



The Criterion

Serving the Church
in Central and Southern
Indiana Since 1960

Vol. XXXV, No. 18

Indianapolis, Indiana 50c

February 9, 1996

Panel discusses welfare reform and social justice

Catholic Charities USA president, Jesuit Fr. Fred Kammer, gives keynote

By Margaret Nelson

More than 70 people attended the talk on delivery of social services given by Jesuit Father Fred Kammer, president of Catholic Charities USA, at the O'Meara Catholic Center on Feb. 1. The event was sponsored by the Indiana Catholic Conference and Catholic Charities.

A panel discussion followed, moderated by Father Clarence Waldon. The speakers consisted of Julia Davis, interim director of the Marion County Office of Family and Children; Irv Katz, director of the United Way of Central Indiana; and Julia Carson, Marion County Center Township trustee.

Father Kammer talked about block grants from the view of Catholic social justice, and addressed the role of the church "if and when more block grants are put in place."

He asked why federal elected officials should abdicate their responsibilities of overseeing the expenditures of federal tax dollars. And he wondered what happens to the people for whom so many of these programs have been the "effective margin between their families and hunger, sickness, homelessness and even death."

But Father Kammer said that many governors, who were elected on promises

of maintaining or rolling back taxes, are pushing for these federal checks with no restrictions or need for the formerly-required matching funds. He suggests that these governors persuade their own legislatures that these initiatives are more important than other state spending.

Father Kammer said that the block grants approved in both houses of Congress provide less money over the years to come. He noted that, in the next five years, Indiana alone would have lost \$918 million in block grants for Aid for Dependent Children, child protection, child care, nutrition programs, immigrant provisions, food stamp eligibility, and in SSI cuts—mostly for disabled children and their families. This is in addition to more than \$7 billion in Medicaid cuts.

And Father Kammer said that "the same game can be played" by governors by passing along the costs of social services to the counties and cities.

To the argument that churches and charities will pick up the slack, Father Kammer points out that the average American congregation (counting the number with telephones) would have to have a budget of more than \$225,000 a year (now \$100,000) and dedicate all of it to meeting the needs of low and moderate income families to make up its share of the total budget cuts in the welfare reform bill of more than \$393 billion.

Since the first block grants were given in 1981, Catholic Charities has seen the number of people needing service increase

See WELFARE, page 9

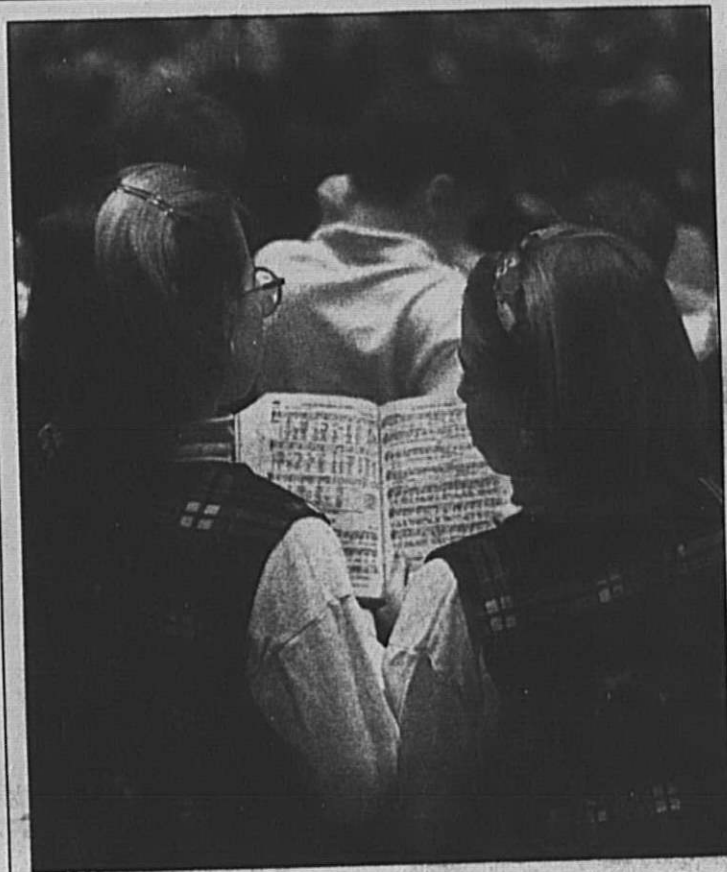


Photo by Susan Bierman

Two girls share a hymnal during a Mass for students of the Indianapolis North Deanery at St. Pius X Church in Indianapolis to celebrate Catholic Schools Week.

History of the archdiocese to be written, published

Six historians will prepare the first such history to be published in a century

By John F. Fink

Six historians in the Archdiocese of Indianapolis will prepare a history of the archdiocese. It is anticipated that the finished manuscript will be completed in 1998—a full century since Charles Blanchard published the last overview of Catholic development in Indiana in 1898.

Archbishop Daniel M. Buechlein and the archdiocese's management council enthusiastically accepted a proposal submitted by Father Jack W. Porter, archdiocesan archivist; Dr. James J. Divita, historian at Marian College; and Dr.

Joseph M. White, an independent historian who writes on religious subjects.

Others who will collaborate in the writing of the history are Dr. Mary T. Haugh, sociology professor at Marian College; Dr. William J. Doherty, a Marian College historian; and Sister of Charity Dr. Patricia Wittberg, a sociologist at Indiana University Purdue University at Indianapolis.

The history prepared by Charles Blanchard in 1898 covered the missionary and pioneer periods of the Diocese of Vincennes until 1878—the arrival of

See HISTORY, page 9



Photo by Margaret Nelson

Jesuit Father Fred Kammer (from left), president of Catholic Charities USA, serves as keynote speaker at a Feb. 1 panel discussion on the delivery of social services to those in need. Father Clarence Waldon served as moderator of a panel consisting of Julia Davis, interim director of the Marion County Office of Family and Children; Irv Katz, director of the United Way of Central Indiana; and Julia Carson, Marion County Center Township trustee.

Inside

Archbishop Buechlein	2
Active List	14
Commentary	4
Entertainment	12
Faith Alive!	11
Obituaries	18
Parish Profile	8
Question Corner	18
Sunday & Daily Readings	14
To the Editor	5
Youth and Young Adults	16 & 17

Priest Shortage

Dioceses around the United States are continuing to take a variety of approaches to cope with the nation's growing shortage of priests.

Page 10



Scout Awards

Five hundred Girl and Boy Scouts and their families braved below zero temperatures to attend a religious award ceremony at St. Peter and Paul Cathedral.

Page 7

Seeking the Face of the Lord

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



Preserving our Catholic identity

Last week about 200 of us bishops of the Americas attended a workshop on contemporary medical and moral issues in Dallas. The focus of our study was the challenge to preserve our Catholic presence and identity in health care, a ministry as old as the church itself. Never has the challenge been more complex than today.

There has been a lot of discussion lately about Catholic identity, a matter of concern to our schools as well as our healthcare programs. We need to know the distinctiveness of our Catholic tradition in order to remain faithful to it and at the same time we want to demonstrate an ecumenical openness in a pluralistic culture. Dominican Father Benedict Ashley, a favorite moral theologian of mine, gave me permission to share my summary of what I heard him say (far more eloquently) about all of this.

The Second Vatican Council provided us with sources to address our contemporary culture with fidelity to our Catholic distinctiveness. The bishops in council crafted three major documents in order to foster the unity of the church. The three documents are "Dei Verbum," on the Word of God and our Catholic understanding of God's revelation of himself to our human family; "Lumen Gentium," a monumental doctrinal statement on our understanding of the church; and "Sacrosanctum Concilium," presenting our understanding of the major act of the church, namely worship of God. Related to and flowing from the doctrinal statement on the church were decrees on the office of bishop, on priesthood, on priestly formation and on the laity.

In an effort to confront a pluralistic modern culture while remaining faithful to the church's unified self-understanding, the bishops in council also developed the decree "Gaudium et Spes," on the church in the modern world. Related to this decree were two other statements, one on religious freedom and one on social communications.

Interestingly, it is the decree on the church in the modern world that has been the focus of greatest attention since the Second Vatican Council. And this decree has been the touchstone for polarization in the church, especially among theologians. Those who are called "progressive" would say that "Gaudium et Spes" called the church to re-think and re-interpret itself and the church's tradition in our day. Theologians who are called "conservative" would say that this decree interfaced the church's unchanging tradition with

contemporary issues that confront the human family, especially from the perspective of social justice. It was not the council's intention to rewrite the church's tradition.

The ensuing confusion and polarization in the church since the council was a major factor that led Pope John Paul II, in communion with the bishops of the world, to develop a new and unified synthesis of the church's teaching for our day, namely "The Catechism of the Catholic Church." Part I of the catechism rejects the efforts of theological revisionism and appeals to the constant tradition of the church by quoting from the great teachers of the church through all the ages, not just those of our times.

At the same time the catechism replaces a rigid legalism that developed after the Council of Trent, in the later middle ages and early modern times, with a spiritual realism. In Part III, the catechism places the Ten Commandments in the context of Christ's new law and in the light of the Holy Spirit. The recent encyclical "Veritatis Splendor" reinforces the church's traditional moral teaching and rejects the moral theory of proportionalism that denies that there are intrinsically evil acts. It also lifts up social justice as a constitutive part of the church's mission.

Part IV of the catechism develops the idea that we Catholic Christians live under the guidance of the spirit of Christ, not the spirit of the world.

The great temptation which we face as a church, a temptation as old as the church itself, is to accommodate our doctrinal teaching to the prevailing spirit of the world. Our own culture is dominated by secular materialism and by exaggerated individualism, both of which are rooted in a distorted notion of human freedom. Our church's traditional teaching, especially in the realm of morality, is unpopular and even despised because it runs against the stream. We are accused of imposing our belief on our culture. The church doesn't impose, it proposes truth. We are accused of always saying "no" on moral issues, especially sexual and reproductive issues. Behind every "no" of the church is a premise that says "yes" to the dignity of the human person and to the fact that God is in charge.

We cannot compromise Catholic identity in order to preserve Catholic identity. If we compromise the truth, we compromise the church. If we compromise the church, we compromise Christ.

Editorial Commentary/John F. Fink, Editor

Young people: hope of the church and the world

Last week we reported on the large contingent of teen-agers who traveled to Washington on four buses in order to march in the annual March for Life and to participate in the events held in connection with the march. This week an article reports on a meeting some of the youth had with Congressman Lee Hamilton while they were in Washington.

Too often we hear about the bad things teens sometimes do. It's time that we give greater emphasis to the good things they do. And, if you read our youth and young adult pages each week, you know that those good things happen all the time.

Our archdiocese's teens weren't the only young people at the march, or at the Masses held the night before, and the morning of, the march. The Basilica of the National Shrine of the Immaculate Conception, our country's largest church, was so packed with teens that they filled the aisles. Some of them called the Mass the greatest they had ever experienced.

After the Mass and the march, I heard from Msgr. Michael J. Bransfield, rector of the Basilica of the National Shrine. He wrote, in part: "It is always a special joy to experience the Great Upper Church of the National Shrine reverberating with the enthusiastic voices of young people engaged in faith-filled celebration. At no time is their presence more enjoyed than during the annual Mass of Thanksgiving and Prayer Vigil for Life. Literally thousands of young Catholics, from toddlers to

college students, gather to celebrate the special gift of life and to pray for the 'little ones' who might never have an opportunity to experience God's most precious gift."

The Monsignor was talking about the teens from our archdiocese when he wrote, "Bundled in sleeping bags throughout the night in many of the side chapels of the Shrine, they affirm that indeed this sanctuary of prayer and pilgrimage is home to all American Catholics dedicated to honoring the woman who allowed the fullness of God's love to be revealed through her: the mother of Jesus."

Perhaps some of the teens took the trip just to have an adventure, or to be with their peers, and there's nothing wrong with that. But most have a firm commitment to the dignity of human life and want to do their parts in wiping out the evil of abortion.

And they do it with the quality that teens are noted for—enthusiasm. At the Ellipse in front of the White House, our teens cheered enthusiastically when Archbishop Buechlein was introduced. The archbishop noted where they were standing so he could join them after the speeches were over and march with them.

Pope John Paul II has often reached out to young people, notably at the International Youth Day in Denver. He frequently refers to our young people as "the hope of the church and of the world." They are indeed.

Sister Carlos McDonnell dies at 82

Daughters of Charity Sister Carlos McDonnell, former administrator of St. Vincent Hospital in Indianapolis, died on Jan. 23 at the age of 82.

A Mass of Christian Burial was celebrated at St. Luke Church in Indianapolis on Feb. 1. Burial was at St. Joseph Cemetery, Evansville. Earlier services were held on Jan. 25 at the Seton Residence, Evansville, a retirement home for members of the Daughters of Charity.

Sister Carlos was administrator of St. Vincent from 1966 to 1975, when the hospital moved from its previous location at Fall Creek Parkway to the W. 86th St. site. She established a cardiothoracic surgery program, allowing the first heart surgery to be performed there in 1973.

From 1988 to 1995, she was special assistant to the president of St. Vincent

here, after serving as a patient consultant for several years.

Sister Carlos also oversaw construction and served as administrator of two other hospitals: Hotel Dieu in New Orleans and St. Vincent in Birmingham.

An endowment fund has been established in her name at St. Vincent Hospital in Indianapolis.

Sister Carlos is survived by her sisters, also in the Daughters of Charity, Sisters Bertha and Blanche McDonnell; and brothers Paul and Earl McDonnell.



Sister Carlos McDonnell, DC

Official Appointments

Effective February 21, 1996

Rev. Daniel B. Donohoo, currently serving as pastor, St. Ann, Indianapolis, appointed as pastor, St. John the Apostle, Bloomington.

Effective August 15, 1996

Rev. Michael E. O'Mara, currently serving as pastor St. Philip Neri, Indianapolis, appointed as co-pastor, St. Paul Catholic Center, Bloomington. (Father O'Mara will complete his responsibilities as pastor of St. Philip on April 30 and will begin sabbatical.)

Official Announcement

Effective February 5, 1996

Sr. Marian T. Kinney, S.P., will assume the position of full-time director of the Mission Office of the Archdiocese of Indianapolis, having served as interim director of that office following the death of Father James Barton.

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

Cardinal Bernardin reinjures his back

CHICAGO (CNS)—Cardinal Joseph L. Bernardin of Chicago, who was on bed rest for 10 days in January, reinjured his back Jan. 28 and will have to rest for another month.

The Chicago Archdiocese announced the injury Jan. 31 and said it involved a second compression fracture of a vertebra in the cardinal's back.

"It will now be necessary that the cardinal reduce his schedule drastically for the next month since only rest will facilitate the healing that is needed," the archdiocese said.

The archdiocese did not say whether the cardinal's latest injury could possibly be related to his bout with pancreatic cancer.

The Criterion

02/09/96

Moving?

We'll be there waiting if you give us two weeks' advance notice!

Name _____
New Address _____
City _____
State/Zip _____
New Parish _____
Effective Date _____

Note: If you are receiving duplicate copies please send both labels.

P.O. Box 1717 • Indianapolis, IN 46206-1717

The Criterion to add two new columns

Two new columns are being added to The Criterion, on page 4. The first one, on evangelization, appears there this week and will continue to appear on the second Friday of each month. It will be written by Jesuit Father Joe Folzenlogen, evangelization coordinator for the archdiocese.

The second column, to appear on the fourth Friday of each month, will be on the subject of liturgy and will be prepared by the archdiocesan Office of Worship. Look for it in the Feb. 23 issue.

Fifth graders hear about four calls to religious life

By Susan Bierman

Some 200 Indianapolis North Deanery fifth-graders heard about religious vocations first hand last week.

A brother, a priest, a sister, and a seminarian made up a vocation panel held Jan. 31 in conjunction with Catholic Schools Week at St. Pius X School.

The students listened quietly as Holy Cross Brother Joseph Umile, Father Glenn O'Connor, Benedictine Sister Nicolette Etienne, and Patrick Beidelman took their turns telling stories about their journey to their particular vocation.

Father Glenn O'Connor, pastor of St. Joseph Parish in Indianapolis, told the children that becoming a priest was something that gradually happened—and deciding on whether or not to join the priesthood included a lot of "praying and struggling."

His journey first began when he was a student at Latin School, he said. He said that those who were interested in the priesthood went to the Latin School, which was an all-male high school in Indianapolis that closed in the mid 1970s. Father O'Connor said he was able to get a good idea of the priesthood while attending the school because almost every class was taught by a priest. Going into the school, Father O'Connor said he thought the priesthood was something that he wanted to do. However, things changed within the four years.

"By the time I graduated I decided that's what I didn't want to do," he said.

So after his high school graduation, Father O'Connor went on to Ball State University. He described his first experiences at college to be kind of "shocking." He said in his high school graduation class there were 34 men, but in his first class at Ball State there were over 200. "And there were girls there too."

"After a year Father O'Connor left Ball State and went to IUPUI. He then worked for a while and thought maybe he would attend law school and even got interested in race cars. But he still was struggling with whether or not to become a priest. 'I couldn't get it out of my mind,' he said.

After much prayer, Father O'Connor decided to look deeper into the priesthood. He went to St. Meinrad Seminary. Even at this time he was not convinced that becoming a priest was what he wanted to do. However, St. Meinrad gave him a lot of opportunities to discover whether or not he could be a priest—"if I could fit in," he said.

By the time he was ordained a deacon, Father O'Connor said he still was not sure whether or not he wanted to become a priest. But, "after that the more I got into it the more I enjoyed it and quite frankly



Photo by Susan Bierman

Speaking to Indianapolis North Deanery fifth graders about religious vocations was this panel consisting of Holy Cross Brother Joseph Umile, Benedictine Sister Nicolette Etienne, seminarian Patrick Beidelman and Father Glenn O'Connor.

it's been a lot more fun than I ever dreamed," he said.

Father O'Connor was ordained in 1980.

Like Father O'Connor, Patrick Beidelman, a seminarian at St. Meinrad, had several career ideas that he wanted to follow. Beidelman, a 1990 Cathedral High School graduate, received a scholarship to Wabash College where he had the opportunity to study theater—something he loves. "I like to be on stage. I like to make people laugh," he said.

His first appearance on stage was when he was in the fourth grade at Holy Spirit. He went on to tell the students about a nun he had for a teacher that year. He said Sister Francis stopped him after class one day and said, "Patrick, I think you would be a good priest."

At this time he wanted to be an actor, a priest, and a pig farmer.

"I liked to grow tomatoes, I liked to be on stage, and Sister told me that I would make a good priest," Beidelman said.

He told the students that the older he got, he was discovering more and more things he wanted to do. "How do you pick among those possibilities?" he questioned his listeners.

"You've got to listen—a lot of listening to God and pray for God to let you know what he wants you to do," he said.

He told the fifth-graders when making decisions such as these "you've got to listen to your friends, to your family, to people like Sister Francis." He told the students these people acted as the voice of God telling him what God wanted of him.

Now, after being at St. Meinrad for over a year and a half, Beidelman said he is beginning to discover that becoming a priest is something that is for him. However, he added that he still has a couple years before being ordained to decide whether or not God is calling him to the priesthood.

"What I really want you to hear is that you don't necessarily have to decide in the fifth grade what you want to be the rest of your life," he told his listeners.

Benedictine Sister Nicolette Etienne, who is the principal at Our Lady of Lourdes, told the students that, while she was in grade school and high school, she didn't think a whole lot about becoming a nun, but didn't think a lot about not becoming one either. Sister Nicolette has been around those with religious vocations all her life. Two of her brothers are priests, an uncle is a priest, and an aunt is a nun.

"I grew up around nuns and priests. I thought they were normal people," she said. "I never thought they were 100 percent divine. I knew they were 100 percent human," she added.

Sister Nicolette told the fifth graders the only thing she knew for sure she wanted to do with her life since the third grade was to be a teacher. She attended Brescia College, a Catholic college run by the Ursuline Sisters located in Owensboro,

so much that they gave me Tuesday nights to cook," she said.

Following her second year teaching and after spending much time with the sisters she decided she would try being a nun. She moved to Beech Grove in 1986 and made her final vows in 1991.

