MAHAN, from paster of St. Rose of Lima, Franklin, appointed paster of St. Luke, Indianapolis.

SE User, inclarapous.

REV. PAUL M. SHIKANY, from full-time vicar judicial of the Metropolitan Tribunal and administrator of Holy Trinity, Edinburgh, appointed pastor of St. Rose of Lima, Franklin and pastor of Holy Trinity, Edinburgh, while retaining his appointment in the Metropolitan Tribunal on a part-time hair. part-time basis

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

the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord' (1 Cor 11:27).

Since those who are divorced and remarried outside the church are not supposed to receive Communion, eye-brows were raised when Senator Kennedy did so A Kennedy spokesman said that Kennedy's civil wedding ceremony was later recognized by the church. Church officials have neither confirmed nor denied that assertion in order to preserve the privacy of marriage cases.

Papal honors go to 10 people

reading citations for each of those who received papal honors, in the order they have been presented in this article.

In his reference.

In his reflection, Archbishop Buechlein said, "This afternoon we acknowledge long years of faithful service, we acknowledge long years of keeping promises, we acknowledge long years of perseverance in doing good, sometimes in unbelievable hardship and suffering. This afternoon we acknowledge also years of joyful service. In a word, this afternoon we acknowledge the wonder of God's grace and the gift of ministry and service in our church here in central and southern Indiana."

He also said, "I am very conscious of the fact that, as we confer papal honors on these sisters and brothers of ours, with them we are honoring the many folks who have served with them in our parishes and in our agencies, especially behind the scenes."

Fast, abstinence rules for Lent

Wednesday, March 1, is Ash Wednesday, which marks the beginning of Lent. This solemn season is a penitential period that leads to the celebration of Easter, on

April 16 this year.

Parishes throughout the archdiocese will begin the season of Lent with the blessing and distribution of ashes during or following



"CRITERION

the Ash Wednesday liturgies celebrated in

Fast and Abstinence Rules

Ash Wednesday, March 1, and Good Friday, April 14, are days of complete fast and abstinence. All the Fridays of Lent are and abstinence. All the Fridays of Lent are days of abstinence. However, since St. Patrick's Day falls on Friday this year. Archbishop Duniel M. Bucchlein has com-muted the Lenten Friday abstinence for March 17 provided that those in the archdicesse who choose to eat mean or that day abstain from meat on some other day

during the week of March 12.

Fast—Binds all over 18 and under 59 years of age. On the days of fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken accord ing to one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including

meals is not permitted, but liquids, including milk and fruit juices, are allowed.

Abstinence—Binds all over age 14. On days of abstinence, no meat is allowed.

Note: When health or ability to work would be seriously affected, the law does not oblige. When in doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

Easter duty is the obligation to receive Holy Communion sometime between the First Sunday of Lent and Trinity Sunday, June 4 this year



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PEOPLE WHO LIVE THEIR FAITH

Margaret Nelson known for concern, compassion

On Sunday, Feb 19, four laypeople received the Pro Ecclesia et Pontifice (For the Church and the Pontiff) award for long servace to the church in this series of articles we will fell gou more about Margaret Nelson, J. Jerome Graney, John Elling and Lillian Stevenion. This article about Margaret Nelson is by Charles J. Schissia, director of media relations in the Catholic Communications Center, Margaret's friend and fellow-purshioner.

Last Sunday, Margaret Nelson received a special birthday present at SS. Peter and Paul Cathedral Just two days before her birthday. Archbishop Daniel M. Buechlein presented her with the award from His Holiness Pope John Paul II in recognition of her service to the church and the papacy. Knowing Margaret as I do, I'm sure that her heart will be filled with a joy that she will carry with her form my birthdays to come. While I Know all of the recipients of the

While I know all of the recipients of the Pro Ecclesia et Pontfiler medal well, I know Margaret best. When she was being consid-ered for a reporter's position with The Criterion some 10 years ago, I was privileged to be asked for a personal reference by the paper's editor-in-chief, Jack Fink.

paper's editor-in-chiel, Jack Fink.

That reference certainly included my
first-hand knowledge of Margaret's ability as a reporter, writer and editor,
because she had edited St. Andrew's
newsletter, Reach Out But it also was
made with the knowledge that this
convert to our faith spent each day living
out the fullness of Christ's message which



PAPAL HONOR—Archbishop Buechlein and Father Richard Ginther Nalson after the received the Pro Ecclesia et Pontifice award. (Photo by

alls us to love and serve all those with whom we come in contact

For Margaret Nelson, the message Jesus is a prescription for daily living. She professional in everything she does. Her journalistic abilities can be readily seen in each week's Criterion. She is one of Indiana's best bakers, as her hundreds of ribbons won at the Indiana State Fair readily attest.

An artist by training, Margaret's creative signs and their execution can be seen and appreciated in things as diverse as the vestments and banners she has made for various priests and the archbishop (for whom she made a miter), to the Christmas cards she designs and sends each year; as

ell as the decorated cakes and baked goods she makes for dozens of special occas

sne mases for dozens of special occasions. When the new St. Andrew Church was dedicated, Margaret assembled 30 cakes, made by the women of the parish, to form a replica of the building. This year, she will again make individual decorated cakes for those who enter the church at the Easter Vigil.

But her professionalism has never taken a back seat to her concern, compassion, love and generosity to her family and the hundreds of people whose lives she has touched. In fact, the two have worked handin-hand for many years. She often writes about the people whom she has met through her volunteer activities.

A member of St. Andrew the Apostle Parish in Indianapolis for more than three decades, Margaret has served in many areas of ministry and service there. For years she has been a member of the parish's St. Vincent de Paul Society, helping fill the emergency needs of hundreds of people in the large center-

Margaret has been a lector, cantor, choir member, eucharistic minister, and member of the liturgy committee for decades. She also is a minister to the homebound. Besides writing the Gospel so that it could be acted out, she has written scripts for two dinner theater presentations. And she coordinated

the Masses when St. Andrew began celebrating the summer holidays with St. Matthew and St. Lawrence several years ago.

A mentor to many of her colleagues. Margaret also chairs the scholarship committee and the prison writing contest for the Woman's Press Club of Indiana. She has won two CASPER awards from the Commanity Service Council of Indiana. And the Cambully Service Council of Indiana. And the National Federation of Press Association, Woman's Press Club of Indiana, and the National Federation of Press Women.

Her desire to bring people together in an

Federation of Press Women.
Her desire to bring people together in an informal setting led Margaret to host dinners at her home through the years. Her guests have included lay and religious women and men, clergy and seminarians. She continues to coordinate Parish Night Out, a onceamonth gathering at various restaurants.

After their burken de died them.

After their husbands died three days part in 1971, Margaret and Alma Vorthington began the city's first church-ponsored Thanksgiving dinner "for

those alone. Once a person has become a part of Margaret's life, she seems to keep in contact—especially with the priests and others who have served the 5t. Andrew community. Those who are close to this remarkable lady never know when or where the next act of kindness will come, they only know that it will come.

know that it will come.

One of the most remarkable Christian women I've ever known, Margaret is the first to sense the needs of those with whom she comes in contact. She has been doing so much to help so many people for such a long time that I've lost track of the years and the range of her good works. She is a constant example to me, and countless others, of how we should live our lives for others and trust that God will take care of us. that God will take care of us

that God will take care of us.

I, for one, am a better person and better Christian because I have known Margaret Nelson and been influenced by her living example. In return, all I can offer is a deep and abiding friendship, and a sincere thank you to God for having given us the gift of knowing her.

Above ber doek at The Critisin hangs a

naving given us the gift of knowing her. Above her deck at The Criterion hangs a quotation that says. "When writing calls attention to isself, the writing fails." Like that quote, Margaret does little to call attention to herself or her good works Archbishop Daniel and Pope John Paul II were wise to select this remarkable lady to receive the Pro Ecclesia et Pontifice award.

Change of pastors won't affect planned new school in Franklin

Archbishop Daniel M. Buechlein has assured Catholics in the Franklin area that pastoral changes announced this week will not affect the opening of a Catholic elementary school in Franklin this fall.

in the "Official Appoint-Included in the "Official Appointments and Announcements" on page 2 of this issue is the appointment of Father Daniel J. Mahan, presently pastor of St. Rose of Lima Parish in Franklin, as pastor Rose of Lima Parish in Franklin, as pastor of St. Luke Parish, Indianapolis, effective March 8. At the same time, Father Paul M. Shikany, administrator of Holy Trinty Parish in Edinburgh, will become the new pastor at St. Rose of Lima in Franklin.

"This change in pastoral leader-ship," said Archbishop Buechlein, "comes at a crucial time for St. Rose of Lima Parish because the parish plans to open a Catholic elementary school in Franklin this fall.

'We want to assure everyone in the "We want to assure everyone in the Franklin area, especially parishioners of St. Rose and parents of young children." Archbishop Buechlein em-phasized. "that this pastoral change is being made with full consciousness of the importance of a smooth transition. The school opening this fall remains on schedule.

on schedule. "I have personally met with Fathers Mahan and Shikany as well as with pastoral and parish leaders of St. Rose to plan for this transition. I have also asked for the continued close involvement of our Office of Catholic Education. We are very excited about Father Shikany's ability to lead the St. Rose St. community in fulfilling its dreams for a vital parish and a model Catholic school," the archbishop said.

school," the archbishop said.

Daniel J. Elsener, head of total Catholic

Education for the archdiocese, has asked

Sister for Christian Community Michelle

Faltus, of his staff, to serve as a resource

to Father Shikany and the 5t. Rose

community, Sister Michelle is the former

superintendent of Catholic education for

the Archdiocese of Kansas-City-in-Kansas

the Archdiocese of Kansas-City-in-Kansas

the Archdiocese of Nansas-Lity-in-Anisas and has a wealth of experience in opening new schools. Archbishop Buechlein said that St. Luke Parish, with nearly 1,900 house-holds, "needs the fine leadership skills that Father Mahan has so abby dempon-strated in his three years at St. Rose of



Father Daniel Mahan



Father Paul Shikany

Lima. So it has been necessary to ask Father Mahan to take this new assignment and to forgo overseeing the establishment of the new school at St. Rose I know that he intended to see this project through to its conclusion, and I thank him for his willingness to share his pastoral gifts with the people of St. Luke

Bill for informed consent prior to abortions is alive in Senate

Bill requires information to be given at least 18 hours before abortion

by Coleen Williams

Legislation requiring informed consent prior to abortion is alive in the Indiana legislature for the first time in several years.

State senators are considering a bill which ould ensure that, at least 18 hours prior to e procedure, a woman who seeks an ortion would receive information about

abortion would receive information about the abortion procedure, the risks, fetal development, and the alternatives. The only exception would be a medical emergency. The bill would also require that the information, including the risks of carrying, the child to term be given verbally by the referring physician or the physician per-forming the abortion

"Informed consent has been a priority issue of the Indiana Catholic Conference for many years," said M. Desmond Ryan, director of the conference. "We support the bill because we are concerned about both the mother and her unborn child."

The last time such legislation received a vote was in 1990 when, after emotional debate in both chambers, the bill passed the Indiana House, but failed by a single vote in the Senate. On Feb. 15 this year, a Senate of

heard testimony from both sides of the issue and passed the bill in a party-line yote. Sen. Jean Leising, R-Oldenburg, intro-

duced the bill because of her concern that women may not be receiving this informa-tion and may not be able to talk their physicians before their abortions.

Sen. Leising said she believes that informed consent should be required for an abortion as it is required for other surgical procedures

surgical procedures.

A senator on the committee tried to weaken the bill by requiring informed consent for all surgical procedures and deleting the waiting period. But Sen. Lessing said abortion is different from other procedures and should ment special language in the law. She cited the Indiana law which states "Childhorth is preferred, encouraged, and supported over abortion."

Several women testified in support of

and supported over aportion.

Several women testified in support of the bill, describing their personal experiences of not receiving adequate information about complications which resulted from their abortions. Others expressed room their about not being informed of the concerns about not being informed of the fetal development of the unborn children and alternatives to abortions.

Richard Coleson, an attorney with Indiana Citizens for Life, said he does not see any constitutional problems with the hill at either the federal or state level following the federal or state level: Coleson noted that 29 other states cur-rently have informed consent statutes in their law and 15 have enforceable waiting periods prior to abortion procedures.

Opponents of the bill argued it would Opponents of the bill argued it would place a burden on women seeking abortions. An attorney with the Indiana Civil Liberties Units said the bill is biased by using words with he the gestational age of an third in ordinated the sestational age of an extension of the sestation of the s

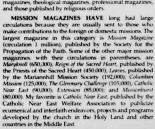
FROM THE EDITOR

Some Catholic magazines you will enjoy

by John F. Fink

Before Catholic Press Month ends, I'd like to give a plug for Catholic magazines. You might be surprised at the great number and variety of Catholic magazines. According to the most recent issue of The Catholic Press Directory, there are 250 U.S. Catholic magazines. Directory, there are 250 U.S. Catholic magazines with the complete of the Catholic Press Directory, there are 250 U.S. Catholic magazines periodicals (although they for not broken down between newspapers and magazines and 135 newsletters. The circulation for Catholic magazines is almost two and-half times that of Catholic newspapers (59 million). There are general interest magazines, mission magazines, devotional magazines, mission magazines, expressional magazines, and those published by religious orders.

MISSION MAGAZINES HAVE long had large



Incre are many specialized periodicals for Catholies in the various professions. The largest of these are for teachers and administrators in Catholic schools—Traday's Catholic Tooker (60,000)—and for teachers of religious education—Religion Teacher's Journal (36,000). There's also an excellent periodical for those who have something to do with running a parish—Traday's Parish (15,000). The last two of these are published by Twenty-Third Publications, a company started in 1967 by a friend and named in honor of Pope John XVIII.

The best transaction for sometime for the control of the c

The best magazine for priests (at least it has won the Catholic Press Association's award in that category for the past several years) is The Priest (8,800). There are also these specialized magazines. Catholic Luvqer (2,000). Catholic Library World (1,400) and The Catholic Cenetery (1,400). There is even The Catholic Pharmacist, published quarterly with a whopping circulation of 375.

THE CATHOLIC MAGAZINE with the largest THE CATHOLIC MAGAZINE with the largest circulation is Columbia (1.450,000) because it is sent to all members of the Knights of Columbus. The Catholic magazine with the largest paid circulation has for decades been Catholic Digest (560,000), just as Roader's Digest is the secular magazine with the largest circulation. Both have short articles condensed from other periodicals. After Catholic Digest comes Liguorian (363,000), published by the Redemptorist Fathers. It has nice articles written for the

Redemptorist Fathers. It has nice articles written for the warrage laypresson. Here's where I get in trouble with fellow editors. The four best Catholic magazines today are (in alphabetical order) America, Commonieval, St. Anthony Messenger and U.S. Catholic. They are all excellent in different ways. If you haven't read Commonieval lately, try it. Once considered a very liberal magazine, it seems less far out today. Some years ago, Margaret O'Brien Steinfels succeeded her husband Peter as editor when Pete became religion writer for The New York Times, and Peggy has done a lot with the magazine. She herself has been honroed with Notre Dame's Laetare Medal and she has addressed the U.S.

bishops at one of their meetings. She has taken to task some of the people on the radical left for actions that she didn't think were consistent with a love for the church. Commonweal, published biseceidy by lay people, has never had a large circulation its present 18,000 is probably as high as it has ever been. Its articles and editorials on controversal issues, public affairs, religion, literature and the arts are for thinking people. Its columnists include John Carvey, Father Bryan Hehrt, Abigal McCarthy, David R. Carlin Ir, and Sidney Callahan.

AMERICA, PUBLISHED WEEKLY (with some exceptions) by the Jesuits, also seems to have improved lately. It tackles many of the same topics as Commonweal, with editorials, lengthy articles, and reviews of books, movies and TV. Many of its articles are excerpted from talks given

editorials, lengthy articles, and reviews of books, movies and TV. Many of its articles are excerpted from talks given by prominent Catholic theologians or by bishops, and articles are often controversals. It revently added eight pages so is now usually 32 pages. Its circulation is 36-300. Its Catholic circulation 42000, published monthly by the Claretans, is for informed Catholics who want to read about, and respond to issues facing them in their daily lives. It is probably the most down-to-earth magazine, with discussions about things that Catholics are really concerned about. U.S. Catholic has a unique feature. Every month advance copies of an article are mailed to a representative sample of the magazine's subscribers. Their answers to questions about the article then appear in the magazine at the same time as the original article.

53. Authory Messenger, published monthly by the Franciscan Friars in Cincinnati, has the highest circulation on my list of the best Catholic magazines—315,000. It is aimed at families or family-like situations of the church and it trus to help them understand the teachings of the Cospet. It has articles, movie reviews (Br De Criterion's reviewer, Ilm Armold), book reviews, Smettimes fection, and more—just an overall good Catholic magazine.

I encourage value good Catholic magazine.

A VIEW FROM THE CENTER

By ourselves we have nothing and our nets are empty

by Dan Conway

National research shows that, while there are significant differences among religious traditions when it comes to their artitudes toward money, all religious leaders agree that "falking about money" is their least favorite (and in some rases most

is their least favorite (and in some cases most dreaded) responsibility. And, the research sug-gests, most congrega-tions would probably agree. In fact, if most churchgoers were asked to pick the top 10 "terri-

topics for Sunday sermons," the annual oney talk would be at the top of the list!

With this in mind, you can imagine how nervous I was when my pastor recently asked me to give the annual pulpit talk on stewardship of treasure. Fortunately, the Gospel reading for that weekend (Lk 5:1-11) had a very clear stewardship message: Jesus encounters a group of very discouraged fishermen who have been up all night trying to catch some fish and the results have beer miserable. When Jesus tells them to try again ey look at him like he is out of his mind. But ter intervenes and decides to give it a try Then, the Gospel tells us, an amazing thing happened. These same weary and disgruntled fishermen catch so many fish that they fill two boat loads and nearly break their

ourselves, we can do nothing and our nets are empty. But with God's help, we have everything we need and more besides. But do we really believe this? It's a nice thing to say, but is it practical? And does it influence our giving to the church?

The research I referred to above shows one major difference between Catholics and other faith traditions: They give away a lot more money than we do (and they also give away more of their time and talent through

volunteering). Mormons come close to the volunteering). Mormons come close to the biblical fithe—giving away nearly 10 percent of their pre-tax incomes. Protestants average around 2.5 percent and we Catholics average around 1.5 percent.

around 15 percent.

In preparation for my talk on stewardship
of treasure, I decided to investigate how my
parish compares with the national average.
Our weekly collections average around
\$22,000. When you divide that by the 1,100 families who are registered members of my parish, you get a weekly average of about \$20 (\$1,000 per year). The United States Census Bureau estimates that the average household bureau estimates that the average nousenous income of families who live in my parish is \$60,000 per year. If a family with a combined household income of \$60,000 gives \$20 week to their parish, they are contributing approximately 1.6 percent of their income—

comparing our situation with other neighboring parishes, I discovered that most of them reflect the same giving patterns. But there is one parish not far from ours which is

in a very different situation. In this parish, the average weekly contribution is \$23 compared to our \$20. That's only \$3 more per week (\$180 more a year), but what's significant is that the average household income in that parish is only \$38,000 a year. income in that parish is only \$38,000 a year. That means that while they only give a few dollars a week more than we do, what those dollars mean as a percentage of household income is dramatically different. We average 1.6 percent of our household income. They are giving 3 percent!

What makes the difference? According to

the pastor and business manager of this exceptional parish, it is the strong emphasis on stewardship which has existed there for many years now. As they see it, an increasing number of their parishioners are truly making stewarship "a way of life" and not just an annual financial commitment. Paradoxically, that's why this parish emphasizes stewardship of time and talent as (or more than) stewardship of treasure.

Stewardship is not really about money It's about the miracle of giving and sharing. So, whether you're the pastor or parish 30) Whether you're the passon or purson business manager trying to balance the parish's budget or an average parishioner struggling to make ends meet, stewardship of treasure means "letting go" of your own efforts and "letting God" take over.

That's the stewardship message: ourselves we have nothing, and our nets are empty. But with God's help we have everything we need and more besides.

THE BOTTOM LINE

What are we to believe about Marian apparitions?

by Antoinette Bosco

I recently read a news story about Joseph Januszkiewicz who has drawn attention to his rural Monmouth County, N.J., home by saying the Virgin Mary appeared to him on the first Sunday of each

month.

According to the story, Januszkiewicz now says Mary made a final appearance, with Jesus at her side. As usual with such claims, the church in the second the church-in this case.

the Diocese of Trenton, A.N.I.—concluded that such alleged apparitions are not to be taken as a miraculous

The story caught my eve because I had just purchased a videotape from Resur-rection Press on "Marian Apparitions of the 20th Century." I was surprised to hear in the videotape that there have been reports of more than 300 visitations by Mary in this century.

The narrator, actor Ricardo Montalbar

"Is humanity on the verge of self-destruction?" as images of earthly war and destruction are flashed. Then he asks, "Is there hope for a future?"

ere hope for a future?"

Mary has "changed the course of story," Montalban narrates "She comes

Mary has changes history. Montalban narrates "She comes armed with a peace plan for the Dith century, beginning with fatima."

I also saw a recent Phil Donahue show where the topic was Marian apparitions. Donahue made a natempt to look at some alleged visitations, but also suggested that some claims border on the ridiculous. The oil Donahue's guests was Michael.

One of Donahue's guests was Michael Freye, author of "Holy Visions, America's Search for the Religious," He told Donahue there's been an "explosion" of Marian visitations, and added, "I'm convinced of the authenticity of the phenomenon.

