

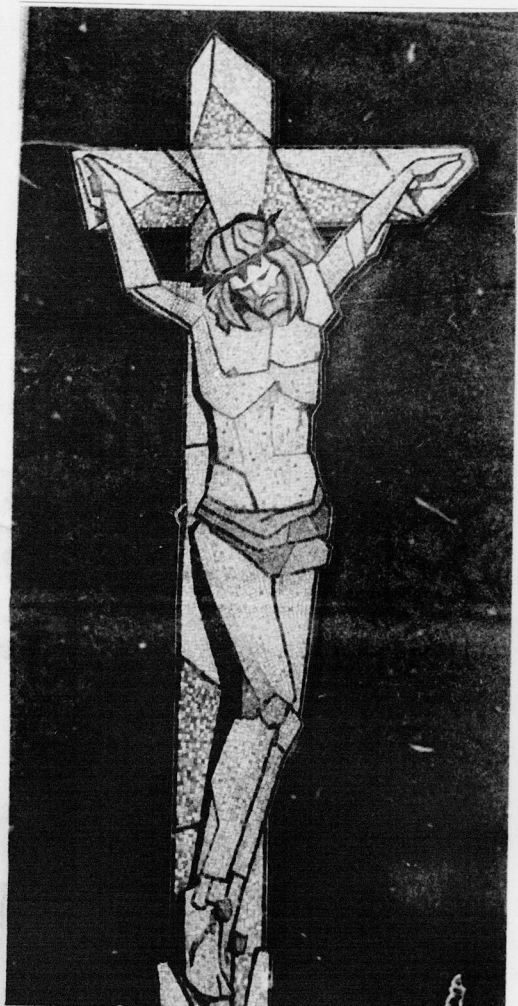
# THE CRITERION

Vol. XXXII, No. 26

Indianapolis, Indiana

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April 9, 1993



CRUCIFIXION—This mosaic of the crucifixion is on the outside wall of the mausoleum at Calvary Cemetery, Indianapolis. (Photo by Margaret Nelson)

## The archbishop's Easter message

by Archbishop Daniel M. Buechlein

"He came unto his own and his own received him not." Our ancestors rejected Jesus Christ and handed Him the cross, the sign of a criminal.

We call the cross a sign of contradiction. In its very shape one bar contradicts the other. Archbishop Fulton Sheen once remarked that the cross-bar symbolizes death—death is flat and prostrate. The upright bar symbolizes life—life is upright and erect.

This Holy Week we remember the death of Jesus, when he made the sign of contradiction into a sign of redemption. Jesus converted the cross into a crucifix. We know the cross: it is the problem of unchosen pain and death in the stuff of our everyday lives. The crucifix is the solution. This week we remember "Jesus on the cross" is the solution . . . a solution we rediscover on Easter morning. On Easter the crucifix takes on the glow of victory.

The passion of Jesus shows us that pain is the prelude to pleasure; but more than that, the cross is the way to salvation. Christ fell to the earth in death on Good Friday but he rose to glorious life on Easter Sunday.

Absolutely nothing in life is more precious than the victory Jesus won for us over sin and death. Now is the time for us

to ask ourselves: Do we really believe nothing in our lives is more precious than the victory Jesus won for us over sin and death? Can we say Amen! with conviction? Do our day-to-day choices in life square with this faith of ours? Do we remember that a real person stretched out his arms on the cross and suffered deeply because he loved each one of us?

Easter is a special feast for those of us who bear more than our share of human suffering. This Holy Week and Easter some of us know more pain than we knew a year ago. Jesus shows us that life does not end with death. In this holy season we can experience solidarity with Him in special prayer. We need to gather for common prayer. We need to pray alone.

Once again the celebration of Holy Week and Easter shows that those among us who face pain and death with fear, and all of us who face unchosen contradictions (crosses) in the stuff of everyday life are not alone. Once for all Jesus destroyed the power of pain and death. He showed that in death, life is changed and not taken away. And he has gone before us, he has shown us the way to Easter morning.

If there is ever a time to renew our commitment to faithful prayer, this week we call Holy and this Easter Season is it! Let's pray for each other. Happy Easter to one and all!

## Two parishes form new Good Shepherd Parish

by Margaret Nelson

Good Shepherd will be the name of a new parish to be formed from the neighboring Indianapolis parish communities of St. Catherine and St. James.

On March 30, administrator Father Thomas Clegg presented to the Council of Priests a request from a joint long-range planning committee for approval to unify the two parishes.

On the same day that the priests' council agreed, Archbishop Daniel M. Buechlein approved the plan and offered the name of Good Shepherd Church.

The decision of which property will be used for the parish will wait until the planning committee receives an architect's feasibility study this summer.

Father Clegg said, "One of the things I

want to say is how good the people of these two parishes have been through all of this. They have worked together; they have recognized that they can't do it alone.

"They know that they can better serve the near south side by going through it together, comparing it to the life, death and resurrection of Christ," Father Clegg said.

"The people are now beginning to get excited about it—not look on it as a crisis, but a better opportunity to serve the Lord," he said. "Ninety percent of the parish— (see TWO PARISHES, page 2)

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## New parish to be established on south side of Indianapolis

by John F. Fink

A new parish will be established for the south side of Indianapolis.

Archbishop Daniel M. Buechlein has notified the Council of Priests of his intention to establish a new parish, as required by Canon Law. Priests have been notified that they can apply to be pastor of the new parish.

A committee has been named to determine the location of the new parish and when it will be established. It is contemplated that the parish probably will be in northern Johnson County.

Father Richard Lawler, dean of the South Deanery, is chairman of the committee, and pastors and representatives of

five present parishes have been invited to be members. Those parishes are Our Lady of the Greenwood, Greenwood, St. Rose of Lima, Franklin, and Nativity, St. Barnabas and St. Jude, Indianapolis.

The first meeting of the committee will be April 27. The committee has been asked for its recommendations by July 1.

The last totally new parish to be established in the archdiocese was St. John the Apostle, Bloomington, in 1970.

The south side of greater Indianapolis has experienced considerable growth during recent years. Our Lady of the Greenwood, St. Barnabas and St. Jude are among the largest parishes in the archdiocese, each with more than 5,000 persons.

THE CRITERION  
Serving the Archdiocese of Indianapolis

## SEEKING THE FACE OF THE LORD

## We need the sacraments of the church

by Archbishop Daniel M. Buechlein, OSB

If you want to get a seat in church on Easter Sunday you'd better get there early. On Easter Sunday there isn't enough room at the Masses in many of our churches. It is wonderful that so many folks feel called to celebrate Easter because it is the fundamental reason that there is hope in all of life. It is the first and oldest feast day celebrated by the church. We call it the Solemnity of Solemnities because it commemorates Christ's victory over sin and death once and for all. Nothing is more important than that victory!

And so, from the beginning the church has celebrated Easter every Sunday as a little Easter. Jesus died and was raised from the dead so that we will not be trapped in death forever. We believe this victory is so important that our church requires every Catholic to celebrate Easter every Sunday. That's why we say to neglect the Sunday obligation is a serious matter.

And there is more. All of us sin and no one can save herself or himself. Christ's saving victory is not cheap, nor is it forced on us. If salvation is a free gift, what do I mean



when I say it is not cheap? The victory over sin and death is a free gift, but we can choose to accept or reject it.

The victory of salvation is given to us through the sacraments of the church, especially through the sacraments of baptism, the Eucharist and penance. Over and over again we need the visible signs Christ left us in the church to help us on the journey of life. We can't make it on our own. We need to hear the word and we need hymn-singing to lift our spirits, but we especially need the visible signs and symbols of the victory of Jesus over sin and death. And so our church stresses the importance of the sacraments.

On Ash Wednesday at the cathedral, I spoke of Lent as the call to turn away from sin and return to Christ, and I said this is not really possible without the sacrament of penance. Someone asked me how I could say sacramental confession was necessary. I reminded her that it is our Catholic belief that without the sacraments we cannot be saved. We believe, for example, that it is not enough to make "a private deal" with God in repentance for our sins. We need a visible expression outside of ourselves that God acknowledges our sorrow and absolves us from our sin so that it is not merely us forgiving ourselves.

Besides our need for some visible sign of forgiveness, there is a strengthening invisible grace we receive to help us grow closer to God. This is why church law requires

that if we have committed serious sin, we must go to confession at least once a year. But I say let's not settle for the minimum!

When I taught the sacrament of penance course at St. Meinrad Seminary I made the point with the seminarians that if you priests want to be good confessors in the sacrament of penance, we need to be good penitents. I try to go to confession at least once every two weeks because it is the best way to receive the grace to be faithful and to keep on wanting to be faithful as a priest and Christian. It is also an important way to stay truthful with Jesus Christ who died and was raised for my freedom.

In a world that would have us believe we don't need God, we need the sacraments of the church on our journey of life. God does not need Sunday Mass, but we do. And we need the sacrament of penance. If Jesus was willing to suffer and die so that we might be saved, surely it is not asking too much for us to attend Mass once a week to say thanks, and regularly to confess our sins which are the very cause of his suffering and death.

ask for more. You will need this on Holy Thursday and Good Friday. If we truly want an approach meaning of what Jesus did for us, we need to go to church on Holy Thursday and Good Friday and Holy Saturday. I assure you there is special Holy Week grace for each of us, not the least of which is the support we give each other when we pray and worship together.

## EDITORIAL COMMENTARY

## What can be done about the horror of Bosnia?

by John F. Fink  
Editor, The Criterion

The television pictures coming out of Bosnia can't help but arouse our emotions. We sit in our comfortable homes and watch elderly women and children struggling to escape the horrors of starvation, illness and frost bite. We feel sadness, sympathy and anger all at the same time.

Last week, after aid convoys were finally able to get to Srebrenica, cut off so long by Serbian shelling, thousands of women and children piled into the trucks for the return trip, crushing some of the weaker people to death. Mothers threw their babies on the truck in a desperate effort to save their lives.

This senseless ethnic war has been going on through the whole winter. If it is ever settled, there are going to be scars that

will never heal—just as the Serbs, Croats and Muslims already hold centuries-old grudges. The tens of thousands of Muslim women who have been systematically and repeatedly raped will never be able to forget that.

The rapes are part of the campaign for "ethnic cleansing" on the part of the Muslims, the Serbs hoping to make the Muslim women pregnant with children who will have Serbian fathers. Or, as we know from the testimony of one of the Serbian soldiers convicted of war crimes, young women were killed after they were raped so they couldn't bear children sometime in the future.

Everybody agrees that something must

be done. The U.S. bishops last week called for the international community "to act with new resolve" to find a settlement. Pope John Paul has urged intervention "to disarm the aggressor" at least since January. Former U.S. Secretary of State Cyrus Vance, on behalf of the United Nations, and Lord David Owen, on behalf of the European Community, have worked tirelessly for more than a year to find a solution to the problems of the former Yugoslavia. President Clinton and the U.S. Congress have tried to determine the proper response for the United States.

So it's not a question of not wanting to do something; it's a question of what can be done without making the situation worse. The fear is that any military action could escalate the war to include its neighbors, including Greece and Turkey.

What about arming the Muslims so they can fight back against the Serbs? This, too, could have the effect of escalating the war, could say nothing of increasing the number of casualties on both sides if there were an all-out war.

What about a "no-fly" zone? The U.N. Security Council authorized enforcement of such a zone last week, preventing of Serbian planes from flying over Bosnia, Herzegovina, and the United States and NATO have agreed to enforce it. The U.S. bishops advocated enforcement of such a zone, although the Serbs have fought mainly on the ground and have little air power.

An economic embargo of Serbia should also be enforced, unless it should prove to be too much of a hardship on the innocent people of that country. If so, two wrongs don't make a right.

We hope and pray that a political settlement can be found that will end this horror. We wonder, though, how the victims will ever be able to forgive and forget.

## Two parishes to form new parish

(continued from page 1)

ioners approved of the plan to combine parishes.

"It is overwhelming. I am amazed at how well these people have done," Father Clegg said.

"I know people will miss their parish as it was," said Jerry Swinehart, 25-year member of St. Catherine who is a member of the planning committee. But he added, "It has been known for years that these two parishes are too close together."

"We've been planning for more than a year. Officially, the community started its planning committee in June, 1992. I'm one of the eight members; we have no officers. Four people from each parish were selected by a discernment process, from a group of nominees," he said.

The planning began almost two years ago. "We had a parish assembly in April, 1992. We were assisted by St. Joseph of Carondelet Sister Lorraine Walsh, from Inter-Community Consultants of St. Louis. She helped us learn to work as a team," Swinehart said.

"We met an average of once a month. We had four parish assemblies where we discussed the work we were doing, the

progress we were making, and the problems. Our telephone numbers have been in the church bulletin, if anyone had a question or problem about the process," he said.

Mary Pat Farnand, archdiocesan director of lay ministry personnel, and Sister Lorraine act as facilitators for the eight-member committee. Swinehart said Father Clegg is an *ad hoc* member.

Asked how he feels about the present plans, Swinehart said, "I am comfortable. Now we come to the hard part."

"I was the founding president of the board that started Central Catholic School. That had to be a unanimous decision of five parishes."

"I have heard very little opposition to this concept," said Swinehart. "What I see and hear now is that people are willing to see how it goes. It gives me confidence that we will be able to move ahead."

"At this point we don't know how it will be. People are attached to the churches; they think they can only find God in a certain building. But we are paying utilities and maintenance on two separate buildings we don't need for capacity."

Swinehart said, "We have a young priest who has brought in some fresh ideas. Some people are looking forward to it. We are now in the process of merging all the committees. We are on schedule with that administrative merge. We should have a new, single set of committees by July 1."

"Another member of the planning committee and I are working as facilitators with the two St. Vincent de Paul groups. Others are working on the altar society, the parish council, and the finance committee," he said.

Plans for the location await the report of an architect, who is doing a feasibility study of the two facilities, with cost estimates for renovation or replacement. With that information, the parish will make the decision this summer.

Possibilities include: renovating both 84-year-old St. Catherine and 42-year-old St. James; renovating the church at St. Catherine and building a new school there (which the committee considers the least feasible financially); selling the buildings at St. Catherine and moving to St. James and building a new school there; and others.

OFFICIAL  
APPPOINTMENTS

Effective April 11, 1993

REV. MICHAEL E. O'MARA, from administrator to pastor of St. Philip Neri Parish, Indianapolis, for a six-year term.

REV. THOMAS E. CLEGG, from administrator to pastor of St. Catherine's Parish, Indianapolis, for a six-year term.

REV. PAUL M. DEDE, from administrator to pastor of St. Jude Parish, Spencer, for a six-year term.

REV. STEPHEN D. DONAHUE, from administrator to pastor of St. Michael Parish, Charleston, for a six-year term.

REV. DANIEL B. DONOHOO, from administrator to pastor of St. Ann Parish, Indianapolis, for a six-year term.

REV. ROBERT K. GREEN, from administrator to pastor of St. Andrew Parish, Indianapolis, for a six-year term.

REV. DANIEL J. STAUBLIN, from administrator to pastor of St. Paul Parish, Tel City; St. Michael, Canton; St. Pius, Troy; for a six-year term.

REV. WILLIAM J. TURNER, from administrator to pastor of St. Martin Parish, Yorkville; St. Paul, New Alsace; for a six-year term.

REV. ROGER GAUDET, appointed to administrator of St. Mary's Village Parish, St. Mary of the Woods, while continuing current assignment as associate chaplain at St. Mary of the Woods Motherhouse and Convent.

Effective April 14, 1993

REV. DONALD L. SCHMIDLIN, from pastor of Nativity Parish, Indianapolis, to pastor of St. Matthew Parish, Indianapolis, for a period of six years with residence at St. Matthew Parish.

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

## The CRITERION

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# Progress at Marian College told to Serrans

by John F. Fink

Marian College has been making an eight-pronged effort to improve the Indianapolis Catholic college, Dr. Daniel A. Felicetti told members of the Serra Club of Indianapolis March 22.

Felicetti, who became president of the college in the summer of 1989, gave a progress report on each of the eight areas:

1. Mission and planning: To give Marian a distinctiveness, Felicetti said that it had adopted the motto "The College That Mentors" and is training mentor leaders.

Marian has received support from Lilly Endowment for this program and G.E. will evaluate it, he said.

As part of its mission, Marian has put new life into its campus ministry program, Felicetti said. Franciscan Father Fred Link has increased the level of religious participation, both on campus and in the community, he said. A "Mentoring in the City" program enables Marian students to help students at Secunia High School and at St. Rita, Holy Cross and St. Philip Neri elementary schools, he said.

Marian has encouraged its students to

volunteer in numerous service projects, Felicetti said, including Caulk of the Town, soup kitchens, various churches, Big Brothers/Big Sisters, and environmental projects. Twenty-four students spent their spring break in Appalachia, he said.

2. Academic: There has been an increase in professors' presentations, Felicetti said, and the curriculum has been changed to reflect better what the market is looking for. Academic majors have been added, he said, as well as cooperatives and internships. He said that 96 percent of Marian students find careers within six months of graduation.

3. Student life: Felicetti said that the college has "brought unity out of inertia." There are now 40 student organizations or clubs, 13 varsity sports, a new cycling program (Marian was fifth in the nation out of 50 colleges in the first national championship), concerts and art presentations, he said. There is concentration on health, he said, including nutrition, physical fitness and preventative medicine. Marian is a "non smoking" campus, he said.

4. Physical facilities: Numerous improvements have been made in the past three-and-a-half years, Felicetti said, including the front entryway, a student center and bookstore, renovation of the Stokely and Allison mansions, three resident halls "brought up to mediocre status," a new look to the cafeteria, a nursing laboratory, and the de Haan Language Lab.

5. The college's profile: Felicetti said that great efforts are being made to get people to know the college. More than 60,000 people visited the two mansions when they were Showcase Homes, he said. Summer programs and camps have attracted 8,000 youngsters, he said. Speakers on the

campus have included Gwendolyn Brooks, Father Martin Jenko, Elliott Abrams, astronaut Dr. Joe Allen, Mayor Steven Goldsmith and Susan Bayh.

Felicetti said that national recognition was attained when *Money* magazine listed Marian College as the 60th best buy, based on 17 academic criteria and costs, among more than 1,500 colleges and universities in the United States.

6. Enrollment: Marian College's enrollment continues to increase and set new records for the college each year, Felicetti said. Current enrollment is 1,288. In addition, the college has been able to be more selective, he said, raising the quality of the student body. He said that three years ago the average SAT scores were 24 points below the Indiana average and now they are 31 points above the average.

7. Fund raising: Felicetti said that he is very pleased by the community's response to Marian's progress as demonstrated by increased contributions. They have come, he said, both from private individuals and from foundations. Overall, contributions are up 214 percent from \$350,000 in 1988-89 to \$1.1 million last year, he said.

8. "Muster the strength to meet new challenges": Felicetti said that he is "very pleased but by no means complacent." He noted that the college's endowment is only \$3.8 million which, while growing, "is not comforting in the face of a \$15 million annual budget." He said there is "an enormous need" to attract scholarship dollars and a wide variety of building, equipment and technology needs.

Felicetti also said that Marian will try to lift the male enrollment to approach a 50-50 ratio. Currently there are twice as many females as males, mainly because of Marian's nursing program, he said.

## Archbishop pictures 'face of the Lord' in poverty-stricken



**VOLUNTEERS**—Honored by Catholic Charities are (front, from left): Linda Bates, Claire Rucker, Joan Garreil, and Dorothy Brown; (standing) Red and Dana Brummett, with Archbishop Buechlein, and Debbie Whitaker. (Photo by Margaret Nelson)

by Margaret Nelson

"The services and outreach of Catholic Charities and Catholic Social Services and all our other related agencies may well be the most visible signs of our Catholic mission to serve, to love, and to touch the Body of Christ in the poor, the unwanted, the uncared for."

Archbishop Daniel M. Buechlein, OSB, spoke to those who gathered to honor 21 volunteers, board members and staff people at the Archdiocesan Catholic Charities annual meeting and awards presentation on March 29.

Award recipients came from the Bloomington, Indianapolis, New Albany, Tell City and Terre Haute areas. They represented services that ranged from crisis care for pregnant women to the Retired Senior Volunteer Program.

The archbishop said that those who

respond to the many faces of poverty would say, "In giving, we have received much more than we have given."

"And isn't it true that if we remember to pray, and if because we pray we remember to look and see with the eyes of faith, then once in a while we catch a glimpse of the face of the Lord in the many faces of poverty?" he said.

"No, it's not easy to remember. But I try to remember in my own, often distracted, prayer that the searching eyes of Jesus often peer at me through the haunting eyes of so many lonely, materially and spiritually poor people."

"I don't know about you, but I find those thoughts can be overwhelming at times," said Archbishop Buechlein.

"How comforting it is to know that—in communion with other folks like you and through the ministry of Catholic Charities—together we can respond to the still-broken body of Jesus in our midst."



**VAN DONATED**—Father Harold Knueven, Joan Smith, and Rev. Tom Bryant stand in front of a 1990 Dodge Caravan donated March 8 to St. Elizabeth's Southern Indiana by Walt Bales and Bales Motor Co. of Jeffersonville. The van will allow the women at the home to be transported to school and doctors' appointments. Smith is director of St. Elizabeth's Southern Indiana and Father Knueven and Rev. Bryant are members of its board of directors.

## Frances lived every day fully

by Margaret Nelson

Frances Clouser was a member of SS. Peter and Paul Cathedral for more than 50 years. She was a memorable person, partly because she cared about so many people.

Though small of stature, Frances did things big. For one thing, she always wore a noticeable hat to church.

She also believed in lengthy marriages. Frances and Leo had been married 63 years when he died two years ago, so they attended several of the archdiocesan Golden Anniversary Masses.

But she missed her 60th anniversary celebration because a pro-life booth at the Indiana State Fair didn't have anyone to host it, Frances covered.

During weekday Masses, her petition was often, "God bless the pregnant mothers and their babies." And she was there for the Indianapolis Life Chain last October.

She loved to talk about her large family—there were six children, 30 grandchildren, and 33 "greats." People at the Golden Jubilee Masses heard about that.

But Frances didn't like to talk about all the things she did for other people. She gave one reporter a rough interview when she was asked. Instead, Frances talked about the good done by everyone else.

Later, it came out that she answered the phone at the Damien Center ministry for people with AIDS from the time it opened five years ago.

Last year, a woman was a little scared because she had to leave a parish-sponsored living facility. Frances welcomed her to her apartment building and arranged for her daughter to include the newcomer in their shopping trips and errands.

As an octogenarian, she was known to take what she called "old" people to visit their loved ones in the hospital.

Young people remember how she treated them with respect as children. "She was a real sweetie!" is something young people say about Frances.

Her pastor, archdiocesan vicar general David Coats called her the parish "welcome wagon." He said, "You knew Frances loved you unconditionally before she met you. . . . She built community wherever she was."

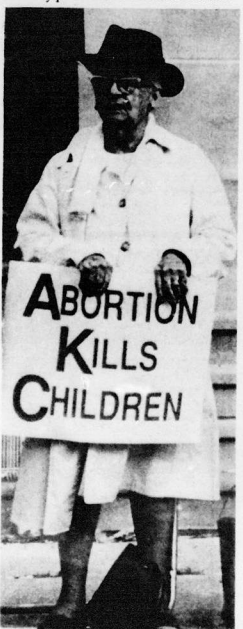
"It all flowed out of the fact that she knew who she was," Father Coats said. "That allowed her to have a smile. That allowed her not to have to judge people."

He said she was "a very remarkable lady" who showed "incredible vigor up to almost the last moment."

"It will not be the same without her."

Frances left us for a larger "parish" last week, at the grand age of 87. And she "wore" her hat.

Every parish needs a Frances Clouser.



**ACTIVE**—Frances Clouser, 87, stands in front of her beloved cathedral during the Oct. 4, 1992, Indianapolis Life Chain. (Photo by Mary Ann Wyand)



## FROM THE EDITOR

# Jesus' eternal priesthood, eternal sacrifice

by John F. Fink

Since last Sunday, we have been reading about the passion and death of Christ in our eucharistic liturgies, including today's readings for Good Friday. The four evangelists give us the facts about Jesus' death in their Gospels. They do not, however, explain why Jesus died as he did—the bloody death of crucifixion.

"Jesus' Eternal Priesthood and Eternal Sacrifice" is the title of the fourth section of the Letter to the Hebrews, one of the most distinguished works of the New Testament. There is no better way to begin a meditation on the meaning of the crucifixion of Jesus, on why Jesus died as he did, than by reading this section of the letter, particularly chapters 8-10. It seems particularly appropriate to do so on Good Friday.

**WE DON'T KNOW** Who wrote the Letter to the Hebrews, or even that it was a letter. Among authors suggested are Paul, Barnabas, Apollos and Luke. Its literary style suggests a Greek author rather than a Palestinian. It's suspected that it was a written homily to which was added an epistolary ending.

It is assumed that the message was directed to Judeo-Christians (hence the title "to the Hebrews") because of its extensive use of the Old Testament and comparisons of the sacrifices of the Jews of the old covenant with that of Jesus in the new covenant.

Hebrews says that Jesus was a great high priest. But he would not have been a Jewish high priest because, under Judaism, only those in the tribe of Levi were priests, and it is clear that Jesus was of the tribe of Judah. Jesus, though, Hebrews says, was a high priest



"according to the order of Melchizedek." Hebrews sees Melchizedek as a type of Christ, representing a priesthood that is both unique and eternal.

Genesis describes Melchizedek as the king of Salem and "a priest of God Most High." Since Genesis gives no information about his parentage or death, Hebrews assumes that he "remains a priest forever." He was deemed greater than Abraham because Melchizedek blessed Abraham after the latter returned from a military victory during which he rescued his nephew, Lot. Abraham then gave Melchizedek one-tenth of the booty Abraham got from his victory. (See Genesis, chapter 14.)

**JESUS THE HIGH PRIEST.** Hebrews says, is now sitting at the right hand of the throne of the Majesty in heaven. He is mediator of a new covenant, a new testament, since the old covenant made with the Jews is now obsolete. The prophet Jeremiah is quoted as promising a new covenant between God and the house of Judah. (See Jeremiah 31:31-34.)

Jesus' role as mediator of the new covenant resulted in his death. Hebrews says, which freed us from the sins committed under the Mosaic covenant and made us inheritors of the benefits of the new covenant. This follows the usual pattern whereby a last will and testament becomes effective only with the death of the testator.

The priests of the old covenant performed sacrifices as carefully prescribed in the Book of Leviticus, offering the blood of goats and calves. Chapter 16 of Leviticus describes the ceremony that is carried out each year on the Day of Atonement, including the slaughter of a bullock and a goat by the high priest and the sprinkling of their blood. It also includes the laying of hands on another goat, the "scapegoat," and confessing over it the sins of the Israelites before it is sent away into the desert (see Leviticus 16:20-22).

Jesus, though, offered his own blood "and achieved eternal redemption." This explains why Jesus' death

was a bloody one, Hebrews says. It recounts how Moses sprinkled the blood of goats and calves on the tabernacle and all the vessels of worship. "According to the law almost everything is purified by blood, and without the shedding of blood there is no forgiveness" (Hebrews 9:22).

The sacrifices of the priests of the old covenant were never perfect, Hebrews says, or the same sacrifices wouldn't have to be offered continually year after year. This is because the blood of bulls and goats cannot take sins away. Jesus, on the other hand, "offered himself once to take away the sins of many; he will appear a second time not to take away sin but to bring salvation to those who eagerly await him" (Hebrews 9:28).

**BUT WHAT ABOUT** the priests of the new covenant? Don't our priests today also offer the sacrifice of the Mass continually year after year? Yes, but this is the same sacrifice as that offered by Christ on the cross. The Council of Trent stated that the Mass is identical with the sacrifice of the cross inasmuch as Christ is the priest and victim in both. A difference lies in the manner of offering, which was bloody on the cross and is bloodless on the altar. The efficacy of the Mass is derived from the sacrifice of the cross.

Vatican Council II taught that "our Savior instituted the eucharistic sacrifice of his body and blood. He did this in order to perpetuate the sacrifice of the cross throughout the centuries until he should come again, and so to entrust to his beloved spouse, the church, a memorial of his death and resurrection" (Constitution on the Sacred Liturgy, No. 47).

Also, "As often as the sacrifice of the cross in which 'Christ, our Passover, has been sacrificed' (1 Cor 5:7) is celebrated on an altar, the work of our redemption is carried on" (Dogmatic Constitution on the Church, No. 3).

This is the priceless gift of God to his church: Every time Mass is offered we participate in the eternal priesthood and eternal sacrifice of Jesus.

## THE YARDSTICK

## The persistence of gender bias in the workplace is unacceptable

by Msgr. George G. Higgins

Employment discrimination, whether based on gender, race, color, national origin, religion, age or disability, is a menace to decent societies. It thwarts social and economic justice.

However, the persistence of gender bias in the world of work around the globe—in industrial as well as developing countries—is depressing and unacceptable. Its cost to society is incalculable.

Yet the International Labor Organization, a specialized agency of the United Nations, reports that a women's advocacy group estimates it will take up to 100 years for women to achieve complete occupational integration in the U.S. work force. And, the ILO estimates, at the current rate women are moving in man-



gerial positions, it will take nearly 500 years before women and men are represented in equal numbers in the top echelons of economic and political life worldwide.

These estimates are mind-boggling. The ILO says that in a majority of countries women hold between 10 percent and 30 percent of managerial positions and less than 5 percent of the very highest posts. In the United States, where progress is being made, a little more than half the workers in professional specialty occupations and just over 40 percent of workers in managerial jobs are women, but they account for four of every five employees in clerical and secretarial jobs, lower-paying positions.

A 1990 survey found that of just over 4,000 people listed as the highest-paid officials of the 1,000 largest companies in the United States, only 19—less than 1 percent—were women. In Japan the major company—Toyota—had only 10 women among 7,000 managers.

