



The

Criterion

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in Central and Southern
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CCF board endorses 60/40 concept for campaign

60% of capital and endowment
funds would go to parishes,
40% to archdiocese and deaneries

By John F. Fink

Archbishop Daniel M. Buechlein's presentation of plans for a capital and endowment fund campaign for the Archdiocese of Indianapolis met with enthusiastic approval from the board of directors of the Catholic Community Foundation (CCF) at its regular meeting May 1.

"You could just feel the enthusiasm in the room," William Wood said as the meeting adjourned. Other members of the board echoed his words.

The archbishop had told the board that he plans to make an announcement of the details of the plan sometime later this year. He has already outlined the great needs that are being experienced by most of the parishes in the archdiocese as well as the need to establish new parishes where the number of Catholics has increased.

He emphasized, though, that "this capital campaign can't be just about bricks and mortar. It must place the growing needs in the context of building up the body of Christ."

Dan Conway, head of the Secretariat for Planning, Communication and Development, presented the concept of a 60/40 campaign which, he said, would probably be conducted in 1998. He stressed that the primary needs that the campaign is meant to address are those of the local parishes and schools. He said that 60 percent of the money raised would be allocated to parishes to be used for capital improvements and endowment of parish and school programs, while 40 percent would go to the deaneries and the archdiocese for improvement of archdiocesan facilities and for endowment of archdiocesan and deanery programs.

The 60/40 concept also specifies that 60 percent of the money to be raised would be in the nature of recorded planned gifts—bequests, insurance policies and similar plans—while 40 percent would be outright gifts and pledges to be made over a three- to five-year period, Conway said.

He told the CCF board, "The clergy and other pastoral leaders are generally ready for a capital and endowment campaign." However, he said, there are serious image problems and lack of awareness about what the archdiocese provides and there is a need to work hard to communicate effectively the needs to be covered by the campaign.

There was considerable discussion among the members of the CCF board after the 60/40 concept was explained.

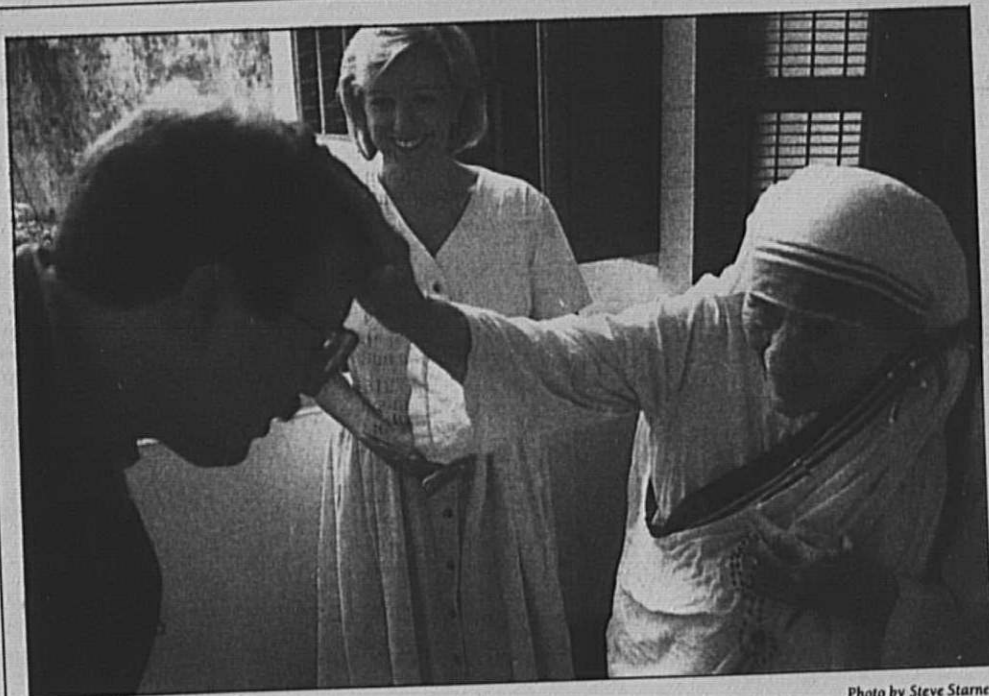


Photo by Steve Starnes

Mother Teresa blesses Bill Reagan, cameraman for Indianapolis TV station WTHR, Channel 13, while anchor Anne Ryder watches in the background. During Ryder's visit to Calcutta to interview Mother Teresa and to report on her work among the poor, she got more than she bargained for. See story on page 3.

Then the board voted unanimously to adopt the concept.

In his presentation, Conway said that, before the campaign can get underway, it will be necessary to communicate the need for the campaign, to recruit the drive's leadership, to prepare a feasibility study, to solicit leadership gifts, and to identify and train parish leaders for the campaign.

Besides discussion of the capital and endowment campaign, the board received reports for its committees and elected new officers and board members.

This was the final meeting as president of the CCF board for John M. Whalen, chief executive officer of Golden Rule Insurance. Archbishop Buechlein presented him with a citation in appreciation for his efforts as CCF president. He will remain on the board.

The board elected Dale Gettelfinger, a certified public accountant with Monroe Shine & Co. of New Albany, as its new president. James W. Magee was elected vice president and Jerry D. Semler was elected secretary. They will officially assume office July 1. The board also voted to invite Jeanne Atkins of the Indianapolis North Deanery, Mark Zahler of New Albany, and Joan Chervencko of Terre Haute to join the board.

The report on endowment account activity showed that there are now 154 endowment accounts in the CCF with a value, as of March 31, of \$22,397,918. Sandra Behringer, director of endowment development, reported that seven new endowments had recently been accepted. She also noted that only nine schools in the archdiocese now do not have an endowment.

Criterion did not endorse candidates

By John F. Fink

No, *The Criterion* didn't endorse President Clinton and other Democrats in this week's primary election.

After last week's issue was received by subscribers, *The Criterion's* phone lines were swamped by calls from people concerning the advertisement by the Marion County Democratic Party that appeared on page 10, and this week the mail has also been heavy. The ad was titled "Endorsed

Democrats" and it told which of the Democrats in the primary election were being endorsed by the Marion County Democratic Party. Unfortunately, many readers thought that it was *The Criterion* that was endorsing these candidates despite the fact that it was clearly an ad for the Democratic Party.

Others who called or wrote, however, understood that it was a Democratic Party ad, but they objected to *The Criterion* accepting an ad from the Democratic Party because, they said, that party is pro-choice. Many of the callers and writers specifically

objected to our including an ad for President Clinton in *The Criterion*, especially since Archbishop Buechlein has so forcefully criticized him for vetoing the bill that would have banned partial-birth abortions.

The Criterion has already stated several times during this election year that it intends to cover the issues in the election, especially those of an ethical and moral nature, but that it would not engage in partisan politics. Nothing would be more blatantly partisan than to refuse to accept advertising from the Democratic Party or from the President of the United States while accepting

advertising from the Republican Party. Governmental laws require not-for-profit publications that accept political advertising to accept such ads from all candidates without discrimination.

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Cardinal Dies

Cardinal Leo Suenens, one of the leaders of the Second Vatican Council, a Marian scholar and champion of the charismatic movement, dies at 91.

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Ryan Honored

After the annual Red Mass sponsored by the Thomas More Society, R. Desmond Ryan, executive director of the Indiana Catholic Conference, was honored.

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Seeking the Face of the Lord

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



Obligations beyond our parishes

The month of May is here and I can hardly believe it. Those of you who live in the southern part of the archdiocese have already observed the Kentucky Derby festivities and rituals. The Indianapolis area is well into the 500 festivities and rituals. Schools are preparing for graduations. Our colleges and universities are concluding another semester. Last Tuesday we had the opportunity to vote in the state primaries.

It is also United Catholic Appeal time. The United Catholic Appeal tends to stretch the understanding of some Catholics who do not understand why they should contribute to an appeal beyond the needs of their local parish. It worries some of our pastoral leaders because they aren't sure their parishes will meet their goal.

Recently someone gave me a pretty strong lecturing on my obligation as archbishop to teach clearly the fact that as Roman Catholics we have an obligation to concern ourselves with the welfare of peoples even beyond the boundaries of our own parishes. The gentleman said I needed to ask priests to help teach parishioners that we are a universal church and we need to overcome a provincial attitude that concerns itself only with the good of the local parish.

He is right and his conviction is rooted in solid theology. As baptized Christians we are members of the one Mystical Body of Christ which is the church. The family is the first unit of the church. The parish community is the typical focus of a worshiping and ministering family of faith. The archdiocese is the ecclesial unit which embraces the parishes of a region and is headed by a successor to the apostles. An archdiocese is in communion with all the dioceses of the world under the primacy of the pope, first among the apostles. No family, no parish and no diocese is an independent unit in the church and thus isolationism is not part of our faith.

Because the local parish is the primary community of faith and the primary focus where the family and individual Catholics worship and experience ministry, it is easy to lose sight of the larger picture. Yet it is important to realize that we share a mission and a ministry that embraces and also surpasses that of our local parish communities and certainly the individual family. The fact is that many people depend on the services

that individual parishes alone and individual families would not be able to provide.

The United Catholic Appeal is needed to provide help to the poorest of the poor among us. It is our mission as members of Christ's body to reach out to each other, especially the poor. We are concerned not just with those who are materially or physically poor, but also those who are spiritually and morally poor too. In some sense that is all of us.

All around the 39 counties of the archdiocese, through the services of very good people we try to help the hungry, the homeless, the elderly, victims of violence and the sick with loving care. We are also doing what we can so that the spiritually and morally hungry find guidance and support. We want as many of our children as possible to be educated and taught discipline and religious and moral values. Over the last decade the help we provide has increased in geometric proportions, not necessarily in larger budgets, but because the needs continue to grow dramatically. Individual parishes cannot meet these needs on their own. By joining together we do much more than would be possible on our own.

Our contributions to the United Catholic Appeal serve real people with real needs. In the name of the many people we serve I want to thank all of you who share generously in this larger mission of the church. Surely God will bless you a hundredfold. I also assure you that the contributions received are administered with the utmost care in order to make our services reach farther. As good stewards we are not only generous but also try to be efficient in the use of our gifts.

I invite all of you who have not yet contributed to the 1996 United Catholic Appeal to do so soon. All of us share the responsibility to carry on the larger mission of our church. All of us are asked to participate in this mission by sharing our time, talent and treasure. We are not asked to share equal gifts but equal generosity, according to our abilities and resources. Good stewards give from limited budgets, not just from what may be left over. As people who are grateful for God's blessings, contributions to our parish and the annual appeal should be in our budgets along with the other essentials of life.

Pope names new Byzantine Rite bishop

WASHINGTON (CNS)—Pope John Paul II has named a Pennsylvania Franciscan, Father Basil Schott, to be the new bishop of the Byzantine Diocese of Parma, Ohio. He succeeds Bishop Andrew Pataki, who was named bishop of the Byzantine Diocese of Passaic, N.J., last November.

St. Athanasius Byzantine Catholic Church in Indianapolis is in the Diocese of Parma. The Parma Byzantine Eparchy serves Ruthenian-rite Catholics in most of Ohio, plus all of Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, South Dakota and Wisconsin.

Bishop-designate Schott, 56, has been head since 1990 of Holy Dormition Monastery in Sybertsville, Pa.

Editorial Commentary/John F. Fink, Editor

Catherine of Siena's letter to her mother

For some reason, this story about St. Catherine of Siena and her mother seems appropriate for the weekend during which we celebrate Mother's Day.

Catherine, whose feast was celebrated on April 29, was one of the strongest personalities in the history of the church. It was she who convinced the pope to return to Rome in 1377 after the papacy had been in Avignon, France for 70 years. Prior to that she was very active in efforts to end war between papal forces and the city of Florence. Her activism was remarkable for a woman of the 14th century.

In addition to her activism, Catherine was a mystic and her spiritual writings were impressive enough that the church proclaimed her a doctor of the church, one of only two women to have that honor (the other is St. Teresa of Avila).

And what was her mother's reaction to all this? A letter Catherine wrote in 1376, after she had been to Avignon to meet with the pope, indicates that her mother was concerned about Catherine's absence from home. Catherine was one of 22 children, but her mother obviously missed her and

complained that she hadn't heard from her. It is sometimes difficult for a mother to let go.

So Catherine wrote to her mother, "You, my good sweet mother, ought to be happy rather than dejected over having to bear any burden for God's honor. . . . You were glad, I remember, for the sake of material gain when your sons left home to win temporal wealth. But now, when it is a question of winning eternal life, it seems to be so hard that you say you are going to pieces if I don't answer you soon."

Catherine went on to tell her mother, "It was God's will that I go away—and my going was not without mystery, nor without worthwhile results. It was also God's will that I remain away; it was no mere human decision, and whoever says anything else is lying. And so I must go in the future, following his footsteps however and whenever it shall please his boundless goodness."

Catherine was a remarkable woman and a great saint, but apparently she should have written to her mother more often. Perhaps there's a lesson there for someone.

Judges, lawyers attend Red Mass, hear talk on St. Thomas More



Photo by Charles Schisla

Five of the judges who were present for the annual Red Mass for judges and other government officials at St. John's Church in Indianapolis.

By Margaret Nelson

The April 29 gathering of the Indianapolis St. Thomas More Society included the Red Mass celebrated by Archbishop Daniel M. Buechlein. The group of lawyers also heard dinner speaker John F. Fink discuss St. Thomas More's life. And M. Desmond Ryan, director and lobbyist for the Indiana Catholic Conference, received the annual "Man For All Seasons" award.

The Red Mass, so named because of the color of vestments the celebrant wears for the Mass of the Holy Spirit, is attended by many judges of all faiths as well as other governmental officials. The St. Thomas More Society is an organization of Catholic lawyers.

The "Man For All Seasons" award is given to people who exemplify the characteristics of the patron saint of lawyers—in service to the Catholic Church and the community—according to Patricia Marshall, president of the society.

Ryan was honored for his service to ICC, particularly his impact on a broad range of issues in the state legislature. The award was presented by William J. Wood, former president of the St. Thomas More Society who is also general counsel for the ICC.

Fink, editor of *The Criterion*, spoke to the lawyers and judges about the life of St.

Thomas More: "A Successful Lawyer Can Also Be a Saint."

He called More "possibly the best example of a man who could be eminently successful in secular life while still maintaining the religious practices that can make anyone a saint. He was also a husband and a father who knew what it was like to live in the bedlam of hectic family life."

Fink discussed the personal spiritual life and the extensive writings of the lawyer who was elected a member of parliament at age 27. "By the time More reached his 40s, he had become the most successful lawyer in England. . . . At 46, he was elected Speaker of the House of Commons, where he championed free speech."

It was as Lord Chancellor of England, a position to which King Henry appointed him at the age of 52, that he opposed Henry VIII's divorce and remarriage. More "was forced to resign, was later imprisoned, refused to recant, and was finally executed on July 6, 1535 when he was 58 years old," Fink explained.

Thomas More valued a clear conscience above all pleasures of this world, Fink said. "It was entirely because his conscience would not allow him to condone Henry's actions that he was in prison and condemned to death."

John Fink said, "A man who demonstrated that one can live a holy life in a secular world, St. Thomas More is a perfect role model for each of us."

The Criterion

05/10/96

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Mother Teresa meeting is faith journey for Ryder

By Margaret Nelson

Anne Ryder got more than a story from Mother Teresa in Calcutta.

Because of the "power of prayer"—and work, the television anchorwoman returned from India with a fine interview with the world's most recognized nun. But she also came back spiritually rewarded.

The Indianapolis Channel 13 journalist is thankful to archdiocesan Vicar General Father Joseph Schaedel for writing a letter—with the archbishop's approval—that opened the door for the visit.

"But so did the power of prayer," said Ryder. "Mother Teresa just does not give interviews very often," she said.

The invitation to visit said that Mother Teresa does "not encourage film projects, but you are welcome to come to Calcutta to share in our works of love."

Not wanting to surprise her, Ryder wrote back: "Pictures are to me what the pen is to the writer," adding "I would pray that God's will is done on this project."

She had made the decision "not to push, not to be the typical journalist and to leave all of those traits that I learned in journalism school right at the door."

Ryder said, "I also decided to go spiritually empty so that I could be filled full of the work."

Though she had been told to expect poverty, "the level of poverty" in Calcutta was still a shock to Ryder.

When she arrived on Monday, April 15, she told the volunteer coordinator she was a journalist—there "mostly to experience the work." When asked where she wanted to go, Ryder answered, "Wherever I am most needed."

The coordinator said, "I've got just the place," telling her to go *Prem Dan*, Mother Teresa's home for the mentally ill and the destitute. She said, "You'll work hard."

"And indeed I did," said Ryder.

At *Prem Dan*, they started by bathing the women. "Many were so malnourished that they couldn't even stand."

"The second lady I tried to bathe shrieked every time I tried to put water on her," she said. Knowing she wanted to be bathed, Ryder rubbed the woman's back to gain her trust. "She looked up at me with so much love after I had towed her and put a new dress on her," Ryder said.

That's when two of the things Mother Teresa's writes about "hit" Ryder: "It's not how much work you do, but the love you put into it that matters."

"The second thing Mother Teresa says, 'Come and do the work! And you really have to do it to understand and to feel it with your heart,'" said Ryder.

"She's very much a proponent of getting yourself into situations where you may not be comfortable, but working with the poorest of the poor. And that means getting on their level and talking to them and working with them," she said.