Holy Cross Brother Joseph Umile is the principal at Bishop Chatard High School in Indianapolis. He attended a high school that was run by Holy Cross brothers. He told the fifth graders he did not leave high school believing he wanted to become a brother.

"The four years I spent with the brothers were the absolute worst four years of my life," he told the children referring to his high school days. "I hated every single one of them. To me they were mean," he said of the brothers who taught him in high school.

However, his feelings changed after college graduation when he took a teaching job in the same high school from which he had graduated. He said little by little he began working and participating in activities with the brothers. The brothers invited him to dinner and eventually he began to pray with them.

"I began to see a whole other side of their life," he told the fifth-graders.

Brother Joseph said he went back and apologized to the brothers about his initial feelings toward them.

He told the children they should keep an open mind and realize that everything has more than one dimension. He suggested to his listeners that they spend some time with their parish priest, brothers, and sisters to see what it is they do. "Be open to the spirit of God because you never know. As I said when I graduated high school, I never would have believed that it would have happened," Brother Joseph said.

The Facts Are In And Our Secret Is Out

In the last few years, Catholic school education has taken remarkable steps forward in our country and in our archdiocese:

A mountain of research demonstrates a particular effectiveness of Catholic schools.

The facts are in: our schools produce adult leaders who know how to think and how to serve the Church and the larger community.

In our archdiocese, our commitment to excellence in Catholic education is undergoing a strong renewal. Our schools are expanding as evidenced by successful capital campaigns throughout the archdiocese.

Enrollment in Catholic schools is increasing on the national level. Enrollment in Catholic schools in the Archdiocese of Indianapolis has grown by nearly 4,000 students since 1990.

Our catechetical mission has been focused, and our religion curriculum has been rewritten to reflect the new *Catechism of the Catholic Church*.

The U.S. bishops, national civic and government leaders, and educational reformers are endorsing the effectiveness of Catholic schools. In our archdiocese, the business, civic, and corporate communities have heartily endorsed the work of our Catholic schools by generously investing in our mission:

- By pledging \$1.3 million to our center-city schools in Indianapolis
- By raising \$100,000 for Indianapolis Catholic high school tuition assistance for low-income families through the recent Celebrating Catholic School Values: Career Achievement Awards Dinner.

1996 Career Achievement Awards To Be Televised

A 90-minute videotape of the January 17 "Celebrating Catholic School Values" Awards Dinner will be televised at these times on Comcast:

Old system: Channel 38
New fiber optics system: Channel 50

February 17 - 3:00 p.m. - 4:30 p.m.
February 18 - 12:30 p.m. - 2:30 p.m.
February 24 - 2:00 p.m. - 3:30 p.m.
February 25 - 7:00 p.m. - 8:30 p.m.

We've just finished celebrating Catholic Schools Week. And we know we had a lot to celebrate. We are seeing what happens when God's love and blessings are met with the generous response of the faithful. On behalf of all parents, teachers, principals, pastors, and others who have made these accomplishments possible, I say "thank you and God bless you all."

—Daniel J. Elsener
Secretary for Catholic Education

The Criterion

Publisher: Most Rev. Daniel M. Buechlein, O.S.B.
Associate Publisher: Daniel Conway

Editor in Chief: John F. Fink
Senior Editor: Margaret Nelson
Assistant Editor: Mary Ann Wyand
Assistant Editor: Susan Bierman

Advertising Director: Reed Yaden
Administrative Assistant: Rebecca Bowman
Account Executive: Don Bramlage
Account Executive: John Lindgren
Account Executive: Deborah Quinn
Account Executive: Loretta Hahn Williams

Director of Publications and Graphics: Jane Lee
Production Coordinator: Louie Stumpf
Production Assistant: Lara Bach
Production Assistant: Elsa Rodriguez

Accounting Clerk: Phyllis Huffman
Controller/Cir. Manager: Jo Ann Schramm

From the Editor/John I. Fink

How the generations view the church differently



There are three generations represented among the four people on the editorial staff of *The Criterion*. This is important because, to properly understand the state of the church in the

United States today, you have to recognize that each of those three generations has a tendency to view the Catholic Church differently. (Note that I said "have a tendency," because it's dangerous to generalize and there are plenty of exceptions.)

The first generation of Catholics consists of those who received their formal religious education prior to the Second Vatican Council, which ended in 1965. The second generation is those who were born prior to Vatican II but whose schooling took place during the council or immediately thereafter. The third generation is those who were born after 1960 and whose religious education was all after Vatican II—the generation that is also known as "Generation X." (I'm sure there is a fourth generation of those who are still in school but, since they are still being formed, I'm going to skip them for the moment.)

People in the first generation learned about their faith from catechisms or, in higher education, from the theology of St. Thomas Aquinas. Everything was very clear and concise. The second generation, if they learned at all, learned how to make their faith meaningful in the world in which they lived. "Experiential" was the buzz-word. The third generation took that a step further and concentrated on learning how their religion could respond to the social evils they saw around them—sexism, racism, other social problems. Their faith has a practical side to it; it has to accomplish something positive.

It was no accident that these three generations view their religion differently. The church itself has changed. As the first generation was growing up, the church pretty much kept itself apart from the world. And not only the world in general, but particularly apart from other religions. We had the true religion and that was that. No arguments about it. The church refused to participate in the ecumenical movement that was then going on in Protestantism.

The church changed while the second generation was in school. Pope John XXIII opened the church to the world and gave particular emphasis to ecumenism. The bishops at Vatican II deliberately changed the wording in the "Dogmatic Constitution on the Church" from saying

that the Catholic Church is the church founded by Christ to saying that it *subsists* in the church founded by Christ and carefully explained how non-Catholic churches are nevertheless related to the Catholic Church.

For the third generation, ecumenism is taken for granted and the issues involved with multiculturalism are in the forefront. There's a recognition of how diverse the church actually is and the need to deal with pluralism—to achieve unity within diversity.

There is a difference among generations concerning the governance of our parishes and expectations of what a pastor is to do. The first generation is accustomed to strong pastors: what Father says is the last word. The second generation expects to share in responsibilities and to work closely in collaboration with pastors or lay people given charge of a parish. The third generation not only expects collaboration but also expects pastors and parishioners to promote evangelization and outreach to the larger community.

Expectations of priests' homilies also vary by generation. The first generation still thinks in terms of "sermons" rather than "homilies." They want to hear messages of faith and certainty. The second generation is comfortable with homilies and is more interested in hearing how Scripture can be more meaningful in the hectic world in which they live. The third generation is looking for challenges in the priests' words—how the word of God can make the world a better place.

Besides expectations of homilies, there is also a different approach to liturgy in general depending upon your generation. The first generation focuses on God and considers adoration and meditation about one's relation with God to be the prime purpose of liturgy. The "body of Christ" refers to the consecrated bread, the Eucharist. The second generation puts its focus on the people in the congregation and liturgy is a sign of our unity. "Body of Christ" for them means all the members of the congregation who are participating in the Eucharist. The third generation is even more inclusive: It expects prayers for the whole world to reflect its consistent global view.

As I said, I've generalized and there are many exceptions to these differences among the generations. But when parishes do their planning, it's well for them to keep these varying views of the church, and our places in it, in mind in order to try to satisfy all generations of Catholics.

Stories, Good News, Fire/Fr. Joe Folzenlogen

What do you want to call your column?

I looked at *Criterion* editor John Fink's question on my computer screen, and several ideas popped into my head right away. I also sent off a memo to the members of the Archdiocesan Evangelization Commission, and over the next several days we exchanged suggestions and comments. What resulted was the title you see above and will see again once each month as I share with you some of the things that are happening in our archdiocesan evangelization efforts.



The words themselves are three central images in "Go and Make Disciples," our American bishops' national plan and strategy for Catholic evangelization in the United States. The bishops remind us that we both have and are stories of faith. We have been touched and shaped by God's Word and by what Jesus has done by dying and rising for us. We all have personal stories that connect with the ongoing story of us as a people of faith.

In particular, this column will be an opportunity for me to tell the ways that story is unfolding in our own archdiocese. One of the blessings of my job is that I get to travel all over the archdiocese to meet with, to listen to, and to work with people in our deaneries, parishes, and other organizations. There are wonderful things happening in so many places.

This is good news, and we need to hear about it. Our bishops, along with Popes Paul VI and John Paul II, describe evangelization as bringing the Good News of Christ into every human situation and continually converting ourselves and our world in the light of the Gospel. I hope to focus on the day-to-day human situations where our people live out their baptism as they work, play and love. In their plan, the bishops give many examples of evangelizing activity. It is very encouraging to notice how much we are doing already. We just need to learn to become more comfortable talking about that good news.

The bishops begin their plan with two Scripture quotes. One is the scene at the end of Matthew's Gospel where Jesus commissions his followers to go and make disciples of all nations. The other is the saying of Jesus that he has come to cast fire on the earth, and how deeply he desires that it were already ablaze. The bishops keep coming back to this image of fire, reminding us that evangelization is clearly the work of the Holy Spirit. Fire recalls the Pentecost experience that changed a group of fearful disciples into courageous witnesses to Jesus. As Paul reminds Timothy, the Spirit we received at our baptisms was no cowardly Spirit, but one which makes us strong, loving, and wise. Fire also brings to mind light and warmth.

These three images also fit together. We can picture ourselves gathering around the Easter fire, telling the stories of Good News, and discovering the energy and enthusiasm to share our faith with a world in need of it.

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the Archdiocese of Indianapolis.)

A View from the Center/Dan Conway

Divorce remains a fact of life in our culture

When I was growing up in Cleveland in the 1950s, my friends and I would eagerly await the arrival of our diocese's weekly newspaper. I confess that we had an ulterior motive. The diocesan paper listed the movie ratings, and that determined what movies we were allowed to see. An unfavorable rating by the Legion of Decency could ruin your whole weekend!



In those days, one of the reasons frequently given for rating a movie as objectionable for young people was that it "accepts divorce." My friends and I were always baffled by this. "So what if a movie accepts divorce?" we used to say. "What difference does that make?" And, in a way, our reactions proved that the Legion of Decency was right (but also that it was too late). Although divorce was not as common in the 1950s as it is today, my friends and I grew up in a culture that accepted it as a fact of life. We didn't consider "accepts divorce" as a valid moral criticism because (in spite of our religious training) we already accepted divorce.

Of course, none of us thought that it would ever happen to us. We came from good Catholic families that, we believed, were immune from the pain (and shame) of divorce. My first actual encounter with divorce was in the early 1960s when one of my uncles got divorced after more than a dozen years of marriage and four children. I remember the family arguments, the whispering, the tears, and the pervasive feeling that my uncle was being uprooted and cut-off from everything that mattered.

Since that first experience more than 30 years ago, I have witnessed many divorces. Some have been more traumatic than others, but all have been painful—for the

couple, for their children, and for all who love them. Many of my family members and friends who are divorced have rebounded and settled into new relationships. Some are happier now than they were before. But frequently there is also a sense of sadness that remains even after many years have passed.

(A recent column in *The New York Times* argued that children are the real losers in divorce. According to this columnist, the introduction of laws in the mid 1960s permitting "no-fault" divorce has not only resulted in a dramatic increase in the number of divorces. It has also significantly lowered the standard of living—economically and in other qualitative ways—for a growing number of children in our society.)

In spite of the increasing number of divorces, our church maintains the countercultural view that marriage is indissoluble. As noted in "The Catechism of the Catholic Church" (cf. 1646-1651), "By its very nature, conjugal love requires the inviolable fidelity of the spouses. This is the consequence of the gift of themselves which they make to each other. . . . The intimate union of marriage, as a mutual giving of two persons, and the good of children, demand total fidelity from the spouses and require an unbreakable union between them. . . . It can seem difficult, even impossible, to bind oneself to another human being. This makes it all the more important to proclaim the Good News that God loves us with a definitive and irrevocable love, that married couples share in this love, that it supports and sustains them, and that by their own faithfulness they can be witnesses to God's faithful love."

In spite of this teaching, divorce remains a fact of life in our culture. The church has responded to the increasing number of divorces among Catholic families in several ways: Pastors have tried to do a better job of marriage

preparation. Parishes and dioceses have increased the availability of counseling and pastoral care—before, during and after divorce. Support groups and other programs for individuals and families who have experienced separation, divorce and remarriage are now encouraged as one way of helping the victims of divorce to feel welcome and at home in the church. But even all of this cannot completely address the pain and suffering of those who know the consequences of divorce most intimately.

We no longer consider movies objectionable simply because they "accept divorce." But let's not kid ourselves about the consequences of this more sophisticated view of marriage and divorce. When divorce happens, everyone suffers. And when marriage is devalued and divorce becomes commonplace, we are all at fault.

Official Weekly Newspaper of the Archdiocese of Indianapolis

Price: \$20.00 per year 50 cents per copy
Second-Class Postage Paid at Indianapolis, IN
ISSN 0574-4350
Published weekly except the last week in July and December.
1400 N. Meridian Street, Box 1717
Indianapolis, IN 46206-1717
317-236-1570 1-800-382-9836 ext. 1570

Postmaster: Send address changes to
The Criterion, P.O. Box 1717, Indianapolis, IN 46206

World Wide Web Page: <http://w1.ligou.com/criterion/>

E-mail: archindy@ligou.com



The Criterion



To the Editor

Thanks for publishing 'Faithful for Life'

Many thanks for sending me the supplement from the Jan. 19 Criterion with the text of "Faithful for Life." The bishops' Committee for Pro-Life Activities is most grateful to you and the archdiocese, as well as to St. Vincent and St. Francis Hospitals, for your generosity in making the text available to the Catholic people of the archdiocese. The supplement looks great.

Gail Quinn, Executive Director
Secretariat for Pro-Life Activities
National Conference of Catholic Bishops
Washington, D.C.

Love frees us to be partners in the gospel

"In all my prayers for all of you,
I always pray with joy because
of your partnership in the gospel. . . ."
(Phil. 1:5)

There is a trend in America of which we are beginning to feel the stirring in Indianapolis: the movement toward collaboration among community groups and agencies. Basically, the movement is economically driven: less government dollars to do charitable work; increasing demand by charitable foundations to demonstrate non-duplicity of services; diminishing resources from traditional avenues to fund basic services.

Let me hold up another reason, and another example of how collaboration can, and should, work. I believe there is a spirit of understanding occurring in our community that derives not from economy but from the deepest tenets of our Christian faith: love for one another that frees us to become *partners* in the gospel.

This past Christmas season, Lutheran Child & Family Services was the benefi-

ciary of a generous offer by Catholic Social Services that allowed us to send some of the families we serve to your Christmas Store. The feed back we received from those we sent was incredible. Our clients were treated with respect and love and given a rare opportunity to make their Christmases a little brighter for their children.

This spirit of collaboration can become infectious! A recent proposal from Mayor Stephen Goldsmith's office: "Faith & Families" may very well offer additional ways that LCFS and CSS can work more closely with each other. I personally look forward to sharing our Lord's love with those in need, together . . . as partners in the gospel.

Rev. Terry N. Hursh, J.D.
Executive Director
Lutheran Child & Family Services
Indianapolis

Blatant defiance of the God of the poor

Last fall, the U.S. Congress passed legislation that would slash \$380 billion from programs for the poor and grant about \$245 billion in tax cuts to the rich and middle class. It cut Head Start, food stamps, Pell grants, earned income tax credits—and gave wealthy taxpayers earning more than \$100,000 a year tax cuts worth \$47.6 billion on reduced capital gains taxes alone.

NETWORK, a national Catholic social justice lobby, has recently released its voting record for the first session of the 104th Congress, tracking 15 key issues. Each of my own congressmen (Senators Lugar and Coats and Representative Burton) voted with NETWORK only one out of 15 times, signifying a serious disregard for those who are most vulnerable in our society.

Over the past two decades, the poorest have become ever poorer in absolute

terms. And yet Congress has proposed to trample harder on the poorest of our people.

I agree with Ron Sider of *Prism* magazine that not all programs to "help" the poor have been successful. "We need a radical overhaul of the welfare system," he wrote, "and the budget deficit is immoral robbery of our grandchildren. But should we destroy today's children to save our grandchildren?"

"What the 104th Congress is doing to the poor is blatant defiance of the God of the poor," he said. "Even more tragically, it is doing it with the support of many so-called pro-family, pro-Christian voices."

Charles Gardner
Indianapolis

Amazed at how upbeat the teens were

We would like to thank Tom Pottratz for all he did to make it possible for the teens to go to the March for Life in Washington, D.C. His fund-raising efforts made it affordable for the teens to go. Also, to anyone else who helped to organize this trip, we thank you.

We picked up several teens when they arrived back in Indianapolis and was amazed at how upbeat they were. They left on Saturday evening, slept two nights on a bus, one night on the floor of the Great Hall of the Basilica of the National Shrine of the Immaculate Conception, there were no shower facilities, there were long lines to use the restrooms and long lines to get food. Yet we never heard one negative comment

Light One Candle/ Fr. John Catoir

A rehash of ancient fallacies

In Thomas Fox's book "Sexuality and Catholicism" (G. Braziller, 1995) we read,



"The 20th century sexual revolution which gained momentum in the 1960s . . . marked a shift in Western cultural attitudes." This was a movement away from institutional religion in general. An upsurge of interest in

New Age literature followed as people scrambled to find meaning in their lives. New Agers began rewriting the truths of revelation. Most of them believe that the historical Jesus was not divine, but only god-like. He was god-like because he had "the Christ" within him, and this spirit filled him with divine energy. They conclude that we too can be god-like just as Jesus was because we too can claim "the Christ within." This is a denial of Christ's unique role as divine Savior.

Christians believe that Jesus suffered and died for our sins. His atoning sacrifice saved us, offering us the promise of eternal life. However, New Agers for the most part do not accept the concept of Jesus as objective Savior. Since they do not acknowledge the evil nature of sin, salvation becomes irrelevant.

In the Judeo-Christian tradition sin is a rebellion against God. The Bible teaches that all are sinners who are in need of redemption. Many New Agers do not worry about sin because they don't believe in a distinct transcendental Being to whom all are accountable. And, since they are god-like, they believe they can do as they please.

This lie was the same one used by Satan in the temptation of Adam and Eve. St. Paul's response to it was vehement: "The wrath of God is revealed from heaven against all . . . those who by their wickedness suppress the truth" (Romans 1:18).

Every religion has its own viewpoint about the meaning of death. Christians and most Jews believe in an afterlife, a truth denied by secular humanists and atheists. For them death is merely an exit from life as we know it. There is

about the trip.

Comments we heard were: "This was the best trip I have ever been on," "I am definitely going back next year," "Everyone was so nice to use," and "Tom Pottratz was an old man with white hair, but he was really nice."

The employees of the Catholic Center were also very helpful and nice in answering question, giving directions, etc. There are a lot of Christian people amongst us!

Bob & Mary & Traci Taylor
Batesville



Photo by Kristina Taylor

Tom Pottratz, who organized the bus trip to Washington, is behind Archbishop Buechlein's shoulder in this picture taken during the March for Life.

Point of View/Joseph Bosco

Love is a many splendored thing

There is no denying the presence of love. Its manifestations are evident in courtship, marriage, parents and children, in gatherings of families, relatives, friends, neighbors, and in concern shown for and help given to strangers, the poor, needy, handicapped, sick, lonely and suffering.

Many songs give poignant witness to love in human hearts: "Love this is my song . . . without your love there is no day." "My heart aches for you . . ." "Please love me forever . . ." "Oh, how I miss you tonight. . . ."

From where do we get the love we have? If we believe God created us (and the world) then God must be our source of love. We didn't create ourselves.

Most assuredly, "Love Is a Many Splendored Thing," but not when we are separated from a dear one by death. At such times the depth of love we have for a deceased one is often revealed.

Emperor Shad Jahan of India, who ruled from 1628 to 1658, was so devastated at the death of his wife of 19 years that he went into seclusion, taking no food or drink for eight days, and reappeared afterward with his black hair having turned completely white. He built the magnificent Taj Mahal, a shrine of his love for her.

I know a woman who was inconsolable at the passing away of her son, that for years she mourned over him and wore only black clothes.

I remember when I was a youngster that, at the death of my mother, her sister had to be restrained. At the cemetery, as the coffin was being lowered, she tried to throw herself into the grave.