Throughout the world, in rich and poor nations alike, women are concentrated in jobs with the least prospects of economic gain and

self-esteem. This is evident in ILO findings that women in industrial countries failed to make substantial pay gains in the 1980s and that in some countries the pay gap between men and women widened. Equally disheartening, the pay gap in developing countries, where women earn less than half what men are paid, is even wider.

"Many societies have only given lip service to the idea of equal pay for equal work," says ILO Director-General Michel Hansenne. "Nations must move during the 1990s to give women real equality in the work force."

Another problem confronting working women is sexual harassment. The ILO estimates that sexual harassment drives one in 12 women out of the work force in industrialized countries. Some surveys cited by the ILO report that some 15 percent to 30 percent of working women questioned say they were subjected to frequent and serious sexual harassment. Often these demeaning experiences led to stress and related ailments.

Clearly, the community of nations,

equipped with a wide array of ILO conventions, including measures dealing with equality of opportunity and equal remuneration, must move in their own societies to eradicate all forms of discrimination. These conventions—and many others that seek to improve the employment and workplace opportunities for women—are similar to treaty obligations when they are ratified by one of the ILO's 162 member nations.

As ILO chief Hansenne says, "For women to be equal, they must have equal access to the economic resources of society. The equality of women begins with their ability to participate fully and on an equal basis with men in gainful activity which enables them to be economically independent."

Without a clear commitment in this direction, the number of women held back through no fault of their own will increase alarmingly. We must act decisively to assure equality—and we must act now.

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## EVERYDAY FAITH

## Whatever happened to that carefree teen-ager that was me?

by Lou Jacquet

It is truly amazing how the human mind works.

I am driving home on a crisp, sunny winter day, enjoying the clear road ahead and listening to an oldies station on the radio. Suddenly it is 1966 again. I am back in Johnny B's blue 1966 Ford—"honest, Mom, we're going to the library"—cruising around after school and singing at the top of our lungs to the latest tunes on the radio. About 10 minutes into the reverie, I realize as I pull into my driveway that it is 1993 again.

What happened to Johnny and his Ford? More to the point, what happened to the me who used to ride with him during those carefree hours after school?

Some things never change. Winter afternoons when the sun shines on the snow are still a special time. There is still

something particularly evocative and enjoyable about radio. I know in my head that the same genes that made up you truly in 1966 are part of me today; I still use the same hands to type and walk on the same two feet.

Yet there is no question that I am not the same. The carefree heart that beat inside me in those high school days has experienced a lot. The same eyes that took in every sight and sound of 1966 with the vigor of youth now have seen things that have left me, at times, disheartened and disillusioned. There was hurt and heartbreak and despair and plenty of bad news in 1966, to be sure, but those same elements of the human condition seem to pile upon us now in the shadow of the endless repetition of waves upon the shore.

There were things about 1966 that I would never want to return to. Still, there are days when it hurts to know that I will never again be as innocent, as enthusiastic, as delighted with merely being alive as I was at 16. Adulthood has brought with it many good things, yet how much more

difficult it becomes to see with fresh eyes as we age.

Although we gain more knowledge as the years pass, we lose the ability to see the world fresh and new every morning the way we did in our youth. Cruising with Johnny B. every afternoon was a new adventure; the fulfillment of every dream seemed within our grasp. We had not yet begun to cross off possibilities from our large list of expected achievements as life dealt us frustrations in its normal course.

Inside my mind, I know I am still the same kid who rode around after school with my buddies, took chances, jumped off of garage ledges, climbed trees. I had my moments. Once, when I was 17, I borrowed my Dad's '49 DeSoto on a winter night and drove up to the parish parking lot. There, in the wintry moonlight, I spun that crazy old automobile in wide, lazy circles on the icy surface, laughing until the tears came at the sheer joy of being young and alive under the stars.

The years have been good. Good friends, good jobs. A loving family. Lots of travel. But some days, Lord, I would trade

it all for the pure delight I felt that night in the old DeSoto or almost daily riding around with Johnny in his Ford, back before adulthood caught me playing every thing safe.

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# To the Editor

## Creating a market for PP's services

On March 31, the Alan Guttmacher Institute (research arm of Planned Parenthood) released a study stating that more than 20 percent of Americans are infected with a viral sexually transmitted disease (STD), such as herpes or hepatitis B, which can be controlled but not cured. Even more Americans develop bacterial STDs, such as gonorrhea and chlamydia. The report also said that 12 million new sexually transmitted infections occur each year, two-thirds of them to people younger than 25, and that researchers have identified about 50 different STDs. Twenty years ago we were aware of only two STDs, gonorrhea and syphilis.

Just the week before, a judge in Shreveport, La., ruled that an abstinence education program used in Louisiana's public schools is unconstitutional because abstinence is a religious value. That suit was filed by Planned Parenthood.

This is just one more example of the self-serving agenda of Planned Parenthood. This organization is well aware of the consequences of uncontrolled sexual activity, yet it goes so far as to file a suit against those offering the positive choice of abstinence to the very people most devastated by STDs. It appeared that Planned Parenthood's preferred type of sex education conveniently creates a

market for Planned Parenthood's services—contraceptives, STD treatment and abortion. OUR tax dollars have financed this sham for years, and the Clinton administration is promising them more money in the future.

Gwendolyn O'Connor

Indianapolis

## Church seems to ignore the victims

We read, first with mounting anger, and then with even greater sadness, your three lead stories in your March 26 issue. First, you report that the Holy Father wants adherence—submission to lawful authority—to church teaching; second, you report that the Holy Father speaks of compassion for an archbishop accused of grossly abusing his power, to seduce parishioners; third, you report that the bishops and curia, in discussing cases of sexual abuse, urge greater understanding for priests who abuse their power and note that in some countries it wouldn't be so bad because the abused are considered adult.

Not a word—not one single word—in your reports about care, concern, compassion, and protection for the victims. Maybe the words were there, spoken by the Holy Father but not reported, discussed by the



bishops and curia, but not reported . . . but not a single word?

When the makers of Tylenol discovered a few years ago that people were being hurt because someone—apparently not anyone in any position of power—the company—had tampered with its product, the product was recalled and the company spoke out immediately about its responsibility to see that such tragedies did not continue.

But official voices in the church, at least as reported by you, seem to ignore the victims, and tell us instead to focus on care for the perpetrators. Do the perpetrators need compassion? Of course. But should they have been hidden and moved around secretly for years? The makers of Tylenol recalled their product immediately; they did not simply move their possibly tainted products to other, unsuspecting markets. The church, however, is "considering" whether removing dangerous priests "might" be somehow simplified.

And the sadness we feel—and the anger—is focused not on vengeful reactions to perpetrators, but on powers in the church who cannot see that sexual harassment and pedophilia are not primarily harmful because they involve sex, like rape, these practices are primarily acts of violence by coercion and abuse of power. Those who abuse power, especially when a sacred trust is involved, should be summarily removed from power so they can do no more harm.

And please . . . what of the victims? Not a word? Not one word? Why?

Paul and Pat Maierle

Terre Haute

(The efforts of U.S. bishops to convince the Vatican to find a simpler process for laicizing priests who sexually abuse minors, as reported

in one of the articles, was done out of compassion for the victims. So was the effort to get the Vatican to understand the problem of reassigned priests to other ministries.—Editor)

## We cannot serve God and money

Your parenthetical note to the letter of Jim Huser, "Help Those Who Need Help Now" (Criterion, March 26) summarizes in eloquent terms the problem Mr. Huser is trying to express.

Mr. Huser challenges the church to help those who need help now rather than "gather into barns" the millions required for future financial security. Your response was, "The archdiocese (read the church) attempts to do both" and that is the problem! The gospel challenges us to CHOOSE and trust. It states plainly that we cannot do both, i.e., serve God and money. The eternal question for a Christian is not what is practical, what is a good investment, but "What would Jesus do?"

If I am hungry and read that the archdiocese has thousands invested, I am not comforted. I pray for a poor church. Until the church speaks from poverty, until the church speaks from uncertainty, until she speaks from hunger and pain from the brokenness of her people, she will not be heard.

I do empathize with those who bear the burden of these decisions in our church. I bear the same burden in my personal life as a Christian.

As a challenge to all of us, I recall this poem:

I said I was hungry . . . I know you are a good Christian because you said you would make investments so no one would ever be hungry again.

I said I was cold . . . I know you are a good Christian because you said you would organize a blanket drive.

I said I was lonely . . . I know you are a good Christian because you said your Bible study group would pray for me.

I know you are a good Christian, but

I am still hungry . . .

I am still cold . . .

and, I am still alone!

Jim Welter

Indianapolis

(The archdiocese could not either legally or morally use money in endowment funds to meet current needs. To do so would be stealing from funds contributed for specific purposes.—Editor)

# Point of View

## Discover newness in newness of life

by Shirley Vogler Meister

After the birthing of a lamb in the movie "Dixie Changing Habits," a convent's mother superior (Cloris Leachman) praiseth the life of animals. She points out to Dixie (Suzanne Pleshette) that animals never question the past or the future, because they're absorbed in the newness of life.

A good lesson for us all, this concept of the newness of life.

Often we allow the emotions of the past—usually the negative ones—to overwhelm our everyday thoughts. We re-hash our sins of omission and commission, leaving worn-out guilt we carry out. Sure, past worries sap our energy and keep us from saving life. What we should've/could've/would've done has no place in the current moment unless it's a catalyst for making life better.

Through the sacrament of penance and contrition, we are privileged to start fresh without the guilt's baggage of yesterday or yesterday. If we still give it excessive attention, then we need to re-examine why.

The same is true for worrying about the future. Looking ahead and planning sensibly is one thing, but allowing tomorrow's rainy day or next year's concerns to smother the beauty of what's at hand is unnecessary. It's also not very smart.

Usually, adults are more apt to do this, although children, unfortunately, learn from grown-ups. For instance, enjoying an ice cream cone is a wonderful newness. Rarely do we think about the ice cream eaten last week or the flavor we might get next week; we enjoy the cool smoothness now. Children do this better than adults.

When the lamb is born in the "Dixie Changing Habits" film, the joy is so basic, so wonderful. Birthing difficulties are over and the possibility of butchering years hence is not part of the picture. Only the

pure moment of birth and that lamb from God are important.

If we constantly think only backwards and forwards, we're missing some of the finest moments of our lives, moments for which we can be thankful.

On my refrigerator are two colorful posters that help me remember newness. They are written by Jan Michelson and calligraphed by Louise Grunewald. (Information about their unique art can be obtained by calling 317-949-2646.)

One poster is entitled "Be Alive." Among the dozens of sentences are: Think freely . . . Smile often . . . Live God's message . . . Feel deeply . . . Look for rainbows . . . Gaze at stars . . . Give . . . Give in . . . See a sunrise . . . Wonder . . . Comfort a friend . . . Make some mistakes . . . Learn from them.

The second poster, "Trust Life," includes among its dozens of messages: Aim high . . . Discard hate . . . Release fear . . . Let go of guilt . . . Take risks . . . Share your gifts . . . Love openly . . . Be humble . . . Abandon worry . . . Live simply . . . Embrace peace . . . Expect the best . . . Be good to yourself.

One of the saddest things I've witnessed in recent years was the inability of an elder friend to enjoy much. In better times, she tended to fret about things in the past or worry about what might happen down the line instead of feeling the joy of the moment. Did decades of such mis-thinking finally warp her last years? If she'd been able to enjoy the newness of life earlier, would her final days have been happier, more peaceful?

In contrast, another elder lady who died last year always showed a cheerful hospitality, despite physical shortcomings. Kate often said, "I've had a good life; I'm grateful . . ." and she'd name some of her blessings. She also liked to discuss current events gleaned from listening to CIRRI (Central Indiana Reading Radio Inc., a service for the reading-impaired).

Like Kate, by enjoying the newness of life, we are able to appreciate the daily newness of it.

(Shirley Vogler Meister, an Indianapolis freelancer, has poems included in two books that emphasize newness: "When I Am an Old Woman I Shall Wear Purple" and "If I Had My Life to Live Over I Would Pick More Daisies," both by Paper-Mache Press.)

## LIGHT ONE CANDLE

by Fr. John Catoir  
The Christophers

What does the crucifixion tell us about God? The words of Jesus give us the answer: "There is no greater love than to lay down one's life for one's friends" (John 15:13).

Think about St. Philip's daring curiosity, "Lord, show us the Father, and we shall be satisfied." Jesus replied, "Have I not been with you so long, and yet you do not know me, Philip? To see me is to see the Father" (John 14:9).

Light on the cross is the perfect sign of the Father's unconditional love. In laying down his life that we might live, Jesus was expressing God's personal love in terms we can understand. This supreme gift of love makes it possible for us to see God's love in action. We also see that trials and sorrows, when accepted in imitation of Christ, take on a different meaning.

Here is a letter from Clair Schutz of Wayne, N.J. which makes my point more clearly:

"God has always spoiled me. It's amazing to know that I am the apple of his eye. I have never done anything special except love him very much. In return he

has given me love, protection, support and a life filled with beauty and wonder.

"The world would not accept some of my experiences as evidence of God's love. They would call them crosses. I disagree with the world. I call them love parts from God to keep me close to him. My leukemia, two diabetic children, widowhood, seven beautiful children, enough food on the table, a beautiful sunset, a glorious sunrise, a quiet moment, a delicate flower, a friend—all these things tell me that God is my Father and he loves me."

For those with deep faith, love shines forth from the cross.

At the Last Supper Jesus gave his final discourse to the apostles: "I have told you all this that your joy may be full" (Jn. 15:11). Strangely enough his focus was on joy only a few hours before he was to ascend Calvary. How blessed are they who understand the mystery of the cross.

Life is full of troubles and strife, but love can make it easy and perfect love can make it a joy.

Ultimately, Jesus taught us not to be afraid of the cross. He taught us to carry our crosses with courage. "Fear not, for I have redeemed you, I have called you by name, you are mine. You are precious in my eyes and glorious" (Isaiah 43:1, 4).

(For a free copy of the Christopher News Note, "How Do You Define Success?" send a stamped self-addressed envelope to The Christophers, 12 E. 48 St., New York, NY, 10017.)

## CORNUCOPIA

# Being human is no excuse

by Cynthia Dewes

It's always something.

When Ork Sr. was running around with a club trying to beat prehistoric yaks into dinner entrees, he probably had foul weather, nearsightedness and competing predators to contend with. Meanwhile, his mate was grubbing for roots with her finger-nails, bearing children without medical benefits, and putting up with Ork.

By the time the human race advanced to the stage where it knew about fire and the wheel, circumstances had changed but the human condition had not. Even the 12 favored tribes of Israel were forever putting up false gods and dallying in Sodom and Gomorrah or other wise tempting fate, alias God's wrath.



It's true, some ancient civilizations were inventing macaroni and keeping track of time and other neat things, but generally life in the world still gave people fits.

When Jesus came on the scene, he gave mortals the chance for eternal life in another world, a better one, where they might be serene forever in the presence of God. He came as God's generous gift, to make the only reward possible for humanity's egregious sin of overstepping its proper place in The Plan. He came to save us from ourselves.

Of course, still being human, people continued to schlep along through what was now history in their (literally) devil-may-care fashion. The Romans dissipated themselves into oblivion, and the Huns enthusiastically destroyed most of the civilization extant at the time. Various warlords bloodied each other regularly over rights to seize women and other hunks of property, and spent the rest of their time cheating other kings and emperors and popes out of political or spiritual advantage. When bored, they

harassed peasants just for the (literally) hell of it.

As time went on false prophets increased, more and more people lost their heads to righteous aces, small children were put to grinding work in sweatshops and coal mines, and visionaries were imprisoned first and questioned later. Revolutions tore the fabric of established societies and wars raged merely over insulting words.

Despite such evidence, people thought they were growing smarter and more civilized along the way. They graduated to printing presses, steam engines, electric lights and even nuclear weapons and laser surgery. Nevertheless, humans could never escape their human condition. In fact, we've just spent 40 days of Lent mulling over the fact that we still suffer it.

Now it's Easter and we have another chance to rise above that human condition by accepting God's gift. Let's do it. Alleluia!

## vips...



Charles "Bud" McMahon and Betty L. McMahon, formerly of St. Thomas More Parish in Mooresville, will celebrate their 50th Wedding Anniversary on April 12. The former Betty Ellis and Charles McMahon were married in New Orleans, La., and currently live in St. Petersburg, Fla. There will be a Mass and reception at Little Flower Church, 14th and Bosart, at 4 p.m. on April 18. Family and friends are invited to attend. The McMahon's have seven children: Daniel, Steven, Joseph, Catherine Holla, Mary Abel, Susan Viser and Jaqueline Brumant. They have 22 grandchildren.

## check-it-out...

The Family Life Office of the Indianapolis Archdiocese will hold "Upliftment: What to Be When Life Breaks Down," the spring conference for separated and divorced individuals. The conference will be held on April 24 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., from 8 a.m. to 5 p.m. Dr. Craig Overmyer, pastoral counselor at St. Vincent Stress Center, will give the keynote address. Other topics include letting go of anger, guidelines for starting parish divorce support groups, surviving single and remarriage. For more information, call 317-236-1996.

Become a Birthline volunteer by giving at least 8 hours a month to help those in need. Respond to calls from pregnant women or help out at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., twice a month to prepare layettes. A training session is scheduled. For more information, call the Birthline office at 317-236-1550 or 317-236-1559.

The Earth Day Festival 1993 will be held at the Indianapolis Art League, 820 E. 67th St., on April 24 from 11 a.m. to 6 p.m. The festival will provide an opportunity to hear experts from the political, scientific, and environmental fields speaking about current environmental concerns; Governor Evan Bayh is expected to make his fourth consecutive appearance at the festival. There will be over 70 booths including the Indianapolis Parks Department, Clean City Committee, White River Greenway, Passion Flower, Citizens Gas and Wild Birds Unlimited. Admission is free. For more information, call 317-470-0869.

The Urban Parish Cooperative, Near Eastside Multi-Service Center, Training

Inc. and AFL-CIO Job Corps, will hold Community Job Fair 1993 on April 12 from 1-4 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. This is the fourth year the Job Fair has been offered to the Indianapolis Community. Each year participation in the Job Fair has increased, in 1992 over 400 individuals seeking employment or training opportunities attended the Fair. Banks, hotels, hospitals, temporary services, training programs, as well as government agencies are among the employers who will be attending. For more information call the Urban Parish Cooperative at 317-283-6179.

WRTV 6 will sponsor the 7th Annual Do Run Run on April 25, at the IUUFU Field and Field Stadium. This year's fitness event benefits the Indiana Special Olympics. The walk and run is for people of all abilities and fitness levels. The Do Run Run is a 10K run and a 5K walk around the campus of IUUFU. Kids' romp begins at 7:45 a.m., the 5K walk at 8:15 a.m., and the 10K run at 9 a.m. Entry fees range from \$7 to \$12 depending on race memento selection. The pre-registration deadline is April 19. Entry brochures are available from area sporting goods stores, fitness centers or by calling 317-786-8812.

Mary's Pilgrims, in association with The Medjugorje Network of Indianapolis, invite you to join in a two week pilgrimage to Medjugorje and Italy June 20-July 2. Call 317-888-0873 for more information.

Our Lady of Perpetual Help, New Albany, will hold "Theology Night Out," on April 18, in Wagner Hall. Topic is "Meet the Enneagram - An Introduction to the Theory of Personality and Spiritual Growth," presented by Bob Leonard, director of religious education and catechetical ministry of the New Albany Deanery. The event will begin at 6 p.m. with social time; from 6:30-7:30 p.m. dinner will be served; from 7:30-9 p.m. will be the presentation and discussion. Cost is \$7. Reservation deadline is April 13. Call 812-948-0185 to register or for additional information.

The 6th Annual Petricrew Faith in Action Seminar at Christian Theological Seminary presents, "Educating for the Moral Life: The Role of Congregations in Contemporary Society." on April 21 from 9 a.m. to 4 p.m. A look at the Churches' role in strengthening the moral and ethical fiber of our society. The seminar will provide an occasion to think about the factors which precipitate ethical and moral crisis in American society and to consider ways of striving to achieve a healthier civic consciousness and reality. For more information, call 317-924-1331.

The National Association of Catholic Chaplains, Region VII, will hold its annual two day conference April 25-26 at the Center for Development in Ministry at the University of St. Mary of the Lake, Mundelein, Ill. Region VII covers Illinois, Indiana and Wisconsin. Pastoral care chaplains, hospital administrators, nurses, hospice workers or anyone else interested in the health care field is welcome to attend. For further information, call Chaplain Terry Schott at 708-259-1000, ext. 5060.

The Indiana Office for Campus Ministry will sponsor a two-day consultation with Professor Robert Wuthnow of Princeton University on April 21-22. The topic will be "Focusing Campus Ministry Within the University During the Transitional 90's." For more information, call 317-923-4839.

The Center for Peace and Life Studies will sponsor an event to celebrate the tenth anniversary of the Catholic pastoral letter "The Challenge of Peace," on April 30-May 1 at the Center for Peace and Life Studies, Muncie. Featured speakers are Bishop Thomas Gumbleton, a member of the committee that drafted the pastoral letter and founding president of Pax Christi, USA; Patricia McNeal Dolan, author; and a panel of speakers from the Methodist, Quaker and Jewish faiths who will speak to their communities' perspective on peacemaking. Call 317-396-3508 for registration information.

"Does Christian Ethics Mesh or Clash with Modern Society?" will be presented by Dr. Kenneth Weare, on April 26 from 7-9 p.m. at St. Gabriel's School, Connersville. The evening will center on what is meant by Christian ethics and what responsibilities Jesus is calling us to as Christian citizens. Call 317-825-2161 for more information.



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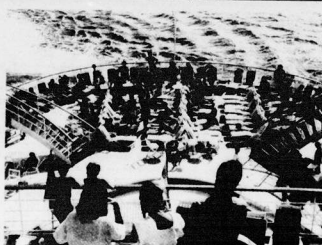
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# Prioress-elect sees gifts as love, compassion

by Margaret Nelson



Sister Rachel Best, OSB

Every Benedictine woman who began the March 5-7 discernment weekend at the Our Lady of Grace Monastery in Beech Grove had an equal chance to become the community's new prioress.

Much to her surprise, Sister Rachel Best, principal of St. Anthony of Padua School in Clarksville, was elected.

"I see my gifts as love and compassion," said Sister Rachel. "I see myself as kind of an animator and unifier. I will help the sisters to use their own gifts in religious life."

"I think they wanted a gentle, compassionate leader," said the prioress, who will take office on June 13.

Sister Rachel has worked with adults as principal and teacher at Clarksville and other schools. "I still plan to use the management skills I used as a principal, as a leader in this community," she said.

"I've been there 11 years. I've made a lot of relationships," Sister Rachel said of her Clarksville administration.

"It doesn't seem possible that I've been with the community 41 years. I'm not good at keeping track of dates. I live day-by-day and year-by-year. All but two of those years have been out on mission," she said, using the community's term for working away from the monastery.

Sister Rachel served as subprioress for two years. She has worked in the archdiocese for 21 years as principal, including 10 years at St. Columba School in Columbus.

Talking about the process of her election, Sister Rachel said that the sisters first set goals for the community so that they could see what qualities their leader would need to fulfill these goals.

"When they started to identify the people, my name was in the group. Each of us addressed the community on what gifts we thought we brought—what we thought we could do for the community," she said.

She said the process included several steps, with prayer and reflection between each step. The process ended at 5 p.m. Sunday.

"I feel that people are at peace with the decision," said Sister Rachel. "I feel like I really have been called. I know I'm going to grow."

The Floyd Krobs native attended St. Mary of the Knobs elementary school and attended the Immaculate Conception Academy at Ferdinand, as had her mother and three of her sisters.

She entered the Benedictine order at Ferdinand. After the first year, she moved to Beech Grove as the youngest in rank.

Sister Rachel has served as the principals' representative on the New Albany Deanship Board of Education.

"One thing I will really miss at St. Anthony is working with children," she said. A young student named Paul told her, "Sister Rachel, I don't want a new principal."

To him and others she answers, "It's not a choice that I made. I feel that the Spirit has taken me and will also help St. Anthony find a good principal."

A notice to parishioners about her move says, "Over the 20 years that Sister Rachel has been at St. Anthony, we've watched our school blossom. . . . Sister Rachel has guided her faculty to teach a modern curriculum and discipline with loving guidance."

Sister advises her old friends to visit the Beech Grove center for quiet, prayer and solitude.

"I am excited about the challenge," Sister Rachel said. "I look forward to it. I look forward to living the monastic rhythm of life and sharing my gifts."

"I'm always starting new beginnings," said Sister Rachel Best, prioress-elect for the Beech Grove Benedictines.

## Catholic/Habitat rehab project to begin June 19

June 19 through July 3 are the dates Indianapolis-area Catholics will help rehabilitate a home for a handicapped mother with a family of eight.

The project to help the St. Thomas parishioner is being coordinated by Habitat for Humanity, with cooperation from the state agency for vocational rehabilitation and the Central Indiana Council on Aging.

The price of lumber has increased since the costs were estimated, so the project will take \$20,000 now. So far, less than \$10,000 has been received.

Marianne Downey of Catholic Social Services has been organizing efforts in the CSS development office. Recently, Jeff Brown of the St. Jude singles group, and Janet Bosenworth agreed to coordinate the skills of volunteers with the project needs.

Volunteer sign-up sheets describe each task in detail, as well as what work is planned for each day. A job site superintendent will be on site during the entire project as a liaison between skilled professionals and the volunteers.

On the first weekend, the work will include preparing the old garage for

storage of household items, tearing off the old roof, repairing the decking and shingling the entire garage. That part of the project needs a skilled roofer and eight to 10 volunteers.

During the next week, the family will move out. On Saturday, June 19, the entire roof system will be removed so that a second floor may be added. One skilled and two semi-skilled roofers are needed, along with 12 to 14 volunteers. A second crew of three skilled and two semi-skilled framers is required, plus 10 to 12 volunteers.

Downey has detailed lists of skilled laborers needed for each step of the effort, up to Friday, July 2 when the interior trim will be finished. The family will move into the rehabilitated home July 3.

United Technologies Carrier Corporation has agreed to provide heating and air conditioning equipment and manpower. Downey said. Dave Babcock has committed to the electrical labor and equipment needed for the job. "We still need a plumber and dry wall contractor," she said.

Downey expects to send out volunteer forms to the parishes and individuals involved, and hopes to receive completed

forms by the end of April. The volunteers should have their assignments by May 17, so they will have time to arrange their schedules.

Committees and members of Holy Name, Immaculate Heart of Mary, St. Barnabas, St. Jude, St. Luke, St. Pius, St. Thomas Aquinas parishes, and Marian College are among those committed to the project.

Those interested in donating skills or financial assistance may call 317-236-1516.

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CR3

## CCCW study legislative issues

Sixty-four members of the Connorsville Deafery Council of Catholic Women met on March 18 at St. Michael Church, Brookville.

The pastor, Father Louis E. Schumacher, presided at the liturgy.

Women interested in legislative activities reported about writing and receiving responses from members of the Indiana General Assembly. Many of them acted on issues discussed in mailings from the Indiana Catholic Conference.

The speaker was Evelyn Kesterman, past province officer. She explained that the Council of Catholic Women helps women keep in touch with the broader church—the deanery, the diocese, the

nation and the world. Kesterman, who is historian for the council, is compiling materials which will be preserved in the Indiana Catholic Library.

She announced that the council mini-convention will be held at the Archdiocese of Meara Catholic Center in Indianapolis on April 14, and the national convention, to be held in Chicago, will begin Sept. 16.

Mary Stragand, president of the Connorsville Deanship Council of Catholic Women, explained the international programs to which the council contributes. A collection was taken for the Mary Zeph Home for Children in El Salvador.

Nine of the 11 parishes in the deanery were represented.

## ICCW learn facts about AIDS

by Dorothy DeMuth

Providence Sister Ann Michele Kiefer, associate of pastoral care at the Damien Center, spoke to the Indianapolis Deanship of the National Council of Catholic Women at its third quarterly meeting.

Sister discussed the misconceptions and myths of AIDS, stressing that it is a topic that everyone should be informed about.

The Damien Center is located in the former elementary school of St. Peter and Paul Cathedral Parish. It is the result of an interfaith effort between the Christ Church Episcopal Cathedral and Cathedral Parish.

Its mission is to provide and facilitate care and to educate about and prevent the disease, Sister Ann Michele said. The center has 300 volunteers and 15 paid staff

members. Volunteer training is offered four times a year.

The Damien Center serves men, women, children and their families throughout Indiana. Public health officials, physicians, and interested individuals initiated the effort. The center is non-discriminatory.

Services provided by the Damien Center to AIDS patients and family members are case management, medical and dental referral, transportation, "buddy" support program, individual counseling, client advocacy, food pantry, pastoral counseling, hospital visitation and support groups for clients, families and friends.

Those interested in volunteer training may call 317-632-0123.



# Conference to focus on 'Upliftment'

by Mary Ann Wyand

Upliftment, defined by Webster's Dictionary as "emotional or spiritual exaltation," is the topic of the Spring Conference for the Separated and Divorced sponsored by the archdiocesan Family Life Office on April 24 at the Archbishop O'Meara Catholic Center in Indianapolis.

Dr. Craig Overmyer, an ordained minister who has served as a pastoral counselor at the St. Vincent Stress Center since 1985, is the keynote speaker for the day of seminars and workshops. He will discuss "Upliftment: What to Be When Your World Breaks Down."

In addition to his private practice at Wellspring Counseling Center, Overmyer produces a radio program called "Upliftment" on WXIR 98.3 FM in Indianapolis. He also started the St. Luke's Singles Ministry in 1978.

For registration information, telephone the archdiocesan Family Life Office at 317-236-1596.

Upliftment is a timely topic because of the many societal changes and stresses that people face each day, Overmyer said, especially people who are single because of some personal crisis such as a death or divorce.

"I'm writing a book about upliftment," he said. "It's for people who are experiencing anguish from personal crisis and global change. All of us experience a variety of crises in our lives."