"That is one of the things we hope to bring back to people," said Ryder. "We hope to inspire them to get involved in any way they can in their communities."

She told Sister Priscilla, Mother Teresa's "gatekeeper," about "Hope to Tell." Ryder explained that she was trying to counter all the negative news with positive and spiritual news. "I said that in the West we have so much negative news, it seems like that's all we get. She said, 'Not only in the West.'"

"Then I said, I am trying—in whatever way I can—to bring back the story of the love that goes on here in Calcutta."

Sister Priscilla asked Ryder, "Have you been to our leprous center yet? That's where they make our saris. Go there tomorrow, take your crew with you."

Ryder said, "I thought that's more than I ever expected, but she went on: 'Then you need to go to our house for the dying. You can do that Friday. Then you'll go to our house for the children; you can do that Friday afternoon.'"

While the nun was typing up a letter, the newswoman remembers saying a prayer: "This is your will God, and thank you. Now we'll be able to bring this story."



Photo courtesy WTHR Channel 13

News anchor Anne Ryder comforts a woman in one of Mother Teresa's homes during an April trip to Calcutta for her "Hope to Tell" series.

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When Sister Priscilla returned, she said, "Now on Saturday, you'll talk to Mother."

Ryder said, "I couldn't believe it. From that time on we were very, very busy going from home to home—shooting each of Mother Teresa's homes in Calcutta." The camera crew was even allowed to film in the chapel. "Mass was so peaceful and so beautiful," she said.

"I can honestly say that, as thrilling as it was—and as spiritually rewarding as it was—to meet Mother, doing the work and seeing the work was every bit as spiritually fulfilling," said Ryder.

Ryder thought the volunteer base in Calcutta was really interesting. "At any given time, there are from 25 to 75 people who felt a call to go and help her. People spend anywhere from one week to several months helping her and working there for no pay—people from all over the world."

The religious composition of the group also surprised her. "You could not find a more varied group. But Ryder saw all these people 'working together in complete unity.'"

"There were some Catholics there, but not very many. And many of the people who work with most closely with Mother Teresa are Protestants."

"Her message is 'Just Come.' Even though she doesn't dilute at all her message of Jesus, she welcomes anyone. And that's a wonderful thing, because it helps people get closer to God," Ryder said.

"Mother and the Missionaries of Charity truly believe that when they are serving the poorest of the poor, they are doing it for Jesus. They believe that that is the body of Jesus," she said.

"It is God's will that we got the interview. I believe that with all of my heart," said Ryder. "It's very humbling—instead of the opposite."

"If you go with your veneer up and your wall up, you can't be touched by the sensitivity of this work. The work is just incredible!" she said.

"One of the things I said to Mother Teresa was, 'It doesn't look like Calcutta where I live.' But, she's fond of saying that Calcutta is everywhere if you have the eyes to see."

"She does have an aura of holiness surrounding her," said Ryder. "But so do many of the nuns there."

When the anchorwoman asked Mother Teresa about her suffering—she had recently fallen and broken her collarbone, she called suffering a gift: "Jesus is close enough to kiss you and let you share in his suffering."

Ryder learned that what started as a one-woman ministry has grown to what Mother Teresa calls "tabernacles" in more than 560 locations in the world.

Ryder's "Hope to Tell" three- to five-part series on Mother Teresa will begin on WTHR-Indianapolis Channel 13 at 6 p.m. May 13, with shorter segments at 11 p.m. The final segment will have a "bit of a surprise" for the viewers. A news special is planned for June.

"We saw the poverty up close—and it is stunning," said Ryder.

Priest speaks at RCIA Sharing Day

By Gary Taylor

More than 40 ministers and inquirers of the Rite of Christian Initiation of Adults (RCIA) process attended the late-April 1996 RCIA Sharing Day at St. Rose of Lima, Franklin.

The speaker was Father Bob Williams,

pastor of St. Mary, Anderson, and a columnist for the Lafayette diocesan paper, *The Catholic Moment*. The event was sponsored by the archdiocesan Office of Catholic Education.

Father Williams said that the measurement of any parish's successful growth in RCIA can be seen in the liturgical life of the church.

He said that over the course of each year, the church unfolds the whole mystery of Christ through its liturgies.

The Anderson pastor said that a major portion of the RCIA process is liturgy and prayer. It is formation done to and by the catechumenate with the entire parish family involved in some way.

He called the RCIA process a continual presence and reminder to the parish of the meaning and need for life-long conversion and faith formation.

Father Williams said that the RCIA process is lived out through the mystagogia—the deepening of sacramental life with the emphasis on the Gospel, Eucharist, and works of charity.

Education, awareness and sharing of experiences by the entire parish is necessary to practice life-long conversion and faith formation, he said.

The spiritual success of the RCIA process/journey requires the whole parish to form: the desire to deepen personal relationships with God and ongoing lives of prayer; the practice of expecting God's presence and power; an openness to faith formation; unconditional love of Christ to all brothers and sisters; the spirit of solidarity with the Communion of Saints.



Indianapolis Mayor Stephen Goldsmith presents a plaque to Holy Angels School principal Sister of St. Joseph of Carondelet Gerry O'Laughlin and board of education president Sharon Wilkins. The award, from the board of directors of the Educational Choice Charitable Trust—of which the mayor is a member—recognized the school's highest ranking in the county on the ISTEP in research considering socioeconomic factors that was done by board member William Stryker II. The mayor called the school an example for the city and the nation.

Photo by Margaret Nelson

Church role in boosting community involvement seen as untold story

NEW YORK (CNS)—The leading role churches play in generating support for community organizations is one of the great untold stories of American life, according to a priest who has led a major research project to study such organizations.

Jesuit Father John A. Coleman, professor of religion and society at the Jesuit School of Theology in Berkeley, Calif.,

said people interviewed in the project "closely link their sense of discipleship with their citizenship."

"Over and over again, our respondents told us that they got involved in civic voluntarism mainly because of their religious motivation," he said.

Father Coleman reported on his research May 1 in the annual Murray lecture in New York.

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

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

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From the Editor/John F. Fink

Vatican offices that work with the media



During our trip to Rome in March our group of Catholic journalists had a chance to talk with several offices that have contact with the media. We began with the Holy See's Press Office, where we met with its director, Joaquín Navarro-Valls.

Fifty-two countries have 310 accredited journalists at the Holy See, Navarro-Valls said, and his office deals with them on a daily basis with 10 people on his staff plus some people who print releases. He said that all media are interested in interviewing the pope and he would cause friction if he granted some requests and not others. However, the pope does have press conferences with the press in the plane while traveling, and he answers questions from the press every Sunday when he is visiting parishes in Rome.

He said that he is always careful to release all the information about the pope's health problems. He said that the pope continues to maintain a vigorous schedule, with 16- to 17-hour work days, seven days a week. He keeps a fast pace for a 75-year-old man. He also wants to travel everywhere, Navarro-Valls said.

Another meeting was with the Pontifical Council for Social Communications, in a building in the Vatican to the left and behind St. Peter's Basilica.

The work of the Council for Social Communications is to promote and support the work of the church in the many forms of social communications—in newspapers and in other written periodicals, in the cinema, and in radio and television broadcasts.

The council works mainly with bishops' conferences and with the international communications organizations—one each for the press, radio and television, and cinema. There are 20 bishop members of the council—including Cardinals Mahony and O'Connor from the United States. There are also 30 consultants.

Marjorie Week, an ex-Californian who has worked for the council for 32 years, explained the work of the council in helping with TV programs—the Today show's broadcasts from the Vatican during Holy Week, for example. The Christmas Eve Mass, narrated by Archbishop John Foley, president of the council and our host for the week, is always broadcast over satellite to many countries. The council also works with those who produce documentary programs.

When the pope visits a particular country, that country usually sends media people to the Vatican ahead of the trip and they work with the council. CBS's "48 Hours" produced a program in advance of the pope's last trip to the United States.

The conference room in which we were meeting is set up for films and Marjorie said that the pope views films in the room about once a year. The council maintains a large film library.

I asked about the relationship between the council and the Press Office. The latter works mainly with breaking news and the council with TV documentaries or programs that don't involve breaking news, I was told. Marjorie said that the council founded the Press Office, but 12 years ago it was decided that the Press Office should be under the Secretariat of State. The same is true now for Vatican Radio, *L'Osservatore Romano*, and the Vatican TV Center.

Vatican Radio is now 65 years old, since it was set up in 1931 by Guglielmo Marconi, the man who invented radio. It has been run by the Jesuits for all 65 years. Its present director general is Jesuit Father Pasquale Borgomeo, who gave us a tour of the facilities and answered our questions.

Vatican Radio broadcasts in 37 languages to more than 170 countries. It has four floors of offices where about 300 of the nearly 500 employees work. There are separate editorial offices for the various languages.

Vatican Radio's programming is a combination of news, current events, music, culture, liturgies and spiritual reflections. We stopped at the chapel, where Mass is celebrated and broadcast in various languages and in various rites.

Vatican Radio's primary purpose, we were told, is to put people in touch with the center of the church and its visible head—the pope. English language programs fulfill that purpose in a magazine-style format that aims to inform, instruct and inspire. It informs with features that look at the moral and ethical issues behind the news headlines. It instructs with programs that give guidance and clarification on questions concerning the Catholic faith. And it inspires with series on prayer and spirituality, and with stories that dramatize the ordinary lives of extraordinary people.

The radio signal is transmitted from atop Vatican hill 24 hours a day. Programs are carefully timed to be beamed to specific countries at the best times of the day for broadcasts.

Stories, Good News, Fire/Fr. Joe Folzenlogen

A welcoming eucharistic community

During this Easter season there are several of the week-day readings that come from the sixth chapter of John's Gospel—the bread of life discourse. Those passages prompted me to turn to the first line of the mission statement for St. Agnes in Nashville and to borrow the phrase which is used as the title for this column. This is a good time to reflect on the close connection between evangelization and Eucharist.



The feeding of the 5,000 which begins John's sixth chapter is the only miracle that is reported in all four Gospels. In several of the accounts of this scene, Jesus tells the disciples, "You give them something to eat." Personally I believe that is a text which needs to be grouped with "Go and make disciples of all nations" and "As the Father has sent me, so I also send you" as Gospel calls to all of us to be evangelizers.

Meals were a very significant part of the mission and ministry of Jesus. We recall the marriage feast of Cana; dinners at the home of Martha, Mary and Lazarus; invitations to dine with Pharisees; being a guest of Zacchaeus; the multiplication of the loaves and fishes; warning the disciples about the yeast of the Pharisees; and a whole litany of images of natural growth, farming, food and drink.

One could even make a case that it was his eating habits that got him killed. We only need to recall some people's distress and outrage that Jesus' disciples plucked and ate grain on the Sabbath, that they failed to observe the ritual purity laws of washing before meals, and most of all that Jesus himself frequently ate with tax collectors and sinners.

One of Jesus' images for the kingdom was a banquet, a banquet to which everyone was invited and where there would be plenty for everybody. This attitude stands in dramatic contrast to a viewpoint that promoted reserved seating for a highly select guest list.

One way of looking at evangelization is the sharing of the good news of the table where we have been so richly fed. But there is more. We need to hear the challenge of Jesus to feed others—"You give them something to eat." But Jesus raises the stakes even higher. In that sixth chapter of John, Jesus calls himself the bread of life, and at the Last Supper he gives us his own body and blood.

If we are trying to be disciples of Jesus, there is a way that we are also called to be food for others. We make ourselves available to others, and we allow our time and energy to be consumed by them. We as a faith community are called to be a nourishing presence in the midst of a hungry humanity. We provide that nourishment in ordinary human ways, the way bread and wine are ordinary. Basic consideration, attentive listening, and simple favors all feed others.

And food and drink are only the beginning of the list of human hungers. In the Beatitudes, Jesus speaks of those who hunger and thirst for righteousness. People are hungry for healing, for understanding, for relationships, for community, for justice, for peace, for dignity, for belonging, for compassion, for forgiveness—and the list can go on and on.

As we grow in an evangelizing attitude, we will begin to realize that we not only come to Eucharist to be fed by word and sacrament, but also to learn how to feed others by the quality of our relationships with them. Our day-to-day human contacts have the potential of being powerful sacraments of Christ's eucharistic presence.

A View from the Center/Dan Conway

The seven fundamental reasons why people give

In my last column I wrote about Jesuit Father Paul Reinert who was recently recognized for more than 50 years of good stewardship. Among



Father Reinert's many distinctive contributions to the church are his practical reflections on what he calls "the ministry of fund raising" or "the spirituality of giving." As one of his colleagues said recently, "Father Reinert is a rare priest. People consult him about both spiritual matters and financial matters because he treats them both as God's precious gifts!"

Much has been written lately about why Catholics don't give at the same level that other religious groups do. In characteristic fashion, Father Reinert prefers to talk about why people give rather than why they do not give. Here are Father Reinert's "seven fundamental reasons why people give":

1. Belief in the mission of the organization. Father Reinert believes that people give because they want to participate in something that is truly worthwhile. Organizations that can demonstrate that they are really making a difference encourage generous giving.

2. Confidence in the administrative leadership. People give generously when they know that their gifts will be used wisely and well. Administrators who can show—by their action as well as their words—that they are good stewards increase people's confidence in their leadership.

3. Balanced budgets. Organizations which are in good financial condition are more successful at raising money than organizations that are in financial trouble. Why? Because people fear they are being asked to invest in a "sinking ship."

4. Personal need. Each of us has a personal need to give. When we support religious, educational or charitable

"causes," we are really satisfying our own need to be grateful stewards of God's gifts to us.

5. Personal involvement. Because all generous giving satisfies a personal need to give, people who are invited to become actively involved in the mission and ministries of the church naturally tend to give more. Too often, organizations which want to increase their giving look to strangers (usually corporations or foundations), but the most generous gifts come from an organization's friends.

6. Example of others. One generous gift can inspire many others. In fact, people often give because they see that others are excited about an organization's mission and goals and because other people are making contributions—large and small. This is one reason why organizations that are known to be successful at raising money tend to attract increasing numbers of donors.

7. Transforming ideas. As Father Reinert sees it, giving can be (and should be) a spiritual experience. It should be an opportunity to participate in programs and activities that help to make our world a better place. With this in mind, organizations that can show they have "transforming ideas," and are truly making a difference, frequently inspire generous giving.

If all of the Catholic parishes, schools and agencies in the United States used Father Reinert's seven fundamental reasons for giving as their "blueprint for fund raising," would Catholics give more? It's very hard to predict—because giving habits change slowly. But, on the other hand, what do we have to lose? Any organization that actually incorporates these seven fundamental principles will be demonstrating good stewardship. Father Reinert believes that good stewardship inspires giving, and he has been raising money—very successfully—for more than 50 years.

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The Criterion



To the Editor

We are affected by what we watch

Anyone who missed Tom Ehart's April 26th column in *The Criterion* should find that week's issue and read it. It is on the young adult page but it applies to people of any age.

Titled "Video Voyeurism," it deals with the entertainment industry's morally irresponsible portrayal of sexuality in TV shows, movies and videos. Mr. Ehart asks, "If you wouldn't go into someone's house and watch their bedroom behavior, why would you bring other people's bedroom behavior into your own houses?" He rightly asserts that we are affected by what we watch. Constant images of adulterous or unmarried sexual relationships numb us to what is morally right and wrong. This is true for anyone of any age, not just the youth.

When adults indiscriminately take in whatever is offered on TV or in movies,

it is detrimental to themselves as well as a bad example to set for young people. If our message to teens is chastity, such as through the archdiocese's excellent "A Promise to Keep: God's Gift of Human Sexuality" program, then our daily lives should reflect this message. If we let teens think it's OK for us to watch immorality on the tube, how can we convince them it isn't OK to act in the same way? How can we even keep our own convictions if we allow ourselves to view a constant parade of immorality? Mr. Ehart reminds us this is called "the near occasion of sin."

Thanks, Tom Ehart, for an excellent article, and thank you, *Criterion*, for carrying his column.

Mary Casabella
Corydon

'Right to shelter' not part of Constitution

I feel compelled to reply to the article on the "facts" about homelessness presented on Page One of your April 19 issue ("Professor, Nun Explore Facts About Homelessness"). While I'm sure the good doctor and Sister Nancy Crowder are extremely caring and committed to the care of the homeless, some of their statements don't ring true. There's a reason for that.

First off, a figure of 700,000 homeless in this society can never be more than an estimate, but it comprises three percent of the population only if our total population is 23 million. The last I looked, total U.S. population was around 270 million, making the upper estimate of 700,000 equal to .26 percent of U.S. citizenry.

If downsizing contributes greatly to homelessness, then our shelters would overflow with thousands of middle managers. They don't. Instead, these people have provided the talent for thousands of smaller companies, whose success has driven our economy the last 20

years. What shelters are full of, mainly, is single men, a majority suffering from some drug or alcohol dependency. There is mental illness as well, some of it fueled by drug and alcohol abuse. In this sense, drugs most certainly do cause homelessness, in complete contradiction to the doctor's statement.

A "right to shelter" is not a part of the American Constitution, nor of its amendments, and with good reason. It's never been the government's job to ensure we all end up with the three bedroom, 1.5 bath ranch. Society today is not "content with an unemployment rate of 5 to 6 percent"; a free society has no control over it. Only 20th-century communist dictatorships have claimed "full" employment, and those claims are dubious at best.