Another guest was Jim Carney, a lawyer from St. Elizabeth Seton Church in Lakeridge, Va., who displayed photos he said showed statues of the Virgin weeping and

But another guest, astrophysicist Shawn Carlson, was skeptical of so-called "crying statues," and brought with him a statue of Our Lady of Fatima which he made "cry."

The Donahue show also included the

views of a woman from Mexico who said she saw the face of Christ in a tortilla, a woman who said she saw Jesus on a billboard and a man from New Mexico who said he saw the image of the Virgin Mary on his bedro

guests offered as proof of apparations, I couldn't see anything but blurs, even as the guests outlined supposedly religious figures. I was inclined to agree with Donahue when he called the New Mexico man's claim "total

Nevertheless I was touched by how sheers some of these people were. The believed the images were real miracle given to them for their families alone.

What are we to believe? For myself, I trust the guidance of the church, which, wisely enough, doesn't say yes or no, but warns us not to put our faith in private devotional

we can imagine, and that maybe Mary is simply watching over us and doing what all mothers do—trying to keep her kids from hurting themselves

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VIEWPOINTS

Have killings at abortion clinics altered the pro-life movement?

No single event could or should alter the primary pro-life aim of inspiring "a willingness to welcome the unborn child." But the "profoundly disturbing" idea of a few that killing is a justifiable pro-life strategy "calls for a renewed commitment by pro-life persons groups to nothing short of exemplary living," writes Helen Alvare, director of planning and groups to nothing short of exemplary living," writes Helen Alvare, director of planning and growth of the Pro-Life Office of the Archdiocese of Boston, were asked how the pro-life movement as it relates to abortion might be affected by recent events, particularly the killing of two women at Massachusetts abortion clinics. Thorp says that what is happening in Massachusetts now may "mark our future efforts in ways we scarcely can imagine." She senses a "shift" that she prays will lead to "more effective ways of proclaiming the truth about life's sanctity."

Things will never be the same

by Barbara Thorp

The tragic murders of two women at Brookline, Mass., abortion clinics Dec. 30 appear to have brought us to a new moment in the abortion debate here in New England.

in the abortion debate her Recalling the dark days following the shootings, it seems im-possible that now, as I write, many of us de-voted to the pro-life effort sense a shift which we pray will lead to new, more eflead to new, more ef-fective ways of pro-claiming the truth about life's sanctity.

about title's sanctity.
Upon learning of the shootings, Boston's
Cardinal Bernard Law went immediately to
his chapel to pray and to write the now
well-known statement calling for a moratorium on sidewalk counseling and prayer
vigilis at abortion clinics in Boston

vigits at abortion clinics in Boston.
While acknowledging respect for those involved in such activities and asserting that they in no way were associated with the murders, he moved boldly and pastorally to open the possibility for peaceful dialogue.

I am convinced that what we experienced during the next remarkable month will mark our future efforts in ways we scarcely can imagine. Things never will be the same.

imagine. Things never will be the same.

The following examples are illustrative:

• The day of the shootings, Cardinal Law and Massachusetts Gov. William Weld, well-known for his pro-choice stance, agreed to meet to seek common ground. When the meeting of its kind in Massachusetts—the primary topics were all ortion alternatives, adoption and promotion of sexual abstinence as a means of preventing teen pregnancy. The two made plans to meet again.

• As an outgrowth of the meeting between Cardinal Law and Cov. Weld, pro-life and pro-choice leaders are planning to meet to explore the possibilities of a common-ground dialogue.

• Maine's Bishop Joseph Gerry and

Maine's Bishop Joseph Gerry and Gov. Angus King also had an unprecedented meeting, pledging support for a cimilar dielege.

 For the first time, the media are beginning to ask intelligent questions of pro-life leaders and to report the extensive resources available through pro-life efforts to assist pregnant women in crisis. In the past month, both the pro-life office and Preg-nancy Help, our crisis pregnancy center, were visited four times by print journalists. We'd seen no one the previous eight years despite numerous attempts to draw attention to the pro-life movement's true face abortion alte matives

 Similarly, one area newscast pro-duced a piece on a local woman's efforts duced a piece on a local woman's efforts to care for homeless pregnant women. A major Boston newspaper ran a cover story on the growing pro-life movement on college campuses. Another story frankly described what women experience in RU-486-induced abortions.

while these public signs of change are highly significant, the private conversations around dinner tables, in car pools and dormitories may be of even greater importance. Countless conversations indicate to me that Cardinal Law's call for a moratorium, unexpectedly, has sent a peace signal to those who identify themselves as pro-choice but are sympathetic to the pro-life position. It seems that momentum properties of the position.

It seems that momentous recent events tapped a longing in people of good will to seek life-affirming solutions to the problems associated with crisis pregnancy.

Because we are moving into uncharted waters, it is too early to say where all this might lead. We pray that developments ultimately will lead to rejecting abortion as a solution to crisis pregnancy.

We must not miss any opportunity, always "keeping our eyes on the prize": a world where all human life, born and unborn, is valued as sacred and inviolable.

Message will be sounded more firmly

by Helen Alvare

The shootings at two Massachusetts abortion clinics will not alter the primary direction of the pro-life movement; they will, however, cause us to sound the message more firmly that pro-life is a way of life, not just a slogan.

The primary task of the pro-life movement was, is and always will be to inspire a willingness to welcome the unborn control of the pro-life movement was, is and always will be to inspire a willingness to welcome the unborn control of the pro-life movement and father, a community, the world. As the poet Jonathan Montaldo once expressed it, as from the lips of a child. So here I am, mt querida familia. The new mint. The shining penny. The freshest from the water.

The freshest from the water

Now take me home

Into your hands this day I commend my

The pro-life movement wants nothing less than an unqualified yes from every person asked/called to accept the innocen child. No single event, not even one so insane as killing in the name of pro-life, could or should alter this aim. It is a positive good from every angle

But there is another side to this coin. That any group of persons—even the very few who have signed onto "justifiable homicide" statements—could justify killing as a pro-life "strategy" is profoundly disturbing and calls for a renewed commitment by pro-life persons and groups to nothing short of exemplary living.

In other words, what is said and what is done in the name of pro-life ought to beckon

done in the name of pro-life ought to beckon everyone who sees it or experiences it to join our cause. To say that this includes "non-violence" is to say way too little.

Jesuit Father Avery Dulles, in his "Survival of Dogma." once asked what could possibly persuade a person of no faith to accept the radical Christian notion that the one who is last shall be first? Father Dulles noted that, among other things, the non-believer could be persuaded of this "counterinitive" trule rather Duies noted that, althoug other things, the non-believer could be per-suaded of this "counterintuitive" truth because he or she reasoned that if everyone lived like that the world would

because he or she reasoned understood to be a great place to live!

The pro-life movement ought to want no less than this that everyone who hears and sees our "counterntuitive" message that every human life is gift—no matter how sick, how small, how unloved, how inconvenient—will desire a world which reflects our message. And there is no better way to accomplish this than by modeling that world, in our every word and action, by being a walking 15king example of a world in which every human person is welcomed.

Of course, not every person has the

Of course, not every person has the ability to learn from even our very best behavior. Some, like those who have recently shot at abortionists and clinic workers, seem outside the bounds or reasonable conversation and reflection.

But in a world where even a few are seriously pendering whether it is "OK" to murder abortionists, our best strategy is a reaffirmation of the need to protect the vulnerable child coupled with a renewed commitment to talk and act like people who love life armess the board. love life across the board.

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POINT OF VIEW Lent is coming not a bit too soon

by Alice Dailey

Hot on the heels of "State of the Union Hot on the heels of "State of the Union" and "State of the State" messages comes Lent with its focus on the state of the soul. But, unlike those televised messages to a vast, critical audience, we don't have to reveal our shortcomings to anyone but our contessor (God already knows them.)

Searching out trouble spots or exam-ining conscience is never a jolly experi-ence because it rattles ne complacency. If a elf-quiz should ask,

"Are we about the same spiritually as last year? Are we making excuses to get out of Lent? Would we rather just forget the

of Len? Would we ofther just forget the whole thing?" and the answer is "yes to all the above," then Lent, for us, is coming not a bit too soon.

But where to begin with spiritual improvement? We've been exhorted to "pray without ceasing," but if the best we've managed to do is one stingy little Morning, Offering, then our prayer life needs jacking up.

Prayer doesn't need a cathedral with organ music although that's ideal. Driving to and from work or to and from the mall gives us a chance to pray for the

mall gives us a chance to pray for the safety of all on the roads. Every time a neighbor gives a friendly wave we could thank heaven for that person. We might even slip in a prayer or the unsocial neighbor who wants no

for the unsocial neighbor who wants no contact with anyone.

When TV news reports another horrifying story of child abuse, that should certainly wring silent petitions for all little innocents subjected to violence within the womb or outside.

What about alrusgiving? "The poor we have always with us" is no empty saying as a drawer full of begging, impossible to meet, requests will attest. A little custom, more all coupen saxings into a jar, how or can and then, when Lent is over, giving the total to our parsh, or a family shelter or a refrired priests' building fund. The total may not be impressive but if enough would use the custom, who knows? Fortunes have been built from less.

custom, who knows? Fortunes have been built from less.

Sacrifice, another Lenten prop, is an unwelcome word in most vocabularies, but we've been warned that the road to heaven is paved with it.

neaven is paved with it.

Although rigorous fasting and abstinence has been whittled down to a bare minimum, "going without" is still a great soul enhance. Go easy on the sweets. Drop the doughnut money into the Lenten kitty; maybe even

money into the Lenten kitts, maybe even drop a few pounds along the way.

We might push our chairs back from sensational, leelvised stories and pick up a bit of inspirational reading. After all, "Inside Edition" won't be there at the Pearly Gates to help push us shrough. Why, exactly, is sarrifes such a big deal? It is practiced in some form or other every day for those we love. By parents every day for those we love. By parents extend the property of the pr

without fanfare or self-pity.

If we can sacrifice for dear ones, why can't we do so for the God who has given us all we have?

LIGHT ONE CANDLE

Conscience—the internal forum

by Fr. John Catoir Director, The Christophers

Recently, Bishop Karl Lehmann of Mainz, the president of the German bishops onference, challenged the Holy See. The issue was the Holy See's prohibition of Holy Communion for Catholes in canonically unapproper the property of the Communion and the property of the Communion of Catholes in canonically unapproperty.

proved marriages. Bishop Lehmann and two other German bish-ops had been permitting couples in these so-called invalid marriages to receive Communion

to receive Communion on a case-by-case basis. If the couple had grounds for believing that their prior marriage was invalid, the Cernan bishops examined the facts and then rendered their decision. This is a quasi-judicial procedure not provided for in canon law, the bishops circumvenied the tribunal probabilities. The Holly See issued is probabilitien once. The Holly See issued is

Some years ago, as the chief judge of the Paterson Diocese Marriage Tribunal, I wrote a book entitled "Catholics and Paterson wrote a book entitled "Catholics and Broken Marriages" (Ave Maria Press, Notre Dame, Ind.) in which I argued for the internal forum solution in certain cases. Sometimes the validity of a marriage is in doubt almost from the beginning for instance, when one spouse deceives an-other rendering the quality of consent defective, or when psychological incapac-tive seate, his proposed. ity exists but cannot be easily proven. There are also times when an annulment is virtually impossible to attain because the facts of the case are too elusive to prove.

Some might say, if you can't prove it in court you do not have a worthy case, but exceptions to that rule do exist, and deserving couples still have a natural law right to mary.

When the ecclesiastical courts fail them, people still have the internal forum, which is the forum of conscience. With the help of a confessor they may judge themselves to be in good faith and return to Holy Communion, always taking care to avoid scandal. Respect for the Eucharist demands that we not reward adultery, but not every unapproved marriage is an adulterous union. We are dealing here with many imponderables and

marriage is an adulterous union. We are dealing here with many imponderables and often upon closer scrutiny the legal presumption of validity turns out to be a false presumption. The church does not question any one's right to exercise his or her conscience, but it insists that the discernment process be done to the light of electric tenth and Cod's law in the light of objective truth and God's law in the light of objective truth and God's law. Such caution is wise, but when serious reasons exist for doubting the validity of a prior marriage, Catholics in the privacy of the confessional, the tribunal of mercy, may in good conscience give themselves the benefit of the doubt and return to the reception of the flucharist.

The Holy See was right in stopping the German bishops from authorizing Holy bishops created a quasi-putical or external forum administrative procedure which circum administrative procedure which circum affinishments or procedure which circum affinishments or procedure which circum administrative procedure which

forum administrative procedure which cir-cumvented the annulment process. But the Holy See, as far as I know, did not challenge the forum of conscience which is a matter for the confessional, not the external forum. The tribunal of mercy is a safety net for many good people who have suffered cruel injustices in their prior marriage.



CORNUCOPIA

A pet for all seasons

There comes a point in life for some of us when pets become our children. That's because the real children grew up and went away and, more than likely, had chil-dren of their own.

dren of their own.
Of course those children, called "grands,"
would be our constant
pets if our kids would
let us have them. But
since they insist on
keeping their children at
their houses most of the their houses most of the time, we turn to animal-

w, most of us are not the kind wh

would wage, uh, hairy custody fights over pets during a divorce, or assign them rooms of their own in the house. We know they're just animals. Really. We don't take our pets to animal psychiatrish, have their ears braided by pet beauticians, or even send them to obedience training unless they're biseer than we are training unless they're bigger than we are. We never dress them up in little sweaters with matching berets when it's cold outside. or hang mistletoe ribbons around their necks at Christmas time. We don't write down their cute

to send to relatives. We don't even keep formal track of their growth, unless strangers begin to make nervous remarks

strangers begin to make nervous remarks about their size. So you can see we understand that animals have their place. But it's a big place. It's well known that folks in nursing homes perk right up at the sight of pets. Hospiese encourage their clients to have their pets with them too, and any kid without a pet practically qualities as an abused child.

The Indianapolis news media recently reflected our warm and, er, fuzzy attitude toward pets when they reported that homeless dogs slated to be "euthanized" (never "killed") are being sent instead to welcoming owners in Las Vegas. Yes, the presence and even the thought of pets makes us feel good.

It came to me one day, while mulling is over during a vegetative moment, tins over during a vegetative moment, that pets are often easier to get along with than humans. In fact, it might profit us to apply the pet theory to human relations in general, and to politics and foreign policy in particular.

If we thought of the president or our congressions as our existence of the president or our congressions.

ongresspersons as our pets perhaps we'd treat them better, and maybe they'd treat *US* better. They might even be obedient. Maybe we wouldn't expect so much of them and

they, in turn, would settle just for something to eat and a place to sleep. Think about that. We might regard other nations as pets who need a bit of petting here a kind word there, or even a figurative smale with a rolled-up new that they got their advances of a surface of the state of the

the air and the beasts of the field, a stewardship that's often so much easier than dealing with other humans. Do you think if we treated other people as pets, it would help race relations and class friction and der envy and stuff like that?

Probably not, but at least it's fun to think about ordering some of them to "Stay," or "Heel"!

check it out...

St. Lawrence Church in Lawrenceburg will have a Memorial Mass for Benedic-tine Sister Mary Philip Seib at 12 noon on Sunday, Feb. 26.

Cathedral High School will hold its annual **Shamrauction '95** with cocktails at 5 p.m. on Feb. 25. A live auction will be held at 8 p.m. Auction items have been collected s p.m. Auction lients have even consecutive throughout the year. For the first time this year, a new home will be offered. At midnight, a "Startit Buffet" will be served. Tickets are \$100 per person. Call Jenny Matthews at 317-543-4940, ext. 316.

The Promise Keepers Conference be held in the RCA Dome June 23-24 man who wants to be sure of admittance must call to register at 1-800-888-7595 at 317-576-5716 for details

St. Mary Church, 317 N. New Jersey St. will host a viewing of three short films on "Our Lady of Perpetual Help," "The Holy House of Loretto," and "The Village of Medjugorje" on Marckeat 6:30 p.m.

Benedictine Father Boniface Hardin, president of Martin University, will perform the final chapter of his perform the final chapter of his "Frederick Douglass and America" tril-ogy at 7 p.m. Feb. 25 at Martin Univer-sity's performing arts center, 1271 Avondale Place. The free Black History Month program will mark the 100th anniversary of the abolitionist's death. An ethnic food festival will be held at 5 p.m. Admission is \$3 for adults, \$1 for kids

The Beech Grove Benedictine Center, 13th The Beech Grove Benedictine Center, 13th and Southern Ave in Beech Grove, will host a Spring Craft Fair on March 11 from 9 a.m. to 4 p.m. in the gym. More than 40 different craft exhibitors will have a variety of Spring and Easter items for sale. Snack bar available, door prizes, raffle, homerade bread. No admission charge. Call 317-788-7581 for more information.

The Archdiocesan Liturgical Ministry Formation Program (LMP) will hold its Spring sessions March 18, March 25, April 1, May 6 and May 13. Sessions will be held at St. Mary Church, Greensburg from 9 a.m.-2 p.m. with the exception of the May sessions, which will be held at the Archbishop O'Meara Catholic Center in Indianapolis. The program is geared to those involved in liturgical leadership: directors, coordinators,

iturgy committee members, planners and those responsible for training liturgical ministers. The sessions are intended to help liturgical leaders gain additional training formation on issues relevant to their ministries. Topics include: the parish liturgy committee, seasonal preparation, ministry formation, hospitality and initiation and an open forum. For questions or registration, call the Office of Worship, 317-236-1483 or 1-800-382-9836.

The Benedictine Sisters of St. Walburg Monastery in Villa Hills, KY, invite single Catholic women over 20 years of age to attend a monastic weekend March 10-12. The Benedictine Sisters are a community of 115 women serving in the dioceses of Covington and Lexington, KY; Pueblo, CO; and the archdiocese of Cincinnati, Ohio. The sisters work in various ministries including Catholic education, health care, administra-tion, social work and pastoral ministry. The weekend begins at 7:30 p.m. on Friday and concludes at noon on Sunday. For more information or to make a reservation, contact Sister Nancy Kordenbrock at 606-331-6324.

St. Louis Church in Batesville will hold a lecture, "Wisdom Literature as it Applies to Family Life," with Father Louis Bartko. The lecture will take place on March 7 in St. Louis School, room B18. The session will focus on what the Bible's wisdom literature says about family. For more information, call Gary Henby at 812-934-7312.

A new Richmond-based educational and research group has been formed that will have state-wide implications. Its central focus is on supporting family freedo contributing to the stability of the traditional family unit. "Family First," led by Chris Dickson, executive director, will concentrate its services in east central Indiana. To parallel its central theme of family strength, the board of advisers will consist of husband and wife teams, whose purpose it will be to promote traditional moral values in educathe institution of marriage permanent, monogamous relationship, and protect the sanctity of all innocent human Family First will produce seminars and study material, regularly contact area schools and churches and encourage them to support traditional values

An Evening of Prayer and Reflection with Franciscan Father Robert Hutnacher will take place on March 10 at St Luke Church in Indianapolis from 7-9 p.m. The event is sponsored by the local chapter of the national Association of Pastoral Musicians (NPM). For more information, call Paula Slinger at 317-895-8914 or Teresa Eckrich at 317-356-1868.

The fifty-first Annual Triad Concert will be held March 3-4 at 8 p.m. in the Murat Theatre, Indianapolis. This all male choral group consists of three fraternal organiza-tion: The Murat Chanters, The Indianapolis Maennerchor and The Columbians of the Knights of Columbus, Indianapolis Chapter. Free reserved tickets are available for both nights by calling the Murat Shrine Ticket Office at 317-635-2433.

The World Day of Prayer will be elebrated at St. Mark Church, 535 E Edgewood, on March 3, from 9-11 a.m. The World Day of Prayer has been calling women and men to a day of informed prayer and prayerful action. Each year, it gives opportunity to hear and pray with another part of the global sisterhood, while increasing understanding of the context and concerns of their daily lives. Babysitting is provided. For more information, call Donna Ahlbrand at 317-787-4147.



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REVEREND JAMES D. BARTON, PROPAGATION OF THE FAITH DIRECTOR

Clarksville parishioners hear Apostolate theologian

by Mr. & Mrs. Robert Burkholder

Dr. Burns Seeley, staff theologian at the Apostolate for Family Consecration, spoke to about 45 people in Clarksville on Sunday, Feb. 12

Seeley urged his listeners to pray the rosary with their families daily, even if or a decade. He said that people should take the time each day to pray and meditate on God's word and develop a prayer life in which they

word and develop a prayer life in which mey trust God explicitly.

He said that, since Vatican II, some young men and women in their 20s, 30s and 40s are living celibate lives working for Christ. One of those groups is the

for Christ. One of those groups is the Catholic Corps of the Family Apostolate, fewer than 50 men and women who spend about three hours daily in prayer and the rest of the time at work. Seeley said that there are now four Catholic Corps women in the Philippines who, at the invitation of Cardinal Sin, are implementing Apostolate programs, includ-ing the "Be Not Afraid" holy hours. Momenter, of the Catholic Corps have also implementing Association of the Markette of the Markette of the Catholic Corps have also been invited to Ireland and, Seeley said, both Mexico and England are possibilities.

• Family Fests during the summer at e Apostolate's headquarters in Bloomthe Apostolate's headquarters in Bioom-ingdale. Ohio Families come together each day for Mass and prayer time, the Divine Mercy. Chaplet and confessions. Participants work for three hours to help rebuild the grounds that used to be a minor seminary. Afternoon activities in-clude horseback riding, swimming, hik-

 Peace of Heart Forums during which priests and teachers share their knowledge priests and teachers static each activities and spirituality on video. Subjects include the Gospels, encyclicals and the saints, with daily readings on the same subjects.