During the April 24 seminar, Overmyer said, he will guide participants through the seven dimensions of God's healing love which are found in the Psalms.

"The seminar will be a practical experience (for participants) of how to experience relief from anxiety by having a deepening experience of the presence of God in their lives," he explained. "I have worked with hundreds of people at St. Vincent Stress Center, and they have taught me what it is that we need to discover about how to heal anxiety."

Because anxiety can cause psychosomatic diseases and mental disorders, Overmyer said, people need help in dealing with the troubling aspects of their lives.

"Somehow the 1990s have lost track of helping people experience the peace of God," he said. "Often times we just have thoughts about God and not the experience of God. The key is learning how to be still, how to experience the compassion of God, and how to really discern God's will for our lives. I want to give conference participants some practical steps on how to do that. The Psalms are probably the one section of the Bible that are really well-suited to help that process happen."

In addition to Overmyer's keynote address and seminar on upliftment, morning workshops will address "The Challenge of Caring: Accepting God's Love in New Ways" presented by Providence Sister Connie Kramer, parish administrator of religious education at St. Ann Parish in Terre Haute; "How to Let Go of Anger and Resentment" by Father Roger Gaudet, associate chaplain at St. Mary of the Woods; and "Taking Time for Intimacy and Closeness" by David Bethuram, director of the archdiocesan Family Life Office.

Afternoon seminars will examine "An Inner Dance—An Outer Ritual" presented

by Mary Cove, a pastoral care chaplain at St. Vincent Stress Center; "Guidelines for Starting Parish Divorce Support Groups" by Marilyn Hess, associate director of the Family Life Office; "Male Issues Regarding Separation and Divorce" by Tom Wilson, a member of the Indiana Men's Council; and "Surviving Single" by Judy Rasmussen, who coordinates programs on grief, incest and family addiction.

Other afternoon sessions include a panel discussion called "Beginning Experience: A Glimpse at the Process" presented by Beginning Experience coordinators; "Remarriage: Wonderful and Difficult" by John and Peggy Steinbacher; "Transformation and Transition" by Irene Kanagy, an employee of Community Hospital's Gallagher Mental Health Center; and "When Weddings Are Not Marriages," by Pat Jeffers, a permanent advocate for the archdiocesan Metropolitan Tribunal, which assists annulment petitioners.



Dr. Craig Overmyer

## Fourth-grade quilters will donate class projects to babies with AIDS

by Mary Ann Wyand

Inspired by the book "Kids Making Quilt" for Kids, St. Monica School teacher Sammi Stark initiated what she describes as "a fourth-grade learning and loving project" last fall at the Indianapolis West Deanery elementary school.

During Lent, Stark and her fourth-grade students completed three quilts to be given to children with AIDS.

"Being an avid quilter and a fourth-grade teacher made this a perfect book for me," she said. "After my class and I got settled into the school year, I introduced the idea of making a quilt. We spent time discussing the HIV/AIDS virus and how these babies' lives had been affected. This was great material for our AIDS curriculum. We also related this project to our religion classes."

At St. Monica, Stark said, the fourth-grade religious education curriculum includes preparation for the sacrament of reconciliation.

"We have discussed a great deal about how we can make ourselves and others feel better by our actions," she said. "This service project has been a meaningful experience in sharing and caring for others. When this project began, I anticipated making one quilt. However, because of many creative ideas and a lot of enthusiasm, we finished three quilts for the ABC Quilt Project. The students chose to work in small groups and used several different techniques in making their quilts. I am very proud of the time, effort, caring and love that went into each of these wonderful creations."

The ABC Quilts Project, which stands for "At-Risk Babies Crib Quilts," was created in 1988 by retired school teacher Ellen Ahlgren.

After she read an article by Dr. Elisabeth Kubler-Ross, an authority on education and ministry related to the subject of death and dying, Ahlgren wanted to do something to help babies born with AIDS or

birth defects caused by maternal addictions to alcohol, cocaine or other harmful drugs. These critically-ill babies, Kubler-Ross wrote, spend their short lives inside hospitals.

Algren remembered how much her grandchildren loved to cuddle the handmade quilts she had given to them, so she decided to share this heartwarming project with other quilters who also could help needy children.

An added benefit of the "Kids Making Quilts for Kids" project is that children are empowered to help their peers.

St. Monica fourth-graders voted on the quilt designs, Stark said, then worked together on their construction.

"We drew the animals on paper," the students in one group explained. "Then we traced them on other sheets of paper with fabric crayons. Next we ironed it on muslin. Then we sewed the muslin to fabric. Last we got our picture taken by our quilt."

Although the project sounds easy, the students discovered that it took a lot of time and teamwork to complete the quilts.

A group of fourth-grade girls decided to make a teddy bear quilt with a blue and white heart pattern. Another group of students chose baby animals, and the third group agreed to make a quilt featuring just cats and dogs.

"We all were disagreeing on which quilt we wanted to do, so we divided into different groups," students in one group explained. "We made our quilt by using fabric crayons, and ironed it on to 6-inch fabric sheets. After we had all of the squares, we chose what color we wanted around the quilt. Harry, Pizza, Dick, Buffy, Puffy, Sour Milk, Buba, Fluffy and Suzy are the names of our cats and dogs on our quilt."

Now that their quilts are finished, the fourth-graders are ready for the last and the best part of their project. It's time to give the quilts away to critically-ill children who can hug them and love them and enjoy their warmth.



QUILTERS—St. Monica fourth-graders Jim Gaal (from left), Stella Brickel, Michael Poindexter, Adam Ferris, Jenna Richards and Perri Bowers of Indianapolis display three quilts they helped make with their teacher, Sammi Stark, and classmates. The quilts will be donated to babies living with AIDS. (Photo by Mary Ann Wyand)

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- Awards presentation
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☐ 5K Walk (from SPN School)

☐ 5 hour Pray-A-Thon

# Shelbyville parishioners take trip to Holy Land

by Geri J. Ciciura

Father John Maung, pastor of St. Joseph Parish in Shelbyville, recently led 52 of his parishioners on a pilgrimage to Israel.

Two years ago, Father Maung made a pastoral pilgrimage that included the Holy Land. When he returned, he shared his experiences through his sermons, Bible study and the Stations of the Cross.

The pastor's slides and photographs of the places where Christ had been brought the reality of Jesus' life to the present. Father Maung promised to be a tour guide to those interested in visiting those places.

Ralph VanNatta, a parishioner who is a travel agent, helped make the trip a reality.

He negotiated a package deal and made the travel arrangements for the group, including himself and his wife.

The nine-day trip included five full days of sightseeing. Some of the travelers kept journals of their visit. Ann Houchin said that it was difficult because there was so much to see during the tours.

"The tour guide pointed out the field where David struck Goliath, as we traveled to Jerusalem. The field was clean. The tour guide said it was because everyone who comes by picks up a rock, thinking, 'Maybe this is the one,'" wrote Houchin.

"At 6 a.m., we took a tour bus to the Jaffa Gate. The streets were completely empty. It was still dark outside. We walked

along narrow streets, trying to find our way to the Holy Sepulchre. Everything looked so very old," said Houchin.

She wrote, "We then walked the Way of the Cross. . . . The streets were narrow, hilly, and sellers were constantly harrasing us to buy their goods. . . . The worst thing was the little cars that would come from nowhere. The soldiers in Jeeps would just speed through. . . . They didn't slow down to allow us to get out of the way."

Houchin continued: "It certainly was not a reverent-looking scene. It was more like a circus. . . . I wondered if possibly Jesus actually carried the cross, the atmosphere was somewhat the same. . . . ignoring Christ's suffering."

Marla Black also recorded some of her experiences. Talking about Adi, a Jewish guide: "When he heard that I had traveled on my own for four days before joining the group, he was surprised. The point was made that Jesus had been with me. . . . Adi

revealed that he doesn't understand where God was during the Holocaust."

At Mount Tabor, the site of the Transfiguration, Black said, "Like Peter, we regretted having to leave the peace here to return to the world. This was emphasized by the hair-raising ride down 22 sharp curves at top speed with an Arabian cab driver."

Many parishioners agreed when Houchin told of a special Mass on "the very spot where the Resurrection took place. It was really very reverent and beautiful. We were the only group present and Father John was the only celebrant. The early hour, 6:30 a.m. and the cold chills (you could see your breath) only added to the experience."

Father Maung said that he'd like to take 52 more parishioners on another pilgrimage to the Holy Land adding, "One finds wisdom when walking in another man's shoes."



PILGRIMS—Father John Maung is surrounded by 44 of the parishioners who joined him in a pilgrimage to Israel. (Photo by Geri J. Ciciura)

## St. Philip fundraiser is April 18

St. Philip Neri School will hold its third annual Run-Walk-Pray-a-thon on Sunday, April 18.

Registration for the Pray-a-thon will take place in the church from 10:30 to 11 a.m. A special liturgy at 11 will begin the prayer period.

At 1 p.m., the five kilometer run will be held at nearby Brookside Park, with registration for one hour before.

A five kilometer walk will be begun at St. Philip School at 1:15 p.m. Registration is in the gym from noon to 1 p.m.

Any donation qualifies for participation

in the events. A donation of \$25 or more, along with participation in an event, brings a Walk-Run-Pray shirt.

Participants may attend a free lunch and entertainment in the gym from 1 to 4 p.m., with guest celebrity Duke Tatum.

The center-city school began the fundraising event in 1991, when closing seemed imminent. Though the enrollment has stabilized, the school wants to be able to keep its doors open for neighborhood children.

Those wishing further information should call the parish office, 317-631-8746.



LEADER—Benedictine Father Boniface Hardin, president of Martin University, listens after giving the invocation at the Saturday kickoff for the Moratorium on Violence in Indianapolis. To his left are state officials Nancy Blough and Martha T. Bonds. State Representative John Day, from Holy Cross Parish, read Robert Kennedy's April 4, 1968, speech when the group gathered near that same spot. (Photo by Margaret Nelson)



WINNERS—Meghan Marfield (from left), Katie Giger, Jessica Warthen, Alyssa Hawkins, Michael Viles. Dwayne Davis receive awards as fourth-grade winners of the St. Thomas More, Mooresville, annual Bible quiz from Sharon Knierim as catchists Margie and Carrie Giger look on. (Photos by Dennis Knierim)



BIBLE QUIZ—Tenth-graders Jeff Williams (from left), Katie Giger, Lucas Castor, Joe Bedmarek, Dottie Pea, and Nan Whaley are honored as winners of the annual Bible quiz at St. Thomas More, by Sharon Knierim.

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# Theology student numbers up in seminaries

by Jerry Filteau  
Catholic News Service

WASHINGTON—The total number of U.S. Catholic seminarians rose, by 0.03 percent last fall, showing the first overall increase since 1982.

More significantly, the number of post-college students—most of them in academic theological studies—rose 5.3 percent, going up for the first time since 1983.

The theology figures are the most reliable indicator of future ordinations.

The number of high school seminarians dropped 5.5 percent and the number of college-level seminarians dropped 10 percent.

For the first time the number of "pre-theology" students—candidates who did not attend a college seminary and are fulfilling academic prerequisites for theology—was higher than the number of seniors in college seminaries.

This suggested that the era when high school and college seminaries provided the majority of candidates entering theology may be at an end.

The fall enrollments for the 1992-93 school year were released March 26 by the Center for Applied Research in the Apostolate (CARA).

According to the CARA data: The total number of seminarians rose from 6,677 in 1991 to 6,698 last fall.

High school seminarians dropped from 1,217 to 1,150. Those in post-college seminaries dropped from 1,757 to 1,582.

Novices preparing for priesthood in religious orders rose from 236 to 315.

The CARA figures were also broken down by candidates studying for diocesan priesthood, those preparing for ordination in religious orders, and those who had not yet established an affiliation with a particular diocese or order. In those categories, according to CARA:

Diocesan candidates at all levels totalled 4,576, up slightly from the 1991 total of 4,562. With decreases at the high school and college level, all the increase came at the theology level.

Religious orders experienced a slight decline overall, from 1,738 candidates in 1991 to 1,722 last fall, but the number in theology went up slightly, from 886 to 899.

Unaffiliated candidates rose slightly, from 377 to 400. About three-fourths of unaffiliated candidates were in high school.

CARA research associate Father C. Joseph O'Hara, who conducted the study, highlighted the rapid growth in pre-theology figures as a key to a turnaround in vocations.

"The pre-theology category is very important," he said. "Although there are fewer men coming to theology from the college level, this loss is more than compensated by those entering pre-theology."

The number of seminary college seniors dropped from 380 in 1991 to 313 in 1992, while the number in pre-theology rose from 315 to 473.

Father O'Hara stressed that the two figures are not strictly comparable, since some students in pre-theology may be in two-year or even three-year programs and therefore not preparing to enter theology the following year.

Father Robert Wister, executive director of the seminary department of the National Catholic Educational Association, cautioned that the slight increase in the number of students falling within the "theology" category may represent only reporting or program changes, and not necessarily an increase in yearly ordinations.

If only the four traditional years of academic theology were counted, the 1992 figure of 2,810 would represent a slight decline from the 1991 figure, 2,866.

The net increase comes from four other categories also added in to the "theology" numbers: pre-theology, up from 315 to 473; a fifth academic year, up from 78 to 135; a pastoral year, up from 167 to 169; and those on a leave of absence, up from 41 to 64.

Those figures, all representing at least one additional year of formation—or in the "on leave" category, at least of being counted—added up to 601 in 1991 and 841 in 1992.

Father Wister said with the new Program of Priestly Formation, theological seminaries are now gearing up to make a two-year pre-theology program the normal course for applicants coming in with a college degree from outside the seminary system.

The new program, approved by the U.S. bishops last November and by the Vatican in December, is to take effect by the start of the 1994-95 school year.

It helps up academic prerequisites for entering theology, increasing undergraduate philosophy requirements from 15 credits to 24 and changing the previous rule of at least 12 hours of religion studies to at least 12 hours of undergraduate theology.



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CR 4/93

## Those jailed for killing Jesuits are released

by Catholic News Service

SANTA ANA, El Salvador—Two army officers jailed for the 1989 murder of six Jesuit priests and two women have been freed under a controversial amnesty for El Salvador's war criminals.

Col. Guillermo Benavides and Lt. Yushy Mendoza were freed from their prison in Santa Ana, 40 miles west of San Salvador, just 15 months after being convicted and sentenced to 30 years each for their part in the slayings.

The Jesuits, their housekeeper and her daughter were dragged from their beds on the campus of Central American University and shot dead by elite army troops Nov. 16, 1989, five days into the largest guerrilla offensive of El Salvador's 12-year civil war.

Their murder sparked international outrage, and the trial in late 1991 was seen as key to ending decades of military impunity. Benavides is the only senior army officer ever to be jailed in a human rights case.

The Jesuits had called for Benavides' pardon, arguing that he was made a scapegoat by those who ordered the murders. They also demanded a fresh judicial investigation of the case.

"We do not agree with the manner in which they have been released," Jesuit Father Rodolfo Cardenal, vice rector of Central American University, told reporters.

Right-wing deputies, backed by President Alfredo Cristiani, forced through the amnesty just five days after the U.N. report on war atrocities was released in mid-March.

The U.N. report concluded that the defense minister, Gen. Rene Emilio Ponce, and five other senior officers ordered the Jesuits' deaths, then covered up their own involvement during the judicial investigation. Diplomatic sources said April 2 that Cristiani had given in to U.N. demands that Ponce and 14 other top army chiefs be removed from active service within three months.

Archbishop Arturo Rivera Damas of San Salvador had said the amnesty for war criminals was an attempt to sweep 12 years of atrocities under the rug. He said the amnesty was "a desperate government maneuver to throw a blanket of forgetting and, as such, impunity," over the works crimes of the civil war.

Top U.N. officials and the U.S. government have strongly criticized the amnesty, which prevents any trial of Ponce and more than 40 other officers cited for human rights crimes.

It also allows the release of former National Guardsmen convicted for the 1980 torture-murder of three U.S. nuns and a lay worker. Six rebel leaders named in the U.N. report for ordering the murders of a dozen elected mayors may not be tried either.

But the government says former guerrillas serving time for killing four U.S. Marines at an outdoor cafe in June 1985 and two others who face charges for murdering two U.S. airmen in January 1991 will not benefit from the amnesty. Foreign Minister Manuel Pineda Castro and U.S. diplomats said the U.S. military personnel had the status of international protection and their killers could not be pardoned or released under the amnesty.



# Faith Alive!

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## As you pray the Lord's Prayer, reflect on what 'our daily bread' means

by Fr. Lawrence E. Mick

"What do you think we mean when we say, 'Give us this day our daily bread'?" the study group leader asked. "What is our daily bread?"

"Lately, I keep picturing the starving people in Somalia," Jane said. "I pray that God and all hungry people will get enough bread to eat somehow."

"I don't know," John said, "but I guess I've always felt it means more than bread. It seems to me that 'our daily bread' means all the food we need. And I guess I've also included everything else that my family needs to get through the day—food, shelter, clothing, health, spiritual strength and whatever else we need to meet the challenges of each day."

"I've had a different view of it," Maria said. "I think it refers to the bread of the Eucharist. After all, we say the Lord's Prayer in every Mass just before Communion. So I think 'our daily bread' is the bread of life, the bread that becomes the body of Christ."

"I guess I've seen it as referring to the Eucharist, too," Julio added. "But I learned somewhere that the Eucharist is a foretaste of the heavenly banquet, so I think the prayer asks for the true heavenly bread, the feast that we will share some day in heaven."

"Gosh," Joanna said, "I feel like I'm a bit simple-minded. When I say that prayer, I just think of bread. I love to bake bread, and it has always seemed to me that a good loaf of bread is a wonderful gift from God. When I ask for 'our daily bread,' I can almost smell it baking."

Who is correct? What does that petition of the Lord's Prayer mean?

Actually, all the members of the Bible study group were correct. Through the centuries, "our daily bread" has meant many different things to different people. These meanings are connected, however, and are not mutually exclusive.

The Lord's Prayer appears in the Gospels of Matthew and Luke, with some variations. In general, Matthew's text seems to have strong eschatological overtones, that is, it prays strongly for the coming of the kingdom and is oriented toward the second coming of Christ.

Luke's Gospel seems to stress more the needs of the Christian community in the present time.

The difficulty comes in translating the Greek word "epiousios," which we commonly translate as "daily." The word occurs nowhere else in Scripture nor is it

known in other Greek literature, so its exact meaning is uncertain. Sometimes it has been translated as "tomorrow's bread," or simply as "the food we need."

In any case, the early Christians could hardly avoid thinking of the manna God gave the Israelites in the desert. It was "daily bread," and they were only allowed to gather enough for each day, trusting that God would provide again for the following day.

In the same way, the Lord's Prayer invites us to trust that God will provide for us each day, not only with bread, but with all that we need. The manna in the desert was also seen as a figure of the bread of heaven, so the tradition of linking the bread to the future is ancient.

Writers in the early Christian centuries saw "our daily bread" as the food that sustains this life. Origen in the third century seems to have started the tradition of connecting it with the Eucharist.

Some writers of the period even used this prayer as a basis for encouraging more frequent reception of Communion.

So this simple phrase, "give us this day our daily bread," has given rise to a whole skein of symbols, one leading to another.

Asking for the ordinary bread of daily life prompts us also to trust in God for all we need, which reminds us of the manna in the desert sustaining the Israelites in their time of trouble. The manna reminds us of the bread from heaven, the Eucharist, which leads us to yearn for the heavenly banquet that the Eucharist foreshadows.

What the phrase means for each of us may vary as we say the Lord's Prayer, depending on our awareness of our own particular needs at a given time and our consciousness of the needs of others.

It is important to remember that the Lord's Prayer is not a "private" prayer, but one that links us with all who call God "Father." We need to pray for the needs of all, and then commit ourselves to work to bring about whatever changes are needed in our world so that all people will have their daily bread.

We also pray that all people may one day share the bread of the Eucharist and that we will all come to share at last the heavenly bread in the kingdom of God.

Thus this petition can lead us to hope and work for the day when God's kingdom will come and God's will may be done on earth as it is in heaven.

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



TRUST IN GOD—When we say, "Give us this day our daily bread," these words invite us to trust that God will provide for us each day—not only with bread, but with all that we need. However, when we consider the critical needs of starving people in Ethiopia, Sudan and Somalia, (at right) or the persecuted people living in Haiti and Bosnia-Herzegovina, we also are called to pray for the needs of others. Our faith inspires us to act on behalf of the poor throughout the world, and church teachings remind us that God also works through people. That is why some Catholics have become active in social justice efforts after asking themselves, "If not me, then who? If not now, then when?" (CNS photo above by Terra Santa Guild and photo at right from KNA)



## The Lord's Prayer also reminds us to pray for the needs of others

by David Gibson

To pray for "our daily bread" in 1993 is to pray with images of starvation engraved upon our consciousness.

Who hasn't gazed this past year at the photograph of a starving Somali citizen and silently exclaimed, "How is this possible?"

This is an age of abundance. For many it hardly seems apt to ask God for "food." Perhaps instead the prayer would be that we not waste food, not overeat, or not sacrifice sound nutrition to cholesterol's many temptations.

Have these words of The Lord's Prayer outlived their usefulness?

Or, instead, are they a reminder—

►That we still need nourishment of many kinds from God.

►That even in the food department the riches of God's creation have yet to be shared as they could be.

►That no one should overlook the opportunities God gives to serve as a conduit of nourishment for others.

Easter is the day of the Eucharist par excellence, the bread of the bread of life.

But where is bread needed now? Where is life needed—by others and by you?

Does God mean The Lord's Prayer to motivate us to think that this age of the resurrection is intended as a time of abundant nourishment for everyone?

(David Gibson edits Faith Alive!)

### DISCUSSION POINT

## Prayer inspires images, hopes

### This Week's Question

When you pray "Give us this day our daily bread," what images or hopes are in your mind?

"Sometimes my arms are joined with those of starving mothers and children we see pictured in the daily news. Other times I image myself with those close to me asking for all that nurtures our lives—food, yes, but also friends, worthwhile work to do, good books to read, strength to respond to the needs of others, and ears to hear their call." (Pat Witte, Clearwater, Minn.)

"Give us this day our daily bread" takes me to the children of Somalia. I would like to see them have as much food as I have. It also reminds me of spiritual bread and the need to be spiritually nourished." (Jean Popak, Raleigh, N.C.)

"Bread comes in many forms, and sometimes I need to open my eyes and heart to be able to know when I am

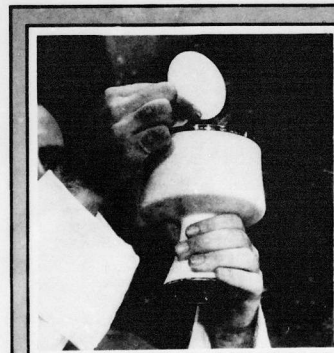
being fed. Often I tell myself I would prefer a Danish, yet God provides for my hunger in the form of a piece of whole wheat. My prayer is that whatever I am given by God to feed upon, I will be thankful for." (Duane F. Bauer, Alexandria, Minn.)

"That . . . we may all have a warm place to live, ample food to share, and good health. Also, that we may always have the opportunity to openly pray and worship our Lord at any given moment." (Don Wurzbarger, St. Stephen, Minn.)

### Lend Us Your Voice

An upcoming edition asks: What is a sign of the changing roles of men and women in your household?

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



# We are what we pray

by Steve Heymans

Today, people compare authentic prayer with music that flows spontaneously from the heart. True, prayer is like music, but not for the reasons we often think.

Furthermore, we are likely to discover that the free, expressive style of Miles Davis' bebop jazz is a highly technical and complex form of music.

But prayer is like music in shaping us, in influencing our dispositions and attitudes. "Create in me a steadfast heart, oh Lord," the psalmist prayed. The way we pray imprints on us certain "habits of the heart"—habits that distinguish us as Christians.

I recently visited my grandmother in a nursing home. I noticed the elderly, many of whom were semiconscious, at chapel reciting the rosary. Despite the cacophony of voices, there seemed a certain union of hearts, an "at homeness" among those praying. I can only speculate, but I suspect these were people who grew up reciting the rosary, people whose hearts were shaped by the routine, the words and posture assumed in such praying.

As I left I thought how our hearts today are shaped by the lyrics of popular songs, images and noise. Unlike the people of my grandmother's generation, we are surrounded by technologies that produce a constant prattle—radio talk shows, news, elevator music, television.

Little wonder we avoid the silence that allows us to hear the sounds of our hearts. For when we really hear our hearts, we realize they are restless and

anxious—that they are not at home with what has shaped them.

What kind of heart has the Lord's Prayer fashioned in us? Is it something we can be at home with? What kind of dispositions or attitudes does it create?

In praying the Lord's Prayer, we call upon God as Father, and so we render ourselves childlike and vulnerable. To pray to "our Father" is to express a unity with others who so pray, a unity that comes from being of God's family.

In saying, "Give us this day, our daily bread," we acknowledge that we live not by our own work, our own bread, but by God's work. By asking for our daily bread, we acknowledge our dependence upon a source of life apart from our own strength.

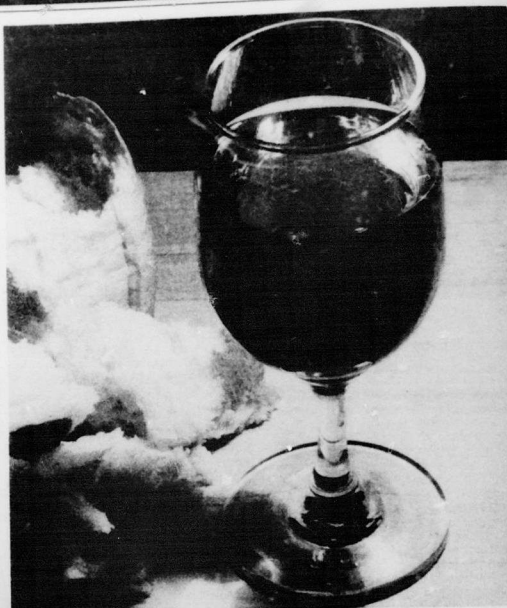
It is easy to overlook the significance of "Give us this day, our daily bread," for we live in a culture that tells us our success comes through our own achievements rather than by the gifts of others. We have been taught to think that we have it by the sweat of our own brow.

Yet, when we stop to think of it, we discover that, in addition to our own efforts, we are who we are and have what we have because of the goodness, generosity and influence of God and others.

By saying, "Give us this day, our daily bread," we are reminded that who we are and what we have is a gift.

Such a prayer creates a different kind of heart, a different kind of person from the one whose heart is formed by the prattle of everyday noise.

(Steve Heymans is director of campus ministry at St. John's University in Collegeville, Minn.)



**GOD'S TABLE**—When we pray "give us this day our daily bread," we express a yearning for God's final intervention. (CNS photo from The Crosiers/Gene Plaisted)



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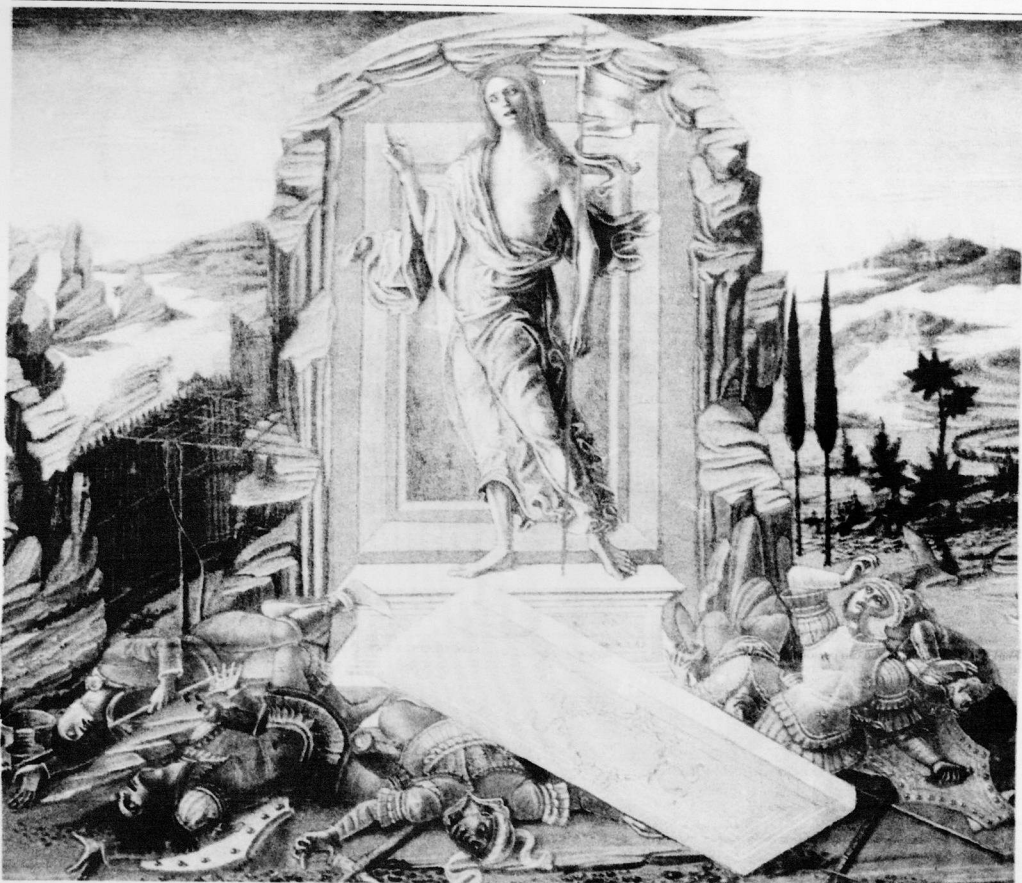
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# EASTER SUPPLEMENT



THE RESURRECTION—Triumphant over death, Christ rises from the tomb in which he was placed after his crucifixion as his guards grow paralyzed with fear of him and fall down like dead men in this painting titled "Passion of Our Lord: The Resurrection." The

painting was created by Benvenuto di Giovanni, an Italian painter of the 15th century. The original artwork was painted on wood in 1490. (CNS photo from National Gallery of Art, Washington, D.C., Samuel H. Kress Collection)

## Jesus rose triumphant over death

*The doctrine of the Resurrection is a basic, essential truth of the Christian faith*

by John F. Fink

On the Sunday after his crucifixion, Jesus rose from the dead by his own power, walked out of the tomb although it was guarded by soldiers, and appeared to Mary Magdalene and the apostles. He triumphed over death because he was the author of life.

