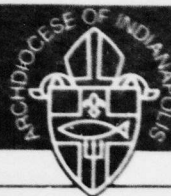


The CRITERION

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Indianapolis, Indiana



Vatican worth estimated at \$570 million

Figure 'should help put an end to rumors about immense riches,' Vatican official says

by John Thavis

VATICAN CITY (NC)—The Vatican's financial holdings, including real estate, total about \$570 million, but less than half of that amount produces income, said Cardinal Giuseppe Caprio, a top Vatican financial official.

It was the first time a Vatican official has publicly revealed the amount of the Holy See's "patrimony" of investments and land holdings. Cardinal Caprio said the disclosure should help put an end to the "rumors about the immense riches of the Vatican."

"As you can see, we have nothing to hide," he said in a rare interview published April 18 by the Italian financial newspaper *Il Sole 24 Ore*. Over the years, some press estimates of the worth of the "patrimony" have exceeded \$10 billion.

"Let's say the total of the patrimony of the Holy See, including real estate and deeds, is 730 billion lire (about \$372 million at the current exchange rate). But more than half of this patrimony does not produce income, and instead involves expenses," said Car-

dinal Caprio, president of the Prefecture for Economic Affairs of the Holy See.

"The productive patrimony does not go beyond 350 billion lire (about \$175 million)," the cardinal said. The rest is tied up in offices and other properties, including church-run schools and a hospital, all of which involve annual maintenance expense, he said.

In a telephone interview with National Catholic News Service April 18, Cardinal Caprio confirmed the figures and said their publication was part of an effort to convince Catholics worldwide of the Vatican's financial distress.

"I hope the good faithful will now realize that the appeal by the cardinals and the pope is truly necessary" and "corresponds to the facts," the cardinal told NC News.

In March, a council of cardinals appealed to the world's bishops to increase contributions to Peter's Pence, the fund that has helped cover Vatican spending shortfalls in recent years. Along with the appeal they sent, for the first time, detailed budget figures from 1985.

"In the letter to the bishops, the cardinals refer to the many fantasies about Vatican riches, noting that, apart from the various exaggerations, the base figures are false," Cardinal Caprio said in the newspaper interview.

For example, he said, the many art works in the Vatican—often cited as an example of Vatican wealth—have great cultural value, but for the Holy See they represent expenses for custody, maintenance and restoration.

The Vatican's patrimony dates from the time of the 1929 Lateran treaty, when Italy gave the Vatican a lump-sum payment in exchange for the remainder of papal territory in the country. Much of the money was used for new buildings and the remainder established as the "patrimony," which has been administered by a special Vatican investment office.

The investments yielded enough income to cover annual operating expenses until the mid-1960s, Cardinal Caprio said. After that, the shortfall was made up by the Peter's Pence collection, an annual fund used tradi-

tionally for special papal projects. But in recent years, as the shortfall has grown, Peter's Pence has not been enough and the Vatican has had to dip into the patrimony to make up the difference, he said.

For example, the Vatican's 1986 operating expense shortfall was about \$56 million, while Peter's Pence raised about \$32 million. The Vatican expects its 1987 shortfall to reach about \$63 million.

Cardinal Caprio, whose office puts together the annual budget for Vatican departments, cited two main reasons for the increasing expenses:

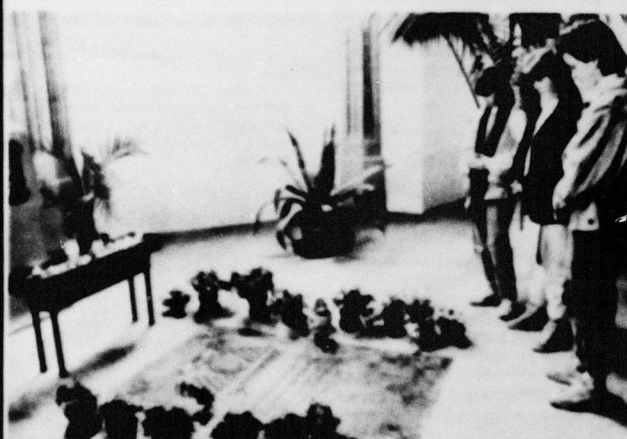
- The growth in Vatican offices (from 37 to 47) since the Second Vatican Council; in the same period, he said, personnel has increased by half.

- Total expenses for salaries increased tenfold from 1970-1985, largely because of high Italian inflation.

Cardinal Caprio said he hoped the Vatican eventually would decide to make public its annual budget, in addition to sending the financial information to the world's bishops.

Pope begins trip to Germany next Thursday

Will beatify two victims of Nazi persecution: Carmelite Edith Stein and Jesuit Fr. Rupert Mayer



TO HONOR GERMANS—Teens (left photo) pause at the tomb of Cardinal Clemens von Galen, known as the "Lion of Munster" for his outspoken criticism of Nazi euthanasia policies during World War II. Pope John Paul II will visit the tomb during his visit to West Germany April 25-29.



25-May 4. On the trip the pope will beatify Father Rupert Mayer (center), remembered for his opposition to the Nazis, and Edith Stein (right), pictured as a teacher in Speyer before she became a Carmelite nun and died in the Auschwitz concentration camp. (NC photos from KNA)



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Shower message: Pope urges keeping "reverent wonder" for life. Pg. 21.

by Greg Erlundson

VATICAN CITY (NC)—Pope John Paul II plans to beatify two victims of Nazi persecution and meet with Jewish, Protestant and Orthodox representatives during his April 25-May 4 pastoral visit to West Germany, the Vatican announced.

The pope's itinerary also will include two of West Germany's largest dioceses, Cologne and Munich, the ancient towns of Augsburg, Speyer and Munster, and the city of Essen, in the country's industrial heart.

Other highlights will include a visit to the West German Marian shrine of Kevelaer and a Mass celebrated in Munich's Olympic Stadium.

The trip will be his second to West Germany and his 38th outside of Italy since the beginning of his pontificate in 1978. The pope last visited West Germany Nov. 15-19, 1980.

The pope will meet with the German bishops' conference and representatives of a lay Catholic organization known as the

Central Committee of German Catholics after his arrival in Cologne April 26.

On May 1 he will beatify Edith Stein, a German Jew who converted to Christianity and became a Carmelite nun before being killed by the Nazis in the Auschwitz death camp. Following the beatification, he will meet with Jewish leaders at the archbishop's residence in Cologne.

The same day the pope will travel to Munster, where he will visit the tomb of Cardinal Clemens von Galen, an outspoken critic of Nazi euthanasia policies.

At the Marian shrine of Kevelaer, the pope will make an act of entrustment to Mary May 2. The same day he will meet with representatives of West German miners, workers, craftsmen and businessmen.

On May 3 the pope will beatify Jesuit Father Rupert Mayer, a critic of the Nazis who was imprisoned several times for his outspoken views.

The pope will return to Rome the evening of May 4.

the CRITERION

Serving the Archdiocese of Indianapolis

from the editor

Most teen-agers are not sexually active

by John F. Pink

From all that you read and hear these days you get the impression that most teen-agers are sexually active. Certainly television, whether in situation comedies, talk shows or news programs, takes pre-marital sex for granted and assumes that sex is an expected part of dating. The stories about teen-age pregnancies and AIDS give the impression that most teen-agers are promiscuous.

It turns out that that isn't true. Louis Harris recently conducted a poll of 1,000 American teens for the Planned Parenthood Federation of America, as part of the federation's campaign to get contraceptive advertising on TV. The results are not exactly what the federation expected, which probably is why they have not been widely publicized. The poll showed that only one teen-age girl in four (24 percent) and only one teen-age boy in three (32 percent) have ever had intercourse. Three-fourths of the girls and two-thirds of the boys are still virgins, according to the survey.

THOSE WHO HAVE examined the figures say that even these figures seem too high, because of sampling techniques. For example, younger teens were undersampled and, since they are less likely than older teens to have had intercourse, this tends to inflate the total. Black teens were oversampled in order to have a large enough sample to draw conclusions about and, since the poll showed that black teens are about twice as likely to have had intercourse as whites, this too tends to inflate the total.

Furthermore, it's felt that the figures for boys were

biased by adolescent braggadocio because 31 percent of the 14-year-old boys claimed that they had had intercourse—the same percentage as the total—and because one-fourth of the boys said that they had had sex before the age of 13.

Taking these things into consideration, it's felt that the percentage of teens who have ever had intercourse is really about 20 percent, or one in five. Of course, even that figure is higher than it should be, but it should refute the notion that "everybody's doing it."

THERE WERE SOME other interesting things in that Planned Parenthood poll. For example, it clearly showed that teen-agers who learn about birth control in school are significantly more likely to become sexually active than those who don't. The rate of sexual activity among those who learned about birth control in school was more than one-third higher than the rate for those whose sex education courses did not include discussion of birth control methods. Similarly, those who discussed birth control with their parents were more likely to have had intercourse while those who talked with their parents about sex but not about birth control were less likely to have had intercourse.

This would seem to bear out the position of church leaders who object to the promotion of condoms or other contraceptives on the basis that this would give teens the message that we expect them to be sexually active and would therefore promote promiscuity.

Other things in the poll results indicate that most teens have wholesome ideas about sex. The overwhelming majority, 79 percent, think that most teens start having sex too soon. They blame this on social pressure and the idea that there must be something wrong with you if you don't have sex. This social pressure is blamed for teens' too early sex experiences by 61 percent of all teens.

Teens think that some of this social pressure would be relieved if teens were taught more about the risks of pregnancy and sexually-transmitted diseases. Two-thirds said that this would likely convince their peers to postpone sexual activity.

Since this was Planned Parenthood's poll, teens were asked if they wanted birth control clinics in or near their schools. Planned Parenthood can't be happy with the results: Only 12 percent said that they thought contraceptives should be available in school. The rest evidently feel that there are already too many social pressures to have sex and that contraceptives in the schools would only increase that pressure.

There was one piece of bad news mixed in with all this good news. Only 12 percent of those polled said that sex is "only okay after marriage."

WITH POLL RESULTS like this, what was Planned Parenthood's reaction? Its press release with the poll said that it showed the "fairly widespread" ignorance about contraception among teen-agers. The solution, therefore, it said, was more discussion of birth control in schools, on television and in parent-child communication.

It noted that those who learned about birth control in school had a higher level of contraceptive knowledge than those who didn't learn about it in school. Wow! Isn't that amazing? But, of course, to Planned Parenthood, that's the most important thing—to encourage the use of contraceptives. It could care less that its survey showed that those who learn about contraception are more likely to be sexually active.

But the real story in this poll is that most of today's teens are level-headed about sex—something that's difficult indeed in this society and for which they should receive a lot of credit.



