

Encyclical on human life is published

Pope John Paul's long-awaited encyclical on human life was scheduled to be published this Thursday, March 30. The encyclical, titled "Evangelium Vitae" ("The Gospel of Life"), was to be unveiled at a press conference by top

Vatican officials, including Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith. In Indianapolis, Archbishop Daniel M. Buechlein was scheduled to introduce the encyclical at a news conference

on Thursday morning. The archbishop's column on page 2 of this week's issue also introduces the encyclical. The *Criterion* will cover the new document thoroughly in next week's issue.

THE CRITERION

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Parish life coordinators make history in parishes

They are responsible for liturgical life, faith development, social services and administration of the parishes

by Margaret Nelson

Ten parishes in the archdiocese are familiar with the term "parish life coordinators." They are the lay people who take care of the day-to-day pastoral needs of their parishes.

"They're making history. It's a brand new ministry," said Mary Pat Farnand, director of lay ministry personnel. "They're discovering what it is while they do it."

Each parish has a priest minister, who provides sacramental care for the parish. And each parish life coordinator is assisted by a priest moderator, who serves as a mentor and guide in matters of administration and parish life.

Known as PLCs, the five religious sisters who serve here are responsible for liturgical life, faith development, social services and administration of the parishes. They are: Franciscan Sisters Jean Marie Cleveland, Holy Rosary and St. Patrick, Indianapolis; and Shirley Gerth, St. Anne, Hamburg, St. John, Enochburg, and St. Maurice, Decatur County, Providence Sister Marilyn Herber, St. Andrew; Precious Blood Sister Berenice Janszen, Immaculate Conception, Millhouses, and St. Denis, Jennings County, St. Maurice, Napoleon, and Providence Sister Constance Kramer, St. Ann, Terre Haute.

The parish life coordinators meet monthly with Farnand for prayer, sup-

port, networking and exchange of information. Last year, there were two new parish life coordinators. So the "older" ones helped them. "It's been a very good connection for them," said Farnand.

Since Archbishop Daniel Buechlein has been here, the PLCs have been invited when the archdiocesan priests gather for their business meetings. "The PLCs go regularly; they're used to that," she said.

The five PLCs gather three or four times a year for special days of prayer. Farnand said. On March 13, they spent the day together in prayer and reflection, with the theme of "Women in Ministry."

They began the day with prayer and a sharing of concerns. Then they watched a video, "Six Unsung Women," showing historical and contemporary faith struggles of women. Then the PLCs "shared the mystery of their calling and the grace that has helped them go beyond what they thought was possible."

The five women talked about the challenges they face every day in their parishes; the support they need and receive from parishioners; and how they can help each other.

"The PLCs are wonderful people," said Farnand. "I'm proud of them. These women remain committed to their ministries. They know they are doing something to help the Church grow."

Farnand said that the PLC position is developing around the country—



PLCs—Gathering for a prayer day for parish life coordinators of the archdiocese are (from left) Providence Sister Marilyn Herber, Precious Blood Sister Berenice Janszen, Franciscan Sister Jean Marie Cleveland and Shirley Gerth, and Providence Sister Constance Kramer. (Photo by Margaret Nelson)

though the name and details of the ministry vary. She, a candidate and five women leaders plan to attend a pastoral administrators' conference in Milwaukee next month.

"The archbishop and our lay ministry office are committed to this ministry," she said. Ongoing leadership training is being offered.

"I think the challenge and mystery is to move ahead in faith. We believe we are doing what God wants us to do now. We believe we are doing the best we can," Farnand said. "We are being faithful to the mission of Christ and go forward, doing it in faith."

"History is made by responding to the needs of the times. That's what we're doing," said Farnand. "We have nothing to model.

But we are responding with faith and with pastoral planning."

The lay ministry personnel office has a PLC committee that helps with interviews and talks about placements. When a candidate is selected by the committee, the appointment is moved through the "Trusts Personnel Board and then approved by the archbishop before the selection is announced."

"My role is to serve as support and as a clearing house for concerns," she said. "I meet with the individual PLCs. I'm their cheerleader."

"The PLCs are doing nice, very important things," said Farnand. "The everyday part of their ministry is very important. After all, they are responsible for 10 parishes."

Educational issues still alive at state legislature

Elsener testifies on behalf of bill on ISTEP summer remediation

by Colleen Williams

Catholic school representatives, business leaders and others raised the issue of

educational choice to the state House Ways and Means Committee last week. Later, the Republicans' proposal to redirect the legislature spurred a walkout of House Democrats. But the ways and means committee has enough Republicans for action to continue at that level.

Senate Bill 621, which would allow Hoosier students to choose either public or non-public schools for summer ISTEP remediation, was passed by the house committee on March 28.

On March 21, the issue was debated. Currently, remediation is available for all students who score below a certain level on the test, but it is funded only in public schools.

Daniel J. Elsener, archdiocesan secretary for Catholic education, told the committee that Catholic leadership in Indiana supports the bill because it "empowers parents to select the remediation program they think is best for their children."

He said that the parents should be able to choose whether their children keep the same environments and teachers, or go to other schools for remediation.

Elsener said it is a myth that private schools do not have diverse populations. He said that more than half of the students attending Catholic schools in center city Indianapolis are in families below the poverty line and the same number are in one-parent families. Three quarters of these students are minority and three quarters are non-Catholic, he said.

One representative asked why Elsener

was concerned with non-Catholic students attending public schools. He said, "If their parents send them to our schools for nine months and those parents deem that's the best place for them in the summer, then that's where they ought to be."

Rep. William Crawford (D-Indpls.) said that this bill would enable a student who attends the Catholic grade school in his district to stay there for remediation and not have to go to a public school that is 10 blocks away.

Indiana Catholic Conference (ICC) counsel William J. Wood told the committee that the U.S. Supreme Court has upheld similar provisions in other states, including direct cash grants to parochial schools for state-mandated remedial services and income tax credits for the parents of children in private schools. He said that the program in SB 621 is more secular since it is not aimed at any private school.

An Indiana statute allows public school corporation buses to transport private school students to schools on public school bus lines, he said. The ICC and the Indiana Non-Public Education Association also supported the bill.

Dean Evans, former state superintendent of public instruction and now president of Community Leaders Allied for Superior Schools, gave favorable testimony. "Senate Bill 621 is a child-centered piece of legislation," he said that the bill allows students who did not perform well during the school year to

have remediation in a different environment.

Sieve Gabet, legislative liaison for present state superintendent Dr. Suelien Reed, said they cautiously support the school choice program. "We think that there are reasonable arguments in favor of this and that it is time to look at the issue."

Opponents claimed that any voucher system involving non-public schools is unconstitutional and that the program in SB 621 would be difficult to implement.

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SEEKING THE FACE OF THE LORD

The pope's encyclical on human life issues

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

Sad to say, capital punishment in Indiana is in the news once again. This time there is to be an execution at the Federal Penitentiary in Terre Haute, though there is now a stay in execution.

In early December we Indiana bishops stated that we could hardly conceive of circumstances which would justify the death penalty in our day and we said that we have seen no evidence that resumption of capital punishment has deterred crime. We also noted that studies show that, as far as expense is concerned, life imprisonment without parole is less expensive than litigation for prisoners on death row. Not surprisingly, we have been criticized. I am happy to report that some of our relatives wanted to know if someone forced me to make this statement. He couldn't believe I would take such a position! Just last week an irate Catholic called to protest that we bishops would dare to make such statements (and others) and "meddle in politics."

I am happy to report that we bishops of Indiana are a good company. This week Pope John Paul II issued a comprehensive statement that affirms our teaching on capital punishment and a lot of other human life issues. On the solemnity of the Annunciation, March 25, 1995, Pope John Paul II signed a monumental work entitled "Evangelium Vitae" ("The Gospel of Life"). The Holy Father (and theological advisors) have been working on this timely encyclical on the dignity of human life for some time. It was



specifically requested in an Extraordinary Synod of Cardinals in 1991 because of the apparent culture of death and violence of our times. The nearly 200-page encyclical addresses the value and inviolability of all human life and the moral issues related to human life.

Why the lengthy letter on this topic? The very first words of the Holy Father's encyclical tell the story. "The Gospel of life is at the heart of Jesus' message. Lovingly received day after day by the church, it is to be preached with dauntless fidelity as 'good news' to the people of every age and culture. . . . When he presents the heart of his redemptive mission, Jesus says: 'I came that they may have life, and have it abundantly.'"

In the introduction to the encyclical the pope writes: "Today this proclamation is especially pressing because of the extraordinary increase and gravity of threats to the life of individuals and peoples, especially where life is weak and defenseless. In addition to the ancient scourges of poverty, hunger, endemic diseases, violence and war, new threats are emerging on an alarmingly vast scale."

"Evangelium Vitae" treats the various contemporary pro-life issues, especially abortion and euthanasia, as parts of a much larger whole. Even the choice of the encyclical's title indicates that the Holy Father wishes to set forth our beliefs and teachings about the many human life issues as all being intimately interrelated. The church's teaching about life composes, as it were, a gospel; it is "good news."

The encyclical is broad in its naming of today's threats to human life: poverty, malnutrition, hunger, war, the arms trade, pollution of the environment and the waste of natural resources, the illegal drug trade, sexual permissiveness, abortion and euthanasia. Abortion and euthanasia are especially featured as heinous

acts because they attack the most defenseless of human life. The Holy Father sees society's present overemphasis on individualism as a cause of the rejection of the unborn, the elderly and the terminally ill person.

I suspect you will hear a lot about the pope's rejection of the claim that artificial contraception is the most effective remedy against abortion on the grounds that both (artificial) contraception and abortion are a part of a contraceptive mentality that strengthens the inclination to abort an unintended pregnancy. He asserts that artificial contraception, as distinguished from responsible natural family planning, fosters a hedonistic view of sexuality rooted in the materialistic individualism of our times. (Natural family planning is a holistic approach to marriage, love and sexuality, which fosters mutual respect between husband and wife, allows God to be God, and keeps authentic love and sexual expression interrelated.)

The Holy Father recognizes that population growth can be a serious problem, but the proper responses are socio-economic development, family policies, and international aid education.

The pope addresses women who have had abortions. He urges them not to give in to discouragement nor to lose hope. He promises the mercy of God and invites them to seek the support of others.

He also addresses the responsibility of legislators and the legal issues of abortion and euthanasia. Civil law must be in conformity with moral law. The purpose of civil law is to protect the rights of every human being. A democratic process that avoids moral principles results in ethical relativism.

I will write more about this great teaching.

EDITORIAL COMMENTARY

Laity are not permeating society with faith

by John F. Fink
Editor, The Criterion

Much has been written lately about increased lay involvement in the church as the priest shortage has forced lay people to assume some of the responsibilities that should be theirs. But we lay people are neglecting, or most important, irresponsibly neglecting, our most important responsibilities to evangelize secular society.

Perhaps we should all go back and read the Vatican II document "Apostolicam Actuositatem," (Decree on the Apostolate of the Laity). It made it clear that "the laity must take on the renewal of the temporal order as their own special obligation."

This message was reinforced in 1987 by the ninth Synod of Bishops, when it said, "The majority of the Christian laity live out their vocation as followers and disciples of Christ in all spheres of life which we call 'the world': the family, the field of work, and the local community. To permeate this day-to-day living with the spirit of Christ has always been the task of the lay faithful, and it should be with still greater force their challenge today."

Despite these and countless other exhortations from the church to the laity, few of us give any indication that we even consider that we have a vocation to permeate the world with the spirit of Christ. On the contrary, there is every indication that we have been permeated by the spirit of the world.

What brought this on is a new book called "God and Mammon in America," by Robert Wuthnow (Free Press, 866 Third Ave., 22nd Floor, New York, NY 10022, \$22.95). Based on a national survey and in-depth inter-

views, the book concludes that there are very few differences between how churchgoers think about their work and their money and the way infrequent churchgoers or non-churchgoers think about those things.

In an interview with our *Sunday Visitor*, Wuthnow said that most people compartmentalize their faith from their economic concerns. "To practice their faith almost as an escape on Sunday mornings, or in prayer groups on Wednesday nights," he said. Religion seems to play no part in what career they choose, the decisions they make on the job, or how they conduct themselves in the workplace.

Far from evangelizing or permeating our society with our faith, we seem to leave it at the church door. We don't seem to take seriously our commissioning at the end of Mass to go and serve the Lord and each other.

Wuthnow's book points out the shortcomings of the laity in this regard, but it doesn't leave the clergy off scot-free. He tells them that it is their obligation to talk to their parishioners about money issues. "Indeed," he told our *Sunday Visitor*,

"parishioners are far more concerned about their work and their money obligations than they are about the politics of abortion, homosexuality, pornography or any of the things discussed frequently in the media in relation to religion. So if the clergy are going to lead people to think more about what is actually of concern to them already, they do need to take the risk and speak about work and money."

Wuthnow's book pertains mainly to our concerns and money. But we seem to compartmentalize our lives in other ways too—socially, politically, in our entertainment, in the arts and culture, etc. We have to work at consciously putting our faith to work in all of those areas.

Abortion and Welfare Reform

Last week we editorialized about the U.S. House bill that would deny welfare benefits to minor mothers and increased benefits for additional children born to mothers on welfare. We said that the effect of these provisions would be an increase in the number of abortions.

Last week, too, we reported that the U.S. bishops' Administrative Board opposed those provisions in the bill plus the proposal to end payments to legal immigrants.

Last week's issue went to press on Tuesday, but by the time most of you received it, the House went ahead and passed its bill on Wednesday night by a vote 217-211 vote. Many pro-life congressmen opposed it after the Republican leadership refused to allow consideration of abortion-related amendments, but other legislators who usually vote pro-life succumbed to pressures from the party's leaders.

Auxiliary Bishop John H. Ricard of

Baltimore, chairman of the bishops' Domestic Policy Committee, said of the House action: "We are deeply distressed and disappointed. After promising they would respond to our concerns, the House leadership produced a rule which would not permit a vote on key amendments to the welfare reform package. It is our fervent hope that the Senate will give more serious attention to the need to reform the welfare system without hurting the most helpless mothers and children in our society."

We concur with that hope.

Christian leaders explore cooperation

Consultation on Christian Unity in Indiana—Part I was a March 27 meeting of Christian leaders who gathered at the North Anderson Church of God to explore greater cooperation.

Archbishop Daniel M. Buechlein gave a reflection, sharing visions of Christian unity and worship.

The purpose of the meeting was to discuss new ways Christians in Indiana can work together.

Part II of the consultation will be held on April 24 in Columbus.

Father Thomas Murphy, archdiocesan director of the Office of Ecumenism, and David R. Wilson, from the Diocese of Lafayette, joined representatives of the Wesleyan, Methodist, Episcopal, Church of God, Pentecostal, and Disciples of Christ churches.

OFFICIAL
APPOINTMENT

Effective March 8, 1995

REV. VINCENT LAMPERT, from associate pastor at Our Lady of the Greenwood, Greenwood, to pastor of Mary, Queen of Peace, Danville.

The above appointment is from the Office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Catholic educators support
tax credit for school corporations

by Margaret Nelson

Before the Indiana House of Representatives passed HB 1671, it added gifts to private schools and educational foundations to those that would qualify for credits on individual and corporate income taxes.

After that Feb. 23 amendment, the bill passed the House 100-0. But it is being held in the Senate Finance Committee, where it was sent on March 9.

Basically, HB 1671 would add Indiana public and properly accredited private school corporations—and any corporations or foundations organized and operated solely for their benefit—to the Indiana institutions of higher education

(and foundations, etc.) that now qualify for tax credits for donors.

The present higher education credit allows up to \$100 to be deducted from the individual adjusted gross income tax (up to \$200 from joint and up to \$1,000 from corporate returns) when that amount is 50 percent or more of the total of such charitable donations (with certain limitations).

Daniel J. Elsener, archdiocesan secretary for Catholic education, is urging Catholics to support HB 1671, which was in the Senate Finance Committee (Chairman is Senator Lawrence Bost) at press time. But he emphasizes the importance of private and parochial schools being included in the legislation.

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PEOPLE WHO LIVE THEIR FAITH

to thank God, Sperry helps St. Vincent de Paul

by Margaret Nelson

Because of his contributions to the community through the St. Vincent de Paul warehouse, Ralph Sperry has earned the Indianapolis Star's Jefferson Award.

"I've got the whole thing by the tail. I'm certainly not rich, but I have a beautiful life," said Sperry. "So I feel obligated to give back for all the blessings I have. I think I ought to repay the Lord for what he's done for me," he said.

Sperry's conversation about the award centers on the other people who dedicate their lives to serving the poor of the Indianapolis area. The warehouse "recycles" donated appliances, furniture, and clothing, and distributes them to screened clients.

"All these people work so hard," said Sperry. He talks about the contributions of Charles Schafer of Sacred Heart Parish, who recently won Indianapolis Mayor Stephen Goldsmith's Volunteer Partnership award. Rita Huck and Norma Ramsdell of St. Lawrence are two other Victorians who earned this award.

Of his own work, he said, "People are blowing it up all out of proportion." But one thing he is proud of is that he had the idea to start the days of work at the warehouse with prayer. "We gather all our prayers before we start."

And he does admit to having worked with the Boy Scouts enough to have won the top adult award, the St. George medal. He's served as the president of the board of education at St. Malachy in Brownsburg. And he's served on the parish council.

"All I can now be is serving as eucharistic minister and visit the nursing homes," said Sperry humbly. Of course, he spends



VOLUNTEERS—Charles Schafer (left) talks with St. Vincent de Paul warehouse manager Ralph Sperry, who won the Indianapolis Star's Jefferson Award. (Photo by Margaret Nelson)

Wednesdays and Saturdays at the St. Vincent de Paul warehouse—no to mention all the other time he takes care of the small details involved with managing it.

Bill Quigley, president of the Christ the King conference, first introduced his brother-in-law to the warehouse about 10 years ago. He served as the manager there for six years.

"I might not be blessed financially, but I have been blessed with a wonderful family," said Sperry. "I have 13 kids—all grown up and on the way to beautiful lives. I have a wonderful wife, I'm very proud of her. I have a wonderful home."

"When you have 13 kids on a farm, you have to be a pretty tight family to make it work," he said. All 13 attended Catholic schools, two spent time at St. Meinrad. Twelve went to college and some are working on advanced degrees. "I'm quite proud of them."

"I couldn't be a volunteer without my wife. She supports me in all I do. She is the greatest partner I could have had. You just can't volunteer unless there's support on both sides. It won't work."

"I enjoy the people who work at the warehouse," said Sperry. "There are two kinds. The 'Saturday people' are young and vibrant and 'going.' The weekday people are my contemporaries. They are all like-minded. It's nice to work with people like that. They're universally people who want to help."

He said that the new warehouse, located on East Georgia, is "much easier to work with. It gives us so much more room. And it serves people better. It's easier to get things out and display them. We have facilities now that we didn't begin to have."

"We did a lot of work in this building," Sperry said. "It takes a lot of

Five Jefferson Award winners are Catholics

Of the 10 Jefferson Award winners selected by *The Indianapolis Star*, five are Catholics. Besides Ralph Sperry, the others are Mary Jo Harney, member of St. Joseph, Rockville; Albert "Hutch" Schumaker II, St. Bartholomew, Columbus; Dennis Stephenson, St. Basil, Indianapolis; and Mary M. Young, St. Luke, Indianapolis.

According to *The Star*, the Jefferson Awards recognize individuals who work selflessly and diligently to improve the quality of life in Indiana.

imagination to see a pile of junk and make something of it."

How does the warehouse help people? "Last Saturday, a woman came in who didn't have a baby bed. I found one that someone had donated that was in pristine condition. The thrill of bringing that baby bed to this woman who didn't have anything was a wonderful experience," said Sperry.

"People need everything from stoves and refrigerators to hospital beds and clothing," he said. "That is the reason for being here and doing this. I wish we could do more."

"If we had more volunteers to visit people and see what their needs are, we could take care of more people than we do," Sperry said.

A day at the warehouse is hard physical work, and the volunteers stay with it until the job is done. "You don't realize until the end of the day that you've helped about 100 people," he said.

"People ask how long I'll work at the St. Vincent de Paul warehouse," said Sperry. "I tell them as long as I am physically able. And that won't be long enough. The need is out there. There is a big hole and no way to fill it."

"It's probably the most satisfying thing I've ever done in my life," he said. "My wife realizes I feel that way, and I think that's why she backs me up."

SURVEY OF INDIANA CATHOLICS

Young Catholics view church differently from their parents

A recent study indicates that young Catholics view their faith and the church very differently from their parents and grandparents.

Catholics who are currently in their late teens and 20s are less committed to the institutional church. They tend to view their relationship with God as "personal," and not needing mediation by the church.

To study the differences between young Catholics and older Catholics, researchers at Purdue University moderated focus groups throughout the state, according to Andrea S. Williams, who moderated focus groups consisting of Catholics ranging in age from 18 to 30. "Young people value having a close, personal relationship with God. They view God as a friend with whom they can converse anytime, anywhere."

Williams went on to say that, while older Catholics also stated the importance of having a relationship with God, they were much more likely to emphasize the church's role in strengthening that relationship.

"When asked what it takes to be a 'good Catholic,' many of the young focus group participants stated that they felt uncomfortable with the question. They told researchers that they would rather talk about what it takes to be a 'good person,' or a 'good Christian.'"

When asked about the importance of attending Mass, one young man summed up the sentiment of many of the young focus group participants when he said, "No [it's not important]. Why have the middle person when you have a direct line to God? I'm a good Catholic because I'm a good person." This was a very different response from that heard from older Catholics, who emphasized the importance of attending Mass on a regular basis.

In addition to focus groups, the Purdue researchers conducted a statewide survey of parishioners. The survey results show a similar pattern in generational differences. Young Catholics, those born between 1961 and 1976, are significantly less likely than older Catholics to attend Mass and receive Communion on a regular basis.