This is a basic and essential truth of the Christian faith, a doctrine that has been believed from the earliest days of Christianity. It is the central mystery through which God calls us to life.

The Catholic Church teaches that Jesus rose through his own power. Scripture states that Christ was raised from the dead by the Father (Acts 2:24 and Gal 1:1), referring to Jesus' human nature. But the power of the one God belongs to the Father and the Son equally because of the hypostatic union of Christ's humanity with his divinity.

Jesus rose in the same flesh which was crucified. It still bore the wounds of his suffering. However, it was now a

glorified body, no longer subject to the limiting conditions of ordinary life. In other words, his body was not just resurrected, but *resurrected*.

He proved that it was the same flesh by telling the apostles to touch his wounds: "See my hands and my feet, that it is I myself; handle me, and see, for a spirit has not flesh and bones as you see that I have" (Luke 24:39). He demonstrated that he was not a ghost when he asked for food and "they gave him a piece of baked fish; he took it and ate it in front of them" (Luke 24:41-43).

But he also showed that his body had changed by appearing to the apostles in the Upper Room even though the doors were locked, by vanishing from the sight of the disciples on the road to Emmaus, and by the fact that sometimes the apostles did not recognize him immediately.

Mary Magdalene at first mistook Jesus for the gardener. The men on the road to Emmaus were his followers and obviously knew what he looked like, but they didn't recognize him until he broke bread during

the evening meal. When Jesus appeared on the shore of the Sea of Galilee while the apostles were fishing, John's Gospel says "the disciples did not realize that it was Jesus" (John 21:4) and later it says, "None of the disciples dared to ask him, 'Who are you?' because they realized it was the Lord" (John 21:12). So it's obvious that Jesus' body had changed.

Naturally, the idea of a man rising from the dead was hard to sell during the first century. Some tried to discredit the notion, as is clear from the Gospel According to St. Matthew. Writing decades after the Resurrection, he said that the story still circulated that the soldiers who had been guarding the tomb said, "His disciples came by night and stole him away while we were asleep" (Matthew 28:13).

A fifth-century saint answered that. St. Augustine wrote: "You bring forward as witnesses men who were sleeping. Truly, it is you who have fallen asleep, you who have failed in examining such things. If they were sleeping, what could they have

seen? If they saw nothing, how are they witnesses?"

The principal witnesses were, of course, the apostles. These were the men who deserted Jesus when he was arrested, running for the lives, even, in Peter's case, denying that he knew him. Soon thereafter, though, they were fearlessly preaching that they had seen Christ risen from the dead. They did not come to believe easily. They doubted. They did not believe until they had seen him themselves.

Then those formerly fearful men were announcing fearlessly that they had seen Christ alive after his death. They announced him confidently and persistently, and they were willing to undergo suffering and even death for their testimony. This tremendous transformation in these men can be explained only by the fact that their witness was truthful. That Jesus rose from the dead was a fact that they could not deny.

Belief in the Resurrection has continued through the centuries simply because Jesus did truly rise and triumphed over death.



# The apostles knew that Jesus rose

## Belief in the Resurrection was most important in the preaching of Peter and Paul

by John F. Fink

In the year 56, the great apostle Paul was in Ephesus, the magnificent city located in what is now Turkey, when he received some disquieting news: There was trouble in Corinth. The Christians there were squabbling among themselves over a number of different matters. One of these concerned the teaching about the resurrection of the dead.

Paul was greatly concerned about this because that was his Christian community, the one that he had successfully established in Corinth, Greece just five years earlier. And, as was true everywhere that Paul had gone, it had not been easy.

Paul had gone to Corinth, a commercial crossroads at the time, after preaching about Jesus in the Areopagus in Athens,

the cultural center of the ancient world. He had finished his speech in the Areopagus by declaring that God would judge the world "through a man he has appointed, and he has provided confirmation for all by raising him from the dead" (Acts 17:31). (All Bible texts in this article are from the New American Bible translation.) When the Greeks heard about resurrection of the dead, most of them scoffed at him, although some became believers.

So Paul went to Corinth where he met a Jew named Aquila and his wife Priscilla, with whom he stayed. Paul tried to convert the Jews in Corinth, but with little success. So he "shook out his garments and said to them, 'Your blood be on your heads! I am clear of responsibility. From now on I will go to the Gentiles.'" (Acts 18:6).

Paul then moved to the home of a man

named Titus Justus and concentrated on converting the Greeks in Corinth. He stayed in Corinth for a year and a half before moving on.

So if upset Paul to hear about the troubles in Corinth. To try to do something about them, Paul wrote what is today known as the First Letter to the Corinthians. It's a masterful letter that illustrates well the mind and character of Paul. It also is the best example we have of the teachings of the early church on the Eucharist and on the resurrection of the body.

In chapter 15 of the letter Paul lays down the basic truths of the religion he has been preaching: "Now I am reminding you, brothers, of the gospel I preached to you, which you indeed received and in which you also stand. Through it you are also being saved, if you hold fast to the word I preached to you, unless you believed in vain. For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures; that he was buried, that he was raised on the third day in accordance with the Scriptures; that he appeared to Cephas, then to the Twelve. After that, he appeared to more than 500 brothers at once, most of whom are still living, though some have fallen asleep. After that he appeared to James, then to all the apostles. Last of all, as to one born abnormally, he appeared to me" (1 Cor 15:1-8).

The apostles preached about the resurrection of Jesus from the dead at the time of Pentecost, but the passage in the previous paragraph was the first time it had been written about. Mark's Gospel was written about 14 years later, around the year 70. Luke, Paul's companion during some of his journeys, wrote his Gospel and the Acts of the Apostles between 80 and 90, as did the author of the Gospel According to Matthew. The Gospel According to John was written between 90 and 100.

The doctrine of the Resurrection was undoubtedly the hardest part of the Christian religion for the early Christian missionaries to sell. Life after death just was not part of most people's beliefs during that time in history. It was not part of ancient Greek or Roman theology, and the Jews were bitterly divided over the issue. And yet, if Jesus had not risen from the dead, there would be no Christianity.

After Jesus was crucified, it was a frightened and bewildered group of apostles and women followers who huddled together in the Upper Room. They were completely devastated because all their hopes were dashed. Less than a week before, their leader had ridden in triumph into Jerusalem and they were still hoping for an earthly kingdom. They had even argued over who was going to have what positions in the kingdom.

Now, Jesus was dead. Probably on the Sabbath after the crucifixion the men talked quietly about returning to Galilee to resume their former occupations as fishermen or whatever. They couldn't travel on the Sabbath, of course, but were probably anxious to get away from Jerusalem as quickly as they could.

Then all that changed as reports started coming in from the women about the empty tomb and Jesus appearing alive. Still the apostles were not ready to believe that Jesus had actually risen from the dead—despite the numerous times recorded in the Gospels that Jesus told them beforehand that that was what was going to happen. It wasn't until Jesus appeared to them that they finally believed.

Then the Holy Spirit came upon them at Pentecost, changing them radically. From then on they preached about Jesus risen from the dead, beginning with Peter's first sermon, during which he said: "This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it" (Acts 2:23-24).

Peter went on to quote the Jewish patriarch David who "foresaw and spoke of the resurrection of the Messiah, that neither was he abandoned to the netherworld nor did his flesh see corruption. God

raised this Jesus; of this we are all witnesses" (Acts 2:31-32).

This speech was the first of six discourses in the Acts of the Apostles dealing with the resurrection of Jesus and its messianic import, five by Peter and one by Paul. These passages are called the *kerygma*, Greek for proclamation.

The second took place after Peter cured a crippled man "in the name of Jesus Christ the Nazorean." At that time, Peter told the Jews, "The author of life you put to death, but God raised him from the dead; of this we are witnesses. . . . God has thus brought to fulfillment what he had announced beforehand through the mouth of all the prophets, that his Messiah would suffer" (Acts 3:15, 18).

The third and fourth proclamations by Peter both took place at different times before the Sanhedrin. The fifth was in Caesarea where he was called to visit Cornelius, the Roman centurion. Here is where Peter realized that the message of Jesus wasn't meant just for the Jews but, "Rather, in every nation whoever fears him and acts uprightly is acceptable to him" (Acts 10:35).

Here Peter recounted the life of Jesus saying, "We are witnesses of all that he did both in the Jewish land and in Jerusalem. They put him to death by hanging him on a tree. This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead" (Acts 10:39-41).

The sixth discourse that is part of the *kerygma* was Paul's lengthy address in the synagogue in Antioch. The whole point he tried to make in this speech was that the Christian church was the logical development of Pharisaic Judaism. He traced Jewish history from the time of the Exodus from Egypt through David up to the time of Jesus, who was put to death.

"But God raised him from the dead," Paul said, "and for many days he appeared to those who had come up with him from Galilee to Jerusalem. There are his witnesses before the people. We ourselves are proclaiming this good news to you that what God promised our ancestors he has brought to fulfillment for us, their children, by raising up Jesus, as it is written in the second Psalm, 'You are my son; this day I have begotten you.' And that he raised him from the dead never to return to corruption he declared in this way: 'I shall give you David's benefits according to David.' That is why he also says in another Psalm, 'You will not suffer your holy one to see corruption.' Now David, after he had served the will of God in his lifetime, fell asleep, was gathered to his ancestors, and did see corruption. But the one who was raised up did not see corruption" (Acts 13:30-37).

There probably was no other doctrine preached more by the early Christians than that Jesus died for our sins and that God raised him from the dead. This is why Paul was so upset when he learned while he was in Ephesus that some members of his Christian community were denying the resurrection of the dead. This was a fundamental tenet of the faith.

Therefore, he wrote in his letter to the Corinthians: "But if Christ is preached as raised from the dead, how can some among you say there is no resurrection of the dead? If there is no resurrection of the dead, then neither has Christ been raised. And if Christ has not been raised, then your faith is vain; you are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all" (Acts 15:12-19).

It's clear that the early Christians, the apostles and first missionaries, believed beyond a doubt that Jesus was raised from the dead. It's a faith that has been passed down for about 1,900 years to us Christians who believe just as firmly today.

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**SHROUD EXPERTS**—Rebecca and John Jackson of Colorado Springs, Colo., stand next to a 14-foot photo of the Shroud of Turin. Mrs. Jackson believes the Shroud of Turin originally was used as the tablecloth at the Last Supper. (CNS photos by James Baca, Denver Catholic Register)

## Was Shroud of Turin at the Last Supper?

by Charlene Scott  
Catholic News Service

**COLORADO SPRINGS, Colo.**—Was the shroud that wrapped the body of Jesus in the tomb also the cloth that covered the table of the Last Supper?

When the International Scientific Symposium on the Shroud of Turin convenes in Rome June 10-12, a Colorado Springs couple hopes to convince other experts that it might have been.

John Jackson, a Catholic who headed the 40-member U.S. scientific team that investigated the shroud in 1978, and his Jewish-born wife, Rebecca, will be among the speakers at the prestigious Rome gathering of scientists, scholars and clergy from around the globe.

Jackson, former professor of physics at the U.S. Air Force Academy, will also present evidence that he believes shows

that the 1988 carbon-14 dating of the shroud may be inaccurate.

The Shroud of Turin, believed to be the burial cloth of Jesus and named for the Italian city in which it is kept, appears to bear the image of a crucified man. In 1988, experts using carbon-14 testing on pieces of the shroud concluded that the cloth dated from the Middle Ages.

Mrs. Jackson, who grew up an Orthodox Jew, will speak in Rome on "Hasadei Hakadosh: The Holy Shroud in Hebrew." She converted to Christianity six years ago and became a Catholic two years ago.

The talk will elaborate on her theory that the Shroud of Turin was not only involved in the crucifixion and resurrection of Jesus but in the entire passion of Christ that began with his Passover meal on Holy Thursday.

Her argument begins with the "Jewishness" of the shroud cloth, which is

hand-spun and hand-woven in a three-to-one herringbone twill.

"The width of the shroud measures perfectly as two Jewish cubits," she said in an interview with the *Denver Catholic Register*, newspaper of the Denver Archdiocese. "The length is nearly eight cubits. The cubit or 21.7 inches was the standard of measure used by Jews at the time of Christ."

In addition, Mrs. Jackson said, "the weave of the cloth is not *shatnez*, a fabric blend that is illegal according to Jewish law. Linen and wool are not allowed to be used together, but the shroud is linen and cotton—perfectly *kosher*."

Scripture notes that the cloth of the shroud in which Jesus was wrapped was purchased by Joseph of Arimathea.

"He could have bought it for the Last Supper," Mrs. Jackson said. "He had to know that the tablecloth had to be *kosher* and not *shatnez*."

Orthodox Jews "usually get a new tablecloth for Passover," she said. "Cloths containing leaven or crumbs cannot be used, and they would not serve the meal on a bare table. Jesus was an important guest

If the archbishop were coming to dinner, I would buy a new cloth."

Jesus had to be buried before the Sabbath, and "it's unlikely that Joseph of Arimathea would have been able to seek an audience with Pilate and buy a suitable cloth for burial in the scant hours between Jesus' death and burial," Mrs. Jackson said.

"They would have had to use what was available to them," she said. "Why wouldn't they use the tablecloth? Joseph probably said, 'What about the tablecloth?'"

Jackson, who never has stated that the man of the shroud is Jesus Christ, admits he is moved by the thought that the shroud might be a cloth involved in the entire passion of the Savior.

"Think of the symbolism," he told the *Register*. "Jesus gave us the Eucharist, his own body and blood, as depicted on the image that is on the cloth. Look at the Mass. We have an altar cloth over the altar. It represents the burial cloth of Jesus. And now, after Vatican II, the altar is emphasized as a table. We have got the whole Passion here: Holy Thursday, Good Friday and Easter Sunday."

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## Interfaith sharings can bind the Old and New Testaments

by Shirley Vogler Meister

When our three daughters were very young, my husband and I took the girls to our friends' synagogue for Purim. It was also Holy Saturday for us.

We watched Jewish children in masks and colorful costumes celebrate The Book of Esther from the Bible's Old Testament. The story, read from a scroll called a *megillah*, tells how Esther and her uncle, Mordecai, saved the Jewish people through Esther's bravery. The villain is Haman, who ordered the Jews to bow down to him, even though he knew they adored only God.

Whenever the evil Haman's name was said at the Purim celebration, the children hissed and booed and shook *gragers*, Purim noisemakers. When the children heard the names of Esther and Mordecai, they cheered and clapped.

From time to time, the children sang a song: "Oh, today we'll merry merry be. Oh, today we'll merry merry be. Oh, today we'll merry merry be and nash some *hamantaschen*." *Hamantaschen* is a sweet cake shaped like Haman's hat.

After a noisy, joyful celebration with our friends and their two sons, we dashed off to Christ the King Church, where Paul was supposed to be singing with the choir for the Holy Saturday evening service. "Sorry I'm late, but I was at Temple," he whispered to the puzzled choir director.

Paul and the girls and I later delighted Sister Margaret with our afternoon-in-the-synagogue story.

That night, after putting our daughters to bed, we placed their Easter baskets on a table in the living room. In the few hours next morning, we were awakened by little-girl voices singing in unison: "Oh,

today we'll merry merry be! Oh, today we'll merry merry be! Oh, today we'll merry merry be and nash some *hamantaschen*." From children: An exemplary meeting of the old and the new worlds!

The Purim story not only preaches courage but it reminds Jews that they must help each other, especially those in need. They send food to the poor and give candies and fruits to their friends. These Purim gifts are called *shalach-manoth*.

Easter is a joyful time, too, and Easter and the days preceding it also teach courage—the courage of Christ to take our sins upon himself in death and the courage we must have to take up our own crosses and follow in his footsteps. Just as Esther fasted before her act of bravery, we fast in preparation for Holy Week and Easter.

Esther saved the Jews. Christ saved us. In addition, he promised a resurrection into eternal life. The New Testament story brings hope.

Like the Jews at Purim, Christians at Easter also share their bounty with the poor and gather together with friends and families for festivities.

These are the similarities in religions that children can understand. As adults, deeper values are found in the interfaith opportunities that come along—values that emphasize the oneness of the God that both Jews and Christians worship.

Whether celebrating Esthertime or Eastertime, ecumenical or interfaith sharing, strengthen faith, emphasize peace, and bring people together under pleasant circumstances. In the lives of Jews and Christians, such sharings bind the Old and New Testaments in a way that might make all participants sing: "Oh, today we'll merry merry be."

(Shirley Vogler Meister is an Indianapolis freelance writer and poet.)

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## JERUSALEM'S CHURCH OF THE HOLY SEPULCHRE

# Where Christ died and rose again: the most sacred spot on earth

by John F. Fink

"The Basilica of the Holy Sepulchre, as built by Constantine the Great and consecrated in the year A.D. 336, was one of the most beautiful and unusual churches the world has seen; today it is the most painful spectacle in the Holy Land."

The late Archbishop Fulton J. Sheen said that in his book "This Is the Holy Land," published in 1960—33 years ago. Today it is not much better than when Archbishop Sheen visited the church.

Although pilgrims to the Holy Land are often disappointed when they see the church, they still understand that this is the most sacred shrine in all of Christendom because it was built over the site of both Jesus's crucifixion and his burial place, from which he rose from the dead.

The disappointment concerns the appearance of the basilica, the ceilings and walls being held up by steel and wooden beams, covered up as much as possible. They are required because of heavy damage by an earthquake in 1927 and

also by mortar fire during fighting in Jerusalem in 1948 between the Jews and Arabs. Divided ownership of the church has prevented more permanent repairs from being made.

The church is owned by the Catholic, Greek Orthodox and Armenian Churches, and the Copts, Syrians and Abyssinians have rights to carry out certain ceremonies in the church.

Another reason for disappointment is the bedlam in the building caused by the divided ownership. When I and others on the trip sponsored by *The Criterion* were there last March, it seemed that all the Christian religions were trying to celebrate at once. Roman Catholic Patriarch Michel Sabbah was celebrating Mass about 10 yards from where a large Greek Orthodox procession was passing by with priests chanting loudly.

The huge number of pilgrims—Catholics of various rites, Orthodox, Protestants and others—often add to the confusion in the church, and to the noise. Last March it took our group about a half hour standing

in line to go through Christ's empty tomb and about an equal amount of time to pass by the altars at Calvary.

It isn't always like that though. Back in January of 1989 seven of us had the entire huge church almost to ourselves; there weren't more than about a dozen other people there. That's when I had the best opportunity to explore and examine the church.

And in 1982 our group was able to say a private Mass on Calvary—at 6 a.m., before pilgrims were allowed in. Needless to say, it was an emotional experience to be able to re-enact the sacrifice of the cross on the site of Christ's original sacrifice, where our redemption was achieved.

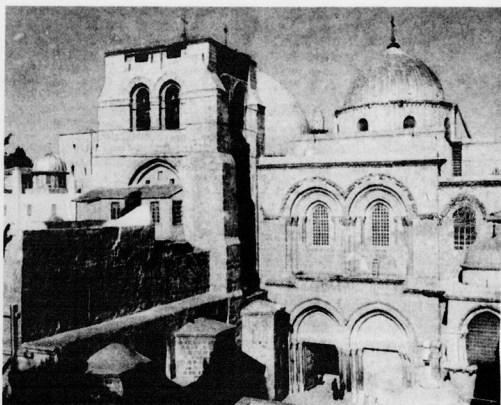
The history of this most sacred spot in the world has been tumultuous indeed. It was, of course, venerated by the very first Christians. At first it was outside the walls of Jerusalem, but Herod Agrippa built a new wall in 44 A.D., and Golgotha was brought into the city.

In the year 135 the Roman Emperor Hadrian destroyed Jerusalem and rebuilt it as a Roman city called Aelia Capitolina. In his efforts to root out every remembrance of the Jewish religion and the Christian religion that was regarded as a Jewish sect, he built a temple dedicated to the Roman god Jupiter over Calvary and the tomb of Christ. (He did the same thing in Bethlehem over the site of Christ's birth—dedicating that temple to Adonis.)

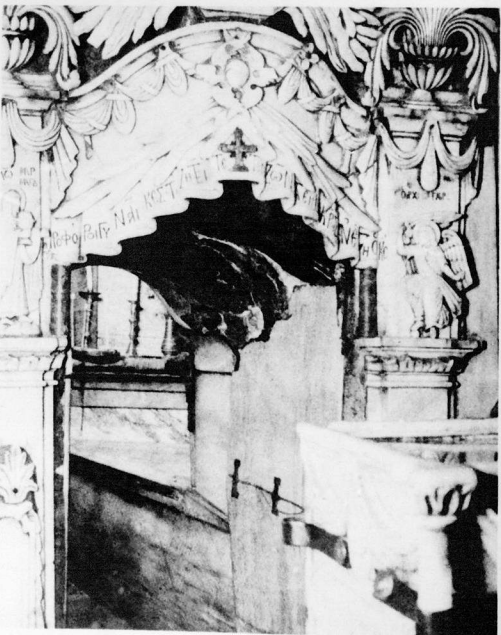
What this succeeded in doing was to mark the site of these important events so they could be found easily almost 200 years later.

In 324, Emperor Constantine issued the Edict of Milan which granted religious freedom to Christians in the Roman Empire. He unearthed the tomb of St. Peter in Rome and then turned his attention to the Holy Land.

In 326 the Empress Helena, Constantine's mother, visited Jerusalem and



**HOLY SEPULCHRE**—The outside of the Church of the Holy Sepulchre in Jerusalem. After going through the entrance, one turns right and ascends steps to Calvary, or turns left to the tomb from which Christ rose from the dead.



**OUTSIDE TOMB**—Looking into the tomb of Christ from the Chapel of the Angel, the outer chamber where the angel told the women that Christ rose from the dead.

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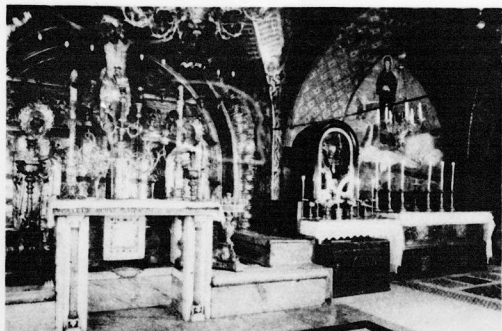
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**CALVARY**—The site of Jesus' crucifixion is at left in the photo. The altar is Greek Orthodox. The Catholic altar that marks the site where Jesus was stripped of his garments and nailed to the cross is at the right. Between the two altars is a small altar dedicated to the Virgin Mother of Sorrows.

time's mother, almost 80 at the time, traveled to Jerusalem and ordered the destruction of Jupiter's Temple. Both Calvary and the tomb of Christ were found intact in accordance with their description in the Scriptures. In a nearby cistern, Helena found the cross on which Jesus was crucified.

Constantine had a magnificent basilica built on the site, divided into two parts—the *Martyrium*, built over the crypt where the cross was found, and the *Anastasis*, a rotunda that covered the tomb of Christ. The two parts were joined together by a cloister in which stood the huge rock that is Calvary.

This grandiose monument of Constantine lasted almost 300 years—until the year 614, when it was destroyed by the Persian army of Chosroes who conquered the Holy Land at that time. Several hundred other churches were destroyed at the same time, all except the Church of the Nativity in Bethlehem. It is said that it was spared because a mosaic in that church depicted the magi adoring Jesus, and they were wearing Persian costumes.

The Basilica of the Holy Sepulchre was rebuilt on a much smaller scale by the monk Modestus, but in 638 the city was seized by the Caliph Omar. The church itself, however, survived until 1009, when it was destroyed by the Caliph Hakem.

This destruction was the main reason for

the crusades at the end of the 11th century. After the crusaders conquered Jerusalem they erected in 1149 the church that is still standing (much the worse for wear) today. The Franciscans made major repairs in 1709 and again in 1719, but the crusaders' church exists today in its main outlines.

The church today covers both Calvary, where Jesus was crucified, and the tomb from which he rose from the dead. The entrance is between these two sites, with the Stone of Unction, where Jesus was prepared for his burial, just inside the entrance.

As one enters the church, the best way to see it is to turn immediately to your right and ascend well-worn stairs to the top of the rock that is Calvary. The rock rises about 45 feet out of the ground. At the top of the rock are two chapels—the Catholic one (where we said our Mass) where Jesus was stripped of his garments and nailed to the cross, and the Greek Orthodox one where the cross was stuck into the rock and where Jesus died. Between the two is an altar dedicated to the Virgin Mary of Sorrows. The rock of Calvary can be seen beneath the Blessed Virgin's altar.

The mosaic above the Catholic altar shows Jesus being nailed to the cross, with a large figure of Mary watching. The Greek Orthodox chapel, on the other hand, is very elaborate, with a great many silver incensers. It has always seemed to me that

it would be most appropriate to have only a stark crucifix at the site of the crucifixion.

Descending another flight of stairs, one can stop at an altar dedicated to Adam at the bottom of the rock of Calvary. Here can also be seen a crack in the rock.

On the left side of the entrance to the church is Christ's tomb, originally made for Joseph of Arimathea. The tomb is the type made for rich Jews during the time of Christ. It has two chambers. The first served as a meeting place for the mourners and is today called the Chapel of the Angel, because it is here that the angel told the women that Christ had risen. The second chamber is where the corpse was laid on a slab of stone.

The space inside the tomb is only seven feet long by five feet wide, and a Greek priest is always there to sell tapers to those who enter. A maximum of three people can fit in this chamber.

It should be said that this is the site of Jesus's tomb, but not the actual tomb. That was totally destroyed in 1009. The present monument, with a Moscovite cupola, was built over the site in 1810 by the Greek Orthodox and the Russians.

Close by the tomb is the Chapel of the Apparition, where our group said our Mass last year. This is considered to be the site where Jesus appeared to Mary Magdalene after his resurrection. It is one of the more private chapels in the church.

There is still one other stop to make in the church—the area venerated as the place where the cross of Christ was discovered by Helena. To get to it one descends a fairly steep flight of stairs, since it is at a level below where the tomb is.

In his book "This Is the Holy Land," Archbishop Sheen said that the earthquake of 1927 "was a wonderful opportunity to create a worthy church upon the most sacred spot in Christendom," and he bemoaned the fact that nothing like that is being done. He also said that, "of all the scenes in the Holy Land, these are the two (Calvary and the Holy Sepulchre) with which adults most generally express disappointment." This is still true 33 years after his book was written.

However, Archbishop Sheen wrote, his two grandnephews (who went to the Holy Land with him) selected these two sites as what had impressed them the most. Their reasons expressed their faith. One said, "If Our Lord had not died on Calvary for our sins, we would not be redeemed." And the other continued, "But the Resurrection was the proof of his victory over sin."

Archbishop Sheen finished his book: "Without a Good Friday one could never have an Easter Sunday; without the cross, there could never have been the empty tomb." That is why the Basilica of the Holy Sepulchre is so meaningful to us.

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**INSIDE TOMB**—Inside the tomb of Christ. A Greek priest is always there to sell tapers to those who enter.

# My most unforgettable Easter gift

by Earl Wetrich  
Catholic News Service

The gift of giving is in ample evidence in the midst of my great nation's wealth, but I'll never forget the extent of that gift as I witnessed it one Easter on a lonely, flower-covered rise in Israel's hills of Judea.

My assignments in Israel as a journalist for a chain of American newspapers back in the '70s kept me busy sometimes as much as 18 to 20 hours a day.

From the Upper Golan Heights to Sharm el Sheikh in the southern tip of the Sinai Desert, from the lovely Mediterranean seacoast to the highly volatile border area with Jordan, I ran headlong into countless news stories.

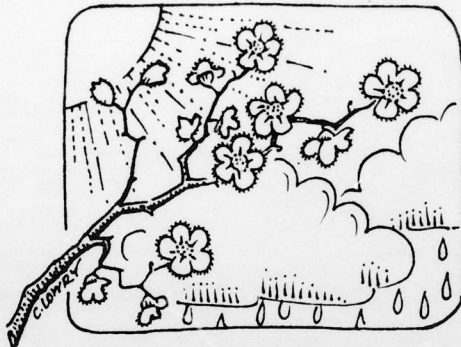
A friend I met over there had asked me to accompany him to the place where he said he felt God was leading him to open a Christian ministry.

John was a Presbyterian missionary from Scotland, and I had run into him on a quick visit to the Garden Tomb in Jerusalem, where he was the assistant keeper.

John drove me to the Abbaye de La Trinité, a Catholic monastery back off the main highway between Tel Aviv and Jerusalem, along the road to Ramallah, one of the worst hotbeds of Arab unrest.

The abbey was beautiful, stately, and, though solemn, its neat garden paths bordered by budding trees in the spring sunshine made its overall appearance inviting on the barren Judean hillsides.

The Trappist monks knew John. He had sought solitude here many times in the past to pray. Within a few weeks John and his wife had moved into a huge, vacant two-story stone building on the monastery grounds. There they had opened a Christian hostel where travelers could stay



and learn about the one who had walked the nearby Road to Emmaus.

Many found rest there. Within weeks I was among them. I had been a Christian for just a few years, but I never before had taken time from the hectic pace of a newsmen to allow it all to catch up to me.

Some of my favorite times were spent at the monastery itself, about a half mile over the hill. As the monks sang their Gregorian Chant at evening Vespers, there were times I sat back in a raised alcove with tears running down my cheeks.

It was at the monastery that I met Brother Stanislaus. He worked in the kitchen, and often on cool spring mornings we talked over hot tea and warm bread.

Brother Stanislaus, like the rest of the monks, was quiet; they had only been

given permission to abandon their vows of silence a few years before. But we came to understand one another, whether we sat together at a sparse meal or walked in the monastery's gardens or orange groves, talking of the mysteries of God.