I saw no mention in the article of the "underemployment" rate, which measures the number of skilled jobs unfilled due to a lack of qualified applicants. I saw no mention of the millions of Americans who have dropped out of a free high school education willingly, abandoning their own best hope for a job and future shelter. No mention of personal responsibility or initiative, or the lack of it.

The politically correct positioning of the homeless as victims of big business, a heartless government or a selfish society completely ignores the individual's role in their own destiny. The problem of the homeless is not as simple as "they have no home" any more than the problem of the poor amounts to having no money. This country has proven that better than any other, as three decades of

income redistribution has done nothing to reduce poverty levels. The problem isn't money. There are dozens of causal agents at work and you do the homeless no good by ignoring or excusing them.

The company I was working for this time last year went under shortly after New Year's. It wasn't pleasant, it wasn't faith, but that's life. It goes on. Everyone has another job now. Surprisingly, none of us are on the street.

We can best serve the homeless by volunteering our time and talents and being honest about their circumstances and their chances for a normal life. Overstating the problem or linking it to current popular conceptions of social justice only serves to delay constructive changes within the homeless community and delay their return to self-directed achievement.

Richard Bees
Indianapolis

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are relevant, well-expressed, temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, and within space limitations.

Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.



Light One Candle/ Fr. John Catoir

The challenge of self-mastery

Are we raising our children and teenagers in such a way as to ensure their unhappiness in later life? The answer is yes, if we are not training them to develop their will power.



That message is one that youngsters don't like to hear. Develop your will power early or you won't have the spiritual muscles to cope with the problems that life will thrust upon you in the future. Don't become a couch-potato with flabby muscles and a flaccid will. Do your chores and discipline yourself to study hard. Train yourself to perform difficult tasks promptly and joyfully.

I encourage you to pray now for the grace of a happy marriage. Try to go to Mass with a spirit of reverence no matter what your whims dictate. Public worship is a primary responsibility in life. God commanded that we keep holy the sabbath. He wants his people to come to him as a family. Those who sleep in on Sundays are shirking an important responsibility. God's graces flow to those who try to be faithful.

TV commercials are always encouraging us to indulge every whim. We are manipulated from morning to night to desire products and services. This becomes a habit. St. Augustine wrote, "A habit becomes conditioning and conditioning binds our responses hand and foot."

Unwittingly, we can become chained to our whims if we are not careful. When this happens we grow weaker in our courage and perseverance. Our will power becomes mushy as we lose the sheer grit it takes to make virtue possible.

Among other things good character is based on the will to bear discomfort patiently. Performing one's duty in life requires determination and if our capacity for true love is to grow, we need a strong will.

What is the connection between love and will power? Romantic feelings fade but true love perseveres. True love is a choice. The will says yes or no. Love always involves the cross whereas indulging one's whims always leads away from the cross. Many marriages have been ruined by infidelity without a thought to the long-term consequences.

I want to impress upon our teenagers that unless they think deeply about strengthening their character they will be like a ship without a rudder. Don't be one who is destined to live on the slippery slope of self-indulgence. Duty is always a tremendous challenge and those who are in the habit of getting their way all the time shirk their duty time and time again.

One of the most important things to remember is that even the strongest will has its limits. Don't put yourself in harm's way, consciously or unconsciously. Even a strong person has limits.

It might help to repeat the Jesus prayer frequently: *Lord Jesus Christ, have mercy on me.* Say this prayer in times of stress and you will persevere in your good intentions. Turn your life over to the Lord and trust him to supply what is lacking in you. Ultimately our hope is in God's strength, not our own, but grace builds on nature and we must do our part. With God's grace, all things are possible.

(Father Catoir will conduct a special program for senior adults at Fatima Retreat House in Indianapolis Aug. 5-8. For information call 317-545-7681.)

Point of View

Do we welcome people to our parishes?

By Margaret Nelson

"I was a stranger and you welcomed me."

Do Catholic church communities really want anyone else to join them?

Often they give the opposite message. In travels around this archdiocese and neighboring ones, I've had trouble finding out when Masses are—especially during the week, but even on Sundays.

Where are those old signs they used to have in front of churches that gave the Mass times? Some towns now have signs along the main drag listing dozens of churches—all but the Catholic ones.

Once, the yellow pages would have several parishes listed with their Mass times. That's rare any more. Now, if you do call the parish number listed, it's often a recording of the Sunday Mass schedule—and an emergency number. Hotels and motels don't have those lists of churches anymore, either.

And I've noticed lately that my local secular newspapers' religion pages have lots of ads from other denominations inviting people to their churches. But only one Catholic church advertises.

A couple of weeks ago—on a Friday—I wanted to go to an evening Mass, so I looked in the archdiocesan directory to check the parishes within a four-mile radius of my home. If an evening Mass was listed, I called the parish, recognizing that staff changes could have altered the schedules since publication. (My own church has a parish life coordinator, so our only weekday liturgy is a school Mass on Thursday morning.)

I called one parish I'd frequented, where they alternate between morning and evening Masses, but almost weekly they eliminate a scheduled one for a funeral Mass. That had happened on this day.

Next, I called a parish very near my home that always had two Masses until the pastor died. That night, there was to be a Communion service. I saw that the parishes near my work had only morning and noontime daily liturgies. Finally, I called a suburban parish four miles from home that was having a 5:30 p.m. Mass.

When I pulled up in front of the church, there were no cars, but I tried the front door. It was locked. I thought later that it would have been nice to have a small sign: "Enter back door for weekday Masses" or even, "Chapel entrance in rear of church."

I did find the chapel—at the third door I tried—and the Mass was fine. But the people acted like I'd always been there. The Sign of Peace was rather robotic. After Mass, the few who didn't walk straight to their cars were too busy talking among themselves to even nod.

These obstacles are not exclusive to our archdiocese. I tried to attend weekday Masses during some 10 visits I made to Carbondale, Ill. last year. Again, there was no Mass schedule posted in front of the nearest church.

I called the parish one afternoon, and received no answer to my taped inquiry. The next morning I went to the locked front door at about 8 a.m. (Someone came out of the rear door. To their credit, there was a handicap-accessible ramp for liturgical ministers.) I found a bulletin which listed a mid-morning Mass at The Abbey. This name and its location were in the local phone book.

It turned out to be a nursing home. After Mass, the priest apologized for not calling me back. And a woman from the parish—who'd brought kids from the school they shared with another—said she hoped I'd come back. I would. Every parish needs someone as welcoming!

A couple of Fridays ago, I wanted to go to Mass in Louisville. I arrived too late on Thursday to call the office of the nearby church. I did try, in case there were times on the answering machine tape. I drove by and, again, there was no schedule out front. (It wouldn't cost much to tape a typed schedule inside the glass door. I'd have looked!)

Cruising around the property, I spotted a woman getting in her car. She gave me the 8:15 Mass time. There were 100 people there—and they were very welcoming. (That might be why there were 100 people!)

In this time of easy mobility, maybe our parish planners need to think about how easy they make it for those who are "traveling through"—and how they welcome them.

And maybe we all need to think about how we would feel if we were strangers coming into our own territory.

Cornucopia / Cynthia Dewes

In praise of authentic moms

It's time to get sentimental about mothers again. Hallmark and the florists are depending on it.



But the truth is, some mothers don't inspire sentimentality or even plain old sentiment in their children's hearts. In fact, mothers are so diverse that about the only thing they have in common is female gender. And in this day

and age, even that may be iffy.

Mothers are girls or women who have been transformed into mothers by males or sometimes by aliens, if you want to believe the tabloids at the store checkout counter. In the case of the Blessed Mother

it was the Holy Spirit who inspired her maternity, but of course she's the only one who can claim that!

There are also women who become adoptive mothers by choice or foster mothers through compassion, surrogates who become mothers for money or misguided love and, sadly, victims who become mothers because of rape or incest. Mothers are even created by the use of test tubes: better living through chemistry!

We jokingly call some men "Mr. Mom"s, but we all know they're not the real article. However, there are several sure-fire ways to identify a real mother.

Real mothers know that anything tastes better with melted cheese poured over it, and that the quantity of presents Santa brings is more important than the quality.

know that big brothers' clothes will fit little brothers, regardless.

Real mothers clean smudges off baby faces with motherspits while sitting in church or shopping at the store or in some other venue not handy to running water. Real mothers will even try to do this to teen-agers and, when totally absentminded, to husbands and dogs.

Real mothers feel lots of guilt when they cannot work 40 hours a week at the office or the factory and then come home and be a cross between Martha Stewart and Ma Walton. Well into their 80s and 90s, real mothers continue to turn their heads in public when they hear baby cries or calls for "Mom."

When beginning life with a first baby, real moms know that they are in fact impostors in this new role. Indeed, one of the milestones of validity as an adult is finally breaking down and asking advice

about the kids from one's own mom. This is not easy, considering she is the very person who knew absolutely nothing of relevance just a few years before!

Real moms insist that their kids eat vegetables and drink milk and go to bed on time. Meanwhile, they hide their favorite candy in the linen closet and then eat it secretly during "Nightline." If they can stay awake that long.

A real mom cries when Junior presents her with a bouquet of dandelions, as well as when he stops in mid-tantrum to declare, "I hate you." She cries at award ceremonies, graduations and weddings, including those for the children of others. Kids learn to depend upon this phenomenon, deliberately triggering mom tears as a means of distracting attention from their sins of omissions.

When real moms grow older, they long for grandchildren. This is because they want another crack at raising the perfect child now that they've learned how, and with no obligations to maintain healthful nutrition, teach good manners, or keep them around when they're brats.

It's time to care enough to send the very best to our moms, whether they're related to us biologically, emotionally or accidentally. Real moms would like that.



St. Roch School in Indianapolis receives \$1,767 from Marsh Supermarkets, Inc. for the purchase of "hands on" learning materials to enhance their mathematics program Kathy Shaw (back left), Marsh representative, is pictured with St. Roch principal, Sandi Stanfield. Holding the check (from left) are students Abbey Hurrie, Sarah Schoettle and Alanna Schoettle. St. Roch was awarded the funds for their participation in Marsh programs, which help schools to raise money for computers and programs.

Check It Out . . .

Theologians, monks and faculty will present "Reflection on the Mystery of Salvation is Created," a sixth Sunday of Easter program of prayer in word and song, at 1:15 p.m. May 12 in St. Thomas Aquinas Chapel, the School of Theology's Chapel at St. Meinrad. The performance is also a baccalaureate celebration in honor of Benedictine Father Eugene Hensell, recently resigned president-rector of St. Meinrad College and School of Theology. The program is free. Parking is available in the Guest House or student parking lots. For more information call Barbara Crawford at 812-357-6501.

A Women's Retreat will be held May 17-19 at Mount St. Francis Retreat Center in southern Indiana. The retreat center is located off Hwy. 150 in Floyds Knobs. For more information call 812-923-8817.

St. Thomas Aquinas and St. Barnabas Parishes in Indianapolis are presenting "Agape: the Stories and the Feast," using music by Marty Haugen, at 6 p.m. May 19 at St. Barnabas Church, 8300 S. Rahke Road in Indianapolis.

St. Vincent Hospitals and Health Services offers two support groups relative to HIV/AIDS. These groups offer emotional support for individuals with HIV/AIDS as well as support for family and friends who care for, or are concerned about, individuals with HIV/AIDS. The support groups meet the first and third Mondays of each month with the exception of holidays from 6:30-8 p.m. at the St. Vincent Marten House, 1801 W. 86 St., in Indianapolis. For more information call Evie Stuard, R.N., at 317-338-6778.

St. Meinrad Archabbey Library will fea-

ture an exhibit of paintings and sketches by Ann Hanke of Evansville through May 30. Hanke's creations are mostly works of pencil, oil, acrylic and watercolor. The exhibit is free. Library hours are Mon.-Fri., 8 a.m.-12 p.m. and 1-4:30 p.m., and Sat. and Sunday from 1-4:30 p.m.

St. Francis Hospital and Health Centers has opened a cancer resource library in its new South Campus Cancer Care Center, 8111 S. Emerson Ave. in Indianapolis. The library houses over 500 books, videos and brochures that offer information about different types of cancer and cancer treatments, prevention, coping strategies, loss and grieving. The facility also offers the "Info Trac" system, a computer software program that enables users to see a complete listing of items on the subject of choice. Library hours are Mon.-Fri. 8 a.m.-5 p.m.

For those who are thinking about church ministry, "Reflect and Share Vocation Possibilities," is a discernment weekend for men and women looking at vowed/ordained lifestyle. The program is sponsored by religious and diocesan vocation directors from Ill., Ind., and Wisc. For more information contact the Chicago Archdiocesan Vocation Office, 155 E. Superior St., Chicago, IL 60611, or 312-751-5240.

"Drawing from the Well Within," a mini-retreat for anyone who works with or cares for people, June 7-June 9 at the Beech Grove Benedictine Center, 1402 Southern Ave. in Beech Grove. The retreat begins at 7 p.m. June 7 and concludes at 11 a.m. June 9. The cost of the retreat is \$150 for resident and \$120 for commuter. Add \$5 after May 15. A non-refundable 20 percent deposit is due with registration. For more information call 317-788-7581.

The Christ in us ministering to the Christ in them

United Catholic Appeal
1996

Through Catholic Charities, the social teachings of the Catholic Church are put into action.

Last year, member-agencies of Catholic Charities provided direct social services to nearly 40,000 people.

More than 14,500 persons were helped through programs such as housing and foster-home services, refugee resettlement, adoption services, counseling, problem pregnancies, and education and family support.

Shelter was given to more than 5,600 homeless families.

Our food banks and pantries distributed 1.1 million pounds of food, and nearly 89,000 meals were served in our soup kitchens.

From each dollar that you give to the United Catholic Appeal, 25 cents is allocated to the people and agencies that provided these much-needed services.

Please think about your own blessings as you prayerfully consider your gift to the United Catholic Appeal. Your generous gift can make a wonderful difference in people's lives.

All gifts given by members of our Church family will be accepted gratefully and managed with good stewardship.

+Daniel M. Buechlein, S

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

VIPs . . .



SS. Peter and Paul Cathedral in Indianapolis parishioners Jean and Robert Chandler play leading roles in the Footlite Musicals community theater premiere of the Broadway musical, "Grand Hotel," on weekends through May 18 at

the Footlite Musicals, 1847 N. Alabama St., in Indianapolis. Curtain time for Friday and Saturday performances is 8 p.m. Sunday matinees start at 2:30 p.m. Ticket cost is \$12 for adults, \$8 for seniors 65 and older; \$8 for high school and college students with I.D.; and \$6 for children age 12 and under. For more information or reservations call 317-926-6630.

Roncalli High School librarian and Our Lady of the Greenwood parishioner Rosemary Murray of Greenwood has been appointed to serve on one of eight Indiana Professional Standards Board groups as announced by Gov. Evan Bayh's office recently. Participants are chosen by the state to serve on a board assigned to redesign Indiana's standards for teacher preparation and licensure. Murray will focus on early and middle childhood, adolescence, and young adult study areas.

Damien Center offers AIDS education, help

By Margaret Nelson

Teen-agers are the second largest group getting AIDS. But most of them won't know they have it until they're in their 20s.

That is a concern for Diana Gray. She's executive director of the Damien Center, a facility that offers help and education to those infected and affected by AIDS.

Gray has been working in the field of AIDS education for nine years. In fact, while she was getting her master's degree in counseling at Ball State, her work with the Madison County Health Department was to educate people about sexually-transmitted diseases.

It was her job to inform the partners of those who were infected and try to get them treated. "This was not good news to bring them, but the people needed to get treated."

Gray said, "In my experience, I've found that people with HIV/AIDS are dealing with something of greater magnitude than other diseases. It involves a total life change.

"In many cases the person is not accepted by family and friends," she said. In her counseling, she found that people from all kinds of backgrounds were infected.

"I thought this was a way to use my God-given gifts to help others," said Gray.

After she earned her master's, she spent four years as director of the Shallico Center, a county facility offering services and preventive measures, including HIV testing and care coordination.

Gray believes her talents fit in nicely with the purpose of the Damien Center: to offer humane and compassionate responses to people who are infected or affected by AIDS.

Though people have become somewhat more tolerant since the Ryan White days, she said, "I think people are still afraid of people with AIDS—most of them from lack of information. However, there is much more information available now.

"In my opinion, there will be a day when everyone will be affected. Once it becomes your mother, your brother or you, then you will change your attitude. AIDS truly can and does impact anyone.

"We are still a society that tends to judge those who get infected," said Gray. "It's amazing. There is this perception: 'This can't happen to me.' It helps when I bring real people who are infected with HIV into my classrooms—someone who looks like the woman next door."

The Damien Center director said that those infected with HIV/AIDS should not be called victims. "People like to feel like they are living with this disease. It is not happening to them. They are taking charge of their lives.

"We help people live more fully while they're infected," she said. "We get into a spirituality with them. And we help the families grieve after their loved ones die."

Including the legal project, there are 24 staff members at the Damien Center. The majority are care coordinators, who are the eight case managers.

There are two pastoral care workers: Rev. Howard Warren and Providence Sister Ann Michele Kiefer. They do hospital, home, and nursing home visits.

"Both of them are instrumental in our prison ministry," said Gray. "We are working with the prison staffs to reduce their fears, as well as supporting clients who are incarcerated."

The legal project has two attorneys, a paralegal, and a secretary. This is a joint project of Damien Center with the Legal Service Organization of Indiana.

"We have a volunteer service coordinator. On the database, there are 700 people who have offered their help." Gray estimates that there are 350 active volunteers. Ninety people are active "buddies" for clients.