First Saturday Mass offered in observance of the Fatima message of the

observance of the Fatima message of the Blessed Mother.

Retreats for married couples, priests, singles and youth Seeley said 49 couples were at the AFC last weekend for a retreat for married couples.

The "Be Not Afraid Holy Hours," programs for nine weeks with a topic and guest speakers. On a one-hour video, Cardinal Arinze from the Roman Curta teaches catechism questions, the rosary is prayed, there are excerpts from Pope John



APOSTOLATE SPEAKER—Dr. Burns Seeley (with coat and tie), staff theologian for Anostolate for Family Consecration, meets with some of the Apostolate's members.

Paul's talks; and a short talk from Ma

Teresa. The holy hours are in the eucharistic presence and end with Benediction. There are now "Be Not Afraid Holy Hours" at St. Anthony's Parish in Clarksville and at St. John's Parish in Starlight.

At St. Anthony's, the Divine Mercy Novena was begun on Feb. 12. It will

continue on Sundays from 6 to 7 p.m. throughout Lent, ending on Mercy Sunday, the Sunday after Easter. During this hour, the Divine Mercy Chaplet is prayed and scenes from Christ's passion are portrayed. There are also excerpts from the film "Diving Mercy—No Escape," with Sister Faustina of Foland.

Shelbyville, hosts free winter concert St. Joseph Parish,

by Geri Ciciura

St. Joseph Parish in Shelbyville will host a free concert at 3 pm. on Sunday, Feb. 26. The church is located at 125 E. Broadway in Shelbyville.

The concert will feature Andrew Simpson and two associates in a show titled, "Joyful Noises of Winter."

A Shelbyville hattye, Simpson graduated from Shelbyville hattye, Simpson graduated from Shelf University in 1990 with a bachelor's degree in musse theory and composition, and in 1990 with a bachelor's degree in musse theory and composition, and the currently in the current of a master's degree in musse theory and composition of the currently is retrolled in the doctorate program at the Indiana University School of Music.

Simpson is a pianist and organist as well as a composer. He received a 1994-95 Individual Artist Fellowship from the Indiana Arts Commission, a grant that allows him an opportunity to perform his work in concerts around Indiana.

Simpson's music has been performed.

Simpson's music has been performed by the Indianapolis Chamber Orchestra, Indianapolis Children's Choir and the Butler University Chorale. He has ap-peared as a piano soloist with the Butler

Symphony Orchestra and has given solo and chamber recitals in important centers throughout Indiana, including the Indianapolis Museum of Art and the Waldron Arts Center in Bloomington.

Loretta Eckstein, choir director at St. Joseph Parish and a board member of the Shelby Arts Council, organized the opportunity for Simpson to perform in his hometown.

Simpson will be joined by Victoria. Simpson will be joined by Victoria Wibbert, mezzo-soprano, and Jeffrey Howard, violinist, merce composed by Simpson such as "Harvest Variations," "A Song of Loves" and "A Circle of Hymns." Other arrangements will include works by Leon Boellman, Antonio Vivaidi, 15, Bach and Niccolo Paganini. St. Joseph Church will open its organ lost in the three performers. He M. Shott pie organ has "Elasten whell or pies in 1908 with the program has "Elasten whell to raise funds at a "Suengerfest" for the purpose of securing a contract to purchase an organ for the newly-built church Church choirs from all over Shely County participated.

After the organ was installed, it was dedicated in 1913 with yet another

community concert. In 1979 the Moller organ was restored by the Cave Pipe Organ Company of Indianapolis. Its resurrection was celebrated on Sept. 23, Organ Company 1979, with a community concert organ-ized by Eckstein and an organ committee. While gathering a committee for the

upcoming concert, Eckstein said: "Through the years the organ has

provided countless memories for thou-sands of people—not only in regular Mass liturgies, but at first holy com-munions, confirmations, graduations, weddings, funerals and even at our 125th anniversary celebration. I am 125th arniversary celebration. I am interested in permitting the community a chance to enjoy one of God's greatest eifts-music



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Controversial priest-author scheduled for talks at parishes

Two parishes in the Archdiocese of Indianapolis have recently sponsored talks or homiles by Benedictine Father Philip Kaufman, the author of the 1998 Deck. Mr. Ox Carbolic. Father Kaufman a Father Kaufman (1998) Deck. Mr. Oxford (1998) Deck. Mr. Deck. Mr

cese wanting to know if these lectures have been authorized by the archdiocese.

The Catholic Communications Center replied in a statement issued Feb. 14 that parishes in the archdiocese ordinarily choose their own speakers for adult education and

other programs and the archdiocese does not require parishes to submit the names oi speakers for approval.

However, the center's statement says, "When a speaker addressed issues that are controversial or that vary from official church teaching, it is the responsibility of local pastors to ensure that those who attend tocal pastors to ensure that those who attend sessions are informed about what the these sessions are informed about what the church's teachings are (and why they are important aspects of Catholic belief and practice). The church's teachings are to be presented as such and not as mere opinion."

Archbishop Daniel M. Buechlein has asked the pastors of the churches where Father Kaufman has spoken to make certain that parishioners "have significant opportu-nities for presentation and discussion of addressed by Father Kaufman

Father Dooley to mark jubilee

(Continued from page 1)
pastor at Our Lady of the Spring,
ench Lick.

French Lick.

He became co-pastor of St. Catherine, Indianapolis in 1973, becoming pastor there in 1976. In 1981, he was named pastor of Mary, Queen of Peace, Danville. In 1983, he became co-pastor of St. Jude. In 1986, Father Dooley became administrator of Holy Rosary Parish in Seelyville.

with residence at St. Patrick, Indianapolis. In 1990, he moved to St. Paul. Hermitage in Beech Grove. He retired in 1991. Father Dooley and Father Strahl had a golden jubilee Mass at the chapel at St. Paul Hermitage on Feb. 16. After the liturgy, friends and family members were invited to a special dinner celebra-tion hosted by the Beech Grove Benedictine Sisters

March & April, 1995 TV Mass Schedule:

Rev. Anthony Hubler Rev. Thomas Confroy Rev. David Coons March 19 Rev. William Kane

Rev. Michael McKinney April 2 April 9 Rev. Tom Stepanski, ST

Most Rev. Daniel M. Buechlein, OSB

Rev. Roger Rudolf Rev. Stanley Herber April 30

Members of St. Lawrence Parish, Indiana, Members of Catholic Community of Ft. Benjamin Harrison

Students of Rishon Chatard High School, Indianapolis Members of St. Rita Parish, Indianapolis

Members of Holy Spirit Parish, Fishers Members of Holy Name Parish, Beech Grove

Staff of the Archbishop O'Meara Catholic Center Members of St. Mary Parish, Greensburg Members of St. Michael Parish, Greenfield

SPOTLIGHT DIANAPOL ORTH DEANERY

There's always a full house at St. Pius X Parish

by Elizabeth Bruns

It's common to see the St. Pius X

It's common to see the St. Pius X parish parking lot jammed with cars in the evenings. Father Martin A. Person and the partial partial

for social functions or have a play group for their children.

The parish also has a club for the older set called Swingers. Father Peter says that they are a minority at the parish, but the members are quite active and supportive of each other. The area of educational ministry takes up the biggest chunk of our time, personnel and finances, said Father Peter. We have total Catholic education in our parish. Just

listed under education ministry in the booklet are about 15 organizations.

Father Peter said that the pastoral staff saw a real need to delve deeper into the spirituality of the parish. The pastoral tender of the period of the pastoral tender of the period of the per

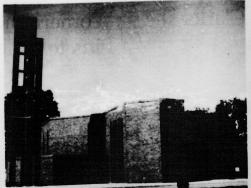
nice to see the parishioners get to know each other better."

Beth Rettz, the parish's pastoral associate, puts a lot of her time into the development of small faith-sharing groups, said faither Peter Retiz wants to encourage parishioners to get involved in these organizations.

This parish is to encourage to the six of eart that some period of the come anonymous." Father Peter said. "I believe that parishes this size have to become a community of communities.



Father Martin A. Peter Pastor of St. Pius X



OUTREACH—St. Pius X Church, situated in the Indianapolis northside, is involved in several outreach programs in the city and overseas. (Criterion file photo)

several outreach programs in the city and ov

"I don't think you can have 6,000
people in a parish sepecting everybody to
know each other. Through Christ Renews
His Parish attendees and some of the
small organization members there is
growing an extra high level of community—wanting to become more involved in
the parish and grow in their faith."

Tather land to be the large number of
parishoners, St. Plus has fine properly the
seminary. Due to the large number of
parishoners, St. Plus has three people that
make up their pastoral staff.

St. Plus focuses a great deal of effort on
liturgical ministry. There are hundreds of
people involved as eucharistic ministers,
ictoris, hospitality ministers, art and environment and music. The parishioners are
very active and involved in the liturgy.

"We also have great lay involvement
here—the people of St. Plus are gifted, highly
talented and well-educated folks who ofter
fantistic resources." said faiths before in
the community of the stress of the separation of the stress of the grow, additional separations. Added to the St. Pius campus were a library, music room, two kindegrather rooms, the expansion of the size of the gym, additional seats in the church and additional space for the parish office complex.

St. Pius was founded in May of 1955. Msgr. Charles Ross was founding pasted of the church and served there for 25 years at Pius was tormed entirely out of Christ the King Parish.

%

In the area of finances, the parish lo In the area of finances, the parish looks to stewardship goals to support the parish and other outreach programs. Jim Gutting, the finance chairman for the parish council, said, "We are very committed to stewardship. A parish of this size presents its own demands—currently, we have a deternorating parking the parish of the parish of the parish of the parish council to the parish of the parish council to the parish of the parish of the parish council to the parish of the parish par

depended on paristioners, and any severy generous.

Father Peter enjoys working with the Peace and Justice Committee that he formed in 1998 when he came to the parish as pastor. In 1988, he traveled to Afrac and Services Courteach programs at St. Plus are bountful in Indianapolis as well as internationally. Among the projects of the Peace and Justice Committee. The parish assists a parish in Tanzania and supports the education of a soung seminarian.

young semmarian. We are very committed to reaching out beyond ourselves." said Father Peter. "I think there's a real tendency in suburba to get isolated from the rest of the city. Therefore, were committed to being eriogaged and involved in a world beyond ourselves, both in the city and in the broader.

(Continued from page 9)



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(Continued from page 8)
"We also work with St. Philip Neri and Holy Cross through the Angel Club," said Father Peter. "When those parishes have a specific need that they can't fill, they come to

us and we find parishioners who have certain gifts and talents to fill their needs." St. Plus parishioners made a commit-ment as a parish in 1993, to give three percent of the Sunday collection to outreach programs. They give half of that three percent to St. Philip Neri.

The committee also runs a monthly canned food drive. Members of the Peace and Justice Committee decide where the

and justice Committee decide where the collection goes month to month. Father Peter said that he's always found the people at St. Pius to be "very generous with their time, talent and treasure, both here in the parish and in reaching out to those in need."

Darrell Day, music director for the parish,

has only been with the parish for about eight weeks, but he likes what he sees. Day says that the members of the

different music groups have the same interest—as they listed on information sheets for him—to support the prayerful-ness of the worship service and to uplift the name of Christ. "That is a spiritual maturity that I never ran across before,"

maturity that I never ran across before," said Day, "If's energizing."

The 5t. Plus music program offers a variety of sounds from their many choirs and ensembles. Among the different goughs and ensembles at St. Plus, they have a 12-person handbell choir, a 40-voice choir and a contemporary ensemble with percussion, a fluist, a guitarist and a clarinetist. Day said that he is trying to get together a chamber choir to 16 people and has great hopes for a youth choir. "As the music program of the grade-school and junior high continues to grow and strengthen, so will the parish's music program.

sh's music program.
's easy to see why there's always a full se at St. Pius. "We are never lacking for house at St. Pius. "We are never acking for people who are very gifted in a variety of areas—that's one of the real pluses of a large parish," said Father Peter.

Women in leadership roles at St. Pius teach parish children faith

by Elizabeth Bruns

There are some amazing women at St

Debbie Marten, principal of St. Pius grade school, takes great pride in overseeing a five-year accredited school with 477 creative and intelligent children in it

and intelligent children in it.
Franciscan Sister Michael Marie Burns,
director of religious education for the
parish, has nutrured the school of religion (religious ed program) to new growth
that almost equals the number of parish
schoolchildren.
Mary Gault, St. Plus's youth ministry
coordinator, brings together about 335 youth
from Lawrence, Chatard. Brebeut, Carmel.
Cathedral and other high schools to make a
cohesive renue of youth that shares not only.

cohesive group of youth that shares not only socials but faith.

scales but faith

All three of these women work at encouraging and educating the youth of today—at least those at 35 Piaus. Some principal since 1999, at each enter the sarks principal since 1999, at eacher there sarks principal since 1999, at eacher there sarks principal of the northside school. Sister Mike—as she's affectionately called by students and parishioners alike—strices to dispel the separation between the public school children and the Catholic school children or our religious education school children for the principal school children or our parish children. We make all of them stronger and more educated in their faith."

faith."

Gault knows that it's not easy to pull youth away from their different clubs at their respective high schools. She does enjoy the 20 students who participate in F.A.S.T. (Faith and Sharing Together), a freshman-only

program designed to offer mini-courses on Catholic identity, service and comparative

religioris.

Marten says the school has a very strong religion program. "What we've tried to do is make religion as visible as we can to the students." In addition to going to Mass every Wednesday, they have prayer services and para-liturgies

"We try a mix of doctrine and prayer from the textbook," said Marten, "as well as putting the education into practice."

Sister Mike focuses on sacramental

initiative of parents. "It does not only center around what the children are going to do,

around what the children are going to do, but what is if that you as a parent need to be informed of yourself. Give your own religious education to your children." Sister Mike believes that we should take advantage of adult education primarily for ourselves, but also for our children. "We are more than our children—however, the education was their in a child is egient to have and moral beliefs that we teach them."



CONGRATULATIONS—Archbishop Daniel Buechlein welcomes Father Rolewicz, now associate pastor of St. Pius X Parish, to the priesthood at the Jur ordination. (Photo by Charles J. Schisla)

St. Pius X Parish

Church capacity: 775 Number of households: 1,922 Address: 7200 Sarto Drive Indianapolis, IN 46240 Telephone: 317-255-4534

seponome: 317-203-4039 subton: Father Martin A. Peter succiate Pastor: Father James Rolewicz subtoral Associate: Beth Reitz inector of Religious Education: Francis Michael Marie Burns outh Ministry Coordinator: Mary Gaul sic Director: Darrell Day

Music Director: Darreil Day
Parish Secretary: Bridget Schlebecker
Principal: Debra Marten
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SURVEY OF INDIANA CATHOLICS

Why are some more actively religious than others?

A recent study of Catholics in 49 Indiana parishes shows a wide range of religious activity.

About half of Indiana's Catholics pray About half of Indiana's Catholics pray daily or almost daily." For example, 63 percent say they "talk to God" every day, 46 percent say grace before meals, 44 percent "say prayers like the Our Father and Hall Mary" every day, and 43 percent "start and end the day with a prayer."

There are several other practices which Catholics do on a weekly basis. A majority of Catholics attend Mass, receive Holy Communion, and read parish bulle tins and newsletters every week.

tins and newsletters every week.

Occasional practices include reading diocesan newspapers, reading other religious magazines and newspapers, reading the Bible, going to private confession with a priest, and saying the rosary. A majority of Catholics "never, or almost never" attend retreats, attend Bible study or prayer groups, watch televangelists like Pat Robertson or watch televangeists like Pat Robertson of Robert Schuller, listen to Christian music on the radio, watch Catholic Masses or other Catholic television programs on TV, or go to group penance services

Members of the Catholic Plurali Project are studying why some Catholics engage in religious practices more than others do. So far their research shows that the others do So far their research shows that the most important influence is the extent to which Catholics think there is something special about being Catholic. The more Catholics feel being Catholic is special, the more active they are Catholics who do not attach any special importance to being in the church are least involved "Catholic identity has the strongest effect on religious practice, even after we controlled for other influences," said James D. Davidson, director of the Catholic Pluralism Proiest. the Catholic Pluralism Project.

Age cohort is the second most important influence. Older Catholics are more highly

involved than younger Catholics. Sister of Charity Patricia Wittberg, a sociologist at Indiana University-Purdue University at Indianapolis and a member of the research team, says that age cohort is important because of the different ways older and

beause of the different ways older and younger Catholics have been raised. According to Sister Patricia, "Older Catholics were taught about the importance of the church and the need to participate in the sacraments, even when they didn't really feel like going Being involved was an end in itself. There was a sense of duty or obligation Being Catholic meant being active in the church. Since Vatican II, religious educators have stressed Catholics need to take personal responsibility tor their own Taith journeys." The church and the sacraments have become means to an end, not ends in themselves. When young Catholics feel that the church contributes Catholics feel that the church contribute

Catholics feel that the church contributes to their faith journeys, they are active. If and when it doesn't, they do not feel obligation to participate The result is lower rates of involvement."
"Experiences of the holy" also promote participation. Catholics who say they know God loves them and feel their prayers have been answered are most likely to remain active in the church. Catholics who don't have these religious experiences are not as active.

experiences are not as active.

In the same vein, Catholics who say they have derived the most benefits from being Catholic tend to be the most active. For example, those who say the church has given them a strong moral founda-tion or has helped them know God's love are more active than those who have not

experienced such benefits.

A final influence is awareness of Vatican II. Catholics who know the most about the Second Vatican Council (1962-65) tend to be more active than Catholics

who haven't heard about it According to another member of the project. Jan Stenftenagel, "The more people appreci-ate the council and what it tried to accomplish, the more committed Catho-

put more emphasis on the council in our religious education, especially among young Catholics who did not experience it first hand.

LEARNING COMMUNITIES OF FAITH Ministry of catechist is vital to the teaching mission of the church

by Bob Meaney

The ministry of the catechist is one of the most vital in the teaching mission of

In the Archdiocese of Indianapolis there are 2,302 catechists in religious education programs and close to 600 catechists in Catholic elementary and high schools. Catholic elementary and high schools of the catechists are teaching grades one through six. Catechists of adults are also numerous, with involvements in the Rite of Christian Initiation, Scripture studies, Renew programs, family life and

studies, Renew programs, family life and parenting programs.

Eather Ed Braxton, author of "The Wisdom Community," says that "the goal of the catechiest is not simply to make sure young people have correct information about our faith. The goal of the catechiest is no collaborate with God's 160/9 spirit and help the next generation of Catholies to grasp and be grasped by the truth about the human condition and the truth about the nature of our pilgrinuage from nothingness to life, to death, to eternal life."

Archibishop Daniel M Buechlein, in an

Archbishop Daniel M. Buechlein, in an address to principals and parish administra-tors of religious education, asked that our schools and religious education programs focus on several areas: prayer, acknow-ledging our dependence upon God, living lives of integrity, respect for the dignity of life, love of our church, living out the priority of Sunday Eucharist and considering the call to priesthood, religious life and the teaching ministry. He further asked that catechists begin to utilize the "Catechism of the Catholic Church."

In a study on the effectiveness of religious education programs, the National Catholic Education Association noted that effective

education Programs, the Admissia Catoline Education Association noted that effective teaching exercises a significant influence upon the development of a person's faith. The study clearly underscores the important role the catechist plays.

Learners in effortive catechetical programs described their catechetical programs described their catechets as competent, challenging and knowledgeable. The study also revealed that learners who received poor teaching developed colder religious images and were less likely to feel close to God and to the church. In an architicosan survey of carechists in 1994, 92 percent of Catholic school catechists and 88 percent of religious education program catechists felt adequately prepared to teach religion, with the majority fselling very strongly prepared to teach religion.

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Faith Alive!

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POWERFUL—When the Scriptures are proclaimed during worship, it is the Spirit who animalse the lector to proclaim the word of God with power. This same Spirit, dwelling in each & us, enables us to hear that powerful word and welcome it so that it can shape our lives. (CNS photo by Michael Hoyt)

Reflection increases our awareness of Holy Spirit

by Fr. Herbert Weber

A friend who must get to work quite early each morning sets three alarm clocks.

The image of my friend shutting off alarm clocks came to mind when I thought of the Holy Spirit awakening us from sleep. It is an awakening process that may use many and varied alarms.

During Lent especially, we listen to the sound of the Spirit trying to wake us upf However, many Catholics—even those with years of religious education—don't seem awake to the Spirit For some reason they have never made a personal connection with God.

Two conversations come to mind.

A woman named Sally was recalling her sense of alienation from the church and her distance from God. She indicated she had

distance from God. She indicated she had been cought up in some internal politics at a particular parish. For her peace of mind, she had stopped going to Mass. Yet a restlessness told her that was not the raswer. When we talked, she was able to trace her awakened heart all the way back to a trip to Alaska. As she gazed at the pristine mountains and unpolluted rivers, she felt the awesomeness of God and became aware of all that God had done for her and for all humankind.

This awareness sounded the awakening

De other conversation reflected just the opposite A man named Bill told me that his renewal started not from tending God's goodness, but from becoming aware of God's absence from his life.

Bill said that his life simply was empty and nothing that he was doing satisfied his inner hunger. But the hunger itself indicated that the Spirit was at work.

In both these cases, the endinger is the same of th

In both these cases, the people involved had discovered that God's Spirit was working in its own time in their lives Sally discovered the display of God's goodness. Bill discovered the emptiness without it.