I remember on one occasion when his gentle smile grew clouded and I asked if anything was the matter. "Only that I wonder, when you go back to America, you will not remember me, yes?" he asked in his heavy French accent.

"Remember you? You are my brother," I told him, sincere in the belief that the impression he had made would never allow me to forget him. "We have the same Father. Remember?"

The night before my flight back to the

United States, I attended Vespers. As they sang, I prayed quietly: "Oh Lord, let me never forget this place or these people. Please let me walk surrounded by that same peace I've become so aware of here."

The next morning, before John was to take me to the airport in Tel Aviv, I visited the monastery once more to say good-bye. It was a few days after Easter. The monks surrounded me as they offered quiet words of encouragement and hugged me farewell.

Stanislaus lingered until the others finished. He embraced me quickly, then said, "I want to give you something to remember me by, but I have nothing." He spread his empty hands to remind me of the word of poverty each had taken.

Again I reassured him, telling him true friendship didn't require gifts.

"No, it is not enough." Then a smile broke over his face. "I know," he said with more animation than I had ever seen in him. "Please wait."

Within moments he was back. "I have this for you," he said, grinning broadly. His outstretched hand held a sprig of bright orange blossoms.

On Easter morning, at our worship, the abbot gave one of us brothers a small branch of blossoms from our orange grove," he said. "It is all I have. I want to give it to you."

His head now was bowed, the still-fragrant flowers extended toward me. I took them quietly.

Eventually the orange blossoms dried up and disintegrated in the picture frame in which I hung them in my study back home in Pennsylvania. But the real gift given to me that bright sunny morning in the beautiful hills of Judea will never be forgotten.

For me, you see, that gift was an indelible reminder of another gift—the gift of one who gave his most cherished possession so that people such as Brother Stanislaus and I might have life.

(Wetrich is vice-president of public relations for The Family Channel, Virginia Beach, Va., and a free-lance writer.)

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# RCIA journey inspires candidate to pen poetry

(Editor's Note: The following poems were submitted for publication by an archdiocesan resident who is participating in the Rite of Christian Initiation of Adults program and plans to join the Catholic Church on Holy Saturday. The poetry was submitted unsigned with a request that the poems be shared with others at Easter.)

## To the people of Prince of Peace Parish in Madison and Pastors Jeff and John

(My response to your question, "Why be Catholic?")  
In loneliness I came to you, and you comforted me.

From emptiness my soul cried out to you, and you shared with me from the fullness of your cup.

With child-like hesitancy  
I asked to walk awhile beside you on your journey;  
and I felt the touch of God in your hand.

Thus began my Lenten journey with you—a journey to God  
which has become more confident with each step;  
a journey so intensely spirit-filled that I know  
God is showing me the way to Him,  
by my becoming one with you.

May the solemn joy of Easter 1993  
never fade from my heart!

## The Messenger

Your gentle words have dried my tears;  
Your gentle ways have eased my fears.  
So softly you caressed my lonely heart  
I thought you were God—  
but I know you aren't.  
What you are is a child, so filled with His love,  
It flows from you like warmth from the sun.

Face to face I could never find words  
to express your grace.

But, since you and God must talk a great deal,  
Perhaps He will tell you how I feel,  
in beautiful words yet unknown to me.

Oh that you could always be near,  
Riding lightly on my shoulder like some dove of peace,  
Whispering words of encouragement.  
When life gets tough and the road is lonely!  
But you must go where He leads,  
Sharing His message with all you meet;  
And I must seek my peace where you find yours—  
in the arms of God.

## Approaching God—I

I stand before You, oh God, as a tree in winter,  
Bleak and barren, but with its branches  
uplifted toward You.

God, only You can stir that life  
which lies dormant within me.  
Send down your sun, your rain, your warm gentle breezes;  
Swell my hidden buds until they burst into glorious green.  
Heal my brokenness with new growth;  
Strengthen my roots where they are exposed.  
God, my Creator, nurture me with your life-giving grace  
until I am filled with the fragrance of You.

## Approaching God—II

Oh God of quiet days,  
When Your presence comes easily to me,  
Help me not to lose You in the chaos of my days.  
In Your subtle ways,  
Remind me You are near.

God of gentle sunsets,  
As I face the deepening night,  
Help me not to fear the vast unknown.  
In Your loving arms,  
Hold me 'til the dawn returns.

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Oh God, without You life would be nothing.  
There is no love like Your love;  
No peace like the peace that comes from You.  
Only You fill that deep loneliness within my soul.  
You are my one true friend.

How then, God, could I ever turn from You?  
But I have, Lord, not once or twice,  
but over and over again.

I have been willful and selfish;  
I have failed to forgive and to ask forgiveness;  
I have been impatient, unkind, insensitive.  
I have sought love, but have failed to give it.

Forgive me, oh God.  
Help me always to seek Your face in everyone I meet;  
to feel Your presence in everything I do.

Be my constant companion, ever-present in my mind,  
on my lips, and in my heart.

Help me push away the temptations of this world,  
holding fast to my desire for eternity with You.

God, be all that I need for this journey.  
Let me turn no one else from the path that leads to You,  
that some day we may all be as one in Your love.

God, you have filled me with so much love  
my heart aches to express it.  
Oh that I could embrace the whole world for you, Lord—  
feeding the hungry, healing the sick,  
comforting the lonely.

I have such grandiose dreams, Lord!  
This intensity within scares me—and sometimes  
I sense that it scares others, too!

God, teach me ways to share this love that is in my heart.  
Temper my fervor with patience and wisdom.  
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# Easter as seen through the eyes of a child

by Richard Cain  
Catholic News Service

What does Easter look like to a child?

A lot depends on what exposure the child has had to the Christian view of the feast of feasts.

For Christians, Easter is the central feast of faith. But culture works against that perception.

"To children, Christmas is the biggest feast," said Sister Elaine McCarron, representative for catechesis and multicultural concerns for the U.S. Catholic Conference's Department of Education. "The commercialism says that."

Easter lacks the defining popular traditions of gathering as family and exchanging gifts that give Christmas its focus and power. "To many children, Easter looks like spring, candy and the Easter bunny," said Sister Elaine.

The popular symbols of Easter themselves reflect a hodge-podge of Christian and pagan traditions. Common Easter symbols such as the bunny are actually pagan symbols celebrating the fertility of spring.

The challenge for Catholic parents is to build truly Christian Easter traditions and celebrations into their family's life—practices that teach children how to live Easter as Christians.

The first thing children should learn about Easter is joy.

Easter should look like a special day, a day to be joyful, said Sister Elaine. "A child's relationship with God is one of joy," she said. That makes Easter a natural feast for children.

The greatest tool parents have in teaching their children Easter joy is their own example. When children see their parents praying and living with a special

joy during the Easter season, they will absorb the feast's significance.

"What you do in your home is what your children will do later in life," said Sister Elaine.

The key to releasing this joy is anticipation. Anticipation is the joy of childhood. Children anticipate their birthdays, they anticipate the presents they hope to get at Christmas. They talk about them months beforehand.

Lent is the perfect time to help children anticipate Easter. Families can start with such familiar traditions as making the Easter eggs which are signs of the resurrection.

Other ways to do this include making calendars like the ones used during Advent to help children mark off the time leading up to Easter.

Parents can also build up such Lenten symbols as the cross. Sister Elaine recommends attaching flowers to the cross as one way to help children anticipate Easter.

To do this, parents can wrap a cross with some chicken wire several days before Easter. Then when the day comes, parents can let the children stick flowers all over the cross and talk about how life overcomes death, and about our hope of resurrection in Jesus.

With young children especially, it is important to be active. "They need touchy-feely things," said Sister Elaine.

Parents can also get out the Bible and read the story of Easter with their children a bit at a time during the season.

"With small children I don't dwell on the pains of the crucifixion," she said. "(But) I always point out to children that Easter is the biggest, the greatest, the best, the most wonderful feast of the year."

It is so big, in fact, that the joy of it cannot be contained in one day or even one week. That's why the church celebrates the Second Sunday of Easter, the Third Sunday of Easter and so on.



**KIDS' EASTER JOY**—Kids may not anticipate the joy of Easter as much as they do for Christmas. The challenge for Catholic parents is to build truly Christian Easter traditions and celebrations into their family's life which will help Easter look more special to their children. (CNS photo from Cleo Freelance Photo)

Finally, Easter is a perfect time for parents to encourage children to call a grandparent who lives far away or take food to a homeless shelter.

"I always tell parents that they should help children to reach out on special days like Easter or their First Communion," said

Sister Elaine. "The big feast days are excellent times for the family to reach out in celebration."

(Cain, formerly an assistant editor of *The Criterion*, is now editor of *The Catholic Spirit*, newspaper of the Diocese of Wheeling-Charleston, W. Va.)

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# Good Friday and Easter rituals in Zimbabwe

by Sr. Janice McLaughlin, MM  
Catholic News Service

A procession of several hundred men, women and children walks solemnly through the main street of a busy African neighborhood in Zimbabwe, singing and praying behind a large wooden cross. This is Tafara, which means "we are happy."

About 20,000 people live in this poor suburb, which was home to me and Kathryn Shannon, another Maryknoll sister, for seven years.

It is Good Friday, and the sun has just risen in a burst of brilliant color as people rush past the procession of Christians to board the crowded buses that will take them to work in Harare, the capital city, 15 miles away.

About every quarter of a mile the Christian community pauses to pray another station of the cross. The people kneel devoutly on the road, seemingly oblivious to the noise and action around them.

Similarly, hardly anyone pays any attention to these Christians on their annual procession. This is not an unusual sight in Zimbabwe, where various religious groups dressed in colorful uniforms pray under the trees and by the roads at almost any hour of the day or night.

As the procession climbs the last few hundred feet up a small incline to the church, the youth group prepares to enact the scene of the crucifixion.

Drama is part of every major church feast and usually is performed by teenagers who have been to school and can read and write, unlike their parents who are often illiterate.

The women mourn and wail as they traditionally do at any death, while the youth beat the victim, Jesus, and tie him and the two thieves to large crosses.

The sorrow is real as this congregation feels the pain of the crucified Christ, which reminds them of the pain and suffering of their own daily lives.

There is hardly a woman who has not



Illustration by Caole Lowry

lost at least one child at birth; many are widows or have been abandoned by their husbands; few men have not been unemployed for long periods; many of the youth have had to drop out of school because there was not enough money to pay the fees or they were needed to care for younger brothers and sisters or to help with the farming.

Until 12 years ago racial segregation was the norm here, and Africans could not vote or run for office in their own country.

Fourteen years of bitter war brought an end to minority rule in 1980.

Life for most poor Zimbabweans living in crowded urban settlements is hard, even after independence. The women knit or crochet, or grow corn and vegetables to earn a few cents to help feed and clothe their children.

The men, if employed, are often cooks or gardeners working in the rich homes of neighboring white suburbs for the minimum wage of about \$25 (U.S.) per

month, only returning to their families on weekends.

The youth who have completed high school or dropped out are often unemployed and hang around the beerhalls where they pick up bad habits of drinking and smoking marijuana.

When the rains do not come, people go to bed hungry.

These people know suffering and hardship and they also know happiness and celebration.

As the sun goes down on Holy Saturday, the entire Catholic community gathers for the feast of the resurrection. It is crisp and cool in the evening air. Fire leaps up from the logs brought by various families.

They use logs like these to cook their evening meal and to warm themselves before going to bed. The men, women and children are dressed in their Sunday best as they wait for the priest to intone the hymn announcing the resurrection of Christ, the Savior.

The community breaks into a joyous hymn as they file with lighted candles into the church behind the blessed paschal candle. Dancing in the dark, their faces lit only by the flickering candlelight, one feels the release of their burden of suffering and their wholehearted rejoicing at the new life of Christ.

The paschal mystery of death and resurrection is so real in this African setting.

Simple pleasures are real here. One day the community may mourn a child who died while the next day they rejoice as a child is born, a couple are married, or a youth graduates from school. Rain, a good harvest, visitors are all reasons to celebrate.

These people of Tafara taught me the meaning of Easter in the suffering and joy of their daily lives.

(Maryknoll Sister McLaughlin, who has worked in communications, refugee ministry and education in Kenya, Mozambique and Zimbabwe for the past 22 years, presently is in her order's New York communications office.)

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# Confirmand's life ends with resurrection story

by Mary Ann Wyand

Even as he lay dying, friends said, 15-year-old Billy Clement Davis of St. Monica Parish in Indianapolis seemed to grow stronger, a spirit.

And it is fitting, they said, that he died during the Lenten season because his life and death are powerful faith and resurrection stories.

Billy's last wish was to be confirmed as a member of the Catholic Church. And so his wish was granted on Feb. 27, exactly a week before his death, when Archbishop Daniel M. Buechlein visited Billy in his hospital room.

"Can I call you A.B. Dan?" Billy asked the archbishop before his confirmation. "Yes," Archbishop Buechlein responded. "You can, but they can't."

The St. Monica teen-agers who had gathered in Billy's room for his confirmation just grinned at this conversation.

Billy liked to give his friends special nicknames, and even had a nickname of his own. He called himself "Thunderbolt," which "Webster's Dictionary" defines as "an imaginary or illusory dart or bolt cast from heaven to earth by lightning."

And Billy was like that, his friends said, because his indomitable spirit and ever-present smile never quit. The Pike High School freshman loved wrestling and, despite his struggles with a rare form of bone cancer which took his leg and then his life, he wanted to learn to wrestle.

It was that same determination and zest for living, his friends recalled, that prompted Billy to join the St. Monica confirmation class on a splunking trip last November. He used crutches or hopped along with support from friends, but he made it down inside the cave and then back out again with the other kids.

Billy's mother, Martha Stewart, joined the youth group on the caving expedition and saw the teen-agers often when

they visited her son at home and in the hospital. It was obvious, she said, how much they cared about Billy and how much he cared about them.

"He was a very affectionate and loving kid," she said, "a nice Catholic young man who loved the church very much."

He was optimistic to the end. He fought the cancer, but in the end he was tired of it all and wanted to go home to the Lord. The archbishop confirmed him, and Father Clem Davis made sure he had the last rites. Billy had everything going for him in the end. He was ready to meet the Lord, and I think God was ready to meet him too. Billy prepared himself. He wanted to be ready. And he died a very peaceful death. I know he is with the Lord."

Support from members of the St. Monica faith community helped a lot, Stewart said, during the final months of Billy's life.

"It helped a lot to have the church with us," she said. "It made it easier. It was helpful to have the Catholic community with me. If I didn't have faith, if I didn't have the Catholic community, I don't know what I would have done."

Father Clem Davis, pastor of St. Monica Parish, said William Clement Davis made friends everywhere and didn't dwell on his illness.

"What really struck me about Billy," he said, "was his ability to engage people in involvement with him even when the prospects were very grim. He gave as much as he received. He was always looking for the bright side, for the silver lining in the cloud. Billy had plenty of clouds and a good deal of bad news and disappointment in his life. To lose a limb, to have a leg removed at the hip, is a pretty major thing for anybody, especially for a teen-ager."

With Billy, the priest said, "there was never any hesitation about fastening his big brown eyes on you and giving you a nickname and introducing you to other people in his life. He was much more socially aware and much more attuned to people than most of us are probably at any age

and certainly more attuned than most teen-agers. He seemed to be further along than people usually are at that age, and maybe it was because of his illness that he became more gregarious. His spirit was also reflected in his desire to go splunking."

As a faith community, Father Davis said, St. Monica adults and youth rallied around Marty Stewart and Billy Davis during this very difficult time.

The people present at his confirmation were representative of the people who spent a lot of time with him and are now feeling the greatest pain—the health care providers, the confirmation team, and the teen-agers," he said. "They really helped share the burden of grief with his mom because they were there for him and with him. That was a testimony not only to Billy but also to the kids and their openness to friendship with Billy."

Before Billy's confirmation, Father Davis recalled, the archbishop answered his questions and reassured him. "We have prepared you for the journey," the archbishop told Billy, "and you are ready."

When Archbishop Buechlein confirms members of St. Monica's 1993 confirmation class on April 21 at St. Peter and Paul Cathedral, Father Davis said, the liturgy will include some sort of remembrance of Billy.

Confirmands also plan to wear a simple black and white button with a cross and thunderbolt design to symbolize their love for Billy and his presence with them during the group confirmation ceremony.

Dede Stomoff, St. Monica's youth ministry coordinator, said she believes God used the living church to help Billy and his mother when they needed support.

Billy joined St. Monica's confirmation group after his leg had been amputated at Riley Hospital for Children, she said. Father Tom Clegg conducted the parish staff.

"That's how we came to know him," Stomoff said. "Father Clem and I first went to see Billy at Riley. You could just see that everyone came to his room. He was the type of kid who had a lot of life to give. They weren't active in our parish at the time, but his mom wanted to be a part of the parish so she requested our help to get to church because she had no transportation."

Billy first attended a 6 p.m. Sunday Mass, which is the regular youth liturgy, at St. Monica Church last fall.

"I told the confirmation team that this boy wanted to be confirmed and that it would be a journey because he had cancer," she said. "My peer ministers are only sophomores, plus the adults on the team, so we talked about it first. When he came they were ready for him, they knew he was coming, and they welcomed him."

Even with only one leg, Stomoff said, Billy went everywhere. "That never stopped him from doing anything, including the splunking trip last November. He said, 'I'm going, I am going. My husband, Mike, leads the trip and we told Billy what this would mean. His wish to go superimposed anything his mom might have wanted, and she caught his spirit. He wanted to live. Everything that he could do, he wanted to do. And he had never done splunking. So we got an OK for him to go, and he went. He went down a steep hill and into the cave. There were 14 teen-agers and two adults and his mom on the trip. She trooped along. She'd never really left him much."

Billy's determination to get through the cave and the determination of the other teen-agers to help him get through it was a powerful community-building experience, she said. "It normally takes 15 minutes to get down the hill, but it took an hour. He returned different, and they returned different because of the experience of helping him. His empty pant leg had frozen, but he laughed all the way through the cave. He never lost his spirit. He was so happy that he had done that. He had won that victory, and that got him into the youth community big-time. The kids stuck by him. They never left him after that."

A couple weeks after the caving expedition, Stomoff said, "there was something different about him. In the meantime, he had been in the hospital for some surgery on his lungs because the tumors had gone there. The last time he came to confirmation, after Christmas, he had trouble sitting and we knew something else was wrong."



Billy Clement Davis

— Happy Easter —  
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**THUNDERBOLT**—As a memorial to Billy Davis, St. Monica confirmation class members and other friends are wearing buttons featuring a cross and a thunderbolt designed by Jim Neilsen and John Rosenbalm.



Physicians found a tumor on his spine, she said, an indication that the disease was progressing rapidly.

"Billy had been sick for just a year and a half," she said, "but he handled it right. He was just unbelievable. He was 14 when we met and 15 when he died. He was a typical teen-ager. He never lost that part of who he was. His spirit was always one that he could conquer it. He kept that spirit, and his mother's faith I think is what kept him alive too. He never died on the inside. His body died, but his spirit never died. He never gave up. But the last week he knew. There was a knowing in him that it was done, that his life journey was finished, and he would talk about going home."

St. Monica parishoner Jim Neilssen, a confirmation team leader, said throughout his illness "Billy was always so calm about it and so peaceful with it and so concerned about everybody else. He wanted to make sure you were OK with it. He always wanted to know what he could do to help you help him. Billy always had a smile. Always. And whenever you asked him how he felt, he always said, 'Pretty good.'"

Billy had a way of affirming people, Neilssen said, that endeared him to others and created community.

"His involvement with St. Monica's really came late, right at the end of his life," Neilssen said. "When he needed God in his life, God surrounded him with the kids from St. Monica. I got a chance to take him to a professional wrestling match, which was one of his dreams. He was real quiet that night, but he never complained. He told me a week after that night that he wasn't breathing right."

The experience of knowing Billy Davis brought together "a great nucleus of people," he said. "It was just the most amazing thing. The most powerful moment I had with him was when he was confirmed. Once out of the lung surgery, confirmation became his entire goal. When he met Father Clem and got involved in the confirmation program, he knew he only had three to six months to live. He was told that, but he was also told to keep believing in a miracle and keep fighting and keep hoping for the best. So what he kept fighting was confirmation, something that was going to occur first and a half months from that time, and that became his goal. He knew that he had to have instructions. He wanted to know more about God, and he wanted to know about heaven. He wanted to know how he was going to go to heaven."

When the cancer spread to his brain, Neilssen said, Billy experienced grand mal seizures and was taken to the hospital for the final time. As his condition worsened, Father Davis talked with Archbishop Buehlein about a special confirmation ceremony in Billy's hospital room.

"During his confirmation, Billy was really quiet and reverent," Neilssen said. "At the end of the ceremony, Billy asked, 'Is that it? Am I saved?' And I watched the archbishop say this to him. He said, 'Billy, we've prepared you for the journey and you're going home.' And then Billy just relaxed. Once Billy became convinced that he had God in his life and that he was going to go to heaven, he wanted to share that with everyone."

Throughout Billy's illness, Neilssen said, "God worked through all of us. Billy was so easy to love. St. Monica people, and a lot more people too, rallied around Billy and his mom. It's a story of us being Christ, a story of God using us to be Christ for somebody who needed it. God called people forward to help, and God obviously wanted Billy in heaven."

While a patient at Riley Hospital, Billy met actor Chris Burke, who stars on the television series "Life Goes On."

Burke, who was born with Down syndrome, talked with Billy about faith during a visit to the hospital.

"Billy asked Chris Burke if he believed in God," Neilssen remembered, "and Chris said, 'Yes, I do. If you have faith, you can do anything.' And Billy said, 'If you have faith, you can go to heaven.' Billy knew that he had to know Jesus because that's how you get to heaven, and Billy knew him well by the time he died."

Holy Cross parishoner Jan Erlenbaugh, a registered nurse who works for the Visiting Nurse Service, helped take care of Billy during the last year and a half of his life.

"Billy's life and death had a power," she said, "and it liberated me. There was a power involved in his living and truly in his dying. And it has resurrected in all of us who knew him."

After experiencing Billy's friendship, Erlenbaugh said, she felt a transformation within herself.

"He was so inclusive of everyone," she said. "Everyone was his friend. He wanted to call everyone his family, and that brought a new dimension to me about the family of Christ. He called us all his brothers and sisters. And he called all of his friends together. He would say, 'This is my friend Jan Erlenbaugh. She is my visiting nurse.' I was first his friend and then his nurse. I worked with him from the time he was first diagnosed, even before he lost his leg, and when I first met him I knew this was going to be a journey for me."

Billy never considered himself handicapped, she said, and never wanted any special treatment. After losing his leg, he relied on crutches to get around but balked at riding on a special school bus.

"I've been in pediatric nursing for 17 years," Erlenbaugh said, "first at Riley Hospital for Children and now with the Visiting Nurse Service. Caring for Billy took my nursing to a different degree, a different depth of commitment, to a wholistic kind of dimension. After working with Billy, I will never practice my nursing the same way again. There has been a transformation within me as well as in my nursing."

Knowing Billy "taught me a lot about faith and about living life to the fullest," she said. "In his last week, I was able to be there with him some and I think he was working through his steps of dying openly and honestly, just sharing his feelings and wanting to know if he was doing it right. He wanted to make sure people knew what it meant when he said he was going home."

Erlenbaugh said she believes Billy was called by God to be special and to share his faith with others.

"That's been my experience with most of the children I've worked with who have had to face tough things," she said. "They have a sense about something deeper. Billy has been an inspiration to me and also a liberation. There's power in his story. There is darkness in his dying but also light now in his new life. I felt called to share that with the young people who understood Billy's life, so I went to their confirmation retreat and shared a prayer. I just felt called to give witness. I'm planning to go to their confirmation."

On March 7, Erlenbaugh recalled, she stopped by the hospital after church to visit Billy. His condition had worsened and he was sedated, so she didn't stay. But that night she felt called to visit him again for what would be the last time.

"I was able to be there with him when he died," she said. "It was just a beautiful moment. I stayed there in his presence as his spirit moved on. He had a tear in his eye when he died. I got to wipe it away."

After his death, Erlenbaugh said, "I came home and just had a sense of joy but yet a lot of tears. In the grieving, it just felt like a joy too. I think that's the resurrection. Knowing that there is life after death and that Billy knew he was going home to something better."

For all of the people who knew Billy, she said, there has been a transformation.

"He called and challenged everyone to a deeper commitment to life and to faith," she said. "I remember going to the hospital the night he was confirmed. I didn't know about it ahead of time. I just happened to be there. It was one of those moments of grace that we can't plan, orchestrated by someone bigger than us. Billy was ministering to everyone there. After he was confirmed, he said he felt stronger. I experienced the body of Christ there. I remember Billy asked the kids, 'Do I look sick?' And the kids said, 'No, Billy, you don't.' And he really didn't look sick. I think that's what bonded me with those kids. They saw him as whole."



**ALWAYS SMILING**—Throughout his battle with cancer, friends said, Billy Davis never quit smiling. His last wish was to be confirmed as a member of the Catholic Church.

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# Easter is already time to be thinking about the Holy Spirit

by Fr. Eugene LaVerdiere, SSS  
Catholic News Service

There is more to Easter than just 24 hours! It takes all of seven weeks to celebrate Easter, beginning with Easter Sunday and ending with Pentecost.

Pentecost is actually the Eighth Sunday of Easter, the Sunday when we focus all of our attention on how Jesus' resurrection brings the gift of the Holy Spirit.

That means, come Easter, it is already time to be thinking of the Holy Spirit and the differences the Holy Spirit makes in our lives.

It helps to view the Spirit through a prism, separating its aspects like the colors of the spectrum.

The first aspect we see is spirit, plain spirit, written with a small letter s.

We all know when someone has spirit and when someone does not. People who have spirit are alive! They have fire inside them, and it spreads.

The second aspect is again spirit with a small s, but this time with an adjective.

We all sense when someone has good spirit and when someone has bad spirit. People with good spirit attract others and raise the spirit of everybody around. People with bad spirit reel people and deaden everything around.

The third aspect is Holy Spirit, with a capital S.

Holy Spirit is what Peter recognized when he entered the house of a Roman military officer named Cornelius. He saw right away that the people gathered in that house had good spirit. But there was more. They had the Holy Spirit, the Spirit of God and the Spirit of Christ.

To understand Peter's experience, we turn to Luke's

second volume, the Acts of the Apostles, where we read not only about Peter and Cornelius but also about the descent of the Holy Spirit on the Jewish feast of Pentecost, which for us is the eighth and last Sunday of Easter.

The story of Pentecost shows how Jesus' resurrection and the descent of God's Spirit sparked up the church and inaugurated a new era in God's relationship to the world.

We call that era the Christian era, when those who believe in Christ risen are filled with the Holy Spirit to spread the good news of salvation and eternal life.

We also call that new era the age of the Holy Spirit. For Luke, the Spirit of God is the Spirit of evangelization. Every Christian has a responsibility in that. The Spirit of evangelization works through people like us.

The Spirit of God is also the Spirit of Christ, the risen Lord.

For this we turn especially to the Gospel of John which tells how, on the eighth day of Easter, our Second Sunday of Easter, Jesus appeared to the whole community of Christians gathered with the apostles and gave them the Holy Spirit, his own Spirit.

The community had barricaded itself behind bolted doors for fear of their enemies. Even so, Jesus appeared to the community, extended peace to them and a mission like his own, empowering them to go out and forgive sins.

In giving his Spirit, Jesus breathed on the community, as God breathed on Adam at creation, turning inert clay into a living being, someone with spirit.

Jesus went further. He breathed the Holy Spirit into the community so they would live and act with his own Spirit.

For John, the Spirit of Christ is the Spirit of forgiveness and reconciliation. Again we all have a responsibility in that. The Spirit of forgiveness and reconciliation works through people like us. And so, it sometimes it seems that the Holy



**EASTER LASTS 50 DAYS—Pentecost is actually the Eighth Sunday of Easter, the Sunday when we focus all of our attention on how Jesus' resurrection brings the gift of the Holy Spirit. (CNS photo from The Crosiers/Gene Plaisted)**

Spirit does not make any difference in the world, the problem is not with the Holy Spirit. It is with us, the people of the Holy Spirit.

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

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## Blessing of Easter is to know God's love

by Fr. John Calozi  
Director, The Christophers

St. Augustine said we are an Easter people and Alleluia is our song. In Isaiah 62:4 we read, "You shall be called 'My Delight' for I the Lord delight in you."

When Jesus taught us to think of God as our heavenly Father, he was not saying that God is a lot like an earthly father. He said that God is our Father in the best possible sense of the word. God made us, and we belong to him. He not only loves us, he delights in loving us.

Jesus died and rose again to share this special knowledge of the Father with us. He sent the Holy Spirit to inspire the Gospel writers to tell us about God's love. "Think of the love that God lavishes on us, by letting us be called God's children, for that is what we are" (1 John 3:1). Our task is to stay in touch with his love by taking the time every day to communicate with him and remind ourselves of how much he loves us.

Not everyone is ready to accept the idea that God's love is personal. We are all at different stages in our appreciation of this sublime truth. Some think of him as a stern, impersonal judge. Passages like the one in Deuteronomy 28:15,28 become an obsession: "If you do not obey the voice of Yahweh your God, nor keep all his commandments and statutes that I enjoin on you today, then curses shall come upon you and overtake you. . . . Yahweh will strike you down." A chilling thought, but thank God this was not the final word.

In ancient times, many people thought that physical blindness was a curse from God. But in John 9:1-3 we read: "He saw a man who had been blind from birth. His disciples asked him, 'Rabbi, who sinned, this man or his parents, for him to have been born blind?' Jesus answered: 'Neither he nor his parents sinned. He was born blind so that the works of God might be displayed in him.'"

In our own day there are many maladies, like AIDS or mental illness, which some choose to view as a curse. Jesus rejected this kind of rash judgment. Those who are physically challenged, for whatever reason, live in the light of God's unchanging love just like everyone else. Those who appear to be the least among us may in fact be the most highly favored. We cannot judge among us only God can judge the human heart.