Two local priests die in past week

Two priests of the Indianapolis Archdiocese have died within a week of each other. Father William A. Pappano, pastor of St. Michael Parish, Bradford, died Sunday, April 19 at the scene of an auto accident on Ind. 130 north of New Salisbury. Father Lawrence Weinzapfel, a retired priest, died in an Evansville nursing home on April 13.

Father Pappano was 61. His funeral liturgy was concelebrated by fellow priests on April 22 at St. Michael Parish, of which he had been pastor since 1984. A memorial service was held for him on April 23 at his

home parish, St. Mary in Richmond, followed by burial in St. Mary Cemetery.

From 1980-84 Father Pappano was pastor of St. Malachy Parish in Brownsburg. After his ordination at St. Meinrad Archabbey Church in 1963, he became associate pastor at St. Patrick Parish in Indianapolis. In 1965 he was assigned to the associate pastorate at Holy Name Parish, Beech Grove, and from 1970-80 to the same position at St. Michael Parish, Indianapolis. He also served as a full-time instructor in the religion department of Ritter High School.

Father Pappano is survived by his parents, Mr. and Mrs. Joseph Pappano of Richmond. He also leaves two brothers, Joseph and Anthony, and two sisters, Elizabeth Maddox and Mary Rose Vecera.

Father Weinzapfel was 89 years old. The funeral liturgy was concelebrated for him by fellow priests on April 18 in St. Philip Church, Posey County, followed by burial in the church cemetery.

Father Weinzapfel was born in Posey County in the Diocese of Evansville on March 18, 1907 and was ordained a priest at St. Meinrad Archabbey on June 6, 1933. He served as assistant pastor of St. Michael Parish, Brookville until 1945, when he became pastor of St. Paul Parish in New Alsace.

In 1956 Father Weinzapfel was named pastor of St. Vincent de Paul Parish, Bedford, and in 1968, dean of the Bedford Deanery. He served as pastor of St. Martin Parish, Yorkville, from 1972 until his retirement in 1977.

Father Weinzapfel is survived by two brothers, John and George; and four sisters, including Sister Joan, Clotilda Wanne-muehler, Margaret Eickhoff and Marie Bowling.

National evangelization conference to be held here

The Sheraton Meridian Hotel, Indianapolis, will be the site of the fourth annual conference of the National Council for Catholic Evangelization (NCEE) June 25-28. Archbishop Edward T. O'Meara, past chairperson of the Bishops' Committee on Evangelization, will be honored at Mass on June 27 at St. Peter and Paul Cathedral. Father John Burke, O.P., Word of God Institute, Washington, D.C., will be the homilist.

The Thursday and Friday sessions will be devoted to the development of national issues. Saturday and Sunday of the conference will treat the practice of evangelization in local parishes.

On Thursday afternoon, Msgr. David Bohr, director of the Office for Evangelization, Diocese of Scranton, author and past chairperson of the NCEE, will talk on "Catholic Evangelization Today—A New Paradigm for the United States." At the banquet Thursday evening, Martha Whelan, NCEE president of Miami will speak.

Msgr. Bohr will discuss, "Evangelization: The Mission Which Has a Church" on Friday morning. And Bishop William R. Houck of the Jackson diocese and chairperson of the Bishops' Committee on Evangelization will speak on "The Future of Catholic Evangelization" that afternoon.

Participants may select from eight or nine workshops for both Saturday morning and afternoon. Talks will be given by Rev. Robert Rater, a writer and resource theologian for NCEE. A program sharing session on Saturday night will be hosted by Father Joseph Breighner. Sunday morning will be used to gather, synthesize, and respond to the proceedings.

Father Clarence Walden, director of the Indianapolis archdiocesan Office of Evangelization and pastor of Holy Angels Church, Indianapolis, will speak at a Saturday morning workshop: "Parish Based Models of Evangelization."

Archbishop O'Meara's Schedule

Week of April 20-May 2, 1987

SUNDAY, April 20 — Annual Nuptials Mass, St. Peter and Paul Cathedral, Indianapolis, 6:00 p.m.

MONDAY, April 21 — Sacrament of Confirmation of Our Lady of Perpetual Help Parish, New Albany, and for St. Mary Parish, Louisville, Buchanan Lithurg at 7:30 p.m. (E.D.T.)

TUESDAY, April 22 — Indiana Prayer Breakfast, Indiana State, Indianapolis, 7:30 a.m.

— Sacrament of Confirmation of St. Peter and Paul Cathedral, Indianapolis, for the parishes of St. Thomas Aquinas, St. Christopher, Christ the King, Buchanan Lithurg at 7:30 p.m.

WEDNESDAY, April 23 — Sacrament of Confirmation of Sacred Heart Parish, Clinton, and for the parishes of St. Joseph, Universal, St. Joseph, Rockville, Immaculate Conception, Mount Carmel, Buchanan Lithurg at 7:30 p.m.

THURSDAY, April 24 — Sacrament of Confirmation of St. Peter and Paul Cathedral, Indianapolis, for the parishes of St. Pius X, St. Mark, Little Flower, Buchanan Lithurg at 7:30 p.m.

FRIDAY, May 1 — Annual Red Mass for the St. Thomas More Society, St. John Church, Indianapolis, 5:30 p.m.

SATURDAY, May 2 — Indiana Catholic Conference Advisory Council Meeting, Catholic Center, Indianapolis, 10:00 a.m.



Father William A. Pappano



Father Lawrence Weinzapfel



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THE CRITERION

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Essays reveal various ways to serve the poor

by Kevin C. McDowell

The simplest act can fulfill the scriptural mandate to serve the poor, elementary and junior high students indicated in the recent St. Vincent de Paul essay contest.

The contest is sponsored by the Indianapolis Council to heighten awareness of a Christian's responsibility toward the poor and disadvantaged, increase awareness of the work of the St. Vincent de Paul Society, and celebrate the anniversary of the society's founder, Frederick Ozanam, which will be observed this Sunday, April 26.

The society received 732 entries from fifth through eighth graders in the archdiocesan area. The topic was "Isaiah 58: 7. What Can You Do?" The passage calls for one to feed the hungry, provide shelter for the homeless, clothe the naked and attend to the needs of others.

A number of students discussed activities

in their communities, such as visiting nursing homes in New Albany, participating in an ecumenical soup kitchen in Columbus, joining the CROP Walk in Indianapolis, mowing lawns and raking leaves for the elderly in Guilford, collecting for the Rice Bowl in Plainfield, helping someone change a flat tire in Brookville, reading to a shut-in in North Vernon, and collecting canned goods in Greentwood.

The judges selected top essays from each participating school in the grade 5-4 and 7-4 categories as well as two overall winners, who received \$75 each for their efforts.

This year's top two essays were written by Brita Sauer, a fifth grader at St. Thomas Aquinas (Indianapolis), and Tim Hebauf, an eighth grader at St. Michael in Brookville. Hebauf is a member of St. Joseph Parish in West Harrison.

Sauer's essay described the plight of the homeless in urban areas, sleeping on graves

for warmth while waiting for the "van man" to appear. The "van man" gives all who call a "steaming cup of coffee and a peanut butter sandwich. Today was one of the few days in the week that the "van man" comes."

She stated that we can address the physical needs of those about us by working in soup kitchens, delivering meals during holiday seasons, and donating items or time to agencies that work with the poor. However, "poor people have more than physical needs. You can tutor people that don't have an education through the Greater Indianapolis Literacy League." She said to pray for the less fortunate and those who serve them.

"We can also help people with emotional and psychological needs by comforting people with deaths in their families or who have family problems," Miss Sauer wrote. She also urged readers to persuade those considering suicide not to do so. If necessary, call the Suicide Prevention Hotline.

Tim Hebauf noted there are numerous occasions for one to attend to the needs of those around us. He related how he and his father helped an elderly couple change a flat tire on an interstate highway. It was a hot day and the old man had a heart condition. What was a simple effort for him may have placed the elderly man's life in jeopardy.

Another time, a distraught lady, lost on her way to a job interview, was comforted by receiving directions.

"Sometimes when my sister and I babysit, we comfort the little children we are taking care of, especially when their mothers and fathers first leave them," he wrote.

Hebauf added that one year his family gave up gifts at Christmas and donated the money to Catholic Relief Services to aid the efforts to alleviate misery in Ethiopia.

He observed that "sometimes it will be hard to be a generous, loving Christian, but it is important to remember that any needy people that we meet are really Christ."

Sauer also observed: "After I started to think about this topic, I began to realize how much more I can do as a fifth grader. But some things will have to wait till I'm older."

The best essays in the grades 5-4 categories, by school, were: Brita Sauer (St. Thomas Aquinas), Matt Trossman (St. Paul, Guilford), Patti Carson (St. Susanna, Plainfield), Tara Bandini (Our Lady of Greenwood), Karen Curd (Nativity), Joe Seward (St. Barnabas), Carla Kemper (St. Michael,

Brookville), Joe Cosgrove (St. Luke), Jennifer Branigan (St. Pius X), Wendy Molyneux (St. Jude), Lee Anne Zaczhet (St. Lawrence), and Kevin Hendricks (Our Lady of Perpetual Help, New Albany).

In the grades 7-4 category, the judges selected the following as the best essays, by school: Tim Hebauf (St. Michael, Brook-

Kids write the damndest things

Kids say the damndest things. Art Linkletter was kind of saying. He should say what they write.

While judging this year's St. Vincent de Paul essay contest was hard work, the judges also got a few laughs along the way. For example, one student wanted to become a priest so he could start his own things and raise money for the poor.

Another, while acknowledging the need to clothe the naked, said that he had "never seen naked people." Still another did not deem it advisable to let homeless children in your home because "they might rob you, beat you up or rape you."

Some did not seem exactly inspired by the Spirit. On feeding the poor: "If Grandma made stew, but you hate it, give it to a food drive." On helping others: "Talk to nerds. It makes them feel better, and you too." The futuristic approach: "Give a robot to talk to the poor children to make them happy."

The judges agreed that many of the students have an imperfect understanding of who "the poor" are and suggested that this be the topic for next year's contest. One student has a head start on the rest: "God put the poor on the earth for some reason or other." We'll find out why next year.—K.M.

Black Catholics hear talk on Christian feminism

Rev. Nan Peete, rector of All Saints Episcopal Church, Indianapolis, spoke in "Christian Feminism" to the Archdiocesan Black Catholics Concerned (ABCC) at the group's April meeting at the Catholic Center.

Rev. Peete, who came from a ministry in California last year to take the position at All Saints, is happy to serve in Indianapolis. She challenged all women, especially black women, to use their gifts and talents to the fullest, adding that women are made in God's image, too.

On April 30, ABCC will sponsor a Vocation Day for seventh and eighth grade students at the St. Peter Claver Center, 3110 Sutherland Ave. The group will have a booth at the Black Expo on July 18-19 and sponsor high school retreat in August.

"This Far by Faith," a black religious program broadcast on radio station WGRT every Sunday at 2:30 p.m., is sponsored by ABCC.