A new home visitor volunteer program is in the works. She said that many people want to help the clients, but cannot make the time commitment a buddy must make. This is an "in-between" service.

The new volunteers help reduce the

feeling of isolation for those who are homebound or those who have recently been released from the hospital, she said.

These volunteers will receive one day of training. They will make sure the homebound clients are eating properly and have good care, later giving reports on the clients' condition to their case managers.

"It will be a real link where services might be missing," said Gray. "It's a way of being pro-active."

The Damien Center also has a development director and a development assistant who work on the annual campaign, and do fundraising and grant writing to enable the center to diversify its functions.

The center has had good news, Gray said. It has received \$10,000 from the Stanley K. Lacey Leadership Series. Half will enable the center to have certified interpreters for the deaf and hard of hearing.

"We have a few clients who need these services, but they tell us there are many, many more people out there who would come in if there were programs for them," she said.

The other \$5,000 will be used on women's programs. The lack of child care deters many women from coming to the center for help. These funds will support costs for lunch and child care for the women who attend the women's support group.

"It's a real step for us to be able to reach out to these populations at risk for HIV/AIDS," Gray said.

The staff also includes a director of client services and an assistant who manages the computers. The center also has an accounting/purchasing agent.

Two other employees are from the Salvation Army. They are a full-time addictions counselor and an assistant. Gray said that clients sometimes come in intoxicated or high on drugs. If the Damien Center staff sends them out for counseling, they often don't "make it" for help.

The Salvation Army counselor talks with them while they are in the building. Though the funding has been withdrawn, Gray said they will try to keep that program intact. "One stop means so much more for the client," she said. "Maybe when they are ready to address issues like addiction, they'll know where to get help and feel comfortable at the Damien Center."

"We've grown quite a bit since 1987. We try to do something for everyone who comes to us," said Gray.

In about a month, the annual report will be published, mainly for donors. Gray wants people to know that, as a result of the comprehensive strategic plan, a wellness program is being developed for volunteers, staff, and clients.

One of the care coordinators, physician Rod Anderson, is coordinating the program: doing nutrition counseling, talking with clients about their medications, and advising them about what kind of physicians they need. The Damien Center does not provide any medical care, but does offer wellness education.

The food pantry program at the center has long accepted donations of non-perishable food. But it has never gone out to ask the community for support. Starting in June, the staff, board and volunteers will coordinate efforts to involve the community in the project.

"There are lots of churches that would love to work for a week or two to stock up our food pantry. Phase two of this new project will be when we have volunteers running the food pantry," she said.

Gray advised anyone interested in the food pantry project to call the Damien Center at 317-632-0123.

When a client suspects AIDS, he or she should call the Damien Center. "That's the first step. We offer support to family members, too. Many of them have relatives with AIDS in California or Texas. We can give them literature and advise them on the best course of action. If they are infected, they should come in and get in the system, which provides assistance and support."

Gray said that an Indiana needs assessment shows that people who test HIV positive tend to "go underground" for about 18 months. But that is contrary to what is best for those who are infected with HIV.

Some of that is denial, and some is because they don't feel bad yet, she said. But even when they are still healthy, they need to see a physician. And the Damien Center could be providing psychological support at the same time.

The center has served 2,400 clients with HIV in the nearly 10 years it's been there. Today, there is an active client base of about 800. There are about 7,000 people in Indiana who are known to be HIV positive, or have AIDS.

"But we believe there are 11,000 to 12,000 who are actually infected. Many of these people don't know, because it takes so long before signs and symptoms are seen."

The largest number of those with AIDS fit in the 30 to 39 age group, but Gray explained that they got infected when they were in their 20s. The second largest group got infected in their teens, when they first experimented with drugs or sex.

"That's the scary thing about it," said Gray. "That's why it is important to get tested. They may not get sick. And they won't test positive for six weeks to six months after exposure. This is because they are tested for antibodies and may take time for antibodies to develop. But people with HIV need to do things for early intervention in order to live healthier and longer with the disease."

Gray said, "We're very proud of the commitment of both the Catholic Church and the Episcopal Church, but we need a broader ecumenical effort. We need to have a broad base from all

the churches to support our clients financially and emotionally."

She said, "People who work here have a lot of stress. One care coordinator had seven clients die in one week—one of them at the age of 14."

"We need people who are able to offer compassionate responses," Gray said.

The Damien Center serves as a catchment organization for nine counties, including Marion County. But in 1994, people from 52 counties sought help from the center, Gray said.

Unlike some states, Indiana staff people communicate with each other. Gray is involved in statewide planning.

"We want people to see the center as a resource," she said. "We never turn anyone away."



Diana Gray



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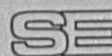
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Parish Profile

Indianapolis North Deanery

At St. Luke Parish prayer is most important

By John F. Fink

St. Luke Parish in northern Indianapolis is known for many things but it is, above all, a prayerful parish. It's possible that more opportunities for prayer are offered at St. Luke than in any other parish in the archdiocese.

Prayer, of course, starts with Mass, and St. Luke has two Masses every week-day—at 8:15 a.m. and 5:30 p.m.—both very well attended. Besides the morning Mass, there are Communion services at both 7:30 and 8 o'clock for those who can't stay for the 8:15 Mass. There are five Masses during the weekends—one on Saturday evening and four on Sundays.

The rosary has been prayed at St. Luke every day for at least 10 years, without missing a day. Two rosaries are scheduled on weekdays, one between the two morning Communion services and the other before the evening Mass. On Sundays, the rosary is said after the 11 o'clock Mass.

As a result of efforts by Jeanne Atkins, Doloros Drew and other parishioners, there is eucharistic adoration around the clock in the chapel, although the Blessed Sacrament is not exposed and not all hours of every day are covered. However, parishioners and Father Daniel Mahan, pastor, are working toward perpetual adoration in the parish, including perpetual exposition of the Blessed Sacrament. Father Mahan said that he finds it "inspiring" to see cars in front of the church at all hours of the night while parishioners are in the chapel.

The parish has exposition of the Blessed Sacrament each first Friday of the month between the 8:15 and 5 o'clock Masses. It also has a holy hour in the

chapel from 8 to 9 p.m. on the second Thursday of each month.

Of all the weekday Masses offered, none is as popular as the 8:15 a.m. Mass on Saturdays. From 80 to 90 people attend this Mass, many of them leaders of various parish committees. "Their involvement in parish leadership flows from their prayer life," says Father Mahan.

There is Joe Cahill up front. He has led the singing for the Saturday morning Mass for the past 12 years. When Cahill can't be there Rex and Ellen Camp sometimes substitute for him. There are always a half dozen or so Daughters of Charity who work at St. Vincent Hospital. People who are parishioners of other parishes also attend this Mass.

There is Tom Spencer, the president of the pastoral council, with his wife Gail. There is Bill Spangler, chairman of the Christian Service Commission, who has been profiled in *The Criterion* in the "People Who Live Their Faith" series. There are Bill and Marilyn Wagner; Bill is chairman of the First Sunday Sharing program and the Vocations Committee and Marilyn heads Good Samaritans, which prepares meals for families and guests following funerals.

There near the front for the Mass are Joe and Lil Grzezinski, who head the parish's Engaged Couples Sponsor Program and also make sure that coffee and pastries are available after the Mass on the first Saturdays of the month. They are also eucharistic ministers and Joe is an usher.

There are Joe and Ida Lamberti, who have headed, or been members of, numerous parish committees including, most recently, the RCIA program (Joe) and the search committee for a director of music ministry (Ida). And John and Alice



Photo by Mary Ann Wyand

A view of the sanctuary of St. Luke Church, Indianapolis

Hanagan, the heads of the parish's very active Pro-Life Committee.

There are Jo Cavanaugh, a co-chair of the parish's Renew program a few years ago and involved in numerous parish activities; Maureen Entrikin, head of the Liturgy Committee; Jonathan Ruffing, head of the Faith Formation Commission; and Bob and Ellie McNamara, who have been on countless committees.

There are Dr. Joe and Mary Elizabeth Fitzgerald. She is a member of the pastoral council and he, one of 17 parishioners who are also members of the Indianapolis Serra Club, makes sure that a petition "for the increase and preservation of vocations to the priesthood and religious life" is included in every Prayer of the Faithful.

Another frequent petitioner is Dr. Jessie Dias, a pediatrician for teens, who often prays for one of her patients.

Jim and Virlee Weaver are often present at the Saturday morning Mass. They are the parish representatives for the Cursillo movement. There are presently 125 members of Cursillo (called cursillistas) at St. Luke, more than in any other parish in the archdiocese. There are 10 or 11 active reunion groups, which meet regularly.

St. Luke is one of the larger parishes in the archdiocese. According to Patrick Jendraszak, the parish's manager, there are 1,968 families listed in its census, with 5,695 members. The parish has members not only from Indianapolis but also from Brownsburg, Carmel, Fishers, Noblesville, Westfield and Zionsville.

A large parish requires a large staff and numerous volunteer committees. There are 45 ministries and organizations that report to the pastoral council, including the finance council headed by John Purdie and the House Committee headed by Tal Denny. There are commissions for school ministry, faith formation ministry, spiritual life ministry, stewardship ministry, parish life ministry, and Christian social action.

For weekend Masses, more than 200 parishioners are involved in some capacity with the liturgy—as eucharistic ministers, lectors, servers, ushers, choir members, etc., for the five Masses.

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Photo by Mary Ann Wyand

Members of the parish staff pose in the narthex of St. Luke Church. From left, they are Mary Ann Atkins, coordinator of Sunday morning religious education classes; Mary Ann Hogan, stewardship coordinator; Patrick Jendraszak, parish manager; Sue Reynolds, bookkeeper; Barbara McDermott, parish secretary; and Stephen Weber, school principal.

The weekly bulletin lists a staff of 15 people, with more to be added. Besides Father Mahan, the parish has the services of Father Ken Ciano, associate pastor, and Father James Byrne, a retired priest who nevertheless does so much that he is listed as the parish's senior associate pastor.

Steve Weber is principal of St. Luke School, which has a record enrollment this year of 470 in grades kindergarten through eight. It is at its capacity and there is a waiting list. Said Father Mahan, "It's unfortunate that we can't serve all the families who want to benefit from a Catholic education."

St. Luke provides a Sunday morning religious education program, coordinated by Mary Ann Atkins, for the children who are not able to attend the school.

The parish is recruiting two pastoral associates and a director of music ministry will soon join its staff. Unlike other parishes, it has never had a pastoral associate. One of the pastoral associates will be responsible for adult religious education, including the RCIA program, and will probably start a parish renewal program. The other pastoral associate will be responsible for the religious formation of children and youth.

There is an enthusiastic adult religious education program that includes Scripture study. Programs have been organized and conducted by Marty and Lorita Ducette, Mike and Debbie Norris, and Mark and Sue Serricio. In addition to the active Cursillo groups, there are also several faith-sharing groups.

The parish has had a long tradition of good youth ministry, although there is no youth minister currently on the staff. The youth ministry program offers a wide vari-

ety of leadership, social, service, catechetical, liturgical and developmental activities to youth from the seventh grades through high school.

St. Luke has also had one of the strongest Catholic Youth Organization programs in terms of numbers of youth participants and the high quality of adult volunteers. The parish consistently fields good teams in football, girls and boys basketball, volleyball, kickball, track, soccer and wrestling. Pam Scheck and Julie Simpkins are the parish's athletic directors.

A new director of music ministry, Mark Ayres, will assume that position the end of this month. He will be responsible for planning the music for all of the liturgical celebrations. At present St. Luke has three choirs: a contemporary ensemble, under the direction of Grace Lang, which leads the music at the 9 o'clock Mass on Sundays; an adult choir, under the director of Benjamin Del Vecchio, which sings at the 11 o'clock Mass; and a children's choir, also led by Del Vecchio.

The differences in liturgical music at the various Masses make it possible for parishioners to attend a weekend Mass at which they are most comfortable.

As in any large congregation, St. Luke's parishioners run the gamut from very conservative to very liberal, although the majority would probably tend toward the conservative side.

St. Luke has a reputation for being a wealthy parish, and it is true that it counts some affluent families among its parishioners. However, it is also a very generous parish. For the past two years, its members have contributed well in excess of \$200,000 to the United Catholic Appeal.

They are also generous in other archdiocesan collections.

The Little Sisters of the Poor make an annual appeal at Christmas time, to which the parishioners respond enthusiastically. Missionaries and other organizations, such as the Christian Foundation for Children and Aging, also get a good response to their appeals.

St. Luke enjoys a special "sister parish" relationship with St. Rita Parish in the center city, a project organized by Bill Spangler. Spangler's Christian Service Commission also sponsors a variety of projects to assist the hungry and homeless in Indianapolis. Among its projects is the distribution of food baskets at Thanksgiving and cooking and serving Thanksgiving dinner in the center city.

The Caring Christian Community, headed by Nancy Mutch, gives parishioners a vehicle in which to volunteer their time and talent to serve parishioners in need of respite care, shopping for shut-ins, or any other type of assistance.

St. Luke also has a very active St. Vincent de Paul Society, headed by Allen and Kathy Cicora.

The First Sunday Sharing project, headed by the Wagners, involves many St. Luke parishioners. On the first weekend of every month, parishioners are asked to bring non-perishable food and men's clothing to help the homeless. During the five years this program has been in operation, an average of 300 pounds of food, 400 pounds of clothing, and \$300 in cash have been donated each month. The food is distributed to Rev. Lucious Newsome's Food Link Program, to St. Rita Parish or the archdiocesan Crisis Center. The clothing is given to the Beggars for the Poor (a special work of the St. Vincent de Paul Society). The money goes to Beggars for the Poor and to other programs for the poor.

Fr. Dan Mahan,
St. Luke PastorFr. Ken Ciano,
Associate Pastor

Many St. Luke parishioners are community leaders and are involved in Catholic activities outside the parish. Twenty-two members have been recognized by the church by being invested in the Order of the Holy Sepulchre and/or the Order of Malta and one, Art Sullivan, has received the papal honor of being named a Knight of St. Gregory.

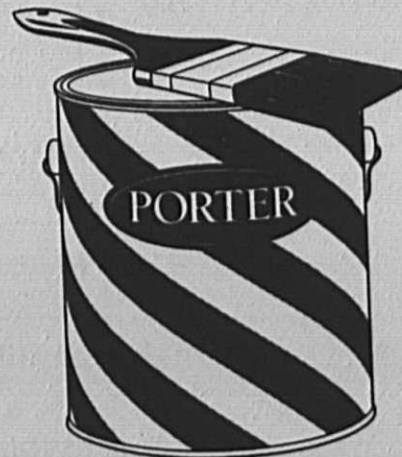
St. Luke Parish was founded in 1961 after a two-year court battle. In that year the Indiana Supreme Court ruled that the archdiocese had a legal and moral right to establish a parish in the town of Meridian Hills after the town refused to rezone the land on which the church was built. Father Paul Courtney was the founding pastor and Father Bernard Head served as co-pastor for a short time. Father Courtney was succeeded by Msgr. Francis Tuohy, who served as pastor from 1985 to 1995, when Father Mahan was appointed.

Four archdiocesan priests served their first assignments after ordination at St. Luke: Fathers Bill Stumpf, Steve Schwab, Dave Groeller and Ciano.

The parish grew from 230 families in 1961 to 1,968 today. In 1982 the present church was built, with the old church being converted into the parish center. The most recent addition to the facilities was a youth center.

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Photo by Mary Ann Wyand

The window that separates the main church from the narthex

Pope responds to those who claim the Resurrection story is a myth

Articles in three U.S. newsweeklies about the Jesus Seminar's opinions set off alarm bells in Rome

By John Thavis, Catholic News Service

VATICAN CITY—Pope John Paul II rarely responds to magazine headlines. But three recent U.S. cover stories on the "debunking" of Christ's resurrection were too much to ignore.

The articles—in Newsweek, Time and U.S. News and World Report—gave prominence to a group of New Testament scholars who, individually and as members of a biblical think tank called the Jesus Seminar, view

the Resurrection as one of many myths perpetrated by unreliable Gospel accounts.

As a theme for scholarly debate, that was bad enough in the Vatican's eyes. But its popularization in three widely read U.S. periodicals set off alarm bells in Rome.

The pope decided to answer April 24. The account of the Resurrection should be accepted as true, he said, not just because the Bible says it's so, but because of the weight of tradition and evidence.

The discovery of Christ's empty tomb, dismissed by the Jesus Seminar group as a later invention, is not a proof of the Resurrection, but was a clear pointer for the disciples, the pope said.

He added, in a challenge to scholarly skeptics, that if the account of the empty tomb were baseless, "it wouldn't be difficult to refute."

But the pope's most direct response to Jesus Seminar theories came when discussing the risen Christ's appearances to his followers. Some now view these New Testament accounts as wishful thinking or symbolic narratives that lack historical corroboration.

That is ludicrous to the pope, who said Jesus' apparitions were "completely credible."

His arguments struck a common-sense tone. First of all, he said, Christ appeared not just to one or two disciples but to many of his followers at different times and in different places.

What kind of people were these? he asks. The kind willing to believe in strange visions at the drop of a hat?

Hardly. These were down-to-earth folks, fishermen of Galilee, and moreover demoralized by the death of their Lord. Their innate skepticism was reflected in the doubting St. Thomas, who demanded physical proof of the Resurrection.

"To rule out any possible fraud, it's enough to consider the holiness of their lives, which for many ended in martyrdom. There is no reason to believe they were seized by mystical excitement or by collective hallucination," the pope declared.