When asked about the importance of contributing financially to the church, young Catholics were the least likely of

three generations of Catholics to state that it is "extremely important." Of the survey respondents born in or before 1940, 51 percent said that it is "extremely important"; 27 percent of those born from 1941-1960 said "extremely important"; only 17 percent of the young Catholics stated that it is extremely important to support the church financially.

Optimists would like to think that, as young people get older, they will become more committed to the church. "There is probably something to that argument," stated Williams. "But it is unlikely that today's young Catholics will eventually be as committed to the church as their parents and grandparents. Young Catholics have grown up in a very different world."

She went on to say that changes in the larger secular society have certainly influenced the religious sensibilities of younger Catholics. Scandals involving political figures, religious leaders, and sports heroes, as well as an increased divorce rate, have likely encouraged young Catholics as well as young people of other religious faiths, to be less trusting of institutional authority.

"In addition to such secular influences, young Catholics received a very different religious education within the church than did older Catholics," Williams said. She went on to explain that the church is a very important part of a person's faith. They were taught to memorize church teachings, and were told that weekly Mass attendance is extremely important.

Younger Catholics, on the other hand, were instructed differently in CCD classes and in Catholic schools. Williams said they were told to have close, personal relationships with God, and were not taught much about church teachings.

Williams said, "Many of the young focus group participants told us that they were not taught that attending Mass is a high priority. They also told us that they feel they know little about church teachings." Williams went on to say that, in many ways, today's young Catholics are simply reflecting the religious education they received within the church.

Retreat on inner peace to be offered at Benedictine Center

Mary Hynes will talk about the meaning of spiritual surrender

by Mary Ann Wyand

"Surrender: Journey to Inner Peace" is a challenging invitation to let go of negative emotions in order to heal and grow as a person.

The April 22-23 retreat presented by theology professor Mary Hynes at the Beech Grove Benedictine Center will define healthy surrender, look at its roots and history in religious tradition and psychology, examine blocks to surrender as well as processes and rituals, and provide opportunities for reflection.

To register, telephone the Benedictine Center at 317-788-7581 before April 5.

Hynes, an assistant theology professor at Avila College in Kansas City, Mo., said she plans to begin the retreat with the definition of surrender.

"Very often people misunderstand what is meant by surrender or they have been given unfortunate information about what religious or spiritual surrender is," she said. "There was a school of thought which held that if someone has hurt you and you're angry with them, the surrender would be to pretend you're not angry and say that you have surrendered. It clearly that is not spiritual surrender."

Hynes defines spiritual surrender as "the living out of the recognition that we are not God."

Surrender must come from a position of psychological, emotional and spiritual

health, she said, and must always "go toward" truth.

"Is it healthy for you to pretend you're not angry when you are?" she asked. "Does it go toward the truth? No. It has to do with learning that psychological and emotional wholeness are connected to holiness, and that you cannot separate them."

To achieve inner peace, Hynes said, people need to refrain from controlling others and making judgments.

"When we try to control the life and people around us, when we are judgmental, we are playing God. It has to do with realizing the desire to stop playing God and the desire to grow in wholeness, we are already in the process of spiritual surrender."

To the images of a clenched fist and an open hand illustrate this concept, Hynes said. "What interrupts our peace is clutching something. Whatever we are holding onto in that clenched position is something we need to surrender. Spiritual surrender does not allow for anything to be clenched in the fist. Spiritual surrender is always expressed in the image of the open hand."

Life presents many challenges, Hynes said, which can be faced with faith.

"Surrender is the foundational principle of every major world religion," she said. "It's also the difference between suffering and misery. No one can guarantee that you will not suffer in this human life, but you do not have to be miserable. It's the whole St. Paul have to be the peace that surpasses all understanding. St. Paul surrendered himself to God."

Despite troubling circumstances in life, Hynes said, "it is possible to have peace. You can suffer because of various things, but still be at peace."

FROM THE EDITOR

The differences among generations

by John F. Fink

In my column for Feb. 3, I wrote about multiculturalism in the Catholic Church and, among other things, identified a number of subcultures within the church—groups or movements of Catholics with similar beliefs but whose beliefs differ from those of other subcultures. It occurs to me that some subcultures in the church today were determined simply by when you were born.

Does anyone doubt that those who were born prior to 1940 have very different beliefs than those who were born during the late '50s or '60s? Or that those born during the '70s and early '80s are different from the preceding generation? Sociologists even have names for these different generations—the "baby boomers" and the "baby busters" or "Generation X."

In the secular world, the values of the various generations seem to be divided by World War II, the sexual revolution of the '60s, and the generation that was raised mainly by television and VCRs. In the case of Catholics, they were affected not only by those things but also by the Second Vatican Council and developments since then.

PROBABLY THE MOST thorough survey of Catholics in Indiana and in the Archdiocese of Indianapolis is the one headed by J. Davidson of Purdue University. We have been reporting on the results of that survey with a series of articles that began last December. Perhaps the thing that stands out the most in that survey is the difference in both religious practice and belief among the generations.

But why would this be surprising? The Second Vatican Council, which occurred at approximately the median age of Catholics alive today, was certainly the most momentous event of this century. It changed the church considerably,



just as the Council of Trent did in the 16th century, or the several Councils of the Lateran did in the 13th century, or the Council of Ephesus in the fifth century, or the Council of Nicaea in the fourth century. Most of the church's 21 councils have shaken up the church.

But today, anyone younger than 29 wasn't even born while our century's council was taking place and most people under 40 would have been too young to be aware of the council. They don't know anything about the pre-Vatican II church except what they've heard from their elders or learned in school. What was "current events" for us older people was "history" for most Catholics today.

WHAT ARE SOME of the differences between the generations? That's easy to see in almost any parish community. It's noticeable in religious practices. When our parish has Benediction of the Blessed Sacrament, the praying of the rosary, or the stations of the cross, it's usually the oldest people in the parish who attend. Many of those who grew up immediately after Vatican II don't even know some of the church's most traditional prayers—the Acts of Faith, Hope and Charity, the Memorare, the Angelus—because they were never taught them. And when the *Credo* or the *Pater Noster* are sung in Latin, they're at a complete loss.

Most of the post-Vatican II Catholics never, or very seldom, go to confession. In this case, though, they are joined by many older Catholics who can't bring themselves to confess in reconciliation rooms instead of in the privacy of a confessional.

But it's probably in knowledge of Catholic doctrine that makes the generations most distinctive. I've never been able to figure out why the teaching of doctrine seemed to disappear in religion courses after Vatican II. It wasn't because of anything that the council said or did, but suddenly essential learning took precedence over the teaching of facts.

It's not that the younger generation was taught about the documents of Vatican II either. Oh, they heard quite a bit about Vatican II in the late '60s and early '70s, but they never

actually read any of the wonderful documents written by the bishops who attended that council.

A generation of Catholics grew up believing it was all right to miss Mass on Sunday—because that's what was taught to them in school or religion class. In those classes the students learned how to make posters that urged people to love one another, and they were taught that they should not do anything that would injure another person. They were taught the importance of the golden rule—"Do unto others as you would have them do unto you"—but were they ever taught that this was a quote from Jesus himself in Matthew's Gospel (7:12)? They were taught that they must always follow their consciences but weren't taught how to form a correct conscience. "Follow your conscience" came to be synonymous with "Do what you think is best."

Soon students were graduating from Catholic high schools (or even colleges) without being able to tell the difference between the Immaculate Conception and the Virgin Birth, or recite the Ten Commandments, or explain the real presence of Jesus in the Eucharist. And heaven forbid that they would be taught the fascinating history of the Catholic Church or even the history of the church in the United States.

Above all, this generation grew up without a strong Catholic identity, without an understanding that the Catholic Church is the one true church because it was founded by Jesus Christ. To them their personal spirituality, their personal relationship to God, is all that's important. They tend to think that one church is as good as another.

EVENTUALLY THE CHURCH realized that a generation of Catholics had grown up without understanding the most basic doctrines of the church. That's why the new "Catechism of the Catholic Church" became a necessity. And that's why we now need good catechetical tools based on that catechism. The main problem I see is that Catholic doctrine must be taught mainly by the generation that grew up without learning that doctrine. But it's never too late to learn.

A VIEW FROM THE CENTER

Do Catholic hospitals impose views on society?

by Dan Conway

A recent article in *The New York Times* (March 8) described a new phenomenon in the health care world. In response to rapidly changing economic conditions, there is a growing trend toward the merger of Roman Catholic hospitals and non-Catholic hospitals. According to the *Times*, many people (especially "family planning groups") fear that the result will be further imposition of the church's moral standards on the public.



As reported by *The New York Times*, the Roman Catholic Church is the nation's largest private health care provider, with 580 hospitals (15 percent of all hospital beds). Last year, the Catholic Health Association listed more than 100 mergers, affiliations and joint ventures between Catholic and non-

Catholic health care organizations. Such mergers always raise questions about controversial church teachings on human life and on the rights and responsibilities of health care professionals.

"In each merger," the *Times* reported, "the parties must agree on how they will handle the procedures that church guidelines forbid, among them, abortion, sterilization, *in vitro* fertilization and artificial insemination."

What worries the "family-planning groups" cited by *The New York Times* is the fact that the Catholic Church will not compromise on these issues. The inevitable result, they say, is that such mergers "limit patients' access to contraception, abortion referrals and counseling they had formerly received at the (non-Catholic) hospital's outpatient clinics."

Because of this perceived threat to the public welfare, several groups have filed suit in New York State to prevent the merger of a Catholic hospital and a small, nonsectarian community hospital five miles away. In

essence, this lawsuit accuses the Catholic Church of trying to impose its old-fashioned view of human life on the rest of society.

In support of this claim, *Times* reporter Talbot Levin cited the results of a recent survey conducted by the group known as Catholics for a Free Choice (which is not a Catholic organization). According to this survey of 800 women nationwide, "most women, whatever their faith, were unaware that Catholic health care organizations were allowed to prohibit health care services that the church considers immoral." In addition, 65 percent of the Catholic women surveyed, and 70 percent of the non-Catholics, said hospitals do not have the right to impose their religious beliefs on their patients.

Are Catholic health care organizations a quaint anachronism or a threat to the public welfare? Is observance of church teaching on life issues "imposing religious beliefs" on society? Does the merger of Catholic and non-Catholic hospitals deny patients their "right" to medical practices which are forbidden by church law?

Unfortunately, for whatever reasons, the representatives of Catholic health care who were quoted in the *Times* story did not effectively represent the church's position on these issues. As a result, these important questions, and many others which were raised in this *New York Times* article, received no intelligent response from Catholic health care providers.

Catholic health care organizations do not refuse to provide certain "health care services" simply because they conflict with Catholic standards. Catholic organizations do not engage in these medical procedures because, as a church, we believe that these practices are destructive of individual human life and harmful to human society.

This is not a quaint religious belief or old-fashioned morality. This is serious business which goes to the very heart of what Catholics believe about human life and about the mission of Catholic health care. Contrary to the impression given by the *Times*, these life and death issues cannot be resolved by political maneuvering or by trying to "get around" the prohibitions of church law. That's why the merger of Catholic and non-Catholic health care facilities is always more than just an "economic arrangement."

Whether you agree with them or not, the religious and moral principles which are at the heart of Catholic health care speak for themselves. Catholic health care organizations should not have to apologize for their church's teaching on very complex moral issues. But they should certainly be prepared to explain and defend them—even to *The New York Times*.

THE HUMAN SIDE

There are many factors in low church attendance

by Fr. Eugene Hemrick

"Weekly Catholic church attendance in the United States is approximately half what conventional wisdom takes it to be: the true rate is closer to 25 percent than to 51 percent," say researchers C. Kirk Hadaway, Penny Long Marner and Mark Chaves.

What are the reasons for this? Some social observers attribute the problem to a lost generation of Catholics, which they believe was a result of turbulence in the church following Vatican Council II. The number of Catholic school systems decreased, religion was taught less systematically, and many black-and-white issues of faith came to seem gray, they would say.

Part of the turbulence, they would add, was due to the exodus of religious order members and adverse publicity about the church.



Other observers point to the secularization of society and say the Sabbath is no longer observed, the media's main emphasis is on secular pursuits and society has become hedonist. These social observers attribute low attendance to global economic forces, mobility, the electronic age and the godlessness they spawn.

To fully understand low church attendance, I believe we need to go beyond these two views and ask more questions.

Are all parishes losing attendance or just some? If some parishes are increasing in attendance and others aren't, why? Is it because of leadership, catechesis, sensitivity to diverse cultures or diversity among parishioners?

Do the liturgy, homily and style of welcoming parishioners enter into the picture? Do parishes with adult education offerings have greater attendance than those that don't?

Church attendance might be influenced by location, the talents of the parishioners, financial factors or having a school on the premises. So questions need to be raised about these factors.

Other factors contribute to making low church attendance a complex, not a simple,

matter. As a researcher, I would want to know about the ratio of parishioners in mixed marriages to those in which both spouses are Catholic, and the ratio of single parents to two-parent families.

Parish demographics would need to be investigated further by asking about possible differences between parishes with predominantly older and younger members, or the community's socioeconomic realities.

What about the background of those who would be attending Mass, but aren't? How many of them spend more time traveling in connection with their work than they spend at home? I'd want to know about their religious education background, the types of leisure activities that interest them and whether many or any of their neighbors are Catholic.

And, I would ask, have they been approached about becoming active in the parish?

As can be seen from these questions, the reasons for low church attendance vary widely. The problem cannot be reduced to one simple cause or attributed to global forces. The problem is rooted in many factors.

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The Criterion

To the Editor

No Communion when in grave sin

Father Lutz believes that the church does not prohibit Communion to the divorced and remarried (To the Editor, March 17). He cites Canons 912, 1085 and 1108 as support for his belief.

Canon 912 prohibits Communion to those who "obstinately persist in manifest grave sin." The new catechism states: "After divorce, contracting a new union places the remarried spouse in a situation of public and permanent adultery. The sixth commandment and the New Testament forbid adultery absolutely."

I would think that this meets the requirements of Canon 912.

As for Canons 1085 and 1108, if a marriage is not valid it means it doesn't exist. Therefore, the parties involved would be living in sin. Wouldn't this also fall under Canon 912?

Melissa Millet
Terre Haute

Appreciates series on charismatics

I would like to commend Father Paul Landwerlen for his articulate, insightful description of the Catholic Charismatic Renewal in the March 3 issue of *The Criterion*.

His commentary on the history of the Protestant and Catholic Pentecostal movements and his definitions related to charismatic Catholicism were most edifying and helped to demystify a commonly misunderstood entity within the church.

Father Landwerlen's approach to explaining his authentic expression of Catholic faith was sensitive to all readers as he asserts that: "The Holy Spirit is not identified solely

with any one movement, nor with one style of prayer, worship or community. I feel that Father's straightforward remarks will promote empathetic understanding of the Charismatic Renewal and foster unity within the body of Christ."

My goals, as a charismatic Catholic, are to grow in my love of God, to glorify him through my actions and words, and to learn to better love and serve my fellow man.

Living my life in response to the guidance of the Holy Spirit is fostered in my relationship with other charismatics as well as with other "non-Charismatic" Catholics—one "group" does not negate the other. An allegiance to each entity enhances my ability to grow spiritually, personally and professionally.

My personal thanks to the editor for copy space provided in *The Criterion* to focus on this topic.

Beth Applegate
Indianapolis

Reader asks about The Catholic Answer

In "From the Editor" in the Feb 24th issue, I was surprised that *The Catholic Answer* magazine was not among those mentioned by John Fink, especially since this magazine is published here in Indiana by Our Sunday Visitor, Inc.

I would appreciate knowing Mr. Fink's rating on *The Catholic Answer*.

Marcella Smith
Whiteland

(Editor's response: In my Feb. 3 column on multiculturalism in the church, I said that those who enjoy *The Catholic Answer* "might be characterized as placing great emphasis on correct externals, especially in the liturgy. They also are greatly concerned about the direction the church is taking today and would like to return to old-fashioned values.")

Point of View

It's my cross that I must bear

by M. Sharon O'Connor

We sang "Lord, Let Me Walk," by Jack H. Miffleton, this past week. As I sat there listening to the words, I imagined Christ laden down under the wood, trying to push his way through the jeering crowd that thronged the sides of the street, making his way toward Golgotha.

I thought also of the times when Jesus hoped that he might not have to be crucified, that salvation for the world could be assured through some other means. In Luke 22:42, he prayed, "Father, if you're willing, take this cup from me. Yet not my will, but yours be done." During that prayer, sweat drops of blood lined his forehead as he talked with his Father about the pain and the shame he would willingly accept the cross as God's destiny for him, for at all times, the single most profoundly altruistic act the world will ever experience.

Yet often we hear the phrase "It's my cross that I must bear." Most people use this phrase referring to an event or a circumstance over which they have no control and which implies that freedom of choice has been eliminated—perhaps by a tragedy which has befallen them—and they must now live with the consequences.

"It's my cross that I must bear" might be said by a mother while describing a wayward child or by a man who lost out in job opportunities, or it might be said by someone caring for an elderly parent or relative. Most always, it is said in resigna-

tion, in an attempt to accept those things which we cannot change.

But Christ never said it—never approached the cross as a burden he did not deserve, even though that was the case. Instead Jesus knew what powers he possessed for he said, at the time of his arrest, "Do you think I cannot call on my Father and he will at once put at my disposal more than 12 legions of angels? But how then would the Scriptures be fulfilled that say it must happen in this way?" (Mt 26:53-54). Christ was not defeated by the events of his life. Instead, for you and me, he chose to go to the cross because it was his Father's will and one which he freely accepted. Sometimes, by our thoughtless words, we tarnish that which is pure.

As I look about this beautiful world of ours and revel in this early spring-like weather, I think about this coming Easter. There will be pretty little girls all dressed up in little straw hats with ribbons and some will even have on little white gloves. Young boys will be dressed in glistening white shirts with little ties that clip on their collars, their hair slicked down or sporting newly shaved heads, and their shoes will be freshly polished. Why? Because it's a new beginning. A time for renewal? A time for rebirth?

Because during this time of the year, Jesus chose the cross to save us from our sins, died, and then rose again so that we could have eternal life. And this feeling of joy in which you and I share is all because of the wood. As the song says, "Freedom can be found, laden down, under the weight of the wood."

Let us, then, make our choice, be of good cheer, and do as Christ bade us in Luke 23: "If anyone desires to come after me, let him deny himself and take up his cross daily, and follow me."

(Sharon O'Connor is a member of St. Rose Parish in Knightstown.)

Need instruction about holy orders

I am writing regarding John Fink's column on the Blessed Sacrament—March 10, in it he stated the high number of Catholics who think of the bread and wine as only "symbolic reminders" of Christ.

This subject came up recently in talking with my 16-year-old granddaughter who is

preparing for confirmation. When asked why she could not believe the bread and wine are changed into the body and blood of Christ, her answer was that she could not believe a man (the priest) had that power. We explained to her the powers given to the priest during holy orders.

Perhaps more instruction needs to be given about the sacraments—holy orders in particular.

Mary C. Spearing
North Vernon

LIVING FAITH

Why I know God hears us

by Rosalynn DeFelixe

Sometimes it takes the near loss of someone we love to make us truly appreciate the power of prayer and the comforting love which God has for all of us.

We only need to ask, and we can find the answers which are not to be found elsewhere. But we must open our hearts and minds and really listen.

In December of 1992, my husband underwent heart bypass surgery. Our family waited apprehensively for many hours when we were told that he had come near to death during the surgery. His heart had stopped without warning, depriving his body of oxygen for several minutes.

He was listed in critical condition and was being cared for in the post-operative recovery room. They told us that every hour that passed counted.

Fear swept over me like a paralysis. Our children tried to comfort me and each other despite their own agony, but I was closed into a world of my own.

During the first week of my recovery, he was mostly unconscious. I walked the corridors of St. Francis Hospital in a dream. The outside world no longer existed for me. I would flee to the hospital chapel, yet was afraid to leave the intensive care unit, afraid of being paged, and afraid of the "what ifs" which clouded my thoughts and consumed me.

I recall most vividly an experience while sitting in the chapel on one particular morning. I had cried until I doubted I was being heard.

As I sat there, during Mass, I was attempting to pay attention but my unrelenting fear had plunged me into the depths of despair. Suddenly all other sounds drifted away, a warm calm swept over me, and an inner voice said, "Let go of your fear. Be at peace. I will watch over him."

LIGHT ONE CANDLE

What is morality?

by John Catoir
Director, The Christophers

Sometimes a good person can do great harm, and sometimes a scoundrel can do great good.

The movie "Schindler's List" provided an example of this. At the same time it provoked some questions on the nature of morality. I heard a debate that had an unusual twist.

A priest was displeased with the movie because it didn't depict Oskar Schindler's Catholicism more dramatically. He complained that the movie didn't show Schindler's conversion experience. He thought Schindler's heroism in saving the lives of 1,200 Jews should have been seen within the context of some kind of religious conversion.

I'm not exactly sure what he had in mind, but I tend to disagree with him. Granted, Schindler was not a sympathetic character. He was a heavy drinker, a womanizer and a greedy, business man who exploited slave labor. This made him a useful cog in the Nazi war machine. By courting Hitler's S.S. in Poland where he was doing business, he gained access to the halls of power.

But in the middle of the war he saw the magnitude of the crimes that were being perpetrated against the Jews. Once he realized that he was cooperating in this monstrous evil, he became disgusted with

himself. From the deepest recesses of his soul came a primal scream, "NO, I can no longer do this." There were no stained glass windows to mark this conversion in the movie, only Schindler's recognition of a shared humanity with the Jews.