The next total membership meeting will be on July 11 at the Catholic Center. Membership in the group is available to all who



Rev. Nan Peete

support ABCC goals. Indianapolis delegates will attend the May 21-24 National Black Catholic Congress in Washington, D.C.

Catholic Charismatics among us

Local charismatic community is charting new course

by Richard Cain

Last in a three-part series

Channel of Peace, the local charismatic community, is at a crossroad. For the past few years the community, which is an alliance of some 30 parish prayer groups in Central Indiana, has been focusing on building a support network of prayer groups in parishes.

But now that trend may be reversing itself. "A lot of people have discerned that we are being called into one big group again," said Joseph Valvo, overall coordinator of Channel of Peace.

Toward that goal, the community recently held a series of discernment days. The result was the formation of a pastoral team of five people who would have overall responsibility to see that the goals of the community are carried out, according to Mike Gaal, a former overall coordinator and now treasurer for the community.

These goals include finding a new vision and direction for the community as a whole, according to Clint Bantz, a member of the prayer group at St. Monica in Indianapolis and one of the members of the new pastoral team. "It's also to be bridge builders among the prayer groups and between the prayer groups and the leadership of the community and the archdiocese," he said.

This period of searching among the members of Channel of Peace parallels the period of searching the whole Charismatic Movement has been going through in recent years.

According to an article in *Pastoral Renewal* magazine by Father Patrick Egan, the movement began in the Catholic Church

in 1967 during a retreat at Duquesne University in Pittsburgh. At that time, a number of professors and students unexpectedly experienced a transformation in their faith. Some found themselves sharing insights into the power of the spirit that went beyond their own understanding while others experienced an ability to pray in unknown languages.

Rarely 30 years old, the movement has rapidly spread throughout the United States and the world. The *World Christian Encyclopedia* estimated an involvement of some 7.5 million Catholics by 1985. Pope Paul VI gave the movement the official blessing of the church in 1975.

But the ultimate purpose of the movement has been the subject of much debate. Some see the movement as having made its contribution and feel it should die away as its members blend into other activities in the church. Others argue that the movement has not yet made its full contribution and would like it to retain its own identity.

This debate has affected Channel of Peace. In the 15 years that the community has existed locally, thousands have participated in the monthly city-wide Soup and Bread Supper and Mass. Many of them have been active in the parish prayer groups or have taken the "Life in the Spirit Seminars" offered by the groups. The mailing list has contained as many as 800 names and now is estimated to be at 30 percent of that.

But the question remains: How does the community fit into the overall life of the archdiocesan church? "We don't see ourselves as a fringe movement," said Bantz. "This is one of many graces God is pouring out on the church."

One important role Bantz sees for the movement locally is in the area of evangelization. The life of the spirit involves a radical call from God to repent from sin daily, to integrate one's faith into all that one does, and to live a life of prayer and service.

But this emphasis on evangelization is not just for people in the charismatic community, according to Bantz. "It's calling (all)

people, charismatic or not, to an encounter with Christ," he said.

Should everyone be a charismatic? "There is something of God's outpouring in this movement for everyone," Bantz said. "All the renewals could say that."

For more information about Channel of Peace or the various parish prayer groups, contact your parish or call 317-847-4222.

Board of directors clarifies The Criterion's list policy

The Criterion's board of directors has clarified its policy concerning the use of its subscription list by charitable organizations. The clarification was prompted by a protest from the Indianapolis Council of the Society of St. Vincent de Paul after an earlier board decision that the list will not be rented.

The board reaffirmed its policy that The Criterion will not rent its subscription list under any circumstances. However, if instructed by pastors in writing, it will provide a parish's subscription list to a not-for-profit organization.

The subscription list is maintained by parishes and The Criterion regularly provides a service to parishes by printing labels for parish use. This service would be extended to other organizations if instructed to do so by pastors. Charitable organizations wishing to use part or all of The Criterion's subscription list will have to get written authorization from the appropriate pas-

tor(s). The Criterion will charge a nominal fee for the service.

The policy was discussed at an April 10 Criterion board meeting after receipt of a letter from Raymond F. Benjamin, funding chairman of the Indianapolis St. Vincent de Paul Society, in which he pointed out that use of the list in the past has raised \$40,000 each year for food used to feed the hungry.

Also at the meeting, the board approved the budget for the fiscal year that will begin July 1. Editor in chief John F. Fink told the board that, for the second year, there will be no need for a subscription price increase. This is because of the increase in advertising revenue that has taken place and is projected to continue, he said.

He also said that The Criterion's circulation through the parishes now is 49,477, which is 74 percent of the households in the archdiocese. An additional 656 people subscribe other than through the parishes, he said.

COMMENTARY

Will the pope bring unity when he visits?

by Dale Francis

It was no surprise when daily newspapers front-paged the demand of a newly-formed organization, Catholics Speak Out, that when Pope John Paul II comes to the United States in September he should do less talking and more listening.

The organization told the pope: "If we are to challenge each other in faith and mission, it is essential for you to listen to the Catholic people of the United States. It is important for you to listen to our experiences, our frustrations, our joys and our vision for the church."

It was no surprise the story was front-paged because it is news in the man-bites-



dog sense when Catholics tell the pope what to do. It is no surprise either that there are Catholics today who have convinced themselves that they don't need to listen to the pope and he does need to listen to them.

I don't know anything about those who formed the organization Catholics Speak Out. My guess would be there are some good men and women among them. And I don't doubt they are sincere. It has interested me for a long time how many Catholics there are in this country, clergy among them, who sincerely believe they know more about the church than the pope. But without questioning the sincerity of the members of Catholics Speak Out, it is necessary to say quite emphatically that there is no way they speak for the Catholics of the United States.

When Pope John Paul II comes to visit in September, he will be greeted by the people. For every Catholic who has convinced himself or herself that the pope would be blessed by the opportunity to hear what he

or she could tell him, there are thousands of Catholics who will feel blessed by the opportunity to see and hear the pope.

When Pope John Paul II came to the United States the last time, there were no demonstrations against him. That may not be true this time. It does not seem likely, however, that protests will come from those who are not Catholics. When it was announced the pope would be visiting in South Carolina, a bastion of Protestant fundamentalism, one Protestant leader established a campaign to raise funds for billboards to be placed along the papal route that would express opposition to Catholic teachings. Months later, the campaign had raised a total of \$600. Our Protestant neighbors will show respect for the pope.

If there are demonstrations, they will come from those Catholics who are convinced they have no need to hear the pope but who, out of the generosity of their spirit, are willing to share their superior understanding of the church with the pope.

There has been an excess of emphasis on differences between the Vatican and the church in the United States. Some differences may exist because the church, wherever the church is, adapts to its own milieu. But there is not an American Catholic Church but the Catholic Church in the United States. It is a total misunderstanding of the church in the United States to think of estrangement from the universal church and the pope.

The allegiance of the bishops of this country is to the universal church and to the pope, not as some kind of submission but because this is the reality of this living church. The pope will come, welcomed by the leaders of



the church in the United States and by the overwhelming majority of the people. And the prayer of us all is that, listening to him, we will be blessed by new understanding and greater unity.

If there are some protestors, that will be no surprise to the pope or any one else, and no need to scold the protestors. They demonstrate a part of the vitality of the church, so long as it is understood they do not represent the Catholic people of the United States. You'll see the truer portrait of the people in the hundreds of thousands who will welcome Pope John Paul II and listen to his words.

More childless couples adopting foreign babies

Antoinette Bonco

I attended an unusual baby shower this week for a co-worker who isn't pregnant. Her baby was scheduled to arrive on time for Easter, a 4-month-old boy she and her husband have named Matthew, "Gift of God." He's coming from the Philippines and he's beautiful; we've seen his pictures.

Ginny genuinely was surprised at the baby shower. It's this kind of support, she told us, that gives her the confidence that her baby, who is not blonde and blue-eyed like herself, will be accepted.

Ginny and her husband, a pediatrician, are among the growing number of American couples who are choosing to adopt a child



from a foreign country. The reasons generally are similar. Couples have been told that very few babies are available for adoption in the United States.

Waits can be interminable, often more than five years, after a family is judged fit to adopt. If a couple already has a child, an adoption agency is far less likely to consider their candidates.

Thus the trend to look to a foreign country for a child is on the upswing. I was told by Michael Aytes, a staff officer with the immigration department in Washington. He added that since foreign adoptions are treated as "immediate family," these do not come under the quota law and, in effect, could increase "without limit."

Over the years I have talked with many families who have adopted children from other countries and some founders of agencies that aid these families. I have been enormously impressed with them.

What comes across is that they are

motivated clearly by love. Iris Abbot, for example, runs a Connecticut adoption agency called Thursday's Child, that she started with her late husband about seven years ago. She and her husband had a son and had adopted two black children; now they wanted to help other couples expand their families.

I met two of the families she helped this winter. One couple's son, Gregory, is from India. At his premature birth in September, he weighed three and one-half pounds. When his new parents got him in January, he was still emaciated. By the end of March he weighed more than 12 pounds and his mother is overjoyed at his progress.

The other family, with two natural children and an adopted black child, welcomed Leah from Taiwan into their family in January. Mrs. Abbot went to the Orient to make the arrangements and carry the baby from Taiwan to New York. The child came from a Catholic agency run by a religious

sister whom Mrs. Abbot called "a phenomenal woman."

Becoming an adoptive, intercultural family requires "a lifetime commitment," Mrs. Abbot added. "You're making a commitment to becoming a different kind of family, viewing the world differently."

Leah's mother admitted she had a "kind of fear" when they adopted their son Christopher at two and one-half months. But, she said, "when I was on the airplane from Texas I gave him that first bottle and he was mine. I knew then I'd never have any problem with bonding."

She went on to say that the one thing that annoys her is when people remark that they are "so noble" to adopt a foreign child. "I tell them, 'don't say that. The children are the ones who are enriching our lives.'"

That richness certainly is felt by anyone who meets these people who say that all God's children have a right to a loving family.

Celebrates centennial

Catholic University's impact on church is big

by Fr. Eugene Henrick

The Catholic University of America has much to be proud of as it celebrates its centennial. During those hundred years more than half the nation's bishops were educated within its hallowed walls. Other graduates include 129 university and college presidents and more than 3,000 university and college administrators and professors.

This is not to mention lawyers, architects, musicians, actors, nurses, theologians and graduates in other fields.

For the past 11 years Catholic University has been home to me. Today you'll find me at the university's Center for the Study of Youth Development. As director of research for the National Conference of Catholic Bishops—my main job—the position at the university has helped me and the U.S. bishops conduct some valuable research.

Thanks to the use of its modern facilities, faculty and graduate students, we have been

able to delve into some burning issues facing Catholicism.

At present we are studying the crisis in priestly vocations. Little by little the pieces are coming together on what prompts a man



to consider entering the priesthood. New insights on how to increase these vocations are surfacing for vocation directors, bishops, pastors and their parishes.