One element was essential in their discovered medication and second the control of the control of

One element was essential in their discoveries reflection. The final step in awakening to the Spirit's movement is to reflect on one's life. This is happening these days when lay people, as well as religious, priests and deacons, seek spiritual direction, pin discussion-reflection groups, keep pournals, or go on retreats. Whenever the time and energy are set aside to listen to and review what is going on in one's life, then it is possible to discover that—and how—the Holy Spirit is awakening us from our sleep. (Father Herbert Weber is the pustor of St. Peter Parish in Mansfeld, Olion.)

Peter Parish in Mansfield, Ohio.)

Lent reminds Christians of our faith tradition

Lent is a time to exercise the memory. To

do that well, we need the Holy Spirit.

Think about the importance of your memory. For thinking about that helps to clarify the importance of the Spirit in the

What happens when people develop muesia and lose their memory? The answer is simple. They don't member who they are. They lose sight of

their identity.

Our memories shape our identity

Our memories shape our identity.

During Lent, we who are Christians attempt to remember who we are. If we've been forgetting what we are all about, we hope in this season to recover our identity as

baptized followers of Jesus.

And this is why the Spirit of God matters so much. It is the Spirit who restores our

so much. It is the Spirit who restores our memory, reminding us who we are.

If not it intriguing that the new Catechism of the Catholic Church calls the Holy Spirit of the Catholic Church calls the Holy Spirit of the Catholic Church is used to the

fire that symbolize the Holy Spirit.

In any event, the age of the church is the age of the Holy Spirit. But we still need to learn to recognize the Spirit's

The new catechism may help Catholics to appreciate the work of the Holy Spirit more fully, for it frequently refers to the Spirit's action and to the Spirit's role in

Spirit's action and to the Spirit's role in our lives.

Besides the section of the catechism devoted to the eighth article of the Apostles' Creed ("I believe in the Holy Spirit"), the catechism often refers to the

Spirit"), the catechism often refers to the Spirit in its other sections. It is in the section on the liturgy, for example, that the catechism makes the intriguing statement that "the Holy Spirit is the church's living memory" (No. 1099). But what on earth does that mean? The church traditionally acribes the inspiration of the Scriptures form a crucial part of our common memory as a community. our common memory as a community They remind us of God's actions throughout

history and of Jesus' teachings.

Nonetheless, it is the Spirit who is our "living" memory, the catechism says.

What are we to make of this?
When the Scriptures are proclaimed during worship, it is the Spirit who

ne lector to proclaim the Word of God with power.

The same Spirit, dwelling in each of us, enables us to hear that powerful word and welcome it so that it can shape our lives.

Making Scripture a living word is one way the Spirit is the church's living memory.

In similar fashion, the Holy Spirit makes present in our worship the events by which we were saved. As the catechism puts it, 'Christian liturgy not only recalls the events that saved us but actualizes them, inakes them present.

"The paschal mystery is celebrated, not repeated. It is the celebrations that are repeated, and in each celebration there is an outpouring of the Holy Spirit that makes the unique mystery present" (No. 1104).

So in this way, too, the Spirit serves as the church's living memory

. The Holy Spirit reminds us of all that

The Holy Spirit brings us into communion with Christ, shaping us into the body of Christ animated by the Spirit's love.

The Holy Spirit impels us to go forth to spread the word of God and to serve others in Christ's name.

The Holy Spirit provides the memory that enables us to be Christ's church.

Without the Holy Spirit, the church would be a mere human organization—spiritually a lifeless corpse. The Spirit spires us life so that the church is the living body of Christ.

And every time the Eucharist is cele-brated we pray for this—we pray that the Holy Spirit will make us more fully the body of Christ.

What is being acknowledged is that the way we are in contact with the living Christ is through his Spirit.

It was in baptism that each of us first received the gift of the Holy Spirit, and that same Spirit, dwelling within us, constantly calls us to a closer union with Christ and the Father.

So what is the Holy Spirit up to?

The Spirit is doing us a lot of good, though as I suggested the Spirit at times seems to go almost unnoticed. The Spirit wants to wake up faith, convert hearts and invite adherence to the Father's wil (Catechism, No. 1098).

That is why opening ourselves more completely to the action of the Holy Spirit is an important first step we can take to observe Lent fully.

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

DISCUSSION POINT

Spirit calls us to be Christlike

Think of spiritual life as an "awakening." What do you think the Spirit is awakening you to?

"Discovering my true self—what God intends me to be. When you reach your 30s and 40s, you start putting off all less selves and learn to be your true self." (Jenni Stevns, aramento, Calif.)

"The Holy Spirit is calling me to be more aware that there are so many hurting people and to be Christ to them." (Dorothy Wertis, Raleigh, N.C.)

"To serving the Lord! I find that it is easy to think that I am serving the Lord. But it's not just one set block of time where now! I'm going to serve the Lord. It's every moment of every day, asking what the Lord wants me to do now." (Linda Arthur, South Burlington, Vt.)

"To find my own potential, to find what I have to offer world and the way I can serve." (Susan Murphy,

"The Spirit keeps bringing me back to the importance of praying—especially for other people." (Dolores King, Cheboygan, Mich.)

"To be consciously aware of God's love as a blessing and as a universal law of unimaginable proportions and repercussions' It is . . . an inspiration to discover talents and abilities to respond to challenging relationships and situations." (Many Anne White, Wieshington Court House, Ohio)

An upcoming edition asks: Describe an occasion when u discovered that the solidarity of the church's embers—the church's community aspect—made a real difference to you.

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



he members of the Courtney family were eating dinner on a Friday evening. "Dad," said Katie. Sandy asked me to spend next weekend with her at her grandmother's house in the country. May I go?"

"Sure! Sounds like fun." "All right!" Katie exclaimed. "They have horses and...

"Katie," her mother said, "we talked about this already. You know that Sandy's family usually skips Sunday Mass when they go the country.

That's okay, Karen," her band Dan said. "I'll wake Katie every morning this coming to go to Mass with me. I'll take her to talk to Father Jim missing Mass next Sunday." le's mouth dropped open. You know I can't get up that on school mornings. I'll fall in class! I'll be too tired to

after school!" lather said, "Well, that's the it me know what you

e threw her napkin on the ind stood up. "If you meant thy didn't you just say it? hate this tuna fish! May I be

CONFIRMATION

Her parents nodded and Katie left the room. Mrs. Courtney told Mr. Courtney, "You had me going for a moment there Dan. I have to admit that was pretty slick. Katie argued with me for 30 minutes before you got home.

"Hey, I watch Oprah when I have a day off. I'm a very sensitive guy."
"Yeah, right," Karen Courtney

said but she was smiling. Bobby, the Courtneys' younger child, had been listening without saying a word. As he was helping his mother clear the table, Bobby had a

few questions. "Mom, why did we have tuna fish tonight? Nobody likes it very

much.

"It's Lent now, Bobby. We give up meat on Fridays during Lent."

"Why? "It's a sacrifice the Church asks us to make. If I remember my Latin, sacrifice means 'to make holy.' We give up a few things during Lent to make us better . stronger.

"How does ing up things make us stronger, Mom?

Mrs. Courtney looked serious. Tonight was a good example. Katie had a choice to make, going on a fun trip with her friend or doing what God said to do on Sundays. It was a tough choice. Your dad showed her that she couldn't just blow off Sunday Mass. In a few years, Katie will be going off to college somewhere. We won't be around to help her make the right

choices."

"Like what?" "Like studying instead of going to party after party. Or not dating a guy who's exciting but who would make a terrible husband."

he's not gonna marry every

guy she dates, Mom."
"True...but she is going one of them. Why take a ch falling for the wrong one? Too many people are making bad choices these days. They have more will power than won't power! "What does that mean?" asked

Bobby.

"They don't have any trouble deciding what they will do, but they find it very hard to say 'no' especially if their friends are making the wrong choices, too. Bobby, you know how Katie runs all year to stay in shape for track? an year to stay in snape for track? Well, that's a sacrifice she makes. It isn't easy, but it's worth it to her. And you have to give up lots of your play time to practice for little league. That's what Lent is about: keeping our spiritual muscles in shape. If we don't practice selfcontrol, we won't have it when we need it to make hard choices.

Have you ever had to make hard choices, Mom?

Bobby's mom laughed. "Almost every day of my life, Bobby. Anyone who's been married as long as your dad and I have has made lots of sacrifices along the

"Was it worth it, Mom?"
"Oh, yeah," Mrs. Courtney answered softly as she hugged him. "Well worth it!"

HIVE LINES ETIM...BULLETIM...

Catholics, 14 and older, must not eat meat on Ash Wednesday, Good Friday and the other Fridays of Lent. Catholics who are 18-59 are also supposed to fast on Ash Wednesday and

Good Friday. Catholics old enough to receive the sacraments must receive the Holy Eucharist (communion) at least once a year. They should do this during the Easter season. Also, anyone who hasn't received the Eucharist in a whole year might need the sacrament of reconciliation (confession), too. These sacraments are like "super vitamins" that make us strong. Then we will have both will power for good acts and won't power for bad things!

w a line to connect each sentence to the word it refers to

- 1. The day before Lent begins, when many people have parties to "store up" for Lenti
- The first day of Lent, when Catholics may go to church and have ashes put on their foreheads as a sign of penance.
- The Sunday before Easter, when Jesus was cheered by the crowd in Jerusalem,
- The Church season during which we make sacrifices to build "muscles" for our souls
- 5. The color priests wear for Mass during Lent
 - How long Lent lasts.
- Eating only one big meal and two little meals with no snacks in between on Ash Wednesday and Good Friday:
- The day on which Jesus died on the cross for us.
- Not eating meat on Ash Wednesday and Fridays
- The day on which Jesus rose from the dead

- A. Ash Wednesday
- B. Mardi Gras
- C Lent
- D. Easter
- E. Palm Sunday
- F. Fasting
- G. Good Friday
- H. Abstinence
- I. Forty-four Days
- J. Purple

ent means spring Confirmation doe not belong in the symbol puzzle. .01 .01 a H 3. BUZZLE HOTAN

ANSMEB KEX

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Archdiocese of Indianapolis

Catholic Schools of the Archdiocese

Strategic Planning ocess

During his first year as Archbishop of Indianapolis, Archbishop Daniel M. Buechlein spearheaded the development of a strategic plan for the Church in central and southern Indiana. After numerous consultations and drafts, including comments and suggestions from people throughout the archdiocese, that plan was promulgated on September 8, 1993.

ater, it's the archdiocesan Catholic schools' turn to join that strategic plan. As een doing the Catholic schools began their own long-

misson statement, values, goals, and objectives. nd oppo exp rides for children to receive Catholic school education and provides for increasing the effectiveness of Catholic schools.

Now it's your turn to give your input. All the elements of the task force draft are included in this insert-the proposed mission statement, the list of values, goals, and objectives. We would now like to have your comments and suggestions. You are invited and encouraged to send them either directly to me or to Therese Hannah, Co Chairnerson of this task force.

Daniel J. Elsener

Secrete //Executive Director,

c Education

Archdiocesan Board of

Catholic Education

Draft: 2/15/95

Catholic Schools Mission Statement

Catholic schools in the Archdiocese of Indianapolis operate as an extension of the family and the parish to unite faith and educational excellence through gospel values, prayer, sacraments, and high educational standards.

The archdiocesan Catholic schools accomplish this educational mission through the responsible use of resources generously shared by the parents, faculty, pas-toral leaders, parishioners, and the larger community.

Catholic Schook Statement of Val

- · History and Tradition of Catholic Schools in our Arch
- · Leadership, Responsibility, and Accountability
- · Sharing of Resources and Cooperation
- Increasing Opportunities for Children to Attend Cath
- · Cultural Diversity
- · Lifelong Learning
- Teaching and Modeling Catholic Beliefs, including R for People of other Faiths
- · Educating the Whole Person
- · Christian Service

Catholic Schools Objectives and Action Steps

Strengthen the Catholic identity of each school so that each student will grow in holiness.

Objective 1.1 Catholic schools shall enrich the faith life of students through liturgy and worship

Action Step 1.1.1

Develop guides that assist schools in emphasizing reverent and faith-filled liturgy

Action Step 1.1.2 Assist Catholic schools in the promotion of public and per-

sonal prayer

Action Step 1.1.3
Articulate standards that provide for the spiritual development of the entire school community through an experience of the Church's beliefs, traditions, and sacramental life

Objective 1.2
Create a school climate that leads to evangelization, catechesis, and ecumenism

Action Step 1.2.1

Encourage and support preschool-kindergarte an outreach for the evangelization of families chool-kindergarten programs as

Action Step 1.2.2 Invite all school families to participate in parish activities

Develop a policy that promotes student and family attendance at Sunday Eucharist/Sunday services

Action Step 1.2.4
Revise the "Catholic Identity Instrument" and require each school to evaluate the quality of Catholic climate in the school

Action Step 1.2.5
Promote Catholic culture through exposure to religious music, art, symbols of faith, and field trips

Action Step 1.2.6 Create a school climate that affirms the dignity of all people as children of God

ure an emphasis on Catholic doctrine

Complete the Archdiocesan Religion Curriculum Guide: including pro-life, chastity, vocation, stewardship, and evangelization components

Action Step 1.3.2

Distribute and ensure use of the Archdiocesan Religion Curriculum Guide in all Catholic schools

Action Step 1.3.3

Assist religion teachers in using the Catechism of the Catholic Church in preparing lessons

Set standards for religion teachers in Catholic schools requiring, in part, college-level theology courses

Develop a component in the teacher's pay scale that increases a teacher's salary for meeting college-level theology requirement

Action Step 1.3.6
Work with Catholic colleges to provide college-level theology for Catholic school religion teachers

To promote the ideals of Christian service and steward-ship

mittee to implement service and mission projects

Action Step 1.4.2

Require regular service projects as part of school life

Action Step 1.4.3

Integrate the religious concept of service and stewardship throughout the academic curriculum

Action Step 1.4.4
Ensure that the concepts of and invitation to a religious vocation are integrated throughout the academic curriculu

Objective: 1.5 To improve the faith life of faculty, staff, and parents

Action Step 1.5.1 Clarify and promote parents' primary responsibility for the faith formation of their children

Action Step 1.5.2

Provide resources for parents regarding the Catholic faith

Action Step 1.5.3 Clarify and promote the responsibility of all school personnel to participate in the faith formation of our students

Action Step 1.5.4
Delineate the ways in which all school personnel can par-ticipate in the faith formation of our students

Action Step 1.5.5

Challenge our families, faculties, staff, and students to wit-ness to their belief in Jesus Christ

Achieve continuous improvement of educational excellence for every student

Objective: 2.1 Set standards of excellence

Action Step 2.1.1

Archdiocesan Council for Educational Excellence (ACEE) to guide, direct, and manage an inte grated curriculum rooted in Catholic values and Catholic teachings

Action Step 2.1.2

Action Step 2.1.2

Maintain existing and establish new Subject Area

Committees (SAC) to champion superior standards of academic excellence in all subjects

Action Step 2.1.3

Gather information from teachers in the area of curriculum under review

Direct SACs to continue designing curriculum guides for use in grades preschool — 12, integrating:

- a. Students' needs b. Parents' expectations
- c. Higher education and employers' expectations

d. State proficiencies/essential skills

- e. Church teachings f. Cultural diversity

Action Step 2.1.5 Direct SACs to develop:

Resources to accompany preschool-12 curriculum guides

ure standards of excellence

Action Step 2.2.1

Determine an objective standard of measurement for each curriculum adopted by ACEE

Action Step 2.2.2

- Assess progress of students through:

 a. Assessment of Catholic Religious Education (ACRE)
 b. Parental feedback, i.e., surveys, committee participa-

 - c. National and state testing programs d. Teacher-designed assessments/SACs e. Portfolios

- Action Step 2.2.3
 Assess school programs by:
 a. measuring Catholic identity using the Catholic Identity
 Instrument (updated version)
 b. measuring local school curriculum using guides adopted by ACEE

- eu by ACEE

 c. measuring satisfaction of parents, employers, and
 higher education
 d. developing a report card that summarizes local school
 performance in areas such as essential skills/proficiencies, enrollment, attendance, test scores, graduation

Objective 2.3 Assist Catholic school e dards of excellence by:

Action Step 2.3.1 Maintaining Leadership Academy of Trainers

Action Step 2.3.2 Designing professional development in line with the areas of curriculum being reviewed during the current year

Communicating with educators regarding appropriate professional reading Action Step 2.3.3

Action Step 2.3.4 Assisting educators to take an active role in the implementation of research-based programs

ote technology integration in Catholic sch Assist schools in developing a three-to-five year technology

Action Step 2.4.1 plan

Action Step 2.4.2 Create an archdiocesan task force on technology for Catholic schools

Action Step 2.4.3

Establish a technology resource center

Action Step 2.4.4

Ensure that each school has the capability of communicating and receiving data from the archdiocese, other schools, and

Action Step 2.4.5

rchdiocesan minimum standards for technology utilization in our schools

nes

- Schools

Catholic Schools Strategic Planning Goals

- 1. Strengthen the Catholic identity of each school so that each student will grow in holiness.
- 2. Achieve continuous improvement of educational excellence for every student.
- 3. Develop human resources needed to meet the growing needs of Catholic schools.
- Develop the material resources needed to meet the growing needs of Catholic schools.
- 5. Improve understanding of Catholic schools and their contributions to the community.

ective 2.5 ebrate Excellence in Catholic Education

ion Step 2.5.1 bilish archdiocesan-wide awards to honor excellence in holic education to celebrate

nding educators (administrators, teachers, alumni/ae. etc.) improvement in overall test scores (ACRE, IPASS)

improvement in unique class projects
establishment of unique class projects
establishment of research-based innovative programs
contributions of Archdiocesan Council for Educational
Excellence, Subject Area Committees, and the
Leadership Academy of Trainers

battle excellence on the local level, e.g., attendance, battle transport of the local level, e.g., attendance, battle, preschools, math, competition in core sub-safety, discipline, drug-free schools, professional dopment for educators and increased parental involve-tr in learning

alop human resources needed to meet the ring needs of Catholic schools

the Step 3.1.1

It qualified Catholic personnel for administrative posias from internal and external sources
a. Internally and externally communicate administrative
modes to facilitate recruiting of candidates

b. Improve referral process c. Use professional instrument of evaluation in selection

Drocess

d. Offer educational grants to current employees who are training for administrative positions in order to increase the number of qualified administrative candi-

then Step 3.1.2

ch qualified personnel for teaching positions from interland external sources

Communicate with schools of education in Catholic and secular universities expressing our interest in having student teachers placed in Catholic schools
 Pronctively recruit outstanding Catholic candidates through colleges and universities

tion Step 3.1.3 were that administrators are trained in the use of the diolic Teacher Perceiver as part of the teacher interview

active 3.2 clop outstanding faith-filled educators

lies Step 3.2.1 Let the current Administrator Performance Appraisal on for faculty/staff and follow this process annually

 Use beginning-teacher internship program
 Have well-documented appraisals and evaluations in personnel file
c. Define and clarify a process for personnel issues and

wide opportunities for ongoing professional development a. Provide funding for teachers' professional opportuni-

Increase accessibility and availability of substitute chers to facilitate teacher leave time for professional development

Provide opportunities for ongoing spiritual development for administrators and teachers

- a. Liturgy and worship b. Retreats c. Catechist certification

- Action Step 3.3.1
 Work to attain a high morale level
 a. Conduct administrative training in how to boost morale
 b. Promote a positive school climate
 c. Provide professional leave opportunities
 d. Study the feasibility of providing sabbaticals

Action Step 3.3.2 Facilitate interschool transfers to enhance professional growth while retaining quality teachers and principals in Catholic schools

unone schools

a. Open list available positions
b. Offer positive support, encouragement, and workable
processes for these transfers

Action Step 3.3.3 Determine reasons for employee turnover

Objective 3.4
Offer competitive salaries and benefits to ensure just and fair compensation

Action Step 3.4.1
Develop and communicate guidelines for competitive salary structures for teachers and staff

Assist parishes that are not meeting the current salary policy
 a. Assess their potential for attaining compliance
 b. Set goals for compliance over a specified period of

Action Step 3.4.3 Investigate adding benefits

Action Step 3.5.1
Invite parish/educational leaders to review the U.S. bishops' statement on Catholic schools

Action Step 3.5.2

- Action Step 3.5.2
 Develop ongoing leadership programs for pastors and boards
 a. Encourage pastoral support for Catholic schools
 b. Provide opportunities for board training
 c. Develop inservice and support programs for the new
 governance structures

Develop the material resources needed to meet the growing needs of Catholic schools

Objective: 4.1 Assist each school to develop a strategic plan coordinated with archdiocesan and local planning processes

Action Step 4.1.1

Communicate the need/benefits of a strategic planning process to pastors, principals, and boards of education

Action Step 4.1.2

Establish broad guidelines and common focal points for the creation of local school strategic plans

Action Step 4.1.3 Provide background and statistical support for local coordinated planning efforts

Provide archdiocesan support for professional outside facilitators for the development and coordination of local strategic plans for schools

Objective 4.2 Assist each interparochial high school to realize its full capacity for comprehensive development

Action Step 4.2.1
To staff and facilitate a consultation on the role of the administration in order to effect the necessary changes in high school administrative structures that would support

Action Step 4.2.2
To staff and facilitate a three-year, ongoing, results-oriented development consultation to meet the development objective recommended in the limited institutional assess-

Action Step 4.2.3
Coordinate interparochial high school capital and fund raising efforts with archdiocesan efforts utilizing the shared expertise and resources of the archdiocesan Office of Stewardship and Development

Action Step 4.2.4 Evaluate the progress toward these objective at the end of each school year

Objective 4.3 Assist each elementary school to realize its full capacity for comprehensive development

Develop an ongoing consultation process to assist each elementary school in building its own comprehensive development program including integrated planning. communications, enrollment, and fund-raising components

Action Step 4.3.2 Provide a "Development Handbook" to guide elementary schools through the development process

Action Step 4.3.3

Coordinate elementary school capital and fund raising efforts with archdiocesan efforts utilizing the shared expertise and resources of the archdiocesan Office of Stewardship and Development

Action Step 4.3.4 Encourage and support elementary schools in periodic, local special-purpose funding campaigns

Action Step 4.3.5
Create audiovisual materials that encourage the creation/expansion of school endowments in cooperation with the Catholic Community Foundation, Inc.