He devised a plan to protect his factory workers from the death camps, claiming they were needed in the war effort. He spent hundreds of thousands of dollars of his own money in bribes to ransom his Jewish workers from the ovens of Auschwitz. To depict Schindler's conversion experience with heavenly lights and voices from on high might have ruined the film's effectiveness. The bottom line is that Schindler said NO to evil. It was an empathic, life-risking "NO." When other Mass-attracting German Catholics were silent, Schindler risked his life. By remaining silent, these good people allowed something like this to them: "You hypocrites, where were you when I needed you? The Jews are my people, they were violated, condemned and burned in the fires of hatred without any outcry from you who claim to be my followers."

All of which brings me to the question, "What is morality?" Morality is not only sanctimonious rhetoric. Morality is not only doing good, morality is rejecting evil. Schindler was a moral person who found the courage to say NO because of his overpowering revulsion. He would not allow evil to triumph.

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



CORNUCOPIA

Erase age from the face?

by Alice Dailey

A magazine at the checkout counter headlined, "Erase Age From Your Face." Hmmmm! How did the article propose to do that? By some zany sort of white-out, brown-out or black-out which would erase time's lines? Or did it suggest wiping away age with meditation? I'll never know; I didn't bit and neither did others in line.

Admittedly, it would be nice to once again sport a flawless 20ish face with firm contours, but upon reflection wouldn't a 20-year face tacked onto an obviously aging body look a bit grotesque?

Imagine the confusion should some "mature" friends try for such a transformation. Would we recognize them? Would we even want to acknowledge them? Creatures of sameness, we want friends with their same familiar faces, not altered identities.

Do others feel the same about our faces which we see only in a mirror? A disquieting thought, introduced in an old



poem, comes to mind: "As a beauty I am not a star, there are others more handsome by far, but my face, I don't mind it for I am behind it, it's the people in front that jar."

We can only hope that our faces don't do any such thing, but are accepted as is, wrinkles and ruts.

Speaking of mirrors, they have the power to send us into shock. As in bright morning sunshine; as in the reflections of deep circles under the eyes. Do such circles tell us to slow down, get more sleep, go easy on the alcohol or do they hint of something more dire.

Mirrors in dress shops can be especially brutal. If we're shopping for something that doesn't look like Halloween and have found it in an elegant gray number, just holding the dress against our face in a mirror simply zaps us, for we seem to recall an ancient warning,

"Women who have gray face ought not wear gray dress. Har! to tell where face leave off." Some countenances which we see more often than those of our family, those of television anchors, appear to be ageless, thanks to the wizardry of studio makeup. When, however, they are assigned to report on one of nature's ferocious outbursts and we see them being battered by a howling wind that seeks to wrest the mike from them, every vestige of glamour and presentability is stripped away. At such times they have

out sympathy and admiration. After all, this is how they make their living, "getting paid," as Tom Selleck has put it, "for making faces at a camera."

Erase age from the face? No way. Would Walter Cronkite, for example, elicit the respect he enjoys were he to have a face job?

What about Mother Teresa? No need for alteration there. Even though her appearance is reminiscent of a scruffy, tubercular begonia bulb, hidden inside both the nun and the bulb is stunning beauty which can't be contained and bursts forth in splendor.

If eyes have been called windows of the soul, then surely faces must be autobiographies in which are written pain and sorrow, frustration and fulfillment.

check-it-out . . .

Benedictine Father Noel Mueller and Father Mauro Rodas will give a **retreat for Hispanic adults** at the Beech Grove Benedictine Center, 1402 Southern Ave., on April 7-9. All are welcome. Cost is \$90 per person; \$160 per couple. For more information, call Della Diaz at 317-237-9719.

Martin University will hold its **2nd Annual Health Fair** on April 5 from 10 a.m. to 6 p.m. It will be held at Martin University's Performing Arts Center, 2171 Avondale Place, upper level. Free health screenings will be offered for sickle cell, diabetes, blood pressure, HIV/AIDS, and tuberculosis. Cholesterol screenings will be offered for \$5. Representatives will be on hand from the Bone Marrow Center, Lung Association, Kidney Foundation and the American Cancer Society. For further information, call Phyllis Cooper, R.N. at 317-543-4821.

Father Joseph F. Schaefer, vicar general of the Archdiocese of Indianapolis, will speak on the **Eucharist** at 1:30 p.m. at Beech Grove Benedictine Center, 1402 Southern Ave. April 2. A Mass of solemn exposition and healing will be celebrated at 3 p.m. All are welcome. Call 317-888-0873 for more information.

The University of Indianapolis Faculty Artist Series will continue on April 2 in the Christel DeHaan Fine Arts Center with **"Music for Four Hands,"** performed by pianists Stephanie Wendt and Richard Ratliff. The concert will begin at 4 p.m. in Ruth Lilly Performance Hall. Wendt was born in New Zealand and studied piano in Australia before earning degrees at the Curtis Institute of Music, Indiana University and the University of Minnesota. She has performed extensively on four continents and was featured in chamber repertoire at Avery Fisher Hall as part of the Mozart Bicentennial Celebration at Lincoln Center. Ratliff has performed as soloist and chamber musician throughout much of the United States and in Europe, with solo recitals at the Kennedy Center, Phillips Collection, South Bank Center in London and the La Geese Festival in southern France. Admission is free. For more information, call 317-788-3298.

Project I-STAR (Indiana Students Taught

Awareness and Resistance) will host "Shoot Straight III," a three-on-three annual basketball tournament, on April 22 at Hinkle Fieldhouse. The tournament is open to all students in grades 6-12. Registration fee is \$50 and will take the first 100 teams. Volunteers are needed for registration, scorekeeping and court monitoring. For more information and to obtain registration forms, call the I-STAR office at 317-974-2000.

St. Vincent Hospital Guild, Inc., will hold the **1995 Dream Green Extravaganza** on April 18 at the Ritz Charles, 12156 N. Meridian St., Carmel. Festivities begin at 6:30 p.m. The grand prize for the raffle is \$10,000. Other prizes include jewelry, round trip air-fare to Las Vegas and Cancun. Only 250 tickets will be sold at \$100.00 each. Ticket entitles the purchaser and one guest to attend a gala evening with music, a gourmet dinner and fun. For more information, call 317-846-6239. The event supports in-patient cardiac rehabilitation and education at St. Vincent Hospital.

The Information and Referral Network Helpline is seeking **volunteers** interested in connecting callers in need of human service to respective organizations. Applications are being accepted through May 15 for class beginning May 22. Contact Marcia Ewbank at 317-921-1307 for more information.

The Minority Cancer Awareness Coalition (MCAC) of the Little Red Door Cancer Agency will hold a cook-off, **"Soul Food Cooking the Healthy Way,"** on April 15 from 11 a.m. to 2 p.m. at the new Cub Foods Store located in the Meadows Shopping Center. The cook-off has been planned to educate African Americans about the importance of eating healthy. African Americans tend to have high fat and low fiber diets. Some studies show that diets high in fat and low in fiber may be linked to causes of cancer deaths among African Americans. The MCAC is dedicated to reducing cancer incidence and cancer deaths among African Americans in central Indiana through education, support screening and patient services. For more information, call Rivienne Sheild-Sheale at 317-925-5595.

St. Louis Parish, Batesville, will host Marilyn Hess speaking on **"Handling Divorce in Our Lives,"** on April 4 at 7 p.m. in the school, room B18. Hess will answer questions about the need for help, the church's view, remarriage and annulment. For more information, call Gary Henby at 812-934-7312.

St. Ann Parish, Terre Haute, will hold a **fried chicken dinner** from 11 a.m. to 2 p.m. on April 2 immediately following the morning youth Mass. Proceeds will go to Nazareth Farm and the cost for the youth group to travel there to work during Holy Week. For more information, call St. Ann parish office.

vips . . .

Sandra Behringer, a St. Luke parishioner and frequent contributor in *The Criticon*, will publish her poem "A Beautiful Fire," in conjunction with the National Conference of Catholic Bishops' 1995-96 Respect Life Program. It will also appear in other pro-life educational materials. The poem first appeared in *The Criticon*'s "My Journey to God."



TECH COMMITTEE—Members of St. Christopher School's Technology Development Committee who meet to organize the annual walkathon and other events include Joe Sears (front, from left), Rudy Schwenk, Phil Carson, Rafe Dickey, Art Wilmes; (back) Jackie Dickey, Julia Schwenk, Principal Barbara Leek, Michael Sears, and Bonnie Ramon. With other parishioners, they have raised \$42,000, from the walkathon and concession stands at the Indianapolis 500 and the Brickyard 400, to enhance computer technology for the school. (Photo by Joe Sears)

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DIVERSITY IN UNITY

Catholic Church includes 22 autonomous churches

(Last week's issue of The Criterion announced St. Athanasius Byzantine Catholic Church and St. Anthony Roman Catholic Church had reached an agreement in which St. Athanasius would purchase the property of the former, Assumption Parish in Indianapolis. Readers have asked for more information about St. Athanasius Church, about the Byzantine Catholic Church, and about the Eastern Rites of the Catholic Church. Following is a brief overview.)

by William R. Bruns

The political reality in which Christianity was born and grew was the Roman Empire. In the early years, the church was very much an urban phenomenon and communities of Christians were centered in the large cities. Four of those

cities were leading centers of Christian life and were particularly influential in the development of the church. These four cities, in addition to Jerusalem, where the church was founded, are the great ancient patriarchal sees: Alexandria in Egypt, Antioch in Syria, Constantinople in what is now Turkey, and Rome on the Italian peninsula.

In 395 A.D., when the Emperor Theodosius I died, the Roman Empire was divided into the Eastern Empire and the Western Empire. The term *Eastern churches* refers to those churches that trace their origins to the major metropolitan areas that were in the Eastern Roman Empire—Alexandria, Antioch, and Constantinople (which was known as Byzantium before Constantinople built his city there in 330 A.D. and named it after himself. Today, Byzantium/Constantinople is called Istanbul). Rome, the other ancient center of Christianity, was in the Western Empire. Two churches, the Chaldean and the Armenian, developed outside the Roman Empire in Persia and Armenia.

Eastern Catholic churches then are those Eastern churches that recognize the primacy of the Bishop of Rome, the pope. (Eastern churches that are not in communion with the pope in Rome are generally known as Orthodox churches.)

Through the centuries, as Christianity grew and spread, new communities of Christians—new churches—adopted the liturgical rites, customs, and discipline of one of the great mother churches of Christianity—the churches of Alexandria, Antioch, Constantinople, and Rome. In the East, each church used the vernacular in its liturgical rites.

As a result of these developments (and unknown to most, Roman Catholics) the Catholic Church today comprises 22 autonomous churches. One of those churches is the Roman (or Latin or Western) rite to which most of us belong and are the most familiar. The 21 Eastern Catholic churches are the Coptic and Ethiopian churches (from Alexandrian tradition), the Syrian, Maronite, and Syro-Malankara churches (from the tradition of Antioch), the Armenian church; the Chaldean and Malabar churches (from the Chaldean tradition); the Belorussian, Bulgarian, Greek, Hungarian, Italo-Albanian,

Mekite, Romanian, Ruthenian, Slovak, Ukrainian, Krizevec, Albanian, and Russian churches (all from the Constantinopolitan or Byzantine tradition).

Membership in all the Eastern Catholic churches is estimated at about 17 million people. By comparison, the Roman Catholic Church claims some 841 million members worldwide (60 million in the United States).

The 13 churches that make up the Byzantine Catholic Church have about 8 million members. The largest of the Eastern Catholic churches are the Ukrainian (4.1 million), the Malabar (2.9 million), the Maronite (2.1 million), the Romanian (1.5 million) and the Mekite (1.1 million).

St. Athanasius Church in Indianapolis is part of the Byzantine Diocese of Parma, Ohio, and traces its origins to the Byzantine-Ruthenian Church of eastern Czechoslovakia.

The Byzantine Catholic Church celebrates the same sacraments and believes in the same doctrines as the Roman Catholic Church. However, the way the rituals are celebrated is very different. For instance, the entire eucharistic liturgy is sung with no accompaniment by musical instruments. The Divine Liturgy (what Roman Catholics call the Mass) is celebrated in English, although some traditional hymns are sung in Church Slavonic, the original liturgical language of the Ruthenian Church. Roman Catholics may fulfill their obligation to celebrate Sunday Mass by attending the Divine Liturgy at St. Athanasius as well as any Eastern Catholic Church.

St. Athanasius pastor, Benedictine Father Robert McLaney, a monk of St. Maur Priory in Indianapolis, and the St. Athanasius congregation hope to be in their new church home in time to celebrate the liturgies of Holy Week. The church will be located at 1117 Blaine Ave. on the near westside of Indianapolis.

Hispanic parenting sessions offered at Marian Center

The Systematic Training for Effective Parenting (STEP) is being offered for Hispanic parents at the Hispanic Apostolate's Marian Center. It is known as PECEs, the Spanish edition of STEP. The present sessions began Feb. 26 and will end April 2. The program is presented in a series of four 90-minute sessions that emphasize positive communication and enhance

ment of skills by readings, discussions and activities.

The parents learn about development stages, along with the children's needs, capabilities and behavior.

Those interested in future meetings of PECEs should contact Mary Ann Schaefer of the Family Growth Program of Catholic Social Services, at 317-236-1500.



EFFECTIVE—Delia Diaz leads a Systematic Training for Effective Parenting class for Hispanic-speaking couples at the Marian Center. It is known as PECEs. (Photo by Margaret Nelson)

Lenten penance services schedule

Parishes throughout the archdiocese have announced communal penance services for Lent. Several confessors will be present at each location.

Following is a list of the services still remaining this Lent.

Seymour Deanery

March 31, 7 p.m. at American Martyrs, Scottsburg
April 3, 7 p.m. at Prince of Peace, Madison
April 4, 7 p.m. at St. Vincent, Shelby County
April 4, 7 p.m. at St. Mary, North Vernon
April 9, 2 p.m. at Holy Trinity, Edinburgh
at St. Rose of Lima and Holy Trinity parishioners

Indianapolis West Deanery

April 2, 2 p.m. at Holy Trinity
April 6, 7 p.m. at Holy Angels
April 9, 2 p.m. at St. Anthony
April 10, 7:30 p.m. at St. Malachy, Brownsburg

New Albany Deanery

April 2, 3 p.m. at St. Joseph, Corydon
April 2, 7 p.m. at St. Mary, Lanesville
April 3, 7:30 p.m. at St. Mary, Navilleton for Our Lady of Perpetual Help, New Albany and St. Mary parishioners
April 4, 5:30/7 p.m. at St. Paul, Sellersburg
April 4, 7 p.m. at St. John, Starlight
April 5, 7 p.m. at St. Augustine, Jeffersonville for Sacred Heart, Jeffersonville and St. Augustine parishioners
April 5, 5/7 p.m. at St. Michael, Bradford
April 5, 10 a.m./7 p.m. at St. Anthony, Clarksville

April 6, 7 p.m. at St. Mary of the Knobs, Floyd's Knobs
April 6, 5:30/7 p.m. at St. Joseph Hill, Sellersburg
April 6, 7 p.m. at Holy Family, New Albany

Indianapolis North Deanery

April 2, 3 p.m. at St. Joan of Arc
April 6, 7 p.m. at Immaculate Heart of Mary
April 10, 9:30 a.m. at Cathedral High School
April 10, 7:30 p.m. at St. Lawrence
April 13, 9 a.m. at St. Joan of Arc School

Connersville Deanery

April 3, 7 p.m. at St. Elizabeth, Cambridge City
April 4, 7 p.m. at St. Gabriel, Richmond
April 5, 7 p.m. at Holy Guardian Angels, Cedar Grove
April 6, 7 p.m. at St. Mary, Rushville
April 8, 12:05 p.m. at St. Mary, Richmond

Bloomington Deanery

April 6, 7:30 p.m. at St. John, Bloomington
April 7, 7 p.m. at Our Lady of the Springs, French Lick

Indianapolis South Deanery

April 9, 4 p.m. at St. Jude

Batesville Deanery

April 3, 7 p.m. at St. Joseph, St. Leon
April 6, 7 p.m. at St. John, Dover
April 7, 7:30 p.m. at St. Mary, Greensburg
April 7, 7 p.m. at St. Charles, Milan
April 8, 7:30 p.m. at St. Nicholas, Ripley Co.
April 9, 6 p.m. at St. Anthony, Morris
April 9, TBA at St. Magdalene, New Marion
April 10, 7 p.m. at Holy Family, Oldenburg

Tell City Deanery

April 5, 7 p.m. at St. Martin, Sibera
April 9, 7 p.m. at St. Paul, Tell City for parishioners of St. Michael, Cannellton, St. Pius, Troy and St. Paul

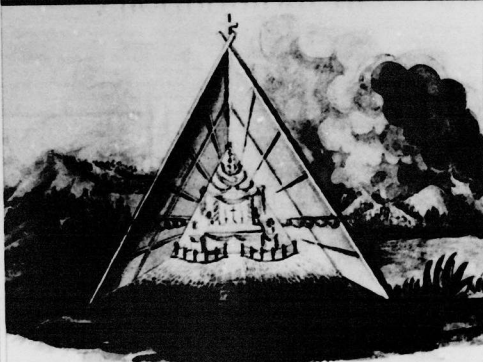
Indianapolis East Deanery

March 31, 7 p.m. at St. Bernadette
March 31, 7:30 p.m. at St. Simon
April 4, 7 p.m. at St. Peter & Paul Cathedral

Terre Haute Deanery

April 1, 10 a.m./6:30 p.m. at Holy Rosary, Seelyville
April 2, 10 a.m./6:30 p.m. at Holy Rosary, Seelyville
April 2, 6 p.m. at St. Patrick, Terre Haute
April 4, 1:30 p.m. at St. Ann, Terre Haute
April 4, 7:30 p.m. at St. Benedict, Terre Haute

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Sacred Encounters memorabilia available at the Museum store, White River Trade.

SPOTLIGHT ON TERRE HAUTE DEANERY

Seelyville's Catholic community is small in a big way

Holy Rosary Parish continues to grow

By Peter Agostinelli

For a little Catholic community in a one-spotlight town, Holy Rosary Parish is proving to be much more than a spot off U.S. 40.

The Seelyville parish has benefited in recent years from Terre Haute's growth eastward. New registrations have driven membership to more than 120 households.

And this is a parish that has rarely enjoyed the presence of a resident pastor. Father Mike Zahorchak, administrator delegate of Holy Rosary, thinks parishioner spirit has maintained a unity throughout Holy Rosary's history.

This spirit comes from "the people themselves," Father Zahorchak said. "They have a tremendous love and pride in their local church."

Longtime parishioner Tony Tartaglia thinks newcomers are drawn to the parish because it's formed by such an active and friendly group of people.

"They're involved out here," Tartaglia said. "We're little, and people say they like that."

Janet King is a lifetime parishioner who has contributed to youth ministry, the pastoral council and other efforts. She thinks Father Zahorchak's arrival a little more than two years ago has complemented this sense of ownership, especially because he's interested in getting

all parishioners involved in one way or another, she said.

"It's given the parish a whole new vitality," King said. "He keeps people pumped up all the time."

Holy Rosary Parish was founded in 1908. Until that time the people of Seelyville—who were mostly immigrants from Eastern Europe—attended parishes in Terre Haute or Brazil. Many of these immigrants came around the turn of the century for work in the local mines.

An assistant pastor at Annunciation Parish in Brazil, Father John Walsh, eventually saw the need for a new Catholic church in Seelyville to serve these people.

It wasn't long before Father Walsh began to make plans for a new church. In the meantime he celebrated Mass in a building located on Main Street. But a fire destroyed the building several months after the priest began celebrating the first Masses there.

Bishop Joseph Chartrand later authorized the purchase of property on Main Street. The bishop later appointed Father Walsh founder of the Seelyville parish.

The parish broke ground for the new church in August of 1908. Several months later Father Walsh celebrated a first Mass in the unfinished church. That Mass was celebrated on the feast day of Our Lady of the Most Holy Rosary, so the parish was dedicated under that patronage.

The diocese assigned several new pastors to Holy Rosary in its early years. Parish membership actually declined over a period due to the drop in local mining work. According to a parish history, that change forced many locals to

move to other towns, "leaving Seelyville practically a ghost town."

Holy Rosary later became a mission church. It was cared for by priests from the Gibault Home and parishes in Terre Haute, as well as by several priests serving as chaplains at the federal penitentiary in Terre Haute. Some of the other priests who have tended to the parish came from Indianapolis.

Father Zahorchak, a retired priest from the Diocese of Steubenville (Ohio), became available after finishing work at St. Mary of the Woods College. The priest serves at Holy Rosary under the title of administrator delegate, but he maintains his residence at the parish and essentially serves the parish as a full-time pastor.

Holy Rosary is no longer considered a mission. That's something both parishioners and the pastor think is important.

Organizations that help make for a friendly and active parish include the pastoral council. King said the council Father Zahorchak's arrival.

The Catholic Women's Club is another active group. Also, a number of volunteers continue to provide important service in many capacities, such as taking care of the altar.

The parish will welcome two new members this year through its Rite of Christian Initiation of Adults (RCIA) program. Father Zahorchak has provided instruction for these converts.

Holy Rosary youth work on various service projects like dinners and bake sales. King, coordinator of youth ministry activities, said this kind of service and awareness is instrumental for young people.

King said parish youth also will prepare the annual Easter egg hunt for the youngest members.

In other areas of parish life, religious education classes are offered for three

Holy Rosary Parish

Year founded: 1908

Address: 2565 N. Main Street,

P.O. Box 151, Seelyville, IN 47876

Telephone: 812-877-1279

Pastor: Father Michael Zahorchak

Administrator of religious education:

Patty Bluett

Youth ministry coordinator:

Janet King

Music director: Randy Laubert

Number of households: 123

Church capacity: 125

Masses: Saturday—5:30 p.m.;

Sunday—9 a.m.; Weekdays—8:45 a.m.