To those who have suggested that Christ may have returned as an apparition but not with his earthly body, the pontiff was categorical: "The body that returned to life in the tomb, raised to a condition of glory, is the same that was formed in (Mary's) womb," he said.

The pope's rebuttal was short but packed with significance. It reflected deep concern among Vatican officials and Rome biblical experts, who fear that the widely publicized theses of the Jesus Seminar will be accepted as gospel by an inexperienced public.

In recent years, the Vatican's chief doctrinal official, Cardinal Joseph Ratzinger, has warned against an overemphasis on the historical Jesus at the expense of his divinity. In the end, he said, Christ becomes an ever more pitiable figure.

The issue of the Resurrection is crucial to Catholic doctrine. But it is also important to average Christians, because "they see (Christ's) resurrection as a promise of their own," said Jesuit Father Gerald O'Collins, a theologian at Gregorian University in Rome.

Father O'Collins said the Jesus Seminar group tries to give the impression that the theological tide has turned against this kind of historical belief. He doesn't think that's the case.

"You can say this with a wave of your hand," he said, but if leading scholars were surveyed, the Jesus Seminar would find that "the consensus—for what it's worth—is on the other side."

He said the pope understands this and has underlined that these new theories go strongly against centuries of church thinking and traditions.

Father O'Collins said the surge in scholarly interest in the historical Jesus is not a bad thing; it has "stirred things up a bit" and made people think. He pointed to the Newsweek article, for example, as a provocative but fair presentation of the issues.

What worries the pope and others at the Vatican is that some Christians will buy into the idea that the Resurrection doesn't matter. On this point the pope was crystal clear, saying Christ's return to life remains the "source of salvation for the entire world."



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Photo by Charles Schisla

Father Paul Koetter serves Pat DeVault as celebrity waiter at an April 29 benefit for Canine Companions for Independence. The proceeds from the work of the archdiocesan vicar for ministry personnel at this dinner will support the training of companion dogs for people with disabilities.

Faith Alive!

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Christ is present in four ways in eucharistic liturgy

By Fr. Lawrence E. Mick

When Moses approached the burning bush, God told him to take off his shoes. That would serve as a sign that Moses

recognized the presence of God in that place. And that's what reverence is: recognizing and responding to the presence of the divine in our midst.

In the past, we often tended to understand reverence mostly in negative ways:

not talking in church, not chewing the host, not going into the sanctuary, not touching the chalice.

These were valid ways to indicate our recognition of God's presence in these places and things. But "not doing" certain things is not the only way to express reverence.

What further ways are there to express reverence at the time of a liturgical celebration? If reverence means recognizing and responding to the presence of the divine, then we need first to recall the ways that Christ is present in our liturgy.

Vatican Council II reminded us of our ancient belief that Christ is present in at least four different ways in the eucharistic celebration.

He is present in the assembly itself, in the priest who presides, in the word proclaimed, and in the bread and wine shared. Though they are different, each of these presences of Christ is real, and each one demands our reverent response.

Jesus said that when two or three gather in his name, he is in their midst. He really meant that!

When we gather for worship, Christ is present in our very gathering. Reverence demands that we recognize and respond to that presence, which means welcoming one another and sharing the love and concern of Christ with all those who gather for worship.

Ignoring those around us as we assemble is really an act of irreverence.

It would not represent progress to turn our gathering into a time of idle chit-chat, but we need to connect with one another and express our true concern for one another.

If I know you have been out of work, for example, asking on Sunday morning how you are holding up and if you have any new leads for a job can be a way of responding to the presence of Christ in you. If you have been ill, letting you know that it's good to have you back among us is also a response of reverence.

The priest, of course, is a member of the assembly. But he also has the role of presider, taking the place of Christ who is the true leader of our worship. Christ is present through the presider, leading us in worship.

Reverence prompts us to respond to Christ's lead, joining in the songs and prayers and responses that make up the

liturgy. In other words, it is reverent to take part, to respond to Christ leading us in worship.

Again, when the word of God—Scripture—is proclaimed in church, Christ speaks to us today. This presence of Christ demands a reverent response of listening with open ears and with open hearts.

Active listening requires a deliberate effort, and opening our hearts to what Christ is asking of us may be even more difficult; both efforts are expressions of our reverence.

Finally, when we share in the eucharistic meal, Christ is present in his body and blood. Reverence here prompts us to enter into the meal itself and also into its full meaning. When we share the meal, we are entering into communion with the whole body of Christ, all the members of the church.

St. Thomas Aquinas noted centuries ago that the unity of the church is the purpose of the Eucharist. The bread and wine become the body and blood of Christ so that we might become more fully the body of Christ.

All those who share in this meal are united in Christ and thus are united to each other.

This brings us full circle. For recognizing Christ in Communion also means accepting the assembly that forms his body. We cannot have one without the other.

In the fifth century, St. Augustine chastised his people for wanting to decapitate Christ, for wanting the head (Christ) without the body (the church). What he meant is that we really have to have both. We have to make room in our hearts and our lives for all the members of Christ's mystical body if we are to reverently receive his sacramental body and blood.

Moses took off his shoes. Earlier generations kept silence and did not touch.

We are called to be hospitable, to join in the celebration, to listen attentively to the word, and to embrace the body of Christ in the sacrificial meal.

The need for reverence during the Eucharist has not disappeared.

In the Eucharist, Christ is truly present. In the Eucharist, we encounter the divine in our midst. There can be no casual response to that!

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



CNS photo by Michael Hoyt

Christ is present in four different ways in the eucharistic celebration. He is present in the assembly itself, in the priest who presides, in the word proclaimed, and in the bread and wine shared at Mass. Each one demands our reverent response.

Liturgy blends the visible and invisible

By David Gibson

People don't disagree that the liturgy ought to be taken seriously and esteemed. Nor is there much disagreement that everyone in church should act in ways appropriate to the occasion or that liturgy should never be trivialized.

There's a lot of agreement that the demands of reverence should be met. But the question is: How?

Sometimes it seems that one person's reverence is another person's irreverence.

People find it difficult to agree precisely what "reverence" looks like when you consider that liturgy must:

- Interrelate a spirit of awe and adoration with a spirit of joy and song.
- Recognize the sacred in a context that is also human.
- Act formally and ritualistically to address people whose current needs may be acute.
- Build up unity among people who are diverse.

The liturgy is ancient and new. In liturgy, the visible and invisible interact. These are high goals to achieve which involve our ultimate values. Perhaps that helps explain why the church and its people are still working out their definition of "reverence" for these times.

(David Gibson edits "Faith Alive!")

Discussion Point

Reverence is an expression of love

This Week's Question

Are you reverent at the liturgy? How does reverence influence what you do at liturgy?

"Reverence helps to remind us of the supernatural reality we're participating in. It keeps us focused on the real presence of the Eucharist and keeps us from minimizing the sacrificial nature of the Mass." (Cheryl Kloska, Elkhart, Ind.)

"Yes, I am reverent at liturgy because at liturgy are present my wife and my brothers and sisters in faith whom I greatly respect. Jesus said that where two or three are gathered in his name, he is present, and I try to have a 'holy pause' and realize whose company I'm in." (Stephen Hay, Lubbock, Texas)

"I think I'm reverent. It makes me more attentive and reflective. I'm more respectful and, by being more attentive, the experience of the liturgy is more awesome." (Ann Schwickerath, Davenport, Iowa)

"Yes, I am. This is a small church and we're very close to the altar and to where the priest is. When that happens, you feel very close to God. Because of the smallness of our church, I can really feel that I'm communing with the Lord in the sacrament of the Eucharist." (Alice Garton, Lexington, Ky.)

"Yes, I am. As an ordained deacon, I give a short homily every day at the liturgy, and my preparation for the homily heightens my sense of reverence." (Paul Thompson, Lake Charles, La.)

Lend Us Your Voice

An upcoming edition asks: What do you do when a child adopts a lifestyle at odds with your convictions?

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 Barbara Ries

Entertainment

Viewing with Arnold/James W. Arnold

'Primal Fear' attacks religion and morality

The new Richard Gere movie, "Primal Fear," is a true "Son of O.J.," or perhaps the proper reference is to the Menendez brothers' trials. It's about a bloody murder involving a famous person, and a crafty, expensive defense lawyer and his team, who get their client off the hook with the "abuse excuse,"

among a few other bizarre touches. It's also something of a pain in remote parts of the anatomy for Catholics, since the fictional murder victim is a popular Chicago-based Catholic archbishop, who is eventually revealed as a hypocrite in some serious matters of sexual and social morality.

Thus the film grapples with several nervous contemporary issues: hot shot defense lawyers, cases in which the victims are put on trial rather than the defendants, and unfortunately, the connection between Catholic clergy and sex abuse.

Film Classifications

Recently reviewed by the USCC

Captives	A-IV
The Craft	A-III
Mulholland Falls	A-IV
The Pallbearer	A-III
The Quest	A-III
The Substitute	O

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

Otherwise, "Primal's" major claims to entertainment value are in terms of suspense and surprise twists of plot. (It also gets credibility from its Chicago locations and competent cop story direction by "Hill Street Blues" veteran Greg Hoblit.) But be forewarned some secrets may be tipped off here. The movie merits analysis, and you can't discuss the significance of even "Cinderella" without mentioning that eventually the Prince and the slipper locate the appropriate foot.

Adapted from William Diehl's novel, the script is co-authored by Steve Shagan, who was once Oscar-nominated for a screenplay ("Save the Tiger") that glumly and brilliantly skewered declining morality in America. "Primal" is at least partly an update.

Gere is star defense attorney Marty Vail, who wins glory and big bucks getting clients off by artfully creating an "illusion of reality" that a jury will buy. Famous for these high-profile cases, he complains that the public doesn't understand his role, making him "guilty by association" with his clients. You can guess he's being set up for a fall.

The new case involves Aaron (Edward Norton), a slow, stuttering, young immigrant from Kentucky. He's been caught, covered with blood, running from the horrific rectory scene and Archbishop Rushman's mutilated corpse. As reporters observe, Vail is famous for "putting the victim on trial." How will he succeed here, since Rushman is a beloved man well-known for his good works? Well, wait.

The legal hacking and clawing are convincingly "inside," as we all can judge after being educated daily in the niceties of criminal law by the Simpson case—and

perhaps even more by such authentic, bar-rister-driven TV dramas as "Law and Order." Blonde prosecutor Janet Venable (a sharp-edged performance by Laura Linney) is not only Marty's old flame but a tenacious foe. Her vindictive boss, State's Attorney Shaughnessy (John Mahoney, here exiting his comic persona in "Frasier"), is an old buddy of the bishop and wants the death penalty.

The over-abundant dialogue can be fresh and pointed. Thus, Shaughnessy moans about the troubles of the decaying city and how he fixes them: "They call me. I keep the peace. Nobody else cares."

Janet, commenting on Marty's ambition, says, "I don't need a Mercedes or my face on the evening news."

Early on, the defendant claims (outlandishly but convincingly) that he suffers from blackouts and that a "third man" did the killing. Marty hires a psychologist (Frances McDormand) who takes it even further. She believes Aaron suffers from a Jekyll-Hyde syndrome and that the killer is actually "Roy," his violent alter-ego.

Janet chuckles, and surely won't let the jury swallow this. But Marty lures her into a trap. Her hard-nosed questions drive the meek "Aaron" into becoming "Roy" on the witness stand, and he practically strangles her. It's Perry Mason stuff, but keeps the audience reeling.

Given all this, the defense is already in pretty good shape when Marty's investigators turn up a sex video in the bishop's collection. The dead cleric turns out to have been an abuser who used some of the impoverished young adults he "rescued" from the streets to make pornographic videos. Shaughnessy had let him off on a case years ago, and the two were unsurprisingly involved in big investment deals.

Thus, you can say Hollywood provides another religious villain. It would be easier to complain if there were no real-life models. The invention is not out of nowhere, but this one is a stretch. The Chicago connection is more than that: it's



CNS photo from Paramount Pictures

Actor Edward Norton plays Aaron, a young man arrested for the murder of Chicago's archbishop, in "Primal Fear." The U.S. Catholic Conference classifies the film O for morally offensive.

heartless. If it's any comfort, most of the characters in "Primal Fear" are corrupted in one way or another.

Gere has been fooled by his clients before (notably, in "Final Analysis"), and even Sean Connery was duped in defending a killer in last year's "Just Cause." The same thing happens here, but it's more of a mess aesthetically and morally.

The audience has to believe Aaron is a good enough actor to con all the professionals involved, and at the end, the viewers are left both paranoid and absolutely empty of faith in any part of the system.

(Slick but grim; sex video detail; language; for adults, but not recommended.) USCC classification: O, morally offensive.

PBS honors work of late Muppets creator Jim Henson

By Henry Herx and Gerri Pare, Catholic News Service

Exploring the many talents and multiple achievements of the man who created the Muppets is "The World of Jim Henson," to be rerun on Wednesday, May 15, from 8:30 p.m. until 10 p.m. on PBS. (Check local public television listings to verify the program date and time.)

Best known perhaps for his contributions to "Sesame Street" and as the creator of the colorful Muppet family headed by Kermit the Frog and Miss Piggy, Henson had begun expanding into movies and other television forms before his death in 1990 at age 53.

Much of the program is in Henson's own words, culled from videotaped interviews, demonstrations and talks to various groups about his work, the craft of puppetry, and its extension into other forms of creative entertainment.

Amplifying Henson's account are recent interviews with Frank Oz, Jerry Juhl, and other close colleagues as well as appreciations of his work from such fans as Ted Koppel, Francis Ford Coppola, and Maurice Sendak.

A presentation of the "Great Performances" series, the documentary also includes extensive excerpts from various shows illustrating his good-humored wit and imagination.

The result is fascinating, not only as an excursion into the mind of a popular artist, but in seeing how Henson put his ideas into practice and made them work.

Along the way, as one might expect from such material, viewers will be mightily amused and, perhaps, uplifted by all the evidence of genius at work.

One of the things Henson always feared was having his work dismissed as being "just for kids."

This hurt Henson in 1976 when "The Muppet Show" was rejected by all three U.S. networks. The public knew better, however, and it became a phenomenal success when Henson produced the show for British television and syndicated it to American stations.

In following Henson's career as a popular artist working in the best tradition of general entertainment, the program is unusually interesting fare for family viewers.

TV Programs of Note

Sunday, May 12, 8-9 p.m. (PBS) "Monsoon." A

"Nature" documentary examines the weather phenomenon on the Indian subcontinent that replenishes the dry earth, but also holds lives in the balance and dictates the natural behavior of a variety of wildlife.

Sunday, May 12, 9-11 p.m., and Monday, May 13, 8-11 p.m. (ABC) "Larry McMurtry's Dead Man's Walk." This miniseries prequel to "Lonesome Dove" is a coming-of-age story of two young adventurers as they join the Texas Rangers in search of land, love and fortune, and find a lifetime friendship.

Tuesday, May 14, 8-9 p.m. (CBS) "Totally Animals." Host John Ritter offers viewers a comic up-close look at odd creatures from itchy orangutans to grumpy hedgehogs.

Tuesday, May 14, 9-10 p.m. (PBS) "The Kevorkian Verdict." A "Frontline" documentary explores how the pathologist called "Dr. Death" has seized center stage in the debate over physician-assisted suicide and how America feels about end-of-life issues.

Wednesday, May 15, 8-9 p.m. (NBC) "Arctic Kingdom: Life at the Edge." A National Geographic special shows never-before-filmed scenes of wildlife at the world's uppermost regions.

Friday, May 17, 9-10 p.m. (PBS) "Using the Internet." In this special, host Robert Duncan examines how the Internet works, particularly the World Wide Web.

Saturday, May 18, 8-9 p.m. (NBC) "The Hidden Secrets of Magic." Hosted by Robert Urich, the show features legendary feats of magic like "sawing" a woman in half.

Saturday, May 18, 9-10 p.m. (CBS) "Touched by an Angel." This series episode relates angel Monica's (Roma Downey) efforts to try to help sisters who produce and host a talk show as they face a painful secret from their past.

TV Film Fare

Sunday, May 12, 7-10 p.m. (Fox) "Mrs. Doubtfire." In this 1993 film, a resourceful father (Robin Williams), who is limited by court order to seeing his three children only once a week, disguises himself as a matronly British housekeeper, gets hired by his estranged wife (Sally Field), then tries to dissuade her from romance with a wealthy former beau (Pierce Brosnan). Directed by Chris Columbus, the sweet but one-joke comedy is carried by Williams, who manages

to make the zany situation hilarious and heartfelt. The movie includes frequent though mild sexual innuendo. The U.S. Catholic Conference classification of the theatrical version was A-II for adults and adolescents.

Sunday, May 12, 8-11 p.m. (NBC) "A Few Good Men." Insecure but glib Navy lawyer (Tom Cruise), goaded by a strong-willed Internal Affairs attorney (Demi Moore), takes on the politically sensitive murder trial of two Marines (James Marshall and Wolfgang Bodison) who are being used as scapegoats by their commanding officer (Jack Nicholson) in this 1992 film. Director Rob Reiner's tautly constructed courtroom drama bristles with intense performances while tackling prickly issues of honor, responsibility, and personal integrity. The movie includes an off-screen suicide, a blatantly sexist remark, and intermittent rough language. The U.S. Catholic Conference classification of the theatrical version was A-III for adults.