Assist each interparochial high school and elementary school develop the philosophy, leadership concepts, lan-guage, and principles of stewardship

Action Step 4.4.1

Adopt/develop stewardship educational materials for use in the curriculum in cooperation with the Office of Stewardship and Development

Action step 4.4.2
Develop guidelines by which parishes and schools may come to understand the role of stewardship in the financing of school operations in cooperation with the Office of Stewardship and Development

Catholic Schools Objective and Action Step, Continued

Action Step 4.4.3

Develop models for schools to demonstrate the direct results (fruits and benefits) of past and current investments in Catholic education

Examine and embrace school financial practices that are consistent with stewardship philosophies of accountabili ty and archdiocesan internal control procedures in coop eration with the Office of Accounting Services

Action Step 4.5.1

Develop summarized standard financial reporting systems that allow for sound financial practices and proactive inter-

Action Step 4.5.2
Develop standard measurement goals to assist in the analysis of ongoing trends in local financial matters

Action Step 4.5.3
Create guidelines and educate boards of education on the role of the board finance committee in conjunction with governance reorganization and coordinated planning processes

Action Step 4.5.4
Provide guidelines for the development of local three-to-five year financial plans in conjunction with strategic plans

Action Step 4.5.5

Encourage the publication of timely annual financial state-ments and provide guidelines/models for the effective com-munication of financial matters to constituents

Action Step 4.5.6

Develop and model system for the funding of ongoing local plant maintenance needs

Objective 4.6 Address archdio Catholic schools esan marketing and plan

Action Step 4.6.1

Action Step 4.0-1 With a corporate sponsor, conduct market research and plan school marketing programs for future years that address changed marketing needs and emphasize positive image and support for Catholic schools

Action Step 4.6.2

Communicate the need for ongoing school marketing and the availability of marketing resources to principals, pastors, and boards. All materials and activities should demonstrate the value of choosing/supporting Catholic schools

Action Step 4.6.3 Provide advertising Provide advertising and recruitment/marketing training workahops for those schools that have entry-level enrol ment capacity or other marketing needs

Action Step 4.6.4

Increase opportunities for children to attend Catholic schools by establishing a task force on the expansion of Catholic schools (new or existing) to consider, among other

implications of the demographic data in the
 "Information and Data Report for the Strategic
 Planning Task Force" prepared by Meitler Consultants.

a consultation process on starting/expanding schools

c. possible places where schools can be expanded or

developed
d. the role of the archdiocese in encouraging and funding feasibility studies, architectural plans, financial incentives for expansion, etc.
e. expectations of interparish support for school

Objective 4.7

Promote the concept of shared community responsibili-ties for schools and funding guidelines for parish, inter-parish, and interparochial high schools

Action Step 4.7.1
Establish a task force on school funding to recommend changes in the current methods of funding Catholic schools and to develog guidelines for parish, interparish, and interparochial high school funding

Action Step 4.7.2
Define the mechanism for establishing and maintaining parish operating investments in the schools

Goal 5

Improve understanding of Catholic schools and their contributions to the community

Objective: 5.1
To publicize a Catholic school perspective in legisland administrative proposals

Action Step 5.1.1
Develop a legislative and administrative agenda for Cathoschools to provide a voice for Catholic school children

Action Step 5.1.2 Inform ALL Catholics regarding the Indiana Catholic Conference's position on any pending or proposed legisla-tion that may affect Catholic schools

Action Step 5.1.3

Ensure a Catholic school voice in statewide education p els and study commissions through representation, membership, and participation

Action Step 5.1.4
Provide leadership in the Indiana Catholic Conference and encourage the conference to take a proactive role on behalf

Objective 5.2 d civic community to beco Invite business and in Catholic schools

Action Step 5.2.1

Establish continuing relations between corporate and civic organizations and the Office of Catholic Education Action Step 5.2.2

Action step 3.2.2.
Inform each school about the benefits of developing effective business relationships and using fully the resources that business and civic leaders can bring to the school

Action Step 5.2.3
Collect and distribute information on programs and methods that have led to successful Catholic school/business partnerships. Develop additional models for establishing stronger business relations at the local level

Action Step 5.2.4

Coordinate the use of school/business partnerships to maximize support and avoid duplicate solicitation

Action Step 5.2.5
Promote and publicize existing school/community service projects such as supplementing food pantry programs

Objective 5.3
Tell the story of Catholic schools to the bro nity

Develop a comprehensive communications plan to prom a more significant Catholic school presence in the news

Action Step 5.3.2

for a communications plan to be develvelop guidelines for a co

Your comments:			
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Please send your comments and suggest

David J. Elsener or Therese Hannah, c/o Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206-1410

QUESTION CORNER

Catholic marriage rite may be Mass or service

In a recent column, you said that if a Catholic bride and groom choose to have a marriage without Mass it indicates a lack of faith.

tes a lack of taith.
I have to say that was judgmental and negative. Not to ave marriage at Mass may actually express a great deal of

Maybe there will be many non-Cathopresent, perhaps because one of the thers is a convert. Lots of people in the igregation would be excluded from partners is a congregation Communion.

Communion.

The presider could easily craft a homily that shows how this sacrament (marriage) flows into and out of the unity celebrated in the Eucharist, without actually having Mass.

If you had another agenda in your response, I would like to know it. Otherwise your answer requires further citation and explanation. (locus)

A made no judgments about anyone in my response I as a said that, in my experience, marriage of two Catholics without the Eucharist usually means some lack of faith on one or both their parts.

That is just a fact. In 41 years as a priest and officiant at many hundreds of marriages, I've not had more than two or three in which both were Catholic and there was no Mass. You make some excellent points about sensitivity to the feelings of those who are not Catholic, a sensitivity which I feel most priests try to share with the couple as they prepare their wedding ceremony.

edding ceremony.

This is particularly true of interfaith marriages. As you

FAMILY TALK There are many ways to interpret dreams

by Dr. James and Mary Kenny

Dear Dr. Kenny: I had a frightening dream the other night in which I murdered one of my good friends. I am horrified. I feel guilty, even though I would never will anyone. As with all friends, we're had some problem moments but I certainly would not wish hum ham.

What does my dream mean! Please help me because I can't get this off my mind. (New York)

What does my dream mean? Please help me because I can't get this off my mind. (New York)

Answer: Dreams can be quite vivid. We may dream that someone has done something to us, and even though we know it vas "just a dream" we find it hard to forget.

We dream in images, not in words, and images are more impressive. As the saying goes. "A picture is worth a thousand words." This is one reason why your dream is staying with you to many different levels of interpretation: a staying with you. The properties of interpretation: the properties of the properties of interpretation: the same and psychological All levels, I believe, should be interpretation: a scarying a message; ye-tays a warning or a forcelling. A possibility in your case would be an admonition to be careful of your regative feelings toward your friend. You might say or do something hurfful.

At the physical level, dreams have been related to something you ate, to a fever, to certain types of sleep. These explanations, of course, ignore the dream content. Some say that this is all there is to a dream, a random juxtaposition of ideas and feelings caused by a bad stomach.

At the psychological level, dreams are often explained as a symbolic working through of hard problems. Using pictures instead of words, stories instead of rhetoric, the dream is a preconactions attempt to resolve a troubling issue.

Emotions are often contradictory. They also tend to be black and white. We can both love and hate some nea the same time. Logic, however, allows nuances but requires that we think or feel one way or the other.

Your dream is best interpreted individually. Freud suggested a technique called "free association" to unravel the meaning of a dream. The procedure is to take each character or action in the dream and free association to that acted a feeling that the dream and free association to the acted and the dream and free association to the acted and the dream and free association to the acted andividually. Freud suggested a technique called "free association"

are to keep saying, whatever pops into your mind. The purpose is to uncover unconscious associations rather than logical connections.

Dreams are prelogical. They are put together by association. As a psychologist, I would speculate that your dream is an attempt to work our normal hostile feelings toward your friend.

Your friend, however, may not "really" be himself in the dream, but may be a symbol of someone or something else.

Dreams are another way that our mind attempts to make sense of our experiences. As such, dreams are instructive. Keep a dream book by your bed to record them. You may discover a pattern that helps you to interpret them.

Dreams, like life itself, come in both pleasant and unpleasant packages. Your good mind is using dreams to come to grips with reality. Accept and learn from them.

(Address questions on family living and child care to be answered in print to the Kenny, 219 W. Harrison, Rensselaer, Ind. 47978.)

know, a Mass (that is, the liturgies of the word and Eucharist) may be celebrated in that ceremony if the non-Catholic is a baptized Christian and certain other conditions are fulfilled. In such an instance, not only many of the congregation but even the non-Catholic spouse cannot normally receive

I never tell such comples they cannot have a Mass, but I urge them to consider all these factors and others in making their decision

The situation is different, also, when one Catholic spouse is a convert to our faith. Here, too, a fair number of people attending the wedding as friends and relatives of the convert would not receive Communion.

Usually, however, the relatives accept such circumstances much more easily, at least in my experience. They recognize the new faith of their family member and realize the Mass is an important part of this faith.

an important part of this faith.

It is worth noting that the church places specific obligations on the priest (or deacon) to consider the different faith conditions of people attending the wedding.

Priests must show special consideration, says the Rite of Marriage, for those who hear the Gospel only at weddings, either because they are not Catholic or are Catholics who rarely, if ever, take part in the Eucharist or who have abandoned their faith.

abandoned treatrain.

These obligations are present because "priests are ministers of Christ's Gospel to everyone" (Introduction, 9).

While it is possible to deal with the marriage of two Catholics outside of Mass in the way you suggest, this is

DENTURES

cearity not an equally optional choice as far as the church is concerned.

The marriage ritual simply assumes that Catholic marriages will take place within the Mass (Introduction, 6).

This shouldn't surprise us or seem out of place. As Christians, the bride and groom commit themselves to love one another "as I have loved you," says the Lord, until death.

Both common sense and the insights of faith, it seems to me, indicate that this commitment should, wherever possible, be celebrated within the context of the celebration of the death and resurrection of Jesus in the Eucharist.

and resurrection of jesus in the Eucharst.

Once again, as the ritual remarks, of supreme importance in the marriage rite is "the reception of holy Communion by the groom and the bride, and by all present, by which their love is nourshed and all are lifted up into communion with our Lord and with one another" (No. 6).

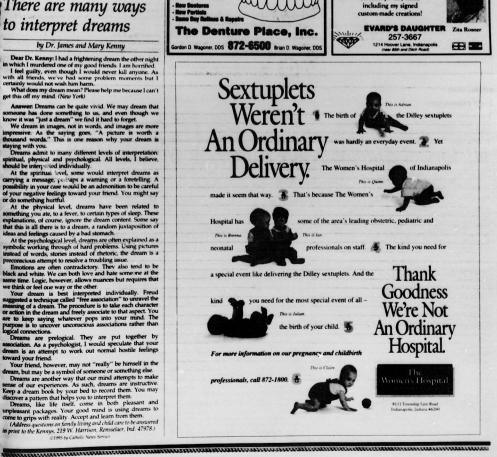
The Liturgy of the Eucharist should not be lightly excluded from the marriage ceremony.

The Liturgy of the Eucharist should not be lightly excluded from the marriage ceremony.

I repeat, however, that if the bride and groom are not practicing their faith through some regular participation in the Eucharist, and carnot come to a commitment to begin again to do so, celebration of the Eucharist at their marriage could seem to be rather meaningless for their marriage could seem to be rather meaningless for the patients (Africa and April 1997), and the properties (Africa and April 1997), and the Africa and April 1997), and the Africa and Africa an

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"Stock Reduction" 50% - 70% Marked Down



Entertainment

VIEWING WITH ARNOLD

'Murder in the First' confronts inhumanity

by James W. Arnold

On the heels of "The Shawshank Redemption," which was the innocent-manin-a-dungeon movie, comes the clumsly titled "Murder in the First," which is the guilty-man-in-a-dunge on movie.

The truth is, it's not so much guilt or innocence that matters. The important thing is the dungeon.

ngeon. The horror of what

Internorror what human beings have done to human beings will be described and lamented in art as long as art and humanity last. It would be worse if the horror went unrecorded, the victims unmourned.

unmourned.

Both these prison movies take us to the rock bottom of despair only to lift us up again. They are parables of crucifixion, and also of hope and resurrection.

The evils confronted are real, formidable, and all too familiar. But perseverance and justice triumph, though sometimes (always?) the victory is bought with suffering. To hope is to believe in God, and films like these routifs home.

urish hope.
"Murder" may sound like it's a detective



story. In a sense it is, since the lawyer-hero (Christian Slater) has to discover the crimes the audience has already witnessed. But (Christian Stater) has to discover the critics the audience has already witnessed. But actually it combines the elements of the "inhumane prison" gente-in this case, the place is the now legendary Alcatraz—with the verbal and legal sparring of the courtroom drama. As we know, since court trials have become a popular obsession, the bimor is frible. timing is right.

timing is right. This is the story—more or less, since it's fictionalized, but we don't know how much—of Henri Young, He tried to escape from Akatraz, the infamous "Rock" in San Francisco Bay, in 1928 but was captured and sent back. In the movie, under brutal conditions, he spends three years in the dark, in a solitary, stonewalled cell.

Devil's Island was Disneyland compared to the dark sub-basement where Young is regularly beaten, starved and tortured. The monstrous associate warden (Gary Oldman)

regularly beaten, starved and tortured. The monstrous associate warden (Gary Oldman) is resolved to discourage escapes and to rehabilitate Young "to become a better human being." It's the logic of the death camp decade.

camp uceaue.

On the first day he's returned to the normal prison population, Young barely can walk and focus in the mess hall, he see as a fellow escapee, who testified against him and escaped punishment. Overwhelmed with rage, he attacks and stabs him to death with a serone.

with rage, he attacks and stabs him to death with a spoon.

Kevin Bacon, in what amounts to his fourth or fifth sizzling, against-type role in a row, plays Young as a Kansas country bow who is physically and psychologically and imprisoned for stealing \$5 from a positofice, Young is the definitive example of the criminal-as-victim. All but catatoric, a wounded animal, he faces certain conviction and the gas chamber. It's a hopeless-odds legal case assigned to James Stamphill (Slater), a green but smart and tireless defender. He's just expected to show up and lose. But in this underdog



MURDER IN THE FIRST

drama, Stamphill wins justice for Young, despite intense political pressure. When the warden and Alcatraz are in principle convicted of "crimes against humanity," clearly the days of this super-prison for hard

convicted of crumes against humanity, clearly the days of this super-prison for hard cases are numbered. Writer Dan Gordon and director Marc Rocco take advantage of their first big mowe opportunities. Rocco is hugely creative, starting the film with a long newsred sequence (a la "Citizen Kane") that brilliantly establishes all the facts and the "star quality" of the prison itself. In low light, with a constantly prowling camera, ever hinting at all the elements working in a scene. Rocco gives every moment a haunting style that turns grim material into art.

Cordon's script goes to extremes to avoid the "Rocky" move syndrome. Except for Oldman's psychotic heavy, the characters are three-dimensional, including a crushy swift pidge (trush characters) are the context and feeling of the 1998-41 times, ranging from the Wirchellesque media frenzy to the war effort, public opinion about the trial

(vapid), and the 56-game Joe DiMaggio hitting streak.

hitting streak.

It goes arguably wrong only once, with a somewhat sentimental and typically 1996 concern over Young's pitfully unsatisfied sexual libido. (A hooker is smuggled in; the scene is discreet but bizarre, and seems intended as comic relief.)

Another key aspect is the similarity in age and personality between Young and Stamphill, who at first appear to have nothing in common, but eventually and poignantly, become close friends. The implication is that, except "for the grace of God," they could easily have been in each other's shoes.

This sense of humanity, this identification with and compassion for the doomed and defenseless, is so out of touch with what passes for mainstream sensibility today that "Murder" is like walking into a time

(Artful, gloomy but finally hopeful anti-Establishment docudrama; prison bru-tality, sex situation; for mature viewers.)

USCC classification: A-III, adults

Historical dramas relate injustices in America

by Henry Herx and Gerri Pare Catholic News Service

How many determined blacks escaped the yoke of slavery in the South is deftly dramatized in "Race to Freedom. The Underground Railroad," airing Sunday, Feb. 26, from 2 p.m. until 4 p.m. on cable's Family Channel.

The narrative centers on two male (Courtney Vance and Fakoner Abraham) and two female (Janet Bailey and Dawn Lewis) plantation slaves in 1850 North Carolina who dare to spirt off into the right with help from abolitomist Alexander Rose (Michael Riley).

Rose has arranged to get them started on the life-throaten-

Ross (Michael Riley).

Ross has arranged to get them started on the life-throatening trek to freedom in far-off Canada. Unfortunately, Ross is arrested on suspicion of aiding the slaves and the four must continue their hazardous journey on their own, with a black (Clynn Turman) and a white (Ron White) bounty hunter doggedly on their trail.

After a bullet and a lethal snakebite eliminate one slave couple, the other couple is separated when the male is temporarily recaptured. Alone and frightened, Sarah makes her way north with help from people of both races and from both countries who secretly harbor and transport slaves, such as fearless Harrier Tubman (played by Alfre Woodward in an uncreditted cameo).

Handsomely produced, and directed with flair by Don

uncredited cameo).

Handsomely produced, and directed with flar by Don McBrearty, the family film skillfully dramatizes how the underground railroad worked, despite having no actual tracks or official stops along the way.

It is a good history lesson, blending real and fictional characters, and told in human terms through the suffering endured by the four slaves, who were willing to die rather than continue to live as pieces of property.

By personalizing these four, as opposed to just depicting a generalized oppressed group, the story has greater emotional impact. It is also well-paced, with enough dramatic insidents to hold the attention of children. The performances are understand, allowing for shadings of character of interest to adults. Some viewers may find the production is not as tough-minded as the horrors of slavery warranted and that

its happy ending romanticizes a disturbing era of American history.

"O'Fioneers!"
"O'Fioneers!"
"O'Fioneers!"
Willa Cather's rovel about a Swedish immigrant family which settles on the Nebraska frontier in the 1880s is dramatized in this nebroadcast of 'O'Fioneers!" to be rerun on Studialy, Feb. 26, from 7 pm to 9 pm. on coldie's Family Channel.
The "Hallmark Hall of Fame" presentation stars Jessica Lange as Alexandra Bergson, a woman determined to hold on to the hard prairie land her father settled and turn it one day into the great, prosperous farm he envisioned when he acquired the land.

List before bid death Alexandra's father a named har hand.

Just before his death, Alexandra's father named her head of the household and, since she was the eldest and the most practical, her younger bruthers begrudgingly accepted her directions.

practical, her younger bruthers begrudgingly accepted her directions.

It was because of Alexandra's determination that the Bergsons worked the land through the lean years and hard times until gradually the unyielding sod was turned into fertile farmland.

Despite the protestations of her brothers, Alexandra even put the family into debt to buy the land her less successful resolutions, and the land of the land of the land her less successful resolutions later, she and her brothers have become the wealthest farmers in the area Alexandra's mission has been failfilled, and for the first time she—not quite 40—has the luxury to consider herself and her personal needs.

This will involve Carl (David Strathaim), her closest childhood friend until his teen years, when his family gave upon their farm and moved back to St. Louis.

Having corresponded over the years, one day Carl visits Alexandra on his way to the Alaskan gold fields His presence precipitates a family criss because her brothers regard Carl as an inteloper only interested in her wealth.

A family criss of another wealth.

A family criss of another wealth.

A family criss of another wealth.

Out of this relationship ultimately will come a shocking records that valid descated a Relaxandra.

Out of this relationship ultimately will come a shocking tragedy that will devastate Alexandra. Sustaining her in her

grief is the presence of Carl and the responsibility of the land she has devoted her life to and loves very much.

Robert W. Lenski's adaptation of the novelist's immigrant family staps is basically a rich and involving love story. It is filled with the love of family, the love and affection between men and women, and especially the deep emotional attachment that a farmer has for the land and what it represents in ind.

Produced and directed by Glenn Nordan, the drama is filled with life and a respect for the human needs of all the characters. These turn-of-the-century people come across vibrantly as God-fearing, hard-working, common-sense individuals who are indeed the salt of the earth.

It is refreshing to see the portrayal of a strong woman whose vision sustains her entire family and the community. Notable also are the strong supportive relationships between these frontier women. Sensitively irosted as the tragedy of and the strong of a round of the strong of the common strong of the common strong of the strong of the common strong of the strong

TV Film Fare

Sunday and Monday, Feb. 26-27, 9 pm. to 11 pm. (ABC)

"Dances With Wolves." Set in the Dakota Territory of the
1950s, this 1990 film sags also the story of a sodder (Kevin
Costner) assigned to a deserted frontier fort who embarks on
a voyage of self-discovery whom he is befriended by a Sious
tribe and falls in love with a white woman (Mary McDonnell)
adopted by the Indians. Also directed by Costner, the lengthy
film presents a sensitive treatment of Native Americans and
offers exceptional cinematography and fine acting performances. The U.S. Carbolic Conference classification of the
theatrical version was All for adults due to much gory
battlefield violence, minimal but restrained lovemaking, and
a flash of rear nudity.

outstelled violence, minima or all also for ear nuclity.