GROWING PARISH—The last few years have brought change to the Holy Rosary community, including a growing membership that has risen to more than 120 households.

year-olds through eighth graders on Sunday mornings. The high school group meets on Sunday nights.

Patty Bluett, Holy Rosary's administrator of religious education, said about 45 kids are registered for these programs. The parish has eight kids preparing for their first Eucharist.

Bluett thinks these are pretty high numbers, especially considering Holy Rosary's relatively small parish community. The presence of young people seems to be a good sign for the future, she added.

"It does seem to be a booming little parish," Bluett said.

The parish is about to finish a Lenten (Continued on page 9)

Weekly profiles will include all parishes

The Criterion publishes an ongoing series of parish profiles. Every week a different parish is featured. Several parishes from a deanery are featured every month.

After coverage of every deanery, the series started over again with the Seymour Deanery. The process will repeat until every parish has been featured.

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Holy Rosary serves a growing community

(Continued from page 8)

project. The Resurrection Tree, modeled after the Christmas season's Giving Tree, has provided parishioners with a chance to reach out to less fortunate people in the community. They were interested in doing something to help the needy during Easter.

Through the Resurrection Tree project, Holy Rosary's people have supplied Easter presents and meals for more than 100 kids and 40 families. Parishioners Anne Rice and Rosalyn Novotney contributed a great deal of work to this project.

Tartaglia is among the many people who have contributed much time and talent. A Holy Rosary parishioner since 1950, he has taken responsibility for a lot of church maintenance and upkeep.

Current renovation of the church interior includes refinishing of the pews and paint work on the walls and ceiling. An extensive renovation was made possible by donations and should be finished by Easter. Tartaglia said a new roof probably will be the next big project.

The love for Holy Rosary Parish has extended beyond Seelyville's modest city limits. Several years ago parishioners adopted a sister parish in Jipijapa, Ecuador. It was a poor and rural chapel, Father Zahorchak said, but that has changed with the help of Holy Rosary's support and special monthly collections.

Since the collections started in February of 1993, the sister church has grown into full-blown parish that has built a new school. The local diocese is even planning to open a seminary near the parish.

Father Zahorchak said this project shows how the people of Holy Rosary are living their Catholic faith as "a people's religion."

"They have demonstrated their faith by getting involved in this social outreach," Father Zahorchak said.

AFTER MASS—Father Mike Zahorchak, administrator delegate of Holy Rosary Parish, visits with parishioners after the March 1 Ash Wednesday service. (Photo by Peter Agostinelli)



Clarksville parishioner cares for others while attending college

by Cynthia Schultz

Jo Ann Mundy needs a car. The 1979 Pontiac a friend sold her for \$300 five years ago is on its last miles.

Money is scarce. And Jo Ann needs a job. She's had several in the past, always trying to work them around her responsibilities.

Responsibilities. The 27-year-old woman, who grew up in St. Mary Parish in New Albany, has had more than her share of them in the past five years.

Her parents, Margaret and Joe Mundy, passed away within a three-month span of each other—from cancer and leukemia.

Jo Ann Mundy, who now attends St. Anthony Parish in Clarksville, had thoughts of entering the religious life. But her future was put on hold. She is now raising her 15-year-old sister Maria and caring for her grandmother, Margaret "Granny" Gillespie, who's 79. Granny has lived with Mundy since the death of her parents.

She finds strength as she clings to her faith, hope, and trust in God, she said. "I know that God is with me," said Mundy. "I just know inside that things are

going to be taken care of." She finds solace in visits to the Blessed Sacrament.

Hoping for a career in social work, Mundy attends local university full time and usually has a part-time job.

The young woman admits to feeling overwhelmed at times, while she juggles the roles of surrogate motherhood, caregiver to her diabetic grandmother and student.

But she is grateful for the aid her family receives. Margaret and Maria qualify for social security and food stamps. And the cost of Jo Ann and Maria's education is covered by grants, special funds and awards.

However, the food stamps were cut when Mundy became a full-time student. And she and Maria have no medical insurance. But she isn't complaining.

Some things were taken care of shortly after her parents died. Members of the Catholic and local communities helped repair windows, doors and structural damage to the 1850s house her family had lived in since Jo Ann was a year old. Volunteers were worried that the home in the low-income neighborhood would be condemned.

Mundy misses her parents, but is left with fond memories. Her mother was seldom

seen without a smile. "Just two hours before she died, she gave me the most beautiful smile," she said.

Joe Mundy was a "simple man," who once worked in the maintenance department at Mt. St. Francis. He enjoyed fixing things for people and "never charged," his daughter said.

Her father had a devotion to the rosary

and led his family in the daily recitation. He also had a deep love for his wife, Margaret. "Dad loved her so much, he prayed they would go together," said Mundy.

Joe and Margaret Mundy were very accepting of their lives, their daughter said. That has helped her accept what she is experiencing now," said Jo Ann Mundy.



FAMILY—Jo Ann Mundy hugs her grandmother Margaret Gillespie (left) and her sister Maria. (Photo by Cynthia Schultz)

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Caregivers of those with AIDS receive some help

They are told they are a great gift to the person or persons for whom they are caring

by Mary Ann Wyand

Caregivers need to be kind to themselves in order to better serve others. Providence Sister Ann Michele Kiefer of Indianapolis told participants at the first archdiocesan retreat for persons who care for people living with AIDS.

"Renewing and Celebrating Our Gifts: a Retreat for Caregivers of Persons who are HIV Positive" on March 10-12 at Fatima Retreat House addressed a variety of caregiving issues which are relevant to persons who care for people with any terminal disease. It was sponsored by the AIDS Task Force in the Archdiocese of Indianapolis.

Sister Ann Michele, a Damien Center staff member, offered the opening presentation. Father Carlton Beever of Indianapolis, who specializes in AIDS ministry in the archdiocese, and Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, also facilitated parts of the retreat. St. Vincent Stress Center staff member Sue McKasson and Providence Sister Ann Matilda Hollaran of Community Hospital presented caregiving workshops.

"Denial is not the river in Egypt," Sister Ann Michele said. "It's important to be honest about our feelings as caregivers. Emotions are never buried dead. They're always buried alive. If you're going to bury sadness or anger or fear or frustration, those



HELPFUL ADVICE—Providence Sister Ann Michele Kiefer, who works in pastoral care for the Damien Center in Indianapolis, reminds AIDS caregivers to take care of their own needs too during a March 10-12 retreat at Fatima Retreat House. (Photos by Mary Ann Wyand)

emotions are going to come back because they are still alive. But if you have properly dealt with various emotions, you can put them to rest."

Caregivers need to understand their feelings, she said, in order to stay healthy.

"What do you need to do for yourself?" is a question caregivers need to ask frequently, she said. This involves making time for a retreat or a few minutes of doing nothing.

"Retreat time is a 'treat.' I am giving to me," Sister Ann Michele said as she circled parts of each word on a poster. "Do you know what it feels like to do nothing? Did you ever think that doing nothing is doing something? It really is. It is important to have little times to retreat, to sit down and do nothing, at least for a few minutes each day."

Daily retreat time "should be something that will bring us back to the fact that we are a great gift to the person or persons we are caring for," she said. "We need to acknowledge that we are that gift, but while we are busy giving of ourselves to other people we need to give a gift to ourselves too. It's important, but it's not easy. In fact, it's very difficult to forget the events of the day for a few minutes. It's a challenge, but the end result of that can be great peace."

Remember that "peace and serenity are not the absence of turmoil," she said. "Peace and serenity are the sense that God walks

with us in this time of turmoil. When things around us are noisy and confusing and bring about great anger and fear and fatigue, there can still be a part of us that can be serene and peaceful because we know that God does walk with us."

Sometimes caregivers forget that God walks at our sides, she said. "Maybe it's because we don't see God's presence in our lives. Never underestimate the extraordinary power of the ordinary. Sometimes when you think that what you are doing is very ordinary, there is a great deal of power, an extraordinary power, in doing it."

Although the tips and pointers offered during the retreat apply to caregivers for people with any terminal disease, she said during a later interview, "the difference here is the stigma attached to AIDS and the need for these caregivers to overcome that, not only within society in general but in their own families. There is an added pain that AIDS brings to their caregiving."

In his closing remarks on Sunday, Father Carlton Beever reflected on the reality that a terminal illness becomes a part of the ill person and the caregiver.

"It's part of your daily burden, your daily struggles," he said, "so it's something you've got to pray about. Don't be afraid to be angry about it. Don't be afraid to scream to God about it. Those are healthy things to do because this illness is part of your hopes, your fears, and your dreams."

To achieve renewal and recommitment, caregivers need to take care of physical, mental and emotional needs, Father Beever said, and understand personal limitations.

"It's OK to say 'I can't do this,'" he said. "Sometimes we can't do the things people ask of us. I think sometimes we forget this, especially in AIDS caregiving."

Helping people cope with illness involves ongoing reassurance, he said. "There's a lot of guilt that goes with AIDS. We need to reassure them that they are good people and what happened to them is not a punishment for something they did. We need to say that over and over again. I don't think we can say that too much."

Acceptance is another important aspect of caregiving, Father Beever said. "The word 'accept' actually means 'to carry.' We need to make the disease a part of ourselves for true acceptance. A sense of inner strength, of spiritual strength, requires taking time for prayer and meditation. A positive outlook is important."



MESSAGE OF HOPE—Father Carlton Beever encourages caregivers to pray daily.

Prayers seek end to violence

The Terre Haute Deaconry planned "A Deaconry Prayer Vigil for an End to Violence in Our Society" held Thursday, March 30, at St. Margaret Mary Church in Terre Haute.

The vigil was planned in response to an announcement of the Federal Bureau of Prisons earlier in March. The government's first execution in 32 years was set to take place in the recently-completed death chamber at the Terre Haute Federal Penitentiary on March 30. David Ronald Chandler, 42, of Piedmont, Ala., was to be executed by lethal injection.

A U.S. District Court judge later issued an indefinite stay of execution to consider new evidence. But the deaconry still planned to hold the evening of prayer.

Thursday's vigil service consisted of music, Scripture and prayerful reflection, with particular focus on prayer for victims of

violent crime and their loved ones, for those who have been condemned to death for crimes of violence, and for those who must participate in the execution process.

Father John Dede, pastor of St. Margaret Mary, presided. Members of the deaconry pastoral council, representatives of the Sisters of Providence and the staff of the Terre Haute Deaconry Pastoral Center, were involved in the planning. Franciscan Brother Don Hart, music and liturgy director at St. Benedict, directed music.

The Terre Haute Deaconry Pastoral Center has supplied educational packets containing statements of the United States Catholic Conference and the Indiana Catholic Conference, and other information on capital punishment to all pastoral and educational leaders in the deaconry.

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Father Robert D. McElaney, OSB, Pastor

Bishops approve legislative priorities for 104th Congress

Security for families, respect for life and parental choice in education are on bishops' agenda

by Catholic News Service

WASHINGTON—The U.S. bishops' Administrative Board approved a legislative agenda for the 104th Congress that aims to provide economic security for families, promote respect for life and assure parental choice in education.

The agenda approved by the USCC Administrative Board, which met March 14-16 in Washington, gave top priority to 26 issues in the areas of social development and world peace, education, pro-life concerns and immigration. It was released March 21.

In all, 75 issues were ranked at one of four priority levels—priority one, two or three or important. At priority one, issues will be given the "full attention and resources" of the USCC Office of Government Liaison, while priority two issues "will be given whatever time and resources are available beyond what is being allocated to the priority one issues."

At priority three, the conference will simply go on the record with its stand on the issue and give it "minimal time and attention." Important issues are those not currently under

active consideration in Congress, but which could move to another priority level if that changes.

Among the issues approved as top priority for the bishops during the 104th Congress were:

- Tax relief for families with children, including passage of a refundable children's tax credit and continued expansion of the Earned Income Tax Credit for low-income families.
- Parental rights in education, including support for adequately funded demonstration projects for education choice and a refundable educational tax credit for all parents of elementary and secondary school students.
- Continued funding of school nutrition programs and the maintenance or expansion of participation by private and religious school students in such programs.
- Foreign assistance legislation which will create sustainable development aid countries in transition from civil war, dictatorship and minority rule; provide humanitarian relief assistance; and strictly limit military assistance.
- An end to U.S. aid to organizations that perform and promote abortion as a family planning method, and strengthening of policies against aid to organizations involved in coercive population programs.
- Opposition to legislative efforts to "further penalize the undocumented," especially children, to create new limits on legal immigration; and to eliminate currently available benefits for the undocumented or for lawful permanent residents and refugees.
- Telecommunications reform legislation to provide

affordable, accessible telephone service for all, ensure fair access by all types of television programmers, with set-asides for nonprofit, religious and educational groups, and give preferential rates to public, private and religious educational and nonprofit institutions.

• Welfare reform initiatives that "strengthen family life, encourage and reward work, preserve a safety net for the vulnerable, build public/private partnerships to overcome poverty, and invest in human dignity."

• Other reforms to strengthen family life, including stronger child-support enforcement; reauthorization of child-care assistance for the poor; Medicaid reform; and increased access and availability of housing for low-income and homeless families.

• Restoration of traditional Hyde Amendment language to permit federal funding of Medicaid abortions only when there is danger to a mother's life, and reaffirmation of the states' right to refuse to fund abortions.

• Exclusion of abortion from the Federal Employees' Health Benefits Program, which "could become a model for future health care reform initiatives."

• Agriculture policy that supports "comprehensive rural development, sustainable agriculture and other policies protecting the interests of beginning farmers and those on small and moderate-sized farms."

• Restoration of the federal ban on human embryo experiments.

• Efforts to curb the arms trade by extension of the moratorium on U.S. export of land mines; imposition of a ban on production and procurement of land mines; and the requirement of presidential certification of eligibility for arms sales based on human rights performance, democratic rule, lack of armed conflict and membership in the U.N. Arms Registry.

Senator Coats introduces school choice legislation in Senate

Bill would authorize up to 20 demonstration projects to determine effectiveness of voucher programs

by Carol Zimmermann
Catholic News Service

WASHINGTON—Sens. Dan Coats, R-Ind., and Joseph Lieberman, D-Conn., introduced a school choice bill March 24 that would allow Congress to test the effectiveness of voucher programs throughout the country.

By introducing the Low-Income School Choice Demonstration Act, they said they hoped to provide more educational opportunities for low-income families. As an argument for allowing some choice in education, the two lawmakers also pointed to the success of Catholic schools, including those in some of the nation's poorest neighborhoods.

"Our bottom line is to provide the best educational opportunities to American children," said Coats at a press conference at the Capitol.

The legislation, if approved by Congress, authorizes up to 20 demonstration projects to determine the effectiveness of vouchers for schools and students.

Under the bill, the U.S. education secretary would select 10-20 school districts to participate. Parents of children who have been eligible for the federal school lunch program would receive vouchers to use at any public, private or charter school in that district. The vouchers would be equivalent to the education cost at the local public school.

The bill would provide \$30 million to conduct the project on a trial basis for three years. Results would then be studied to determine if it should be continued.

"School choice has been part of the school reform debate for a very long time, but the discussions have been severely limited by a scarcity of data," Coats said. "This bill would provide the objective data needed to evaluate school choice and determine whether or not school districts should utilize this educational option in the future."

Both senators predicted the bill would not pass easily. Lieberman said school choice legislation has not had "enough democratic support in the past," but said he planned to argue strongly for it.

"A lot of my colleagues talk about the fate of low-income children," he said. "But if they really care, why not give them the same choices middle-class parents have?"

Lieberman also said, "Anytime anyone mentions school choice there are howls of protest that it will abolish the public school system." But clearly, he said, "the public school system is not working well for a lot of our children."

The question should be, he added, "what is best for the kids? Not how do we protect the existing education structure?"

Coats said school choice initiatives will ultimately help the public schools improve by providing competition that is "prevalent in every other aspect of society."

He also said he was optimistic about the bill's passage. "This is a year of change, a time to try new innovations. Our plea to Congress is: 'Let's try it, if it doesn't work, we can try something else, if it does, we have a basis for providing better educational opportunities for people across the country.'"

Lieberman said the option to attend the school of one's choice "opens doors for children in our poorest neighborhoods, where religious schools—particularly Catholic schools—often have had better results than public schools in educating our children."

"I have long believed," he continued, "what some

research has shown—that the success of parochial schools is in part due to their students' and teachers' shared beliefs and strong moral values. Lower-income parents who want their kids to learn in a religious environment should have that chance, just as wealthier parents do." Lieberman not only praised the effectiveness of Catholic schools, but said, in response to a question about discrimination in enrollment, that in his home state, a majority of the students attending Catholic schools were not Catholic.

Coats agreed, noting that he is a Protestant but that he sends his son to a Catholic school in Indiana.

He quickly added that others need to have the same option to send their children to the schools they would like.

"We're not attempting to subsidize suburban families who already have a choice, but to extend this to lower-income families who don't have a choice. If the only choice they have is the local public school, they have no choice at all."

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Love is the divine intention for the universe



HELPING OTHERS—Teen-agers who spent a week with other youth volunteers at a diocesan work camp last summer set out like crusaders to help others. But in the end, they were the ones who were helped because God's love touched them in the act of loving. (CNS photos by Nancy Wiechec, above, and Mimi Forsyth, below)

by Neil A. Parent

My teen-age daughter spent a week with other volunteers her age at a diocesan work camp last summer.

At the camp, teens and adult supervisors live in community and do repair work on the homes of people who are unable to manage the repairs themselves. Many of those needy people assisted each year are impoverished elderly women.

A few weeks ago, my daughter received a letter from a woman whose roof was repaired by the work campers.

The letter was a touching testimonial of the power of love—the love of kids and adult volunteers who willingly gave a week of their time to help others in need.

In language that was faulty but nonetheless eloquent, the woman explained that shortly after the summer work camp she was hospitalized with a heart attack and other serious ailments.

She apologized for writing so belatedly, and went on to say how grateful she is for the help she received from the volunteers last summer and how much she misses everyone who assisted her that week.

She asked that her gratitude and greetings be extended to the others who had worked on her home.

The woman's words evinced love's transforming power. In being helped by people she barely knew, she was filled with feelings of gratitude and affection. These feelings stayed with her over many months and through new trials.

Indeed, the woman's recent medical problems seemed to have become more bearable because of the loving attention she received during the summer. People had cared about her; people had helped her. She was affected by the experience, but so were the teen-agers. Love is that way.

I saw this change in the teen-agers gathered in the parish parking lot upon their return from the work camp. They were exhausted and a bit disoriented after an intensive week, but also deeply affected by the experience. Many of them sat around in quiet discussion, reluctant to leave for fear of severing the joyous feelings that came from having done something good for other people.

These teens had set out like crusaders to help, but in the end they were the ones helped. God's love touched them in the act of loving.

Rightly so. We are created to love. As sparks of the divine flame, love is what we are meant to do, and love is what we get in return.

When we love, we are being most like God, for God is love (John 4:8).

"God's love has been poured into our hearts through the Holy Spirit," wrote the author of the letter to the Romans. As children of God and disciples of Jesus, we have both the gift of love and the duty to love.

"You shall love the Lord your God with all your heart, and with all your soul and with all your mind." This is the first commandment.

And a second is like it. "You shall love your neighbor as yourself." Jesus told early Christians (Matthew 22:37-39).

When we love, we go beyond ourselves; we create something mysteriously wonderful that wasn't present before. In loving, we support, or heal, or care for, or guide, or unify, or do one or more of 100 other things that add something new and important to people's lives and to the created order.

Love is the divine intention for the universe. Love is the means God chose for pushing creation forward toward its ultimate, glorious fulfillment.

Love is being other-focused—wanting the good of someone or something else, even at the expense of oneself.

• The soldier who throws himself on a hand grenade to save his buddies acts from love.

• So does the brother who donates a kidney for a sick sister.

• And so does the anguished parent of a difficult teen who, in the face of daily abuse, never stops caring.

In each instance, something new and great is added to the world. God's creation is being beautified and perfected by these magnificent gestures.

Mysteriously, we often experience God's love more intensely in the midst of pain or suffering.

For example, when we cope with a debilitating disease, struggle in anguish over a failing marriage, or grieve over the death of a loved one, we can discover God's love in ways that both surprise and awe us.

It is as if the suffering becomes a vehicle for God's touch. Despite our misfortune, we consider ourselves blessed for having tasted God's consoling love.

So, too, our love, which is an extension of the divine love, needs to be present in the difficult moments, in the pain and anguish that segment people's lives.

Human suffering cries out for a response from others. It is a situation that seems to be in disharmony with the intended order of things.

Love is an act of compassion, an attempt to make the situation right. When we reach out this way, we are pulled out of ourselves, out of our customary self-obsession. We enter into union with others and support them for a greater cause.

In loving, we build human community, bring harmony to creation, and give praise to God. Loving is our primary vocation as disciples of Jesus.

(Neil Parent is the executive director of the National Conference of Cathedral Leaders.)

Prayers express our love

by Fr. John J. Castellet
Catholic News Service

The first Christian communities thought of themselves as families—people united by a bond stronger than blood. Their prayers stand as models of family prayer.

At the Last Supper, Jesus prayed for his disciples in the way a concerned parent prays: "Holy Father, keep them in your name . . . so that they may be one as we are. . . I do not ask that you take them out of the world but that you keep them from the evil one. . . Father, they are your gift to me" (John 17:11,15,24).

This prayer acknowledges gratefully that children are a precious gift from God. Parents who regard their children as a gift are genuinely concerned about them and anxious that the family live together in love and harmony. They want their family to be intimately, supportively "one."

These parents know that children must make their way in a world that often is hostile and threatens to nip their cherished values. Knowing they cannot take their children "out of the world," they pray that God will protect them from its destructive influences. Parents can identify with this prayer of Christ and make it their own.