Sunday, May 12, 9-11:08 p.m. (CBS) "Sleepless in Seattle." After hearing a Seattle widower (Tom Hanks) and his boy (Ross Malinger) on a syndicated radio talk show on Christmas Eve, a reporter (Meg Ryan) feels irresistibly drawn to the man even though she is engaged and lives in Baltimore. Director Nora Ephron turns in a highly appealing if unabashedly romantic love story released in 1993 about singles and families, liberally sprinkled with comic moments. The film includes some mild sexual references and a live-in relationship. The U.S. Catholic Conference classification of the theatrical version was A-III for adults.

Thursday, May 16, 8-10 p.m. (Fox) "What's Love Got to Do with It?" This 1993 musical biography of rock singer Tina Turner (Angela Bassett) focuses on her rise to fame and troubled marriage to abusive husband Ike Turner (Laurence Fishburne) until she left him and established a solo career. Director Brian Gibson offers a spirited but superficial look at the entertainer, offsetting the ugly hysterics of a violent relationship with glossy musical set-pieces. The film features a discreet bedroom scene, intense domestic violence, recreational drug use, and recurring rough language. The U.S. Catholic Conference classification of the theatrical version was A-III for adults.


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

Sixth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 12, 1996

- Acts of the Apostles 8:5-8, 14-17
- 1 Peter 3:15-18
- John 14:15-21



The Acts of the Apostles furnishes this Easter season weekend with its first reading. Central in the story are the apostles Peter, John and Philip. Important also is the fact that they went to Samaria. First, Philip preached the Gospel of Jesus and, in the Lord's name, he cured people in Samaria. Then Peter and John also went to Samaria.

When this information was given to the contemporaries of Jesus, it surely left them quite startled. Samaria was considered to be a place of evil for pious Jews since the Samaritans long before had compromised their religious and ethnic identity with invaders. They were collaborators of the worst type.

Despite this awful legacy, Philip, a Jew, went to Samaria and offered the Samaritans the most precious of gifts, the knowledge of Jesus.

Wonderfully, the Samaritans accepted Jesus. They believed, and they repented of their sins.

To affirm this conversion, Peter, the chief of the apostles, and John followed Philip to Samaria. There they fully confirmed all that had occurred.

Healing the sick reveals the fact that Philip, an apostle, acted with the Lord's authority. Philip's going to Samaria showed that the salvation wrought by the Lord was intended for all people, even the scorned Samaritans.

The arrival of Peter and John underscored all this, and further it showed that the apostles were one in their testimony to, and service of, the Risen Lord.

Once more this festive season the church brings us, as the second liturgical reading for a Sunday after Easter, a section of the beautiful First Epistle of Peter. Only occasionally does the Liturgy of the Word during other seasons contain a reading from First Peter. One reason is that First Peter is very brief, only five chapters.

Nevertheless, the epistle is elegant in its testimony to Jesus as Son of God and Redeemer. The passage read this weekend surely is no exception. Jesus was the absolute centerpiece of the religion of Christians in the first century. Belief in Jesus as risen from the dead was an essential part of this belief.

There was no questioning if the Resurrection occurred, or how. Faith led first century believers to maintain, despite whatever the odds, that Jesus indeed returned to life after the grave, and that the Resurrection was an actual event, evidence of divine power, and of the divine plan for human salvation.

As eloquent as the lovely reading this weekend from First Peter is the lovely reading from the Gospel of John, this weekend's Gospel selection.

Reassuring and instructive, the Gospel reminds disciples that, come what may, they will not be left as orphans. God's protection and God's love will be with them even after the Ascension, even in spite of fearful persecution, regardless of misfortune or of death itself.

Reflection

The church provides these readings this weekend as Catholics will remember the Feast of the Ascension of Thursday of this week, and as Pentecost is only 10 days away.

God has abandoned no one. Even though contact with the Lord now is through the church, its sacraments and teachings, and through the intimacy of personal, heartfelt prayer, Jesus still is present—just as, in Jesus, God was present physically to the apostles as together they walked the highways of Galilee and the streets of Jerusalem.

God still is our protector and our companion.

To merit this companionship with God, Christians must love God. They must show the integrity of their love by obeying God. In this love and obedience is an earnestness of heart, making it possible for the Holy Spirit to be present and active with love, peace, and hope in the events of daily life.

Times may have changed since the first third of the first century. But still as real today as then is the love of God and the presence of God among those who truly and honestly respond to God.

Daily Readings

Monday, May 13

Acts 16:11-15

Psalm 149:1-6, 9

John 15:26-16:4a

Tuesday, May 14

Matthias, apostle

Acts 1:15-17, 20-26

Psalm 113:1-8

John 15:9-17

Wednesday, May 15

Isidore the Farmer, married man

Acts 17:15, 22-18:1

Psalm 148:1-2, 11-14

John 16:12-15

Thursday, May 16

The Ascension of the Lord

Acts 1:1-11

Psalm 47:2-3, 6-9

Ephesians 1:17-23

Matthew 28:16-20

Friday, May 17

Acts 18:9-18

Psalm 47:2-7

John 16:20-23a

Saturday, May 18

John I, pope and martyr

Acts 18:23-28

Psalm 47:2-3, 8-10

John 16:23b-28

The Shaping of the Papacy/John F. Fink

Pius IX lost the papal states, called council that defined papal infallibility

Pope Pius IX was one of the most significant popes in the shaping of the modern papacy. Pope for almost 32 years, from 1846 to 1878, the longest pontificate in history, he saw the loss of the papal states and the end of the temporal power of the papacy. He was also the pope who called the First Vatican Council, which defined papal infallibility.

When he was elected pope at the age of 54, he had a reputation for being a liberal because he had advocated administrative changes in the papal states. At first he was popular with those who lived in the papal states when he allowed city and state councils. He was not prepared, though, to go as far as his subjects wanted. He refused to establish a constitutional state.

In 1848 papal troops that were trying to expel Austria's forces from Italy were defeated. The pope's prime minister was assassinated and riots broke out in Rome. The pope fled in disguise to Gaeta, south of Naples. From there he appealed to the Catholic powers and, with the help of France, was able to return to Rome in 1850. He then discarded his former liberal stance and set up a paternalistic regime in the papal states.

It lasted for 10 years. In September of 1860 the papal army was defeated by Count Camillo Cavour and all of the papal states except Rome itself were added to the new kingdom of Italy. For 10 years the pope himself was protected by a French garrison, but on Sept. 20, 1870 Italian forces of King Victor Emmanuel II occupied Rome itself and the city was incorporated in the Italian state.

The Italian government bestowed on the Vatican the privilege of extra-territoriality which it still has to this day. But the large area of Italy that used to be the papal states was no longer under the pope's jurisdiction. Pius IX never accepted this arrangement. He declared himself a prisoner in the Vatican and never again left the area. He issued a decree forbidding Catholics from participating in Italian political affairs, starting a conflict that would not be resolved until the Lateran Treaty of 1929.

During all this political turmoil, important things were also happening in the theological area. Pius IX was a champion of a movement called ultramontanism. Its adherents proclaimed absolute power and authority for the pope in religious matters. Specifically, they believed in the pope's universal infallibility.

Pius IX was not the first pope to believe that the pope was infallible. As we have seen, it went back at least to

Pope Gregory VII in 1073. But Pius IX was convinced that the best way to strengthen the papacy was to make the concept of papal infallibility a doctrine of the church. And, of course, this should be done by a council.

However, he did not wait for a council to proclaim his infallibility before acting infallibly. On Dec. 8, 1854 he read a formal declaration that belief in the Immaculate Conception of Mary was from then on an essential belief of the Catholic Church and that anyone who denied that doctrine was a heretic.

The First Vatican Council convened on Dec. 8, 1869—more than 300 years after the Council of Trent, the previous ecumenical council. Of the 700 bishops present (49 from the United States), more than a third were Italians and they and the French composed an absolute majority.

Unfortunately for Pius IX, though, not all the bishops thought the pope could make decisions binding on the whole church only on his own authority. They thought he could do this only when he acted in agreement with the other bishops. Discussion of the issue was lengthy and eventually a compromise was offered by Cardinal Guido, the superior general of the Dominicans. He suggested that the debate should focus on the infallibility of the pope's doctrinal decisions rather than on the infallibility of the pope personally. This infuriated Pius IX because he really considered himself to be infallible.

Before the vote took place, about 80 bishops left the council rather than vote against the pope.

The vote on the issue was taken July 18, 1870 and passed 533 to 2. (One of the two who voted against was the Bishop of Little Rock, Ark.) The council decreed that the pope teaches infallibly when he teaches *ex cathedra* ("from the papal throne") on matters of faith or morals. It made a subtle distinction between the pope himself and what he teaches. It said that under certain strictly limited circumstances the pope teaches infallibly, but it was careful not to state that the pope is an infallible person.

Since 1870 the doctrine of infallibility has been used only once, in 1950 when Pope Pius XII proclaimed the dogma of the Assumption of the Virgin Mary.

Both the council and the occupation of Rome by Victor Emmanuel II happened in 1870. Pius IX lived as a prisoner in the Vatican for another nine years, dying at age 85 on Feb. 7, 1878. While he was pope the papacy was stripped of its temporal dominion, but it had vastly enhanced spiritual authority.

My Journey to God

The Greatness of Motherhood

To me, motherhood is like a candle.

When I was a small child, my mother would take me to pick up my brother at school. We always went a few minutes early. We would stop at church, light a candle, and pray for our relatives and neighbors.

"The candle represents you and keeps your prayer lifted up to God," my mother explained. In those quiet moments—and throughout her life—my mother taught me about God's love for us.

As we approach Mother's Day, I think about the gifts I received from my own mother. My mother was with me through good times and bad—always caring, always guiding by word and example, always lifting me up. She was a light burning brightly through the darkness of an often confusing world.

She was the best of mothers: the listener, the ever-present nurturer, the teacher. She was not perfect. No mother is perfect, but each of our mothers has taken the responsibility to bring us into

this world and to rear us to the best of her ability. If we have had conflict, Mother's Day is the perfect time to put it aside and begin anew. It is the time to rediscover the gratitude in our heart and to live it each and every day.

The story of Mary's motherhood offers us a model for what motherhood ought to be—and often is. She gave birth in the hardest of circumstances. She guided her son into adulthood. Then, she suffered with him as his life's journey brought him to the cross. Through it all, through both the joy and the pain, she sustained her belief in him and her faith in God's loving plan for us all. In that, she expressed the greatness of motherhood.

Mary is the mother of Jesus. She is also the mother of the Church. Mary is always there for each of us. Mary listens to our concerns and joins us in our prayers. Mary is like the candle that keeps our prayers lifted up to God.

By Sister Margaret Kern, S.P.

(Providence Sister Margaret Kern directs the National Shrine of Our Lady of Providence at St. Mary of the Woods.)

Cardinal Leo Suenens, one of the leaders of Vatican II, dies at 91

One of council's moderators, he was also known as a Marian scholar and a leader in charismatic movement

By Cindy Wooden, Catholic News Service

VATICAN CITY—Offering his condolences upon the death of retired Cardinal Leo Jozef Suenens, Pope John Paul II recalled the Belgian's central role at the Second Vatican Council, marked by "a great openness to the working of the Holy Spirit" and to the opinions of other council members.

Cardinal Suenens died May 6 in a clinic in Brussels, Belgium, where he had been hospitalized for treatment of a blood clot. The retired archbishop of Mechelen-Brussels was 91 years old.

Before his key involvement in the Second Vatican Council, the future cardinal was best known as a Marian scholar. In the last 20 years of his life, his main theological and pastoral concern became supporting

and guiding the international charismatic renewal movement among Catholics.

"I ask the Lord to welcome into his peace and light this pastor who so loved Christ and his church and who guided it with care so that it would be faithful to its Lord and present to the modern world," the pope said in a telegram to the current archbishop of Mechelen-Brussels, Cardinal Godfried Danneels.

Cardinal Suenens—named an archbishop in 1961 and a cardinal in 1962—was reportedly a dominant figure in the conclaves that elected Popes Paul VI, John Paul I and John Paul II, and was said to have been considered a possible candidate for the papacy in 1963 after the death of Pope John XXIII.

A few years after his first experience in a conclave, Cardinal Suenens suggested that it might be better to have the pope elected by a body of bishops rather than by the College of Cardinals. The office of bishop, he told a Toronto audience in 1971, was instituted by Christ, but the office of cardinal was not.

Asked later what impact such comments could have on his future chances of being elected pope, the cardi-



Cardinal Leo Jozef Suenens (1977 photo)

nal replied: "In case you wish to be pope today, you don't give interviews, and you certainly don't ask the cardinals who have to vote for you to disappear."

Cardinal Suenens was an active member of the Vatican commission that prepared for the opening of the Second Vatican Council and was one of four cardinal-members of the council's College of Moderators, who regulated the debate.

In a 1970 article written for what was then called National Catholic News Service, Cardinal Suenens spoke of the life of the church after the council and Catholic reactions to it.

"First of all," he said, "there are those for whom Vatican II was a simple parenthesis. As a whole, they form the traditionalist, conservative group. They suffer, and rightly so, to see all around the decline in faith and religious practices; the extravagances of certain ultra-progressives hurt them to the quick."

"But, on the other hand, they suffer also for unfounded reasons; they do not distinguish authentic and sacred tradition from purely human traditions accumulated through the ages and which periodically have to be questioned," he said.

"At the other extreme, we have a class of exaggerated progressives who reject tradition, who are up in arms against the church in her institutional elements. In their intemperance to get rid of all organization, they risk throwing out the baby with the bath. The church will never be a welfare association, a sort of spiritual Red Cross. Christ founded her as an institution and a community," he wrote.

"Conservatives are confusing tradition and traditions. Progressives are confusing liberty and anarchy," the cardinal said. "Between these extremes, we have to try to keep the middle of the road, the extreme center."

His worldwide travels as an enthusiastic supporter of the charismatic renewal increased after his retirement as archbishop in 1979.

In a speech in the United States, he called the renewal "the beginning of a springtime" in the Catholic Church, but emphasized that the movement must grow within the church and be an integral part of it.

"There is no such thing as a charismatic church and an institutional one," he said. "We are just one church. It is very important that the two aspects should very closely link together."

The cardinal was not without critics, including some priests of his own archdiocese. In 1976, the French-speaking priests' council of Mechelen-Brussels criticized him for failing to consult it and for failing to delegate power effectively to his vicars general during his frequent absences from the diocese.

Born to a family of modest means in a suburb of Brussels July 16, 1904, he decided at age 17 to study for the priesthood. He was sent to Rome to study and was ordained in 1927.

After a decade of teaching, he was appointed vice rector of the Catholic University of Louvain, Belgium, in 1940.

During the World War II German occupation of Belgium, Father Suenens gained a reputation for his diplomatic abilities among the students, faculty and the occupying forces.

When the Germans jailed the university rector, he took charge.

"His firm observance of the laws of God and his tenacious opposition to Nazism earned him the death penalty," according to his obituary in the Vatican newspaper. "His name was on a list of 30 people the Germans intended to send to their deaths. The Allied liberation occurred just in time to save him."

Cardinal Suenens' death leaves the College of Cardinals with 156 members, 115 of whom are under age 80 and therefore eligible to elect a pope.

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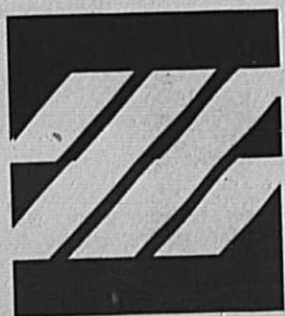
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Nun ends White House vigil, still seeks information on Guatemala

By Patricia Zapor, Catholic News Service

WASHINGTON—Ursuline Sister Dianna Ortiz ended her vigil and fast in front of the White House May 6, saying that while information released so far is inadequate, there seemed to be momentum toward resolving questions about her 1989 abduction, rape and torture.

At a press conference, Sister Dianna, 37, also announced plans to sue the federal government for further documents and provided sketches of her assailants and of an American who she believes was their superior.

The press conference capped an eight-day campaign of civil disobedience in front of the White House in which more than 100 people including a bishop, nuns and priests were arrested. Members of Congress also spoke up on her behalf, and a protest was staged in El Salvador.

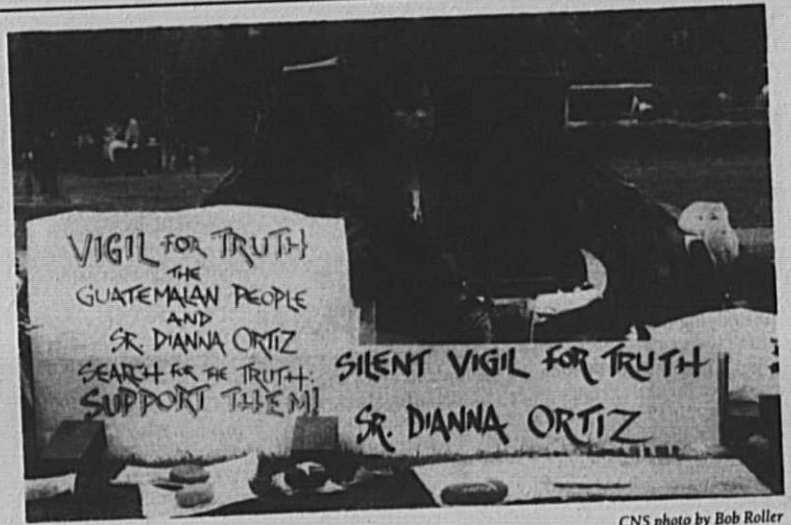
Sister Dianna said several thousand pages of documents released voluntarily by the State Department May 4 provided no information about the American she believes was supervising the men who

kidnapped and tortured her, but that they do reveal "a pronounced bias against me, from the very beginning, on the part of the U.S. embassy in Guatemala."