Oh, how much is the love that swells in our hearts at being separated from a loved one; how desperately we want to be still united.

How much more it must be that Jesus,

who is Love, ardently desires to be united with us.

Remember the hit song "Honey"? ". . . and the angels came and took her. . . . And I long to be with her, if only I could."

The New Testament says Jesus wept at the tomb of his dead friend, Lazarus. It also says Jesus raised Lazarus to life. Do you believe this? Do you believe Jesus made the blind to see, lame walk and lepers clean?

At the Last Supper with his disciples, Jesus said of the bread: "Take this and eat it. This is my body." And of the cup, he said, "Take this and drink from it. This is the cup of my blood. Do this in memory of me."

If we believe Jesus, who suffered and died to redeem us, can and did perform miracles, why could he not give himself to us in the Holy Sacrifice of the Mass in Communion? And why would he, whose love for us is more than a mother's love, not want to be with us, as we so much desire to be with a loved one?

The power of God cannot be limited in what he wills to do. This was declared by the Angel Gabriel who said to Mary at the Annunciation: ". . . for nothing is impossible with God."

God is limited in only one way. He is in love with us. He can't help himself. He is a "Prisoner of Love."

Yet, after all that has ever been said and written about the presence of Our Lord in the Eucharist, "Only faith will tell us Christ is present when our human senses fail."

Let us then pray to the Holy Spirit to strengthen our faith. And let us receive Jesus in Holy Communion as often as we can.

He yearns and wants to be with us—if we will have him.

(Joseph Bosco is a member of St. Mary's Parish, New Albany.)



Cornucopia/Alice Dailey

Coping with income tax season

If ever you're looking for a way to kill time, try calling a government number, particularly a branch dealing with revenue. That should do it.



Whereas my income tax packets used to show up with December tidings of comfort and joy, here it is February and no such packets have yet graced my mailbox.

Could they be floundering around out there in some Ohio postoffice where some locally mailed missives have found themselves?

For answers I tuned to the blue-edged pages of federal government numbers. Both the patience of Job and the wisdom of Solomon are needed here to determine which of the sound alike listings is the proper one. A local prefix sounded homey and reassuring but a call to it brought a loud squeal and a voice intoning, "The number you have reached (etc.) has been changed. The new number is 800-829 etc. Please make note of it." Hastily obeying her command to make such note I then proceeded with the 829 number. After enduring the usual "press this, press that" routine, a male voice surfaced. "Are you applying for federal aid?"

"Heavens, no. I'm trying to give federal some aid."

He blamed the reported delay as "trickle down from government shutdown," then promised to "put the name down" for a packet. "May take some time to arrive though" he warned. (Like maybe after April 15?)

The next jolly step for this search-party of one was unscrambling Indiana tax numbers. The most probable one carried a 486 prefix, definitely not local. 486 said "call 226" and guess what? Another squeal, another "call 829." That was the number I had called earlier!

Reasoning that the inscrutable federal government mind might know something about Indiana tax forms that I didn't know I called 829 again. A female voice

demanded to know why I expected them to carry state forms. When I explained that some razor-sharp employee had directed me there, she adopted a tone reserved for dingbats and cooed, "You can pick up such forms at your local library or postoffice."

I know that. I also know that a taxpayer shouldn't have to pile out in 12 degree weather to track down forms the taxpayer is paying the government to deliver.

Still trying to find a productive number I stumbled across "taxpayer advocate." This sounded promising but it seemed that Ms. Advocate was "out of the office just now. Leave number and message." Did I ever?

After allowing her several hours for a lengthy lunch break, I called again. Same voice. Same message. And as of now, same story: no tax packet.

I love my country and I don't dislike government, but I wish they'd smarten up and supply us, the hoi polloi that keeps them in business, with a simple hotline number.

Check It Out...

Emmy-award winning storyteller, Gioia Timpanelli will perform at St. Meinrad Archabbey, at 8 p.m. Feb. 13, in the Newman Conference Center. Timpanelli will feature tales about St. Francis and St. Meinrad. Admission is free.

Thirty fine restaurants will be featured at "Taste of the Town" Feb. 20 from 6-8:30 p.m. at St. Lawrence School in Indianapolis. Tickets can be purchased in advance only at \$15 per person. The fundraiser will benefit the technology program at St. Lawrence School. The event is for adults only. For tickets call 317-543-4923.

"As Often As You Did It To One of These Least Ones—The Social Implications of the Sacrament of Penance," a retreat for women will be held Feb. 16-18 at Mount St. Francis Retreat Center in southern Indiana. The retreat will include conferences given by Franciscan Father Kevin Przybylski and friars on staff at the Mount. The retreat begins Feb. 16 with registration at 7 p.m. and will conclude after dinner at 12:30 p.m. Feb. 18. Resident cost is \$85, commuter cost is \$60. To register call 812-923-8817. Mount St. Francis is located off Hwy. 150 in Floyds Knobs.

The Archdiocese Council of Catholic Women will sponsor a Birthline clothing drive Feb. 17 and 18.

A prayer rally in support of the Promise Keepers Atlanta Clergy Conference, "Fan Into Flame" will be held from 7-8:30 p.m. Feb. 13 at the Indiana State Capital in the North Atrium, 200 W. Washington St. in Indianapolis. For more information contact Greg Smith at 317-253-2596.

African religious art will be on exhibit through Feb. 27 at the St. Meinrad Archabbey Library. The art display, which is one of the events held at St. Meinrad commemorating February's Black History Month will feature 60 prints portraying the life of Christ. The exhibit is free to the public. Exhibit hours are Mon.-Fri. 8-11:30 a.m. and Mon.-Sun. from 1-4:30 p.m.

As part of its Centennial Celebration,

VIPs...



Ray and Ginger Gardner will celebrate their 50th anniversary Feb. 9 with the Golden Knights and Ladies of the Knights of Columbus Council #437.

The couple was married Feb. 9, 1946 at St. Paul Church in Marion. A reception and Mass was held in their honor at St. Pius X Church in Indianapolis Dec. 31.

The Gardner's are parishioners at St. Pius X. They have two sons: Charles and Gene. The couple also has six grandchildren.

Mount St. Francis will host a music festival that will include moments of monologue taking the listener through various events in the life of St. Francis of Assisi at 1:30 p.m. Feb. 11. The event will be presented in the chapel and a reception will follow in the dining room. Admission is free.

St. Francis Hospice will be hosting a soup sale for the next three Fridays in February. A different hot soup will be featured each week and will be packaged along with corn muffins. The soups come with corn muffins and are packaged in either quart containers for \$7, or pint containers for \$4. Brownie cupcakes will also be available. Soups will be available from 2:30-7 p.m. in St. Francis Hospital's main lobby, 1600 Albany St. in Beech Grove. Orders for packaged soups are now being taken through Feb. 22. To place an order call 317-865-2092. Proceeds from the soup sale will benefit the St. Francis Hospice.

Bishop Chatard High School will host a Monte Carlo Night Feb. 17 in the school cafeteria. The event will begin at 6:30 p.m. Tickets can be purchased for \$10 in advance or \$12 at the door. Ticket cost includes door prizes, drinks, and a dinner catered by IndyAnna's Catering. Proceeds will benefit the BCHS football program. For ticket information contact Coach Craig Barr at 317-251-1451.

A "Leonard Benedetto Memorial Scholarship" has been established at Marian College for Leonard F. Benedetto, 85, of Speedway who died Dec. 24 while attending Mass at St. Christopher Church. Benedetto joined St. Christopher Parish in 1941 where he was formerly President of the Holy Name Society, and at the time of his death, a Church Trustee and Chairman of Ushers. He served on the Catholic Cemetery Board of Indianapolis for 20 years, and was an active member of the Indianapolis Serra Club. He is survived by his wife Agnes, a daughter, Mary Ellen Phillips, and five grandchildren. Anyone wishing to contribute to this fund may send a tax-deductible contribution to: Marian College, 3200 Cold Spring Road, Indianapolis, IN, 46224, Attn: Advancement department.



Archdiocese of Indianapolis

Directory

Archdiocese of Indianapolis

Your Total Information Source.

Now Available

Order Your 1996 Directory Now

Please send _____ copies of the 1996 Directory and Yearbook at \$15.00 per copy.

Name _____

Address _____

City _____

State/Zip _____

Enclosed is my check in the amount of _____

Or charge my: ☐ Visa ☐ MasterCard

Account No. _____

Exp. Date _____

Signature _____

Make check payable to:

The Criterion Press, Inc., Directory and Yearbook, P.O. Box 1717, Indianapolis, IN 46206-1717

Record crowd of Scouts receives religious awards

Archbishop Buechlein asked the young people to remember that people see them as representing Catholic leadership

By Margaret Nelson

Five hundred Girl and Boy Scouts and their families braved below zero temperatures to attend a religious award ceremony at SS. Peter and Paul Cathedral on Sunday, Feb. 4.

Family members from as far away as Lawrenceburg watched from the aisles and the choir loft as a record number of young people received recognition from Archbishop Daniel M. Buechlein.

The archbishop offered thanks to archdiocesan chaplain Father Mark Svarczkopf, the parents and the leaders for "all their hard work, and to all of you who make Scouting work. Scouting is as effective as its leadership," he said.

Archbishop Buechlein, an Eagle Scout, called Scouting "an important part of my youth." He asked the young people to be sure that they remember that people see them as representing Catholic Christian leadership.

Noting Father Svarczkopf's remark

that it is hard to get priests to say Mass during their camping weekends, the archbishop asked the young people to consider vocations to the priesthood or religious life. "We need you to be the leaders of the future," he said.

Father Svarczkopf read the names of those to be honored. Instead of bringing the youth forward by parish for each individual award, he called all those receiving awards from each parish to be recognized at one time.

In adult awards, the St. George Medal was presented to Jon Paul Dilts, St. Charles Borromeo and St. Paul, Bloomington. The St. Anne Medal went to Cheryl Rosenfeld, Nativity, Indianapolis.

The St. Elizabeth Seton Medal was presented to Kathryn L. Delpha, St. Barnabas, Indianapolis; and LuAnn Mason, St. Joseph, Shelbyville. And the Bronze Pelican went to Ethan Draddy, St. Matthew, Indianapolis.

Pope Paul VI National Unit Recognition was awarded to Pack 170 and Troop 170 at St. Charles Borromeo and



Photo by Margaret Nelson

Archbishop Daniel M. Buechlein, with the help of Gus Stinnet, presents the St. Anne Medal to Cheryl Rosenfeld of Nativity Parish, one of five adults and 500 young people to receive religious awards in Scouting at Feb. 4 ceremonies at SS. Peter and Paul Cathedral.

St. Paul, Bloomington; and Troop 488 at St. Simon and Holy Spirit, Indianapolis. After the ceremony, the Scouts and

their families enjoyed a reception with what Father Svarczkopf called "Girl Scout cookies and the other kind."

Senate defeats remediation aid for non-public schools

Legislation giving state funding directly to non-public schools is a difficult idea to sell to legislators

By Coleen Williams

The hard-fought battle over remediation assistance for non-public schools came down on the side of the opposition in the Indiana legislature Jan. 31.

The Indiana Senate defeated the remediation measure, in a 15-33 vote, sending a clear message that no public money was going to non-public schools for remediation purposes this session.

Appeals to common sense and fairness and other constitutional assurances were not enough to sway a majority of state senators to vote for the bill.

"Legislation giving state funding directly to non-public

Three evangelization workshops are scheduled

Jesuit Father Joseph Folzenlogen, evangelization coordinator for the Archdiocese of Indianapolis, has announced three evangelization workshops to be held during March. Two are archdiocesan deanery training events, and the third is a regional workshop run by the Paulist National Catholic Evangelization Association.

The Connersville deanery will host "Go and Make Disciples: A User-Friendly Workshop" on Saturday, March 9, from 9 a.m. to 4:30 p.m. in St. Gabriel School, Connersville. Planned and led by Father Folzenlogen in conjunction with the deanery resource center and people doing evangelization in deanery parishes, the workshop spends a session on each of the three goals of the American bishops' national evangelization plan, and then concludes with a period for participants to identify the initial steps needed to get their parishes started in carrying out that plan.

The following Saturday, March 16, 1996, the Indianapolis North Deanery will offer "Welcoming and Inviting: A Practical Workshop on Parish Outreach." The program will run from 8:45 a.m. to 4:30 p.m. at St. Luke Parish, Indianapolis. Father Clarence Waldon, pastor of Holy Angels Parish and treasurer of the National Council of Catholic Evangelization, will present the keynote. Father Folzenlogen will then facilitate focus sessions on "The Welcoming Parish" and "Ministry to Inactives." The day will conclude with planning next steps.

The Paulist National Catholic Evangelization Association will offer a regional workshop on "Creating the Evangelizing Parish" from Friday morning, March 22, to Sunday afternoon, March 26, at Weber's Inn, just south of Ann Arbor, Mich. In addition to presentations by three members of the PNCEA team, participants will have the opportunity to share wisdom with other parish people from Ohio, Michigan, and Indiana.

For brochures and additional information on any of these workshops, contact Father Folzenlogen at the Indianapolis Archdiocesan Evangelization Commission, 317-236-1489 or 800-382-9836, ext. 1489.

schools is a difficult idea to sell to a majority of legislators, especially in an election year," said M. Desmond Ryan, executive director for the Indiana Catholic Conference, when considering the bill's defeat.

"The question a senator running for re-election must ask is, can non-public school supporters counter the pressure of public school lobbies in a re-election campaign," said Ryan, who represented the Catholic schools in Indiana at the Statehouse.

Senate Bill 462, authored by Sen. Teresa S. Lubbers, R-Indianapolis, would have provided accredited non-public schools with funding to offer remediation for their students who do not pass the ISTEP test.

During the debate before the vote, Lubbers explained that non-public school students needing remediation were already factored into the amount of remediation funding the state set in previous years. Those students who needed the remediation were able to attend public schools which offered the remediation classes in the summer.

However, the ISTEP program was changed last year. It now allows public schools to offer remediation during the regular school year rather than in the summer. Lubbers said that, as a result of the change, many schools are deciding not to provide summer school remediation. Since non-public schools were left out of the funding there is no financial reason for the public schools to include them either.

Lubbers presented a scenario of two children with similar backgrounds who both needed remediation. "Does it really matter which school they came from if they need the help?" she asked.

Several key senators opposed the move to provide funding to non-public schools even though the program may be

required for accreditation. The primary concern of the opposition appeared to be that public money would be going to non-public schools.

The chairman of the powerful Senate Finance Committee was among the main opponents of the bill. Sen. Lawrence M. Borst, R-Indianapolis, said he represents a district that has the seventh largest public school population. "I've never been for public aid for non-public schools," he said.

Borst said that the public school systems might be able to work out a program to include non-public school students in their remediation programs.

Sen. Gregory D. Server, R-Evansville, said that public schools would accommodate non-public school students who need remediation, but that it would be unconstitutional to give money directly to non-public schools for instructional purposes.

Another senator expressed concern that enough remediation dollars would be available. Sen. Earline S. Rogers, D-Gary, said the state's first responsibility is to public school students and that a situation could arise where those students "are not going to get all the money they need."

Lubbers and Sen. J. Murray Clark, R-Indianapolis, addressed concerns about the constitutionality of the bill by emphasizing that courts have upheld direct cash payments to non-public schools for testing, scoring, and even remedial funding.

Glenn Tebbe, executive director of the Indiana Non-Public Education Association, said he was surprised by the size of the vote against the bill. "It was too big of a step for the legislature," he said.

However, Tebbe is optimistic about the future. "I think we can find a common ground," he said.

See how we compare.



Bud Bennett



Pam Bennett Martin



Larry Bennett

Find out how much you can save with quality Grange Insurance. Let us provide a no-obligation quote on auto, home, life or business insurance. Call or visit us soon.



Your partner in protection

Bennett & Bennett
Insurance, Inc.

New Albany 948-2233 Corydon 738-2233

WHEELER/McQUEEN

SALE!

10 S.E.E.R.
2 TON AIR
CONDITIONER

\$970



80%
100,000 BTU-UF
GAS FURNACE

\$970

AND/OR

INSTALLED COMPLETE



• FREE 5 year warranty (parts only)

• Licensed #10550 • Bonded • Insured

IMMEDIATE INSTALLATION

WHEELER/McQUEEN

HEATING & AIR CONDITIONING CO. • FREE ESTIMATES

EAST 786-2756 WEST 856-8090

WE SERVICE ALL MAKES • CALL 24 HRS. A DAY • 7 DAYS A WEEK

Parish Profile

Indianapolis East Deanery

St. Philip Neri devotes its resources to bringing faith to neighborhood

By Margaret Nelson

The people at St. Philip Neri want to bring the Gospel to life for the east side Indianapolis neighborhood. For five years, Father Michael O'Mara has been the pastor. During that time, parishioners have taken their faith to the streets, with 200 Advent house blessings, distributions of hundreds of "Jesus" videos in the neighborhood, and outside services after Sunday Masses.

During Lent, the "neighborhood cross" is carried in a procession to the home of parishioners. On two occasions, the ethnic diversity of St. Philip was seen when the prayers were in the language of the residents—once in Spanish and once in Vietnamese. Last fall, St. Philip had an outside revival, with the theme "Hope for the 'Hood,'" featuring Benedictine Father Boniface Hardin.

Tom Bogenschutz became pastoral associate one year after Father O'Mara became pastor. He coordinates religious education and pastoral duties. He's the parish adult formation coordinator.

One program he has developed is unique because it involves everyone—parishioners of all ages, students, and neighbors. These are the monthly Family Night events that offer religious formation and meal sharing.

A ReMembering team focuses on "healing the hurts" of inactive Catholics.

Karen Bevis, principal of the school of 243 students, is the mother of three young children. She talked about a very busy Catholic Schools Week at St. Philip, when the East Deanery parishes sent representatives to the Rural Street church for a Tuesday Mass. One day was Literacy Day, during which the students stopped to read. Another highlight was "Random Acts of Kindness Day" when Bevis noticed that the students

seemed more conscious of their behavior. And the St. Philip students participated in the 11 a.m. Mass on Sunday.

One of the events that supports the school is the annual Run-Walk-Pray-a-Thon, which will be held on April 21 this year. But the staff sees it as a way of creating unity between students, neighbors, parishioners, and alumni. This year, Archbishop Daniel M. Buechlein will participate in the event that includes a social gathering.

Franciscan Sister Nancy Ferguson joined the parish last year as pastoral associate. She is the outreach coordinator, handling such projects as the Christmas Store, which helps the neighbors who have little means to celebrate the holiday.

Besides bringing the "feminine aspect" to the leadership team, Sister Nancy is a liaison with the liturgy programs and the food pantry.

A Christmas with Christ program involves Catholic and non-Catholic churches in the area in an effort to collect toys and other gifts for the needy children.

Benedictine Sister Kathleen Yeadon is full-time youth minister. Fifteen young parishioners are finishing up the confirmation program, to receive the sacrament next Sunday. "It's a really strong group of kids; they meet a couple of times a week," she said.

Bogenschutz—smiling but serious—said, "Their super-dynamic youth leader does it all."

Sister Kathleen said the youth tutor in the school on Mondays and Wednesdays. The junior high and high school students are involved in the Mentoring in the City program with Marian College students. They also help with youth and young adult mailings at the Archbishop O'Meara Catholic Center.

St. Philip's open gym is the gathering place for about 40 neighborhood kids, mostly non-parish.

The youth group—about 25 or 30 young people—"is really a very tight group of kids. That's the advantage of youth ministry," said Sister Kathleen. They are very active in the church; "They like to usher, read, and do the petitions," said Sister Kathleen. She sees that they can attend regular retreats, as well as make trips together.

"They have a keen sense of building community. They like to be with each other," she said.

"They're kids," Sister Kathleen said with a smile. "This week, they're very nice—fun to be with."

Betty Sherman is director of music. She is pleased that the choir has added some gospel music to its repertoire. She also teaches part-time at the school.

Jim Hayes coordinates the St. Vincent de Paul food pantry. During the 20 days the facility was open in January, he said the pantry provided food for 375 families. That's 1,451 people, and only eight were over 60.

Hayes is appreciative of the St. Pius X efforts at "twinning" with the urban parish. Women from St. Pius help with the food pantry. A number of them help with SVdP home visits and some help tutor the school students.