St. Paul regarded his converts as his

children. He wrote: "We were gentle among you, as a nursing mother cares for her children. With such affection for you, we were determined to share with you not only the Gospel of God, but our very selves as well, so dearly beloved had you become to us" (1 Thessalonians 2:7b-8).

Paul's prayer for the people, then, would have been that of a parent for a family. How did his prayer go? We catch a glimpse of it in these words: "We give thanks to God always for all of you, remembering you in our prayers, unceasingly" (1 Thessalonians 1:2).

We know this prayerful concern of Paul's was reciprocated by his family: "I rejoice greatly in the Lord that now at last you revived your concern for me. You were, of course, concerned about me but lacked the opportunity (to show it)" (Philippians 4:10).

The individual family of biblical times also prayed to voice concerns and celebrate blessings. Their prayers might have been inspired by this passage: "Let the peace of Christ control your hearts. . . Be thankful. Let the word of Christ dwell in you richly as in all wisdom you teach and admonish each other, singing psalms, hymns and spiritual songs with gratitude in your hearts to God" (Colossians 3:15-16).

(Father John Castellet is a Scripture scholar, author and lecturer.)

DISCUSSION POINT

Love brings meaning to life

This Week's Question

Complete this sentence: "Love makes an impact on us because . . ."

"... without love we cannot know who we are, and without love we're not safe enough to be wrong. Being loved implies that the one who loves recognizes and names our goodness." (Nancy Boyles, Skokie, Ill.)

"... it's God. God is love. God makes his presence in each one of us known through love. Love is what unites families and communities. Love is the glue of life." (Andy Bretting, Jacksonville, Fla.)

"... it connects, confronts, absorbs and dissipates evil, and gives us a way to forgive. . . Love is a transcendent experience. It comes into our lives from beyond ourselves, passes through our interior selves, and by its very nature calls us to give beyond ourselves. Where two or more are

gathered. . . " (Bob Padberg and Ellen O'Shaughnessy, Columbus, Ohio)

"... without love, our lives are . . . meaningless. Both receiving and giving love . . . can change the worst human being. But it's got to be a two-way thing. We're created for love." (Patsy Eike, Pocatello, Idaho)

"... if you don't have love, you don't have anything. All that really matters is faith, hope and love, and the greatest of these is love." (Isabel Funkhouser, Lake Station, Ind.)

Lead Us Your Voice

An upcoming edition asks: "What Christian value did your children absorb at home—even though you doubted they had accepted it at use time?"

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



'Love one another . . .'

by Jane Wolford Hughes

A supermarket cashier was telling me about a recent and upsetting event.

Two men vying for first place in her line with their grocery carts started shouting and then shouting. Others nearby were frightened and pulled back from the fight.

The cashier managed to defuse the confrontation. But she shook her head in bewilderment as she told the story.

"I see it too often," she said. "What should be no more than an annoyance sets off a fuse that must have been smoldering under the person's skin for some time. It makes no sense. What happened to the commandment to love one another? It's sad!"

Yes, it is sad. God intended every life story to be a love story—a story of loving not only those we choose but also the stranger, those who are ill and people who are poor, angry, dangerous, different. Everyone!

After Jesus said "I give you a new commandment: love one another. As I have loved you, so you also should love one another" (John 13:34), he became more explicit: "For if you love those who love you, what credit is that to you? Even sinners love those who love them. Love your enemies and do good to them, and lend expecting nothing back" (Luke 6:32-35).

But there is a tendency to forget or misunderstand what love in this context means. Is Jesus asking us to simply submit to others who may be unreasonable in one way or another? I would say instead that Jesus calls us to empowerment—the kind that comes from breaking out of the vicious cycle in which the victim in turn becomes a victimizer.

If we act in merciful and forgiving ways—as God does—we stop the cycle of

retaliation and revenge, oppression and violence. But is it possible for everybody to love to this extent? It is hard, but it is possible.

Granted, when we have been betrayed, abused, oppressed, we fail at times to love as God loves. But if we are honestly trying, God knows and supports us.

Furthermore, loving as God loves is possible when we detach ourselves from the love of power, pride or possessions. Only we can know our own particular weakness or obsession. But the more we can detach from these "loves," the more "space" we give to God's love, which we then may carry to others.

I like to think that when we meet someone who reflects God, we know it. I "knew it" when I met Ann, the recovery room nurse who cared for my husband after his quadruple heart bypass surgery.

As I watched Ann move from patient to patient, I felt God's healing power coming from her and I said, "You love your work."

She replied, "I love my patients, especially the cranky ones! Medicine can control their pain, but it takes love to calm their fears and ease their loneliness. I cry for those who have no one with them, and I attempt to stop by their bedsides more often. Everyone is so vulnerable and fragile of spirit when they are ill or after they have been through one of the tests."

Her dark eyes shining, Ann continued: "I am from India. I once met Mother Teresa of Calcutta. I will never forget her. She said we must be Christ to others, and we must not be afraid to show love to everyone."

I told her I had the privilege of hearing Mother Teresa say something similar until it hurts."

(Jane Wolford Hughes is a religious educator and free-lance writer in Michigan.)



CARE AND CONCERN—While medicine can control a patient's pain, it takes love to calm the hospitalized person's fears and ease their loneliness. (CNS illustration by Caole Lowry)

The Gospel reforms the heart

by David Gibson

Sometimes people discover love's power by default. Having tried in every other way to improve a troublesome situation, they're left saying, "I've done everything, and nothing works."

Will love work? Remember, the law of the Gospel is a law of love: love of God, love of neighbor.

The new "Catechism of the Catholic

Church" says this law gets to the root of things: The law of the Gospel "proceeds to reform the heart, the root of human acts." And this law releases the "hidden potential" in God's other commandments (No. 1968).

Following this law requires making a "decisive choice" the catechism says—a choice to act toward others as you hope they'll act toward you (No. 1970). In love, you relate to God and others in new ways. (David Gibson edits "Faith Alive!")

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QUESTION CORNER

Church doesn't dispute Big Bang theory of creation

by Fr. John Dietzen

According to Stephen Hawking's "A Brief History of Time," the Catholic Church has declared that its teaching does not conflict with the Big Bang theory of creation. That means billions of years may have passed. Yet, at our Christmas celebration, the priest said that only a few thousand years have passed since the creation of the world. Can you clear up this confusion in the church's position? (New Jersey)

None of the teachings of the Catholic Church conflict with the Big Bang theory of the origin of the physical universe. We believe that this material cosmos—all the galaxies and universes of universes, the existence of which are revealed by astronomical and other sciences—came into existence by the personally willed action of an uncreated Creator we call God.

According to the Big Bang theory, all of material creation began with an infinitesimal particle of matter and energy, with a density we might call nearly infinite. The intensity of energy within this particle caused it to explode and expand into the material cosmos which now exists. Evidence for the universe having its origin something along these lines is enormous, though it obviously can never be absolutely conclusive.

As I said, nothing in our faith prevents our believing that God could very well have created the universe in this manner. In fact, certain aspects of this theory seem to point to the existence of a Creator more clearly than some scientists are comfortable with. Certainly, the existence of this creation—with all its mind-blowing combinations of order and randomness, of plan and arrangement, from the smallest particle to the farthest space, alongside an

almost fluky indeterminateness that makes the unexpected happen all the time—that all this might have begun with one tiny, dense particle can point us perhaps more than anything else to the incomprehensible "size" and beauty of the God we believe in.

A Bible fundamentalist believes that everything in the Scriptures, beginning with the Genesis story of creation, is literal historical fact, and would reject the Big Bang theory.

In the 17th century, an Irish bishop, James Ussher, added up all the figures in Genesis and concluded that the world was created in 4004 B.C. Later, a Dr. John Lightfoot of Cambridge University claimed to prove that the exact moment of the creation of Adam was "October 23, 4004 B.C., at 9 o'clock in the morning."

There are people, I suppose, who still believe those sorts of things. Catholics are welcome to do so if they can figure out how to do it intelligently. But such theories have no basis in, and certainly are not required by, Catholic dogma or teaching.

Many Catholic parishes, ours included, proclaim the ancient martyrology announcement of the birth of the Savior as a solemn introduction to the Christmas liturgy. I suspect that's what your priest was doing. This proclamation, in several sentences situating the birth of Jesus in human history, has been in use many hundreds of years, and makes no pretense at scientific accuracy. It is, however, a wonderful and moving statement of the incarnation, when the Son of God embraced this material creation of his and took on our human flesh and nature.

(A free brochure answering questions Catholics ask about marriage annulments is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to Father Dietzen at the same address.)

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FAMILY TALK

Foster parents have chance to help kids

by Dr. James and Mary Kenny

Dear Dr. Kenny: My wife and I would like to become foster parents, but now we wonder if we will still be needed. We have heard news stories about plans to raise unwanted and abused children in institutions or group homes instead of trusting neglectful parents or using foster parents.

Also, we were worried that we might become too attached to the children and then have to give them up. Please answer, hopefully with some encouragement. (Illinois)

Answer: Foster parents will always be needed because a family is still the best place to raise children. Orphanages don't make sense, not for most children and not for the state.

Orphanages are the most expensive and least loving way to raise children. While there may be some very good institutions and some very bad families, the family generally has many advantages over institutions.

Some children, such as runaways and delinquents, may be too tough for all but the most exceptional foster homes. Still, a family has many advantages.

Families are personal. Relationships are direct, with "middle management." Families are small. And families are not-for-profit. Children are welcome and wanted for themselves, not for financial gain.

Introducing the profit motive into child care is frightening. A profit-making institution would most likely cut back on all "unnecessary" expenses. The primary goal is to make money for the investors, not provide any special services for the children. The children pay a high price.

If you become a foster parent, you will join the ranks of some beautiful people. You will have the opportunity to work with troubled youngsters. And you will be tested.

Love isn't always easy. Nor is it always returned. Often parent-child love is not returned directly at all, but rather passed on to the next generation or to society.

As foster parents, it will be your privilege to help disadvantaged and abused children turn their lives around. In the process, you may be yourself abused, accused, stolen from, or taken advantage of. The children may take out on you some of the anger they feel for the way they have been treated by others earlier in life.

Will you become too attached? Perhaps. Even though you know from the start that a child will only be with you for a specified and possibly short time. But isn't that true of all relationships and of life itself?

Life is full of comings and goings. Our paths cross briefly, we have a small "window" of opportunity to form a relationship, and then we are separated.

Your task as foster parents will be to make the most of that brief opportunity. You may not even get to see the good result. But I truly believe that every good and caring act has a ripple effect, an impact, that makes a difference.

In rare situations, you will make the difference that changes a life, that encourages a young person along one path rather than another. But whether the change is great or small, you will someday share with your spouse a harvest of love.

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

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Entertainment

VIEWING WITH ARNOLD

'Just Cause' doesn't justify cost of ticket

by James W. Arnold

My daughter, who's old enough to see all these scary movies, describes "Just Cause" as "Silence of the Lambs" meets "Cape Fear." That's admirably close, but much too complimentary.

Admire those movies or not, they're among the premiere hair-raising, adult fright films of the decade, if not the century. "Just Cause" would love to be in that company, but it's imitative and fake in too many ways. At its best, "Just Cause" brings on a few twinges of anxiety. The goosebumps wait in the wings but never arrive on stage.

The most interesting thing about "Just Cause" has little to do with its second-string qualities as a spine-tingler. Instead, it's notable for what it says about the culture wars. Call it a volley from the right, the first movie of the era of Newt, the Revenge of Deep South movie stereotypes. It's definitely a shift of direction.

(If you plan to defy common sense and see this flick, you may not want to know the following plot revelations.)

For an hour or so, the narrative seems familiar and inspiring, at least to bleeding hearts like me. Harvard law professor Paul Armstrong (Sean Connery, with that distinguished accent and graying board) lectures about the cruelty of the electric chair and capital punishment. He responds to the pleas of an elderly black woman (Ruby Dee). She's

taken a bus from Florida to get help for her grandson, who is on Death Row for a murder he didn't commit.

Paul flies down and finds what he (and we) are not surprised to find. Bobby Earl, the condemned man, played by handsome Blair Underwood, is educated and sincere. He's been convicted in a small Everglades town of raping and killing a young white girl. The cops, one a redneck and the other a vindictive black, beat him up, then put a gun to his head and extracted a confession.

Investigating, Armstrong meets nothing but hostility. The local defense lawyer (who else but Ned Beatty?) says he was helpless against the angry jury's desire for revenge. A likely alternative suspect turns up in prison, a weirdo serial killer named Sullivan (played by Ed Harris with Hannibal Lecter panache).

Slated for electrocution, he plays brain games with the professor. A religious fanatic (no surprise), he sends him back into the swamp with a Bible to look for the murder weapon that will free Bobby Earl. It isn't easy, but Connery's Armstrong succeeds.

However, the smug triumph of the liberal from the North proves hollow. In fact, all his preconceptions are wrong. The cops are good guys, Bobby Earl is lying, and he and Sullivan have a deal. Now, indeed, the villain comes after Armstrong's own wife (Kate Capshaw), and child to settle an old grudge much too bizarre to explain here.

Thus the film ends up where thrillers often do, with messy chaos and murky violence, in the gator-infested wild, with the hero defending his family in a life-and-death struggle against evil. He's been too smart for his own good, and it nearly costs him everything.

"Just Cause," based on John Katzen-



'HEAVYWEIGHTS'—The kids of Camp Hope are encouraged to reduce their girth with help from an overzealous fitness instructor in the new Disney comedy "Heavyweights." The U.S. Catholic Conference classifies the film A-III for adults and adolescents. (CNS photo from the Walt Disney Company)

bach's novel, is only fiction, one of those scary stories we tell ourselves around the (figurative) campfire. But the moral and mythology are suited to the politics of the 1990s, when the death penalty is back and the assumption is that the police are more trustworthy than people in jail, and down-home wisdom is preferred to Ivy League meddling.

Both Armstrong and his wife are easily manipulated by their misplaced compassion. Their interference causes everybody, including themselves, a lot of pain. The electric chair sequence, building to Sullivan's execution, is not much fun, but those outside protesting his death don't seem vastly in touch with reality.

The movie avoids the risk of racism by fair exchange. Nice guy Bobby Earl is really a monster. But the "vicious" black cop, Tanny Brown (a typically lean, riveting performance by Laurence Fishburne), turns out to be just a sometimes over-zealous defender of justice. While it's incredible for several reasons, Bobby Earl is also a victim of past instances of police brutality.

The religious undercurrent is arguably ambiguous. For all his faults, Armstrong is the most admirable character, and he proclaims himself as a believer. But Christianity is more strongly linked to the worst

character, Sullivan, and the home in which he's been raised. (That home, and its religious icons, are explored in the movie's most artfully nerve-wracking sequence.)

Reversals work only rarely in movies, where viewers watch characters intensely and can easily feel cheated. In "Just Cause," too many come too fast. But the heavy-handed plot surprises are even more jolting because of the twist in political sympathies and expectations.

(Hokey thriller with reverses on many levels; language, genre violence; intended for adults, but not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Dolores Claiborne	A-III
Barry Lyndon	A-III
Losing Isaiah	A-III
Muriel's Wedding	A-III
A-I—general audience; A-II—suitable for older children; A-III—adults only; with care; TV-14—occasional violence.	

'Peter and Paul' profiles the birth of Christ's church

by Henry Herx and Gerri Pare
Catholic News Service

The birth of Christ's church as described in the Acts of the Apostles is vividly re-created in "Peter and Paul," a four-hour miniseries being rerun on Sunday, April 2, from 2 p.m. to 6 p.m. on cable's Family Channel. (Check local cable listings to verify the program date and time.)

The dramatization starts with the stoning of Stephen a few years after the Crucifixion and ends with the martyrdom of Paul and then Peter in Rome around 64 A.D. The record of these three decades tells the remarkable story of how a handful of dedicated followers of Jesus brought his word from Judea to the world.

What comes across most forcefully in this production is the total vulnerability of the early church in simply trying to survive—even in secret—the persecutions of its enemies. There was a real possibility, as Peter says in this production, that the church "may end in words... behind closed doors."

The script by Christopher Knopf compresses succinctly but accurately the major events and issues that confronted the early church. Its focus, however, is on the twin pillars of this young movement—the strong but hesitant Peter and the tempestuous but single-minded Paul.

With Anthony Hopkins in the central role of Paul, the script is translated to the screen with dramatic authority. Whatever one's own personal image of the Apostle, Hopkins imbues his own flesh-and-blood characterization with a spiritual intensity that is suitably convincing. Robert Foxworth as Peter has much less to do except to steadfast amid the doubts and confusions of the time.

"Peter and Paul" succeeds admirably where most such religious screen epics fail—in conveying the spirit of its subject. While it may not measure up to the achievements in visual design and overall scope of "Jesus of Nazareth," for example, director Robert Day keeps the production on its straightforward, if at times plodding, course.

The adaptation, faithful to the epistles, deals rather well with such complex issues as Christianity's relation to Judaism or the mutual priorities of faith and love. But the emphasis is upon the critical formative years of this new religious movement and the spiritual motivations and interior conflicts of its leaders.

As such, "Peter and Paul" brings to life the world of the first followers of Jesus and the sufferings they endured in

order to bring his message of love and hope to all peoples. The program is an appropriate reminder of the responsibility all Christians share in the church's mission of evangelization.

"Cats"

Cat owners may be surprised to learn how much their placid pets have in common with feline felines in the wild, illustrated in "Cats," airing Monday, April 3, from 8:30 p.m. to 9 p.m. on PBS. (Check local listings to verify the program date and time.)

This episode is the first of 13 natural history programs in the "Eyewitness" series, narrated by Martin Sheen and based on the internationally popular "Eyewitness" books.

What makes this program an eye-popping treat, especially for animal lovers, are the outstanding visuals and glorious close-ups of felines in action. They are particularly striking because at times the filmmakers stripped away the cats' natural surroundings to feature them on a field of pure white.

Combined with live-action sequences, animation, morphing and innovative graphic design, domestic and feral cats are seen in a new and intriguing light.

While the history of cats is perfunctory, the program crisply demonstrates why, with their patience, cunning and stealth, cats in the wild are excellent predators.

"Cats" is an enjoyable and informative half-hour for the family that suggests the next dozen programs will be worth checking out as well.

TV Programs of Note

Sunday, April 2, 9-11 p.m. (CBS) "Friends at Last." In this drama about a married couple (Kathleen Turner and Colin Firth) they grow apart, divorce, and eventually realize they still share a strong emotional connection.

Sunday, April 2, 9-11 p.m. (TBS cable) "Height of Courage: The Norman Vaughan Story." A "National Geographic Explorer" program features the triumphant return of 89-year-old Norman Vaughan and his climbing partner-wife to 10,300-foot Mount Vaughan in Antarctica, named for him in 1928 by his team leader, Admiral Richard Byrd. The program reports on the first time this mountain has ever been climbed.

Monday, April 3, 8-8:30 p.m. (PBS) "David Attenborough's Natural World." The first program, "Kingdom of the Crabs," in a 10-part natural history series travels to tiny Christmas Island in the Indian Ocean to witness the annual breeding rites of the red crabs.

Wednesday, April 5, 9-11 p.m. (PBS) "The Sounds of Discovery." From "The New Explorers" series, this program investigates advances in the technology of acoustics that give scientists new information about submarine warfare and the study of whale communications as they comb the oceans depths.

Thursday, April 6, 4-5 p.m. (ABC) "ABC After-school Special: Notes for My Daughter." A mother battling breast cancer finds honesty is indeed the best policy. Vivacious 13-year-old Dany (Grace Johnston) has a close relationship with her mom, Brenda (Kate Burton), sharing friendship and their love of the violin. The mother is diagnosed with breast cancer and undergoes a mastectomy and chemotherapy, and her prognosis is uncertain. However, at first she tries to pretend that all is well for the sake of her daughter. Later the family grows closer as a result of her illness.

Thursday, April 6, 9-10 p.m. (A&E cable) "Mozart's Requiem" from Sarajevo." Focusing attention on the tragedies of the war in Bosnia in this benefit memorial concert from the besieged city of Sarajevo, including soloists Jose Carreras, Ruggiero Ramondini, Ildiko Komlosi, and Cecilia Gasdia with the city's orchestra directed by Zubin Mehta.

Friday, April 7, 9-10 p.m. (PBS) "People in Motion: Ready to Live." An "Innovation" program looks at the ways adaptive technologies assist people with disabilities to further their independence.

TV Film Fare

Saturday, April 8, 8-10 p.m. (ABC) "The ABC Family Movie: 'A Horse for Danny.'" An orphaned 11-year-old persuades her uncle to risk all and buy their own racehorse. When Danny's (Leelee Sobieski) parents perish in an accident, she moves into the rundown trailer of her bachelor Uncle Eddie (Robert Urich), a down-on-his-luck horse trainer. Danny quickly becomes a "track rat" and astute picker of winners in the daily races. With her considerable long-shot winnings, Danny sets her heart on owning a free 3-year-old named Tom Thumb. Not without misgivings, Uncle Eddie and groom Gerald (Ron Fricke) pool their savings and take the plunge. The road to fame and fortune is paved with pitfalls, however, when Tom Thumb's former owner wants him back—by any means and with no questions asked—and a menacing stranger has his own reasons for harming the racer before he can strut his stuff.

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

FIFTH SUNDAY OF LENT

The Sunday Readings

Sunday, April 2, 1995

Isaiah 43:16-21 — Philippians 3:8-14 — John 8:1-11

by Fr. Owen F. Campion

The Book of Isaiah provides this Lenten weekend with its first reading.

The history of God's people is interesting in its deprivation and at times its anguish. Only in the days of King David and King Solomon were God's people among the self-sustaining and important national communities of the ancient Middle East, and even those times probably saw Israel a very inferior neighbor to such mighty and enriched cultures as that of Egypt.