She quoted from a report by then-ambassador Thomas Stroock in Guatemala suggesting that with the help of U.S. priests and nuns and the Guatemalan archbishop, she simulated her abduction as a political strategy timed to coincide with congressional debate on aid to Guatemala.

Sister Dianna, a native of New Mexico, was working as a teacher of Mayan children in 1989 when she was taken from the yard of a retreat house by armed men. She was repeatedly raped, burned more than 100 times with cigarettes and forced to strike another prisoner with a machete before the intervention of a man her abductors called Alejandro and referred to as their boss.

Speaking to her in American-accented English, he said he was taking her to a friend at the U.S. Embassy. Fearing him, she fled from the jeep they were in while it was stopped in traffic. She reached a Maryknoll missionary residence and eventually left the country with the help of the Vatican nuncio, she explained.



CNS photo by Bob Roller

Ursuline Sister Dianna Ortiz maintains a vigil outside the White House hoping her presence and her bread-and-water fast will pressure the government into releasing information about her abduction and torture in Guatemala in 1989. She ended her vigil May 6.

For the more than six years since her escape, she has been seeking information about her abductors and pursuing the case in U.S. and Guatemalan courts.

At the May 6 press conference, Sister Dianna's attorneys said they were suing the federal government for failing to release information she has sought for more than a year. Sister Dianna also released sketches of the mystery man called Alejandro and the three men who abducted her.

Sister Dianna, rail-thin after losing 25 pounds during her vigil and fast, said she would suspend her action in the park across the street from the White House, "given the assurance that members of Congress will vigorously take up the struggle for declassification" of material related to her case and other cases of torture and death that have occurred in Guatemala since 1954.

On May 3, Detroit Auxiliary Bishop Thomas J. Gumbleton was arrested during eight days of orderly, planned protests held in front of the White House in support of Sister Dianna.

Nuns arrested included other Ursuline sisters, Benedictines, Sisters of Loretto, Franciscans, Dominicans, Sisters of Mercy and School Sisters of Notre Dame.

Attorney Jennifer Harbury, whose husband, a Guatemalan revolutionary leader, was killed by the military, was arrested each day of the protests.

Other demonstrators arrested included activists from Amnesty International, Sojourners and the Guatemalan Human Rights Commission; Philip Berrigan, a former priest, who with his brother, Jesuit Father Daniel Berrigan, led Catholic opposition to the Vietnam War; and Daniel Ellsberg, who in the 1970s led a campaign for the release of the Pentagon Papers.

Other support for Sister Dianna's vigil came from Rep. Joseph P. Kennedy, D-Mass., and his mother, Ethel Kennedy. Kennedy was among 103 members of Congress who signed a letter asking President Clinton to open U.S. records on human rights abuses in Guatemala.

Kennedy also linked the nun's campaign to protests directed at closing the U.S. Army School of the Americas.

The school, which trains Latin American military personnel, includes among its graduates the Guatemalan minister of defense at the time Sister Dianna was picked up by men who are believed to be part of the Guatemalan national police.

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Vatican officials study ramifications of Bishop Bruskewitz's action

By John Thavis, Catholic News Service

VATICAN CITY—A month after a U.S. bishop threatened automatic excommunication to Catholics belonging to 12 organizations, Vatican officials were still studying the pastoral and legal ramifications of the action.

While generally defending the bishop's motives and his right to invoke excommunication, the officials cited potential problems in applying the penalty to individuals and said the lack of consultation with other bishops raised questions of collegiality.

The officials, who asked not to be named, spoke in interviews with Catholic News Service in late April.

In March, Bishop Fabian W. Bruskewitz of Lincoln, Neb., said Catholics in his diocese would face automatic interdict April 15 if they continued their membership in any of 12 organizations he termed "perilous to the Catholic faith." If they persisted, a month later they would be excommunicated, he said.

The groups included those supporting legal abortion or euthanasia, some that are opposed to church reforms since Vatican II and some affiliated with the Freemasons.

The Vatican has had no official reaction to the controversial action. But in interviews, officials expressed moral support for Bishop Bruskewitz and caution about the wider effects of his move.

Bishop Anthony M. Pilla of Cleveland, president of the U.S. bishops' conference, discussed Bishop Bruskewitz's action in meetings with Vatican officials in late April. He said he shared the U.S. conference position that it had no competency or authority over a decision of the local bishop in his own diocese.

Bishop Pilla said that the variety of positions taken by bishops against certain groups "clearly is not a good thing" and added: "One would hope for consultation, but clearly we can't demand that."

One highly placed Vatican official said he considered Bishop Bruskewitz's action a "first warning" to his

faithful. In effect, he said, the bishop was not setting new conditions for automatic excommunication, but simply pointing out conditions that already exist: that Catholics who persist in apostasy, heresy or schism place themselves outside the church.

"I see (the bishop's statement) as a generic affirmation that must later be applied to each person, according to the situation of each person," the official said.

How it would be applied individually seems unclear at this point, he added. He noted that the targeted groups represent a wide range of positions on various issues. One of the groups, Call to Action, claims about 15,000 Catholic members and advocates ordination of women and married men. It also opposes church teaching on birth control.

"That is certainly a dissenting group, a critical

group, and one that is detached from the magisterium of the church. But that they are now automatically outside the church, this is harder to say," the Vatican official said.

Noting that Bishop Bruskewitz had made the decision on his own, the official suggested that "it would be better for such a decision to be agreed upon, at least in the same region" of bishops. The resulting variety of positions or penalties regarding these groups in the United States could strike some as strange and lead to problems, he said.

Another Vatican official said the lack of consultation could make things awkward for other U.S. bishops—including those who may now come under pressure to do the same.

The Vatican officials said they were aware of the different opinions about the pastoral effectiveness of Bishop Bruskewitz's action. On the one hand, a bishop's main duty is to build unity in his diocese, and there is the question of whether in this case the bishop has alienated people instead, they said.

But they also expressed respect for the bishop's resolve to act on his belief that these organizations are placing the faith in danger.

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The Active List

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

May 10

St. Lawrence Parish, Indianapolis, will host the Indianapolis Deaneries Council of Catholic Women's program titled "Mary, Women, and Discipleship" presented by Sherie Berg of the Archdiocesan Office of Worship. Program begins with registration at 9:45 a.m. Fee is \$6. For more information call Joyce Schmitt 317-539-5173.

The Cathedral High School Band, Indianapolis, will present "Diamond Anniversary Spring Concert" at 7:30 p.m. in the school auditorium. Call Jon Hornlein at 317-542-1481, ext. 350.

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, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

May 10-11

St. Andrew Parish, 4050 E. 38th St., Indianapolis, will hold a Rummage Sale from 8 a.m.-6 p.m. on Friday and 8 a.m.-1 p.m. on Saturday. The sale will be held in the basement of the church.

May 11-12

St. Bernadette Church, Indianapolis, will have its monthly bake sale.

May 11

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

St. Christopher Parish and St. Gabriel Parish, Indianapolis, Singles and Friends will hold an interact event to assist at the St. Vincent de Paul warehouse. Please meet in the parking lot of St. Christopher parish at 8 a.m. to carpool. For more information, call Mike at 317-879-8018.

May 12

Mary's Rexville Schoenstatt Center, Madison, will present "The Kenosis of a Christian, and of the Church" at 2:30 p.m. followed by Mass at 3:30 p.m.

A concert in Our Lady of Lourdes Church, Indianapolis, at 7 p.m. will feature the adult choir, the bell choir and folk group. There is no charge.

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.

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

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

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

St. Mary Church, 317 N. New Jersey, St., Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

May 13

Fatima Retreat House, Indianapolis, will hold

"Angels and Apparitions: Faces of the Supernatural" presented by Fr. Johann G. Roten, SM. For more information, call 317-545-7681.

May 14

The Prayer Group of St. Lawrence Parish, Indianapolis, will meet in the chapel each Tuesday at 7:30 p.m. For more information, call 317-546-4065.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chapel of Divine Mercy. All are welcome.

The Ave Maria Guild, will meet at 12:30 p.m. at the St. Paul Hermitage, Beech Grove. Refreshments will be served.

"Love One Another: A Vision for Embracing Catholics Experiencing Divorce" will be presented by Father James Farrell at Mt. St. Francis Friary at 7 p.m. Call 812-948-0438 for more information.

May 15

The Archdiocesan Catholic Social Services Counseling Program will be taking registrations for adult survivors of childhood sexual abuse starting this fall. For more information, call Linda Lohede Clarke at 317-236-1500.

At Immaculate Heart of Mary Church a Marian Cenacle will

pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

Calvary Cemetery Chapel, Indianapolis, will hold Mass at 2 p.m. All are welcome.

St. Francis Hospital and Health Centers' Hospice Office, 438 S. Emerson Ave., Greenwood, will hold a free adult bereavement support group from 3-4:30 p.m. and 6:30-8 p.m. For more information, call 317-865-2092.

The Catholic Widowed Organization will meet at 7 p.m. at the Catholic Center in Indianapolis. Anyone interested in joining the organization

can call Mary Koors at 317-887-9388.

May 16

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.

The Ave Maria Guild will hold its Spring Card Party From 11:30 a.m.-3 p.m. at the Beech

—See ACTIVE LIST, page 19



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The Active List, continued from page 18

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May 17 and 18

St. Philip Neri, Indianapolis, will have a rummage sale.

May 17

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, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

A Mass and healing service will be held at the Marian College Chapel, 3200 Cold Springs Rd., Indianapolis, beginning with praise and worship at 7 p.m. followed by Mass. Celebrant will Fr. Al Ajamie. For more information, call 317-927-6900.

St. Christopher Parish, Indianapolis, Singles and Friends will share an evening of euchre and other games with the St. Lawrence's Singles hosted by the King's Singles. The event will be held in the youth house behind Christ the King church. For more information, call 317-879-8018.

May 17-18

Our Lady of Lourdes, 5333 E.

Washington St., Indianapolis, will host a two-day spring festival from 6 p.m. to 1 a.m. both nights. Activities will include a large raffle, bingo, a Monte Carlo, a games area for children, a live band, beer garden and a wide selection of food items.

May 17-19

St. Joseph Church in Shelbyville will have its annual parish festival.

Fatima Retreat House, Indianapolis, will hold a Tobit Weekend for engaged couples. Fee is \$195 per couple. For more information, call 317-545-7681.

May 18

Marian College, Indianapolis, will host a teaching/sharing session and workshop from 8:30 a.m.-12 noon in the Marian College Building, room 205. The event is sponsored by the Catholic Charismatic Renewal and will be taught by Len Bielski. For more information, call 317-927-6900.

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

The Catholic Widowed Organization, Indianapolis, will hold a 500 Party at the Catholic Center, 1400 N. Meridian St. starting with a pitch-in at 5 p.m. Bunco party will follow.

Cathedral High School, Indianapolis, will hold a "Renaissance Afternoon" starting at 3 p.m. Music, Shakespearean drama, fine art, and sumptuous cuisine will be featured.

St. Christopher Parish, Indianapolis, Singles and Friends will meet to go ice skating. For more information, call Andrew at 317-241-7172.

May 19

The Women's Club of St. Patrick Church, Indianapolis, will sponsor a card party at 2 p.m. in the parish hall, 936 Prospect St. Euchre and bunco will be played. Admission if \$1.25. There will be door prizes and refreshments.

Mary's Rexville Schoenstatt Center, Madison, will present "Schoenstatt Spirituality or Organic Thinking" at 2:30 p.m. followed by Mass at 3:30 p.m. The center is located .8 mi. east of U.S. 421 south of Versailles.

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.

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.

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

St. Mary Church, 317 N. New Jersey, St., Indianapolis, will

hold a Mass in Spanish at 1:15 p.m.

St. Barnabas and St. Thomas Aquinas parishes in Indianapolis will present "Agape: The Stories and the Feast" by Marty Haugen at 6 p.m. to be held at St. Barnabas, 8300 Rahke Rd. For more information, call 317-882-0724 or 317-253-1461.

The St. Catherine Adult Choir is having a Retirement Concert and Mass at the St. Catherine Chapel of Good Shepherd Parish, 1109 E. Tabor St., Indianapolis. The concert will begin at 1 p.m. with Mass following. A reception will be held after Mass. An Open House of the school will be from 3-5 p.m. All are welcome.

Bingos

MONDAY: Our Lady of

Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

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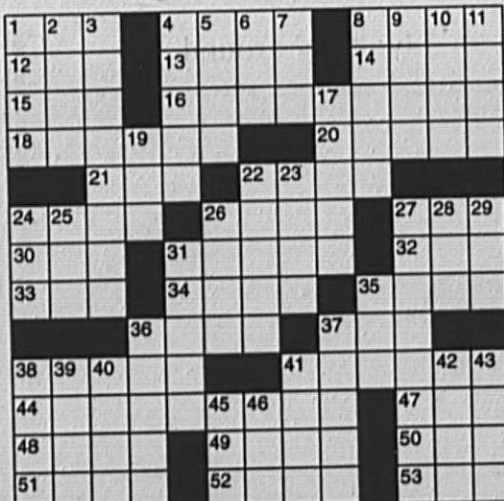
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- Bird of myth
- Author Fleming and namesakes
- Notion
- Fuss, bother
- "His — is unsearchable" (Psa 145:3)
- "For ye are — with a price" (1 Co 7:23)
- Warm up
- Boring routine
- Historic periods
- "And this shall be a — unto you" (Jer 44:29)
- "My foot standeth in an — place" (Psa 26:12)
- Building wing
- Squeeze out a living
- "They discovered a certain — with a shore" (Acts 27:39)
- Caesar's dozen
- Mary
- Chain part
- Daunt, fluster
- Uncle's wife
- Friend
- "His heart is as firm as a —" (Job 41:24)

DOWN

- Flew fast
- Follower of Jesus
- Israel high priest (1 Sam 1:3)
- Greek god of war
- Chief horse god
- "Upon the — of the right ear" (Ex 29:20)
- Ponder
- Greasy
- Possesses
- City in Judah (Jos 15:52)
- Extinct bird
- "Then Pilate therefore took Jesus and — him" (John 19:1)
- "And he had in his — hand seven stars" (Rev 1:16)
- Animal in Deuteronomy 14:5
- Compass point
- Righteous king of Judah (1 Ki 15:13)
- Actor's parts
- Concert halls
- "Bring forth the — robe" (Luke 15:22)
- Back talk
- "Now therefore, our God, we — thee" (1 Ch 29:13)
- Firearm
- "There is one — unto all" (Eccl 9:3)
- Sink, smell terribly
- "A time to rend, and a time to —" (Eccl 3:7)
- Eisenhower's nickname
- Ireland, postically
- "Righteousness — a nation" (Psa 14:34)
- Address Taylor, informally
- "He maketh me to — down in green pastures" (Psa 23:2)
- Hints
- "Ye shall eat the — of this land" (Gen 45:18)
- "Ye pay tithes of mint and —" (Mat 23:23)
- Cent
- Hoax
- From one side to the other (Var)
- Crude metals
- Prison
- Director Kazan
- Sauces for chips
- "Wisdom is — high for a fool" (Prov 24:7)
- Dictator Armin

Answers on page 22.

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Youth News/Views

Columbus youth find joy helping Haitian children

By Michelle McAuliffe and Marsha Black

"The day will come when, after harnessing space, the winds, and gravitation, we shall harness for God the energies of love. And on that day, for the second time in the history of the world, we shall have discovered fire."

Teilhard de Chardin

The children of St. Bartholomew Parish in Columbus and those of St. Anne de Limonade Parish in Haiti just may supply the spark to start this spiritual fire, for the love generated between the children of the two distant parishes is so energizing that it is tangible.

Two pastors, Father Stephen Banet of St. Bartholomew and Haitian Father Jules Anantua, along with St. Bartholomew's associate pastor, Father Christopher Craig, and Haitian interpreter Father Joachim Anantua, encourage the young of their flocks to bond closely. Coordinating this twinning effort from the Columbus parish is tireless and enthusiastic parishioner Judy Harpenau.

"We want to be grateful toward the people here who have helped us and loved us," Father Jules Anantua said during a visit to Columbus. "And we want to tell them that we love them."

In 1993 St. Bartholomew Parish applied to the Haiti Parish Twinning Program, based in Nashville, Tenn., for a sister parish and soon were paired with

the St. Anne faith community in Limonade.

Many Haitian children cannot attend school because the schools are not supported by the government and tuition must be paid for every child who wishes to receive an education.

Eighty percent of the Haitian people are illiterate, which is plaguing the island people's progress. And so, during Mass, the Haitian people sing, in part, this hymn to the Holy Spirit:

"O Holy Spirit, descend on us;
we have a mission for Haiti.
O Holy Spirit, descend on us;
we have a mission for the earth.
Our brothers don't know how to read,
Our sisters are exploited,
Our children live in ignorance.
O Holy Spirit . . ."

Realizing the tremendous need for education there, and perhaps feeling the inspiration of the Holy Spirit to rescue the Haitian children from ignorance and an uncertain future, many children and adults from the Catholic faith community in Columbus began a project to send tuition money to Haiti on the impoverished Caribbean island of Hispaniola.