Jesus insisted that God loved every single one of his children. "Go back and tell John . . . the blind see, the lame walk, lepers are cleansed" (Matthew 11:5). Jesus saw sacredness in every human life. And since he reached out to the most abandoned of his day, we can presume he still seeks them out.

The ultimate blessing of Easter is the great knowledge of God's love. There are no words to describe it. "God so loved the world that he gave his only Son so that everyone who believes in him may not perish, but may have eternal life. For God did not send the Son into the world to condemn the world, but in order that the world might be saved" (John 3:16-17).

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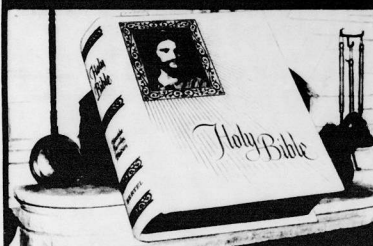
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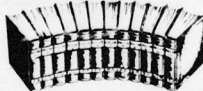
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# Why is Lent stressed more than the joy of Christ's resurrection?

by Cal Samsa

Whatever happened to Easter?

Why is it that in so many churches, Lent, the sorrowful season, is observed for 40 days while Easter, the season of joy, is celebrated for only one day?

Why is it that the resurrection of Jesus has been ignored or downplayed in the writings of many contemporary theologians and in the preaching of many church leaders of all denominations?

Has our repentant sorrow over our sins overwhelmed our experience of the triumphant, powerful, joyful Risen Christ, who forgives our sins and leads us to the joy of eternal life, starting here and now?

The early Christians valued both the

healing gift of tears and the healing gift of laughter. But the self-discipline, self-denial, fasting, and confessions of Lent were supposed to lead to the joy, thanksgiving, and celebration of the Easter season. "Paschal time," for 50 days (from Easter Sunday to Pentecost).

From the earliest centuries of Christianity through the 19th century, it was the custom of many Orthodox, Catholic, and Protestant churches to have parties or picnics on Easter Monday to celebrate the resurrection of Jesus. Greek and Eastern Christians celebrated for an entire week ("Bright Week") from Easter Sunday to the following Saturday—with parties, picnics, feasts, joke-telling, and good-natured pranks.

The early Christians considered Easter-tide the most important time in the church calendar.

How did things get out of balance? How did Lenten sorrow come to be emphasized more than Easter joy?

It seems that the celebration of the Easter season has declined in direct proportion to the decline in belief in the resurrection of Jesus. Clergy and lay people who have lost faith in the Resurrection are scarcely motivated to lead churches in ongoing celebrations of the Resurrection.

It has been observed that it is easier to visualize the crucifixion than the Resurrection, that it is easier to believe in Good Friday than in Easter Sunday.

Yet biblical scholars have found abundant eyewitness and historical evidence to

support belief in the resurrection of Jesus. And millions of Christians of all denominations continue to witness to the power of the Risen Christ to transform their lives, to deliver them from despair, and to heal their brokenness.

Many spiritually and emotionally dead Christians have been raised to life by the Risen Christ. Christ rises in each of us continually, notwithstanding our best efforts to keep him sealed in his tomb.

For eight years, the Fellowship of Merry Christians has been striving, against a backdrop of gloom and disbelief, to give Christians some symbols of the Resurrection to help Christians renew their faith in the Resurrection.

We believe that expanding the celebration of the Resurrection will help strengthen the faith of Christians in the Resurrection.

If we are truly an "Easter people," how can we settle for celebrating Easter only on one day?

(Reprinted with permission from *The Joyful Nonsense*, © 1993, Fellowship of Merry Christians, P.O. Box 895, Portage, MI 49081-0895.)



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# Easter: the paradox that new life comes from entering into death

by Sr. Margaret Mary Kelleher, OSU

*"We should glory in the cross of our Lord Jesus Christ, for he is our salvation, our life and our resurrection; through him we are saved and made free."*

These words from the introductory rites of the Mass of the Lord's Supper on Holy Thursday capture the essence of what the church is being called to do in the Easter triduum. Although the church commemorates Christ's death and resurrection in every eucharistic celebration, Easter provides us with an opportunity to engage in a more elaborate memorial of the mystery at the heart of our identity as a Christian community, the paradox that new life comes from entering into death.

An ancient hymn describes Easter as a feast of the Spirit at which all creation assembles because "dark death is destroyed and life is restored everywhere." Earliest evidence for such a feast comes from the second century; the feast was called Pascha and consisted of a day or two of strict fasting followed by a vigil that lasted through the night and ended with the Eucharist just before dawn.

In our oldest paschal homily, Bishop

Melito of Sardis portrays Christ as the paschal lamb, the one who took on humanity's sufferings and became "the death of death." Although the homily emphasizes the memory of Christ's passion and death, the paschal mystery is portrayed as a unity, one that included the incarnation, death, resurrection, and glorification of Jesus Christ.

By the third century, many churches welcomed new members through baptism during the vigil. The initiation was completed in the Eucharist. Evidence suggests that Easter Sunday was the beginning of 50 days of celebration, the days of Pentecost.

By the fourth century, Pascha had become a triduum of Friday, Saturday and Sunday with the Saturday-night vigil still leading into a 50-day season. The first week, known as the Easter octave, was a special time for instructing the newly baptized. During this century the 40th day became a feast for commemorating the Lord's ascension and the name Pentecost was restricted to the 50th day, now recognized as a special feast.

Over time significant changes took place. The sense of Easter being a unitive

memorial feast of the paschal mystery gave way to a tendency to keep the memorial of Christ's death on Good Friday and that of the victory and Resurrection on Easter Sunday. Baptism was no longer part of the Easter vigil, and the vigil itself was displaced from Saturday night to Saturday morning. Not until 1951 was it restored to its proper identity as a nocturnal service.

The Easter vigil is identified today as the high point of the Easter triduum that begins with the evening Mass of the Lord's Supper on Holy Thursday and closes with evening prayer on Easter Sunday. In the vigil's liturgy, the Christian community's central symbols are woven together in a ritual that proclaims various aspects of the paschal mystery and invites a response of faith and participation.

During the service of light a cross is carved into the paschal candle. As the service climaxes with singing the Easter proclamation, the assembly is invited to rejoice and give thanks for God's transforming power because "this is the night when the pillar of fire destroyed the darkness of sin... when Jesus Christ broke the chains of death and rose triumphant from the grave."

During the Liturgy of the Word, the

church proclaims God as creator, liberator, giver of wisdom, faithful lover, one whose Spirit can transform hearts of stone into hearts of flesh, and one who raised Christ from the dead.

In the liturgy of baptism, water carries similar memories of creation, transformation, liberation, new birth through the Spirit, and participation in Christ's death and new life. New members are brought into the church as they renounce sin, profess their faith, are baptized in the name of the Trinity and sealed with the gift of the Holy Spirit. The members of the entire assembly then renew their baptismal promises and are identified as having been given new life through water and the Spirit.

In the liturgy of the Eucharist that brings the Easter vigil to a climax, new members and old express their identity as a people who participate in a common life as they share in the eucharistic gifts of bread and wine.

Easter Sunday is the first of the Sundays of Easter, a 50-day period that ends on Pentecost Sunday. It is a season for rejoicing, for singing "Alleluia."

This year, in the face of such evils as ethnic cleansing, starvation, and the suffering of people with AIDS, Easter will call us to enter once again into the memory of Christ's death and resurrection, to proclaim our faith in the transforming power of God's Spirit, and to stand as a people of hope.

(Ursuline Sister Margaret Mary Keller is an associate professor of religion and religious education in The Catholic University of America's School of Religious Studies.)

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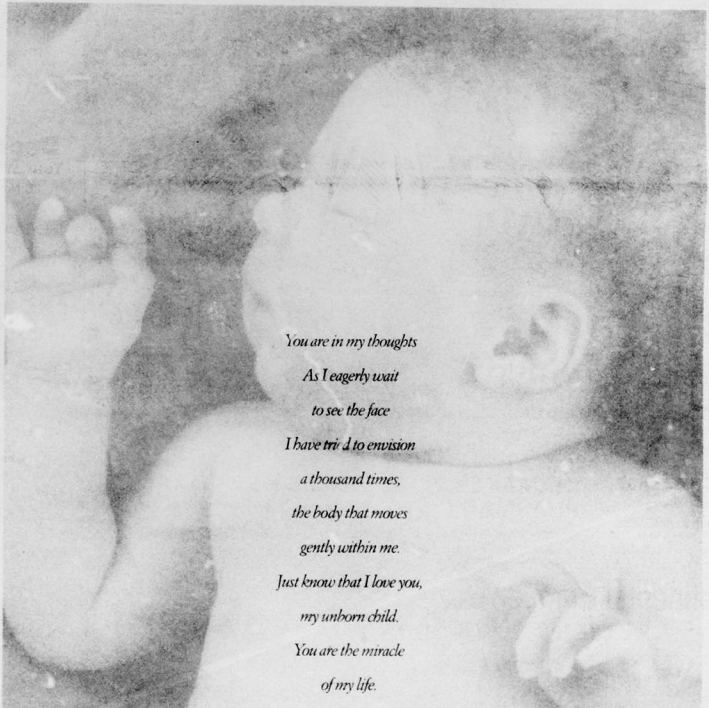
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*You are in my thoughts*

*As I eagerly wait  
to see the face*

*I have tried to envision  
a thousand times,  
the body that moves  
gently within me.*

*Just know that I love you,*

*my unborn child.*

*You are the miracle  
of my life.*

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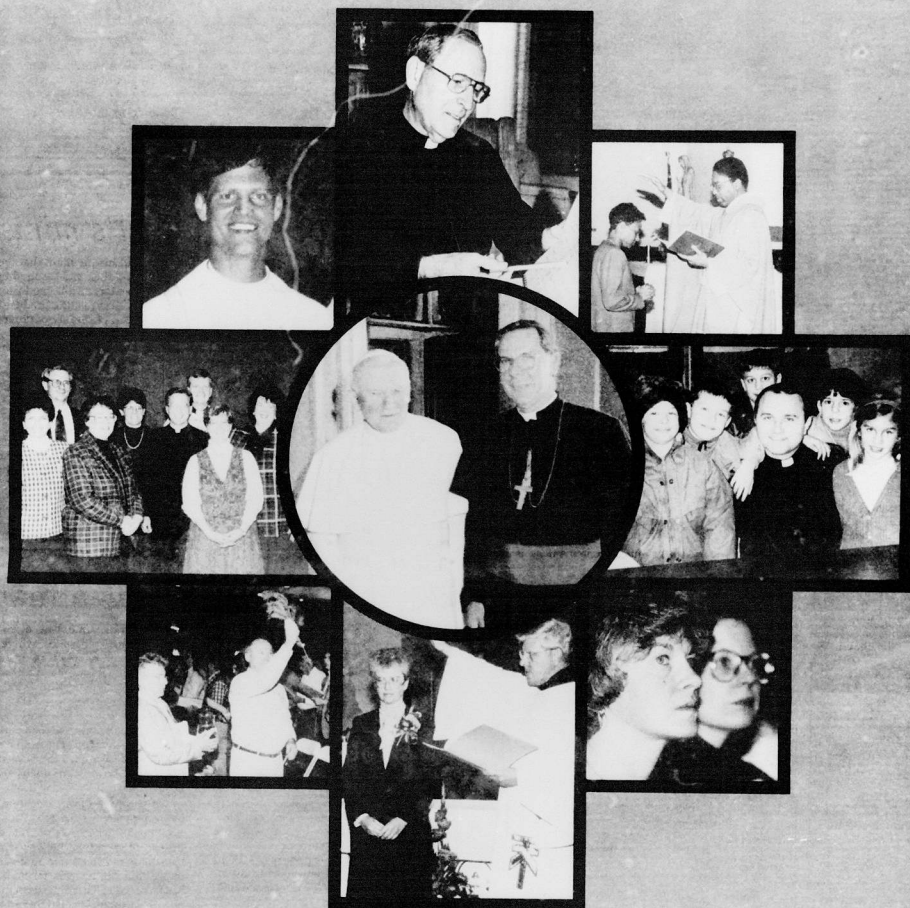
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# Together We Seek The Face Of The Lord



## Easter Collection • April 11, 1993

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## EASTER: FEAST OF THE LORD'S RESURRECTION

## The Sunday Readings

Sunday, April 11, 1993

Acts of the Apostles 10:34, 37-43 — Colossians 3:1-4 — John 20:1-9

by Owen F. Campion

There are two liturgies for Easter. The first is celebrated Saturday evening. It is the Easter Vigil. The second includes those liturgies celebrated on Easter Sunday itself. These comments will refer to the liturgy of Sunday.

The first reading for Easter is from the Acts of the Apostles. In a sense, the Acts of the Apostles is an extension of the Gospels, specifically an extension of the Gospel of St. Luke. The book tells the stories about the apostles in the days that followed the Ascension. It proceeds, of course, to introduce Paul into the Christian community and then to follow him in his apostolic endeavors.

Important to the church in the days after the Ascension and forever thereafter in fact, has been the re-telling of the story of the Lord. The Acts contain several of the apostolic sermons, efforts early in Christian history, by the apostles themselves, to tell the story of Jesus.

This first reading is such a sermon, spoken first by Peter. It is a capsule of history, to tell about the Lord. Important in the sermon are the facts that Jesus came upon earth and into time as God's "anointed," as marked by God and possessing God. He had great power. He was compassionate. He spoke God's truth. He was associated with John the Baptist and with John's call to repent and to love God. In the end, he was crucified. However, he rose, and he commissioned the Twelve to continue the work of redemption in his name.

The Acts in this section have no casual meaning. There is no trivia here. Jesus is fully identified and affirmed. The credentials of the apostles are presented. In their credentials is the testimony that the church endures, built by the apostles to sustain and perpetuate their faith in Christ, and in the church, at any age, still is salvation.

There are two options for the second reading in liturgies of Easter Sunday. We will consider the first option, from the Epistle to the Colossians. In this reading, we are asked to concern ourselves with the things of heaven, not of earth. Furthermore, consoling, we are told that in our Christian faith we have been united with Jesus. He is our companion, our advocate, our savior. We, of course, verify and validate this relationship by our faithfulness to the Lord.

The third reading for Easter Sunday is from St. John's Gospel, one of the beautiful Resurrection narratives. Gentle, but profoundly moving and expressive in its jubilation, the Gospel tells of the presence that first Easter of Mary Magdalene at the tomb. It was empty. She hurried to inform Peter, and Peter and the beloved disciple went themselves to

investigate. They too found the tomb empty. The disciple saw the empty tomb, the abandoned dressings of the dead, and instantly he believed.

## Reflection

The church surrounds us on this, the greatest celebration of its year, with symbols of its joy and faith. Churches will be filled with the fragrance of spring flowers. Life has come once more to the earth after the death of winter! Celebrants will wear vestments of dazzling white, commemorating the brilliant light that broke forth when the Lord overwhelmed death and rose again to life. The liturgy will be majestic and joyful in its song. There will be no way to escape the message that a new day has come in the resurrection of Christ.

The first reading, from the Acts of the Apostles, brings to mind once more all that Jesus did, all that he was in the order of salvation. He is the redeemer, God himself!

In these readings, however, while once again proclaiming the great reality of the event of the Lord's resurrection actually on a date and in a place long ago, the church at Easter tells us that the Resurrection was not something that happened in time and now is only a memory. It is real today, with an impact upon us and upon the world.

The church identifies itself as the instrument by which the grace and power of the Resurrection still come upon human beings. It is the voice of Christ, continuing the commission to the apostles by faithfully repeating what the apostles believed, by faithfully celebrating the sacraments by which they united people with God through Christ, by faithfully bringing all who love the Lord together in belief and service.

With so much excitement as is in its proclamation of what took place in the garden on the day of the Resurrection, the church tells us that the Lord can live in our lives. The epistle reminds us that we ourselves must identify with Jesus. We must choose to love him, to follow him.

As examples in the process of loving God, the church gives us two examples from the saints of the apostolic era. The first of them is Mary of Magdala, from a village on the shore of the Sea of Galilee. She is called more often "Mary Magdalene." The other is the beloved disciple.

The figure of Peter in the Resurrection story today affirms once more his status as an apostle, and the status of the church as the bearer of Christ in the world today.

However, Mary Magdalene and the beloved disciple appear in the story and they are great examples for us all in our struggle to live the Christian life. Mary Magdalene was supremely loyal. She stood beneath the cross, surely at risk. She came first that early morning, on her own, to the tomb. The beloved disciple loved the Lord above all else. To them, in their loyalty and love, Jesus revealed his true glory.

## Daily Readings

Monday, April 12

Easter Monday

Acts 2:14, 22-32

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

Matthew 28:1-5

Tuesday, April 12

Easter Tuesday

Acts 2:36-41

Psalm 33:4-5, 18-20, 22

John 20:11-18

Wednesday, April 14

Easter Wednesday

Acts 3:1-10

Psalm 105:1-4, 6-9

Luke 24:13-35

Thursday, April 15

Easter Thursday

Acts 3:11-26

Psalm 82, 5-9

Luke 24:35-48

Friday, April 16

Easter Friday

Acts 4:1-12

Psalm 118:1-2, 4, 22-27

John 21:1-14

Saturday, April 17

Easter Saturday

Acts 4:13-21

Psalm 118:1, 14-21

Mark 16:9-15



## THE POPE TEACHES

## Priests continue Christ's ministry

by Pope John Paul II

Remarks at audience March 31

In our catechesis on the church, we have been speaking of the ministry of the pope and the bishops.

We now turn to the ministry of priests, who, together with the bishops, are sharers in the one, eternal priesthood of Jesus Christ (cf. Hebrews 7:24-28) through the sacrament of Holy Orders.

Priests are cooperators of the Order of Bishops in offering sacrifice, forgiving sins and publicly fulfilling the priestly office instituted by Christ (cf. "Presbyterium Ordinis," 2).

The decision of Jesus to entrust 70 disciples with the mission and authority to preach the Gospel (cf. Luke 10, 1) is

indicative of his intention that the Twelve Apostles and their successors should have such cooperators, while the history of the early church reveals the gradual but clear development of the two orders of the priesthood: bishops and priests.

In the Sacrament of Holy Orders, priests receive a share in the pastoral authority by which Christ builds up, sanctifies and rules his body, the church. By the anointing of the Holy Spirit, priests are consecrated and sealed with a special character which configures them to Christ and grants them the power to act as his ministers. This character is the source of special graces, which accompany priests as they carry out their ministry of offering worship to God, proclaiming the Gospel and working for the sanctification of their brothers and sisters.

## SAINT OF THE WEEK

## 7th century pope was a martyr

by John F. Fink

Ask the next 10 people you see what Monothelism was and chances are none will be able to tell you. Yet this heresy was taken very seriously in the seventh century. St. Pope Martin I, whose feast day is next Tuesday, April 13, is known chiefly for his uncompromising opposition to this heresy and for the tragic retribution it brought on him.

Monothelism taught that Christ had only one will, the divine. This was strongly supported by Byzantine emperors Heraclius and Constans II and was the prevailing teaching in the East.

When Martin became pope in 649, there was fierce competition between the pope of Rome and the Patriarch of Constantinople. Constantinople (modern Istanbul, Turkey) was the capital of the Byzantine empire and the emperor was very close to the patriarch. It was a time in history when the emperor still had a large role in the affairs of the church.

Martin was determined to show his independence from the emperor. After his election, he had himself consecrated without first seeking the ratification of the emperor. This angered the Emperor Constans, who refused to recognize him as the legitimate pope.

Martin then called a synod at the Lateran in Rome that affirmed the Christian doctrine that Christ had two wills, the divine and the human. He went on to anathematize Monothelism and a recent edict by Emperor Constans that banned discussion of the number of wills and operations in Christ.

Emperor Constans was quick to respond. First he sent his chamberlain Olympius as exarch to Italy with orders to arrest Pope Martin and bring him to Constantinople. Martin managed to foil that plan, even turning Olympius against the emperor and encouraging him to revolt against him.

But Martin was not to remain free for long. Emperor Constans sent a new exarch, Theodore Calliopas, along with

troops, and this time they seized the pope in the Lateran basilica, where he had sought sanctuary. He was put on a ship headed for the capital and arrived in Constantinople, suffering from gout and dysentery, in September of 653.

Martin was kept in solitary confinement for three months and was then put on trial for treason, the charge being that he had aided and abetted Olympius in his revolt against the throne. He was found guilty, was publicly flogged, and condemned to death.

He was saved from execution, though, by a repentant Patriarch Paul of Constantinople, who was on his deathbed. Instead of execution, he was sentenced to imprisonment. After three more months of imprisonment, he was taken by ship in March of 654 to Chersonesus in the Crimea, near Sevastopol. He died there on Sept. 16, 655 from the effects of cold, starvation and harsh treatment.

During his last days he suffered not only physically but also from the knowledge that he had been abandoned by the church in Rome. Not only did church officials not help him with material goods during his exile, but they even elected a successor while he was still alive. Pope Eugene I was elected in August of 654.

The fight over Monothelism was to continue during the papacies of the next five popes until the Council of Constantinople formally condemned the heresy in 681. The council was presided over by Emperor Constantine IV, who succeeded his father Constans II in 668.

A remarkable thing about this council is that it anathematized a former pope, Honorius I (625-638), who had accepted Monothelism in a letter to Patriarch Sergius I of Constantinople in 634. This case was discussed during debate over the pope's infallibility during the First Vatican Council in 1870. It was eventually decided that Honorius had not meant to declare his teaching to be infallible.

St. Pope Martin I is the last pope to be venerated as a martyr.

## MY JOURNEY TO GOD

## The Way Is Narrow

A mountain climber ropes tight against the rocky ledge, hangs cold above the valley, the sun rims the peak, all holds trembling suspend.

The driven spikes split hardened boulders, the caters beyond are filled with snow crust waiting for front finger holds.

Coconed in, my inner self, bucks against rocky ledges, high on the farthest boulder, a Divine Light pulls me above the mountain.

— by Helen Lair

(Formerly a member of St. Anne Parish in New Castle, Helen Lair now attends St. Jude Church in Fort Wayne.)



# Entertainment

VIEWING WITH ARNOLD

## 'Groundhog Day' offers improbable comic plot

by James W. Arnold

"Groundhog Day" is one of those improbable comic fables (like "Big" and "Peggy Sue Got Married") that Hollywood occasionally pulls off with wit and style.

Like Steve Martin in "L.A. Story," comedian Bill Murray plays a TV weatherman to whom something magical happens, something that changes his life in the best possible sense. Call it a metaphor for grace, if you like. For writer Danny Rubin and director Harold Ramis, who's been working with Murray since their Second City days in the 1960s, it's just a funny idea.

Murray's Phil Connors is, well, like most Murray characters, sardonic and self-centered. He and his Pittsburgh TV crew, producer Rita (Andie MacDowell) and wise-guy cameraman Larry (Chris Elliott), are sent to cover the biggest (and weather) story of every year—the annual emergence of the country's most famous groundhog in Punxsutawney, Pa.

But once the job is done, a snowstorm blocks the highway and they can't get out

of town. When Phil awakes in his Bed and Breakfast room the next morning, it isn't the next morning. It's still Groundhog Day, and everything happens exactly as on the day before. And it keeps happening, over and over.

At first glance, this may seem like a device that will tire quickly. After all, the basic joke appears to be that fathead Phil is stuck forever among the hicks in a town he hates. It's the sort of appropriate hell that might have been dreamed up by an angel with a vindictive sense of humor.

But Phil surprises us. Since he can't get out of this situation, he decides to make the best of it, at first on the most morally primitive level. He decides to see what he can get away with.

Since there is literally "no tomorrow," every act is without moral consequences. Each day, whatever happens passes into oblivion. He can't be sent to jail, he doesn't have to face the woman he proclaimed his love for the previous night, etc.

He smokes and overeats. He punches out Ned (Stephen Tobokowsky), the obnoxious old school chum who wants to sell him insurance every day. He also knows enough about the gaps in the bank's armored truck delivery routine to steal a bag of money for his daily needs and a few extravaganzas.

He approaches an attractive local and learns enough about her each day to convince her they dated in high school. He seduces her though he has trouble remembering her name.

When he tries this approach on Rita, it also works—up to a point. E.g., on one day, she says she likes 19th century French poetry. Cut to next day: Phil recites verse to her in the original French. He knows her favorite drink and favorite toast ("to world peace"). As they dance romantically in the evening on the gazebo in the town square, she says, "It's been a perfect day. You can't plan a day like this." He replies, "You can, but it takes an awful lot of work."



'GROUNDHOG DAY'—Comic Bill Murray stars as a sarcastic weatherman who gets caught in a time warp inexplicably reliving the same day in "Groundhog Day," a romantic fantasy. The U.S. Catholic Conference classifies it A-II for adults and adolescents. (CNS photo from Columbia Pictures)

Asked how he knows so much about Punxsutawney, Phil says, "I spend a lot of time here." The joke expands to another level when he says that he must be a god because he knows everything about everybody in town. Weirily, he suggests that's why the "real God" knows everything: because he's been around so long.

The good-natured Rita is smart enough to catch on to his game, slaps him (day after day) and escapes.

Phil's failure with Rita leads to the funniest physical comedy sequence—his pitiful efforts to commit suicide, including kidnapping the groundhog and driving madly over a cliff into the town quarry. Why pitiful? Because he always wakes up and the day begins again.

You do get the feeling that some supernatural force (never identified) is acting like a "tough love" parent, insisting that Phil keep doing it over and over until he gets it right. Eventually, he does. It's

never really clear why: Phil doesn't have an epiphany. He simply falls for Rita, and begins to become the sort of man she would love. He learns to play the piano (he has plenty of practice time). He tries to keep people from dying (at least for a day). Finally, his good deeds make him as beloved in town as Jimmy Stewart was in "It's a Wonderful Life."

Like Phil, "Groundhog Day" starts with a sour attitude. But finally it's charming, it's romantic, it's happy, it's a reassertion of hometown "niceness" and virtue. And it's pretty funny fairly often. It may not be "Citizen Kane," but that's an endearing parody.

(Funny, inventive fantasy with a Frank Capra twist; no language or gratuitous sex problems; satisfactory for youth and adults.)

USCC classification: A-II, adults and adolescents.

### Recent USCC Film Classifications

Benny and Joon ..... A-II  
Cop and a Half ..... A-II  
Hear No Evil ..... A-II  
Jack the Bear ..... A-II

Legend: A-I—general audiences; A-II—adults and adolescents; A-III—adults; R—restricted; NC—no one under 17; unrated—no USCC classification. A light recommendation from the USCC is indicated by the # before the title.

## 'Faith Under Fire' documents religious persecution

by Henry Herz  
Catholic News Service

A chronicle of how Christians withstood 40 years of persecution in communist Poland and Czechoslovakia is presented in "Faith Under Fire" airing Friday, April 9, from 10 p.m. until 11 p.m. on PBS. (Check local listings to verify program date and time.)

The program also documents how the moral resistance of the church helped sweep these totalitarian regimes into the dustbin of history in the autumn of 1989.

In Poland, the Catholic Church was "the soul of the opposition," in the words of the program's prodigal.

Catholic support for Solidarity, the labor union suppressed in 1981 by martial law and police truncheons, "played a deciding role," says a former communist official. Another decisive force was Pope John Paul II.

The former communist official, recalling the pontiff's first visit as pope to his native Poland, says that as a Pole he was proud to welcome his countryman but as a communist he was scared of what was going to happen.

Fortunately the collapse of communism occurred without bloodshed. While it lasted, the regime ruled by intimidation.

The most harrowing example is that of Father Jerzy Popieluszko, the chaplain of Warsaw's steelworkers who was kidnapped and murdered by the secret police. What made him so dangerous, asserts Father Michael Czajkowski in an interview, was that he preached the Gospel and not politics. "He didn't speak about changing structures; he spoke about changing human hearts but, doing so, he changed the system in Poland."

Less familiar to some is what the program calls "the most brutal in all Central Europe," meaning the oppression of churches in Czechoslovakia—which has since split into Slovakia and the Czech Republic.

Cardinal Jan Kunc of Bratislava, Slovakia, recalls how the government in 1952 suddenly closed all Catholic churches and religious orders, throwing thousands of church leaders into prison as criminals. He spent 12 years in

jail and the next 20 years under the surveillance of the secret police. This did not stop him from ministering to the faithful as a secretly consecrated bishop in the underground church.

Another member of the illegal church was Father Vaclav Malý, who took a job as a subway worker. Father Malý joined the dissidents who signed Charter 77, the petition for political change drafted by playwright Vaclav Havel, who became Czechoslovakia's only post-communist president before the nation's breakup in 1993.

It was Father Malý, at the end of the mass rally which toppled the regime, called on the demonstrators to forgive their former oppressors. It was but one of many moving moments in a packed few days of historic change which took place, according to Havel, "so surprisingly fast, it looked like some miracle."

Havel shares down the heroism of his dissident role, saying that he did so out of fear—he was a man "so afraid of his conscience and God that he behaved in a way that other people call heroic."

The Protestant churches in Czechoslovakia did not suffer the same repression as did Catholics until after the Soviet invasion in 1968.

Some ministers resisted state control over their activities, others compromised, and an estimated 10 percent collaborated with the secret police. The legacy of this still splits the Protestant community. Strangely, the program makes no mention of Pacem in Terris, the Czechoslovak organization of Catholic priests who accepted communist controls and were officially recognized by the regime.

A note of caution is introduced by Zbigniew Brzezinski, one of Solidarity's founders, who says that the church after its victory over communism is now "intruding" in the political life of Poland. This, he says, can only lead to "a lowering of the authority of the Catholic Church."

Father Jozef Tischner, a fellow Pole, sees it differently. He says Poland's sufferings under Hitler and then Marxism "opened the eyes of the church to the values of democracy."

The program points out the challenge and responsibility of political freedom suddenly thrust upon peoples who for two generations had been accustomed to orders from above.