All the other days have been beneath clouds. Isaiah wrote under such a cloud. However, Israel's prophets, indeed Hebrew tradition itself, saw the clouds as the product of human sin. Men and women, by sin, blocked from their eyes and the view of their world the warming sight of God.

Just as this accusation of human sin appears again and again in the Old Testament, so does the pledge that God's brilliant love will pierce any layer of dark clouds.

The reading from Isaiah this weekend is majestic in imparting this message. If people, even the sinful, reject evil ways and turn once again to God, then God will straighten every path, brighten every day, quench every thirst.

St. Paul's Epistle to the Philippians is the source of the second reading.

Philippi was a city named in honor of the father of Alexander the Great, that had become a major military outpost in the armed system by which Rome kept its vast empire in check. It also would have been a crossroads and seaport.

Paul wrote to the Christian Philippians to be of good cheer and strong heart. There were for them many temptations. He offers

THE POPE TEACHES

Consecrated life manifests Spirit

by Pope John Paul II

Remarks at audience March 22

In the words of the Second Vatican Council, consecrated life, in its many forms, manifests the "infinite power of the Holy Spirit which is wonderfully active in the church" ("Lumen Gentium," 44).

It is the Spirit who grants a special charism to the founders and foundresses of religious communities, watching over their work and guiding church authorities in their task of canonically approving and promoting new institutes.

It is the Holy Spirit who enables individuals called to religious life to hear the Lord's invitation and to respond with complete dedication to him and his church.

himself as an example in this reading. He says that he has sacrificed everything for his Christian belief, everything to draw himself nearer to the Lord.

Paul probably had much to sacrifice for his apostleship. He had a wealthy background, a good education, Roman citizenship, and many opportunities. Instead he chose to abandon everything to devote all to the Christian cause. This choice, however, he insists to the Philippians, is not folly. It will earn him eternal life—life with God that will be perfect and unending.

St. John's Gospel is the last reading this weekend. Too often the power of this reading is diverted to discussions of the Lord's quarrels with the bystanders. The point is that the Lord acted with divine power in mercifully sparing the woman, and the woman obviously is contrite.

No one can judge sin but God, since sin only resides by definition in the intimate consent with a human heart. But, the sinner recognizes his or her personal sin.

Jesus stands as the perfect instrument of God's mercy. If we seek forgiveness, God forgives us.

Reflection

God's plan is to forgive. Forgiveness without request would be an act of conquest for God, however, overwhelming the sinner, extracting something from the sinner that would not be freely willed, that would be untrue and dishonest. However, if a sinner turns to God in sorrow for sin, God lavishly responds with forgiveness and mercy.

Sin ruptures the relationship with God and weakens the sinner. Yet God stands ready to point the way to heaven.

As Isaiah wrote, God paves the way for sinners. And as John wrote, God holds the angry, menacing hand of punishment. But God loves us, awaits us, and strengthens us. God will forgive us, if only we ask for forgiveness. This holy forgiveness will restore us to God, God to us, and as Paul wrote, nothing else matters.

The influence of the Holy Spirit is likewise felt in the formation of candidates for religious life, as they prepare to profess the evangelical counsels of chastity, poverty and obedience.

As the soul of all community life in the church, the Spirit fosters unity, peace and charity in religious communities, enabling their members to persevere in prayer and in intimate union with Christ, and sustaining their apostolic endeavors. Religious are called to develop a special sensitivity to the promptings of the Holy Spirit. The rich diversity of charisms bestowed by the Spirit gives rise to various forms of community life and different schools of spirituality. All these lead back to the same Lord Jesus Christ, in the unity of his church.

Daily Readings

Monday, April 3

Lenten weekday

Daniel 13:1-9, 15-17,

19-30, 33-62

or Daniel 13:41-62

Psalm 23:1-6

John 8:1-20

Tuesday, April 4

Isidore of Seville, bishop

and doctor

Numbers 21:4-9

Psalm 102:2-3, 16-21

John 8:21-30

Wednesday, April 5

Vincent Ferrer, presbyter,

religious and missionary

Daniel 3:14-20, 91-92, 95

(Response) Daniel 3:52-56

John 8:31-42

Thursday, April 6

Lenten weekday

Genesis 17:3-9

Psalm 105:4-9

John 8:51-59

Friday, April 7

John Baptist de la Salle,

presbyter and

religious founder

Jeremiah 20:10-13

Psalm 130:1-2

John 10:31-42

Saturday, April 8

Lenten weekday

Ezekiel 37:21-28

(Response) Jeremiah 31:10-13

John 11:45-57

THE SHAPING OF THE PAPACY

Clement I tried to heal factions in a church outside of Rome

by John F. Fink

I debated with myself about including Pope Clement I in this series of articles about the papacy.

On the one hand, we don't know much about the man that can really be proved and some of the things written about him are pious legends.

On the other hand, what he certainly did was important in the history of the papacy. And besides, the legends are very interesting, as we will see.

We know that Clement was the third pope after Peter, so he is commonly considered to have been the fourth pope. Today he is remembered in the First Eucharistic Prayer of the Mass along with his two predecessors, Linus and Cletus, and several successors.

Sources differ regarding the exact dates of his papacy, some saying that he became pope as early as 88 and others as late as 91, and his death is variously given between 97 and 101.

According to ancient writers Tertullian and Jerome, Clement was consecrated as bishop by St. Peter himself. Other writers, in the third and fourth centuries, such as Origen and Eusebius, believed that he was the Clement mentioned by St. Paul (Phil 4:3) as a fellow worker. The difficulty here, though, is that Clement was probably a Philippian and it seems certain that Pope Clement was a Roman.

Clement is important in the development of the papacy because of a letter he wrote to the church in Corinth from the church in Rome. Known as the First Epistle of Clement, it is the earliest Christian writing after the New Testament that has come down to us. The letter is important because it is the earliest example of the intervention of the church in Rome in the affairs of the church in another place.

The letter was written in the year 96. At the time there was considerable dissension among some of the priests in Corinth, the ancient city in Greece where St. Paul had preached and lived for a period of time. Some of the priests in Corinth had been deposed and rival factions were fighting with one another.

Clement set out the principles by which the priests and deacons were appointed, and traced the orderly succession of bishops back to Jesus Christ. He then called for the reinstatement of the extruded priests and exhorted the Christians to repent and return to God.

The importance of this letter should not be overstressed, since Clement did not assert his personal authority over the affairs of another church, as future popes were to do. Rather, he was writing much in the tradition of St. Paul, who decades earlier had written to these same Corinthians about factors. But the letter was widely read during Clement's lifetime and was sometimes treated as if it were part of the New Testament's canon.

According to The Oxford Dictionary of Popes, by J. N. D. Kelly, "While Clement's position as a leading presbyter and spokesman of the Christian community at Rome is

assured, his letter suggests that the monarchical episcopate had not yet emerged there, and it is therefore impossible to form any precise conception of his constitutional role."

However, Clement's personal prestige was great among the early Christians and soon he was credited with being the author of other works—works that actually were written much later. One among these were the Second Epistle of Clement, from the second century, and the Apostolic Constitutions, a collection of ecclesiastical law from the late fourth century.

So much for the facts about Pope Clement I. Now for the legend, which is mainly about his death.

According to legend, Clement was banished to the Crimea, on the northern shores of the Black Sea, during the reign of the Roman Emperor Trajan (98-117). He was forced to work in the mines there.

Finally, because his preaching among the soldiers and his fellow prisoners brought so many converts to Christianity, the Romans bound him, tied an anchor to his neck, and threw him into the sea.

Angels built a marble tomb for him where his body lay beneath the sea, and once every year the sea receded enough away from the shore to reveal this tomb. Eventually, Clement's body was recovered and buried on an island in the Black Sea.

(Anaphorically, my youngest son, John, is a member of St. Clement's Church in Chicago. The name of the parish bulletin is "St. Clement's Anchor," and the bulletin has a drawing of an anchor at the top. For those familiar with the legend, that seems appropriate.)

The legend of St. Clement isn't over yet. Almost 800 years later the brothers Cyril and Methodius, the Apostles of the Slavs, searched for St. Clement's body in the area of the Black Sea.

Cyril finally reported that he had "miraculously recovered" the body (along with the anchor) in the year 861. The brothers took the body back to Rome where it was reburied in St. Clement's Basilica, a church built in the fourth century over Clement's home.

St. Clement's Basilica is one of the most interesting churches in Rome. It is located only a couple blocks from the Colosseum on Via San Giovanni, the road that leads to the Basilica of St. John Lateran. The church that stands there today was built in the 12th century—directly on top of the fourth-century church which, in turn, was built over Clement's home.

The fourth-century church remained buried until 1857, when the church's prior began excavations. Further excavations in 1912-14 went all the way down to Clement's home, some 60 feet below the level of the present church.

Most interesting are the frescoes that were uncovered and partially restored in the fourth-century church. One of those frescoes shows Clement being thrown into the Black Sea while another shows Cyril reburying the body in the Church of St. Clement.

St. Clement's feast is observed by the church on Nov. 23.

MY JOURNEY TO GOD Sunrise

Sometimes in the darkness of night I am troubled by many things—What has been and what is ahead. I think and pray when I can't sleep. I feel secure. God is listening.

I know when night is over, God sends the light of day And I'm sure God gives me Help and guidance out of the dark Times of my life.

He does light my way, Just as he sends the daylight To brighten the world. I see the sunrise from my window . . . There is God.

by Martyne Sheehan

(Martyne Sheehan is a member of St. Michael Parish in Charleston.)



The Active List

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

March 31

The Archdiocesan Spring Craft Fair will be held from 11 a.m. to 1 p.m. in the O'Meara Catholic Center Assembly Hall. All are invited.

☆☆

St. Lawrence Church, 4650 E. Shadeland Ave., will hold a Fish Fry every Friday during Lent from 5-8 p.m. at the church. Beer will be available.

☆☆

St. Michael Church, 3354 W. 30th St., will hold a Lenten Fish Fry from 5-7:30 p.m. Adult dinner is \$4; child's dinner is \$2.50. For carry out, call 317-926-0516 after 4 p.m. For more information, call Christine Morrison at 317-298-0767.

☆☆

St. Thomas Parish, Fortville, will

hold Lenten Meatless Dinners every Friday from 5-7 p.m. Stations of the Cross will follow at 7 p.m. A free-will donation will be accepted.

March 31-April 2

Kordes Enrichment Center, Ferdinand, will hold a workshop on "Enneagram One: A Journey to Self-Understanding." Registration for the retreat begins at 7:30 p.m. followed by the opening session at 8 p.m. The program will conclude at 11 p.m. on Sunday. Cost is \$110 for residents; \$70 per commuter. For more information, call 812-367-2777 or 800-880-2777.

☆☆

Mt. St. Francis Retreat and the Conventual Franciscans will hold a vacation retreat for those considering religious life. For more information, call Convent-

tual Franciscan Jim Kent at 802-933-4439.

☆☆

Fatima Retreat House, 5353 E. 56th St., will hold a women's Lenten retreat, "The Many Faces of Jesus," with Benedictine Sister Mildred Wamsmuehler and Father Jeff Charlton. Cost is \$95. For more information, call Fatima at 317-545-7661.

April 1

The ladies of Good Shepherd Church will hold their Easter Boutique and Bake Sale in the music room at St. Catherine's Chapel, from 9 a.m. to 2 p.m. The items will also be offered at St. James Chapel, 1155 Cameron St., before and after the 4:30 p.m. Mass.

☆☆

Positively Singles will gather for Putt-Putt Golf (or a movie if bad weather) near Washington Square at 6 p.m. Call Carson Ray at 317-288-9321 (w) or 317-576-4749 (h) for details.

☆☆

Martin University will present Bernice Fracion Vocal Competition at 2 p.m. For more information, call 317-923-6775.

☆☆

The Office of Worship will present the third session of its Liturgical Ministry Formation Program II for liturgical leaders from 9 a.m. to 2 p.m. at St. Mary Church, Greensburg, 302 E. McKee St. Father Steve Jarrell and Charles Garner will lead this session on ministry formation. For more information, call the Office of Worship 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, 35th and Parker.

☆☆

St. Nicholas Church, Sunman, will hold a SACRED 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 Resort. For more information, call Lena Peoni at 317-784-9757.

☆☆

The Archdiocesan Family Life Office will hold a Lenten workshop for "single again" Catholics from 9 a.m. to 12 p.m. at the O'Meara Catholic Center, 1400

N. Meridian St. For more information, call 317-236-1586 or 800-382-9836. Cost is \$10.

☆☆

A Terre Haute Daenary Day of Reflection for all who are involved in religious education will be held from 12-4 p.m. at St. Mary Village Parish Hall. Providence Sister Mary Catherine Keene will present the theme "In the Presence of Gratitude." Cost is \$3 and includes lunch. Call the Daenary Pastoral Center at 812-232-8400.

April 2

St. Mary of the Woods College will celebrate outdoor family Stations of the Cross at 4 p.m. Meet for Vespers at the Church of the Immaculate Conception. For more information, call Linda at 812-535-3131, ext. 140.

☆☆

St. Paul, Sellersburg, will hold prayer and praise from 7-15 p.m. in the church. Come, worship 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 317-386-5110.

☆☆

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

☆☆

St. Nicholas School, Sunman, will hold a pancake and sausage breakfast from 7:30-11:30 a.m. at St. Nicholas Hall. Proceeds go to the school.

☆☆

Today is Archdiocesan Family Day with the Pacers. Free-throw contest from 12-1 p.m., basketball clinic from 1-1:30 p.m., autographs with Boomer from 1:30-2 p.m. Game begins at 3 p.m. against Portland at Market Square Arena. Tickets are \$13. The day is sponsored by The Criterion and proceeds will benefit our seminarians.

April 4

The Beech Grove Benedictine Center's Centering Prayer Support Group will meet from 7:30-8:30 p.m. at the center, 1402

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"Come on, Edna. You're beautiful inside, where it counts."

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Southern Ave. Call 317-788-7581 for more information.

☆☆

St. Louis Church, Batesville, will host a lecture, "Handling Divorce in Our Lives," from 7-8:30 p.m. No cost. For more information, call the Family Life Office at 317-236-1586 or 800-382-9836.

☆☆

The Spring 1995 series of the Mature Living Seminars, "Expanding Our Horizons," will be presented at Marian College from 10 a.m. to 2 p.m. in room 251 of Marian Hall. Topic will be "Catholic Social Teaching: Basis for Liberation Theology." Suggested donation of \$3 per session. Bring a brown bag lunch or eat in the college cafeteria. For more information, call Franciscan Sister Miriam Clare Heskamp at 317-929-0123.

☆☆

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.

☆☆

The prayer 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.

April 5

Fatima Retreat House, 5353 E. 56th St., will hold a Spring Day of Reflection "The Spirituality of the Family" with Archbishop Buehlein from 9 a.m.-3:30 p.m. For more information, call 317-545-7661.

April 6

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a retreat, "What is Spirituality? And How Do I Know If I Have It?" from 7-9 p.m. For more information at 317-788-7581.

☆☆

St. Roch Parish, 3600 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 317-786-1763.

☆☆

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

☆☆

Mt. St. Francis Retreat Center will hold Lenten prayer in the chapel from 7:30-8:30 p.m. For more information, call 812-923-8817.

☆☆

*Holy Name Altar Society, Beech Grove, will hold its annual spring rummage sale from 8



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April 6-7

St. Paul, Greencastle, Ladies Guild will hold a rummage sale from 12:45 p.m. on Thursday and from 9 a.m. to 1 p.m. on Friday. For more information, call Alberta Buis at 317-653-5605 or Grace Ford at 317-653-2229.

April 6-18

St. Michael School, 30th and Tibbs, will have a newspaper collection bin in the grade school parking lot. Drop off your recyclable paper.

April 7

St. Thomas Parish, Fortville, will hold Lenten Meatless Dinners every Friday from 5-7 p.m. Stations of the Cross will follow at 7 p.m. A free-will donation will be accepted.

April 7

Sacred Heart Church, 1530 Union St., will hold a First Friday service after 8 a.m. Mass. For more information, call the parish office at 317-636-5551.

April 7

St. Michael Church, 3354 W. 30th St., will hold a Lenten Fish Fry from 5-7:30 p.m. Adult dinner is \$4; child's dinner is \$2.50. For carry out, call 317-926-0516 after 4 p.m. For more information, call Christine Morrison at 317-926-0767.

April 7

St. Lawrence Church, 4650 E. Shadeland Ave., will hold a Fish Fry every Friday during Lent from 5-8 p.m. at the church. Rent will be available.

April 7-9

Fatima Retreat House, 5353 E. 56th St., will hold a Tabit Weekend for engaged couples. For more information, call 317-545-7861.

April 7

Benedictine Father Noel Mueller and Father Mauro Rodas will give a retreat for Hispanic adults at the Beech Grove Benedictine Center, 1402 Southern Ave. All are welcome. Cost is \$90 per person, \$160 per couple. For more information, call Delia Diaz at 317-237-9719.

April 8

The Beech Grove Benedictine Center will hold a RICA Lenten Retreat from 9:30 a.m.-3:30 p.m. For more information, call 317-786-7581.

April 8

"Attitudes... A Fashion Event to Cut Off AIDS" will be held at 449 S. Pennsylvania St. at 8 p.m. Cost is \$35 through TicketMaster locations or call Cory Palmer at 317-236-2529.

April 8

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

April 9

St. Bernadette Church, 4826 Fletcher Ave., will hold a Easter Boutique in the church gymnasium on Saturday from 9 a.m.-6 p.m. and on Sunday from 9 a.m. to 12 p.m. Featured will be Easter crafts, baskets, baked goods and candy. For more information, call the parish office.

April 9

St. Paul, Sellersburg, will hold prayer and praise from 8-11:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-264-4555.

April 9

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

April 9

Martin University will hold a gospel concert, "The Seven Last Words of Christ," at 6 p.m. in the performing arts center. Andrea Perry will direct the choir. For more information, call 317-923-6775.

April 9

St. Mary of the Woods College will celebrate outdoor family Stations of the Cross at 4 p.m. Meet for Vespers at the Church of the Immaculate Conception. For more information, call Linda at 812-533-3131, ext. 140.

April 9-16

The Beech Grove Benedictine Center will hold a Holy Week Directed Retreat. Call 317-786-7581 for details.

April 9

The Marydale Retreat Center in Northern Kentucky will hold a Holy Week Holistic Directed Retreat. The retreat is open to lay women and men, religious and priests. For more information, call Sisters of Charity Donna Steffen at 513-751-3358.

April 9

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K. of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K. of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

April 9

St. Paul, Sellersburg, will hold prayer and praise from 8-11:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-264-4555.

April 9

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

April 9

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Praise and Worship - 7:30 p.m. Mass

Celebrant: Fr. Joseph Monarty

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Mass-market catechism to be in stores Apr. 3

by Catholic News Service

WASHINGTON—A new mass-market edition of the "Catechism of the Catholic Church" will appear in stores across the nation the week of April 3-7.

Tom Cahill of Doubleday, which is publishing the book under its Image imprint, said the new edition will move the catechism beyond the bookstore and mail-order markets into the paperback book racks of drug stores, supermarkets, airport news shops and other places that would never carry a larger, more expensive version.

Doubleday's first printing was 1 million copies. The \$25-paperback book will cost \$7.99, less than half the suggested \$19.95 retail price of the trade-paperback version.

Doubleday is also issuing a gift edition for \$14.95. At the same time it will put out mass-market and gift editions of the catechism in Spanish, for the same prices as their English counterparts.

The catechism, the first papally approved compendium of church teachings in more than 400 years, came out in English in June 1994.

In January 1995 the U.S. Catholic Conference, which holds exclusive U.S. licensing rights for the catechism

in English and Spanish, announced the mass-market agreement with Doubleday.

By then some 2.3 million copies of the book in paperback and cloth cover were in print in English in the United States alone. Millions more have been sold in other countries in English and various other languages.

The mass-market edition uses smaller pages, smaller type and narrower margins than the trade edition. It includes the marginal cross-reference numbers, footnotes and subject index found in the trade edition.

But the smaller edition does not have the "Index of Citations," which takes up more than 60 pages at the end

of the larger book, nor the Vatican-selected color art found at the start of each major part of the larger book.

Some Catholic co-publishers of the trade editions of the catechism have complained about the choice of Doubleday as publisher for the mass-market edition because it was not one of the original co-publishers. Cahill said Doubleday is one of the half-dozen big publishing groups in the country that has the distribution infrastructure and market clout to get access to the mass-market racks.

The key to mass marketing, he said, "is how many pockets in a rack you can get. We're getting double pockets (for the catechism) in most places."

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Answers on
page 36

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Youth News/Views

Priest encourages teens to reach out in service

by Kandra Roembke

When the 500-plus tired youth attending the Archdiocesan Youth Conference March 18-19 at the Columbus Holiday Inn awoke on Sunday morning, the ideas of the day before were still fresh in their minds.

The teens were reminded of the conference theme of "Take My Hand," which emphasized reaching out and taking the hand of a stranger to grow and learn from each other.

Saturday's activities were focused on coming together, and the youth did just that on March 18 by making new friends, dancing, swimming, and having a great time at a variety of creative sessions.

Many teens found themselves tired before Sunday morning's keynote address, so they sat half-asleep in their chairs. As a result, not many were prepared for the energizing and exciting message of Father Kevin McCarthy, the assistant pastor of Nativity of Our Savior Parish in Portage.

Conference participant Paul Borowicz from the Fort Benjamin Harrison Chapel, Our Lady, Queen of Peace, in the Indianapolis North Deanery, really liked Father McCarthy's inspirational talk as did lots of others.

"I was impressed because from the moment he began speaking, he kept our

attention," Paul said. "Everyone was interested in what he had to say."

Father McCarthy hails from the Diocese of Gary and came highly recommended by people who had previously heard him speak at the Mid-America Youth University last summer.