"A lot of the help is psychological," said Father O'Mara. "They show us it's not a we/they church. It's an us church."

"One of the strengths of the parish is the older communi-



Photo by Margaret Nelson

Benedictine Sister Kathleen Yeadon (from left), youth minister; Betty Sherman, music director; Karen Bevis, school principal; Jim Hayes, coordinator of the St. Vincent de Paul food pantry; Franciscan Sister Nancy Ferguson and Tom Bogenschutz, pastoral associates; and Father Michael O'Mara, pastor, comprise the pastoral team at St. Philip Neri Parish.

Medicaid facts you should know

If you, or someone you know, will be receiving Medicaid assistance in the future, there are some important facts about funeral preparations you should know. We're here to answer those questions.

Families put their trust in our experience.

FEENEY-HORNAK MORTUARIES

Shadeland — 1307 N. Shadeland; 353-6101
Keystone — 71st at Keystone; 257-4271
INDIANAPOLIS



Mike Feeney



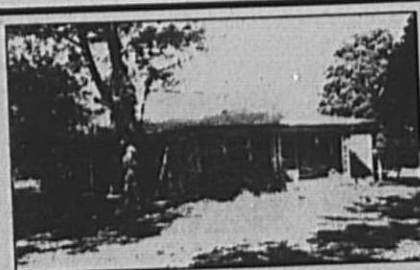
Mike Hornak

COMPLETE INVESTMENT SERVICES
STOCKS • BONDS
CD's • IRA's • MUTUAL FUNDS
GOVERNMENT & MUNICIPAL SECURITIES

James R. Cain, Jr.

NatCity Investments, Inc.

20 N. Meridian St., Indianapolis, IN 46204
317-686-3541 or 800-382-1126



Full of surprises! \$79,900

All brick, three bedrooms, two baths, big eat-in kitchen. Large living room with brick fireplace. Full basement has fireplace in family room. Bonus room is 10x14; cozy hobby room and laundry room. The home offers newer thermal windows and roof. The extras are cedar-lined closets, central air, brick storage room off 1-car carport. Plus foundation for 2 car det. garage, and a big, deep treed lot.

REALTY EXECUTIVES.

For private showing call
Darlene Hartup, Sales Executive
889-7755



Darlene Hartup



Anthony M. Campo & Associates
Attorneys At Law

• Personal Injury • Wills
• Powers of Attorney • Estates

1101 N. Shadeland
Indianapolis, IN

352-0956

ROBBIE WILLIAMS
REALTOR®, CRS, GRI

Member 5 Million Dollar Club
Member of Listing Club
Over 15 Years Experience
Res. (317) 283-1222 24-hr (317) 328-6217
(800) 285-9958



✦ 1994 MIBOR Northside Division
REALTOR of the Year!

GRAVES
REALTORS®

Satisfaction Guaranteed!

access travel inc.

We specialize in groups!

Carnival's "Fascination"
7-Day Southern
Caribbean Cruise
May 25, 1996
Save up to \$450.00

New England
Autumn Foliage
8 Days
September 23, 1996

Access Travel, Inc.

317-577-1220 or 800-886-1220

Locally escorted by David Stephens

ty," said Sister Kathleen. "They operate the food pantry and come to all the activities."

"They hold onto the old tradition that everything revolves around what goes on in church—that is the exciting part of it," said Sister Nancy. "They hold tradition so dear to them, I'm working on the young people getting that sense," said Sister Kathleen.

Sister Nancy said, "They (the older members) have a sense of ownership. They are as excited about the school kids as they are about the food pantry. Many of them like to tutor."

"People are starting at very different places," said Father O'Mara. "One-on-one is such an important part of ministry."

He explained that, to strengthen the relationship between families and the parish, the parents were required to go to six different stations when they registered their children for school last fall.

"I think it's important for us to have a positive understanding," said Father O'Mara. "There are often misconceptions about parish life in the inner city. Powerful things happen here!"

"For one thing, the lay leaders we have go beyond the call of duty," he said. "And the alumni come to our aid. They are excited about what we're doing. That gets us excited. Center city parishes are very dependent. We are like the little brother or sister to the larger church. We can't stand on our own."

"We need God out there and the support of the larger church to do what we do," said Father O'Mara. "The 'Make a Difference' campaign and United Catholic Appeal funds continue this mission."

"About 50 to 60 kids wouldn't be in our school without Make a Difference. Some will become Catholics. Others will be better people because they attended St. Philip School," he said.

St. Philip is deeply involved in the neighborhood church organizations. Father O'Mara said, "We are probably the most known and attended church in the area we serve. We host a lot of the activities. People sense that we are involved in a mission that is very Christ-centered. We all share Christ's message."

"We do have a very, very committed pastoral council. They do so many things. They hold the vision and will continue the mission," said Father O'Mara.

"We are seen by the neighborhood as a beacon of light. We are hope; we are love," he said.

Father O'Mara said that, at a recent news conference at the school, the mayor asked the kids who transferred from the public school about the differences. "They said they have to work harder, they have more homework, we have a higher grading scale, they wear uniforms, they feel safe, and they 'get to go to church.'" Fifty-two percent of the students are non-Catholic.

In the past year, 80 new people joined St. Philip Neri parish community. Seventeen were adults; 15, teenagers; 48, infants and young children. The staff has 50 home communion calls.

The parishioners learned recently that, in August, their pastor will be become co-pastor of St. Paul Catholic Center near the Indiana University campus in Bloomington.

In his letter advising the parishioners of the change, Father

O'Mara talked about what they had accomplished together and how they had inspired him. But he said, "Ministry is never complete, nor is it contingent on one person. St. Paul reminds us that we are the Body of Christ."



Photo by Benedictine Sister Kathleen Yeadon

Members of the St. Philip Neri youth group join parishioners during a Lenten prayer service that involved carrying a cross through the neighborhood from the church after Mass to a parishioner's home.

HISTORY

continued from page 1

Bishop Francis Silas Chatard. Since then some parish vignettes have been published as well as a few doctoral dissertations, but not historical synthesis.

If the history is completed in 1998, it will coincide with the centenary of the changing of the name of the diocese from Vincennes to Indianapolis.

The new history will have approxi-

mately 500 pages, divided into seven sections. The first section will cover early missionary and settlement activities from the 17th to the 19th century, the founding of the diocese, and profiles of the first four bishops.

Father Porter, who received his Ph.D. in history at the University of Wisconsin-Madison, will contribute the second section. It will address the topic "Bishops and Clergy" and will include bishops' backgrounds, goals, roles and characteristics as well as responses to shifts of ecclesiology and Roman centralization.

White, who received his doctorate in history from the University of Notre Dame, will focus on "The Laity" in the third section.

Divita, whose doctorate is from the University of Chicago, will contribute the fourth section on "Ethnic, Rural and Urban Issues." He will concentrate on the church's ministry to Amerindians, European immigrants, blacks, Hispanics and Asians. He will also study the differences which exist between Catholic rural and urban life in the archdiocese.

Sister Patricia, whose doctorate also came from the University of Chicago, will address "Catholic Religious, Catholic Schools" in the fifth section of the history. She will look at the educational role of male and female religious communities over the decades, the transition to lay leadership and staffing of Catholic schools, and the new roles of religious in the archdiocese.

Haugh, who received her Ph.D. at Indiana University, will write about "Catholic Social Services" for the sixth section. This will include the church's long-time efforts of ministry to orphans, working women, the sick, and the poor. She will also cover the present role of religious and lay personnel in these activities.

Doherty, who received his Ph.D. in American studies from Indiana University, will probe "Catholics and Society" for the seventh and final section of the history. The proposal sent to Archbishop Buechlein said that the history will help implement Goal 2 of the Archdiocesan Strategic Plan, which is to "teach and share Catholic beliefs, traditions and values."

Divita and White told *The Criterion* that Father Porter has done a good job of collecting documents that can be used in the history—from the University of Notre Dame, the Archdiocese of Cincinnati, and papers of Cardinal Ritter in St. Louis, among other things. He has also collected newspapers and various other materials for the history, they said.

They also made an appeal for any his-

torical material parishes or individuals might have that could help in the preparation of the history. These materials could

be sent to Father Porter, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, IN 46202.



Photo by Margaret Nelson

Historians who were discussing plans for a history of the Archdiocese of Indianapolis pose for the camera. They are (from left, top row) William J. Doherty, James J. Divita, and Joseph M. White, and (bottom row) Mary T. Haugh, Father Jack W. Porter, and Sister of Charity Patricia Wittberg.

WELFARE

continued from page 1

from 3 million to over 11 million, with those needing crisis services increasing by 700 percent, he said.

Father Kammer quoted from the U.S. bishops' September 1995 statement on political responsibility: "We support genuine welfare reform that strengthens families, encourages productive work, and protects vulnerable children—both born and unborn."

He said that "the church community needs to be at the table—in state legislatures, administrative bodies, and county and city governmental entities" if and when block grants are a reality.

Father Kammer suggested that those who are involved insist on: a need-based policy, a minimum of a one-year transition period, citizen participation, maintenance of support, shifting of block grant funds, a fair-contracting process between public and private agencies, and accountability of funds.

Carson said "Indiana is very hard-nosed where people in need of assistance are concerned. She explained that when the AFDC amounts were determined, they found how much it would cost to raise a family and reduced it to 80 percent of that.

Katz said that block grant "has become a euphemism for putting less money in people-caring services." He said that the states are being given more authority, but less money. And he asked, "Why is there such a disparity" between what the different states do for the poor?

Davis said that the approach in her office has been to place more responsibility with the parents. In fact, they must sign personal responsibility agreements that state that they will keep their children immunized, monitor their children's school attendance and, in the case of minor parents, live with adult family members. This has helped bring the number of clients from 15,000 to 11,000.

Father Waldon said, "I pray for the day we will have welfare reform, not to save money, but to help people."

Sharon's Gifts 'N' Crafts Shoppe

6923 East 10th Street
Indianapolis, IN 46219

352-9266

Hours: Mon.-Fri. 10-6
Sat. 10-5



Browse Sharon's Gifts 'N' Crafts for a variety of greeting cards, balloons, floral, gifts, collectibles, and unique arts and crafts accents. For all your gift and decorating needs. Merchandise layaway is available for a small deposit.



Valentine's Day
KILLYBEGS
Weddings

Your Store for Unique Gifts

Tapes • Books • Perfumes • Foods
Jewelry • Woolens • Hats • Caps
Belleek China • Crystal • Children's Wearables
Plus many more unusual gift items!

Irish Gift Shop

317-846-9449

Mon-Fri 10-6
Sat. 10-5
Sun. Closed

KILLYBEGS
Nora Plaza
1300 E. 86th St.
Indianapolis, IN

Dioceses take different approaches to handle their priest shortages

Planning includes Mass schedule changes, interparish collaboration and alternative staffing methods

By Jerry Filteau, Catholic News Service

WASHINGTON—U.S. dioceses continue to take a variety of approaches to the nation's growing priest shortage.

A random sampling of diocesan newspapers around the country in January showed new evidence of fewer priests, new parish clustering plans and vocation recruitment projects—even a bishop traveling to Africa to seek priests there.

The Diocese of Kansas City-St. Joseph, Mo., announced plans to cut weekend Masses by 29 percent over the next decade as more of its parishes pair up under a single priest.

Across the river in the Archdiocese of Kansas City, Kan., one region of eight parishes that currently has five priests decided in January to form a regional pastoral council in order to plan together for an expected drop to two or three priests. Three other regions in the diocese already have similar interparish councils.

In the East, the Diocese of Albany, N.Y., has just formed a 12-member Pastoral Planning Advisory Commit-

tee to evaluate local plans developed over the past 18 months, since the diocese's 188 parishes were organized into 57 planning clusters.

Among issues each cluster was asked to address were possible Mass schedule changes, interparish collaboration and alternative staffing methods to enhance ministry with fewer priests. The diocese projects a drop from the current 191 priests serving in parishes to 105 priests available for parish service by the year 2007.

The growing inability of dioceses to find religious priests to make up for fewer diocesan priests was highlighted by the lead story in the Jan. 18 issue of *The Georgia Bulletin*, Atlanta's archdiocesan newspaper.

It reported that the Marist Fathers, after nearly 100 years of caring for Catholics in Marietta, will turn their parish there back to the archdiocese in June because they no longer have the priests to staff it. St. Joseph Parish, with 1,850 families and a grade school with more than 450 students, currently has three Marists.

The Glenmary Home Missioners have also announced plans to give up care of one parish in the archdiocese.

Like other rapidly growing dioceses in the South, Atlanta is actually getting more priests, but its clergy growth does not begin to match its people growth. The archdiocese went from 61,000 Catholics in 1975 to 200,000 last year, while the number of active diocesan priests there rose from 68 to 86.

In South Carolina this January, the Redemptorists gave

up St. Francis by the Sea Parish in Hilton Head because they no longer had enough priests to staff it.

With 1,500 families, St. John the Baptist Parish in Marshfield, Wis., is the second-largest parish in the La Crosse Diocese. A report Jan. 25 in the diocesan newspaper, the *Times Review*, described how Father Charles Stoetzel is handling the job as the parish's first solo pastor in many decades.

The La Crosse Diocese now has 14 professionally qualified pastoral associates—10 nuns, a brother, a permanent deacon and two laywomen. Most minister in parishes without a resident pastor.

Father John Parr, director of the diocesan Office of Ministries, said the use of pastoral associates is not a temporary stop-gap. "This is a ministry that has become a role of importance in our diocesan church life," he said.

Many older Catholics can remember the years when their bishops traveled to Ireland every year or two to recruit new priests. Bishop James M. Moynihan of Syracuse, N.Y., put a new twist on that old practice with a Jan. 6-20 recruiting trip to Kenya and Uganda.

Bishop Raphael S. Ndingi Mwana'a Nzeki of Nakuru, Kenya, agreed to send two priests in summer 1997 to serve for two to three years, reported the Syracuse diocesan newspaper, *The Catholic Sun*.

Bishop James Odongo of Tororo, Uganda, agreed to send a priest this fall and to send a seminarian to study theology in the United States, with a plan that after his ordination the Syracuse and Tororo dioceses will both benefit from his ministry.

Bishop George K. Fitzsimons of Salina, Kan., wrote Jan. 5 in his diocesan newspaper, *The Northwestern Kansas Register*, that between 1960 and 1995 "the number of active diocesan priests has changed from 76 to 52 and the active religious priests have gone from 44 to 25."

Parishes in the diocese "have decreased from 100 to 92" in that time, he said, but "parishes with a resident priest have decreased from 70 to 48."

"More and more laity will be called upon to share their Catholic faith with one another. . . . While we do promote more religious vocations to the priesthood and religious life, the continuing increase of participation by the laity is so important for continuing the work of Christ," he wrote.

The 10-year-plan in the Kansas City-St. Joseph Diocese—reported in mid-January in the diocesan newspaper, *The Catholic Key*—was the result of two years of consultation and planning.

It envisions no parishes or missions closing, but a reduction of one or two weekend Masses in more than two-thirds of the 100 faith communities.

Since 1990 the diocese has had an average of four fewer priests each year. The plan proposes 37 new pairings of parishes under one pastor over the next decade, some involving parishes already sharing a pastor.

The plan was developed to enable the diocese to staff all its parishes with as few as 67 priests instead of the current 93, but the diocese is also studying new vocation recruitment strategies.

It sees one sign of hope for new priests in its burgeoning lay ministries. Keith Branson, who is now studying to be a Precious Blood priest, says he was attracted to the priesthood through his involvement in lay ministry in parishes in St. Joseph and Warrensburg.

(Contributing to this roundup were Patrick Slattery and Sherman Sword in LaCrosse, Joe Bollig in Kansas City, Kan., Peter Duffy in Syracuse, Kevin Kelly in Kansas City, Mo., Kate Blain in Albany, Gretchen Keiser in Atlanta and Karla Haworth in Charleston.)

Nun is first woman to head seminary board

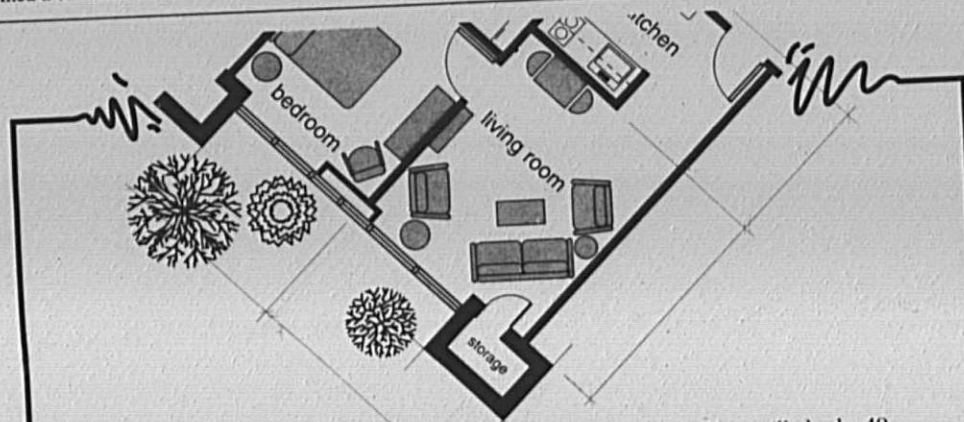
HALES CORNERS, Wis. (CNS)—For the first time, Sacred Heart School of Theology in Hales Corners has named a woman, Franciscan Sister Camille Kliebhan, to head its board of directors.

The chancellor and former president of Cardinal Stritch College in Fox Point, Sister Camille has been a member of the seminary board since 1983 and a prominent figure in Catholic higher education in Wisconsin for more than three decades.

"Sister Camille is the first woman to serve as board chairperson for the seminary and most likely the first woman to serve as chairperson of any seminary board," said Sacred Heart Father James Brackin, rector of the seminary.

Sacred Heart is the largest U.S. seminary specializing in preparing men with second-career vocations to the priesthood. Since 1988 an average of 25 men a year have been ordained after completing their formation there. Seminarians range in age from 30 to 60 years old, with an average age this year of 46.

Sister Camille, a member of the Franciscan Sisters of Milwaukee, chaired the graduate division of Cardinal Stritch College from 1964 to 1969, was vice president of academic and student affairs from 1969 to 1974 and was president of the college from 1974 to 1991, when she became chancellor.



Greenwood Village South is in the middle of the largest expansion in our history and that means we may just have the floor plan for you. Quality is built into every plan, including quality of life.

We're adding 30 new independent living apartments that have walk-in showers plus modern kitchens with cook-tops, microwaves and full size refrigerators. Some of these have patios. They're going fast. In fact, all but eight have already been reserved and construction isn't even completed.

We want you to be part of the excitement.

Here's the plan.



There will also be 40 additional assisted living apartments as well as a new Medicare and Medicaid-approved, state-of-the-art Health Center with 106 beds. All told, it's the widest continuum of care choices in the area.

Just think, you can have all the benefits of our continuing care community without leaving town or spending a lot of money. Stop by for a free, no-obligation tour and see why we're so excited. Call us for an appointment at (317) 881-2591.



GREENWOOD VILLAGE SOUTH

295 Village Lane, Greenwood, IN 46143



Faith Alive!

In a loving environment, people blossom with age

By Dan Luby

The men had been friends for three decades, and every couple of years they got together. This year they were meeting at the rectory where one of them—Father Bill—lived as pastor of a country parish.

There were always activities like fishing, golf and poker, but mostly the three men talked about their lives, their families and, in one case, a new job.

Father Bill, the host, was uncharacteristically quiet this time.

"What's up with you, Billy?" one of the others asked. So the priest told them of his recent adventures with Msgr. Isidore O'Malley. Father Bill called him Izzy.

Although Izzy had retired from active parish work to become pastor emeritus of his old parish, he later wanted to make a move. He was 79 and willing to help out on weekends, and the priests' personnel board asked Father Bill if Izzy could move in with him.

As he came to know the older priest, Father Bill said, "I learned more from Izzy than anybody I've met in 20 years as a priest. It was hard when he first came, but now that he's moved to Arizona with his sister I really miss him. Izzy taught me that it's OK to be old. 'I'm old,' Izzy would say, 'and proud of it.' To him being old isn't something to be ashamed of or avoided like disease or moral failure. It's another life stage, like childhood or adolescence or middle age."