(Check local listings to verify program dates and times. Henry there is the theretor and Gern Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

GHTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Feb. 26, 1995

Sirach 27:4-7 — 1 Corinthians 15:54-58 — Luke 6:39-45

by Fr. Owen F. Campion

The Book of Sirach is the source of this ekend's first reading.

Even the name of the Book of Sirach has

Even the name of the I an interesting evotion. If very exact guage is preferred, if it is assumed that Scripture must bear name of its author, en this properly ould be the Book of n-Sira, since Jesus (or shuai' in Hebrew) n-Sira of Jerusalem is nifitied as the author. In time, this book can limited the sound of the new present the number of t



n-Sira oil Jerusalem is immitted as the author. In time, this book came to be called the infer Ecclesistics' in Latin, or "Church old" in English. Some translations of the lest still list this book as Ecclesistics. This me developed because the book so often peared in the litturg.

More recent translations return to the cent name of Ben-Sira, deriving from it intends whether the title lead more often better than the list and more often by an experimental to the cent in the list of the list of

biblical books.
The spread of Greek might, and Greek ought, throughout the present-day Middle ist a few centuries before Christ had cormous impact, even upon Jewish culture, inong other signs of this impact was the

leaders may submit prose r poetry for consideration

The Criterion invites readers to submit nginal prose or poetry relating to faith or speriences of prayer for possible publica-on in the "My Journey to God" column.

Material not accepted for publication will e returned to the sender. Other submissions light be filed for later use, especially if there a seasonal theme.

a seasonai theme.

Please include name, address, parish, and slephone number with all submissions.

Send material to *The Criterion* in care of O. Box 1717, Indianapolis, Ind. 46206.

regard that developed for human reason. Logic was elevated to great, high status. An entire series of religious writings emerged, in which logic was used to assert both God's existence and the supremacy of righteousness and justice. These writings compose the Wisdom Literature. Strach is among these writings.

This weekend's reading is typical Jesus Ben-Sira summons readers to good lives It is by good lives that people prove their proper

by good lives that people prove their proper motives.

St. Paul's First Epistle to the Corinthians furnishes this weekend's second reading. The reading is a magnificent account of Paul's sturningly protound faith in the resurrection of Jesus. It is more than a testimony to an event in history now gone. By their faith, their communent with Cod in Christ. Curstians share the Lord's everlating life.

State of the code in the code in the control of the code in t

Reflection

Reflection

There is a thread running through all three of this weekend's scriptural readings, it is that true devotion to Jesus, true obedience to God, is more than mere exclamations. Instead, to be true to God, truly to follow Jesus, requires a life that is abundant in the fidelity, compassion, goodness, truth and mercy that Jesus affirms in these sayings recorded in Luke.

Strach clearly states in the first reading that it is by Isving God's law that a person accepts God's law. This may demand some carepts God's law that any demand some diss. If nothing else, calls us a to selfishness and the material It calls us away from God, away from those for others, away from the eternal and the spiritual. It is as if we are molded clay. The atmosphere in which we live is the kin into which we insert ourselves. We must prove our Christian literations. However, Paul's advice to the Corinthians is reassuring. If we genuinely accept Jesus in our hearts and lise. The level of the control of th

MY JOURNEY TO GOD The Lenten Season



(Paul Jackson is a member of St. Benedict Parish in Terre Haute.)

Daily Readings

Monday, Feb. 27 Seasonal weekday Sirach 17:19-24 Psalm 32:1-2, 5-7

Tuesday, Feb. 28 Seasonal weekday Sirach 35:1-12 Psalm 50:5-8, 14, 23 Mark 10:28-31

Wednesday, March 1 Ash Wednesday Joel 2:12-18 Psalm 51:3-6, 12-14, 17 2 Corinthians 5:20 - 6:2 Matthew 6:1-6, 16-18 Lenten weekday Deuteronomy 30:15-20 Psalm 1:1-4, 6

Friday, March 3 Blessed Katharine Drexel, virgin, religious foundress Isaiah 58:1-9a Psalm 51:3-6, 18-19 Matthew 9:14-15

Saturday, March 4 Casimir, martyr Isaiah 58:9b-14 Psalm 86:1-6 Luke 5:27-32



THE POPE TEACHES

Religious vows express love

by Pope John Paul II marks at audience Feb. 15

in our catechesis today, we are dealing with the relationship between religious life and the priesthood.

Religious life can be of great assistance to a priest in living out more faithfully the demands of holy orders, by helping him to attain more fully the high degree of holiness to which he is called.

The years of dealing the contraction of the contr

to which he is called. The vows of chastity, poverty and obedience are much more than simple obligations; they are the response of self-giving love to God, who is infinite love.

• Thus, cellbacy is accepted not merely as a condition for receiving holy orders, but as a total commitment of self to Christ;

Evangelical poverty becomes a means for renouncing material possessions in order to be more completely possessed by Christ,
 Obedience enables the individual to contribute willingly and loyally in the task of building up the body of Christ, which is the

church.

In all of this, religious priests can serve as examples to diocesan priests and help them to bring forth greater fruits of evangelical love through their priestly consecration.

Through the community life of religious priests, the unity and harmony which lesus saks of all those who are "consecrated in the truth" (cf. John 17:17) is made especially clear, permitting the image of the whole church as a community of love to shine forth ever more briefly in the world. ever more brightly in the world.

SAINT OF THE WEEK

St. Tarasius was a patriarch of Constantinople in 8th century

by John F. Fink

There are no liturgical feast days between Feb 23 and March 3. The liturgies for those days are for weekdays in Ordinary Time, Ash Wednesday or the Thursday after Ash Wednesday. But many saints have been assigned feast days even if they aren't included in the liturgy. Such is the case of St. Tarasius, whose feast is observed tomorrow, Feb 25.

included in the itary, Such is the case of St. Tarasius, whose least is observed tomorrow, Feb 25.

Although he is not a well-known saint, Tarasius is worthy of attention particularly for anyone with interests in controversies within the church or with the historical relationship between the church and emperors in the eighth century.

Tarasius (who should not be confused with St. Tarcisius, a marity of the third century) was a layman and secretary to the 10-year-old Emperor Constantine Via and his mothers of the Tarasius and secretary to the 10-year-old Emperor Constantine Via and his mothers of the Tarasius as his successor when Paul retired to a monastery. The clergy and people of Constantinople nominated Tarasius as his successor when Paul retired to a monastery. The clergy and people of Constantinople accepted Paul's nomination and elected Tarasius. Although Tarasius thought a priest should have been selected, he accepted.

Tarasius was consecrated on Christmas day in 784 and was immediately thrust into the confroversy over Iconoclasm Back in 726. Emperor Leo III decided that the use of images (or icons) fostered idolatry and he ordered their destruction. He was resisted mainly by monks. Leo's two successors continued the policy, but Empress Irene reversed the policy and was instrumental in the convocation of the seventh ecumenical council at Nicaea articulated the principle that the veneration accorded to an image passes to that which it represents. (Iconoclasm had a resurgence in the nuth century but we can't go into that here.) Tarasius restored icons in his partiarchite.

The I0-year-old emperor whom Tarasius sevened as secretary grew up At his mother?

The 10-year-old emperor whom Tarasius served as secretary grew up. At his mother's

insistence, he married a woman named Mary. But he was enamored with his wife's maid of honor, Theodota, and he resolved divorce Mary. Constantine VI tried to get Tarasius to agree to the divorce, but Tarasius

refused.

Constantine accused Mary of trying to poison him and even produced a vessel full of poison. But Tarasius said that, even if Mary were guilty of a crime, a second marriage during her lifetime would be adulterous.

Eventually. Constantine did divorce Mary and married Theodota. Constantine then persecuted Tarasius the remainder of his reign, setting spies to watch the patriarch's coming and going. No one was allowed to associate with Tarisius without permission, and many of his relatives and servants were banished.

servants were banished.

Constantine's reign did not last much longer, though. Empress Irene (Constantine's mother) had alling out with her son. She had grown accustomed to governing the empire while Constantine was growing up and was determined to regain her powers. She managed to gain the support of the army and the principal offices of the empire, and they made Constantine a prisoner. Irene even went so far as to have her son's eyes put out while he was in prison.

Empress Inene reigned for five years until

out while he was in prison.

Empress Irene reigned for five years until
she was overthrown by Nicephorus. She was
then banished to the isle of Lesbos.

Tarasius was able to perform the
functions of his office of patriarach
peacefully during the reign of Nicephorus. He died in 806 after serving as patriarch for 21 years

patriarch for 21 years.

As he was on his deathbed, Tarisius seemed to be undergoing the Particular Judgment. As he lay in a trance, he seemed to be disputing with a number of accusers who were scrutinizing the actions of his past life. Through all this Tarisius seemed to be greatly agitated as he defended himself. But after this, he fell into a peaceful serenity just before his death.

The Active List

The Criterion toelcomes 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.

Union Station, 39 W. Jackson Place, Indianapolis, will host, "The Ultimate Black History Month Celebration," begin-ning at 8 p.m. Cameo, The Gap Band and Teena Marie will perform. Tickets are \$15. For more information, call 317-267-0701.

February 24-26

Mount St. Francis Retreat Cen-ter will hold a retreat, "Imagi-nation and Inner Work in the Spiritual Life." Cost is \$85 for residents; and \$65 for commut-ers. For more information, call 812-923-8817.

Fatima Retreat House will hold a Tobit Weekend for engaged cou-ples from 7 p.m. Friday to 2 p.m. Sunday. For more information, call Fatima at 317-545-7681.

Call rations at \$17-56-7661.

Kordes Enrichment Certer, Ferdinand, Ind., will hold a retreat,
"Dreams: Exploring the Drams
Within," with Franciscan Sister
Olga Wittekind. Residents \$110.
commutes \$70. Retreat begins at
8 p.m. (EST) on Friday to 1 p.m.
on Sunday. For more information. call Kordes at 812-367-2777
or 800-880-781.

St. Joseph Mardi Gras Dinner and Dance will be held in O'Shaugh-nessy Hall on the campus of St. Mary of the Woods, Terre Haute, beginning at 6:30 p.m. Tickets are \$50 per person. Call 812-232-7011 for tickets and details.

The Office of Worship will hold "Music in Catholic Worship" seminars from 9:00 a.m. o30 p.m. at the Archbishop O'Meara Catholic Center. 1400 N. Meridian St. Cost for the series is \$20; individual sessions are \$8 each. For more information or registration, call Christina Blast at 317-236-1483 or 800-382-9836, ext. 1483.

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Parker.

Cardinal Ritter High School will hold a Monte Carlo Night from 7 p.m. to 12 a.m. No admission cost. Beer and soft drinks available for a minimal charge.

\$5. For more information, call 812-945-3350.

The Young Widowed Group will meet at Laughner's Cafeteria at E 82nd St. and 1-69 for dinner. Afterward, plan on bowling or the movies. Call Mike Ford for details at 317-872-8426.

The Richmond Symphony Or-chestra will perform, "The Art Connection," at 8 pm. in the Civic Hall Performing Arts Center. Limited tickets are available for 515 and \$20. For more informa-tion, call 317-966-5181.

Benedictine Father Boniface Hardin, president of Martin University, will perform the fi-nal chapter of his "Frederick Douglass and America" trilogy at 7 p.m. in the university's per-forming arts center, 1271 Avon-dale Place.

February 26

St. Lawrence, Lawrenceburg, will have a Memorial Mass for Benedictine Sister Mary Philip Seib at 12 noon.

St. Paul, Sellersburg, will hold prayer and praise from 7-8.15 pm. in the church. Come, worship and share in fellowship. For more information, call 812-246-4555.

Providence High School Alumni Sacred Heart Parish, 1530 Union Association, Clarksville, will St, will hold a holy hour with sponsor a Martin Crass, "Fat Schards," from 8 pm. to 12 am. church Everyone is welcome in the old gym. Most as by Sounds Unimited Admission is Dorothy at 317-356-5110.

St. Peter Church, Brookville, will show the Mother Teresa in-spired, Vatican approved video series "The Living Eucharist." at 1 p.m. Call 812-623-3670 for more information.

St. Joan of Arc Church will say a rosary and D vine Mercy Chaplet at 4:30 p.m.

The chot of SS Peter and Paul Carbedral will present protross of all three movements of Coope Frederic Handels "The Messain" at 230 pm. in the carbedral church, 1347 N. Meridian St. Indianapolis. Chord involved. The preformance Accompaniment will be provided by Edward Greene. The performance is free and the public as or protromation and the companion of the public and the public and the public and the provided by Edward Greene. The performance is three and the public as or and the public and the

Sts. Joseph and Margaret Mary parishes. Terre Haute, will hold a pancake breakfast at St. Margaret Mary from 9 am to 12 pm. Cost is \$3 per person or \$10 per family. For more information, contact Ellen at \$12.224-3944 or Marilyn at \$12.299-2340 or Kathy at \$12.299-9136.

The Catholic Golden Age group will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St, at 2 pm. New members are welcomed. For more information, call 317-872-6047.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, to sogo from St. at 1 p.m. for sogoing formation classes. Benediction, service and business meeting will follow. For more information, call 317-637-7309.

The Apostolate for Family conse-cration will hold a Divine Mercy Novena from 6-7 p.m. at St. Anthony, Clarksville. For more information, call 812-948-2003.

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St. Joseph Church, Shelbyville, will host a free concert. "Joyful Noises of Winter," at 3 p.m. with Andrew Simpson and two associates. For more information, call the parish office.

February 28

Beech Grove Benedictine Cen-ter's centering prayer group will meet at the center from 7-8:30 p.m. Call 317-788-7581 for more

The Beech Grove Benedictine Center will hold "The Art of Christian Meditation" from 7-9 p.m. at the center. Call 317-788-7581 for details.

The prayer group of St. Lawrence, 4650 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.

Devotions to Jesus and the Blessed Mother are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey

St. For more information, call 317-786-7517.

March 1

The Beech Grove Benedictine Center will hold an Ash Wednes Center will hold an Ash Wedne day Centering Prayer Introdu-tion from 9.a.. to 5 p.m. For mor information, call the center in 317-788-7581.

March 2

Mount St. Francis Retreat Center will hold Lenten prayer every Thursday at 7:30 p.m. in the chapel during Lent. For more information, call the center a 812-923-8817.

Positively Singles will hold a planning meeting at St. Pius X Church, near 71st and Keystone, at 7 p.m. Call Carson Ray at 317-576-479 at home or at 317-228-9321 at work, for details.

Fatima Retreat House, 5353 E. 56th St., will hold a reflection day, "Lenten Practices: Prayer, Fasting, Almsgiving," with Fa-(Continued on page 21)

ALABAMA BOUND

Visit E.W.T.N. for Mass and healing service

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March 3rd to 6th
SPECIAL PRICE: Double \$225.
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Depart from Indianapolis. Lafayette. Kokomo.

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Nutrition programs at risk if states control them

bu Patricia Zapor

WASHINGTON (CNS)-Giving the states full responsibility for hunger and poverty programs is a risky proposition given the records of some states with welfare programs, said the president of Catholic Charities USA in

ngressional testimony.
"The historical record requires great hesitation about the

willingness or the ability of the states to protect our poorest families from the worst ravages of hunger and poverty," said Jesuit Father Fred Kammer Feb. 14 before a subcommittee of the

House Agriculture Committee

The Subcommittee on Department Operations, Nutrition and Foreign Agriculture is considering proposals to fund various nutrition programs at reduced levels through block grants to states. Subsidized school breakfast and lunch programs, surplus commodities distribution, the Women.

Infants and Children nutrition program and senior citizen meals programs would be affected under proposals from House Republicans. House Republicans.

But Father Kammer said people in states that already have

flexibility about eligibility and benefits for federal Aid to Families with Dependent Children end up being worse off than their counterparts in states that have not received such exemptions from federal guidelines.

The states that exercise flexibility "have allowed the actual ue of AFDC benefits per family to decline steadily for more than 20 years," said Father Kammer.

Some such states have chosen to not take advantage of federal jobs programs, for instance, because they are unable or unwilling to provide the required matching funds, he said.

Federal food programs have reflected the Congre determination that poor children and families in the world's most powerful and wealthy nation at least would not starve to death," said Father Kammer's written testimony, "They have succeeded in part because the Congress has maintained and improved that guarantee and not let it be subject to 50 sets of bureaucracies and 50 state budget trade-offs."

Also testifying on the same panel, Paulist Father Robert A. Sirico, president of the Acton Institute for the Study of Religion and Liberty, encouraged the committee to shift the federal government's role from major player in providing for the needy to emergency intervenor.

He said the government also should end its current practice of funding charitable organizations through contracts for such activities as feeding programs and foster care.

"I am frustrated by the apparent inability of many in the mainstream religious leadership to see a simple truth," said Father Sirico. "If Congress reduces its role in this area, it would open a wide area for our institutions to play an even greater role in forming the moral atmosphere of segments of our society desperately in need of such a transformation.

He said charities that accept federal funding eventually change "from servant of the poor to lobbyist for an ever-expanding welfare state," dependent on the government for their existence.

Father Sirico also recommended tax cuts as a way of encouraging people to give more to charities. Some people will inevitably fall through the cracks in the social safety net whether the federal government provides the net or not, he said.

"We cannot create a utopia ... there will always be people who need our care," said Father Sirico. "But our goal should be to create a system that is most adopt at finding those who need our help, meeting, their authentic needs, and, where possible, helping them to a life of ir-sependence."

In his testimony. Tather Kammer pointed out that none of the witnesses who testified in favor of shifting the agriculture programs to the private sector represented the churches and charities that do the work. "The churches and charities that do the work." The churches and charities beginning with our own, say this would produce a tidal wave of hungry and homeless kids and moms, a torrent of newly abused children and a profoundly wrong social and moral outcome." said Father Kammer.

The Active List

(Continued from page 20) ther Larry Voelker. Cost is \$15. Call Fatima for registration at 317-545-7681.

St. Roch Parish, 3000 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Serviced, Inc., 2215 Distributors Drive. Everyone is

March 2-14

St. Michael School, 30th and Tibbs, will hold a recyclable newspaper collection in the grade school parking lot.

March 3

Sacred Heart Church, 1530 Union St., will hold First Friday services after the 8 a.m. Mass. All are welcome. For more infor-

mation, call the parish office at 317-638-5551.

Positively Singles will go to First Friday at the Art Museum, 38th and Michigan Rd. at 5:30 p.m. Call Linda at 317-875-0536 for more details.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, will hold the Char-ismatic Mass and education for March at 6:30 p.m.

St. Michael Church, 519 Jefferson Blvd., Greenfield, will hold a Lenten Fish Fry from 5-8 p.m. in the activity center. Dinners are \$5 for adults and \$2 for children.

March 3-5

Fatima Retreat House, 5353 E 56th St., will hold a men's retreat, "The Good News of Jesus for Men," with Father Jeff Godecker. Cost is \$95. Call Fatima for registration at 317-545-7681.

Grossword



ACROSS

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— have nests. (Lutele 9:58) River on Germe Poland border Poland border Constricting six—ulesus went — the temple. (Mark 11:15) Hawaiian goosi Wirse bird Fusees Involve — there was a — in the land" (Gen 12:10) Winter access? Our Father why in heaven. (Mat 6:9) Most soggy Swindle At the summit 4 the summit 4 the summit 4 the summit 4 the summit 5 the summit 5 the sound 5 the summit 6 the summit

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Liquid measure (Num 15-9)
Litre is no God — beside Me* ((isa 45-21)
Singer Lou Be — In thine cown eyes* (Prv 3-7)
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...a wise man — Gool...
(Eco 2:19)
Beautiful*
...let your yea

Beautiful
"...let your yea
be yea; and
your —, —...
(James 5:12)

"...with his — he smole the rock" (Num 20.11) Actress Garr "...his — are open unto their prayers" (1 Ped 3-12) Suggested vitamin needs (Abbr) Rope fiber TV interruptions "...while — beheld, He was taken up..." (Acts 1-9)

He was taken up... (Acts 1:9) Sullivan and Ames DOWN

Where the serpent tempted Eve Twisted *...having — of fire and of jacinth" (Rev 9:17). Do away with False idol animal *...shall not give less than —

tex 30.15)

- — looked and behold a pale horse" (Rev 6:7)

"...liled at with vinegar, and put — a reed" (Mat 27-48)

9 Valentine flower 10 First whole number 12

truth, and the life. (John 14:6) 17 Eisenhower's nickname

less than —— shekel* (Ex 30:15)

page 26

22 "...we do not
— after the flesh
(2 Cor 10:3)
23 Greek letter
24 Pull
25 Common metal
27 Aramaic term for
God (Mat 27:46)
(Bising bears

God (Mat 27.46)
Biblical beast
Golf aid
"...we stumble at
... as in the night
(Isa 59:10)
Dog command
"... La La"
(Abstrict mfrain)

37 — La La La (Aussical refrain)
49 Gift for the Christ child
41 Appeal
42 Highreey
43 Flubs up
45 "For ye have of patence" (Heb 10.36)
46 "the — of pharon shall fall down" (Eze 90.25)
47 High-pitched bark
50 Keats creation

56th St., will host the Central In-diana Marriage Encounter weekend for married couples. Call Dave and Mary Timmer-man at 317-897-2052 for more in-formation.

Kordes Enrichment Center, Ferdinand, will hold a weekend retreat, "Inner Peace, Inner Power A Realization of Wholeness." For more information, call Kordes at 812-367-2777 or 1-800-880-2777.