The priest said he was excited about the opportunity to speak at the conference. He told Julie Szolek-Van Valkenburg, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries that, "The fact that the kids wanted me (to speak) was the best part!"

Father McCarthy, who once represented the University of Evansville as a cheerleader and now coaches a girls' volleyball team at Andrean High School in Portage in addition to his parish ministries, certainly did not fall short of the teen-agers' expectations.

From the moment he began to speak, his message of reaching your goals and believing in yourself inspired the youth to be proud of all their accomplishments.

Although we should be proud of ourselves and our own accomplishments, Father McCarthy stressed that together we accomplish much more.

Teen-agers did come together by crossing diocesan borders to work together and reach out our hands to others at the conference.

Father McCarthy expressed the thoughts of many youth who wanted to just stay at the conference.



ENERGIZED—Father Kevin McCarthy encourages hundreds of Archdiocesan Youth Conference participants to go back to their parishes and help others during his March 19 keynote address in Columbus. Father McCarthy is the assistant pastor of Nativity of Our Savior Parish in Portage. (Photo by Tony Cooper)

"Jesus is here!" he said. "Together we can pray, celebrate, and declare our faith without judgment."

The way to measure the success of the Archdiocesan Youth Conference, he said, is by how many youth go back to their parishes and make a difference. He urged the teens to take the hands of people in their parishes who need help.

"Father Kevin really motivated me to go back and be involved with my youth group," Marian Heights Academy student Theresa Dorris of the Evansville Diocese said after the priest's keynote address.

At the end of his talk, the teen-agers stood up to express their thanks and admiration for his inspiring message.

The challenges he gave the youth to think about encouraged the teen-agers to always

remember all the hands they touched during the conference weekend.

Father McCarthy left the teens with a memorable farewell message. "You can let go of my hand," he said, "but never of my heart."

Although Sunday was said as everyone left to go home in many different directions, the teen-agers realized that they would forever hold dear the valuable things they learned at the 1993 Archdiocesan Youth Conference.

(Kandra Roembke is a senior at Secema Memorial High School in Indianapolis. She has served the Catholic Church in central and southern Indiana as a member of the Archdiocesan Youth Council. This council helped plan the conference with staff members of the archdiocesan Office for Youth, Young Adult and Campus Ministries.)

Teens get to know the archbishop during youth forum

by Mary Ann Wyand
First of two parts

Archbishop Daniel M. Buehlein enjoys talking with young people. He smiled frequently as he spent about an hour answering questions posed by teen-agers during a March 18 youth forum at the 1993 Archdiocesan Youth Conference in Columbus.

Asked about his decision to become a priest, the archbishop said his vocation developed over a long period of time.

"When I was younger, I thought maybe I wanted to be a priest," he said. "Later I realized that marriage looked pretty good, and then it was pretty much of a question for me. In fact, some people early in my life used to say, 'He's going to be the priest in our family.' We have a huge family. I'm from Jasper originally. When I decided to try the seminary, they were taking bets that I would never make it to be a priest!"

The process was gradual, he said. "What happened along the way was, through the seminary formation, with help from spiritual directors, with a lot of prayer, I began to get

a sense that this is what God wants me to do. It wasn't in some ways what I wanted to do. If I had done only what I wanted, on the surface of things, I would not be a priest and an archbishop today. We all have layers of desires, but people helped me find out what the deeper desires were in my heart. Those desires were to make a difference in the world, to help people, to do something special for God. Eventually I developed the confidence to think I could do all that, and I said 'Yes.' I've never been happier. If God calls you, God gives you the help you need."

Responding to a question about the role of women in the Catholic Church, the archbishop said, "The fact that there are different and distinctive roles in the church doesn't mean that some are better than others. We need to get over evaluating these things in terms of power bases or who's more important. I always say the most powerful woman in the world is Mother Teresa. She's a lot more powerful than I am as an archbishop."

Youth who are interested in pursuing a vocation should pray about it, he said, and talk with a priest or a sister or a youth minister to "start sorting and sifting" ideas.

"Don't forget to pray," the archbishop said, "because it's in prayer that we learn a lot. If you're worried that you don't know how to pray, then talk to your teacher, your youth minister, your priest, and ask them. 'How do you pray?' You'll get some good ideas."

God calls every human person to work for the kingdom, he said in response to another question. "Every person has a vocation. Some people are called to religious life. Some people are called to priesthood. Most people are called to be good lay Christians, and we need that power of lay leadership in the world. In this day and time, there is a special need for women religious, so give that some thought. We need sisters and brothers for a special kind of leadership."

Next a teen-age girl asked about the Catholic belief in the Eucharist as Jesus' body and blood.

"Christ instituted the Eucharist," the archbishop explained, "and Christ arranged that the Eucharist could only be consecrated by priests who are ordained. We believe that during Mass, presided over by a priest who says the words of institution, the bread and wine is changed to the body and blood of Christ."

Priest are successors to the apostles, he said, and are ordained to serve God's people.

Asked what he "loves the most about being an archbishop," he said, "I love being with the people, being able to be with people in celebration of the sacraments, especially the Eucharist. I enjoy tremendously confirmation, when I get to meet folks like yourselves. I enjoy all aspects of ministry. The opportunity to provide leadership in faith is important to me."

Responding to another question about "who influenced me the most," the archbishop said, "My mom and dad were the first, and then there were priests along the way and good friends along the way who have been important to me and still are."

Another teen-age girl asked the archbishop if there are days when he becomes discouraged in his ministry as the spiritual leader of the Archdiocese of Indianapolis.

"There are times when things are very difficult," Archbishop Buehlein admitted. "There's only one of me and there are some 200,000 Catholics in the archdiocese, many who never see me. That can get a little discouraging, or if people have problems that I can't resolve."

(Next week: More questions and answers.)

New youth council is commissioned

New Archdiocesan Youth Council members installed during the Archdiocesan Youth Conference on March 18 at Columbus represent each archdiocesan deanery.

Listed by parish and deanery, the Archdiocesan Youth Council members are Amy Steier, St. Mary, Batesville; Becky Rokusz, St. Andrew, Connersville; Heather Beckwith, St. Barnabas, Indianapolis South; Amber Moore, Holy Spirit, Indianapolis East; Sara Baker, St. Thomas More, Indianapolis West; Eric Meyer, St. Paul, New Albany; Jeff Brown, St. Bartholomew, Seymour; Eric Hubert, St. Mark, Tell City; Seth Clark, St. Martin of Siberia, Tell City; Amanda Kern, St. Boniface, Tell City; Margie Goodwin, St. Ann, Terre Haute; Jennifer Bush, St. Agnes, Bloomington; Carrie Helmich, St. Bartholomew, Seymour; J.R. Montoya, St. Anthony, New Albany; Elizabeth Perros, St. Bartholomew, Seymour; Amanda

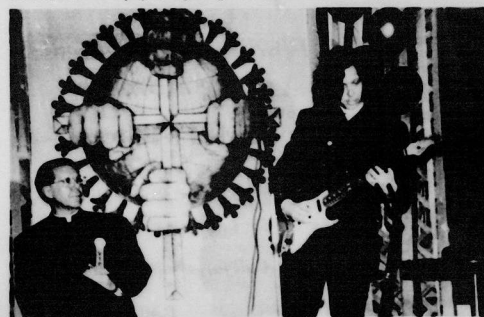
Tebbe, St. Mary, Batesville; Elizabeth Card, St. Patrick, Terre Haute; Nathan Rowland, St. Gabriel, Connersville; Megan Friedmeyer, St. Luke, Indianapolis North; and Nicholas Bednarek, St. Thomas More, Indianapolis West.

The Marion County chapter of Indiana Right to Life and Right to Life of Indianapolis will sponsor their annual Indianapolis-area teen orators contest for high school juniors and seniors on Saturday, April 22 beginning at 10 a.m. at Cardinal Ritter High School.

The winner will receive \$400, a plaque and other prizes, and the opportunity to compete in the state contest on May 13.

Speakers are responsible for researching, writing, and presenting a five- to seven-minute original speech on pro-life topics related to abortion, infanticide or euthanasia.

Applications are due by April 15. For information, call the Marion County chapter of Indiana Right to Life at 317-843-0235.



ENTERTAINED—Archbishop Daniel M. Buehlein gets a front row seat for part of Christian musician Bruce Deaton's concert during the Archdiocesan Youth Conference March 18 at the Columbus Holiday Inn. After Deaton performed the song "Talk Show," the archbishop talked with teen-agers during a special youth forum. (Photo by Mary Ann Wyand)

Campus Corner

Wake Forest students volunteer in India

by Nancy Hartnagel
Catholic News Service

WASHINGTON—After finals, 10 Wake Forest University students flew to Calcutta, India, to work with the poor.

Senior organizer and group leader Jessica Davey described the trip as "an incredibly spiritual experience," one of hard work and deep thinking.

Accompanied by Dr. Cecil Price, director of the student health service at the Winston-Salem, N.C., university, the students spent 20 days working at homes run by Mother Teresa's Missionaries of Charity. They substituted for long-term volunteers away for the holidays.

In an interview with Catholic News Service, Davey said the group spent mornings at Prem Dan, a home for 350 mentally and physically handicapped poor people.

Students drew water from wells to hand-wash laundry and bathe patients outdoors. They scrubbed the cement floors and gymnasium-sized walls of each ward, Davey said, and pushed the dirty water into run-off moats outside.

At noon, they returned to their YMCA lodgings to eat and change clothes for afternoons at the Khalighat Home for the Dying and Destitute. There, Davey said, they spoon-fed patients both medicine and food, and gave massages and rub-downs to dying patients.

Work they expected to be given at the Shubhi Bhavan orphanage was limited because of an outbreak of chicken pox. The group got Thursdays off.

"Students anticipated it would be hardest emotionally to work with the dying at Khalighat," Davey said. "But they found the long-term suffering of the people at Prem Dan harder to deal with."

"With dying people, at least the end of their suffering was in sight," she explained. "But at Prem Dan, there was no end in sight." Students found the hard manual labor there a kind of refuge, she said.

Allison Dean, a junior psychology

major from Clemson, S.C., had done service projects in the United States, but told CNS, "This was my first time in a Third World country."

Though still evaluating the experience, she said, "From the actual work we did, I realized the importance of human relationships and how beautiful they can be."

The four men and six women students had their own attending physician in Price, who said, "The university and the parents were a little less nervous when I went along."

The doctor spent one day helping a student replace a stolen passport and "kept an eye on some students who got mildly sick," but he told CNS, "The real thing for me, I was basically doing the same thing as everybody else."

"The students were ready for work, knew what would be expected, and worked well together," Price said. "It was a big privilege for me to be with them."

Price said the group has a "responsibility to share the story" and will continue to meet and reflect on the experience.

"I've heard a lot about how beautiful the people were, how much love we were given, how much hospitality we were shown," said Davey. "But I have a sense that, for some, a re-evaluation of life here has just begun."

This was the second trip to India for Davey, a 21-year-old religion and sociology major from Norfolk, Va. She spent the summer of 1993 there, doing similar work, plus teaching English at the orphanage and to street children.

Davey said she is "absolutely changed" by her experience. "Mother Teresa talks about the poverty of abandonment, the poverty of being alone," she said. "I was able to recognize the poverty within myself, and that it's not so different from the poverty of the people clinging to me in the streets."

A university committee selected the students from 40 applicants. Students were immunized and met weekly throughout the fall semester, learning Hindi phrases, studying the culture and diseases such as leprosy, and discussing death and dying.

MARDI GRAS PARTY—In right photo, Chad Zeisig (left) and Matt Cerney, IU/PUI Newman Center students, make plans to see an Indiana Pacer game. Zeisig won the tickets as a door prize at the Mardi Gras Party held at the center on Feb. 28. Below, Gary Brumitt and Matt Emmick enjoy good food and company. The Mardi Gras party was organized by Sherry Ballard, administrative assistant of the Indianapolis Newman Centers. Ballard also cooked the Cajun meal of jambalaya, overnight salad rolls and homemade cupcakes. (Photo courtesy of the IU/PUI Newman Center)



The trip was funded by a \$10,000 grant from the Mary Reynolds Babcock Foundation, individual donations and student fund-raising projects.

Davey said everyone was excited to meet Mother Teresa, who sat among the volunteers at daily Mass and blessed anyone who came forward.

"At New Year's Eve Mass," Davey recalled, "Mother, who is quite small, had her hand raised really high to bless a tall person. One of the students thought she was awaiting a high-five, and so she went up and gave her one."

She said Wake Forest's Laura Shelley is "probably the only person in the world who has high-fived Mother Teresa."

St. Paul Center, Bloomington to present 'Godspell' April 7-9

St. Paul Catholic Center, Bloomington, will present "Godspell... The Resurrection" April 7-9 at 8 p.m. in the church. Tickets are \$7 for adults; \$5 for students. Two-evening tickets are \$12 for adults; \$8 for students. Tickets are available at the center. "Godspell" is a musical based upon the Gospel according to St. Matthew. For more information, call 812-339-5561.

Butler Campus Ministry will sponsor an ecumenical community Easter Sunrise Service on April 16 at 8:30 a.m. It will begin at the entrance to Butler University's Holcomb Gardens. The service in celebration of Christ's resurrection will include responsive readings, music and hymns, prayer, Scripture lessons and balloons. During the service, worshipers will process down the drive into the gardens. In the event of bad weather, the event will be held in Robertson Chapel on the Butler Campus. For more information, call Sherry Ballard at the Butler Newman Center at 317-632-4378.

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MARCH MADNESS—Several Catholic universities score high in their team appearances in the NCAA tournament since 1980. The Georgetown Hoyas have made it nearly every year. (CNS graphic by Caole Lowry)

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'Priest' movie sullies Disney image, League says

It says new film blames several priests' problems on the church as an 'oppressive institution'

by Tracy Early
Catholic News Service

NEW YORK—Disney's "Snow White" reputation for family entertainment will be blackened if it does not disassociate itself from the movie "Priest," said the president of the Catholic League for Religious and Civil Rights.

Speaking at a press conference in New York March 23, William A. Donohue said his organization holds Disney responsible because it owns Miramax, the company distributing the movie.

"If Miramax is going to be their ideological arm, they will be in for a fight with the Catholic League," he said. "We can take any organization with an image of purity and blacken it up a little. We play hardball."

"Priest," produced by the BBC and scheduled to open March 24 in New York and Los Angeles, centers on a homosexual Catholic priest.

Donohue, who said he saw "Priest" at a preview March 9, protested that it was especially insulting to the Catholic Church that nationwide release of the movie was set for Good Friday. "That is something we will never forget," he said.

Miramax responded by changing the national release date to April 19, five days later. "Frankly, we were surprised by the vehemence of the reaction to the release date," Miramax spokesman Mark Gill said in a statement.

"But out of respect for these concerns, we will not release the movie nationally on Good Friday," which was originally chosen, Gill said, because "it is the time of year when news magazines focus on spirituality and many, many more people are thinking about it."

Donohue said his group did not object to the movie because it portrays a priest as a homosexual. The league recognizes that some priests do have traits of the characters portrayed, he said.

He said the league's primary objection was that the film blames the priests' problem on the church as an "oppressive institution."

Their depraved condition is directly attributable to the Catholic Church itself, he said.

However, Donohue protested that "Priest" engages in

"invidious stereotyping" by presenting five priests, and showing each of them in one way or another living a "twisted" life.

"Two of the priests are having affairs, one with the female housekeeper and the other with his newly acquired male friend," Donohue reported. "Another priest is a drunk, the country pastor is obviously a madman and the bishop is simply wicked."

To have presented even one priest as a normal, well-adjusted individual living in accordance with the church's requirements, Donohue said, would have contradicted the underlying theme that serving as a priest in the Catholic Church necessarily produces negative results.

He asked reporters to imagine the reaction if someone produced a movie portraying five rabbis as acting in violation of their religion's expectations and then arranged for nationwide opening on Yom Kippur.

The U.S. Catholic Conference has given "Priest" a classification of A-IV—adults, with reservations.

Henry Hers, head of the USCC Office for Film and Broadcasting, wrote in a review that the movie's biggest problem was that viewers might see the priests in it as generally representative rather than as abnormal.

But he wrote, "While there may be disagreement among Catholics about this, any movie which treats the Catholic faith as seriously as this one does can hardly be said to be anti-Catholic, let alone irreligious."

Donohue credited the movie with being "well-crafted," and said it had a "veneer of artistic merit" that kept some Catholic viewers from recognizing its anti-Catholic agenda.

He said that comments by the director and writer have confirmed his view that "Priest" is propaganda expressing hostility to the Catholic Church.

Director Antonia Bird told *The Los Angeles Times* daily newspaper that the movie was "against a hierarchy adhering to old-fashioned rules without looking at the way the world's changed." Donohue reported. He also said writer Jimmy McGovern often refers to priests he knew in his youth as "reactionary."

Both the director and the writer have said the movie gives less attention to the affair between a priest and a housekeeper because the church takes a more tolerant view of heterosexual relationships, Donohue said.

"This appalling ignorance of Catholicism is symbolic of the bias that is evident in the movie," Donohue said. "Priests who have sexual relations whether with women or with men are in violation of their vows."

Donohue acknowledged that the league's press conference and campaign against "Priest" might stimulate interest and ticket sales for Miramax, but he also hoped his group would attract new members because of it. He also said the league would not boycott Disney.

Donohue claimed his organization's membership has grown from 27,000 to 200,000 since he became president in 1993.

Cardinal Bernardin to receive Laetare Medal

by Catholic News Service

NOTRE DAME, Ind.—Cardinal Joseph L. Bernardin of Chicago has been named the recipient of the University of Notre Dame's Laetare Medal.

It will be presented to him during Notre Dame's 150th commencement exercises May 21.

The announcement was made March 26, the fourth Sunday of Lent, also known as Laetare Sunday on the Latin-rite church calendar.

"Cardinal Bernardin has been the very exemplar of the bishop as a pastor, teacher and witness to the Gospel," said Holy Cross Father Edward A. Malloy, Notre Dame's president, in a statement. "His personal life and public ministry have combined to become a treasure of the church."

Ordained to the priesthood in 1952, he was named a bishop in 1966 and at age 37 became the youngest U.S. bishop at that time. He was chosen general secretary of the National Conference of Catholic Bishops-U.S. Catholic Conference in 1968, reorganizing the U.S. bishops' twin conferences according to Second Vatican Council norms. He was NCCB-USCC president from 1974 to 1977.

He was named archbishop of Cincinnati in 1972, serving there 10 years before being appointed archbishop of Chicago. He was elevated to the College of Cardinals in 1983.

Cardinal Bernardin was the principal architect of the U.S. bishops' 1983 pastoral letter, "The Challenge of Peace: God's Promise and Our Response," and has popularized the analogy of church teaching on life issues as a "seamless garment" that links abortion, war, capital punishment, euthanasia, and embryo experimentation. He was falsely accused in 1993 of sexual misconduct. The accusations were withdrawn the following year, and in late 1994, the cardinal reconciled with his accuser.

Cardinal Bernardin is only the second prelate to be given the Laetare award. The first was Cardinal John Dearden, then-retired archbishop of Detroit, in 1962.

The medal is awarded annually at Notre Dame to a Catholic "whose genius has ennobled the arts and sciences, illustrated the ideals of the church and enriched the heritage of humanity."

Because the Laetare Medal is considered by some to be the most prestigious Catholic award given in the United States, some past awardees have aroused controversy. Such was the case when Sen. Daniel P. Moynihan, D-N.Y., who supports legal abortion, was awarded the medal in 1992.

Established at Notre Dame in 1883, the medal has gone to 116 people, including Civil War Gen. William Rosecrans, President John F. Kennedy, Catholic Worker co-founder Dorothy Day, novelist Walker Percy, and evangelist Sister Theresa Bowman.

Pope tells Cardinal O'Connor to stay as N.Y. archbishop

by Tracy Early
Catholic News Service

NEW YORK—Pope John Paul II has told Cardinal John J. O'Connor to continue as New York's archbishop "until other provisions are made."

Joseph Zwilling, spokesman for the cardinal, said March 23 that the pope's decision had been conveyed by the Vatican Congregation for Bishops through Archbishop Agostino Cacciavillani, pro-nuncio in Washington.

Cardinal O'Connor is a member of the Congregation for Bishops, but Zwilling said the cardinal had reported he does not take part in any discussions of the congregation regarding the Archdiocese of New York. *Catholic New York*, the archdiocesan weekly, reported March 23 that Cardinal O'Connor first disclosed receipt of the message in a meeting March 21 with the Archdiocesan Priests' Council.

The *Catholic New York* article said the phrasing used in notifying Cardinal O'Connor was unusual. It quoted unnamed "sources in Rome" as saying the "cryptic wording" of the message from the pope could mean Cardinal O'Connor will remain archbishop until he is 80 if he remains in good health.

Cardinal O'Connor submitted his resignation, as bishops are required to do by canon law, on his 75th birthday, Jan. 15. (Born the same year as Cardinal O'Connor, Pope John Paul will turn 75 on May 18.)

Speaking to the Priests' Council, the archbishop said he had found the message had come by fax when he returned to his residence March 17 after serving as the first archbishop of New York to be named grand marshal of the St. Patrick's Day parade.

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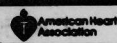
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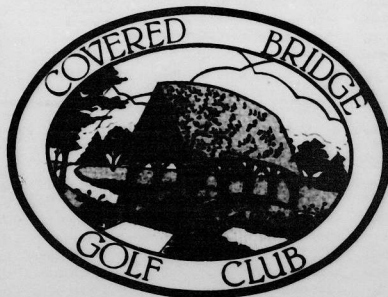


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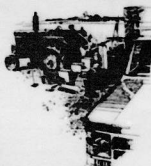
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Change Is The Agent Of Learning In The '90s

by Paul L. Heerdink

Never in the history of mankind has change been so dramatic, so fast paced, and so personally impacting. Thousands in the United States have become the victims of change-especially in the work force. Gone are the loyal employer and employee relationships known to our generation, and the generations before us. At the fast paced technology based society in which we now live, I'm not sure anyone has stopped to fully analyze why this change has come about. We could blame it on technology, economic fluctuation, or many more of our current societies' faults.