However, he said, living with Izzy taught him that "the limitations that go with being old can be daunting because health becomes a big concern."

Izzy wasn't sick much, he said, but "he couldn't hear as well as he wanted to, his memory failed him sometimes, his stamina wasn't great. The day he decided he couldn't drive any more was really tough. He told me he felt like his life was being whittled away. Like a lot of old people, he felt he was becoming invisible."

Although Izzy had troubles, he was good-natured about them.

"He was a great story-teller, and he knew more jokes than anybody I ever met," Father Bill said. "He loved the freedom of being old. He had early Mass on Sundays, then he'd go to breakfast with a

big crowd. He had more time to work on homilies. He read a lot. He loved being asked to talk to the kids, and they ate him up. He could be busy when he wanted to, not on somebody else's schedule.

"Izzy taught me that the things old people need are no different from what people of any age need: respect, patience, the chance to express themselves and contribute their gifts, meaningful conversation, a listening ear, inclusion, affection."

The parish had a party for him on the last Sunday before he moved, Father Bill said. "One of the kids told Izzy she was sorry he had to be so old. Izzy said, 'People aren't like chocolates, Elizabeth, or bread or cabbage, only good when they're fresh. They're more like wine or trees or gold coins. If taken care of properly, they get better with age.'"

(Dan Luby is director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.)



CNS illustration by Robert F. McGovern

"People aren't like chocolates or bread or cabbage, only good when they're fresh," an aging priest told a little girl. "They're more like wine or trees or gold coins. If taken care of properly, they get better with age."

Old age is a time to celebrate life events

By Jane Wolford Hughes

Twenty of our family members climbed into a caravan of vans to see a professional production for children of "Rapunzel and the Witch" in mid-December. The show's witch was our grandson Brian.

Three sets of parents, a couple of college kids, and at least 10 squirming little ones came along to be enchanted by the age-old story of good conquering evil and to cheer on our family's actor.

Later we visited a children's restaurant equipped with games of skill. Hundreds of excited children raced around with enthusiastic abandon.

My young ones took me by the hand to join them. We settled on a game which involves throwing balls up an incline to bounce over a ledge into different holes.

We were having fun with the game when a man in his 40s said, "Gramma, I thought these were games for children. Is there a child hiding in you?"

My grandson Joel spoke up, "Mister, our gramma always plays with us!"

It was my turn to speak. "Sir, the best

way to know your grandchildren is to play with them. And by the way, the child in me is not hiding, you are looking at her."

Later Janemarie asked, "He didn't think you were too old, did he?" I laughed and said, "He's mixed up about older people. We can still enjoy life!"

My 70s have given me a new perspective on life. I am free of work and some social expectations, and can be more nurturing, more sharing of what I have learned, more serving in the cause of justice.

I have been blessed with a consciousness of the presence of God in my life since childhood. As I have grown older, God's voice is ever more distinct, especially in the wisdom of little children, the awesomeness of nature, and the messages of the Scriptures. I welcome solitude as a companion, and creative work as my joy. I feel no less a sense of mission than I did when I was younger.

Florence, a dear friend for 40 years, recently talked with me about her call to what she terms "evangelizing."

In her early 80s, she still works in a hospital in Clearwater, Fla., four days a week as an aide in the surgical waiting lounge

and in-patient visitation. On Sundays she helps in her parish bookstore. Wherever she is, she listens to the emotionally hurting and spiritually hungry.

"I cannot live in this flawed world without attempting to give comfort and understanding," Florence said. "I know this may sound corny, but I feel I can make a difference simply being there."

I'm sure she does make a difference, for she is like a breath of the Spirit that frees and uplifts.

What does 70 look like? We may not be as concerned about physical appearances, but we're not fuddy-duddies either.

Maggie Kuhn, founder of the Gray Panthers, said, "My old age is the flowering of my life. It's putting into perspective the pain and the tragedy and making them great things, great events. I celebrate life every day, and my hope and dream is that all others do so as well, for that ought to be the way."

This thought, preserved in beautiful calligraphy, hangs on our bedroom wall.

(Jane Wolford Hughes is a veteran adult religious educator and writer who lives in Farmington Hills, Mich.)

Discussion Point

'The greatest blessing of all is faith'

This Week's Question

As a person over 70, what would you call the greatest blessing or gift of your present stage in life?

"To have a good mind, to be able to converse with people, to be able to be thankful for all the blessings I've received, and to have a deep faith. The greatest blessing of all is faith." (Mildred Phillips, Jefferson City, Mo.)

"I've enjoyed the idea of being in this world this long—at 85—because God didn't have to let me stay here this long. I haven't been any better than anybody else in this world, but I have tried to treat people like I want them to treat me. God leaves us here to serve him, and every day that you open your eyes and put your feet on the floor you have so much to be grateful for." (Viola Bullock, Baltimore, Md.)

"I've lived a long and happy life and had many blessings, too many to pick just one. But if I had to say, I'd say my children, grandchildren and my two

great-grandchildren (I'm 90 years old)." (Limmian Venanzi, Mentor, Ohio)

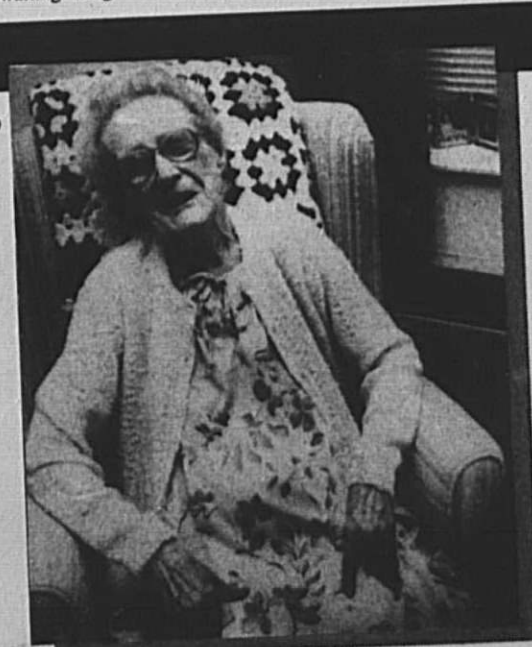
"That I've been able to find a residence like St. Ann's. We're warm, there's wholesome food, pleasant friends and the kindness of staff. All of these things are great blessings." (Rose A. Johnson, Duluth, Minn.)

"That I have a nice place to stay. I was sick at one time and I've regained my health to the point I'm in a residential home, and I thank the Lord for that." (Albert Gamelin, Burlington, Vt.)

Lend Us Your Voice

An upcoming edition asks: Would you label interreligious dialogue involving Christians and Jews and Muslims "urgent" today? Why, or why not?

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

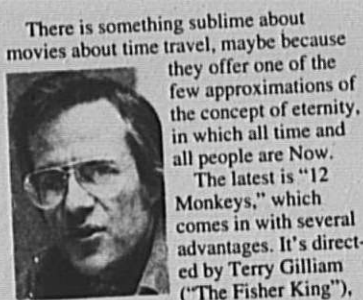


CNS photo by Karen Callaway, The Northwest Indiana Catholic

Entertainment

Viewing with Arnold/James W. Arnold

Sci-fi film '12 Monkeys' is a time travel thriller



There is something sublime about movies about time travel, maybe because they offer one of the few approximations of the concept of eternity, in which all time and all people are now.

The latest is "12 Monkeys," which comes in with several advantages. It's directed by Terry Gilliam ("The Fisher King"), who is off-the-wall smart, probably too much (consider "Brazil" and "Baron Munchausen") for his own good. It's scripted by David and Janet Peoples. (He has done such exciting yet thoughtful screenplays as "Blade Runner," "Hero" and "The Unforgiven.")

Even more promising, "Monkeys" is inspired by "La Jetee," Chris Marker's 1964 experimental French short film that is easily one of the most popular shown in college film classes. In a series of unique, haunting black and white stills, with creative narrative, sound and music, it's a sci-fi tale about a man from the devastated future who is sent into the past to prevent nuclear holocaust. (The idea was first stolen by the "Terminator" films.)

In essence, "La Jetee" is a love story, since he falls in love, both with a woman and the simple beauty of human life as it existed before his hopeless time, when nuclear war survivors live grimly underground, without light or freedom or hope. But alas, it ends tragically, as you could expect in the depths of the Cold War.

In "Monkeys," the disaster has been caused by a monster virus (in 1996), but the results are the same. Only 1 percent of humanity has survived. In 2005 a panel of

sinister scientists (in lab coats and dark glasses) rule what's left of an underground totalitarian society.

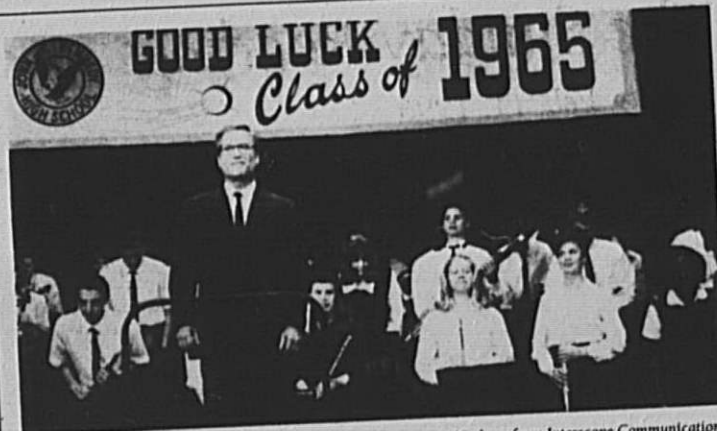
A prisoner, James Cole (Bruce Willis), is one of several "volunteers" sent back in time to locate the virus, so it can be studied and the epidemic retroactively prevented.

Those lucky enough to know the original will recognize a few familiar ideas and visual motifs—especially the hero's recurrent nightmare of an event at an airport that's never allowed to finish until the movie's end. The note of sad, doomed romance has now given way to witty dark comedy, with hopelessly enough action and love story to keep audiences interested. The ending is no longer tragic, if not entirely upbeat. Louis Armstrong's "It's a Wonderful World" plays over final credits with only a touch of irony.

In expanding to more than two hours, the idea loses its simplicity, which is sometimes fun, more often chaotic. The crude "time machine" suffers from imprecision. Cole's man from the future, head shaven, battered and confused, arrives in Baltimore in 1990 (instead of 1996) without much of a clue on what to say or do. Of course, he's considered crazy. He's put in a mental ward under the care of psychiatrist Kathryn Raily (Madeleine Stowe).

A second try lands him in the trenches of World War I with the French infantry. (A touch of TV's "Quantum Leap"?) Gilliam and his writers intriguingly suggest that a whole lot of "messengers" have been dispatched from the future, landing randomly at different points in history, thus accounting for many "mad" prophets of doom. (Including some contemporary street prophets. One of them calls out to Cole, "Hey, you're one of us!")

Cole finally reaches Raily in 1996 and



CNS photo from Interscope Communications

Actor Richard Dreyfuss stars as the inspiring music teacher Glenn Holland in "Mr. Holland's Opus." The U.S. Catholic Conference classifies the film A-II for adults and adolescents.

begins to convince her. He also homes in on a prominent virologist (Christopher Plummer) with a kooky son, Jeffrey, whom he met earlier in the mental ward. Jeffrey (a wild performance by Brad Pitt) heads an animal rights activist group called the Army of the 12 Monkeys. That accounts for the title, if not entirely for the surprising source of the epidemic.

As in most Gilliam films, the ideas tumble in many directions. The hero thinks he may indeed be crazy and imagining everything, although the audience knows he isn't. But who is nuts and who isn't is a major theme. It allows Kathryn to chastise her superiors. "We decide who's crazy... we're the latest religion!" She says she's losing her faith.

Another motif is media messages, which are unpredictably true or false (advertising, hoaxes, etc.). The notion of *deja vu* and reliving certain experiences is also a constant note. Thus, when Cole and Kathryn go to a movie, it's Hitchcock's "Vertigo," where Jimmy Stewart is trying to convince Kim Novak she's someone else he once knew.

The ultimate theme, you could say, is Doubt—of any "system." For Gilliam, the one sure thing is a "no-brainer"—love and

freedom and breathing clean air, enjoying people, grass, sun and ocean.

Like many recent movie visitors from other dimensions (most notably, the guardian angels in "Wings of Desire"), Cole wants simple everyday human life—to be with Kathryn in the here and now. It may not be the best of all possible worlds, but it beats where he came from.

(Flawed but provocative and imaginative sci-fi; some violence; OK for mature youth and adults.)

USCC classification: A-IV, adults, with reservations.

Film Classifications

Recently reviewed by the USCC

Antonia's Line	A-IV
Big Bully	A-III
Black Sheep	A-III
Bottle Rocket	A-III
The Juror	A-IV
Vukovar	A-III

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

HBO profiles the history of African American athletes

By Henry Herx and Gerri Pare, Catholic News Service

Celebrating Black History Month is the two-part documentary "The Journey of the African American Athlete," the first of which airs Monday, Feb. 12, from 10 p.m. to 11 p.m. on the HBO pay cable channel.

Part one covers the years 1875 through 1950. Bringing the subject up to date is part two, airing Monday, Feb. 19, at the same hour.

Beginning after the Civil War with the sport of horse racing, the program points out that during the slavery era horses were in the care of blacks.

When the Kentucky Derby began in 1875, 13 of the 14 jockeys were black and they continued to dominate the sport until they were excluded in the 1890s by the formation of an all-white Jockey Club.

The Supreme Court's "separate but equal" decision led to the segregation of American sports, which were reintegrated only after World War II.

Consequently, the first program deals mostly with all-black leagues that gave black athletes the opportunity to compete among themselves.

The documentary blends archival footage of some of the great stars of black baseball, football and basketball with interviews of black athletes and scholars.

Boxing is also highlighted as the sport which sought "the great white hope" to unseat Jack Johnson, the black heavyweight champion.

How Johnson became the champ and how he lost the crown demonstrates the extent of intolerance in America before the Depression.

This began to change in the 1930s with the boxing class displayed in the ring by Joe Louis and the gold medals for track won in the 1936 Berlin Olympics by Jesse Owens.

The first program ends with the integration of baseball by Brooklyn Dodgers' star Jackie Robinson.

In revisiting these years of segregated sports, one sees many great athletes in action but also learns a good deal about a sad chapter in American history.

"Pennsylvania Diners and Other Roadside Restaurants"

A delectable road trip is in store for viewers who check out "Pennsylvania Diners and Other Roadside Restaurants," to be rebroadcast on Friday, Feb. 16, from 9 p.m. to 10 p.m. on PBS.

The leisurely paced documentary is cheerfully narrated by writer-producer Rick Sebak, who helpfully uses a state highway map to orient viewers on a tour of 18 unique eating establishments in Pennsylvania.

Many viewers may be surprised to learn most diners were prefabricated in factories, not converted from old railroad cars.

Nonetheless, some real beauties are visited here, such as the Wellsboro Diner, fashioned from yellow porcelain enamel and featuring an all-glass dining counter top—so you can eat your entree while eyeing the homemade pies directly below your plate.

Just as eye-catching is the sleek Sunrise Diner in Jim Thorpe, Pa., a gleaming stainless steel eatery, exemplifying the diner look of the 1940s and '50s.

No one seems to know why, but in northwest Pennsylvania they spell diner as "dinor"—though the food seems to be just as hearty.

And, of course, that is what the customers come for—good, down-home cookin' with sometimes singular specialties, such as chicken with waffles, grilled stickys and Texas Tommies. They look tasty, though all the frying and generous gravy toppings may result in nutritional nightmares.

Director Steve Willing wisely spends much time with the waitresses and owners who often are just as key as the cuisine in holding customers and creating a friendly place to dine and socialize.

There is Jean, who has been happily waitressing for over a half-century at Philadelphia's bustling Melrose Diner. The show also features Annie, who worked for many decades at the same diner and always wanted to die with her boots on—and got her wish.

A charming couple, Peg and Bill, run the only Hawaiian-themed Pennsylvania Dutch diner in the state, while the Serro family shows nostalgic old home

movies from their diner's heyday.

All in all, this is one delightful program, starring lots of fine, friendly people who aren't afraid to work hard toward the American dream.

Viewers are cautioned to be sure the refrigerator isn't empty while watching this documentary. By program's end, some viewers will probably want to hop on the next bus to Pennsylvania!

TV Programs of Note

Sunday-Tuesday, Feb. 11-13, 8-9 p.m. each night (PBS) "Alien Nation." A three-part "Nature" miniseries examines the extremely complex world of the 30 million species of insects with which humans share the planet and with which the human race could not survive.

Sunday, Feb. 11, 9-11 p.m. (PBS) "Prime Suspect: Inner Circles." Detective Superintendent Jane Tennison (Helen Mirren) of the London Metropolitan Police is on the trail of another murderer following a quirky murder in a suburban community. Pressures mount the closer Tennison comes to linking the murder of a local country club manager to a dishonest real estate deal involving the local council's housing committee. As usual in the "Prime Suspect" series, the treatment is realistically gritty, with language to match, but most adults will find its wider implications of justice issues worth watching.

Monday, Feb. 12, 9-10 p.m. (PBS) "The Wright Stuff." This documentary in "The American Experience" series tells the story of the Wright brothers, who invented a flying machine in 1903 but kept it a secret while awaiting patents on its components until a spectacular 1908 flight vindicated their invention.

Wednesday, Feb. 14, 9-11 p.m. (CBS) "A Brother's Promise: The Dan Jansen Story." This drama is based on the life of speed skater Dan Jansen (Matt Keeslar), who overcame personal tragedy to win a gold medal at the 1994 Winter Olympics in Lillehammer, Norway.

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

Sixth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 11, 1996

- Sirach 15:15-20
- 1 Corinthians 2:6-10
- Matthew 5:17-37

The Book of Sirach provides this weekend's first reading. Long a favorite source of inspiration and guidance, Sirach was written in an era when the ancient faith of God's own people faced many rebukes and criticisms. Just as surely, its requirements and regulations seemed to curtail the freedom and independence of people.

It is not difficult to imagine youth of the time grumbling that the old religion, followed by their parents and cherished by their grandparents, was excessively restrictive.

To the contrary, Sirach reminds his readers that every human meets challenges and questions. Very often the path is not clear. However, also very often, people have the freedom to select which path they will pursue.

For Sirach, the ancient religion, revealed by the prophets, was an advantage in such moments. The religion pointed to the best path in life. As Sirach saw life, God knows every human need. God's word considers these needs, and in God's mercy the revelation of the prophets points to the best response to human needs.

Sirach insists that God strengthens those who would obey the divine law. To obey God is not to impose slavery upon self, but rather to freely choose what is in the best self-interest.

St. Paul's First Epistle to the Corinthians supplies this Liturgy of the Word with its second reading. Paul speaks of wisdom, for Greeks that most precious of qualities. Here Paul insists that he preaches the most sublime of wisdom. This wisdom understands that Jesus, the crucified, is the Redeemer. In Jesus is life and salvation.

St. Matthew's Gospel gives this weekend its Gospel reading.

This rather lengthy reading reaffirms

God's law, as revealed in the Old Testament. However, it goes farther than the Old Testament. It demands obedience to the letter of God's law, but it also insists upon the spirit of the law. It is not enough merely to avoid killing an adversary. In addition to this recognition of God's mandate against murder, followers of Christ must love their adversaries.

Within this selection is the renowned "Divorce Clause" of Matthew. Based upon the modern, English translation of this text, some Christian denominations say that adultery destroys a marriage. Therefore, if adultery has occurred, the spouses should separate and could re-marry.

Catholic interpretations deny this. The official Catholic understanding is that the conduct here mentioned by Jesus is not adultery in a genuine marriage, but the case of unmarried persons living together as if married, a custom very widespread in the Roman Empire of the first century.

Reflection

After presenting us with the identity of Jesus through the liturgical readings of Christmas, the Epiphany, and the baptism of Christ, the church has begun to tell us that the word of the Lord lives today through the church.

The marvel of Jesus was that in a perfect, complete, and magnificent sense, Christ's revelation perfected all that has preceded.