March 4

March 4
The Office of Worship will hold
"Music in Catholic Worship"
seminars from 930 am to 3:30
pm. at the Archbishop O'Meara
Catholic Center, 1400 N. Meridian St. Cost for the series is \$20,
individual sessions are \$5 each
For more information or registration, call Christina Blake at
317-226-1483 or 800-382-9836,
est. 1483.

Kordes Errichment Center, Ferdinand, will hold a retreat, "Come to the Quiet: Trust, the Foundation of our Relationships." For more information, call Kordes at 812-367-2777 or 1-800-880-2777.

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7 30 a m

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart, for more information, call Lena Peoni at 317-784-9757.

St. Michael Parent Organization in Brookville, will hold its an-nual Novelty Bingo and Raffle at i p.m. at the Knights of Co-lumbus Hail, 333 Main St. re-freshments available. Must be 18 years or older to attend.

Our Lady of Lourdes Church, 5333 E Washington St., and the OLL adult choirs will present the Music of Taize," at 7 pm. The music of Taize is an ecumenical program and is open to all.

1 1

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a rosary and Divine Mercy Chaplet at 4:30 p.m.

St. Peter Church, Brookville, will show the Mother Teresa in-spired, Vatican approved video series "The Living Eucharist," at 1 p.m. Call 812-623-3670 for

St. Paul, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come, wor-ship and share in fellowship. For more information, call 812-246-4555.

Sacred Heart Parish, 1530 Union St, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

The Apostolate for Family conse-cration will hold a Divine Mercy Novena from 6-7 p.m. at St Anthony, Clarksville. For more information, call 812-948-2003.

Bingos

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Michael, 6 pm; 5t. Malachy, Brownsburg, 5:30 p.m. Msgr. Sheridan K. of Council 6:18, Johnson Co., 6:15 pm.; 5t. Plus X Knights of Coumbus Council 3:433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 pm. K of Council 437, 1305 N. Delaware, 5 pm. THURSDAY: St. Catherine, 5:30 pm., Holy Family K. of Q. American Legal, 6:30 pm., 1926. American Legal, 6:30 pm., 1926. DAY: St. Catherine, 5:30 pm., Holy Samer, 5:30 pm. Holy Name, Beech Grove, 5:30 pm. SATURDAY: K. of Council 437, 305 N. Delaware, 4:30 pm. SUN-Ay: St. Christopher, Speed, 4 pm., Ritter High School, 6 pm., Msgr. Sherdan K of C Council 6:18, Johnson Co., first Sunday each of month, 1:15 pm.

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Youth News Views

New Albany youth rally focuses on life journey

by Tony Cooper

"I think this was a celebration of what means to be a Catholic," explained one Sanders, a member of St. Gabriel Parish in Connersville.

Anne was one of the nearly 300 youth and their adult youth ministry leaders who participated in the New Albany Deanery Mid-Winter Youth Rally Feb. 11-12 at the Holiday Inn in Clarksville.

"Usually, young people aren't real religious, and you don't practice your faith with your friends," she said. "But when we get together here, we all have something in common, and it's like one big family."

common, and it's like one big family."

Keynote speaker Mike Falin, the director
of youth ministry for the Archdicese of
New Orleans, energized the crowd with
funny stories and sing-a-longs that required
audience participation.
Patin had a serious message, though, as
he addressed the conference theme "Life Is a
Journey." He fullenged the youth to think
about the paths they are choosing on their
life tourneys.

"Are you more concerned about how you ook, or where you're going?" he asked. "This weekend, you've got time to look at

you want to go with your life.

Sixteen-year-old Erin Meyer of St. Paul
Parish in Sellersburg worked on the youth rally steering committee and said she really enjoyed helping plan the special weekend gathering

"Working with all the people on the steering committee," Erin said, she real-ized that "they really care about this and want to make it the best they can. They listened to everyone's ideas" and "worked together real well."

Andy O'Connor from St. Martin of Tours Parish in Martinsville said he enjoyed this year's Mid-Winter Youth Rally even more than last year's event.

"It seemed more intense, and a lot m fun, which made it easier to learn," Andy said. "I thought the keynote speaker (Mike Patin) was really good."

Patin) was really good.

Andy said he also liked "the way he (Patin) represented our journey in life with (the concept of) a family vacation. You may not like each individual thing you do, but the overall result is something worthwhile.

Weekend gatherings like the bany Deanery Mid-Winter Youth Rally give teen-agers a chance to celebrate their faith



FUNNY SKIT—New Albany Mid-Winter Youth Rally participants (front to back) David Cusack, Leah Wathen, Megan McCarthy, Erin Rigby, Jared Illingworth and Amy Duggins have fun during a humorous skit simulating a family vacation. (Photo by Tony Cooper)



ICE-BREAKER—New Albany Deanery Mid-Winter Youth Rally participants have fun with keynote speaker Mike Patin trighth during his Feb. 11 keynote address at the Clarkwille Holiday Inn. Patin encourages the teens to sing and dance to a variety of songs related to the conference theme of "Life is a Journey." (Photo by Tony Cooper)

with peers, Andy said. "Everybody's pumped about their religion. Everybody's pumped about God. It's got your adrenaline going, and we're just out having fun."

Patin's journey theme also impressed Christina Otto, a member of St. Gabriel Parish in Indianapolis. "I learned that you've got to take your

own journey," Christina said. You can't

own journey, 'Christina said, 'You can't follow other people for the rest of your like You have to be your own person.' During the weekend, participants could choose from eight different workshops dealing with topics such as dating, friend-ship, prejudice, dreams and ambitions, and alternative parts through high school.

Mandy LeBeau from St. Michael Parish in Greenfield said the workshops were her favorite part of the youth rally. 'I especially liked the workshop on

favorite part of the youth rally.

"I especially liked the workshop on prejudice," she said. "It helped me realize that I've got to judge myself first, and try not to judge others."

The "friendship factor" made the youth rally a great experience for Jasen Wright from St. John Parish in Bloomington.

"This rally showed me that when you get a lot of people together you can do things as a team," Jasen said. "Al lot of us came here not knowing each other, but I've made a lot of new friends. We're all different, but we can come together as one."

During the closing session on Sunday

can come together as one.

During the closing session on Sunday morning, Patin encouraged the teen-agers to continue the journey of faith when they returned home. He read aloud the story of the Transfiguration of Jesus, when Peter goes up on the mountain with Jesus and sees him transfigured. Peter wanted to stay on the mountain, but Jesus let him know that they had to go back home because there was more work to be done.

"Some of you won't want to leave this youth rally when it's over," Patin said. "Some of you will go back to family

relationships that are not good. Some of you will go back to your school or your parish, and you may feel bad about yourself because you're not Mr. or Miss Popular.' Being a Christian doesn't mean that everything's going to be fine, and that we'll have no trails. What's important is how we cope with those halleness and disapropriments in life.'

What's important is now we cope with in-hallenges and disappointments in life."
Patin encouraged his listeners to think about people they know who are hurting or need support, and he asked the teens to pray for those people and to serve

"Who are you going to serve?" Patin ked. "That's what Jesus asks of us."

When Christians help others, he said, they are doing Christ's work. From the looks on their faces, the teen-age

audience seemed ready to give it a try.

After the youth rally, Christina Otto said

she was inspired to take her enthusiasm back to her parish.

Recently there have been s "Recently there have been some parish and deanery youth activities that I haven't been able to attend," Christina said. "Coming here has made me want to get together with (youth from) my deanery more othen. I'm going to try real hard to do that." The New Albamy Deanery Mid-Winter Youth Rally began in 1983. The annual February retreat is sponsored by New Albamy Deanery Catholic Youth Ministries. The next large gatherine for Catholic

The next large gathering for Catholic cen-agers will be the Archdiocesan Youth onference scheduled March 18-19 in

Columbus.

There's still time to register for that annual youth event by contacting parish youth ministry coordinators or calling the archdiocesan Office for Youth, Young Adult and Campus Ministries at 317-286-1439 or 1-80-382-986, extension 1439 (Tony Cooper is the associate director of the Archdiocesan Office for Youth, Young Adult and Campus Ministries.)

earn visit from NBA star Cathedral students, faculty

by Jeff Taber and Dave Allen

Cathedral High School students and faculty members recently earned a special thank you from Indiana Pacer and National Basketball Association All-Star Reggie Miller for the school's prize-winning "Drug Free Means Healthy" campaign last year.

Means Healthy" campaign last year.

Led by faculty members Cary Spurgin
and Mary Bruinsma, Cathedral's student
body and tochers decorated the school
campus to celebrate Red Ribbon Week last
November. Their outstanding efforts were
selected as the best presentation of the
message "Drug Frew Heans Healthy" among
all Marion County high schools, whether
public, private or prarchial, by the National
Family Partnership of Indiana, the contest
sponsors.

sponsors.

Members of C-STAND, a Cathedral student organization whose purpose is to promote drug-free and alcohol-free litestyles, were in charge of the week-long activities to publicize these messages last November. C-STAND is an abbreviation for Cathedral Students Toward a New Possession of the Cathedral Students Toward A New Possession of th

Throughout Red Ribbon Week, students and faculty members decorated the school in red and scheduled days to dress in red, decorate classroom doors, decorate cars, and guess the number of red cando.

Also that week, dozens of trees along
Emerald Aisle, the access road to Cathedral,
were decorated with red ribbons.

he recognition of these outstanding anti-drug awareness efforts, the Irish were given a special prize by the City of Indianapolis for their top performance during Red Ribbon Week, Students and faculty were recognized by city officials and the staff of the National Family Partnership. the staff of the National Family Partnership of Indiana last November during a presenta-tion at the City-County Building, and Cathedral also earned a school visit from Miller in late January.

During a school convocation on Jan. 30, the NBA All-Star team starting guard spoke to Cathedral students about his career. He also emphasized the importance of setting high personal goals and of not being afraid to stand up for what is important in life.

Miller also said that because he has visited Cathedral High School he may benefit from the Fighting Irish luck

Cathedral students and faculty were honored and thrilled by Reggie Miller's visit and his inspiring comments

(leff Taber is a Cathedral junior and a member of The Cathedran staff. Dave Allen is the director of development for Cathedral High School.)



INSPIRATIONAL—Indiana Pacer and NBA All-Star Reggie Miller of Indianapolis talks to Cathedral High School students and faculty members during a special convocation Jan. 30 at the Catholic college preparatory school. Cathedral Hagh School students and faculty members during a special convocation Jan. 30 at the School is first-place praze in the National Family Partnership of Indiana's "Drug Free Means Healthy" contest during Red Ribbon Week Jast November. (Photo by Cathedral junior) Jeff Taber of The Cathedral salf Courteey of Cathedral High School

Young Adult News

Actress talks to students at U of I about HIV, AIDS

by Elizabeth Bruns

AIDS doesn't discriminate. It's a simple statement, but a powerful

AIDS doesn't discriminate.
It's a simple statement, but a powerful one as well.
AID's doesn't discriminate.
Not only is into tracist, but it doesn't care about your gender, your career or your popularity.
Elena Monica, a 29-year-old actress who is HIV+, knows all too well about the virus. The actress who had parts in Coca-Cola and Milky Way commercials, a guest appearance on "Hangin' With Mr. Cooper" and a role in "Close Encounters of the That Kind" told a group of about 700 University of Indianapolis students, faculty and com munity members on Feb. 14 that she is living proof that the disease doesn't discriminate, no matter how beautiful you are Monica contracted the HIV virus from Ray Sharley, an actor whose popularity sunged in the '80s with his hit "Wee Core."

you are. Monica contracted the HIV virus from Ray. Sharkey, an actor whose popularity sunged in the '80s with his hit "Wise Guys." Sharkey died in 1993 from AIDS. Monica, who modeled throughous Europe doing runway work in Paris and Milan, talked to a full auditorium on "HIV

Milan, talked to a bull auditorium on 'Tiv' and the Heterosexual Community'. She told the audience with a mild but strong voice that 'this is not a lecture like most lectures you'll hear .. this is a lecture that is mostly my personal story and a lecture that has some educational issues ... some important information that I'd like to

think may or may not save your life or save the life of someone you love."

The New Jersey native grew up Catholic, thinking of herself as "a nice Italian girl."

After high school, she jetted off to Europe to model, coming back to the United States and moving to Los Angeles in 1984. She currently lives in Florida working for a AIDS treatment and treasorth learner.

lives in Florida working for a AIDS treatment and research agency. When asked how her spirituality and belief in a supreme being played into her mental healing she said jokingly. "I am a recovering Catholic." Monica considers herself Hindle but assures that she's still seeking the religion that's right for her. "I am on a very heavy spiritual path right now," said Monica. "I'm not saying that I'm great at it, but I'm a seeker. I have a very heavy belief in God, and I didn't until this experience.

experience.

Monica said that she did have a spiritual experience while in the hospital but didn't want to discuss it. "I hate to get really esoteric in these lectures because people start

esoteric in these accura-looking at me funny. "I have based my believe on God through the common left of th mave based my believe on God through that spiritual experience. It's changing all the time."

that spiritual experience. The spiritual experience of the three of three of the three of three of the three of three of the three of three of the three of the three of the three of three of the three

AIDS LECTURE AT U OF I—Elena Monica, an actress who contracted the HIV virus in 1991, talked to students at the University of Indianapolis about HIV, AIDS and the Heterosexual Community on Feb. 14. (Photo by Elizabeth



him too much? I don't ever want to give the message not to trust. Trust is a wonderful thing," she said. "I was not educated enough. I didn't care enough to get the information. I changed the channel when it was on television or when it was in the newspapers I turned the page. I didn't go to programs like this when they were offered in school. I was one of the uneducated ones, I was one of the unlucky ones, I was one of the

"I can't turn the clock back. I can make it better," said Monica. "I can make lemons out of lemonade, but I can't turn the clock back." Monica advised the audience to:

• get information (about HIV+ and AIDS)

schedule an HIV test if there is any reason for risk,
 abstain or have protected sex,
 and give up judgments about people whose lives have been affected by HIV or AIDS.

AIDS.
When she was diagnosed in 1991, doctors gave her six years to live. Her doctors don't say that anymore due to the advances of medical technology. Currently, Monica has not gone into the stages of AIDS.
"I don't plan on dying from AIDS. I plan on having hard times and I plan for an illness if that's the case," said Monica.

"Right now, I'm very healthy, I have a positive attitude and I do what I can on my part, but I don't plan on dying of AIDS—I plan on getting through this."

Why I can't pray like . . .

No, you didn't read the title incorrectly. It says, "Why I can't pray like ... "I could have put in any number of names, like Fran, Margaret, Father Chris, Sister Catherine, Jean, Joanie and, if I really want to stretch the truth, Jesus.

If I reany want to stretch the truth, Jesus.

I've tried praying like them and hundreds of others, I'd see someone fevershly praying the rosary, so I'd fevershly pray the rosary, I'd hear of someone fasting for days, so I'd fast for days. I knocked myself out trying to pray like everyone des. I even read how the saints prayed and suffered and offered everything up and I was determined to be just like them ... all of them at the same time! of them at the same time!

Needless to say, I couldn't keep up with them. Each different wave of prayer I went through. I'd burn out sconer or later, only to be left searching for the next person who would show me how to pray perfectly.

As hard as I tried, I could never pray like any of those people. During quiet mediation, I wanted to sing out loud. When they were singing, I wanted to go off in solitude to be When they were singing with the birds and trees

Then I learned, I'm not supposed to pray like the others. That's not what praying's about. A friend of mine gave me a book called "Prayer and the Temperaments" by Michael Nori. Until reading it, I was clueless as to the fact that there are many different kinds spirituality. I also didn't know that my own temperament helped determine the best ways for me to pray, which may not be the best ways for you or anyone else to pray.

Now I'm finding that prayer is a way of life. It's something that is uniquely individual, a communication between me and God; not me, God and the old lady at the end of the pew. God me unique and in doing so made our prayer relationship unique.

reatments up unique.

That's not to say that we should avoid any of the tried and true methods of both individual and community prayer. But what I've come to find is that I need to make each prayer experience my own. Whether it's Mass or a long meditative walk-every prayer needs to be personalized so that it become my own authentic prayer, not just follow the leader.

my own authentic prayer, not just follow the leader. Sometimes quiet and solitude are what our spirits are thirsting for and if we go to a large gathering, we're going lo drown. At other times, we may want to run away from the rat race, when what God reality wants us to do is surround ourselves with a community of prayers who will be able to lift us up. Other times he asked us (and this is often on a regular basis) to have a prayer routine, because he knows us well enough to know that if we don't have a routine, we'll tend to leave him out of the picture. This helps to remind us that he's constantly here with us, no matter what we're doing or how we're praying.

I guess what all this means is that I'm supposed to pray like ...me. That's what's going to bring me closer to God and be most beneficial to my soul.

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The Archdiocese of Indianapolis strongly supports high quality, religious, values-oriented programming, such as that provided by the Eternal Word Television Network (EWTN) and the Faith & Values Channel (an ecumenical effort of Catholic and other mainline religions). Both channels carry a daily Mass for shut-ins.

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Indianapolis-area Comcast cable company is including a ballot for subscribers in its February billings. Please use it to let COMCAST know that you want:

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The Criterion

Indiana's largest weekly newspaper 317-236-1570 1-800-382-9836, ext. 1570 (Indiana Only)

Catholics protest new requirement for training in abortion procedures

Cardinal calls new accreditation requirement 'anti-medicine, anti-life and even anti-choice'

by Catholic News Service

CHICAGO—Despite protests from Catholic and pro-life officials, the Accredita-tion Council for Graduate Medical Educa-

tion Council for Graduate Medical Educa-tion adopted a requirement Feb. 14 that all obstetrics residency programs must ensure abortion training by 1996. Cardinal Roger M. Mahony of Los Angeles, chairman of the U.S. bishops' Committee on Pro-Life Activities, called the action "the most outrageous and coercive yet taken by people who advocate abortion" and said it was "anti-medicine, anti-life and even artif-'choice."

"We will leave no stone unturned in bringing about a reversal of this Draconian measure," he added.

The Catholic Health Association also expressed disappointment at the action of the Chicago-based council and said it would "examine all options and consider all avenues of recourse to challenge" the new

requirement.

It said such a requirement for accreditation "would compromise the Catholic ob/gny programs as they try to conform to standards and moral teachings of the Catholic Church."

Standards and moral teachings of the National Wards Error, president of the National

Wanda Franz, president of the National Right to Life Committee, said the council "is

schools to become techniques."

In a letter to the council before the vote, Cardinal Mahony said such a requirement violates the conscience rights of Catholics and the Hippocratic oath.

and the ruppscratte cutr.

"Coercing people and institutions to participate in the destruction of innocent life is a great evil," he said. "When such ocercion is directed against people and institutions that embody a society's commitment to healing, moral outrage is the only appropriate rescrosse.

"I therefore find it difficult to believe that medical organizations would require cut-tors who specialize in caring for unborn children and their mothers to learn how to kill the former and jeopardize the physical, emotional and spiritual health of the latter," the cardinal added.

me carunal added.

Mari E Chopko, general counsel of the National Conference of Catholic Bishops, in a separate Feb. 9 letter to council officials, pointed out that the proposal would violate existing state laws in about half of the nation's 50 states that exempt hospitals from referring for abortion, artificial contraception or sterilization when the management of the hospital is conscientiously opposed to such procedures.

In addition, Chopko said, six states have specific statutory remedies "against any person that discriminates against a hispital for exercising its right to refuse to participate in or refer for these procedures."

Under the proposal, Catholic health care institutions will be required to establish "mechanisms" to ensure abortion training, Cardinal Mahony said in his letter, although residents with personal "moral and religious" objections can be exempted. "We can no more establish mechanisms' to ensure the killing of an unborn child, at any location, than "we could do so for the killing of the same child when born."

Although Catholic health care institutions will be able to be protection under the First Australian Advisors and the Religious Freedom Reservation Act, Cardinal Mahony said, the most serious harm will be to the medical protession shelf.

Restoration Act. Cardinal Mahony said, the most serious harm will be to the medical profession itself.

"For a profession that makes abortion into the routine and expected morm for medical practice—that places the killing of its patients on the same moral plane as their cure—has denied itself the status of a healing profession," he said.

The 23-member council, which adopted the revised policy by a unanimous vote, is made up of representatives from the American Medical Association and other groups. The council has the power to withhold accreditation for programs that do not meet its standards.

Cardinal Mahony said the change "will open up a new and even more emotional phase in the abortion debate, further dividing a society in urgent need of respectful dialogue and reconciliation."

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Italian court sites pressure for abortion in granting an annulment

It was proof that the husband did not want children when he married

by Catholic News Service

TURIN, Italy-An Italian church court TURIN, Italy—An Italian church court granted an annulment on the grounds that pressure by the husband for his wife to have an abortion was proof that he did not want children when he entered the marriage. The sentence also said the husband is prohibited from marrying in the church unless he first swears before his bishop or a representative that he wants to have children in the new marriage.

The court's decision was issued last November by the Turin archdiocesan mar-riage tribunal and reported by the press in mid-February.

Msgr. Gluseppe Ricciardi, head of the marriage tribunal, confirmed the sentent

Feb. 14

Feb. 14.
Enough evidence was present a to
the court that the husband pressured his voice
for an abortion after she became pregnant for
the first time, said Msgr. Ricciardi.

The sentence said that at the time of the marriage the husband already had arbitrarily decided against children "not recognizing the right to offspring for his wife." Such a case "does not deal with a simple temporary exclusion of offspring, but a permanent exclusion," said the sentence.