Given enough time historians, theologians, and economists will have some sociological and historical explanations to offer. We know from previous history that every society goes through upheavals and at times even complete breakdowns. And while, many of these are a combination of factors, no doubt our loss or lack of values contribute greatly to the current changes we are all facing. With these changing values the loyalty, caring and stability of the work place has also changed. The simple question that begs to be answered is; how can the manager or supervisor know, care, and

love his/her employees if that boss is now coming out of uncaring, broken homes where they have never been taught to love? Is there any question left of why the opportunities to loyally work 10, 20, or 25 years for a company is going away? It is estimated that within 5 years, fifty percent of all major companies' work forces will be made up of temporary hires or those contracted for their services or products for a period of 1 year or less. For our children and our grandchildren, this could be a disaster. Add to this, the economics being taught our MBAs to look only

at the bottom line, the short term quarterly or annual dividend. They are good learners and dutifully carrying out the principles they have been taught. This has created an inbred downsizing mentality to where no company, no job, and almost no career can be considered safe.

But, as dramatic and bleak as this may all sound, "Change is the Agent of Learning in the '90s." Change can be an ugly word when we are under circumstances that have been imposed upon us. Change is beautiful when something new that is good has happened to us. Truth is; we are all creatures of habit and in general we do not like change, especially when our very livelihood is threatened. There is Wisdom's call in Proverbs 8:4: "To you, O men, I call out; I raise my voice to all mankind. You who are simple, gain prudence; you who are foolish, gain understanding." With wisdom we should insure our children and grandchildren are taught to be creative, not to lock themselves into one narrow

or fixed area of work. Rather we should teach them to prepare for, and plan for change. I suspect they will deal with this much easier than those of our generation.

But what about our generation, if we are victims of the change in the work place how do we deal with those changes? Many are reporting that upon losing their job they are experiencing emotions similar to the experience of losing a loved one or friend in death. Feelings of betrayal, anger, shock, rejection, and unworthiness. These emotions are normal, but dwelling on them can cause alot of pain and grief. If we are to have wisdom, we must stop blaming self. Change is inevitable. We must make change the agent of our learning. Just as we go through a grieving process when we lose a loved one, we must learn there is also a process to handle change in our life. Part of this process is discovery of all the talents

and gifts we have been given, and discovering the additional knowledge and learning needed. The problem is that most are so devastated by the loss or change they cannot get beyond the emotions that are overwhelming them. Once they do, they find they can take control of the change. In fact, many report, "I probably would have never made these changes without the external forces on me to do so." When this happens: Change has become their Agent of Learning!

The author speaks from experience of previously losing not only loved ones, but his job. Having experienced the process firsthand, he and his wife, Carole, have formed a company called ILPS, and have written a booklet "PLAN FOR THE NEXT STEP IN MY LIFE" to assist others when they face a change of job or career. See ad in this issue of The Criterion. They also offer seminars on this subject.



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Catholic Doctrine Central To Holy Angels' Education

In the mind of parent Carol Wathen, Holy Angels Academy's greatest asset is its dedication to providing a solid foundation - anchored in the Catholic faith - for a child's academic development and spiritual formation.

"That's the main thing - they learn the basics of their faith," said Wathen, whose 10-year-old son Michael, a fourth grader, has been a student at the private Catholic elementary school in Louisville since kindergarten. Her other son, Stephen, 7, is in the first grade.

"The atmosphere throughout the day has God at the center, no matter what we do," said second-grade teacher Terri Glotzbach. "We try to get across to the children that God comes first in their lives... some school setting do not allow or do not promote such an atmosphere. This is a real advantage of Holy Angels."

Academy. Each day begins with prayer, and prayer is incorporated into the entire school day.

Small classes, excellent academics, a diverse student body and teachers who truly care about their students are some of the other qualities that stand out, according to Wathen.

Friendliness borne of respect is evident at Holy Angels, which has 121 students in kindergarten through grade eight, noted Mercy Sister Elizabeth Jean Miles, who teaches fourth grade. The Academy is planning a high school for next year. Students attend from all over southern Indiana and metro Louisville, and outlying counties.

"I especially like the traditional Catholic philosophy that permeates the curriculum," Sister Elizabeth Jean said.

"I think most important is the spiritual formation of the child and the fact that we have Mass weekly with the opportunity for the sacraments, and above all the orthodoxy in religion that we use - this all contributes to the formation of the child," Sister Elizabeth Jean said.

"This flows over into every aspect of their education," Sister added. "The children have a good sense of honesty. They are always respectful. The values the students are given are very strong, traditional family values. That is why I chose to teach here."

Holy Angels has other big assets, Wathen said. Discipline is emphasized. A deep and abiding respect for authority, self and neighbor is stressed along with service to others.

"We try to teach them to be respectful of not only teachers, but of their parents and everyone around the school," Glotzbach said.

According to the school's mission statement, Holy Angels has a primary goal of "educating our youth for the honor and glory of God and the salvation of souls."

"The purpose in life is coming close to God," Wathen said. "We're here to develop a relationship with Jesus Christ. We were made for him and everything else is secondary. And that is what gets emphasized at Holy Angels, that we are made for Heaven, that life on earth is only a spiritual journey."

Students must meet certain expectations. They are challenged by teachers and staff, who work with the parents to motivate the children to strive for academic excellence. The teachers also promote the traditional values of respect for life, service to others and modesty in dress and speech.

Saints are upheld as role models and chastity is stressed, and the parental role is respected in sexual education.

"We have high expectations for our students," said kindergarten teacher Laurie Clark. "On field trips I get

very positive comments from people about the students' behavior."

Through example, vocations to the priesthood and religious life are promoted. The nurses on the faculty wear their distinctive habits. The school chaplain, Dominican Father Joseph Jurasko, celebrates the weekly Mass at school. Various other priests are invited in to hear confessions and say Mass occasionally.

Wathen feels the presence of religious is very important because the students see their example.

Sister Elizabeth Jean and two other of the school's 14 teachers are members of religious communities.

"I also have to say the teachers here are very dedicated," Sister Elizabeth Jean said. "They are not here for the salary. They are here because they have seen the authentic religion being taught, the discipline being carried out in the school. I know for myself that that has been most important and other teachers have said the same."

Wathen also said Holy Angels is blessed with the leadership of Joseph Norton, whose strong involvement as principal strengthens the school's underpinnings of academics, discipline and faith.

"He's around," Wathen said. "The students know him and he just has a lot of personal involvement, whether it be in the classroom or on the playground. He's a great example for the children."

Norton said the school does not plan to bring in out-of-county-based education or to imitate any of the trends found in the Kentucky Education Reform Act (KERA).

"Holy Angels is open to things that are new if they improve our program but we don't change for the sake of change," he said.

Sister Elizabeth Jean said the computer lab is utilized "to enhance and reinforce the academic formation. We are living in an age of modern technology and it is most important that the children are introduced to it at an early age," she said.

Holy Angels' curriculum includes a strong phonics program that paves the way for the communication skills of reading and writing.

"People might call it an emphasis on the old three Rs but I think it is the best," Clark said. "We have a strong emphasis on phonics. And these kids are like sponges, they absorb any knowledge extra-curricular activities the students look forward to each week, like the library

and gym and computer education. So we have the other educational activities here that help form the child with a well-rounded education."

Over the years, numerous Holy Angels graduates have been awarded scholarships to Catholic high schools. They have also gone on to earn scholarships to colleges and universities. The school has also compiled an admirable record in academic competitions.

In the 1994 Kentucky Governor's Cup academic competition, Holy Angels students won first-, second- and third-place awards in the language arts category and first- and third-place awards in math.

Holy Angels welcomes new students from all parishes, and registration for 1995-96 is in progress. Anyone interested in the school may visit for a tour during school hours. Please call 502-634-3223 for an appointment.

The school, located at 1408 South 2nd St., is easily accessed from I-65. To keep tuition affordable, and without a parish to support it, Holy Angels depends heavily on outside donations. The children and staff pray daily for their benefactors. Anyone interested in sharing in the Holy Angels Mission is encouraged to contact the school for more information.

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† May They Rest In Peace

Please submit in writing to our office by 10 a.m. Mon. the date of publication, be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving their archdiocese are listed. Siblings in *The Criterion*. Other priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† **ARMOUR, George D.**, 72. Our Lady of Lourdes, Indianapolis. March 16. Husband of Dorothy D. Keller Armour, father of Michael, Gary, James, Kelly, Scott, Janice Martin, Julie McKinnon and Joanne Foster; brother of Harry, grandfather of 17; great-grandfather of one.

† **BECK, Marie M.**, 96. Christ the King, Indianapolis. March 10. Mother of Betty Benson and Michael Beck, grandmother of one; great-grandmother of two.

† **BILL, Margaret Eileen**, 75. St. Lawrence, Indianapolis. March 2. Aunt of Cynthia Mills and Rebecca Hubbs.

† **BOOTHY, Rose Marie**, 83. Our Lady of Lourdes, Indianapolis. March 2. Friend of Joyce Toler.

† **BOWEN, Pauline**, 87. St. Lawrence, Indianapolis. March 14. Mother of Lowell "Benny" Bowen, Jr., "Wanda" "Candy" Dimick, Jane Ann Smith and Betty Boyer; sister of John Christenson, grandmother of 11; great-grandmother of 27.

† **CONWAY, Roland R.**, "Boots", 66. Holy Name of Jesus, Beech Grove. March 10. Husband of Melba R. Conway, father of Debra DeGuglielmo, Pamela Bennett, Sharon Brown, Michelle Thompson, Thomas P. Conway, Michael Conway and James Conway; son of Rose Mill Conway.

brother of Rita Kennedy, grandfather of 15.

† **DWENGER, Albert P.**, 73. St. Anne, Hamburg. March 18. Husband of Rose Dwenger, father of Peg Kirschner, Pam Fielman, Kevin, Mary Stutler, Joe Dwenger, George Dwenger, Angie Batta, Holly Dwenger, Terry Bedel and Kathy Dwenger; brother of Theresa Esslinger, Irene Tepe, Mary Flick and Rosina Lodge; grandfather of 17; great-grandfather of one.

† **EICHENBERGER, Jack R.H.**, 54. Our Lady of Perpetual Help, New Albany. March 20. Husband of Phyllis Eberle Eichenberger; father of Carrie Eichenberger, Marcy Ann Gilmore, William Eichenberger, Daniel Eichenberger, Robert Eichenberger and Kenneth Eichenberger; step-son of Ellen Eichenberger; step-brother of Jerry W. Blackman; grandfather of seven.

† **FARRIS, Brian Michael**, 29. SS Peter and Paul Cathedral, Indianapolis. Feb. 24. Brother of Kevin Farris and Pamela Borelli, companion of Michael Batz.

† **FAULKENBERG, James Elmer**, 73. St. Paul, Tell City. March 16. Father of Michael Faulkenberg, Bruce Faulkenberg, David Faulkenberg, Mark Faulkenberg and Sheila Gaynor; brother of Henry Faulkenberg, Lyle Faulkenberg, Leonard Faulkenberg and Rose Waninger; grandfather of 15; great-grandfather of two.

† **FIRSHICK, Lucille C.**, 77. St. Louis, Bainsville. March 21. Sister of Carl Firshick and Paul Firshick.

† **JONES, Larry Oliver**, 54. St. Rita, Indianapolis. March 21. Father of Anthony, Larry O. Jr., Jerry, Forrest Jones, Larry Hutch-

ingson, April McCanns and Vonda Jones; brother of Forrest Thomas, Ronald Frederick and Jerry Anthony; grandfather of two.

† **LINDAUER, Floyd Edward**, 80. St. Paul, Tell City. March 19. Uncle of Dorothy Franz.

† **MACK, Gladys L. Landrus**, 91. St. Jude, Indianapolis. March 17. Mother of George B. Mack Jr., companion of Keith O'Rear; grandmother of five; great-grandmother of five; great-great-grandmother of one.

† **MARION, Phoolman**, 81. SS Peter and Paul Cathedral, Indianapolis. March 17. Husband of Henrietta Marion; father of Michael P. Marion, Eric D. Marion, Theola M. Brown-Akers, Marsha J. Wayman-Taylor and Rita Marion-Nibbs; brother of Melvin L. Marion and Robert A. Marion; grandfather of 15; great-grandfather of five.

† **MCCANN, Dorothy M. Short**, 69. Holy Name of Jesus, Beech Grove. March 14. Wife of Charles J. McCann; mother of Charles Hewitt; sister of Leona Jones; grandmother of two.

† **MIKEWORTH, Homer**, 87. St. Michael, Indianapolis. March 19.

† **MILLER, Caroline B.**, 66. St. Andrew the Apostle, Indianapolis. March 17. Mother of Susan Elson.

† **MOELLER, Frank**, 82. St. Anne, Hamburg. March 16. Husband of Sarah Moeller; father of Richard Moeller, Ann Woessler, Carol Steer, Connie Noble and Janice Moeller; brother of Ed Moeller; grandfather of 16; great-grandfather of three.

† **MOORE, Patricia Bassett**, 68. St. Lawrence, Indianapolis. March 18. Wife of William Moore.

mother of Michael Scott Shanon, Ronald P. Moore, Gary R. Moore and Kelly Pittman; grandmother of three.

† **NORDLOH, Sabina Jane**, 79. St. John the Baptist, Osgood. March 21. Wife of Kenneth Nordloh; mother of George Nordloh, Walter Nordloh, John Nordloh, James Nordloh, Philip Nordloh, Aaron Nordloh, Tony Nordloh and Sara Boyd; grandmother of 25; great-grandmother of 25.

† **O'HARA, Nancy E. Carrier**, 50. St. Michael, Indianapolis. March 17.

Franciscan Sister Francine Ewing, 58, dies March 17



A Mass of Christian Burial for Franciscan Sister Francine Ewing was celebrated March 20 at the Motherhouse in Oldenburg, Ind. Sister Francine died March 17. She was 58 years old.

Sister Francine was born in Beech Grove and entered the Oldenburg Franciscan Community in 1954. She professed her final vows in 1960.

In the Archdiocese of Indianapolis, she taught at St. Anthony, Morris, St. Mary, North Vernon, St. Mary, New Albany, St. Joseph, Princeton and Holy Trinity, St. Gabriel, St. Lawrence, St. Michael and Ritter High School, all in Indianapolis.

Sister Francine is survived by nieces and nephews. Memorials may be made to Sisters of St. Francis, Oldenburg, Ind. 47036.

20. Mother of Kelly V. O'Hara, Brandon C. O'Hara and Rosalee M. O'Hara; daughter of Mary D. Emig Carrier and Gerald M. Carrier; sister of Gerald L. Carrier, James K. Carrier, Father John V. Carrier, Thomas J. Carrier, Daniel S. Carrier, Richard A. Carrier and Martha S. Ashton.

† **PERRINO, Carmella Marie**, 86. St. Vincent, Bedford, March 17. Aunt of several nieces and nephews; grandmother of three; great-grandmother of six.

† **PURNHAGEN, Hortense**, 81. St. Matthew, Indianapolis. March 8. Aunt of Judith A. Nichols and Frank Della Penna.

† **RICHMOND, Mary Jo Tutts**, 43. St. Lawrence, Indianapolis. March 19. Wife of Emmett H. Richmond; mother of Brian M. Richmond; sister of Barbara S. Rogard, Patricia L. Stern, Judith A. Price and Karla Moore.

† **RODMEL, Leroy**, 55. St. Jude, Indianapolis. March 12. Husband of Barbara Rodmel; father of Troy Rodmel, Trent Rodmel and Tina Rodmel; step-father of Lyle II, Tony, Drew, Brad Davis, Stephanie Alderson, Regina Chestnut and Becky O'Connor; son of Art and Gertrude; brother of Ernie Rodmel and Barbara Braun; grandmother of one; step-grandfather of 15.

† **SJOBERG, John R.**, 41. St. Michael, Indianapolis. March 17. Husband of Rebecca A. Sjoberg; father of Eric Sjoberg and Adam.

Providence Sister Michael J. Naughton dies on March 21

A Mass of Christian Burial was celebrated for Providence Sister Michael Jean Naughton in the Church of the Immaculate Conception on March 24. Sister Michael Jean died at St. Mary of the Woods on March 21 at the age of 71.

Sister Michael Jean entered the congregation of the Sisters of Providence in 1947. She professed First Vows in 1949 and final vows in 1954.

She taught in schools staffed by the Sisters of Providence in Indiana, North Carolina and California.

Sister Michael Jean is survived by her sister June Fink and her niece Karen Lamb.

Sjoberg; son of Edward Sjoberg and Cecilia Sjoberg; brother of William Sjoberg, Matthew Sjoberg, Peter Sjoberg, Michael Sjoberg, Mary Cave and Cecilia Chambers.

† **WHEATLEY, Aaron Andrew**, seven weeks. St. Paul, Tell City, March 18. Son of Tiffany Wheatley.

† **WOLISER, Helen**, 87. St. Lawrence, Indianapolis. Feb. 28. Sister of Robert Glass; grandmother of two; great-grandmother of seven.

† **ZIMMERMAN, Hubert P.**, 95. St. Francis Xavier, Henryville. March 16. Brother of G.A. Zimmerman, Mary Cecilia Schroeder, Alma Krueger and Irene Speth.

Father Roman Heerdink, 78, dies on March 8

Father Roman P. Heerdink, a retired priest of the Diocese of Evansville, died March 8 at the age of 78. He served in the Archdiocese of Indianapolis from 1944 before transferring to Evansville.

He attended St. Meinrad for high school and college, as well as completing his seminary studies there. He spent one year of theological study at American College, University of Louvain, Belgium. He was ordained at St. Meinrad in 1942.

Father Heerdink was pastor of St. Peter, Montgomery when he retired in 1981. He was involved in the reopening of Central Catholic Boys High School, which later became Rivet High School, in Vincennes. He was principal there from 1947-48.

In addition to his service to Catholic education, Father Heerdink was director of the Diocese of Evansville's Catholic Information Center from 1950-58. He also served as director of the Confraternity of Christian Doctrine, spiritual director of the Legion of Mary in Washington, Ind., and president of the Priests' Senate for the Diocese of Evansville.

Father Heerdink is survived by one brother, Lawrence, and one sister, Ottilia Heerdink Clark.

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Qualifications: Master's Degree in Theological studies or related area 3-5 years experience as DRE. Strong communications skills. Demonstrated team player, innovative, fair, failed. Leadership and management skills.

Please apply through the Office of Catholic Education no later than April 24, 1995.

Principal

Our Lady of Providence Junior Senior High School, Clarksville, IN (Louisville Metro area) seeks a Principal.

Enrollment: 700, co-educational. Opening: July 1, 1995.

Candidate must be an active Roman Catholic, hold a Master's Degree in education and Indiana Secondary Administrator's License.

For application contact: Office of Catholic Education, OLP Principal Search, 1400 N. Meridian St., Indianapolis, IN 46202. 317-236-1444. Deadline for application: April 10, 1995.

Principal

Secunia Memorial High School, Indianapolis, IN.

Enrollment: 525.

Opening: July 1, 1995.

Candidate must be an active Roman Catholic, hold a Master's degree in education and Indiana Secondary Administrator's License.

Applicants contact: Office of Catholic Education, Secunia Memorial Principal Search, 1400 N. Meridian St., Indianapolis, IN 46202. 317-236-1444.

Position Open - Principal

Roncalli High School, Indianapolis, IN.

Enrollment: 800 Faculty: 57

Opening: July 1, 1995

Candidate must be an active Roman Catholic, hold a Master's degree in education and Indiana Secondary Administrator's License.

Applicants contact: Office of Catholic Education, Roncalli Principal Search, 1400 N. Meridian St., Indianapolis, IN 46202. 317-236-1444.

Youth Minister

Our Lady of the Greenwood, a progressive parish of 1,500 families located just south of Indianapolis, seeks a full-time Youth Minister. The successful candidate will bring leadership, people skills, vision, and coordination to our parish's ministry to its youth. Preferred qualifications include a Bachelor's Degree, 2-5 years of experience with youth ministry, and completion of, or progress toward, Youth Ministry Certification. Other educational and youth leadership skills acceptable with appropriate experience. Salary range is \$20-25,000 plus benefits. Please send resume to:

Search Committee, c/o Keith Syberg, 531 Ashbourne Lane, Greenwood, IN 46142.

AA/EOE

Coordinator of Youth Ministry

needed for a young, dynamic 1300 household suburban parish. Must be active Catholic, extroverted and energetic, organized, creative, compassionate, willing to enable high school aged youth to develop their faith and serve their church and community through varied activities (e.g. weekly faith formation opportunities, liturgical celebrations, social activities, retreats, Habitat for Humanity). College degree with background in theology required. Willing to work toward Master's in religious studies. Salary negotiable based on experience and academic background. Send resume to:

David Laux, St. Elizabeth Ann Seton Parish, 10700 Abbot Center Rd., Fort Wayne, IN 46840

Youth Minister

Our Lady of the Greenwood, a progressive parish of 1,500 families located just south of Indianapolis, seeks a full-time Youth Minister. The successful candidate will bring leadership, people skills, and vision, and coordination to our parish's ministry to its youth. Preferred qualifications include a Bachelor's Degree, 2-5 years of experience with youth ministry, and completion of, or progress toward, Youth Ministry Certification. Other educational and youth leadership skills acceptable with appropriate experience. Salary range is \$20-25,000 plus benefits. Please send resume to:

Search Committee, c/o Keith Syberg, 531 Ashbourne Lane, Greenwood, IN 46142.

AA/EOE Deadline: April 15, 1995

Director of Religious Education

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Novena

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