Does this mean that Christianity has provided a new law, so that the old is outmoded?

The words of the Lord assure us in this reading that the opposite is true. However, Christ's message enriched the process by asking us to reform our hearts and wills. Loyalty to God's law should not be just in gestures and words. It should reflect the deepest feelings of our souls.

Achieving this heartfelt regard for God's rather precise law is not always easy. It is easier, however, when we remember that God's revelation was a gift to us. It allows us a beneficial, helpful, highly productive option when otherwise such might not be the case. God's grace empowers us to place virtue in life among our workable options.

My Journey to God

Grandma's Prayers

As a very young girl, almost every day, I would go to my grandmother's only a field's walk away.

I knew I could find my grandmother in her small living room, her rosary in hand, a smile on her face, with a stack of holy cards and prayer books all neatly in place. She had a peace in her heart from the moment she did start.

Upon entering the back door of her house, I would be as quiet as a mouse. I would step very softly, speak not a word, and take a seat on the couch.

With a special cookie in one hand, I would sit for a while and then I would stand. I thought my grandmother must be the holiest person in all of God's land.

If the rosary beads showed it would be a long time, I would softly whisper, "I'll come back in a little while." And she would just smile!

She taught me to pray by her actions and deeds; she trusted God for all of her needs.

My grandmother is now praying with God. Some may have thought her devotion to be odd.



Yes! You may have guessed by now that those same prayer books are mine now. With that same rosary in hand, I pray when I can.

In my prayers I thank God for the memory of that day and a special grandmother he sent my way. I ask only that God, on some special day, might find me worthy to teach someone to pray.

By Renee Marie

(Renee Marie is a member of St. Mary of the Knobs Parish in Floyds Knobs. Her reflection was "written with God's help.")

Daily Readings

Monday, Feb. 12
James 1:1-11
Psalm 119:67-68, 71-72, 75-76
Mark 8:11-13

Tuesday, Feb. 13
James 1:12-18
Psalm 94:12-15, 18-19
Mark 8:14-21

Wednesday, Feb. 14
Cyril, religious, and Methodius, bishop, missionaries
James 1:19-27
Psalm 15:2-5
Mark 8:22-26

Thursday, Feb. 15
James 2:1-9
Psalm 34:2-7
Mark 8:27-33

Friday, Feb. 16
James 2:14-24, 26
Psalm 112:1-6
Mark 8:34-9:1

Saturday, Feb. 17
James 3:1-10
Psalm 12:2-5, 7-8
Mark 9:2-13

The Shaping of the Papacy/John F. Fink

Pope Eugene IV won the dispute over the issue of conciliarism

The conciliar theory, or conciliarism, grew during the 14th and 15th centuries, particularly as an outgrowth of the Great Schism that was covered in the last two articles.

Conciliarism was the theory that a general council of the church possessed greater authority than the pope and thus could depose him. It was thought that that was the only way to settle the Great Schism.

As it happened, Pope Gregory XII agreed to abdicate if he could re-convoke the Council of Constance and then ratify its decisions. He thus did not agree that the council had more authority than he did and that it could depose him.

But the issue wasn't dead. While Martin V was pope from 1417 to 1431, he reluctantly called a council in Basel because the Council of Constance called for frequent councils. However, Martin died before the council convened.

He was succeeded by Cardinal Gabriele Condulmaro, born in Venice and made a cardinal by his uncle, Gregory XII. He took the name Pope Eugene IV.

Since Martin had called the council, Pope Eugene allowed it to open. Attendance was sparse, though. Besides, Eugene didn't know what the council might be up to. So, on Dec. 18, 1431, he dissolved the council, and promised to call a new council over which he would preside. That promise, however, didn't satisfy the bishops at the council and they refused to disperse.

The Catholic world was now divided between supporters of the council and supporters of the pope. Only six of the 21 cardinals were on Eugene's side, so it appeared that schism was inevitable.

It was avoided by King Sigismund of Germany, whom Eugene crowned as emperor in May 1433. To avoid schism, though, Eugene had to withdraw his dissolution of the council, acknowledge its legitimacy, and agree to its continuance.

While all this was going on, Eugene faced other problems in Rome. The powerful Colonna family managed to force Eugene out of Rome and he took up residence, with his curia, in Florence from 1434 to 1443.

The Council of Basel then became more anti-papal than ever, prompting Eugene to send letters to Europe's rulers in 1436 denouncing the council. The final rupture between the pope and the council came over the issue of reunion between the churches of the East and West.

One of the announced purposes of the Council of Basel was reunification. While most of the council's bishops favored Basel or Avignon for negotiations, Eugene preferred an Italian city. In 1437 he moved the council from Basel to

Ferrara and then, in January 1439, to Florence. (The council has come to be known variously as the Council of Basel-Ferrara-Florence, the Council of Ferrara-Florence, or only as the Council of Florence.)

The impetus for discussions of reunion between the Orthodox and Catholic churches was the need on the part of the Byzantines for assistance against the Ottoman Turks.

In July 1439 the Eastern church agreed to the basic tenets of Western doctrine and accepted Rome's primacy. Unfortunately, when the Eastern church's negotiators returned home, the reunion was repudiated by the Eastern bishops. When no Western military aid against the Turks arrived and Constantinople fell in 1453, the chances of unity of Christendom at that time ended.

Meanwhile, back in Basel, some of the bishops refused to go to Ferrara and Florence. They continued the (now illegitimate) Council of Basel, deposed Pope Eugene in 1438, and elected Felix V as antipope.

The bishops were encouraged when, in France, the Pragmatic Sanction of Bourges was enacted on July 7, 1438 by Charles VIII and the French Parliament to curtail papal authority over the church, in the spirit of conciliarism. The French church claimed control over ecclesiastical appointments and the right to determine the validity of papal bulls.

The antipope Felix never did receive much support, even, surprisingly, by the council that elected him.

The Council of Florence was important in the shaping of the papacy because it affirmed the primacy of the pope against the claims of the conciliarists.

Conciliarism was formally condemned by the First Vatican Council in 1870. The Second Vatican Council, while affirming the collegial nature of the episcopate, stressed that collegiality was not over or superior to the powers of the papacy.

The 1983 Code of Canon Law makes punishable by censure any attempt to make appeal to an ecumenical council an act or declaration by the pope.

Pope Eugene IV was able to return to Rome in 1443 and he spent the remainder of his life trying to patch up the schism caused by the Council of Basel. He died in Rome on Feb. 23, 1447.

One of the results of Eugene's nine years in Florence was that the papacy came into contact with the artistic and intellectual humanism of the Renaissance. Many humanists entered the papal service there and, after Eugene returned to Rome, this humanistic influence grew in the Roman Curia. The Renaissance was to have more influence on his successors.

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.

February 9

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a four week-series on natural family planning taught by the Couple to Couple League beginning at 7 p.m. For more information and registration, call David and Jan Caito at 317-862-3848.

February 9-11

The Archdiocese of Indianapolis' Family Life Office will host "Making Marriage Conscious: Intentionally

Choosing to Love, Play and Grow Together," presented by David J. Burkhard at the Fourwinds Resort and Marina, Bloomington starting at 8:30 p.m. on Friday and concluding at 11:30 a.m. Sunday. Fee is \$175 per couple for seminar and room, meals are not included. For more information and registration, call 317-236-1596 or 317-357-8352.

February 10

St. Christopher Parish, Indianapolis, Singles and Friends will meet at 8 a.m. at the church to work at the St. Vincent de Paul distribution center. This will be an Interact event with St. Gabriel Parish. For more information, call Mike at 317-879-8018 or Jorge at 317-388-8101.

St. Luke Parish, Indianapolis, will present Cabaret '96, St. Luke Shining Stars, at 7:30 p.m. in the gymnasium. For more

information, call Jean Labus at 317-253-2579 or Mary Barnstead at 317-253-2240. Tickets are \$12.50 per person.

St. Barnabas Parish, Indianapolis, Ladies Club will have an all-you-can-eat spaghetti dinner from 4:30-7:30. Adults, \$5; children 6-11, \$3; 6-under, free. Following the dinner the Men's Club will sponsor a Monte Carlo from 8-midnight. Admission is \$3.

Holy Trinity Church, Indianapolis, will sponsor a reverse raffle beginning at 6:30 p.m. in Bockhold Hall. Tickets are \$15 per person and includes dinner. For more information and to purchase tickets, call 317-636-7668.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker, Indianapolis. Everyone is welcome.

Oldenburg Academy will hold its seventh annual reverse raffle at the Hillcrest Country Club, Batesville, at 6:30 p.m. The event will also feature dinner, a silent auction, and music. Cost is \$125 per couple. For reservations and information, call Joyce Kirschner 812-934-6098.

The Knights of Columbus, Jeffersonville, will hold a Monte Carlo from 7 p.m. to midnight. Admission is free.

February 11

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

St. Paul Parish, Sellersburg, will

hold prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Mary Church, Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

St. Patrick Parish, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Parish, Indianapolis, will hold a Mass with a sign language interpreter at 11 a.m.

St. Anthony Parish, Clarksville will hold Apostolate for Family Consecration "Be Not Afraid" from 6-7 p.m. The Novena title for this week is: "Purgation from What?"

Christ the King Parish, Indianapolis, will hold "Healing Power of Love" presented by David Bethuram beginning at 7 p.m. in the school. For more information, call 317-255-3666.

Mary's Rexville Schoenstatt Center, Madison, will hold "Growing In Our Faith" series at 2:30 p.m. with Mass following at 3:30 p.m. This week's topic is "Jesus Christ, Son of God." The center is located .8 mi. E. of U.S. 421 S. of Versailles. For more information, call Fr. Burwinkle at 812-689-3551.

February 12

Relive St. Paul's conversion and missionary work at the one-man production "I Paul" to be presented at St. Patrick Parish, 1807 Poplar St., Terre Haute, at 7 p.m. All are welcome. Admission is free, but donations will be accepted.

St. Lawrence Parish, Indianapolis, will host the Archdiocesan Family Life Office "Divorce and Beyond" every Monday through February 19 from 7-9 p.m. For more information, call 317-236-1586.

February 13

St. Christopher Parish, Indianapolis, Singles and Friends will hold a series of weekly spiritual reflections and faith sharing hosted by single adults. Peer discussion will begin at 7:30 p.m. at the church. For more information, call Andrew at 317-241-7172.

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

February 14

The Archdiocesan Catholic Social Services, Indianapolis, will hold a 12-week group series for "Adult Survivors of Childhood Sexual Abuse" from 6:30-8:30 p.m. For location and additional information, call Linda Lohde Clarke at 317-236-1500.

Immaculate Heart of Mary Church, a Marian cenacle, will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

HISTORY



"How was I suppose to know Lincoln's Gettysburg Address? I didn't even have the Gettysburg phone book!"

© 1996 CBS Graphics

St. Francis Hospital and Health Centers' Hospice Office, Greenwood, will hold a free Bereavement Support Group series for adults who have lost a loved one from 3-4:30 p.m. and from 6:30-8 p.m. For more information register, call 317-865-2092.

The St. Joseph Altar Society, Terre Haute, will have its annual Valentine Luncheon from 11 a.m.-2 p.m. in the Parish Center. The cost is \$4.75 per person.

February 15

Sacred Heart Parish, Indianapolis, will hold a Family Rosary Night at 7 p.m.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the

Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass. Everyone is welcome.

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 317-784-1763.

St. Francis Hospital and Health Center will hold a bereavement support group series for children titled "Caterpillar Kids" from 4-5:30 p.m. To register for program, call 317-865-2092.

February 16

Marian College Chapel,

-See ACTIVE LIST, page 15

FROST UPHOLSTERY & Discount Fabrics

Large Selection of Fabric in Stock at Discount Prices! Since 1955

- All types of upholstery needs
- Repair & Rebuilding
- Fabric shown in your house or our showroom
- Free Estimates

353-1217

4024 E. Michigan



Liturgical Dance Classes taught at The Jordan YMCA

8400 Westfield Blvd., Indianapolis, IN 46220

Liturgical Dance is an art form used within Christian worship to enhance the spirit of worship both for the observer and the dancer.

Mondays: 8:00 - 9:30 p.m.
February 19 through April 1, 1996

Instructor: Therese Chatelaine is the Assistant Director of The Academy of Indianapolis Ballet Theatre. She directs Jubilate Liturgical Dance, and conducts workshops and seminars in liturgical dance throughout the country.

For Information and Registration Call 259-7136

Crucifixes All Sizes, Types and Composition



Variable Prices

Sizes: 6", 8", 10", 12", 15", 18", 20", 22", 24", 30", 36"

Composition: Wood, Metal, Ceramic, Resin, Gold, Silver, Pewter.

Open: Monday thru Friday 9:30 to 5:30
Saturday - 9:30 to 5:00
Parking South of Store

Krieg Bros.

Catholic Supply House
(2 Blocks South of Monument Circle)
119 S. Meridian Street
Indianapolis, IN 46225
317-638-3416
1-800-428-3767

GRACIOUS RETIREMENT LIVING

- Weekly housekeeping
- Family atmosphere
- Presidential inn dining room
- Chauffeured driving to shopping
- Convenient in-house barber/beauty salon and doctors

24 HOUR STAFF



the HARRISON at Eagle Valley

291-1112

3060 Valley Farms Rd.,
Indianapolis, IN 46214

DON'T PAY AGENCY - PRICES -

Will care for elderly or convalescent patient by day, week or duration of recuperation. References Available

CALL

Judy A. Gray 894-2040

!! Finally !!

"The music you've been asking for is here"
"All new recording... over 50 minutes of beautiful music...
... exquisite performance by recording artist Keith Wells..."

Here I Am, Lord

Be Not Afraid

On Eagle's Wings

Prayer of St. Francis

Hosanna

And Many More!!
Not Sold In Stores

Mail check or money order with the form below:

Cut On Dotted Line		Qty.	Price	Total
Make Check Payable to:	Compact Disc		\$15.95	
Golden Lyre Records	Cassette Tape		\$12.95	
P.O. Box 1100	Shipping & Handling			\$2.95
West Acton, MA 01720	Total Enclosed			

Please Print:

Name

Address

City

State

Zip

100% 30-day money back guarantee!!!

The Active List, continued from page 14

Indianapolis, will host a series of monthly "Teaching Masses" presented by Fr. Joe Folzenlogen. Topic is "To Evangelize As Jesus Did." Praise and worship will begin at 7 p.m. followed by Mass. Refreshments will be served. For more information, call 317-927-6900.

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

February 17

The Family Life Office will present "The Care and Feeding of Support Groups," a training and enrichment opportunity for peer ministry leaders, from 8:30 a.m.-12:30 p.m. to be held at the O'Meara Catholic Center. Fee is \$10. For more information and to register, call 317-236-1586 or 1-800-382-9836.

St. Susanna Parish, Plainfield, will hold an auction and raffle for a car beginning at 5:45 p.m. in Zore Hall. Event will also feature dinner and door prizes. Tickets are \$100 and can be purchased by calling 317-839-3713.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker, Indianapolis. Everyone is welcome.

Bishop Chatard H.S., Indianapolis, will hold a Monte Carlo starting at 6:30 p.m. in the school cafeteria. Pre-sale tickets are \$10, or \$12 at the door. Dinner and door prizes will be featured. Proceeds will benefit the school's football program.

February 18

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

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

St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Mary Church, Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

St. Patrick Parish, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Parish, Indianapolis, will hold a Mass with a sign language interpreter at 11 a.m.

St. Anthony Parish, Clarksville, will hold Apostolate for Family Consecration "Be Not Afraid" from 6-7 p.m. The

Pope is visiting Central America

By Cindy Wooden, Catholic News Service

ABOARD THE PAPAL FLIGHT TO GUATEMALA CITY—Pope John Paul II said he looked forward to visiting newly peaceful Central American countries, crediting the end of the Cold War with setting the stage for regional peace.

"Many important changes have occurred since I was there for the first time in '83," the pope told reporters during the Feb. 5 flight to Guatemala City.

"One had a feeling these problems were coming from the tensions between the two superpowers struggling against each other, making the poor suffer and not recognizing their sovereignty," the pope said.

"Now the structures of injustice are changing, country by country," he said at the start of a seven-day visit to Guatemala, Nicaragua, El Salvador and Venezuela.

Novena title for this week is: "Capacity for Holiness?"

St. Paul School, Sellersburg, will hold its annual Sausage Social starting at 4 p.m. Adult dinner is \$4, child's dinner is \$2. Bingo will follow at 6 p.m.

The Women's Club of St. Patrick Church, Indianapolis, will its monthly card party at 2 p.m. in the Parish Hall. Admission is \$1.25.

Fatima Retreat House,

Indianapolis, will hold "Challenges in Raising African American Youth" from 8:30 a.m.-3 p.m. Fee is \$20. For more information and registration, call 317-545-7681.

St. Christopher Parish, Indianapolis, Singles and Friends will celebrate February birthdays starting with 10:30 a.m. Mass followed by a luncheon at the Old Country Buffet on Lafayette Rd. For more information, call Michelle at 317-299-8967 or Will at 317-328-8186.

Pope John Paul said he expected to see the biggest difference in Nicaragua, where 1990 elections brought an end to the Marxist-inspired Sandinista government and paved the way for a formal end to the civil war that same year.

He compared his 1983 visit to Nicaragua—complete with a shouting match during Mass with Sandinista youths—to performing "a triple somersault."

Now, he said, former president and Sandinista leader Daniel Ortega writes to the people that "there is no problem" with a papal visit. "Maybe he doesn't remember the last time," the pope said about Ortega.

A flare-up in student demonstrations in recent weeks has raised fears that the papal visit could be disrupted this time, too.

The students were calling for more spending on university programs. In late January, they seized the Foreign Ministry for one day and briefly hijacked a bus on a security exercise for the pope's visit.

Nicaraguan Cardinal Miguel Obando Bravo said that despite the incidents, the papal visit would go ahead as planned. He said the protests indicated some people were intent on marring the welcome for the pontiff.

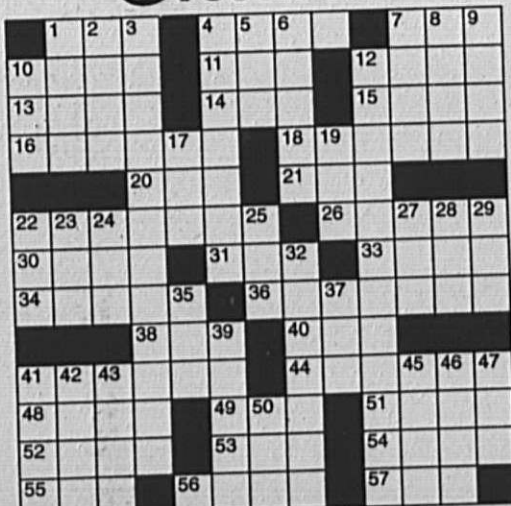
Despite progress in consolidating democracy and ending civil wars in Central America, the pope said many situations of injustice still exist, and he would not hesitate to denounce them.

"The message of my visit is always the Gospel, which is good news, but there are also reproaches, strong words, proclamations and counsels," he said.

Problems of poverty, crime, violence and abuse of human rights are found all over the world, although to varying degrees, he said.

"This is a challenge for society and also for the church," the pope said. "We must try to put the social teaching of the church into practice, because this doctrine is precisely a doctrine of social justice."