How well the newly liberated peoples of Eastern Europe will use their freedom remains to be seen.

The lesson is clear. As Father Tischner observes, the failure of communism proves that, "A man could be hurt, but the soul—freedom—cannot be killed."

The documentary introduces viewers to the importance of faith as a bulwark against materialistic ideologies that deny human dignity and assert social justice.

Some viewers may find it difficult to understand the thick accent or ungrammatical English of some of those interviewed. The sense of what they are saying, however, is usually clear enough. Curious, too, is that not a single woman is interviewed during the course of the program.

Putting aside such deficiencies, the program makes a solid contribution to what Americans know about the swift end of communist rule in both these countries.

Credit should be given to the Lilly Endowment of Indianapolis for funding this program which is presented on PBS by WNET, New York.

### TV Programs of Note

Sunday, April 11, 7-8 a.m. (ABC) "Easter Alive 'Round the World." Satellite-fed program features international worship from four continents, beginning at a Lutheran church in Minnesota and joining services in Russia, Korea and Ghana to celebrate the Resurrection.

Sunday, April 11, 11 a.m.-noon (NBC) "Easter Liturgy Mass." Special Easter celebration of Mass from the Archdiocese of Miami's Church of the Little Flower is celebrated by Miami Archbishop Edward A. McCarthy and Auxiliary Bishop Augustin A. Roman.

Friday, April 16, 9-10 p.m. (PBS) "Liberating America's Schools." Pulitzer Prize-winning columnist Clarence Page explores the grass-roots school choice movement, which allows parents to select the best schools for their children, rather than those mandated by the state. The program focuses on schools in Milwaukee, Harlem and Minnesota.

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

QUESTION CORNER

# Now cardinals pick pope

by Fr. John Dietzen

**Q** Our study group recently discussed some Catholic teachings about the pope and the papacy. A question none of us knew much about was: How has the pope been elected or chosen?

We understand that for many centuries there were no such things as cardinals. So there must have been other ways of choosing? Can you help? (California)



**A** Even a minimally complete answer to your question involves numerous areas and corners of church history, and would be far beyond the scope of this column.

Some basic outlines may be helpful, however. To start with, no official procedures for choosing the pope, or bishop of Rome, existed for all practical purposes for more than half of the church's life.

In 1059, Pope Nicholas II decreed that the choice for pope would be primarily in the hands of the cardinals, who, as you said, were at that time something quite new in the church.

During many centuries before Nicholas, popes, as well as other bishops, were chosen in some manner by the clergy and laity of the diocese.

Exactly how this happened varied from place to place and time to time. As one would suspect, in dealing with positions of such enormous religious and political influence, personal power, family prestige and other kinds of leverage commonly played a significant role in such choices.

## FAMILY TALK

### Dismayed parents hurt by teen-age sons' lies

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My husband and I are quite upset. We left our two sons, ages 16 and 13, at the dance last weekend and said we would pick them up at a certain time later in the evening. They were there when we came to get them, but later we learned that they'd been off somewhere else in a car with older girls.

I feel we have been lied to, and now we can't trust our own children anymore. We grounded them indefinitely and said no more dances, but I'm not sure that was the right thing. What can we do? (Illinois)

**Answer:** You are wise parents to question constantly your parenting strategies. I am not sure that grounding and canceling the dances are the best way to obtain your objectives.

Preventing your sons from going to the dance may be eliminating something good. You want to avoid "throwing the baby out with the bath." Dances are generally a healthy place for young men and women to meet and relate to one another. Dancing is probably a more positive activity for their growth and maturity than staying home in front of the television set.

The purpose of discipline is to change certain behavior. Punishment is not always the best way. The causing of pain may not accomplish the desired result.

The objective of "good" discipline is not to hurt or to satisfy our parental anger but to accomplish our objective. Stay focused on the outcome you want. As I understand your letter, you want to stop the lying and make sure that your boys stay at the dance.

Both outcomes can be obtained by using other sources to check. Of course you don't trust them to tell you the truth when it's to their advantage to do otherwise. For a time, I would simply not rely on their word on this issue. As the old adage wisely states: "Fool me once, shame on you. Fool me twice, shame on me."

Ask one of the chaperones at the dance to keep an eye on them and to let you know if they leave. Tell your sons that you are doing this. Another possibility would be for you to chaperone the dance yourself or to drop in at random during the dance to see if they are there.

Checking up is itself the discipline for lying. This is what telling a lie cost them: Their parents are no longer willing to take their word about where they have been and consequently parents must for a time use other sources.

Someone might object that you should be able to believe your sons. True enough, but the world does not run on shoulds. Maybe it should, but it doesn't.

Don't rub it in. And be sure to continue to believe them in matters where it is not to their advantage to lie. When there is no longer an advantage to lying, they will tell the truth.

Good luck! Lying is a difficult matter for most of us parents, who want very much to believe our children. The best discipline is to remove any advantage to a lie by verifying what you need to know independently.

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

Later on, beginning immediately after the death of Charlemagne, the single strongest power in saying who would be pope was in the hands of the Holy Roman Emperor.

For centuries during this period, diocesan bishops were picked pretty much by the local king or ruler, on the assumption that he spoke for the people.

Similarly, the emperor claimed to speak for all the people in the Western church in the choice of the bishop of Rome. When these emperors were German, their distance from Rome caused them often to cede this power to the local church in Rome.

However, this in effect simply placed the choice in the hands of the powerful families of Rome, who naturally used their power to the fullest.

This arrangement, of course, made major conflicts between the rights and powers of emperor and pope inevitable. Finally, in the 11th century, Pope Nicholas

(1039-1041) moved as I said to eliminate outside influences in the papal elections.

As one might guess, he didn't entirely succeed in his goal. Father William Bausch points out in his excellent history of the church ("The Pilgrim Church"), "In fact, the process was simplified because now all the nobles had to do was to influence the electing cardinals."

Papal elections will never be totally free from outside forces as long as the church exists among nations, cultures, and human beings. But it was a step in a good direction.

Nearly 140 years later, in 1179, the Third Lateran Council required a two-thirds majority in a papal election. In 1941, Pope Pius XII made it two-thirds plus one.

In our own generation Pope Paul VI broadly revised the election procedures, including a provision that only cardinals under the age of 80 may vote in the election of the pope. (Romano Pontifici Eligendo, 1975) Pope Paul's procedures remain substantially in effect today.

(For a free brochure outlining marriage regulations in the Catholic Church and explaining promises in an interfaith marriage, send a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701.)

(Send questions for this column to Father Dietzen at the same address.)

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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.

## April 9

Indiana Central Little League will sponsor a buffet dinner and Monte Carlo night from 6:30 p.m. to 1 a.m. at Primo Reception Hall, 3143 East Thompson Rd. Tickets are \$20. Monte Carlo tickets only are \$3. Call 317-783-1627 for more information.

☆☆

St. Michael, 3354 W. 30th St., will hold its final Lenten fish fry in the school cafeteria from 5-7:30 p.m. Dinner or carry-out. Call 317-926-0516.

☆☆

St. Simon, 8400 Roy Road, will hold a Lenten Fish Fry from 5-7 p.m. Adults \$5, children 3-12 \$2.50, and children under 3

free. All are invited to attend the adult education series at 7:30 p.m. Baby-sitting will be provided. Call 317-998-1707 for more information.

☆☆

Stations of the Cross and Benediction of the Blessed Sacrament will be held at the Divine Mercy Adoration Chapel (next to Ritter High School) at 2:30 p.m.

☆☆

The Newman Guild of Butler University will hold a Luncheon and Spring Card Party on April 15 at the Riviera Club at 11:30 a.m. Reservations must be made no later than today to Virginia Vest. Call 317-786-5363 to make reservations.

☆☆

St. Jude Parish, 5353 McFarland Rd., will hold their annual fish fry sponsored by the CCD families and faculty. Dinner will be served from 4-8 p.m. For more information, call 317-786-4371.

## April 10

Oldenburg Academy and The Friendly Village Marchers will host a Volksmarch (walk) starting at 9 a.m. through 2 p.m. For more information, call 812-934-4440.

☆☆

A Pro-life rosary will be prayed today at 9:30 a.m. in front of the Clinic for Women, 2951 East 38th St. Everyone is welcome.

## April 11

There will be a Latin liturgy offered at St. John's, 126 W. Georgia St., today, due to it being Easter Sunday.

## April 12

Parents of Teens Workshops, sponsored by Connerville Deane Youth Ministry Commission, will present Alice Davis, director of the Mentoring in the City program for Marian College, from 7-9 p.m. at St. Gabriel Parish, Connerville. For more information, call 317-825-2161.

## April 13

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermi-

tage, Beech Grove. After dessert and coffee a business meeting will be held.

☆☆

The Beech Grove Benedictine Center, 1402 Southern Ave., centering support group will meet from 6:30-8 p.m. at the center. For more information, call 317-788-7581.

## April 14

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a Morning Retreat: "At the Tomb with Mary of Magdala" from 9 a.m. through lunch. For more information, call 317-788-7581.

The National Council of Catholic Women will hold their fourth quarterly meeting and one-day convention from 9 a.m. to 5 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Call 812-623-2270 for more information.

## April 15

The Newman Guild of Butler University will hold a Luncheon and Spring Card Party at the Riviera Club at 11:30 a.m. Reservations must be made no later than April 9 to Virginia Vest. Call 317-786-5363 to make reservations.

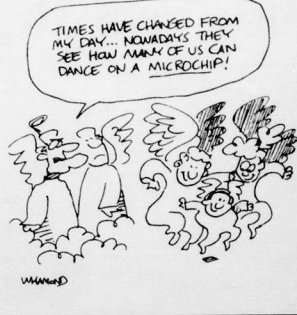
☆☆

The A.O.H. Kevin Barry Div. will meet at 8 p.m. at St. Philip Neri School basement at 550 N. Rural St.

## April 16

The Women's Club of Holy Spirit Parish, 7243 E. 10th St., will hold their annual spring card party in Early Hall (gym) at 7:30 p.m. Cost is \$2.50.

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☆☆

The Catholic Alumni Club will gather for an outing to a Pacer game. Meet at the box office (6th floor, Market Square Arena) at 6:30-6:45 p.m. to buy tickets. Call 317-842-0855 before April 15 to let him know a count of who will be attending.

☆☆

The Polish Century Club will hold their annual "Dyngus Dni and Dance" held at the Knights of Columbus Hall, 1305 N. Delaware, at 6:30 p.m. For more information, call 317-844-

9941 (daytime) or 317-846-3582 (evening).

☆☆

The Unitarian Universalist Church of Indianapolis, 615 W. 43rd St., will hold a Coffeehouse to support Central America from 7:30-10:30 p.m. featuring Charlie Gardner and others.

## April 17

Holy Cross Parish, 125 N. Oriental, will hold a Monte Carlo Night in the parish hall from 6-11 p.m. For more information, call 317-637-2920. (continued on page 33)

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(Each 3rd Friday of month)

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Catholic Center

1400 N. Meridian St.

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7:30 PM

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By Terri Bates

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- Dr. John Gutting
- Mr. John Reid
- Dr. Marian Schwab
- And many more

presentations  
and workshops



For more information on conference schedule and costs write to: NALM 1993 Conference, 80 West 78th Street, Chanhassen, MN 55317 or call: (612) 949-9242.

# Aging population is causing new problems

by Agostino Bono  
Catholic News Service

ROME—The populations of developed countries are getting older, causing church and government officials to worry about the resulting economic, health and immigration issues.

While experts praise medical and scientific progress that extends life expectancy, they do not welcome the accompanying decline in the developed world's birth rate. The trend is toward a growing number of retired people and a shrinking number of economically productive people to provide a country's financial backbone.

This has created strains on pension and health care services, said a Vatican background paper on population issues. In some countries reduced work forces have not been completely compensated for by new technology, it added.

The Vatican paper was made public at a March 23-26 U.N.-sponsored meeting in Geneva on population problems in Western Europe, the United States and Canada. Delegates met to draft a regional report for presentation at the 1994 U.N. Conference on Population and Development in Cairo, Egypt.

A Vatican observer attended the Geneva conference.

The regional report, made public at the end of the meeting, spoke of "long-term population decline."

Statistics presented at the meeting said that the fertility rate in Europe dropped from an average of 2.5 children per woman in 1960 to less than two at the present time. Other statistics showed that 25 percent of the population will be more than 60 years old by the year 2025.

Italian government figures show that already there are 1 million more people over 60 than there are under 20. Italy predicts that its 1991 population of 56.4 million will shrink to 52 million in the year 2021.

The developed world trend is in direct contrast to the situation in the Third World, where the United Nations predicts that 90 percent of the future world population growth will take place.

This means that population is declining in the financially better-off countries, while it rapidly rises in nations unable to generate adequate economic and social development to meet needs.

One result has been major migratory flows from poor to rich countries. The Vatican paper and the regional report warned that this is not the best solution to replenishing the developed world's population.

Both documents supported controlled immigration policies protecting the rights of immigrants, but noted the social turmoil caused in many developed countries by a large influx of people coming from different cultural, racial, ethnic and economic backgrounds.

The Vatican paper favored economic and social measures to help compensate "for the cost of child bearing and child rearing" and for the "contribution to society" of housewives.

"Maternal incentives alone cannot, however, reverse an overall negative attitude toward having children," it said.

The Vatican also warned that a "paradox of abundance" is creating new health and environmental problems.

## The Active List

(continued from page 32)

☆☆

The Catholic Alumni Club will meet at St. Lawrence gym, 46th and Shadeland, at 7:30 p.m. to play volleyball. For more information, call 317-786-4509.

☆☆

A Pro-life rosary will be prayed at 9:30 a.m. in front of the Clinic for Women, 2951 East 38th St. Everyone is welcome.

April 18

Father Elmer Burwinkel will present, "Making the Kingdom Happen," at 2:30 p.m. at Our Lady of Schoenstatt Center, Rev.ville (8/10 of a mile east of 421 south on 925 south). Mass will

follow at 4 p.m. For more information, call 812-623-3670.

☆☆

The Divine Mercy Adoration Chapel will celebrate the Feast of Divine Mercy at 2:30 p.m. Benediction will be offered.

☆☆

The Women's Club of St. Patrick Church will hold a card party at 2 p.m. in the parish hall, 936 Prospect St. Euchre and Burco will be played. Admission is \$125. Door prizes and refreshments.

☆☆

Our Lady of Perpetual Help, New Albany, will hold "Theology Night Out," at 6 p.m. in Wagner

Hall. Cost is \$7. Call 812-948-0185 for more information.

### Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; McGr. Sheridan K of C Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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# Youth News and Views

## Chris Burke promotes equality

by Tom Ehart  
You! Magazine

The call came in at 8:55 a.m. I was unprepared. Hey! Who's awake that early in California?  
"What? An interview in half an hour? Are you nuts? With whom? Chris Burke, from ABC's hit TV series 'Life Goes On.' What? You bet I'll be there!"

Now this was not just any interview. I've been watching "Life Goes On" every Sunday since it started. It's my favorite show! I've always said, "I've gotta interview Chris Burke. He's great!"

I first met Chris a couple months earlier at Cardinal Roger Mahony's annual Communion breakfast. That was my chance... I approached him... don't blow it... say the right thing... "I'd really like to do an interview with you for our magazine." He smiled and said, "Sure."

For three months I played phone tag with Chris' publicist in an effort to set up the interview. After a while, it just didn't look like it was meant to be. And then, this morning, the phone rang.

Now I'm sitting with Chris and his mother, Marian. Laid back and not a bit self-conscious, Chris is laughing and cracking jokes the whole time. He's full of life, full of love, and he's got something to say...

**You!** What sticks out for you about growing up?  
**Chris Burke:** When I was a pain in the rear!

**You!** Tell me about that.  
**Chris:** No, no, no. I was just joking! Actually, I grew up knowing I was going to be loved by my parents. I loved all the time that we spent together. But my acting career has been my discovery in the sense that I did it. My parents knew that I discovered I was going to be an actor, but they wanted me to get over Hollywood and think of getting a job.

**You!** When you were a teen-ager, did you have a difficult time?  
**Chris:** Being difficult is being with my family! (Laughter.) Just kidding! But I want people throughout the United States, in colleges, hospitals, and everywhere, to learn and study about the show "Life Goes On." I want them to learn that there are other people who can do lots of things. People can learn what the show is about. I want to see what their feelings are about the show; about what was expressed in the family situation. When Michael Jackson and Lionel Richie wrote the song "We Are the World," they did it because they had the experience throughout the years of what people can do to help other people who are starving. I want to do the same thing. There are a lot of people who are dying and the problem is very depressing—people who are dying from hunger or from war.

**You!** So you're trying to make people aware that they can help other people?  
**Chris:** Yes, definitely.

**You!** What did you do before you got to Hollywood?  
**Chris:** I used to be a volunteer in a school, PS 138, in New York City. My sister, Ellen, introduced me to a guy who helped me get a real job there as an elevator operator—the best one they ever had!

**You!** What role did God play in your rise to stardom?  
**Chris:** That's hard for me to say. But I know what I believe in because God gave me my brother and two sisters, my parents and so much. That really means a lot to me. All

I can say is you've got to keep your eyes on the goal. God has given me a lot.

**You!** Does your family treat you like you're a hero and a star because you're on the show?

**Chris:** No. I want them to forget that I'm a star, but not to forget the TV series, because I think it's really great.

**You!** You went to Don Guanella School in Pennsylvania. Did the priests and brothers there have a big influence on your career?

**Chris:** Yes they did. I liked the program a lot. I learned a lot from the teachers, especially when I was on stage. We did a Christmas show—I have the video and can see myself up there. I was also in some other plays with the students.

**You!** I notice in "Life Goes On" you have a crucifix in your room. Is your family on the show Catholic, and does your Catholic faith play a part in the show?

**Chris:** Yes, definitely. Bill Smutivich is a Polish Catholic. Patti LuPone is Italian Catholic. And I'm Irish Catholic.

**You!** Do you ever pray together before you go on the set?

**Chris:** I pray in my head, to know exactly what I'm doing. I pray to God that I can do a good job. And I pray to the message you are personally trying to get out to young people!

**You!** Who are your heroes?  
**Chris:** Jimmy Stewart. He never studied acting because he was involved in something else. But he had a career in movies and TV. He's my favorite actor. I have his movie "It's a Wonderful Life." I love it. My favorite heroine is Dana Delany on "China Beach" because she plays McMurphy. She's trying to help all the people; people who are very important to her. She's trying to keep them alive. I want to do the same thing.

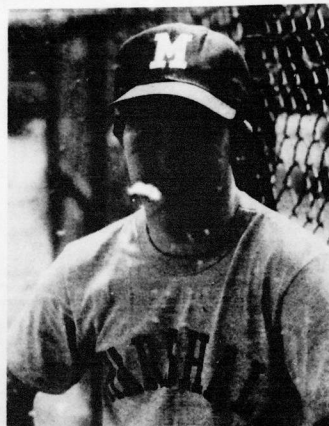
**You!** You gave a powerful speech on an episode "Corky for President." You talked about kids with Down syndrome as real people who laugh and cry and feel. Is that the message you are personally trying to get out to young people?

**Chris:** Yes. We are not freaks. This is the way we were born. An example (of this attitude) is when my principal (on the show) said to my mother, played by Patti LuPone, that Corky is disabled, and Libby is saying that he's not; that he's able to do things in his own areas. I understand his having Down syndrome and all the things he can and can't do in spite of it. I want to see an episode where Corky sticks up for himself and shows what he can do—because Corky can do a lot of things—like a scene where Corky works hard on his homework and then gets better grades.

**You!** How does it affect you when people call you names, and what do you say back to them?

**Chris:** Well, I didn't like the name "Burkey the Turkey." But let me give you an example—like Martin Luther King, Jr. I saw a movie called "King." And there's a black person sitting next to a white person, and the bus driver comes up to her and says, "I thought I told you, get in the back." She wouldn't even listen! Martin Luther King wanted to change the law. He wanted black people to sit with white people. But in the law back then it was like it is with handicapped people. That means a lot to me because I want people to sit next to handicapped people and acknowledge that they are there. I'd like to put them together to become friends.

**You!** Do you have any say on the show as to how your character is going to develop?



**'LIFE GOES ON' STAR—Actor Chris Burke, who was born with Down syndrome, plays Corky Thatcher on the ABC television series "Life Goes On." He visited Indianapolis recently and talked with patients at Riley Hospital for Children. (Photo by Fred Sabine reprinted with permission from You! Magazine)**

**Chris:** Well, I want Corky to learn that he has a life and a family, and a wise-cracking sister! But the writers observe me and pick things up.

**You!** I saw you play drums on the show!  
**Chris:** No! I don't play drums professionally. I play along with music. I'm learning. I also played banjo at a friend's going-away party which was really interesting. I grew up with music. There were music specialists at a day camp program that I loved, and they were very influential in my love for music, especially my love for cultural music—folk and jazz. In the future, I'd like to become a record producer. I have a dream! (Laughter.)

**You!** Did you ever think that you would have the ability to influence a lot of young people?  
**Chris:** I think about it now.

**Marian Burke (Chris' mom):** That's tough. We didn't really think about the influence this would have. And now, from the traveling we've been doing and the people we've met, we realize how many doors this has opened, how many eyes this has opened, and how many hearts it has opened up to all of the children who need it. It's really wonderful. People have taken a different view of the disabled.

**You!** When I saw you at Cardinal Mahony's Communion breakfast, I noticed you went to Communion with your father. Does Mass play an important role in your life and your family's life?

**Chris:** We go to Mass together occasionally, but I like to go every Saturday evening. I go to the 5 o'clock Mass, where I'm an usher. I go to Our Lady of the Miraculous Medal (Church)... with my girlfriend.

**You!** So you have a girlfriend?  
**Chris:** Yeah, my mother, and all my girls here at the publicity office. (Laughter.) Actually I don't have a girlfriend. My girlfriend is my job. That's really what's most important to me, so I want to keep that, keep my mind on my work, go for the gold.

(Reprinted with permission from You! Magazine, 29800 Agoura Road, No. 102, Agoura Hills, Calif. 91301.)

## Easter reminds us to search for great white rabbit

by Jaime Raetz

The Easter season has always been thought of as a celebration of spring.

But for Catholics, Lent has a much deeper meaning. It is a time of mourning, which we can use to pray and grow closer to God.

Just as the coming of spring marks a rebirth for a barren, frozen earth, Easter can be thought of as a rebirth of the soul.

Because of this, I have always wondered where the Easter Bunny fits into the scheme of things.

Don't get me wrong—it's not that I don't like cute, fuzzy long-eared rabbits. But it's just that... well... the Easter Bunny seems like yet another materialistic creation designed to boost the sale of greeting cards.

So a few weeks ago, I was enlightened when our youth minister read a story aloud during a youth group meeting. The story was taken from "In Search of the Great White Rabbit," written by Edward Hays and published by Forest of Peace Books, Inc., in Leavenworth, Kan.

"Once upon a time, a young aspirant to

holiness came across the dwelling of a wise old holy man who was sitting in the doorway of his home at sunset. At his feet was his only companion, his dog. The young man asked his question, "Why is it, Abba, that some who seek God come to the desert and are zealous in prayer, but then leave after a year or so, while others, like yourself, remain faithful for a lifetime?"

"The old man gave a knowing smile and replied, 'Let me tell you a story. One day I was resting peacefully in the sun with my dog, when suddenly a large white rabbit ran in front of us. Well, my dog jumped up, barking furiously, and took off after that rabbit. He chased the rabbit over the hills with a passion. Soon, other dogs heard his barking and joined in the chase. What a sight it was to see a pack of barking dogs chase the big rabbit across creeks, up stony embankments, and through thorny thickets! Gradually, however, the other dogs dropped out of the pursuit, discouraged by the course, and frustrated by the chase. Only my dog continued to hotly pursue the white rabbit."

"In this story, my son, is the answer to your question."

"The young man sat in confused silence. After a few moments he finally said, 'Abba, I don't understand. What does your dog chasing a rabbit have to do with my question about the quest for holiness?'"

"Ah," answered the old hermit. "You fail to understand, because you fail to ask the obvious question. Why didn't the other dogs continue the chase? Because they had not seen the rabbit. Unless you see what you are looking for, the chase is just too difficult."

In the story, the white rabbit is God. As we travel our own spiritual journeys, we must see the white rabbit. Otherwise, we run the risk of straying from the road and becoming disenchanted with God and religion.

Sometimes, however, the white rabbit is hard to find, which is why we must look for him. He tends to show up in some rather unusual places!

So this Easter season, amid the hustle and bustle that always comes with spring, remember to take time for the white rabbit.

(Jaime Raetz is a member of the combined youth group from St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute.)



**ELUSIVE RABBIT—Sometimes teen-agers and adults become so busy with life that they forget to seek the elusive white rabbit. (Illustration by Debra Cathcart)**



# Campus Corner

## Marian student serves juvenile delinquents

by Elizabeth Bruns

Chris Sobieszczyk, a senior sociology major at Marian College, has an intense interest in juvenile criminals and what makes them tick. The Chicago native, an extremely down-to-earth young man, wants to compensate for the trouble he got into as a kid by interacting with delinquent children.

"I see these kids starting out so bad. There's nothing I can realistically say or do at this point in their lives to help them except to let them know that their bad attitudes and actions will limit their future," says Sobieszczyk. "They need to realize that if they want to amount to anything in life, they have to work for it; they had better straighten up."

"I did some research on children and crime for a term paper. It's something that is easy for me to understand and really relate to because I used to get into trouble when I was a kid. I think the kids I work with feel at ease with me. Kids tend to be close-mouthed about what crime they've committed around 'adults' for fear of punishment or a lecture. They don't seem to expect that from me. I guess that could be good or bad," chuckles Sobieszczyk.

Sobieszczyk volunteers at the Marion County Juvenile Center as part of his course-load at Marian College. He originally went to Marian because of an athletic scholarship to play as a pitcher for the baseball team. He has great interest in

sociology, but more specifically in criminal law and criminal justice.

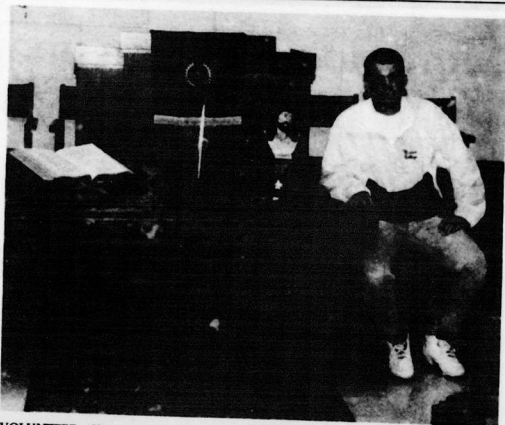
Sobieszczyk has volunteered for the Juvenile Center since November, 1992. The center coordinates programs for youth such as Run, Don't Run, Visions and Operation Kids CAN (Care About Neighbors). Among other programs, Sobieszczyk has done volunteer work for these three projects.

Run Don't Run is a charge-specific program that works with juveniles who have fled from law enforcement officers. The goals of the program are to educate juveniles to the severity of fleeing or resisting a police officer and advise them of the possible outcomes of these actions, both on the street and in the courtroom.

The program introduces juveniles to the field of law enforcement, including informal discussions with officers, as well as some types of "hands-on" experience. It also attempts to establish mutual respect among juveniles and law enforcement officials.

The youth and police discuss the possible outcomes of fleeing and how the situations could have been handled differently. At the break, the police officers change into their police uniforms and continue the program as a uniformed police officer by informing the youth about the field of law enforcement and with police vehicles.

The program is designed to show that police officers are "regular" people and that the field of law enforcement is both interesting and a profession.



**VOLUNTEER**—Chris Sobieszczyk, a senior sociology major at Marian College, takes a break from Operation Kids CAN at the Salvation Army. Sobieszczyk volunteers for the Marion County Juvenile Center through Marian College. (Photo by Elizabeth Bruns)

The Visions Program is designed for the serious second referral or repetitive offender who comes in contact with the court system.

The program is a detention/release program in which the youth are admitted to the Marion Superior Court Juvenile Detention Center the morning they participate in the program. Following a brief detention period in the detention center's receiving, screening and release units, the youth go through educational sessions learning about the juvenile justice system.

In the afternoon, the juveniles visit the Indiana Boys/Girls School and the Marion County Jail for a tour of the facility and discussions with inmates at the jail. The youth are released to their parents at the end of the day upon successful completion of the program.

Operation Kids CAN is a program that began in 1987. For one week over 220 juveniles on probation cleaned up the neighborhoods, parks and sidewalks of downtown Indianapolis. Kids CAN involves youth in positive community service work that helps clean the city, and in return helps to instill in the youth who participate a positive attitude of respect for property and pride in what they accomplished.

Sobieszczyk admits that he has "learned more from being out here with the kids," and that he can "understand more of the material we read about (in class)."

"The best part is when I get to sit down and talk to the kids or listen to how the kids talk to each other and what they have to say about their predicaments," Sobieszczyk said. "I have learned a lot being around them."

## Indiana College Fair on April 18

On April 18, the Indiana National College Fair will be held from noon to 4:30 p.m. Admissions counselors from over 150 colleges and universities across the country will be at the Indiana Convention Center to talk about their schools, discuss financial aid and college counseling. There will also be career counseling by several major companies interested in promoting education and presenting the business/professional aspects of career choices. There is no admission for this informational fair. All are invited to come with families or alone. Many Catholic colleges will be represented.

☆☆

The University of Indianapolis announced a program of teacher education reform designed to simultaneously improve local public education. Dr. Lynne Weisenbach, dean of the School of Education, described a plan that will "immerse" education professors and their college students in intensive on-site teaching experiences in three Indianapolis Public Schools, each to be known as a Professional Development School: Eleanor Skillen School 34 on the Southside; Susan Rosell Leach School 68 at E. 21st and Emerson; and Kenneth Walker School 89 at E. 23rd and Arlington. The plan will be launched this fall following nearly two years of development by a task force. "The two-way coaching and mentoring from both parties will bring everyone much closer to this reality," Weisenbach said. The IPS teachers, in effect, will become "surrogate professors."