The Catholic University symbol has sat side by side with that of the National Conference of Catholic Bishops in studies that focused upon the permanent diaconate, campus ministry, directors of religious education, diocesan pastoral councils, the formal religious education of youth, interfaith marriages, vocations among blacks and lay training centers.

All these national studies were a first for the American Catholic Church, helping her better understand herself.

Because of a study produced at Catholic University, religious communities throughout the country have stepped up action to ensure that retired and infirm religious are well taken care of.

As I reflect on these studies, I truly thank God. I have personally experienced The Catholic University of America lending its services at the cutting edge of the American church.

As we approach a complex 21st century, it is supplying "thinking power" that is needed if we are to gain better control of bottom-line issues for the church's life and

make sound judgments. In the true tradition of Catholic education, it is helping the church practice the virtue of wisdom so desperately needed in our society.

My congratulations to Catholic University for its past and present contributions to the church.

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the criterion

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TO THE EDITOR

Role of church and individuals

Much has been written lately regarding the Vatican and its recent pronouncements on morality issues affecting American Catholics. Trying to sort out the respective rights of each—church hierarchy and individual Catholic—is sometimes confusing and fraught with emotion.

On the one hand, the hierarchy wishes to maintain control over its membership. On the other hand, individuals who have been educated to think independently resent the church hierarchy trying to impose its views on its membership.

The rightful role of the Catholic hierarchy is to teach the faith and its moral dimensions to its members. The teaching role should clarify what weight of certainty applies to which teaching. The core of our faith, these dogmas revealed by God that never change, should be taught as infallible. Any non-infallible teaching should be stated as such, meaning it could be subject to change as man journeys through history, making new discoveries and revealing greater knowledge of God's people and his universe. Confusion arises when fallible and infallible statements and teaching are given the same weight of certainty.

The rightful role of the individual Catholic is to read, study and weigh the information taught by the hierarchy and other experts. In forming one's conscience a person needs a sincere desire to do right, prayer, and reflection on one's own experiences of life. The proper role of the Catholic member is to follow that conscience because it is the most proximate norm of morality for the individual.

The role of judge as to culpability and sin rests with God himself. That ultimately is the most sobering thought for any Christian to

face—his own accountability before God for his actions.

When all groups or members carry out their proper roles, conflict is diminished. When one group tries to think, teach and judge for the other, resentment follows. Emotions are unleashed and each feels the other has lost respect for his rights.

I hope that by clarifying the due authority of church hierarchy and respecting the individual rights of church members, we can enhance the life of the whole church.

Elaine Berninger
Moore's Hill

Guiding teens in difficult times

It would be wonderful if all children learned about love and sexuality in their homes. Unfortunately, it doesn't happen often enough. Adults may be embarrassed, or lack the confidence to address the issues. As all of us parents know, it is sometimes difficult to find a time in which our teen-agers are receptive to our advice and guidance. For these reasons, and others, love and sexuality is not being taught adequately in our homes.

The "Growing Up Sexual" program (GUS) was offered in our parish to guide our eighth grade students in the search for their sexual identities. I was fortunate to be a moderator in that program.

Someone asked me recently if anyone actually said the words "sex outside of marriage is wrong" during the program. Sometime around puberty, our children often stop listening to our directives. The lessons most remembered are those they've learned.

During our GUS sessions, our students were given case studies, hypothetical situa-

tions, and were asked to explore all the alternatives one might have in that particular situation. The facts were presented, and the Good News from the Bible, relating these facts with Catholic teaching, was read aloud. The students processed this information into appropriate Christian decisions, often with much debate, giving consideration to potential consequences.

Many of our teen-agers will find themselves in situations they may not be emotionally mature enough to handle. One can be sure they won't be hearing our directives at that moment, but we must expect them to make appropriate choices. Hopefully, the facts and the Christian guidance that were addressed in our GUS sessions will have been assimilated and will guide them through these difficult times.

By giving accurate information, and presenting Catholic ideology, our children will grow to realize that sex outside of marriage is wrong, and these decisions will come from inside them, and not from a directive from other persons.

I am proud to have been a part of the GUS program.

Kathy Staples
Greenfield

More about sex education

I agree 100 percent with Don Dodds' letter (March 20 issue) criticizing the archdiocesan sex education program called "Growing Up Sexual" (GUS). I read every word of the text, "Sex, Sexuality and You," as well as the teachers' handbook which is even worse than the text, and found them both to be seriously deficient in Catholic spirituality.

It is true, as you say in your front page article "Sex Education in the Archdiocese," that there are many areas where controversy could arise in a sex education program, but there should be no question that in a Catholic school the teachings of the Catholic Church should be presented clearly, strongly, and without ambiguity. Anything less is a betrayal to Catholic parents and students. This betrayal is precisely the failing of the GUS program.

I would urge all parents to read the text as well as the teachers' handbook before allowing their child to attend this program. Better still, I would urge the archdiocese to drop this program because it does not represent true Catholic teaching, nor does it inspire young Christians to regard chastity as a virtue that is beautiful and possible to maintain.

By the way, there are some better books available on the subject. I have them on my bookshelves and they are used in my home.

Patricia Getzke
Aurora

Patronize your advertisers

In talking with fellow Catholic businessmen of the community we feel that there is a serious lack of patronage, unlike years ago. By parishioners not caring enough to at least try to support the services or products they want are offered by someone in their parish, the money will not be apt to come back to the church when donations are needed.

In little type under "For Sale" (as a filler) it says, "Patronize our advertisers." How about big type across the top saying PATRONIZE YOUR ADVERTISERS!!?

Somewhat we must encourage our Catholic people to shop and compare their own Catholic businesses and be proud they are helping to build a stronger Catholic business community.

Tom Shull
Greensburg

Prays for good response

Congratulations to Father James Farrell for pulling together information we all should have ("Point of View: Our Nation's Defense Budget," April 10 issue). I pray that he gets a good response and that our members of Congress get a flood of letters.

St. Magdalena Lenges, OLM
Huntington

POINT OF VIEW

Dancing into springtime

by Shirley Vogler Meister

In recent weeks, various criticisms have been made regarding the propriety of dance in the church, with specific comments about a photo in the front page of *The Criterion* showing a young lady dancing in a liturgical service. How subjective interpretation of such a photo can be! Some writers have lambasted dancing in church; whereas, for me, the very season of spring was heralded by that very photo.

The picture reminded me of a springtime party I attended a couple of years ago. It was held at the home of friends whose large family had gathered for a variety of celebrational reasons: graduations, birthdays, homecoming. After a while, the living room guests emptied into other indoor and outdoor areas, leaving the large parlor empty except for the sound of good jazz music and the natural response of a little girl who was unaware that I watched her from a doorway.

The girl's pale cream dress lightly floated around the room as she danced on bare feet to the smooth jazz strains. Intense joy shone from her face, and I felt I was witnessing the freshness and the hope of spring.

"One should dance because the soul dances," wrote Holbrook Jackson in a collection of essays. Appropriate use of the dance form in liturgy, as shown by the girl in the newspaper photo, is an outward sign of what is felt in the soul—perhaps not as spontaneous as that of the little jazz dancer but certainly authentic. "Moments of joy,

acts of pleasure, deeds of kindness... even the long silences, the deep quietness of serene souls, are dances," continued Jackson in "Southward Ho!"

In "The Dance of Life" by Havelock Ellis, German philosopher Friedrich Nietzsche is quoted as saying, "Every day I count wasted in which there has been no dancing." But Nietzsche misses the point that Jackson makes, which also agrees with an observation by Author Ellis: "Dancing is no mere translation or abstraction from life, it is life itself."

Watching beautiful dance movements in a church service or quietly observing a young girl gracefully preoccupied with jazz can deepen one's appreciation for the natural rhythms of life made available by our Creator. And for me, seeing the verdant blushes of springtime unfold makes today the beginning of life's best dance season.

In a recent article in *The Criterion* (written by Peg Hall), Sister Demetria Smith was interviewed. A native of Indianapolis, she spent 17 years in Africa as a midwife and nurse. The article stated that after a discussion with students of St. Augustine Parish, Leopold, Sister "kicked off her shoes, wrapped a colorful scarf around her waist, and danced." Sister Demetria's joyful comment, "I love dancing. I have a right to do it. It's part of me."

When I was six years old, about the same age as the young girl I covertly watched, I also danced, although not with the grace that she or Sister Demetria displayed. If I wished, I could at this moment still tap-and-step to the music of the "Dance of the Wooden Soldiers" or "Meet Me in St. Louis, Louis"—the remnants of early lessons. Instead of physically dancing, however, I do so with words, especially with poetry. Each of us dances in a unique way.

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CORNUCOPIA

Return of the ethnic slur

by Cynthia Dewes

History is played out in cycles, and we seem to be moving into a new round of pin-the-forked-tail-on-the-goat. Polish jokes are on hold, probably because of some heroic Poles on the world scene of late. But other national and ethnic groups are fair prey for what passes for wit among the hot polio.

In the bad old days of WWII we thought of the Japanese as sneaky, treacherous, cruel and barbaric. Now that they're beating us silly in trade wars with a lot more success than they managed in the shooting one, we're sure they are. Pretty soon we'll be calling them "Nips" again and sending Sylvester Stallone out to give them heck in the movies.

The Germans are still our pals on the political scene, although their true natures are revealed occasionally in our relatives (as in: "You hard-headed Dutchman!"). Just don't take your eyes off them, and keep those Mercedes and Porches coming.

Less well-known groups are getting their knicks. Libyans are hard to caricature in physical terms, but Ghaddafi's uniforms are

good for some laughs. We miss Idi Amin, wherever he is. And the Syrians! They're coming down once more "like the wolf on the fold," the Middle Easterners we most love to hate.

Religious fun-poking is still done mainly on the sly. But Muslims are abused in public, particularly the Ayatollah Khomeini, who looks and sounds to your average pew inhabitant like a deranged Old Testament prophet.

It's unthinkable to mock Jews, but the behavior of Israel as a nation is creating exciting new opportunities for anti-Semites everywhere. The wars of the TV evangelists have been covered by every communication medium, and could develop into a mini-series starring Farah Fawcett and Richard Chamberlain if they play their cards right.

People of color are resuming their duties as official fall guys in predominantly white societies after resting through a few bars of "We Shall Overcome," followed by a short chorus of "We Are the World." In Germany, imported Turkish workers are enjoying the same respect shown to Hispanic fruit pickers in the U.S. In South Africa, blacks have even managed to retain their status as official fall guys in a predominantly black society.

Catholics are not immune to the new innuendoes. They carry scars from talk shows and public radio commentaries, and the Ku Klux Klan is saving them for desert after they polish off blacks and Jews. The

elderly, the poor, the disabled and the mentally handicapped are also on next week's menu.