Catholic Crossword



©1995 by The Catholic Church

ACROSS

- 1 Circle curve
- 4 Atlas contents
- 7 Old English letter
- 10 Bread spread
- 11 Zsa Zsa's sister
- 12 Sore
- 13 Faculty head
- 14 Daniel's — of lions
- 15 Study hastily
- 16 "He hath — with me" (Phm 2:22)
- 18 Flashy dress ornament
- 20 Building wing
- 21 "Beware of false prophets which come to —" (Mat 7:15)
- 22 "The wind — them away" (Dan 2:35)
- 26 Neck areas
- 30 Lyric poems
- 31 "I — mourn as a dove" (Isa 38:14)
- 33 The hawklike state
- 34 Bicycle feature
- 36 "Thou hast — me" (Job 10:12)
- 38 British beverage
- 40 "Frighteous — Thou, O Lord" (Jer 12:1)
- 41 Baseball Hall of Farmer Stan

DOWN

- 44 "They that trust in their —" (Psa 48:6)
- 46 "The wicked shall be turned — hell" (Psa 9:17)
- 49 "And — go and prepare a place..." (John 14:3)
- 51 Infamous fiddler
- 52 Amaze
- 53 Vincent — Gogh
- 54 Unimpressive grades
- 55 Cry, weep
- 56 Ice mass, for short
- 57 "How long will it be — they believe me" (Num 14:11)
- 1 "Sheltered, out of the wind"
- 2 Hitchcock's " — Window"
- 3 Informal discourse
- 4 "Before it be — with" (Prv 17:14)
- 5 Type of street (Abbr)
- 6 Garden flower
- 7 Beige color
- 8 Bangkok native
- 9 Religious song
- 10 " — Bodhran"
- 12 "Every man of his —" (2 Kg 12:5)
- 17 Israeli high priest
- 19 Long, long time
- 22 Police officer, informally
- 23 Summer quaff
- 24 Biblical sea
- 25 "Ye — a pit for your friend" (Job 6:27)
- 27 Poker kitty
- 28 "Abraham set seven — lambs" (Gen 21:28)
- 29 Heavyhearted
- 32 Sketching
- 35 Pasture
- 37 "For we — glad" (2 Co 13:9)
- 39 "I am — for evermore" (Rev 1:18)
- 41 Fail to encounter
- 42 "Give glory — My name" (Mat 2:2)
- 43 Used-up pencil
- 45 Sly look
- 46 "The — of knowledge of good and evil" (Gen 2:9)
- 47 Book preceding Joel (Abbr)
- 50 "O Lord, be not — from me" (Psa 35:22)

Sponsor a child

at a Catholic mission for just \$10 a month

This is Conchita. She lives in Guatemala in a one-room house with a tin roof, a dirt floor and no electricity. Only four years old, she must help her mother carry water for cooking and bathing. She gets very tired but finds little comfort on her stiff wooden bed with a straw mattress. Because her father earns only \$25 per month as a day laborer, there is no money for playthings, and even basic necessities are a luxury to her family of six.

But there is hope!

You can help one very poor child like Conchita through **Christian Foundation for Children and Aging** (CFCA), a Catholic sponsorship program assisting needy children at Catholic mission sites around the world.

For as little as \$10 a month, only 33 cents a day, you can help a poor child receive nourishing food, medical care, the chance to go to school and hope for a brighter future. **You can literally change a life!**



Through CFCA, you can sponsor a child with the amount you can afford. Ordinarily it takes \$20 a month to provide a child with the life-changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can. CFCA works hand-in-hand with dedicated, trusted Catholic missionaries and lay leaders who know their communities and labor tirelessly to improve conditions for needy children and their families. Your sponsorship dollars help them do the work Jesus has called us to do.

When you become a sponsor you receive a photo of your child, their personal family history, a description of the country where your child lives, and the CFCA newsletter. Your new friend will write you — and you may write them as often as you like. But most of all, you have the satisfaction of helping a child in need.

Please don't miss this opportunity to make a difference.

Sponsor a child today!

Yes, I'll help one child at a Catholic mission site:

☐ Boy ☐ Girl ☐ Teenager ☐ Boy/Girl in most need

My monthly pledge is:

☐ \$10 ☐ \$15 ☐ \$20 ☐ \$25 ☐ Other \$ _____

I will contribute:

☐ monthly ☐ quarterly ☐ semi-annually ☐ annually

Enclosed is my first contribution of \$ _____

☐ Bill my first sponsorship payment to my credit card: CRT 296

☐ Credit Card No. _____

Exp. Date _____

☐ I cannot sponsor now, but I enclose my gift of \$ _____

☐ Please send me more information about sponsorship

FOUNDED AND DIRECTED BY CATHOLIC LAY PEOPLE

Name _____ (please print)

Address _____

City/State/Zip _____

Phone (____) _____

Send to:

Christian Foundation for Children and Aging (CFCA)

One Elmwood Ave. / P.O. Box 3910

Kansas City, KS 66103-0910

1-800-875-6564

Member: U.S. Catholic Mission Association, National Catholic Development Conference, Catholic Network of Volunteer Service, National Catholic Council for Hispanic Ministry

Financial report available on request / Donations are U.S. tax deductible

Answers on page 18.

Youth News/Views

Teens discuss pro-life issues with congressman

By Mary Ann Wyand

Fifteen archdiocesan teen-agers and three adults shared their pro-life concerns with Ninth District Congressman Lee Hamilton (D-Ind.) in his Washington office on Jan. 22 before participating in the 23rd annual March for Life.

The 20-minute meeting arranged by St. Lawrence parishioner Tom Pottratz of Indianapolis, who coordinated the archdiocesan youth pro-life trip to Washington, was an informative discussion about recent legislation on life issues and an update from Hamilton on the work of Catholic Relief Services throughout the world.

Youth represented the New Albany, Seymour, Batesville, Connorsville, Indianapolis East, and Indianapolis North deaneries.

Hamilton told the teens he supported a number of anti-abortion provisions passed by the House of Representatives during 1995, including:

- banning partial birth abortions,
- banning abortions in overseas military hospitals,
- prohibiting coverage of abortion by federal employees' health insurance plans,
- prohibiting abortions in federal prisons,
- prohibiting use of public funds for abortions in the District of Columbia,
- allowing states flexibility in Medicaid abortions so states can elect to refuse to pay for abortions for Medicaid recipients except to save the life of the mother,
- prohibiting the federal government from withholding funding for medical schools because they do not provide abortion training.

The congressman said the ban on the



Photo by Mary Ann Wyand

Secena Memorial High School junior Kate Tucker from Holy Spirit Parish in Indianapolis presents roses to Ninth District Congressman Lee Hamilton (D-Ind.) on Jan. 22 in his Washington office on behalf of the March for Life Education and Defense Fund. Shawe Memorial High School sophomore Kevin McWilliams from Prince of Peace Parish in Madison holds a packet of pro-life literature for Hamilton. Later the congressman talked with 15 youth and three adults from the archdiocese.

controversial partial birth abortion procedure passed the House easily.

"It wasn't even close," he told the youth. "It passed the Senate in a closer vote after being referred to a committee for a period of time."

Hamilton said President Clinton's response to this legislation has been "a big question in people's minds" and "certainly on my mind."

The congressman also gave the teen-agers a written statement which indicates he believes "government at all levels should discourage and restrict abortion, encourage reasonable efforts to help prevent unwanted pregnancies, and offer hope and positive alternatives to women who find themselves faced with an unplanned pregnancy."

In the statement, Hamilton said he believes "we should honor human life, and make it possible, to the extent that we can, to make life worth living."

As the ranking Democratic member of the House Committee on International Relations, Hamilton said he is pleased that Catholic Relief Services is providing an

"important leadership role" in delivering humanitarian assistance to people in the former Yugoslavia, Haiti, and other Third World countries.

"Catholic Relief Services does a lot of work under contracts from the federal government to provide humanitarian assistance all around the world," he said. "One of my particular interests at the moment is the work that Catholic Relief Services is doing in Bosnia. The newspapers are filled with the military aspects of it, and that's very important, but the humanitarian side of it is important as well."

Hamilton also praised the humanitarian services of Catholic Charities in the Ninth District and elsewhere in Indiana and said he recently met with Evansville Bishop Gerald Gettelfinger and plans a meeting with Archbishop Daniel M. Buechlein to discuss this work.

Citing the many pro-life ministries provided by the Catholic Church in central and southern Indiana, Hamilton told the teens that "Catholic Charities and Catholic Relief Services do marvelous work."



Photo by Mary Ann Wyand

Ninth District Congressman Lee Hamilton discusses pro-life issues with archdiocesan teen-agers in his Washington office on Jan. 22 before the youth participated in the 23rd annual March for Life. The teens spent 20 minutes talking with Hamilton.

Youth tour capitol and ponder 'equal justice under law'

By Mary Ann Wyand

Archdiocesan teen-agers who journeyed to Washington, D.C. last month to participate in the 23rd annual March for Life on Jan. 22 found lots of paradoxes there.

As they toured the nation's capitol the day before the march, they found dozens of historic sites dedicated to life, liberty and equality.

The irony of the educational tour on Jan. 21 was quite evident for the 163 teen-agers from central and southern Indiana who had come to Washington for the ex-

press purpose of speaking out against the injustice of the abortion holocaust.

Above the steps of the Supreme Court building, they read the words "Equal justice under law" engraved in stone.

Yet the next day, at the end of the March for Life, they saw a graphic billboard-sized photograph of an aborted baby in front of those steps which was mute evidence that since 1973, when the Supreme Court justices legalized abortion in that very building, 35 million preborn babies have been excluded from this pledge of equality and justice.

A visit to the Lincoln Memorial also

was cause for reflection for the teen-agers because the 16th president of the United States often defended the rights of personhood. Inside the Grecian structure, Chester French's massive sculpture of Abraham Lincoln is surrounded by the texts of the Civil War era president's Gettysburg Address and Second Inaugural Address inscribed in the granite walls.

"Four score and seven years ago," Lincoln said in his famous Gettysburg Address, "our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal."

The domed Jefferson Memorial, located on the south bank of the Tidal Basin of the Potomac River and viewed from afar by the teens as the archdiocesan buses approached the city, also is a striking monument to equality.

In the Declaration of Independence, Thomas Jefferson stated, "We hold these truths to be self-evident, that all men are created equal."

So how, exactly, some of the teens wondered, was abortion legalized—during all nine months of pregnancy—in a democratic nation which has built so many monuments dedicated to equality and justice?

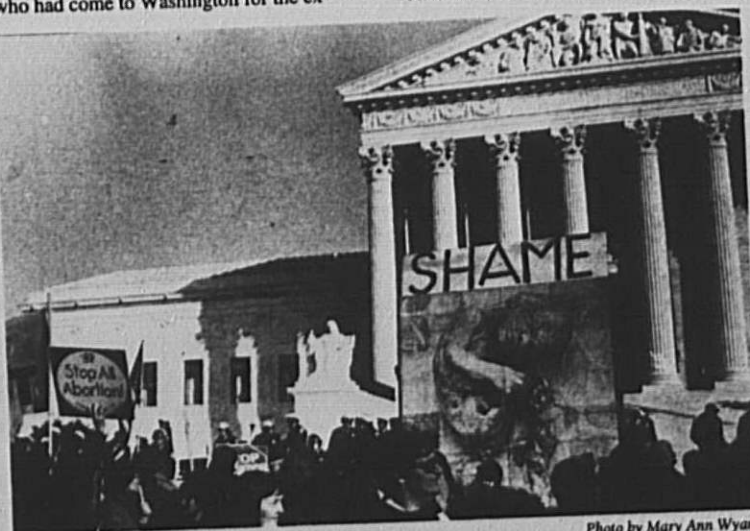


Photo by Mary Ann Wyand

After the 23rd annual March for Life on Jan. 22 in Washington, D.C., pro-life supporters gathered to pray in front of the Supreme Court building. Several dozen police officers guarded the steps and dozens more lined the marchers' route up Constitution Avenue. The crowd was estimated at 60,000 by the National Park Service and 125,000 by the March for Life Education and Defense Fund.



Photo by Mary Ann Wyand

Four Archdiocesan teen-agers read the names of some of the 58,000 American casualties of the Vietnam War during a Jan. 21 visit to The Wall in Washington, D.C. They next day they joined 159 other central and southern Indiana youth and Archbishop Daniel M. Buechlein in the 23rd annual March for Life to peacefully and prayerfully protest the killing of 35 million babies in abortion since 1973.

Young Adult Scene

St. Mary parishioner expresses faith through music

By Susan Blerman

A St. Mary in Indianapolis parishioner will soon have his faith recorded.

Newly confirmed Catholic David Robinson, 26, will be expressing his deep faith through playing the drums as he joins a Catholic rock group from Our Lady of Mount Carmel in Carmel for a taping.

"I want to give something back to the Lord—because I feel that God has blessed me so much with an education and with the deep faith," Robinson said.

Robinson met the lead singer and guitarist of the group, Kayser (Caesar) Swidan at a Cursillo weekend last fall where Swidan performed throughout the weekend. Robinson will be getting together with the group to practice several times prior to their late February recording date.

There will be about 15 songs on the album, most of which will require drums. The album will include contemplative/contemporary music—some is written by Swidan. Robinson said the songs promote the Catholic faith. About a thousand C.D. copies are expected to be recorded and sold.

The group from Our Lady of Mount Carmel has previously recorded a C.D. titled "Destination Jesus," which sold over a thousand copies. The C.D. sales totalled over \$10,000, that went toward purchasing a new sound system for Our Lady of Mount Carmel Church located in the Lafayette Diocese where Swidan is a youth director.

Robinson, a Marian Co. case worker at the Office of Family and Children, believes that music is a good way to spread the faith to young people.

"I feel it's such a good medium to reach the youth because the youth relate so much to music—it doesn't have to necessarily be in your face music it can be underlined tones of living moral life," he said.

A native of South Bend, Robinson, grew-up Episcopalian. As he got older he started feeling the Episcopalian Church was not giving him enough. "I felt like they weren't standing up for certain issues, which I felt were important—like abor-

tion—they never talked about it," he said.

So he then started going to the Pentecostal Church, because he enjoyed the teaching of the scriptures, which he didn't get at the Episcopal Church. For a time he found the need to go to the Episcopal Church where he could receive the sacraments. "That was always very important to me. I always believed in the true presence of Christ in the Eucharist. I never doubted that," he said.

It was about eight-years-ago when he was first introduced to the Catholic faith. In college a friend gave him a rosary and invited him to come pray with him. Robinson accepted the offer and began praying the rosary on a regular basis. For the past two years he began praying the rosary a lot more. "I started relying on Mary's help," he said. "I feel by her leading I had no doubt in my mind that I wanted to become Catholic."

Robinson was confirmed at St. Pius X last Easter. He said there are many reasons why he became Catholic. One of which is "just a strong calling. I had no doubt in my mind. I feel totally at home in the Catholic Church," he said.

He considers himself to be very fortunate to be in the Catholic faith. "I really love it." He is active within the church. Along with attending daily Mass at St. Mary, where he lives in the rectory and plays the drums during the weekend Spanish Masses, Robinson has taken the notion to display his strong Catholic beliefs.

He has gone down to the abortion clinic located at 38th and Parker streets in Indianapolis to pray the rosary. After having gone to this sight, Robinson said he realizes prayers are needed to end abortion.

"It really hits home when you go there and you see women walking in with their boyfriends—and you are seeing it happen before your eyes—chances are they are coming out without a child," he said.

He is now going through orientation at the Damien Center in Indianapolis to work with AIDS patients. And is applying for graduate school to get his masters in social work. Robinson believes that no matter what he will be doing in the future "I think I will be serving the church."



Photo by Susan Blerman

David Robinson, a St. Mary Church in Indianapolis parishioner expresses his faith through music.

Young Adult Forum/Tom Ehart

Singles are important to the church

If I were to write a book about it, I might entitle it, "Vocation by Default." Or maybe, "Vocational Misfits." Better still, "The Lost Vocation."

I could even make the latter into a great movie modeled after that frenzied black and white classic "The Lost Weekend," starring Ray Milland. Taking Milland's place as a washed-up writer whose addiction to alcohol is destroying his life, I'd play the part myself, a washed-up writer (not yet, hopefully!) frantically searching for his true vocation, furiously going from one call to another, never finding the niche, always coming that close, but falling somewhat short, and ending up depressed and destitute.

How scary. How real! I am part of the lost vocation!

We never hear about it anymore. We hear so much about the other two, marriage and religious life, but never a word about those of us unattached to family, diocese or congregation. I'm referring to those of us sitting faithfully in the pews with the lump in our throat feeling like we were left out when God dished out the vocation calling cards.

Dare I say the word; that slithery, slimy, sickening sound that reverberates in every corpse of my being whenever I hear someone say, "oh, your single!"

Yes, I'm single; one of the many who is in that "other" vocation, the one that's neither here nor there, and not necessarily going anywhere. And I'm proud of it! Why? Because I share the lot with some incredible saints who gave their lives wholeheartedly and singleheartedly for the cause of Christ and His Church. And I can't think of any more noble cause to be single for.

So why doesn't anyone make a stink about being single anymore? They made a big stink about Joan of Arc. She didn't have time to spend on dating, taking care

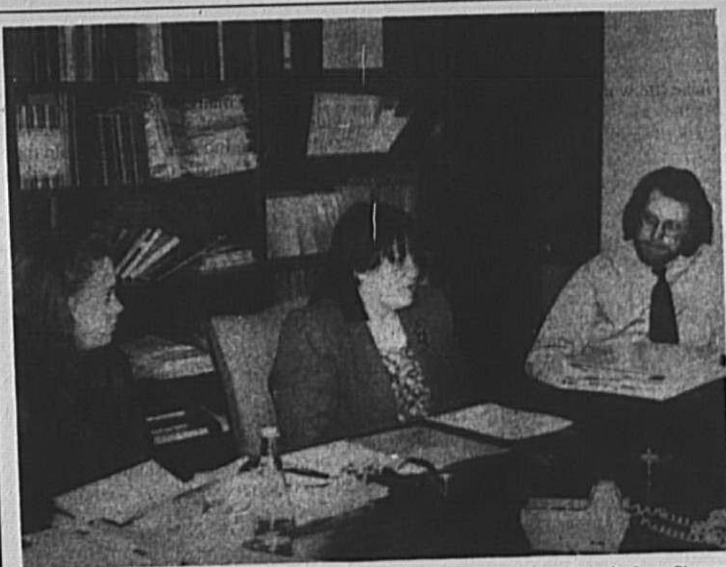
of babies, living in a cloister, climbing up the corporate ladder, or being a pastoral associate. She was too busy leading an army in battle, a battle God had chosen for her to fight. She was single. And she's a saint.

There have been plenty of other saints over the years who were single. They were God's warriors, virgins and martyrs. They followed God, not the norms of society, and most of them were killed for it. They remained steadfast in their faith, clinging to the truths that had been handed on to them. And they were willing to give their all for the church and for Christ, selflessly and full of love.

Wow, talk about inspiring! So why aren't singles in the church today being called upon, challenged to be pure and holy, the virgins, martyrs and prayer warriors of the 20th century? Why aren't we being called upon to use our resources and talents to wage war against the real spiritual battle that is so apparent in our society; a battle that blinds us with deceit, lies, lust, filthy riches, quick fixes and empty lives? Why are we being left alone and neglected by our parishes and people in those other two vocations who already have a "niche" in the church world and society?

Hey, it's time to wake up from our slumber and realize the treasure we have in single people. Singles have always had time to move mountains, burn bridges and wipe out the enemy, if the other two vocations invite us in, make us welcome and show us that we are valued, needed and vital to parish life and the continuation of the Kingdom.

Let's hear some rousing affirmation of single people from the pulpit. Let's not pooh-pooh around the issue of having strong and active singles ministries in our parishes that aren't breeding grounds for lust and mate shopping, but which will take singles where they are and challenge them in every way, spiritually, mentally and physically, to use their singleness for the greater glory of God.



Photos by Susan Blerman

The Archdiocesan Young Adult Conference Steering Committee met to discuss the conference "Into the Light" to be held Feb. 10 at St. Monica Church in Indianapolis.



Committee members Joe Connelly and Kevin Smith discuss events.

Question Corner/Fr. John Dietzen

Does church have a rule about garden weddings?



Q Later this year our son will marry a young woman of another faith. She would like a garden wedding, but the parish priest asked the chancery office and was told marriages had to be in church.

Does the Catholic Church have a definite rule about this, or is this something that changes from one place to another? (Indiana)

A Your chancery office is right, and the rule does not change (or shouldn't) from one place to another.

The general law of the church is that a marriage between Catholics, or between a Catholic and a baptized person of another faith, is to be celebrated in a parish church unless the bishop gives permission for another "suitable place."

If the non-Catholic is not baptized, the marriage may be either in church or in another suitable location (Canon 1118).

As I have explained several times over the years, our church has a strong traditional respect for church buildings as sacred places where sacred events in our life of faith should take place.

The celebration of the sacrament of Christian marriage is one of them. Not only because it is an act of worship,

but also because a wedding is a solemn act that should be reverent and devout in every way possible, the parish church, the "faith home" of at least one of the parties, is the preferred place.