☆☆

St. Mary of the Woods College will hold its annual Law Day on April 29 in the Cecilian Auditorium and on the college campus. Students attending the day-long event will witness a live one-hour court appeal case from the First District Court of Appeals in Indiana. The students will have an opportunity to listen to lawyers make 30-minute appeals from a previously written outlined brief of their argument. The decision for the case will be made 30 days after the appeal is made. After the students listen to the case, they will be allowed to ask the attorneys anything they wish about the legal process.

☆☆

Corey and Katja Cerovsky will perform in concert at St. Mary of the Woods College on April 22 at 7:30 p.m. in the Cecilian Auditorium. Corey, a widely known violinist, had been performing for over a decade. He has been a member of several orchestras. At 20, he had already completed his masters degree in both music and mathematics and maintained a perfect 4.0 average. At twelve, Corey was the youngest student ever to begin studying at Indiana University. His sister Katja began playing piano at six years of age and has also played with several orchestras. She has also completed her masters degree in music. She serves as an associate instructor of music at Indiana University.

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# More doctors shun abortions because of ethical reasons

by Carol Zimmermann  
Catholic News Service

WASHINGTON (CNS) — The abortion movement is facing a doctor shortage.

Although fear of harassment and lack of training are most often labeled as causes, others say the bottom line is a moral issue: the medical community just doesn't feel right about performing abortions.

The recent shooting of Dr. David Gunn outside a Pensacola, Fla., clinic highlights the issue for those who support laws favoring abortion. They say his death and the tactics used by pro-life extremists are scaring away potential abortion providers. But abortion advocates say the medical community is to blame for the shortage because it has not provided enough training in the field.

A recent Columbia University study of U.S. residency programs in obstetrics and gynecology reported that 47 percent of graduating residents had never performed a first-trimester abortion.

The study, published in the February issue of the *Journal of Obstetrics and Gynecology*, said "few gynecologists are

being adequately trained to perform (abortion) procedures."

"Previous surveys have identified this lack of training, but the deficiency appears to be worsening," the study reports.

It also states, "if gynecologists are going to provide the care that American women want for control of reproduction, then we must begin to set specific competency goals... and not leave the clinical experience of residents to optional, elective or moonlight settings."

To offset the reported lack of abortion training in medical schools, some say the solution is to train physician assistants or nurse-midwives. Planned Parenthood of New York City plans to begin training more than two dozen residents in abortion procedures in May, and the National Abortion Federation in Washington is writing a curriculum to help hospital staffs teach abortion.

But the lack of abortion providers is not limited to the United States. It also extends to U.S. military bases overseas.

On the third day in office, President Clinton reversed a ban on abortions at overseas military facilities. But lifting the ban did not guarantee access to abortions.

The European edition of *Stars and Stripes*, a military newspaper, reported that obstetrics staffs at Army, Navy and

Air Force hospitals were unwilling to perform abortions. Initially only one of 28 Army physicians was willing, but a spokesman for the Army's 7th Medical Command said the doctor involved "has thought about his or her original decision and decided that he or she is unwilling to perform abortions because of ethical and moral reasons."

"Over my dead body am I doing abortion. They can't make me," one Army doctor was quoted as saying.

The strong reaction of the military doctors was no surprise to Nancy Myers, director of communications for the National Right to Life Committee, based in Washington.

She calls it a clear example that doctors are shunning abortions because they fear harassment but "because" the medical community in general rejects abortion.

"What I hear over and over again is doctors don't like to both deliver and kill babies even if they support abortion, because they know what's involved in the procedure," she told Catholic News Service.

The same sentiment was echoed by Charles Dougherty, director of the Center for Health Policy and Ethics at Creighton University in Omaha, Neb.

He told CNS that those who perform abortions experience a "felt contradiction because doctors can intervene to save (an infant) at earlier and earlier stages, at the same age they can perform an abortion."

"My guess is it's physically hard to ignore this. It creates strong cognitive dissonance for people to live with," he said.

"We're a Catholic school and we don't teach (abortion) training in any case," he added.

But even training isn't the issue, according to Dr. John Annopoulos, director of maternal and fetal medicine at Loyola University of Chicago.

He told CNS that his students learn the techniques for first-trimester terminations in lectures and textbooks. Residents are trained in abortion procedures because they are trained to deal with miscarriages, he said.

"Our students have received the didactic information on how to perform abortions, so I disagree that students are poorly trained," he said, adding that such training is balanced with ethics courses discussing the sanctity of life.

His explanation for a shortage of abortion providers is simple: "Practitioners aren't interested."

"Emotionally, it's a difficult thing to do," he said.

## Pope discusses Balkans with Serbian Orthodox

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Pope John Paul II and representatives of Serbian Orthodox Patriarch Pavle of Belgrade, Yugoslavia, agreed that the Christian churches must work harder to bring reconciliation in the former Yugoslavian republics.

The pope met April 2 with Metropolitan Anfilohije of Montenegro and Bishop Irinej of Banja Luka. The Orthodox bishops also participated in the pope's April 4 Palm Sunday Mass in St. Peter's Square.

Joaquin Navarro-Valls, the Vatican spokesman, said the conversations focused on "the role of Christians in the current complex situation in the countries of the former Yugoslavia and in the Balkans, where a deep process of reconciliation among peoples is urgent."

"We came to show our love for this (Roman Catholic) church and at the same time to witness to the suffering of our people," Metropolitan Anfilohije told journalists April 2.

"This is Good Friday for our people," he said. "This is the hour of darkness."

He said the hardships faced by Serbs are being ignored as the world places all the blame for the war on them.

"We are experiencing isolation as a people, segregated from Europe and suffering from sanctions which are bringing new wounds when we haven't even healed from those of the past," the metropolitan said, referring to the suffering of World War II and the moral, economic and political repression of the communists.

He said the war in the Balkans is "truly inhuman, truly fratricidal," because the Serbs, Croats and Slavic Muslims "have one God, the same creator, being and the same history and language."

Patriarch Pavle had written the pope about his intention to send a delegation to Rome when he deduced Pope John Paul II's invitation to name "fraternal delegates" to the 1991 Synod of Bishops in Rome. Pope John Paul II said.

When the patriarch declined an invitation for his church to participate in the pope's January 1991 mission to pray for peace, the Vatican released part of Patriarch Pavle's letter. That letter said the patriarch would send a delegation to Rome to prepare for a personal meeting between the pope and patriarch.

Navarro-Valls did not mention a possible meeting between the two leaders when he spoke to journalists after the pope's meeting with Metropolitan Anfilohije and Bishop Irinej. The Orthodox bishops said they discussed the idea with the pope, but without mentioning possible dates or concrete plans.

"Right now it would be very difficult for our patriarch to leave the country and, also, a visit must be approved by our synod—the patriarch is not a pope," Metropolitan Anfilohije said.

But even the visit of the patriarch's delegation was a historically significant event, the metropolitan said. No Serbian Orthodox bishop has made an official visit to the Vatican since the early 1200s.

The Orthodox bishops and Vatican spokesman Navarro-Valls said the meetings with the pope and high-level Vatican officials highlighted the great responsibility church leaders have in leading their faithful and the entire population of the area.

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# Study shows decline in social health of teens

by Catholic News Service

WASHINGTON—The "deteriorating status of American teens" is leading to the creation of a new generation of families likely to live in poverty, according to a new study released March 29.

The "Kids Count Data Book," prepared by the Washington-based Center for the Study of Social Policy, looked at 10 indicators of social well-being in order to assess the state of children and adolescents today.

The report found some slight improvement since 1985 in the infant mortality rate in the United States, down 14 percent nationwide, and the child death rate, down 10 percent.

But there was a serious decline in the social health of U.S. teenagers—the juvenile violent crime arrest rate was up 48 percent, the teen violent death rate, up 13 percent; the percentage of all births that are to single teens, up 16 percent; and the percentage of children in single-parent families, up 9 percent.

"The teens of today who are poorly educated and trained and who grow up surrounded by violence are likely to start their families before they are financially or

emotionally prepared," said Judith Weitz, coordinator of the Kids Count at the center.

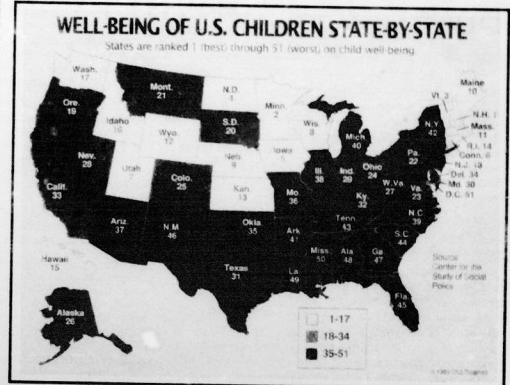
"Unless we invest in children early on, we will continue to produce a lost generation of adolescents who, in turn, become parents of the next generation of children at risk."

The other indicators assessed in the report were percentage of low birth-weight babies, up 3 percent; percentage graduating from high school, down 4 percent; percentage of teens not in school and not in the labor force, down 6 percent; and percentage of children in poverty, down 4 percent.

The report contained a new "family risk index" designed to assess which children are most likely to end up in poverty. The three risk factors were: a mother under age 20 when she has her first child; a mother who has not completed high school when her first baby is born; and unmarried parents.

Of the almost 1.7 million new families started with the birth of a first baby in 1990, 45 percent were at risk for at least one of these reasons, the report said.

"More than one in 10 (families) begin with all three strikes," added Weitz. "Each of these risks increases the chances that families will break up, be poor, or be dependent on public assistance and that



their children will be neglected and fall behind in school."

The report also included a composite

rating of the 10 indicators for each state. New Hampshire rated best while Mississippi ranked last. Indiana ranked 29th.

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Barry Smith, Chairperson  
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Send resume and three letters of recommendation by May 10 to:

Fr. John Kiefer  
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### MUSIC DIRECTOR

Guardian Angels Church, Cincinnati, Ohio, seeks a Music Director. The individual must have the professional skills to act as principal musician, organist and director of adult and children's choirs, in a parish of 2,600 families.

Resumes, including three references, will be accepted until April 30, 1993 with the position being available July 1.

For more information or to send a resume, contact:

Music Director Search Committee  
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## BOOK REVIEWS

## Books of Catholic interest

## Catholic News Service

Here is a list of books of particular interest to Catholic readers.

"Search for the Absent God," by Dominican Father William J. Hill, edited by Dominican Sister Mary Catherine Milkert, Crossroad, \$27.50, 224 pp. Contends that if the classic insights of Thomas Aquinas are to be considered today they must be presented in the context of historical consciousness and subjectivity.

"Gospel Bites," cartoons by Joseph Noonan, Resource Publications, 194 pp. Humor in drawings and words appropriate for Sunday mornings.

"Fashioning a Healthier Religion," by Franciscan Father Thomas Aldworth, Thomas More Press, \$12.95, 149 pp. Presents sensible and healthy images that can nourish Christians in their progress toward an adult relationship with God.

"Remembering Heaven's Face," by John Balaban, Simon & Schuster, \$19.95, 334 pp. Experiences of a conscientious objector who volunteered for service in Vietnam during the war there.

"Good Things Happen," by Dick Westley, Twenty-Third Publication, \$9.95, 159 pp. How a sense of community evolves in small groups, and an analysis of how it touches those who experience it.

Sacred Heart, Jeffersonville, March 8. Wife of Jerome A.; step-mother of Anthony J.; James P.; Pete F.; Jerome M.; August V.; Mariana R.; Miller, Margaret A.; Eddings and Johnell R. Schladand, grandmother of 25; great-grandmother of 37; great-great-grandmother of two.

+DEAL, Ludmilla "Millie," 81, Holy Trinity, Indianapolis, March 24. Mother of Robert, Richard, Thomas, Nora, Margaret A. and Victoria Farmer; sister of Victor, Louis and Victoria Lambert; grandmother of 19; great-grandmother of four.

+DONOVAN, Ida M., 79, Holy Family, March 31. Mother of Timothy; grandmother of one.

+HALEY, Mattie B., 76, St. Patrick of the Knobs, Floyd Knobs, March 20. Mother of James, Ralph, Jack, Larry, Joyce Smith, Carol LaDuke, Diane Woodward and Brenda Ramsey; sister of James Williams; grandmother of 25; great-grandmother of 32; great-great-grandmother of two.

+HENNESSY, John P., 69, St. Bernardette, Indianapolis, March 18. Husband of Esther; father of Michael and James; brother of Vivian, Little Flower, Indianapolis. Whittier and Mary Rose Alsop; grandfather of four.

+HOFFMAN, Dorothy V., 82, St. Mary, New Albany, March 28. Several nieces and nephews.

+HOFFMAN, Robert S., 91, St. Mary, New Albany, March 28. Several nieces and nephews.

+HOHMANN, Gertrude Ann, 70, St. Roch, Indianapolis, March 22. Wife of Alfred E.; mother of Scarlet Smith, Angela Hawnick, Barbara Cuy, Lisa Logsdon, Linda and Michael; sister of Robert Esselborn, Raymond Esselborn and Mary T. Esselborn; grandmother of nine.

+HOWE, Willie E., 89, St. Anthony, Indianapolis, March 26. Father of William J.; Everett B.; Jim M.; Jack J.; Maxine M.; Gehlhass, Evelyn L.; Thompson, Kathy J.; Fentl, brother of Everett, Mansford, Stan, Rob and Naomi Genet; grandfather of 22; great-great-grandfather of 24.

+JACOBS, Carl E., 77, Holy Spirit, Indianapolis, March 27. Husband of Bernice Frick; father of Donna Kemp, Arlene Brown, Samuel and Larry; grandfather of eight.

+KOT, Frank P., 82, Little Flower, Indianapolis, March 26. Husband of Mary Ruffin; father of Edith, brother of Sophia Kiefer and Mary Kattau; grandfather of three.

+LEWELLYN, Richard, 56, St. Joseph, Rockville, March 26. Husband of Wilma Jean; father of John and Michael; brother of Leonard; Bertha Fraught; grandfather of one.

+LITMER, Thelma, 51, St. John the Evangelist, Enochsburg, March 28. Mother of David Grossman, Gary Grossman, Tim Grossman and John Grossman; daughter of Agnes Lamping; step-grandmother of 14; great-grandmother of two.

+MEYER, Florence Grunke, 65, St. Mary of the Rock, Batesville, March 28. Daughter of Frank; sister of Cletus, Virgil and Rosella Bilman.

+NIELSEN, John A., 75, St. Bartholomew, Columbus, March 26. Husband of Virginia; father of John Jr., Eric and Krissann Renner; grandfather of five.

+PITTE, Glennis, 71, Our Lady of Perpetual Help, New Albany, March 26. Husband of Mary; father of Susan Yost and Linda Hays; brother of Harriet, Hazel, Knechtel, Irene, Cecelia, Katherine Zolman and Chole Manaster; grandfather of one.

+RECKELHOFF, Hugo, 79, St. Paul, Telic City, March 21. Father of Donna Kay Toman; brother of Leonard, Bertha Jakoby and Catherine Mitchell.

+RENN, Bertha C., 88, St. Joseph Hill, Sellersburg, March 24. Wife of Raymond I.; mother of Elvin I.; Harold A.; Lucille Adamczyk, Lela Popp, Evalina Ems, Aline Krakowski and Virginia Schindler; sister of Charles Roberts and Mary Fenwick; grandmother of 33; great-grandmother of 32.

+RICHTER, Mary C., 74, St. Christopher, Speedway, March 26. Mother of Joseph, Robert and Frederick; grandmother of 15; great-grandmother of 22.

+SCHAEFER, Margaret E., 90, St. Mary, Aurora, March 24. Aunt of Robert Teaney and Charles Teaney.

+SCHWARTZ, Leo H., 77, St. Paul, Troy, March 22. Husband of Margaret Wolf Schwartz; father of Jerry, Earl and Muri; brother of John and Martin; grandfather of seven.

+SIMMONS, Leven Eugene, 23, St. Monica, Indianapolis, March 22. Husband of LaDonna, father of Jasmine; son of Joan and Jimmie; brother of Brett E. and Ediece; grandson of Sally and Henry Simmons.

+SOUTH, Floyd L., 54, St. Patrick, Indianapolis, March 23. Son of Leona McDuffie South, Morgan; step-brother of Rosalyn Ficklin.

+STEFFY, Elizabeth A., 94, Our Lady of Lourdes, Indianapolis, March 24. Mother of George J.; Mary Robinson, Mary Lou Spiegl, Carolyn McGuire, Marie Jean VanTassel, Janet McReulien, Priscilla Dalton and Rebecca E. Little; daughter of George W. Harmon, Margaret Shanahan and Jo Ann Hull; grandmother of 36; great-grandmother of 53.

+SULLIVAN, Michael, 86, Holy Name, Beech Grove, March 26. Son of John D. and Anita Smith Sullivan; brother of John D., Jeff M., Scott A., Paul and Julie A.; grandson of Martha Sullivan and John M.; step-grandson of Donna Sullivan.

+WARD, Dora E., 86, St. Augustine, Leopold, March 28. Mother of Mary Lois Blair, Porter, Jennings, Harold and Ellsworth Taylor; sister of Muri Howe, Leven Howe, James M. Howe, Norma Lee Stephens, Wilma Jean Koch and Mary Enay Machell; grandmother of 12; great-grandmother of 13.

+WATSON, Homer John, 73, St. Jude, Indianapolis, March 29. Father of Minam Rhorer, Janet Cheek, Margaret McKinney, John, Robert, William, Tony, Chuck and Christopher; brother of John, James, Beulah Zimmerman, Elvian, Hackney, Virginia Davis and Mary Richards; grandfather of seven; great-grandfather of one.

+YOUNT, Mary M., 79, St. Anthony, Indianapolis, March 28. Wife of Donald E. Sr.; mother of Donald E. Jr. and Suzanne Gibby; sister of William Baur, Mildred, Whitsett, Patricia Gallier, Patricia Schmalz and Rita Paradise; grandmother of seven.

+ZIMMER, Edward L., 79, St. Pius X, Indianapolis, March 24. Husband of Lucille Nix; father of Mary Jo and Jeanne Remmens; grandfather of two.

+ZUNK, Henry J., 74, St. Christopher, Speedway, March 27. Father of Rosemary Aldrich, Dana, Mark K., and Henry J. Jr.; brother of Mary Hubert; grandfather of three.

## † Rest in Peace

(The Criterion requests death notices from parishes and/or individuals who obtain them no other way. 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, their parents 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.)

+BACKER, Helen M., 72, St. Pius, Troy, March 28. Wife of Maurice; mother of Patrick, Marty, Jay, Becky Heil, Missy Gooden and Candace; sister of Paul Bosley; grandmother of 16.

+BECKER, Cecelia C., 37, St. Gabriel, Connerville, March 29. Mother of Connie Spaulding and Thomas Becker; sister of Isabel Sanders and Dorothy Kenard; grandmother of eight; great-grandmother of ten.

+BERRIMAN, Charles S., 64, St. Anthony, Indianapolis, March 28. Brother of Floann Turner.

+BETZLER, James W., "Bill," 75, Holy Name, Beech Grove, March 28. Brother of Norman,

Nebert, Veleada South and Barbara Adrian.

+BLOOMENSTOCK, Margaret R. Neely, 62, St. Anthony, Indianapolis, March 26. Mother of Mike Leslie, Herb Leslie, Cathy Leslie and Linda McCaulley; grandmother of two.

+BOTTORF, Ralph B., 83, Little Flower, Indianapolis, March 21. Father of J. Stephen, brother of Virginia Wade Todd; grandfather of three.

+DATTILO, Giovanna F., 86,

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The Indianapolis area Councils, last year, raised additional funds for charities other than those listed above. A Scholarship Fund, "The Cosmas Mascari Education Fund", has also been established in 1992 by the Indianapolis Chapter's Knights of Columbus Councils to help support Catholic Education in the Indianapolis Catholic High Schools.

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# Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;

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

Aladdin ..... A-I  
Alive ..... A-II  
Amos & Andrew ..... A-III

Army of Darkness ..... A-III  
Aspen Extreme ..... A-III  
Bad Lieutenant ..... O  
Benny and Joon ..... A-III  
Body Heat ..... A-III  
Born Yesterday ..... A-III  
Brother's Keeper ..... A-III  
CB4 ..... O  
Cemetery Club, The ..... A-III

Cop and a Half ..... A-II  
Crying Game, The ..... A-IV  
Damage ..... O  
Distinguished ..... A-III  
Gentleman, The ..... A-III  
El Manachi ..... A-III  
Enchanted April ..... A-II  
Ethan Frome ..... A-II  
Falling Down ..... O  
Far Off Place, A ..... A-III  
Few Good Men, A ..... A-III  
Fire in the Sky ..... A-III  
Flirting ..... A-III  
Forever Young ..... A-II  
Groundhog Day ..... A-III  
Hear No Evil ..... A-III  
Home Alone 2: Lost in New York ..... A-II

Homeward Bound: The Incredible Journey ..... A-I  
Howards End ..... A-II  
Il Ladro di Ramona ..... A-II  
Indochine ..... A-III  
Jack the Bear ..... A-III  
Just Another Girl on the L.T. .... A-IV  
Like Water for Chocolate ..... A-III  
Lorenzo's Oil ..... A-III  
Mac ..... A-II  
Mad Dog and Glory ..... A-II  
Manufacturing Consent: Noam Chomsky and the Media ..... A-II  
Married to the Moon ..... A-III  
Masala ..... O  
National Lampoon's Loaded Weapon 1 ..... A-III  
Oliver Oliver ..... A-IV  
Passenger 57 ..... A-III  
Peter's Friends ..... A-III  
Point of No Return ..... O  
Reservoir Dogs ..... A-III  
Rich in Love ..... A-III

Riff-Raff ..... A-III  
River Runs Through It ..... A-III  
It ..... A-III  
Scent of a Woman ..... A-III  
Sniper ..... O  
Somersby ..... A-III  
Strictly Ballroom ..... A-III  
Swing Kids ..... A-III  
Teenage Mutant Ninja Turtles III: The Turtles Are Back ..... A-II  
Tous les Matins du Monde ..... A-III  
Unforgiven ..... A-IV  
Untamed Heart ..... A-III  
Venice-Venice ..... A-III  
Visions of Light ..... A-II

For a listing of current release movies pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by your contributions to the United Catholic Appeal.

## Ratings of movies on video

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos are the same as those for theatrical movies in the list above.

Alien 3 ..... A-III  
American Dream ..... A-II  
Article 99 ..... A-II  
Beauty and the Beast ..... A-I  
Bebe's Kids ..... A-II  
Beethoven ..... A-II  
Boomerang ..... A-II  
Buffy the Vampire Slayer ..... A-III  
Captain Ron ..... A-III  
City of Joy ..... A-II  
Class Act ..... O  
Consenting Adults ..... O  
Cool World ..... A-III  
Crossing the Bridge ..... A-III  
Cutting Edge, The ..... A-III  
Day in October, A ..... A-II  
Death Becomes Her ..... A-III  
Deceived ..... A-II  
Double Edge ..... A-III  
Encino Man ..... A-II  
Far and Away ..... A-III  
Fermat's Last Theorem ..... A-I  
Rainforest ..... A-III  
Final Analysis ..... A-III  
Gas, Food, Lodging ..... A-III  
Gladiator ..... A-III  
Hear My Song ..... A-III  
Honey, I Blew Up the Kid ..... A-III  
Honeymoon in Vegas ..... A-III  
Housesitter ..... A-III  
Innocent Blood ..... A-III  
JFK ..... A-III  
Last of the Mohicans ..... A-III

League of Their Own, A ..... A-II  
Lethal Weapon 3 ..... O  
Light Sleeper ..... O  
Little Nemo: Adventures in Slumberland ..... A-I  
Man Trouble ..... A-III  
Mediterraneo ..... A-III  
Mistress ..... A-III  
Mo'Nasty ..... O  
Mom and Dad Save the World ..... A-II  
Mr. Baseball ..... A-III  
Mr. Saturday Night ..... A-III  
Newsies ..... A-III  
Noises Off ..... A-III  
Of Mice and Men ..... A-III  
One False Move ..... A-IV  
Out on a Limb ..... A-III  
Passed Away ..... A-III  
Patriot Games ..... A-IV  
Player, The ..... A-III  
Possum ..... O  
Prelude to a Kiss ..... A-III  
Proof ..... A-III  
Pure Country ..... A-III  
Raise the Red Lantern ..... A-III  
Raising Cain ..... A-III  
Rapid Fire ..... O  
Single White Female ..... A-III  
Singles ..... A-III  
Sister Act ..... A-III  
Snakes ..... A-III  
South Central ..... A-IV  
Station, The ..... A-III  
Straight Talk ..... A-III  
Stranger Among Us, A ..... A-III  
Thank You and Goodnight! ..... A-II  
This Is My Life ..... A-III  
T.N.T. ..... A-III  
Traces of Red ..... O  
Universal Soldier ..... A-III  
Unlawful Entry ..... O  
Waterdance, The ..... A-III

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# The cult phenomenon: Koresh put it back on the front page

by Julie Asher  
Catholic News Service

WASHINGTON—David Koresh's standoff with federal agents put the cult phenomenon back on the front page.

Fifteen years ago the Jonestown, Guyana, settlement made headlines. Leader Jim Jones led 900 people to their deaths there in 1978.

Others have made news over the years, including Elizabeth Clare Prophet, who is awaiting Armageddon with 5,000 followers of her Church Universal and Triumphant in Montana and a cache of weaponry.

Unnoticed are numerous other cult groups operating across the country, according to several observers of cult phenomenon, all of whom made a distinction between "benign" cults and "destructive" cults.

William Dinges, who teaches about new religious movements at The Catholic University of America, Washington, said "cult" is often used as a pejorative, though it is a generic term.

"Generically, you can speak of a 'Rocky Horror Picture Show' film cult, a cult of Cheys. It suggests a certain grouping of people who have common interest in a devotional way."

Father Donald Breier, a Pittsburgh pastor, added, "We have a cult of Mariology in the Catholic Church whereby people have devotion to the Blessed Mother. Cult by its very nature is just a devotion," unless it becomes obsessive. Father Breier has been involved in outreach to former cult members and their parents and is a consultant to police departments.

Two characteristics separate the destructive from the benign, says Cynthia Kisser, executive director of the Chicago-based Cult Awareness Network.

First, destructive groups "are unethical and deceptive in how they recruit and indoctrinate, they have a hidden

agenda," she said. Second, they use mind control or influence techniques.

Cult leaders' tactics "go way beyond day-to-day manipulation from media and the average church," making "military boot camp look like a baby camp," according to Dominican Father Kent Burner.

A San Francisco parish priest, he's assigned by his community to work two days a week on cults, offering counseling to former members trying to readjust to life on the outside.

The priest, who sits on the national board of the Cult Awareness Network, says the network estimates there are 1,500 destructive cults in the United States. His estimate is three times that many.

Crucial to their influence techniques is getting an individual "to suspend" the ability to do critical analysis, said Father Burner. One way "is use of poor logic, use of altered states of consciousness."

Koresh, he noted, would run lengthy preaching sessions—sometimes 15 hours nonstop. That wears people down, "reduces their functioning," the priest said. "When people get to thinking critically, they are told it's the devil... people are led to believe certain or all of their emotional function is intrinsically evil."

Religious groups, he said, are the most numerous for an obvious reason—IRS tax-exempt status. And, he added, "religion is an area where we operate mostly by faith... it's much easier to manipulate people about religion."

The leaders, Kisser said, are manipulators, people who realize they have an ability to get people to do things. They "are immoral, unethical, they are not like heads of credible religion... (they) have incredible lust for power, financial power, physical power, sexual power."

What's not always clear is if the leader has "a pathological illness, or is healthy and just morally bankrupt," she added.

According to a May 1986 Vatican report that examined sects, cults and new religious movements, few people seem to join such groups "for evil reasons."

Rather, it said, the reasons "are primarily related to the needs and aspirations that are seemingly not being met in the mainline churches." Some of these needs are: a quest for belonging or sense of community; search for answers; search for wholeness; search for cultural identity; a need to be recognized, to be special; search for transcendence; need

of spiritual guidance; need of vision; and need of participation and involvement.

According to Jesuit Father Mitchell Pacwa, a theology professor at Loyola University, Chicago, who has counseled people leaving cults, "there are cults oriented for every single type of person that we have in this country..."

Quoting G.K. Chesterton, the priest said, "When someone loses their faith, they don't believe in nothing, they'll believe in anything." This to me is a key to understanding the cults... People will go to anyone who gives an answer."

Father Breier suggested ways the Catholic Church can make people feel more welcome, by using everything from coffee and doughnuts social hours after Mass to personalizing the parish registration process to including people of all ages on the parish council.

"I don't think the (cult) issue is ever going to be dead... I would say one indication that we are trying is the great success of the RCIA (the Rite of Christian Initiation of Adults) program," he added.

Figures gathered in early March by Catholic News Service from just over one-fourth of U.S. Latin-rite dioceses indicated that some 65,000 to 70,000 catechumens and candidates nationwide were preparing to enter the church this Easter.

Patricia Ryan knows the cost of destructive cults firsthand. Her father, the late U.S. Rep. Leo Ryan, D-Calif., was gunned down on an airstrip near Jonestown Nov. 18, 1978, when he went to investigate the situation. A couple days later Jim Jones' followers at Jonestown committed suicide.

Her sister joined a cult at about the same time. Ryan, president of the Cult Awareness Network, known as CAN, emphasized what cults are costing society.

"Everybody should be concerned because people are being hurt, children are being physically and sexually abused, people are dying," she said.

"I think Americans—and cults (promote) this—tend to think of it as freedom of religion and it's not. CAN is the first to say you should have a choice, but it should come honestly and you should have the knowledge on which to base that choice."

She said cult leaders are good about using the First Amendment "about their right to be a religion, so politicians are very reluctant to touch anyone who calls themselves a religion."

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