We can be proud of being Americans or blacks or Catholics. It's enviable to play guitar the way the Spanish do, or cook vegetables and pasta Italian style. Sematic and oriental cultures have awesomely grand established histories, and Indians on several continents could teach the rest of us new ways to know God.

But the suspicions we develop for each other in bigotry destroy the beauty of our God-given diversity. The things that make us unique shouldn't drive us apart, but make us love each other more.

check-it-out...

✓ The Alumnae Association of Marian Heights Academy (formerly Academy Immaculate Conception) in Ferdinand will hold its 23rd Annual Reunion on Sunday, Apr. 26 beginning with registration at 9 a.m. in Madonna Hall. Special celebrations include those for the classes of 1927 (diamond), 1937 (golden), and 1962 (silver). All alumnae, husbands and companions are invited to attend. Call Benedictine Sister Mary Claude Croteau at 812-367-1431 for reservations.

✓ Catholic Cemetery Masses have resumed at 2 p.m. on the third Wednesday of each month through October. The schedule is: Wednesdays, May 20, at St. Joseph chapel; June 17, Calvary chapel; July 15, St. Joseph; Aug. 19, Calvary; Sept. 16, St. Joseph; Oct. 21, Calvary. Additional cemetery Masses will be held at noon on Monday, May 25 (Memorial Day) at Calvary chapel, and on Sunday, Nov. 2 (All Souls Day), details to be announced later.

✓ A free panel discussion on the U.S. Catholic Bishops' pastoral letter "Economic Justice for All" will be held from 7 to 9 p.m. on Sunday, Apr. 26 at St. Thomas Aquinas Parish, 68th and N. Illinois Sts. Panel members include: U.S. Congressman Andy Jacobs; Brian Bosworth, president of the Indiana Economic Development Council; Bill Pettit, assistant professor of philosophy at Marian College; and Andrea Zeigert, assistant professor of public finance at IUPUI. A question and answer period will follow the discussion.

✓ The New Albany Deanery Youth Ministry will sponsor a Meeting for Coaches of Cheerleaders at 7 p.m. on Thursday, May 14 at the Aquinas Center in Clarksville. The meeting is open to Cadet cheerleader coaches, parish athletic board members or their representatives.

✓ The St. Thomas More Society, an organization of Catholic attorneys, and the Indianapolis Bar Association will co-sponsor their annual Red Mass at 5:30 p.m. on Friday, May 1 in St. John Church, 126 W. Georgia St. A reception will be held at 6:45 p.m. in the White River Ball Room of the Indiana Convention Center, followed by dinner at 7:30 p.m. The guest speaker will be Holy Cross Father Edward A. Malloy, president-elect of Notre Dame University. Dinner tickets are \$15. Call Donna Wolcott at 632-8240 or James G. Lauck at 634-6328.

✓ St. Christopher Parish, Speedway will sponsor the last session in its Parents of Young Children series at 7 p.m. on Tuesday, May 5. Talks to be offered include: "Big Bucks for College and How to Find Them," "Joint Parenting: Mediation and Custodial Issues," and "Summer Opportunities in Indianapolis." Pre-registration per family unit is \$2. Call Lois Jansen at 241-6314.

✓ As part of its 25th anniversary celebration, Chatham High School has established a Chatham Hall-of-Fame to honor outstanding individuals who have contributed time and effort to further excellence at Chatham. Thirteen finalists have been chosen, from whom three will be inducted into the Hall at an installation and dinner beginning at 6:30 p.m. on Saturday, Apr. 25 in the school cafeteria. Reservations limited to the first 200 who request them. \$10 per person includes dinner and a Silver Anniversary History Book. Call 251-1451 for reservations and information.

vips...

✓ Nine students from Secina Memorial High School were honored as best delegation at the Model Organization of American States (OAS) held April 11. The Model OAS project brings together delegations of students from Indiana high schools who research and represent member countries in mock political events. The Secina delegation, representing the island nation of Trinidad/Tobago, was composed of students: Chris Felts, who was named the Most Outstanding Delegate; Kevin Hofferley; Amy McFadden; Laura Holmes; Rachel Altman; Dan Kelly; Pat O'Brien; Davis Paquette and Eva Hall.

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MOUNT SAINT FRANCIS, IN 47145

Entire school writes books

by Margaret Nelson

Every student of Immaculate Heart of Mary School, Indianapolis, will be writing a book as part of the Young Authors' Program this spring. But the children will have expert help.

Janice Lee Smith was the guest author who met with each class on Feb. 3, during Catholic Schools Week, to talk about her personal writing experiences and to answer questions. Recently, Liz Rinck and Christine Clark, editors of a local children's

magazine publishing firm, talked with the students.

Other speakers—writers, publishers and illustrators—will discuss the elements of writing, proofing, editing, and rewriting a book. All students, grades 1 through 8, will create and illustrate their own novels, under their teachers' supervision.

During the final week of the program, students will share their books with each other. And the books will be on display for parents and friends during a "special surprise" celebration in May.



COLORS—Liz Rinck (from left) and Christine Clark, editors, show color overlays to third grade students Anna Bradner and Matthew Redgard at Immaculate Heart of Mary School, Indianapolis. (Photo by Margaret Nelson)



FIRST GRADERS from Mrs. Melwid's class at St. Charles School in Bloomington prepare for the Friday morning liturgy which they have planned with the assistance of media coordinator Ruth Gleason, music teacher Jay Brooker, and an upper-grade folk group, directed by Amy Parker, which serves as musical accompaniment. Students from different classes take turns bringing up gifts, leading prayers, and using music and dramatizations to develop themes at the weekly celebrations led by St. Charles' pastor, Father Ron Ashmore. Here the children are shown entering a cardboard bus to illustrate the day's homily: listening to God's word as they listen to everyday sounds, like the sounds they hear on a bus.



✓ **Mr. and Mrs. Derwood B. Abernathy, Sr.** will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 5:30 p.m. on Saturday, May 2 in St. Andrew's Church, of which they are members. Derwood Abernathy and the former Mary Elita Wood were married April 24, 1937 in Alton, Ill. Their family includes three sons, 17 grandchildren and 35 great-grandchildren.

✓ Two students at area Catholic high schools have won corporate-sponsored awards in the National Merit Scholarship competition. **John A. Downey**, Brebeuf Preparatory School, will receive the Dow Chemical Company Merit Scholarship for his studies in business. **David T. Wadsworth**, Chatham High School, will advance his education in chemical engineering with a Kraft Foundation Merit Scholarship. Nearly 1,400 students won corporate-sponsored awards this year, out of an approximate total of 6,000 Merit Scholarships.



TOWN OFFICIALS—Frenziedly await a visit from "The Inspector General" in Nicholas Gogol's farce of that name, being presented this weekend by St. Meinrad College students in St. Bede Theatre on the seminary campus. Performance times are 8 p.m. CDT on Saturday and 2 p.m. CDT on Sunday. Tickets at the door are \$2 for adults, \$1.25 for students and \$1 for seniors and groups of 10 or more.

✓ **Charles J. Schisla** has been named by Archbishop Edward T. O'Meara as chairman of a special Archdiocesan Pan Am Committee. The committee will coordinate plans for serving the religious needs of Pan Am Games visitors, many of whom will be Roman Catholic.

✓ **Seecina Memorial High School** senior **Romeo Joson** has been awarded the Irvington Community Council High School Community Service Award in appreciation of his volunteer services in the Irvington area. Joson, a member of Our Lady of Lourdes Parish, was honored for both community and church-related services at a Town Hall dinner on April 21. He received a plaque and a \$100 savings bond.



✓ **Providence Sister Adele Beacham** has been appointed director of development by the Congregation Council of the Sisters of Providence of St. Mary of the Woods. She will replace Providence Sister Jane Bodine, who founded the office in 1981. In July, Sister Adele has a background in education and is currently serving as pastoral minister at St. Martin de Porres Parish in Syracuse, Ind.



✓ **John D. Slack, M.D.** is one of three recent recipients of a Health Promotion award sponsored by Blue Cross Blue Shield of Indiana. Dr. Slack, a cardiologist and staff member at St. Vincent Hospital, promoted a model multifaceted interdisciplinary approach to rehabilitation of cardiac patients. He has assisted with research on the effects of stress, and risk factor analysis.



FEMALE SEHRAN—**Shirley L. Dreyer**, the first female member of the Indianapolis Serra Club, poses with Archbishop Edward T. O'Meara at the Serra Club's Clergy Dinner April 7. Dreyer, director of religious education at St. Jude Church, Indianapolis, might be the first female member of any Serra Club since Serra International only recently changed its by-laws to permit women to be members. (Photo by Robert Desautels)

Greensburg student wins PSI contest

Carrie Stiers, fifth grade student at St. Mary's School in Greensburg won the annual Electric Safety Poster Contest sponsored by Public Service Indiana (PSI).

The poster was one of 13 selected from 6,200 entries. It will be used in the calendar published by the electric utility to promote

electrical safety. The calendar is distributed to schools and offices in the fall of each year in the 69-county area served by PSI.

Carrie, the daughter of Mr. and Mrs. Lester Stiers, received a headset-type radio and the school received \$50 for use in the classroom.

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Little Flower class holds Jewish seder meal

by Margaret Nelson

Students of Helen Dalton's 4th grade class at St. Therese Little Flower School, Indianapolis had a seder meal on Holy Thursday. The seder, or order of service, was conducted by Shirley Bacher of the Indianapolis Hebrew Congregation.

Mrs. Bacher explained that Jewish families always celebrate the Passover with a seder in their homes, not at the temple, because it is a family occasion. It is the Jewish holiday that celebrates their ancestors' freedom from slavery in Egypt.

At Little Flower, a leaflet explained the symbols and procedure. Each plate had parsley, which it was explained is a reminder that spring is here and it is time to rejoice. Bitter herbs were used to remind them that it was bitter to be a slave. And salt water is a symbol of the tears of the slaves.

Charoset—chopped apple mixed with cinnamon, wine, and nuts—was a reminder of the mortar for the bricks the slaves used to make

the pharaoh's cities. The roasted egg on each plate was to symbolize their prayers of thanks when they became free. Matzo, the unleavened bread, symbolized the haste with which the Jewish people fled Egypt. They did not have time to let bread rise.

Festival candles are lighted to begin a seder. Wine cups are raised, since wine is used here as the symbol of joy. An extra cup is placed at the table for Elijah, the prophet, who is expected by the Jewish people to bring peace when he returns. The lamb shank bone, pesach, is a reminder of the meat their ancestors ate before they left Egypt.

The seder was held in the cafeteria. Tables were arranged in a large square shape so that all the children and their guests could readily observe Mrs. Bacher as she explained the symbolism.

Father Robert Borchertmeyer, pastor of Little Flower, and Nancy Walker, principal, joined the class for the special meal. The parents were also invited to be with their fourth grade children for the seder.