Newspaper reports said the husband, a doctor, prescribed medicine harmful to his wife's health after learning of the pregnancy. He told her there was a high percentage risk that the baby would be born deformed and, therefore, she agreed to an abortion, said the

Msgr. Ricciardi limited himself to infirming that the abortion took place and was instrumental in the decision. Me ided that he was not at liberty to release the details of the trial

Neither the church official nor the news reports named the couple.

reports named the couple.
It is normal when one of the spouses has
"a radical will to not have children or to
directly eliminate those in arrival" that the
marriage is acclared null and that the
sentence includes "the prohibition of a new
religious marriage" for the spouse not
wanting children, said Msgr. Ricciardi.

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Pope John Paul's 1995 message for Lent

He says literacy and education are essential duty and investment for humanity's future

by Pope John Paul II

"The Spirit of the Lord ... has anointed me to preach the good os to the poor. He has sent me to proclaim ... recovery of sight to news to the poor. He the blind" (Lk 4:18).

During the season of Lent, I would like to reflect with you on the hidden evil which deprives a great number of poor people of many possibilities for progress. It likewise deprives them of vactory over marginalization and hinders them from attaining true freedom I am speaking of illiteracy. Prope Paul VI reminded us that Tak k of education is as serious as lack of food, the illiterate person is a starved spirit, "Popularing the programment of the io," 35).

Progressio," 35).

This terrible affiction helps to keep vast multitudes of people in a state of underdevelopment, with all the scandalous misery which that brings. Abundant testimonies from different continents, as well as the meetings which I have had in the course of my apostolic travels, confirm my conviction that where there is illiteracy there is more hunger, disease and infant mortality, as well as humiliation, exploitation and all kinds of suffering, than there is elsewhere.

A versun who can neither read nor write finds great

kinds of suffering, than there is elsewhere.

A person who can neither read nor write finds great difficulties in making use of modern work methods, he is as it were condenned to be ignorant of his rights and duties, he is truly poor. We must realize that hundreds of milliors of adults are illiterate, that tens of millions of children cannot go to school, either because there is no school nearby or because poverty, prevents them from attending. They are stunded precisely when their lives should be blossoming prevented from exercising their fundamental rights. This is the human throng which is aches out to us, adding us for a gesture of Westernov that when individuals, families and communities.

of brotherhood. We know that when individuals, families and communities have access to education and to different levels of training, they can make better progress on all fronts. Literacy allows the person to develop his possibilities, to broaden his latents, to enrich his relationships. The Second Vatican Council affirmed. "It is one of the properties of the human person that each calciuse true and full humanity on formation is a decisive element for dear full properties of the council of the co

element for developing that human culture which belos make people more self-sufficient and free It also makes possible and self-sufficient and free It also makes possible and spiritual responsibilities.

Among the situation of conscience and a better perception of moral and spiritual responsibilities.

Among the situations will be a concern in our time, we often hear of the implicit should themselves take responsibility, and the situation of the situation of the present should themselves take responsibility, declared that "education and development are much more infective responses to the growing world population than are any corection and all artificial forms of population control" (Call of the cardinals for the protection of the family, June 14, 1994). The family itself as an institution is supported when its members can make use of written communication; they are no longer passive subjects of programs imposed on them to the detriment of their freeding and the responsible control of their fertility; they are the active subjects of their own development. Faced with the seriousness of the living conditions of our brothers and sisters who are kept at a distance from modern culture, we have a duty to show them our completes solidarily. Actions undertaken to favor access to reading and writing are the first condition for helping the impoversheal to mature intellectually and to lead their lives more independently. Lieracy and educatione are an essential duty and investment for humanity's future, for "the fulfillment of the whole man and of every man." As Paul VI said ("Popularum Progressa". 4.)

In the mudst of the peoples, the greater the number of those enjoying a sufficient education, the better will the people be

able to take their destiny into their own hands. In this, literacy training helps cooperation between nations and peace in the world. The equal dignity of individuals and peoples requires the international community to take steps to overcome the damaging inequalities which the illiteracy of millions of human beings still causes.

In the control of the

access to the holy Scriptures possible for the greatest possible number of people, and in their own language, can only enrich the reflection and meditation of those seeking the meaning

and direction of their lives.

I stongly urge the pastors of the church to take to heart and encourage this great service to humanity. For it not are the control of the co

brotherly love?

Through the intercession of the Blessed Virgin Mary, mother of Jesus and our own mother, I pray that God will hear our voices and touch our hearts, that this Lent of 1995 will mark a new stage in the conversion which our increased Christ preached. The conversion of which our increased in the contrast preached, and in touch so of the State of the Stat

Charismatic renewal is alive and well

Priest doesn't know how many Catholic charismatics there are but he has met them in 55 countries

> by Cindy Wooden Catholic News Service

VATICAN CITY—The Catholic charismatic renewal is alive and well throughout the world, even if the runther of people regularly attending charismatic prayer meetings has remained somewhat state.

While some leaders the renewal worry about the revolving door through which Catholic charismatics pass from active invisor of their sections of their particular world in a series of their particular with the catholic charismatics pass from active invisor three years, one international leader sees that it is not that it is not that a seed of their particular with the particular with the particular world in the particular with the particular particular with the particular world in the particular world in the particular world with the world world

or the tautiful.
"It is not something the Vatican decided to have in order to control the renewal. It rose up from within the renewal to do what national groups can't do, like organize international meetings," Father Metz said.

meetings, Father Metz said.

The staff, as well as the members of the international council, hold or have held leadership positions within the renewal in their own countries.

Sister of Charity Nancy

retrewal in their own countries.

Father Metz's successor, Sister of Charity Nancy Kellar, was the U.S. representative to the council and had served for 10 years on the U.S. National Service Committee of the renewal.

The renewal itself is not recognized as a movement, because it isn't one, at least not in the sense of having founders, by-laws and a clearly defined, formal membership, he said. Father Metz said he has no idea how many Catholic charismatics there are in the world, nor even where the majority of them are located, but he has met them in 55 countries as part of his job.

"There is no way to count them. Device count resolvants."

countries as part of his job.

"There is no way to count them. Do you count people who have been prayed over, who go to prayer meetings or conferences, or those who pray in tongues?"

One statistican has estimated that between 60 million and 70 million Catholics throughout the world have had some experience of the charismatic renewal.

"That would be about 7 percent of the Catholic Church,"

Father Metz said

Father Metz saud. The renewal began in the late 1960s and focuses on the baptism of the Holy Spirit and its expression in the gifts of the Holy Spirit, which include speaking in tongues, healing and prophecy.

Father Metz said the most important gift the renewal has brought to the church is a direct experience of what the church has taught about baptism and Christian initiation throughout

nas tanger accut oppures and crustain measurements this bistory.

Baptism, which fills people with grace and the power of the Holy Sprilt. In not pas something we believe happened to us.

He also credited the renewal with helping Catholics lake seriously the obligation to exangelize others and for helping Catholics learn to appreciate the Bible and its Place in their prayer life.

The major challenges facing the renewal, he said, are to keep "fanning the flame" so people remain open and grow in their relationship with God, to integrate their experience into the life of the church through their parshes and to be prophete in order to help the whole church the renewed.

"If we look at the charismatic renewal as only concerned with charisms," such as speaking in tongues and healing, "then it's just going to sit out there and be its own thing," he said. Thus to find ways of being integrated into the daily life of the parsh."

A bishop told the international council last year, "Don't be a hishop told the international council last year, "Don't be normal." Father Metz said. "He wasn't saying, be strange." He was telling charismatic Catholics not to live their faith as if it wasn't important, as if it was supply a series of motions to go

through.

Being prophetic, he said, "is speaking the truth to the church and the world: God loves us, Jesus died for us, Jesus continues to heal today, Jesus calls us all to follow him."

What it boils down to, the priest said, is "living our faith to the hilt."



IMPORTANT NOTICE

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BOOK REVIEWS

Books of concern to Catholic readers

Bu Richard Philbrick Catholic News Service

WASHINGTON-Here is a list of books of particular st to Catholic readers

"The God of Peace: Toward a Theology of Nonviolence, by Jesuit Father John Dear, Orbis Books, \$16.95, 212 pp. Or of the nation's best known proponents of peace assem

arguments against violence.

"America's Longest War," by Steven ", Duke and Albert C. Gross, Tarcher/Wutam, \$13.95, 348 pp. Two legal scholars urge Americans to reassess this country's generally unsuccessful battle against the distribution and use of drugs. The war cannot be won, they contend.

"Considering Vertaits Splendor," edited by John Wilkins, Fligrim Fress, \$12.55, 182 pp. Iwelve scholars and writers comment on the content and the influence of Pep Fau John II, seconds of the discussion of the discussion

"Catholic Shrines and Places of Pilgrimage in the United States," Office for Publishing and Promotion Services, U.S. Catholic Conference, 59.95, 183 pp. A revised and expanded edition of a guade that has gained widespread popularity.

Lenten Lands," by Douglas H. Gresham, Harper Collins,

"Lenten Lands," by Douglas H. Gresham, Harper Collins, 510, 225 pp. Memores of a childhood with u.e famed author C.S. Lews and his wife Jov Davidman, now in a paperback eithin When published in 1988 it was a best seller.

"Holy Week in San Miguel: A Story of Faithfulness," by Patricia Lacy Collins, San Rade, 51250, 114 pp. An affectionate: account of the way residents of San Miguel de Allende in certal Mexico celebrate Holy Week. Some of the traditions dramatized are almost 2,000 years old.

"Visions of the Other Jewish and Christian Theologians Assess the Dialogue," edited by Eugene J. Fisher: Paulist Press, 5798, 150 pp. Four contemporary scholars, two Jewish and two Christian, from the United States and Israel advance the theological dialogue between the Jewish people and the and two Christian, from the United States and issues in the theological dialogue between the Jewish people and the Christian churches. The editor is director of Catholic-Jewish relations at the National Conference of Catholic Bishops

"Aging in the Lord," by School Sister of Notre Dame Mary Hester Valentine, Paulist Press, \$7.95, 133 pp. Examines changes made as one ages, such as adjusting to diminishing strength and health, retrement, less money, and the loss of those we low 4x the same time it documents the power of a vagorous spiritual life.

vigorous spiritual life.
"Self Portrait in Letters 1916-1942," translated by
Carmelite Sister Josephine Koeppel, Institute of Carmelite
Studies, \$12.95, 357 pp. The firth volume of "The Collected
Works of Edith Stein" Known to the church as Biessed Teresa
Bersedita of the Cross, the author of these letters gained renown
as Edith Stein author of an autobiography telling of wartime
life in a Jewish family.

ife ma Jossish family

"The Holy Eucharist," edited and abridged by Msgr.
Charles Dollen, Alba House, \$505, 148 pp. A collection of St.
Alphonsus writings on the Eucharist covering prayers of the
Mass and several other aspects of the love of Christ.

"Love Is the Measure," by Jim Forest, Orbis, no price
given, 166 pp. Revised edition of a bisgraphy of Dorothy Day
published in 1968. It was widely approved as an account of the
commitment to the cause of the poor and secial justice and her
founding of the Catholic Worker movement.

"Life in the Middle Ages," by Hans-Werner Gotze,
University of Notre Dame, no price given, 316 pp. This work
by a Cerman scholar pictures lite from the severith to the 13th
century from several visw points.

† Rest in Peace

Please submit in writing to our office by 10 a.m. Mon the week of critical control of the property of the prop

tions to it

*BAAR, Angela Maria. 72. St.
Roch, Indianapolis. Feb. 13.
Mother of William, Robert, Lins,
Dennis, Daniel, Romona Durnek,
Margaret Trick, Joan Rosen,
Suzanne Treadwell and Julie Ann
Drake; sister of Francis Paradise.
William Paradise, James Paradise
and Margaret Harper; grandmother of 22; great-grandmother
of 13.

A BERKEMEIER, Frances, 96, 5t.
Mary, Rushville, Feb. 10. Mother
of Jessie E. Warrick; step-mother
of Robert Berkemeier, Donald
Berkemeier and Joan Martz; sister
of Adelaide McGorry; grandmother of two, step-grandmother
of 12; great-grandmother of 30.

† BOYER, James Ray, 52, Our Lady of the Springs, French Lick, Feb. 13. Father of Bryan Boyer and Kevin Goins; son of Ruth Boyer; brother of William and Richard; grandfather of four.

t BUETER, Joseph William, 86, St. Michael, Charlestown, Feb. 2

† CALKIN, Roy V., Jr., 51. St. Mary, Richmond, Feb. 12. Husband of Connie Schembre Calkin, father of Trey, Christine and Jessica, son of Roy and Gertrude.

+ DETLINGER, Eugenia M. Jacquemin, 93, St. Mary, New Albany, Feb. 10. Mother of Herman A. Dettlinger and Mary L. Hoffman, grandmother of nine, great-grandmother of 11.

great-grandmother of 11.

† ENDRIS, Mary E. Tribbey, 75,
St. Mary, New Albany, Feb. 14.
Wife of Louis W.; mother of
Michael, Linda Flanigan, Virginia
Ballew, Jeanne Collins and Mary
Ann, sister of James Tribbey and
Martha Rhodes, grandmother of
12. great-grandmother of three.

FERGUSON, Mark E., 43. Little Flower, Indianapolis, Jan. 28. Son of Clarence Ferguson; brother of John Ferguson.

+ FLICK, Randall G., 44, Our Lady of the Springs, French Lick, Feb. 7. Son of Vane Flick.

† GEHRICH, Harry J., 81, St. Bernadette, Indianapolis, Jan. 12. Husband of Mary Esther Slinger Gehnch, tather of Helen A. Stuller, Harry L., Rosemarie A. Warren, Max J., Richard E. and

Donald R; brother of Edward J. and Generose A. Vittorio; grandfa-ther of 17; great-grandfather of 19.

† GORMAN, Catherine M., 90, St. Paul the Apostle, Greencastle, Feb. 14. Mother of Helen E. Noble and Catherine D. Kester; grand-mother of five; grandmother of six.

† HALL, Patricia, 55, St. Mary, Lanesville, Feb. 5. Mother of Beverly, Karen, Kathy McCollum, Lisa Williams, John and Frank.

† HAWKINS, Lawrence Kelsey, 80, 5t. Michael, Indianapolis, Feb. 11. Father of James P., William H., Lawrence E., Janet Zetzl, Jeanne Van Tyle and Karen Reaque; brother of Barbara Letts, grandfa-ther of 17; great-grandfather of seven.

seven.

† HEMMER, Margaret M., 78,
Prince of Peace, Madison, Feb. 12.
Wife of Peter Hemmer, mother of
Carolyn Koontz and Paul Hemmer; sister of Joseph Augustin, Jr.
and Helen Schafer; grandmother of five; great-grandmother of one.

† HENDERZAHS, Edmund C., 78, St. Augustine, Jeffersonville, Feb. 11. Husband of Irene; father of Ednund C. Jr., Gregory, Wil-liam, Patricia Hardin and Karen Hamby; grandfather of 13; great-grandfather of nine.

HESSMAN, Charles, 73, St. Agnes, Nashville, Feb. 16. Husband of Ruth; father of Charles, Kathleen, Robert, Susan Grace, Joni Bunis and Julian; brother of John and Rosemary Miller.

HORSTMAN, Joseph, 77. St. Mary, North Vernon, Feb. 11. Husband of Helen Heller Horstman, father of Michael Horstman, Mark Horstman, Mary Ann Aught and Maureen Bumgardner; brother of William Horstman, Robert Horstman and Betty Horstman grand-drawer of 12. great-grandmedier of 10.

HOYING, Catherine F., 96, St. Roch, Indianapolis, Feb. 10. Mother of James B., Mary C. Gunderman and Angela Shelgel. grandmother of 17; great-grand-mother of 24.

mother of 24.

**HUBERT, Frieda Marie, 76. Si.
Michael, Greenfield, Jan. 25. Wise
for Raymond, mother of loan
Toloday, Judith Toloday, Roselee
Jones, Don Hubert, Michael
Hubert, Becky Garnett and Peter
Hubert, sates of Norbert and
Charles. Peter. Alberta
Agnes Lasher, grandmother of 21.
groat-grandmother of 21.
groat-grandmother of 21.
https://doi.org/10.1006/j.jc.oc.

great-grandmother of six.

*JACKSON, John C. Jr., 48, Our
Lady of Lourdes, Indianapolis,
Dec. 9, Husband of Donna Jones
Jackson, father of John and Joe,
step-father of David W. Martin,
Michael Alan Martin and Tracy
Martin, brother of Denis M.
Jackson and Janet C. Brown.

A KEINSLEY, Stephen A., 56, 5t.
Mary, Lanesville, Jan. 28. Hus-band of Lucy, father of Gary, Jason, Lisa Hattabaugh, Laura Keinsley; son of Catherine Kein-sley; brother of Glenn J., Nicholas, Richard and Carol Harbeson, grandfather of one.

t LANG, Hilda E. Knapp, 90, St. Jude, Indianapolis, Feb 7. Wife of Joseph E., mother of Joseph E. Jr., Donald E., Luana Valmore and Marianne Miceli; sister of Louise Webb; grandmother of 12; great-

grandmother of 16; great-great-grandmother of one.

† LITCH, Donald, 56, St. Mary, Lanesville, Jan. 29. Father of Terri McNally, Penny Schweitzer, Joe Knaebel and Toby Litch; son of Alliene Litch.

Allene Linch

**MAHONEY, Mary C., 88. St.

Faul the Aypostle, Generacastle, Feb

Ill Mother of Margo Miller, Dors

Miller, James Mahoney, and William Mahoney, sester of Joseph

Kelly, Vincent Kelly, Mona Moyer

and Fillen Markle, grandmother of three

**MANNIX, Beneree L. 74. Holy

Cross, Indianapolis, Feb

**MANNIX, Beneree L. 78. Holy

Cross, Indianapolis, Feb

Mother of Kern Marnix and

Rauman, Alvina Marnis, Loretta

Woshiffer and Wanda Wallman,

grandmother of four.

**MONI Linche Bits. 78. Holy

**MONI

grandmonered roles. 78, Holy Name, Beech Grove, Feb. 8. Wife of Melvin C.; mother of M. Charles Moll, Elizabeth A. Smith, Melinda L. Phillabaum, grand-mother of eight; great-grand-mother of four.

**PARKER, William E.
Mooney. 71, St. Joseph Hill,
Sellersburg, Feb. 8. Husband of
Norma Parker, father of Ronald E.
Parker, brother of Herman, Pat
and Mary Lee Thompson; grandfather of two.

father of two.

**RUE. Mary Ruth. St. Anthony of Padua. Clarksville, Feb. 11.

**Wife of Alvis. C. mother of Alvis. C. Je, Jelf L. Rue. Ann M. Carroll.

**Barbara J. Milse. Dane R. Conder and Theresa K. Roberts, sister of Doug James, John James. Martha Lee Harbeson. Rita Meyer. Susan Sauter and Julie McKnight. grandmother of nine; great-grandmother of one.

t SNYDER, Mary Josephine Springer, 91, St. Anthony, Indian-

apolis, Feb. 13. Mother of Doris M. Phillips and Dorothy M. Barnaby; grandmother of eight; great-grandmother of 12; great-great-grandmother of two.

grandmother of two.

† SPITZNAGEL, Joseph Carl, \$3,

St. Roch, Indianapolis, Feb. 9.

Husband of Sue Ann, father of
Josey, Jenni, Shelly and Becky,
brother of Delores Kapocius,
Mary Workman and Pat Rulledge; son of Frances Spitznagel.

ledge; son of Frances Spitznagel. † TEKULVE, Joan Claire, 71, 81. Anthony, Morris, Feb. 16. Mother of Steve, Greg, Jean Johnson, Mary Jo Meyer, Linda Amberger, Era Romweber, Roseanna Hollegel, Martha Bedel and Alma Armstrong; grandmother of 12, great-grandmother of 12.

Peter A. Magnant, St. Jude parishioner, dies on Feb. 15

QUES ON FED. 12

Peter A Magnant, dabersiniaw to Suzanne Magnant, chancelore feb. 15 at the age of St. Magnant
was a parashismer of St. Jude in
Indianapolis.

Magnant worked for StewartWarner Corp. Southwind Division, retiring as a department
manager in 1976.

He had been a volunteer at St.
Francis Hospital. Memorala contributions may be made to the St.
Vincent de Paul Society.

Survivos are his wife Jean

Vincent de Paul Society.

Survivors are his wife Jean
Sanders Magnant; children Peter
T., Michael E., Paula Roessler,
Marilyn McKubbin and Annette
Steeb; and sibilings John Magnant.
Cecile Brein, Rosemary Shulstad
and Jeanne Lambert. He was the
grandfather of eight and greatgrandfather of four.



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Salary range: \$18,000 to \$20,000 per year.
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Family Service Counselor

The Roman Catholic Archdocese of Indianapolis is seeking a Family Service Commerte for Catholic Cemeirnes. This position is responsible for all sales of cemetery lots, crypts, and memorals and also for providing per-need service to fam-les in the Archdocese with semitivity and compassion that is in keeping with the values of the Catholic Church.

Requirements include at least three years of experience in sales or a closely-related field as well as the ability to be a self-stater with a high degree of initiative. Emputhy and resultivity to the needs of preving families are also essential. Previous experience in family service at a cemetery is preferred.

We offer competitive compensation and excellent benefits, including health insur-ance and a retirement plan. Please send resume and salary histors, in confidence, to Ed baskoon, Director, Haman Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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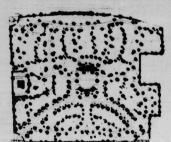
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