As I said, the diocesan bishop may make exceptions, even for baptized people, if for example in his judgment the parties have so little connection with, or respect for, religion that their negative attitude would be incompatible with a church ceremony.

The usual policy, however, is the one followed by the bishop in your son's diocese.

It should be noted that these rules do not apply if the bishop has granted what is called a "dispensation from the form" of marriage.

Ordinarily, Catholics must be married before a priest or other qualified Catholic minister to be validly married in the church. For a variety of reasons, however, bishops may dispense from that requirement, allowing the couple to be married, for example, before a Protestant minister or a civil judge.

In that event, the marriage may be held in a courthouse, a non-Catholic church or almost anywhere else. Even then, however, couples are urged to respect the religious character of their wedding in every way possible when they choose the place and other details of the ceremony.

Q What is this with the change of saints' feast days? My missal says that the feast of St. Rose of Lima (my patron saint) is Aug. 30. A new book I have says the feast is Aug. 23. My missal, from 1950, says St. Rose is the first American saint. A new missal says that is St. Elizabeth Ann Seton. Which is right? (Ohio)

A A number of saints' feasts were transferred to other days many years ago, usually for some reason connected with their lives.

St. Rose of Lima, who died 379 years ago in what is now Lima, Peru, is the first canonized saint in what Spanish and Portuguese explorers called the New World.

About 25 years ago, her feast was transferred to Aug. 23, which is closer to the day she died, Aug. 24, 1617.

St. Francis Cabrini, born in Italy, died in Chicago in 1917. She was the first American citizen to be canonized, in 1946.

Elizabeth Seton is still the only native-born U.S. saint, though her birth was in 1774, several years before the actual establishment of the United States of America. She was canonized in 1975.

Other U.S. citizens who are canonized saints are John Nepomucene Neumann, bishop of Philadelphia (died 1860), and Sister Rose Philippine Duchesne (died 1852).

(Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

Rest in peace

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

BISHOP, Ann A., 71, St. Lawrence, Lawrenceburg, Jan. 26. Mother of Bill, Jerry, Cindy Bishop; grandmother of five.

BRADY, Jane (Ganster), 72,

Our Lady of the Greenwood, Jan. 5. Wife of James Brady; mother of James III, John M. Brady, Sarah Cannon, Catherine Givette, Patsy Allen, Peggy Burke, Louise Mayfield, Elizabeth Scharf; sister of Charles Ganster; grandmother of 15.

CRAFT, Helen M., 79, Jan. 19. Mother of William Lichtenberger; sister of William, Robert Hogan, Dorothy McNatt, Mary Jeffries, Rosemary Dean.

DELUCA, Benedetto J., 80, Holy Rosary, Indianapolis, Jan. 25. Husband of Helen (Thomas) DeLuca; father of Joe, Ben,

Simone, Anthony, Nancy DeLuca, Josephine Thomas; brother of Joseph DeLuca, Serafina Clements, Nancy Stone, Virginia Knapp, Josephine Buchanan; grandfather of 11; great-grandfather of eight.

GALLOWAY, Jeanette, 44, St. Joseph, Indianapolis, Jan. 25. Wife of Ed Galloway; mother of John, Edwin Galloway; daughter of Norman Brosnien; sister of Ron, Bill Brosnien, Patty Englett, Diane Purcell.

JAMESON, Marilyn J., 40, St. Mary, Aurora, Jan. 19. Wife of Chris Jameson; mother of Alex Jameson; daughter of Mr. and Mrs. Albert Coffey; sister of Connie Jo Sparks, Jeannine Helmig; aunt of several nieces and nephews.

KLEEMAN, Louis M., "Wooks," 79, St. Paul, Tell City, Jan. 23. Husband of Velma

Kleeman; father of Kathy Hammond; brother of Ralph Kleeman; grandfather of three.

LAMBERT, Rose Mary, 85, St. Malachy, Brownsburg, Jan. 30. Mother of Harold Lambert; sister of Emmie Brenner.

LITZINGER, Hilda A., 91, St. Anne, Hamburg, Jan. 31. Mother of Joseph, Wilbur, Emil, George, Rita Litzinger, Alberta Messang, Marie Federle; grandmother of 28; great-grandmother of 44; step great-grandmother of three.

MARTIN, Rose M., 52, St. John, Enochsburg, Jan. 26. Sister of Joseph Martin, Margaret Jones, Dorothy Werner, Joan Budd; aunt of several nieces and nephews.

MERRITT, Margaret Leota (Black), 85, Holy Spirit, Indianapolis, Jan. 19. Mother of Edwin L. Jr., Robert G. Merritt, Candy Schamaley, Joyce Mead; grandmother of 11; great-grandmother of 10; great-great-grandmother of two.

MOYNAHAN, Mary L., 82, St. Matthew, Indianapolis, Jan. 22.

Mother of Thomas A. Moynahan, Sheila Mooney, Maura Brogan, Mary Louise Turner; sister of Roger, John, William, Richard Shiel, Martha Ann Carlon; grandmother of 23; great-grandmother of nine.

MUESSIG, Emil, 91, St. Anthony, Indianapolis, Jan. 23. Father of Nancy, Richard, Charles Muessig; grandfather of six.

OKEY, George J., 82, Holy Name, Beech Grove, Jan. 19. Husband of Anne M. (Smith) Okey; father of Theresa M. Davidson, Margaret, George M. Okey; brother of Robert, Anthony, Joseph, Paul, William Okey, Cecelia Biehl, Betty Logan, Patricia Flanagan; grandfather of eight.

POE, Dan W., 55, St. Gabriel, Connersville, Jan. 26. Husband of Vickie Poe; father of Kevin, Tyler Poe, Colleen Callaghan; son of Eula (Fisher) Poe; grandfather of one.

RISER, Katherine Brouillette, 71, Our Lady of the Greenwood, Jan. 29. Wife of Raymond R. Riser; mother of Sandy McGill, Dianne Jennett, Ellen Yates; sister of Harold, J.O. Brouillette; grandmother of nine; great-grandmother of six.

SANSONE, Providence (Mascari), 91, Holy Rosary, Indianapolis, Jan. 28. Mother of Cosmas Sansone; grandmother of four; great-grandmother of four.

SCHERRER, Leo, 76, St. Lawrence, Indianapolis, Jan. 25. Husband of Helen (Leauty) Scherrer; father of Mary Skillern, Andrea Slater, Susie Day, Jane Bremer, Joe, Steve Scherrer; brother of Joe and Fr. Ralph Scherrer, Alma Kirch; grandfather of nine.

SCHICK, Dorothy (Fitzgerald), 85, St. Joan of Arc, Indianapolis, Jan. 25. Mother of D'Anne, Col. Donald, James F., Lawrence M., Robert F., William E. Schick, Mary Ellen Hahn, Emily Neper; grandmother of 23; great-grandmother of 15.

SCHUBNEL, Herman, 96, St. Paul, Sellersburg, Jan. 17. Brother of Clarence Schubnell.

SIEG, Isabella M., 87, St. Bernard, Frenchtown, Jan. 26. Mother of Russell D., Edward B., Charles Sieg, Mary F. Johnson, Geneva M. Crawford, Ruby M. Sieg; grandmother of 26; great-grandmother of 33; great-great-grandmother of four.

SWEENEY, Terrence Joseph, 29, Little Flower, Indianapolis,

Jan. 29. Son of Gerrie Sweeney; brother of Timothy J., Patrick J., Michael J., Daniel J., Dennis J., Mary E. Sweeney, Kathleen Bewsey, Brigid Gedig; friend of Larry Mason; uncle of several nieces and nephews.

TAYLOR, Magnolia (Morris), 85, Holy Angels, Indianapolis, Jan. 27. Wife of Leon L. Taylor; mother of Morris, Gene Taylor, Leona Hughes, Delores Stevenson; sister of Sam, Darnell Morris, Marie McClain, Ardenia Buell, Neveline Ridley; grandmother of 18; great-grandmother of 35.

THEIS, Mary Frances, 72, St. Paul, Tell City, Jan. 26. Wife of Charles Theis; sister of Joseph Dauby, Frieda Kleaving, Anna Doogs.

VANAWKEN, Violet A. (Wittmer), 89, St. Paul, Tell City, Jan. 23. Mother of Diane M. Flaherty, Edward VanAwken; grandmother of five; aunt of several nieces and nephews.

WALTERS, John Cecil, 66, Our Lady of the Greenwood, Jan. 16. Husband of Martha (Rogge) Walters; father of Cynthia Wilkins, Karen Tonte; brother of Evelyn Wilson, Clydia Zirke-lbach, Imajean Thompson; grandfather of three.

WILSON, Ethan O'Neill, Infant, Little Flower, Indianapolis, Jan. 26. Son of Paul and Richa Wilson; grandson of James and Theresa Wilson.

Providence Sister Joseph L. English served as educator

Providence Sister Joseph Louise English died at St. Mary of the Woods on Jan. 26. She was 73.

Wake services were held at the Church of the Immaculate Conception Jan. 29. The Mass of Christian Burial was celebrated there on Jan. 30.

The former Thelma Marie English was born in Evansville and entered the Providence congregation in 1941, professed first vows in 1943 and final vows in 1949.

Sister Joseph Louise ministered as teacher, principal and superintendent of schools. She was an educator at Our Lady of Providence in the Indianapolis Archdiocese, as well as in the Evansville, Fort Wayne dioceses. She also served in Kentucky and in the Chicago Archdiocese.

Callahan & Hughes

FUNERAL HOME

605 South 25th Street
Terre Haute, Indiana
David Callahan (812) 232-1365

Specialized pre-arranged/prepaid funeral arrangements



SHERMAN

Accountable Direction ARMBRUSTER

P.C. Certified Public Accountants

Make tax time less taxing on your time.

- Call Now for Timely Tax Return Preparation
- Individuals and Businesses
- Convenient Appointments Including Evenings and Weekends
- Knowledgeable and Experienced

881-6670

Patrick A. Sherman, CPA
Martin J. Armbruster, CPA, CFP
John D. Grant, CPA

Fax 847-56112
300 S. Madison, 3rd Floor, Greenwood

St. Vincent de Paul Society Memorial Program



The symbol shows the giving and receiving hands. The hand of Christ gives to the world. The hand of the Vincentian receives the gift and in turn gives to the waiting hand of the poor. Memorial donations enable us to fulfill the meaning of the symbol.

Ask Your Funeral Director or Write:
SVPD Society • Box 19133 • Indianapolis, IN 46219

Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

Positions Available

Get Involved with international students

Earn while you're enjoying the fun and satisfaction of being involved with international students and host families and Indianapolis Catholic schools.

Be a part-time Coordinator for Adventures in Real Communications Year Program, a Cleveland-based, accredited international student exchange organization. Call Kathy Griffin at 317-899-5210 or Lyra Ghose at 800-637-5859.

Cafeteria Workers

Bishop Chatard High School has immediate openings for one full-time, one part-time, and several on-call line server positions to help in the school lunch service. No previous experience is necessary. Hours for the full-time position are 9:30 a.m. until 1:30 p.m., Monday through Friday. Hours for the part-time position are 9:30 a.m. until 1:30 p.m., Tuesdays and Thursdays only.

Bishop Chatard is also taking applications for anyone interested in being considered for the cafeteria on-call list. These are all paying positions.

For details and applications, please contact Mrs. Lucy Cahill, 317-254-3644, or 317-251-1451.

Director of Music Ministry

St. Andrew the Apostle Catholic Church, a multi-cultural parish on the northeast side of Indianapolis serving 300 families, is seeking a part-time director of music ministries. This director is responsible for planning, preparation and coordination of music, providing music for parish liturgical celebrations, as well as formation and recruitment of musical groups and individual ministers. Administration of the music program as a participating member of the pastoral staff and active leadership in liturgical planning are required.

Candidate's qualifications should include: experience as a pastoral musician, strong knowledge of Roman Catholic liturgy, proficiency in vocal/choral direction, and keyboard expertise, all employing both traditional and gospel music.

Send resume to: Search Committee, St. Andrew the Apostle Catholic Church, 3922 East 38th Street, Indianapolis, IN 46218, 317-546-1571.

When you want action, you need an ad in The Criterion

Whether you're buying or selling, hiring or hunting, a classified display or line ad can work wonders.

Let Indiana's largest weekly newspaper work for you.

Call Rebecca Bowman at
317-236-1572, 1-800-382-9836
or reach her by Fax at 317-236-1593.

The Criterion

Home Repair

HOUSEHOLD HANDYMAN
Painting, Kitchen & Bath
Remodeling, Residential Roofing
All Types General Home Repair
Dependable/Insured/Family Man
FREE ESTIMATES **357-8955**

House Cleaning

Immaculate Maid Service
I will clean your home
for a reasonable rate.
Call Joyce at 317-781-0679
Fully Insured • References Available

**AMERICAN
CANCER
SOCIETY** Call
1-800-ACS-2345

SHELBYVILLE

LOOSIER
PLUMBING, HEATING
AND COOLING CO.
1127 Miller Ave. 392-3269

Tax Service

INCOME TAX preparation by a former IRS agent. Prepares all returns - very reasonable. Call 317-877-3410.

Novena

IN THANKSGIVING to the Sacred Heart of Jesus and Blessed St. Jude for answering my prayers. —A.L.

Want To Buy

LOOKING FOR "Occupied Japan" pieces. Interested in all figurines. Please call 317-244-6041 and leave a message.

Caregiver

WILL CARE for elderly in your home or mine. 10 years experience. Can furnish reference. Non-smoker. Call 317-357-7866.

Miscellaneous

MOBILE COMPUTER workstation for sale. Single on/off switch controls the entire unit. Grounded four-outlet electrical assembly. Desktop provides six square feet of work space. Work surface adjusts from 23" to 27" and top shelf can be lowered. All steel construction, chrome legs and 4" casters. Excellent condition! Make an offer! Call Deborah at 317-236-1580 or 317-578-1672. Leave message on voice mail.

NEW CLOCKS

45% to 65% off on Howard Miller & Ridgeway Clocks. Also, Black Forest Cuckoo Clocks and a fine line of Swiss music boxes.

A Time To Remember... Nashville, TN
812-988-8463 or 1-800-257-7756

Calligraphy

Reasonable Rates!
Call Alma,
317-545-5896.

CLOCK REPAIR

We repair all makes & models! Wall, shelf, electric, Cuckoo & Atmos. We specialize in restoring antique clocks. House calls on Grandfather Clocks.

A Time To Remember... Nashville, TN
812-988-8463 or 1-800-257-7756

Katie's Shirt Shack

• Custom Printed Hats
and T-Shirts
• Monogramming
2531 W. Michigan St.
237-4834

GET \$\$\$\$\$

Get the scoop on manufacturers' rebates through a monthly rebate newsletter. Know what to buy BEFORE you buy and get \$\$\$\$\$ back.

For a year subscription send \$12.00 check or money order to:
WISE CONSUMER NEWSLETTER
2214 N. Fares, Evansville, IN 47711.

Use This Space!
236-1572!

TERRE HAUTE

For Complete Building Material Needs See...

**Powell-Stephenson
Lumber**

2723 S. 7th St. 235-6263

Senior Benefits

HELPING YOU TO SAVE ON YOUR INSURANCE NEEDS

- Life/Health
- Medicare Supplement
- Annuities
- Income Replacement
- Long Term Care

**BANKERS
LIFE AND CASUALTY COMPANY**
Chicago, IL 60654-2014
S-5203



ANNA DUJAN
543-9270
782-1252

Electrical

HAMMANS ELECTRIC, INC.
— Complete Electrical —
Installations, Service & Repairs.
Licensed-Bonded-Insured.
Emergency Service.
Senior Citizens Discount.
317-634-5886

J.C. ELECTRIC

787-5367 • 253-1142
Electrical Wiring
All Types
Serving Marion County

Plumbing

PLUMBING
LIC. #10624 **PLUMBERY ONLY**
WEILHAMMER PLUMBING
NEW - REMODELING - REPAIR WORK
NEW & OLD HOMES
SPECIALTIES IN:
WATER LINES & KITCHEN & BATH FIXTURES
HOT WATER HEATERS INSTALLED & REPAIRED
LICENSED CONTRACTOR
BONDED - INSURED
FREE ESTIMATES
SAME LOC. SINCE 1981
1819 SHELLEY
784-1870
IF NO ANSWER CALL
784-4237

Services Offered

**Sterling
OPTICAL**
Castleton Square, Indianapolis
842-2602
"All Your Eyecare Needs"
members of St. Thomas Apostle

Real Estate

BUYING OR SELLING?

Century 21
Gold Key REALTOR®
8200 Haverstick Road
Suite 100
Indpls., IN 46240

MARTHA TAYLOR
VM: 290-7938 — 24 HOURS
HM: 844-1398

Gutter Cleaning

**KELLY'S
GUTTER SERVICE**
Gutter Cleaning • Free Estimates
Guaranteed Work Call
889-2985 or 897-1460
(off duty Indianapolis Firefighter)

For Sale

NOTRE DAME, only three miles. Historic rental property for sale or trade. Call 812-923-8486.

NEW SOUTHWEST-STYLE couch - \$500. Stratolounger recliner, beige - \$200. Call 317-891-1904.

SIDE-BY-SIDE crypts. Catholic mausoleum at Oaklawn Cemetery. \$3,000. Call 317-834-0899.

LOWERY GENIUS organ. Lots of features. Great for small parish or rec. room. \$2,650 OBO. Call 317-885-0924.

Child Care

NEED FULL-TIME babysitter for infant. Must be a non-smoker with experience and references. Phone: 317-466-9997.

CHILD CARE offered: mother of four, 9 years exp., ages 1 year and up. 10th and Post area. Call Cindy, 317-899-3787.

IN-HOME child care. Loving mother of two. NW. Call 876-0149 for information.

For Rent

PLEASANT room one block from St. Matthew Catholic Church. Pool, tennis court. Call 317-251-4727.

OCEANFRONT CONDO, New Smyrna Beach, FL. Fully furnished, 2 BD, 2 BA, 2 pools, tennis. Visit Disney, NASA, Epcot and enjoy the beach, too! Call evenings, 904-427-5376.

ACAPULCO WORLD CLASS Resort. Golf, tennis, pools, beach, 2BR, 2BA, kitchen, Condo. \$950 per week. 317-462-3190.

Classified Coupon

2 Lines - 2 Weeks for \$10.00

(\$1.00 for each additional line or fraction thereof)

Write your classified ad on this coupon and send it to us with payment. This special rate applies to advertisement which are mailed in or brought in, but not to phoned-in ads. This coupon **DOES NOT APPLY** to: ANY Business ads or novenas. The coupon is for use by individuals ONLY. For novena pricing call (317) 236-1572, or Fax: (317) 236-1593. **Advertisers may place ads at commercial rates by calling (317) 236-1572, or Fax: (317) 236-1593.** Classification: (for sale, for rent, etc.)

Write your ad below with **ONE WORD PER SPACE**, including the phone number you want in your ad.

Ad: (four words per line)

Deadline: Thursday, 4:30 p.m., 8 days in advance of Friday publication date.

Name _____

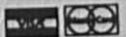
Address _____ Phone _____

Mail this coupon with payment to: Classified Ads, The Criterion, P.O. 1717, Indianapolis, IN 46206-1717

Or charge my: ☐ VISA ☐ MasterCard

Card # _____ Exp. Date _____

Signature _____





Archdiocese of Indianapolis

Catholic Cemeteries Association

Court of the Apostles Mausoleum Complex
established 1861 as holy burial ground for Catholic families.



Now Offering:

- † *Catholic owned, operated and maintained*
- † *Unique and outstanding aesthetics*
- † *Strategically located on the southside of Indianapolis*
- † *Very competitive full-service pricing*

CATHOLIC CEMETERIES ASSOCIATION

PHONE: 317-784-4439

435 West Troy Avenue, Indianapolis, IN 46225

NAME _____

ADDRESS _____

CITY _____

PHONE _____

TO LEARN HOW YOU CAN SAVE MONEY AND ASSURE CHOICE LOCATIONS FOR FUTURE NEEDS, SIMPLY CLIP AND MAIL THIS COUPON.