SEDER—Fourth grade students at St. Therese Little Flower School, Indianapolis, including (from left) Cari Bolling, Amana Johnson and her grandmother, Mrs. Harry Fox, participate in a seder meal on Holy Thursday. (Photo by Margaret Nelson)

St. Monica adopting individually guided approach



Dr. Jack Fadley
by Margaret Nelson

Dr. Jack Fadley of Butler University spoke to a group of St. Monica parents recently about his plan for Individually Guided Education (IGE). The school plans to use the approach for its 4th grade classes next fall. Eventually, the whole school will participate.

Two fully accredited teachers will team-teach the class, and high involvement of parents will be necessary. For education in this country, Fadley said, "One of the greatest hindrances in the last 25 years has been parents." Acknowledging that "most families really are stretched, as far as time," he pointed to a marked decrease in parent support.

Fadley said that private schools have more parental involvement because of the financial investment and religious commitment. He pointed to studies proving that private schools do more with the available resources and he credits parent support for the ability to do some of this. But Fadley said

that most of these private schools cannot accomplish as much overall because their training, resources, and materials are reduced.

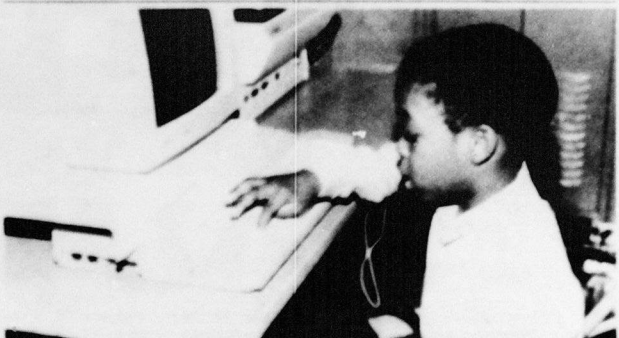
Fadley believes that most of the problems in public and private education are transitional. Noting "phenomenal changes in the last 15 years," he said teachers now must spend their time trying to get through more material and trying to talk with parents who aren't there.

Saying, "Kids really need a different kind of education today," Fadley added that communications skills will be vital to getting the service-oriented jobs of the future. (And here he noted that the meaning of the word "service" has become what was previously considered "professional.") He explained that literacy tests mean nothing unless the student can do something with the reading and writing.

Critical thinking, creative skills, flexibility, the ability to evaluate, and problem solving need to be taught along with the basic skills, Fadley contends. IGE allows for differences in educational progress and does not "punish" the student who is different or is in a learning plateau. Instead of teachers telling youngsters what to learn and expecting them to learn it on their own, instructors will be showing the children how to do things in an "intimate, dynamic, interaction," he explained.

Fadley acknowledged that his approach is hard to classify and may seem unacceptable to those who want everything neatly defined. But he assured parents that their children would be better prepared for adult situations.

Five to eight students will be grouped by skills in learning stations, eventually covering two or three grade levels. Since goals are in the developmental areas, bright, average, and slow learning children can work together, with an adult supervisor ratio of from 1-4 to 1-8. When the concept is in place, the teacher will manage or oversee three or four of these units. The management concept will change with what each unit decides to accomplish daily.



TESTING—Michael Sanders from Miss Dewessey's class at St. Andrew School, Indianapolis, tests his ability in math on a computer obtained through federal Chapter I, which offers remedial help in math and reading. (Photo by Margaret Nelson)

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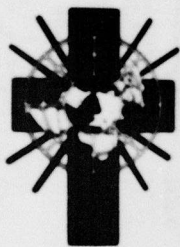
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Rev. James D. Barton, Archdiocesan Director

Catholics less puzzled about changes in church

by Ailbhe Aspell

BLOOMINGTON, Ill. (NC)—Catholics are less preoccupied by changes spurred by the Second Vatican Council than they once were, said Father John J. Dietzen, author of "The Question Corner," a column syndicated by National Catholic News Service.

"My mail reflects far less puzzlement about changes in the church brought on by Vatican II, and far more desire by correspondents to deepen their understanding of our faith, and of how that faith affects their spiritual life," he said.

Back in the '70s, there was an urgency to questions about the liturgy and changing rites. While there is still interest in those areas, more people reflect a need to understand what their faith teaches, so they can integrate those teachings into their life. Many are confused by misunderstandings of church doctrine and misinformation about church procedures," Father Dietzen said.

The priest's column, which answers questions about the Catholic Church and faith-related topics, is the most widely published question-and-answer column in the Catholic press and the most widely published column distributed by NC News Service. It is, of course, published in each issue of *The Criterion*.

A priest for 33 years, Father Dietzen, 39, is pastor of Holy Trinity Parish in Bloomington, the largest congregation in the Diocese of Peoria, Ill.

He was associate editor of *The Catholic*

Post, diocesan newspaper of Peoria, in 1967-73. He served as treasurer of the Catholic Press Association before he elected to go into parish ministry in 1973.

His column, first published in *The Catholic Post*, was interrupted only briefly by his new assignment. He resumed writing it in 1975 and signed with NC News Service at that time.

Lacking a battery of secretaries, Father Dietzen is often unable to respond personally to readers' questions. Where anguish is apparent, he said, he follows through with calls and counsel.

The priest said he feels a deep commitment to those who take the time to write to him for information. And it is mostly information, not advice, they seek, he said. He is quick to point out that he is not "a Catholic Ann Landers."

Unable to repeatedly run the same answers to often asked questions about church teaching, the priest has compiled leaflets of previously published questions and answers. Single copies are sent free to those who request them and send a self-addressed, stamped envelope.

Topics treated in the leaflets include marriage regulations, annulments, infant baptism, confession, funeral practices and membership in the Masonic order. There is also a brochure on Catholic prayers.

A brochure about private revelations and devotion to the Blessed Virgin Mary is being prepared, said Father Dietzen, who anticipates additional attention to the subject



HE GETS LETTERS—Father John J. Dietzen, author of "The Question Corner" column syndicated nationally by National Catholic News Service, looks over some of the mail he gets with questions about the Catholic faith. After 12 years of writing the column, the Bloomington, Ill., pastor notes a change in his mail with fewer concerns about changes brought about by Vatican II and more interest in people deepening an understanding of their faith. (NC photo)

during the Marian year. Pope John Paul II has called for a special Marian year to begin June 7.

Father Dietzen said his leaflets are not intended to replace catechetical textbooks, but rather to answer the questions most often asked today by Catholics and other Christians.

The same is true, the priest said, of the seventh edition of his book, "The New Question Box," which includes copies of his col-

umns with more than 600 questions and answers.

First introduced in 1981, the book has gone through several revisions, with the major change coming in 1983 when the contents were revised to reflect the new Code of Canon Law.

The seventh edition of "The New Question Box" is available from Guildhall Publishers, Peoria, Ill., for \$9.95, plus \$1.75 for postage and handling.

Catholic University of America is 'national treasure,' Lee Iacocca says

WASHINGTON (NC)—The celebration of The Catholic University of America's centennial recognizes yet another "national treasure," Chrysler Corp. chairman Lee Iacocca told the university's April 19-22 centennial celebration.

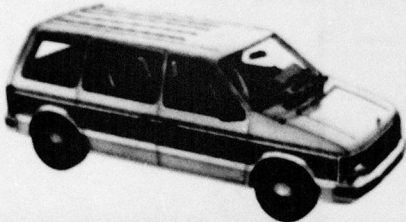
Iacocca, who led the fund-raising effort to restore the Statue of Liberty and now heads a new Catholic University fund-raising campaign, compared the university's anniversary to the statue's centennial.

In its 100 years the university has kept

faith with its original mission "to serve both the church and the young republic," Iacocca said. He also said the university deserves the support of all U.S. Catholics.

The 100th anniversary festivities included a Mass of thanksgiving celebrated by Cardinal Joseph L. Bernardin of Chicago, chairman of the board of trustees, and almost three dozen bishops, a birthday party on the university lawn, speeches by Iacocca and Vice President George Bush, and jokes by comedians Bob Newhart and Ed McMahon.

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Church critical of immigration regulations as deadline approaches

by Laurie Hansen

WASHINGTON (NC)—With less than a month before the alien amnesty application process was to begin, church leaders criticized the government's interpretation of immigration law.

The U.S. Catholic Conference and Archbishop Roger Mahony of Los Angeles said that regulations proposed by Immigration and Naturalization Service to implement the immigration bill passed by Congress in October should be more generous.

The new immigration law allows aliens who have resided in the United States since before Jan. 1, 1982, to apply for legalization beginning May 5.

Proposed regulations issued by Immigration and Naturalization Service were criticized by a USCC official in testimony before a Senate subcommittee April 10.

The government should assure alien families they will not be split up, lower legalization application fees and ease alien documentation requirements under the new immigration law, said Msgr. Nicholas DiMazeno, executive director of the USCC's Migration and Refugee Services.

Calling family unity "a value we all cherish," Msgr. DiMazeno said it is this preliminary "threshold issue" upon which many aliens will base their decisions to apply for amnesty.

Typically, he said, members of the same immigrant family have arrived in the United States at different times. One

spouse may have arrived before the 1982 cutoff, and the other be ineligible to apply, having arrived later.

Archbishop Mahony, meanwhile, in a six-page letter to Immigration and Naturalization Service Commissioner Alan C. Nelson April 3, asked for rules that would ease the legalization of aliens.

Citing some of the same concerns of the USCC, Archbishop Mahony said regulations should be designed to help preserve family unity, to make the law work "generously," to resolve doubtful cases in favor of the alien, and to reduce high fees for those who apply to be legalized.

Instead of the proposed application fee of \$185 per adult and \$50 per child up to a maximum of \$420 per family, he said the fee should be "no more than \$50 per individual applicant with a maximum fee of \$100 per family."

Even though the amnesty application process was not under way, passage of the immigration law had an impact on the lives of illegal aliens.

Entrepreneurs have been quick to offer services to immigrants anxious to obtain legal status. Some have falsely claimed that for steep fees they could provide legal advice or even ensure aliens amnesty, said Rosa M. Sipier, director of Catholic Charities' legalization program in the Archdiocese of Los Angeles.

The problem has become so serious in California that illegal aliens in Los Angeles who believe they have been victimized now may file complaints with a new committee chaired by Archbishop Mahony.

"If an undocumented person or family has encountered an unscrupulous person... who is trying to take advantage of their situation, either through false promises or excessive costs or charges," complaint forms can be used to bring the problem "directly to the city attorney's office for processing and hopefully for prosecution," Archbishop Mahony said.

Vanna Slaughter, director of Migration and Refugee Services in Dallas, said the decision of employers to dismiss aliens as a result of the new law is a major concern.

"Some employees don't realize they can keep those who began working for them before the law was passed. A lot of people who shouldn't be are being fired," she said.