At St. Bartholomew School, Sally Reindl's sixth-grade class agreed to earn money to sponsor one student. They selected Kettia Leon, a child who must leave her parents and two brothers to travel to La Flambeau School, 10 miles away from her home, where she lives with the



Photo courtesy of St. Anne de Limonade Parish, Haiti

This group of happy First Communicants from St. Anne de Limonade Parish in Haiti includes some of the children who are being sponsored by youth and adults from St. Bartholomew Parish in Columbus. St. Bartholomew School students and parish religious education students have sponsored fund raisers and done chores to earn tuition money for the Haitian children.

nuns during the week and returns to her family only on weekends.

The sixth-graders created a poster with Kettia's picture to hang in the school and remind the students of the responsibilities of their mission project. When Kettia was "adopted," they learned that her tuition would be \$300 for the school year. Since it was near Halloween, they organized a "Ghost Sale," featuring popcorn and sodas, to subsidize her education. Their fall fund raiser helped them earn half of the money. The class planned another fund raiser this spring to finish paying for Kettia's tuition needs for the year.

Kettia is grateful to the children. In a recent letter, she wrote, "Good morning, all the children. I send to you many thanks for all you did for me."

Reindl said the sixth-grade students are happy and excited to realize they can make a difference in another child's life.

"The sponsorship enabled the students to realize the needs of others, so different from their own, and to appreciate the privilege of their own education," Reindl said. "Education is a tool to help the Haitians break the cycle of poverty."

The family of Robert and Gay Weimer also have "adopted" a Haitian child and are paying for education expenses. They are helping Dieulene Jean, age 11, who was abandoned as a small child at the St. Anne rectory door, where Father Anantua found her. She was placed in the care of the Salesian sisters, who have a convent in Limonade. With a great deal of time and effort, Father Anantua was able to discover the child's identity and learn her correct family name.

Because Dieulene is enrolled in secondary school, her tuition is \$800 annually. The Weimer family, as well as several other families, contribute to her tuition.

Dieulene expressed her gratitude for the privilege of attending school in a letter to the Weimers and also sent compliments to their young daughter, Anna, on the occasion of her first Holy Communion.

"Anna, I think you will be very much more beautiful on that day," Dieulene wrote. "I will send you a photo taken on the day of my First Communion."

The Weimers also sponsor another girl, Chedita Jean, who is 19 years old. "We chose her," Gay Weimer explained, "because we thought other parishioners would choose the younger children."

The entire family contributes to her support. Nicholas Weimer, a high school senior, gives generous sums from his job earnings. Zachary, a sixth-grader, mows lawns in the summer and helps his father with chores to earn money. Anna provides her share of the tuition from money she earns helping her mother. The remainder of the tuition comes from their parents.

All of this care and concern is eagerly accepted by Chedita Jean, who writes, "I feel myself very proud to send you this letter in order to thank you in a special manner for the wonderful gift you gave to me,

a young Haitian girl. I will pray for you in order to keep you good, indulgent as you are already."

The Weimers say their participation in the Haitian Twinning Program has changed their lives.

"The people of Haiti do not have government support, nor do they have other resources," Gay Weimer said. "It is so different from the United States, where there are many organizations to which people may turn (for help). Helping the people by contributing to their children's education forms a deeper relationship and faith commitment."

St. Bartholomew's religious education students, who attend the first through eighth grades at public schools, are sponsoring Jacky Casimir, an 11-year-old boy.

Fourth-graders preparing for their First Reconciliation wanted to make this a special project. In their enthusiasm, they collected the entire amount of money for Jacky's school, meals, uniforms and books all in one week.

Kathy Davis-Shanks, St. Bartholomew's coordinator of religious education, along with her husband, Mike, and children, 6-year-old Kelsey and 4-year-old Nick, sponsor Marceline Alton, a 5-year-old boy who is attending preschool.

"The children have a 'Haiti Jar' to put money in for Marceline, and in their zeal to fill the jar they pass the jar around to every guest who comes to the house," Kathy Davis-Shanks said. "As a family, we do not subscribe to cable television, and this money is used for Marceline's education. It has touched our lives deeply to sense the Haitian people's need. They are people of joy and faith, and they have become part of our lives."

Many other St. Bartholomew parishioners sponsor the education of a Haitian child. This year 21 children from St. Anne Parish in Limonade are receiving money for education expenses.

In a recent letter, Father Anantua offered his thanks on behalf of the "adopted" children.

"The children who have been sponsored express their gratitude for the support that allowed them this year to go to school without too much pain," the Haitian priest wrote. "We realize how many persons in Columbus have a great concern about Haiti and Limonade, and how they are involved in this present process. We are very sensible for such great attention. May God bless you and reward you."

(St. Thomas Aquinas Parish in Indianapolis also sponsors a Haitian faith community, St. Jean Marie Parish in Belle Riviere, Haiti. For more information about parish twinning, write to the Haiti Parish Twinning Program, 208 Leake Ave., Nashville, Tenn. 37205, or telephone 615-356-5999. For ideas on ways to help children in Third World countries, call the archdiocesan Mission Office at the Archbishop O'Meara Catholic Center at 317-236-1485 or 800-382-9836, extension 1485.)



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Young Adult Scene

New Catholic record label started in Tennessee

By Mark Pattison, Catholic News Service

WASHINGTON—A new Catholic record label has been started in what serves as the headquarters for both country and contemporary Christian music — Nashville, Tenn.

IHS Records wants to borrow the sharp production values of contemporary Christian music and infuse them with lyrics that reflect Catholic spirituality and love of the sacraments, said Herb Busi, the label's general manager.

"We've got some Catholic radio stations that are very eager to play" the music on the first album, called "Blessed and Broken," Busi told Catholic News Service in a telephone interview from Nashville. The album was released in March.

"Some of the songs—such as those dealing with the Blessed Sacrament—we know are not going to get played" on contemporary Christian stations, he added.

Under a financial arrangement with the Daughters of St. Paul, IHS cassettes and

compact discs will be on sale in bookstores run by the women's religious order. IHS is also marketing its wares through Catholic bookstores across the United States.

But one linchpin in the IHS marketing strategy is a record club featuring the music of IHS artists.

IHS has engineered what it calls a "fund-sharing" program whereby parish organizations and schools can sell record club memberships and keep 10 percent of the proceeds.

Members would get one new cassette or CD each month from IHS, and could either pay each month or save on shipping and handling costs by paying the cost of the one-year membership up front.

Releases from the IHS record club would be compilations from the various artists on its roster. Anyone who likes what they hear could go to their local Catholic bookstore and buy the full album from their favorite artist or artists.

"Blessed and Broken" is billed as "modern Catholic music" sung by Patsy Kelly, Todd Sylvester and Tom Ehart,

with an instrumental by Lou Napoli, who performed all the music for the other artists' songs.

"We're totally in-house in all of our production needs," Busi said. "The Lord has really blessed us with production capability and technical expertise."

The first record club offering could be ready by mid-June, according to Busi.

"We've been engaged in assisting youth ministers and DREs in how to use the music," Busi said.

"We've gotten some good feedback," he added. "Some ministers have already gotten involved" in the fund-sharing program.

Busi said IHS seeks to meet Catholic evangelization needs through contemporary music. It recently forged a distribution agreement with a Nashville-based media production and distribution company. IHS has eight full-time employees in Tennessee and three sales representatives working in different U.S. locales.

Marian College to host trip to Rome

The Marian College Department of Theatre and the Alumni Office are hosting a trip to Rome March 8-16, 1997. The cost is \$1,395.

The trip will feature a tour of Rome, which includes St. Peter's Basilica and The Colosseum. One day bus tours will be taken to Assisi, and to the ruins at Pompeii. Tourists will have the opportunity to take optional trips to the gardens of Tivoli's Villa D'Este, Florence, bus tours to churches, museums and other sights around Rome. A

theater ticket package to plays, ballet, and the opera are also available.

Registration for the trip is limited. A \$300 non-refundable deposit is due by Sept. 16, 1996. The balance is due by Dec. 27, 1996. Make checks payable to Marian College, and send to: Rome Trip, Marian College, 3200 Cold Spring Road, Indianapolis, Ind., 46222. For more information contact Maribeth Ransel or Jack Sederholm at Marian College at 317-929-0123.

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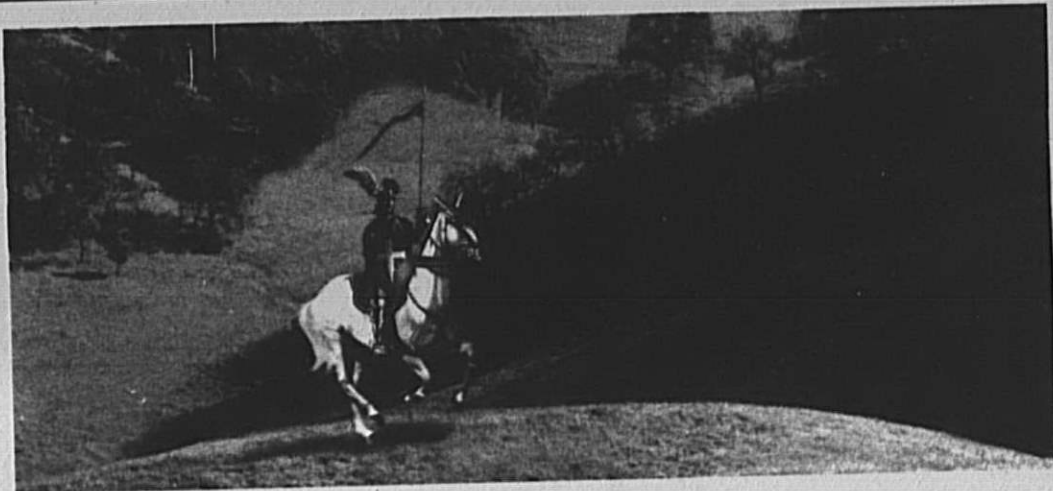
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Question Corner/Fr. John Dietzen

Was the first Pope John XXIII an anti-pope?



Q We are all familiar with good Pope John XXIII, who convoked the Second Vatican Council. But he was the second pope with that name. Who was the "first" Pope John XXIII?

A book I'm reading refers to him as not of high spiritual caliber. Maybe an anti-pope?

Is there some significance to our Pope John choosing the same name? (Wisconsin)

A The first John XXIII was elected in 1410, one of three "popes" toward the end of what church historians call the Western Schism.

Was he an anti-pope? It's hard to tell. The situation in the church at the time was so confused that even to this day it is impossible to determine who was the legitimate pope and who was not.

While apparently not a perfect model of Christian life and dignity, John's character doesn't seem to have been that bad, especially in light of the turbulent times in which he lived. He participated in ending the schism and electing a pope everyone

could agree on, and then served as bishop of Frascati in Italy until his death in 1419.

Interestingly, at the insistence of Holy Roman Emperor Sigismund, the first John XXIII also convoked an ecumenical council, the 16th, at Constance in present-day Germany, and presided over its first sessions.

There are speculations, but as far as I know no one is sure why our Pope John chose the same name.

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

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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.

BANET, Mary R., 88, St. Mary of the Knobs, Floyds Knobs, April 30. Mother of Martha Moore, Norma Andres and Aileen, Merle, Wilfred, Maurice, Clarence and Larry Banet; 32 grandchildren, 39

great-grandchildren; three great-grandchildren.

BOYLE, Bernard V., 38, St. Pius X, Indianapolis, April 18. Husband of Katherine K. (Taylor) Boyle; father of Brian, Jamie Boyle; son of Rosemary Boyle; brother of John, Robert, James, Mary Boyle, Judith Boyle, M.D., Janine Cole, Joanne Keating.

BRAUN, F. Ralph, 90, St. Matthew, Indianapolis, April 28. Husband of Gretchen Braun; father of Mary Ann Gaustad and Frances Schaefer.

BURKE, Richard W., 44, Holy Spirit, Indianapolis, April 23. Husband of Nancy A. (Dick) Burke; son of Thomas and Gwenth Burke; father of Keith, Scott Siegiej; brother of Thomas Burke, Elizabeth Kaufmann; grandfather of two.

COE, Jill Ann, 37, Little Flower, Indianapolis, April 25. Mother of Kimberly E. Coe; daughter of Lillian Williams.

DAY, Barbara G., 55, Sacred Heart, Jeffersonville, April 26. Wife of Donald J. Day; mother of Chris J. and Steve R. Day;

daughter of George and Helen Roy; sister of Carole Lee Frederick; grandmother of two.

DONAHUE, Joseph T. Sr., 80, St. Patrick, Indianapolis, April 23. Husband of Josephine E.; father of Joseph T. Jr., Thomas M. James F., John R. and Kevin M. Donahue, and Marsha Fecht; nine grandchildren; one great-grandchild.

EAGAN, Grace E. (Riley), 74, St. Barnabas, April 22. Wife of Frank Eagan; mother of Micaheal, Laurie Eagan, Mary Pat Cook, Sharon Gilson; sister of Richard Riley, Ruth Anne Williams; grandmother of eight.

EAGLIN, Maxine, 72, Prince of Peace, Madison, April 21. Wife of Jack M. Eaglin; mother of Roy, Wade, Karl, Myron, Fred, Monte, Vincent Eaglin, Linda Lohrig, Marilyn Imel, Marcella Brierly, Patty Wullenweber; sister of Ronald E. Sherman; grandmother of 20; great-grandmother of seven.

FENDER, Genevieve M. (Rouck), 84, Our Lady of Perpetual Help, New Albany, April 25. Mother of Janice

Cooley; sister of Edgar Rouck, Pat Dallmann; grandmother of three; great-grandmother of four.

FERGUSON, Walter M., 91, Indianapolis, April 29. Father of Patricia Shreffler and Nancy Fernandes; two grandchildren; three great-grandchildren; one great-great-grandchild.

GAINES, Francis, 70, Prince of Peace, Madison, April 22. Husband of Annabelle Gaines; father of Steven F. Gaines; brother of Nathan P. Gaines; grandfather of two.

GAUCK, Arnold A. (Mandy), 72, St. Louis, Batesville, April 26. Husband of Carol Ann (Hoene) Gauck; father of Yvonne Mehlon, Lynne Wonnig, Steven G., Mark A., Wayne G. Gauck; brother of Ida Johnson, Mary Wuest, Clara Hardy; grandfather of three; great-grandfather of one.

HARPRING, Joseph J., 89, St. Mary, Greensburg. Husband of Edna M. Harpring; father of Kenneth Harpring, Marilyn Briley and Phyllis J. Acra; 12 grandchildren; 11 great-grandchildren.

HASKINS, Eugenia "Jeanie" (Smith), 59, St. Rita, Indianapolis, April 30. Wife of Joseph L. Haskins Sr.; mother of Kevin J., Jeffrey L., Keith D. Kenneth D., Joseph L. Jr., Kurtis E. Haskins; daughter of Eugenia Turner; stepdaughter of Robert Smith; 12 grandchildren.

HINES, Thomas K. Sr., 81, Holy Family, New Albany, April 26. Husband of Bette C. Hines; father of Thomas K. Jr., Debby C.M. Hines and Elizabeth Wiggins; stepfather of Jean Ann Gernon; brother of Bess McSpadden; eight grandchildren; four great-grandchildren.

JOEFFRAY, Mary (Dupart), 84, SS. Peter and Paul, Indianapolis, April 21. Mother of Harriett Brown.

KOBZA, Susan Madigan, 51, St. Pius X, Indianapolis, April 24. Wife of Gene R. Kobza; mother of Christopher A., Stephen A. and Maureen E. Kobza; daughter of Ann Anderson Madigan.

MARTIN, Carol Ann, 59, St. Ann, Indianapolis, April 21. Wife of Brad Martin; mother of Marty, Deanna Martin, Julie Lawlis; sister of Wilma Jaynes; grandmother of one.

OLIVA, John, 53, St. Joseph, Indianapolis, April 27. Brother of Richard Oliva.

RECEVEUR, Robert J. Sr., 72, St. Mary, New Albany, April 30. Husband of Alma Jean Receveur; father of Robert J. Jr., Bruce D. and Sandra J. Receveur; brother of William J. Receveur Jr., Louise Wilson and Rosemary Jones; four grandchildren; one great-grandchild.

RICHART, Delores J., 67, Holy Spirit, Indianapolis, April 21. Mother of Joann Jarrett, Judith A. Huber, Janis L. Sullivan, Jennifer S. Moore, Jeanette E. Van Wye; sister of Joan Ramsy; grandmother of 13; great-grandmother of one; fiancée of Wm. Earl Bennett.

SCHMOLL, Oliver L., 78, St. Barnabas, Indianapolis, April 26. Husband of Maxine Smith Schmoll.

SINGER, Alice M., 91, St. Michael, Brookville, April 21. Mother of Ambrose Singer, Jean Kuehn; grandmother of six; great-grandmother of 11.

STAPLETON, James M., 66, St. Malachy, Brownsburg, April 30. Husband of Beri Stapleton; father of Matthew and Jamie Stapleton; brother of Eileen Palmieri and Dorothy Ragnetti; six grandchildren.

WEST, John F. "Fred", 74, Christ the King, Indianapolis, April 25. Husband of Joanne (Reifenberg) West; father of Paula Shaw, David West; brother of Paul West; grandfather of eight.

WOERDEMAN, Betty M. (Roth), Holy Name, Beech Grove, April 15. Mother of Lester C. Jr., Charles W. Woerdeman, Beth Ann Russell, Dorothy Lynch, Kathryn M. Baker; grandmother of 17; great-grandmother of 21.



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