If an illegal alien was hired before Nov. 6, 1986, the employer is not subject to fines. Employers are required to check residence status on employees hired after that date.

Special Thanks to the AAA '87 Parish Leadership

We wish to personally thank all of those who are supporting The Archdiocesan Annual Appeal and especially those who have dedicated their time in a leadership role to help ensure this year's success.



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Czech priest jailed for saying Mass in home

VATICAN CITY (NC)—A priest from Czechoslovakia has been sentenced to eight months in prison for celebrating Mass in a private home, Vatican Radio reported April 15.

Father Stefan Javorsky, a 62-year-old Salesian, was convicted April 6 in the northern city of Poprad, the radio said. A court there ruled the priest had not obtained state permission for the Mass.

Father Javorsky has appealed the decision, Vatican Radio said. He was previously convicted and sentenced in 1973 and 1981, and Czechoslovakian authorities consider him suspended from normal priestly functions.

Czechoslovakia, an East European nation, has conducted a policy of harsh religious suppression and maintains strict limits on church activity.



REVISED NEW TESTAMENT—Francis J. Hordegen, director of the U.S. Catholic Biblical Apostolate, holds a finished copy of the New American Bible with the revised New Testament. Father Hordegen worked with four other editors for more than eight years on the project. Ten scholars, four of whom were not Catholic, worked as reviewers and the project was supervised throughout by the National Conference of Catholic Bishops. (NC photo by Bob Strawn)

Today's Faith

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The look of the parish of the future

by Katharine Bird

Will parishes in the year 2010 cooperate more closely, joining forces to offer youth ministry, adult education or to prepare children for the sacraments? If present trends offer a clue, that sort of cooperation may be standard 25 years from now.

What else might parishes of the future "look like"?

- Senior citizens will represent a greater percentage of the people and play a larger role in parishes.
- In a society more acutely aware of diminishing natural resources, homilists may concentrate more on the responsibility church members have to care for God's creation.
- Parish ministers can expect to be even more challenged by the changing realities of family life—for example, the ecumenical challenge posed by more families in which only one spouse is Catholic.

One important trend for future parishes will be "a change in ministerial patterns," said Father Lawrence Mick, pastor of St. Patrick's Church in Glynwood, Ohio.

Father Mick came to his assignment four years ago knowing he would be the last resident pastor at the tiny rural parish of 12 families. When he leaves, one priest will fulfill sacramental duties at St. Patrick's and another small parish 12 miles away.

To prepare for that day, St. Patrick's hired an administrative assistant to serve as "coordinator of activities"

when Father Mick leaves. Her 30-hour week will include administrative duties along with scheduling lectures and coordinating adult education programs.

Another larger Ohio parish plans to approach life without a resident priest by hiring a parish administrator with a master's degree in theology and experience in parish management, Father Mick said. This person will take over many roles served by a pastor, though not his sacramental duties.

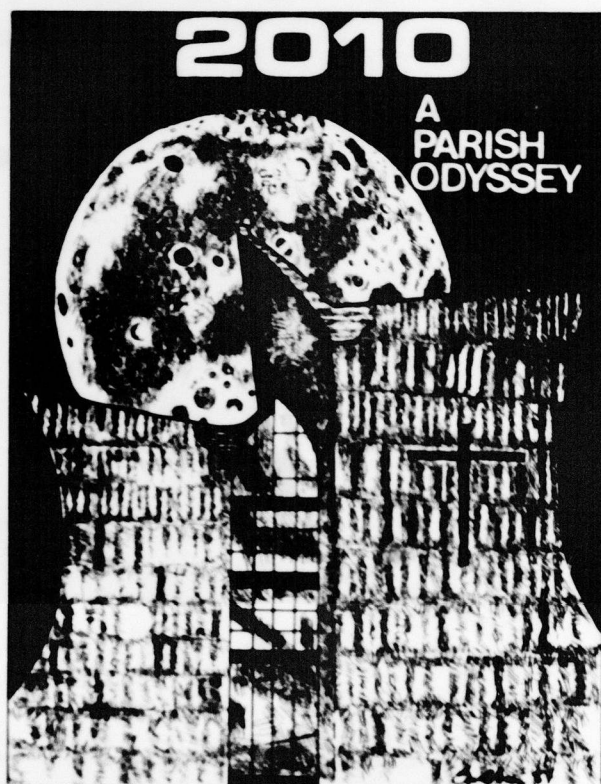
"More and more people today are learning that the activities of the parish are their responsibility," said Father Mick, a second trend that will influence future parishes.

When he moved to St. Patrick's, there were no lay eucharistic ministers, not much by way of music and a parish council which had met once.

Since then there has been "quite a shift in parishioners' attitudes," Father Mick said. Today many parishioners are involved in parish ministries. The parish council meets regularly and takes responsibility for planning and keeping the parish alive.

"A lot of my work is to convince parishioners they don't need a master's degree to take responsibility for parish work," Father Mick said.

He told how some parishioners approached him about setting up a choir. "I said I would support it" but they had to do the organizing. It took almost a year before a parishioner took on this responsibility. Today a small choir sings beautifully at parish liturgies.



St. Patrick's is also grappling with a new evangelization project—reaching out to unchurched people and to Catholics alienated from their church.

Part of the parish's interest in evangelization comes from its involvement

in an 18-month diocesan project that requires parishes to come up with a feasible way to deal with the expected

(See *THE FUTURE*, page 13)

Papal Masses: from Yankee stadium to Candlestick Park

by Fr. David K. O'Rourke, OP

Next September Pope John Paul II will visit the United States. The crowds of clergy, religious and laity expected to participate in the papal Masses in the cities he visits will not look all that different from the crowds present at the first papal visit to the United States: the visit of Paul VI 22 years earlier. But there are differences, important ones, and they have to do with the central point of church life for the average American Catholic: the parish church.

Let me illustrate by telling you

about a friend I will call Carol. She is planning to attend the Mass this September at San Francisco's Candlestick Park. But this is not her first papal Mass.

As a youngster Carol went with her parents to the Mass celebrated by Pope Paul VI in New York's Yankee Stadium. Her father and mother were active in their suburban New York parish, and the work they did there is worth noting.

Carol's mother and father were both active in the parish school's parents association. Her father helped organize the annual parish bazaar, and her

mother was a great friend and supporter of the sisters in the convent. When the parish established its first parish council, Carol's mother was one of the first members.

In fact, Carol's parents gave most of their free time to parish activities, and they were a logical choice for some of the available tickets when the pope came to New York.

Carol was then just a high school junior, but the event impressed her deeply. It was, she told me, one reason she decided to attend a Catholic college and major in religion.

In her classes, Carol studied the

recently published Vatican II documents. She always maintained an interest in religion and drew on her education to help with her own children's religious formation.

Two years ago, when her youngest child entered high school, Carol decided to enter more formally into teaching religion in her parish. After further studies in religious education, she recently took the position of religious education director in the parish near San Francisco where they now live. As she told me, "I had the time, the training and the parish had the need. It seemed a logical move."

Carol's story symbolizes a change that has affected many an American parish in the last 30 years and, according to projections, will typify even more in the years ahead. The laity are entering into parish work in formal and official roles.

We are all familiar with lay presence as lectors and ministers of the Eucharist. But the laity's presence goes beyond that. It enters into the ongoing, Monday through Friday work.

Programs like organized visiting of the sick, marriage preparation programs, religious education and care for the elderly now rely in many parishes on the efforts of trained lay personnel.

Carol's parents were active in their New York parish. But 30 years later, their daughter is active in a different way, as part of an official ministry. Specialists who study the shape of parishes predict that Carol's situation will be even more common in the future.

This Week in Focus

People who treasure parish life often ask what parishes will "look like" in the year 2010 and beyond. This week our writers take up that question.

In parishes of the future, senior citizens will represent a greater percentage of the people, parish ministers will be even more greatly challenged by the realities of family life and some new ministries that cannot even be anticipated today will be in place—just as a ministry to AIDS victims is in place in a number of parishes today, writes Katharine Bird, associate editor of the NC Religious Education Package.

Dominican Father David K. O'Rourke tells the story of a young woman who, as a child, participated in a Mass celebrated by Pope Paul VI in New York and who this year plans to participate in a Mass celebrated by Pope John Paul II in San Francisco. What a difference 20 years make, writes Father O'Rourke. The woman's parents were very

active in their parish, but she is employed full time as a religious educator by her parish—a situation that will only become more common in the years ahead, he believes. Father O'Rourke is with the Family Life Office in the Diocese of Oakland, Calif.

Father Herbert Weber's article explores the changing role of the laity in parishes, the important role that the Eucharist has come to play—and will increasingly play—in parishioners' lives and the role of the laity in the worlds of work, politics and home life. Father Weber is pastor of St. Thomas More University Parish in Bowling Green, Ohio.

Finally, Father John Castelfranchi's article discusses the changing situation in the church that Matthew's Gospel had to address. Christian communities, he writes, ensure their continuance through a combination of fidelity to the past and openness to the future. Father Castelfranchi teaches Scripture at St. John's Seminary in Plymouth, Mich.

The present is parent to the future

by Fr. Herbert Weber

A woman in a parish Rite of Christian Initiation of Adults program was very interested in becoming a Roman Catholic. A long search was ending; she liked what she saw in the church.

But the woman hesitated to complete this faith journey because she wasn't sure whether what she experienced at the present time would remain in the future. Undoubtedly, the accelerated changes occurring in the lives of church members gave rise to her concern.

Much of my ministry as a priest is with young adults who happen to be college students. Perhaps because they spend most of their time looking ahead, I find it necessary to spend some of my time looking into the next 15 or 20 years. There are some fairly clear signs around us of what we might expect for the church of the future.

I participated in a recent session in which people were asked to write down their positive and negative experiences of "church." Later, as the individual answers were shared with the larger group, something became surprisingly apparent: All participants wrote about some aspect of the Mass.

Certainly the group could have shared other concerns of church life. They were not Sunday-only churchgoers.

But the fact that everyone focused on the Eucharist reminded me how much worship has come to be the center of most persons' experience of faith,

and how great a commitment those who hunger for good liturgical prayer will make to having it provided.

More and more Catholics want congregations to put creative energy into the planning and celebrating of Mass. This is a trend that will likely continue.

The role of the laity also will continue to change in the years ahead. A smaller number of priests and Religious will force some changes. But developments will occur for other reasons as well.

In the move that Catholics have made from being an immigrant church in the United States, many accepted the need for higher education. Many of the laity are becoming more and more educated and bringing that education to bear on their Christian life.

The skills and training of the laity for life in the secular world will not necessarily be matched by a sophisticated understanding of faith, but the potential is there. If these two forms of education can be put together, then a dynamic lay leadership is possible.

Of course, the role of the laity will continue to grow in the marketplace as well as in the confines of the church. Lay men and women, who realize their skills and gifts, can bring new values and purpose to business, science and politics.

Third, the church will continue to be an articulate advocate for social justice. The U.S. bishops already have provided leadership by writing such

(See PRESENT, page 15)



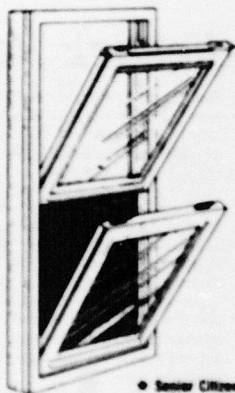
HIGH-POWERED—Pellets, simulating a hail storm, bounce off a Lexan-covered solar collector in a Phoenix, Ariz., research lab. Many Catholic laity are becoming more and more educated and bringing that education to bear on their Christian lives. If the skills and training of the laity for their lives in the secular world can be matched with more sophisticated understanding of faith, a dynamic lay leadership is possible. (NC photo from UPI)

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The Bible and Us

How future looked to first Christians

by Fr. John Castelet

The earliest Christian communities felt little need to plan for the future. They were convinced that the risen Lord was about to return at any moment. It was a matter of hanging in there and being prepared to welcome him.

Missionary activity during this period is not designed to build up the church of the future so much as to get as many people as possible ready to enjoy the blessings of the imminent Second Coming. One detects a definite sense of urgency about this in the mission instructions of Mark.

"Jesus summoned the Twelve and began to send them out two by two, giving them authority over unclean spirits. He instructed them to take nothing on the journey but a walking stick—no food, no traveling

bag, not a coin in the purses in their belts" (6:7-8).

The sense of urgency about the community's mission is also seen in the feverish activity of St. Paul, for example.

However, circumstances changed and the Christian communities had to plan for their futures. The church Matthew addressed in his Gospel was a community in the throes of transition from the old order to the new. Made up to a large extent of Jewish Christians, the community Matthew addressed was dismayed at what was happening.

Jerusalem, their center, had been destroyed by Roman legions in the year 70. James, their leader, had been martyred. In the city of Antioch, where they took refuge, they found communities with an alarming number of gentile members. They found all this unsettling.

What to do? Matthew had to lead them as gently as possible into the second century. So, in his Gospel written in the 80s A.D., he makes concessions to their sensibilities. He admits that Jesus sent his disciples to preach to Jews (Matthew 10:6) and that Jesus personally limited his activity in the same manner (15:24).

But times changed. The earth-shaking event of the death-resurrection ushered in a whole new era, an undreamed of future. The same Jesus seen as limiting the preaching of the Good News during his public ministry, now, as the risen Lord, tells the disciples: "Go, therefore, and make disciples of all the nations.... Teach them to carry out everything I have commanded you. And know that I am with you always, until the end of the world" (Matthew 28:19-20).

The future was now unlimited. In each succeeding generation Christian communities would have to come to terms with changing circumstances and make plans for their futures. Christian communities ensure their continuance by a combination of fidelity to the past and fearless openness to the future. They must be like the learned scribe described by Matthew, one who "is like the head of a household who can bring from his storeroom both the new and the old" (13:52). Matthew knew from personal experience how important that is.

Education Brief

Reflecting on role of the laity

"For Christian laity it is a question of commitment to imbuing all temporal circumstances with moral values and evangelical spirit: culture, art, education, health and the medical profession, relations within the world of work, social relationships, economic transactions, civic and national responsibilities and international relations."

(Pope John Paul II in Antwerp, Belgium, in 1985)

Present signs suggest that in parishes of the future, people will spend much more time reflecting on precisely what it means to be a businessman and woman, or a homemaker, or a teacher who is a member of Christ's body.

Homilists will preach on this. Adult lay Catholics will meet in groups to pray and reflect on the difference Christ makes for the 16 percent of their time that is spent in the worlds of work, homelife and leisure activities.

It won't be a matter, however, of saying in only the most general terms that faith's impact ought to be felt in these areas. Rather, people are likely to probe in considerable detail what the Gospel means for Catholic scientists, politicians and voters, economists, journalists and many others.

This is not a startling prediction. Already the seeds are being sown for such an emphasis in church life. All indications are that when the world Synod of Bis-

hops meets next October in Rome to discuss the life of the church's laity, much will be heard on precisely this topic, often referred to as "the church in the marketplace."

To a great extent it is the laity who carry the Gospel into the marketplace. This role of the laity reflects a teaching of the Second Vatican Council that has received too little attention, many bishops, theologians and lay leaders feel.

Bishop Raymond Lucker of New Ulm, Minn., spoke about this during a meeting of the U.S. bishops in the summer of 1986. The laity are called to transform the society in which they live and work, he said. That is a point Pope John Paul II raises on many, many occasions.

Bishop Lucker said, "It is especially in the family and society, in sexuality and economics, in marriage and in work that this transformation must take place." And lay people need support in "their role as church in the world of work, family and leisure."

"We need to help lay people," Bishop Lucker said, "to see that in their everyday life, in their families and in their work and in their recreational activities, they are the church."

Resource

"Practical Spirituality for Lay People," by Dolores Leckey, contains many brief essays, largely drawn from the pages of past *Today's Faith* editions. One essay is devoted to small groups in parish and home situations. It is frequently said that numerous small groups for the sake of prayer, discussion and service to others will be a characteristic of parishes in the future. "In this century," Mrs. Leckey writes, "churches have been discovering the power of small groups of Christians in transforming the lives of individuals and the life of entire parishes as well." Essays in this book discuss spirituality, family, community, work, change, the church and the life of the laity in the world. (Sheed and Ward, 115 E. Armour Blvd., Kansas City, Mo. 64141, 1987. \$6.95, paperback.)

The future parish

(Continued from page 11)

priesthood shortage. The plan is required to be "financially solvent and ministerially complete."

At St. Patrick's, considering what it means to be "ministerially complete" pointed to the need for evangelization.

Sometimes dire predictions of the future are heard. One could get the impression that the church then won't look anything like the church now. That surely won't be the case.

But recent experience—for example, the church's response to AIDS victims and their families—shows how quickly the church can develop new ministries to meet important needs of the day.

Parishes in the year 2010, just as parishes today, will wrestle with questions about how best to serve teenagers. Yet, to the extent that homelife, education and careers are different, some of the answers will be different too.

Discussion Points

Children who are 10 years old today will celebrate their 33rd birthday in the year 2010. They will be pursuing careers, raising children, fulfilling responsible roles in towns and cities, and in a variety of ways shaping the society of the third millennium after Christ. What will parish life be like for them?

What are some ways society is likely to develop and change in the next 25 years? Do you think this will influence parish life in any ways—people's spirituality, for example?

If the seeds of the future are hidden in the present moment, what are some current points of emphasis in church life that are likely to influence the shape of parish life in the future—the services parishes offer to families, for example?

What is the center, or focal point, of parish life? What does this suggest about what the parish is intended to be today and in the future?



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Children's Story Hour

Tilo's story

by Jasean Masternach

All his life people called him Tilo. That was a warm, shortened form of his real name, Rutilio Grande.

Tilo grew up in the town of El Paisanal in El Salvador in Central America where he was born in 1928. His grandmother raised him after his parents separated when he was 3 or 4 years old. His family's breakup hurt Tilo very much.

As a child Tilo was shy and anxious. He liked to be alone. His teachers suspected he had emotional problems.

When he was 12, Tilo entered the seminary. He wanted to become a priest. Five years later he joined the Jesuit order. His emotional problems grew worse. As a young Jesuit he had to be hospitalized for a time. But he

successfully struggled against his illness and was ordained a priest in 1969.

Father Rutilio taught in the seminary and in a high school in the capital city, San Salvador. But he wanted to work with the poor farmers in the countryside. In 1972 he joined a team of priests and nuns in a special parish in the country.

Tilo and the others helped the poor peasants form small communities of families. They read the Bible together. They began to discover how close the Bible was to their own lives. Tilo encouraged them to care about each other, to help one another.

This took place in a country where many were poor while a small number were very rich. The feeling was growing among the poor that this was not fair. Among the rich the fear grew that



they might lose power and money if the peasants became too strong. The government was unhappy too. Leaders of some peasant groups were arrested.

Then Father Rutilio and other priests reported they too had received threats that they would be killed if they continued their parish work with the communities of poor Christian farmers—work that made the poor more aware of their real dignity.

Tilo prayed. The newspapers were reporting that other priests were being tortured. But he believed Jesus wanted him to continue his work among the poor peasants.

On Saturday March 12, 1977, Tilo got into his jeep to drive to his home town to celebrate the Eucharist. Along the road he was ambushed and shot. "We must do what God wants," were the last words anyone heard him say.

Father Rutilio Grande died that afternoon. Pope Paul VI called the killing a "detestable crime."

A fellow Jesuit said at a memorial service for Father Rutilio that the reason for his death was his work "stressing awareness among parishioners of the dignity of the human person, of human rights and human development."

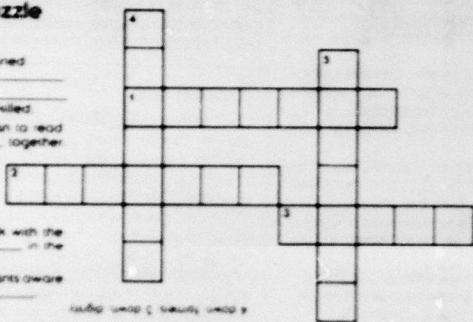
Crossword Puzzle

Across:

1. Tilo's was a shortened form of _____
2. Tilo received _____ that he would be killed.
3. The peasants began to read the _____ together.

Down:

4. Tilo wanted to work with the poor _____ in the countryside.
5. Tilo made the peasants aware of their _____.



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Write a prayer

Try your hand at writing a brief prayer. Write an evening prayer to say at the end of the day. Think of all that you are thankful for; think of special needs you noticed during the day—your own needs and those of others. In the prayer you write, speak with Jesus about those things.

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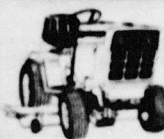
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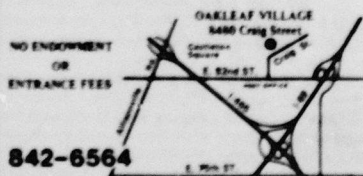
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the sunday readings

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 Acts 2:43-47
 Psalm 118
 1 Peter 1:3-9
 John 20:19-31

APRIL 26, 1987

by Richard Cain

If we could only live like this!

I'm talking about the description of the early Christian community found in the first reading. In this passage taken from Acts, Luke described what seems like the ideal church.

As Luke described it, such a community is involved in four kinds of activities: (1) catechesis, or learning about the Christian faith and way of life; (2) the communal life, which I take to mean raising families, caring for one another and enjoying life together; (3) the breaking of the bread, which was a New Testament expression for the eucharistic liturgy or Mass; and (4) prayers.

Luke also mentioned a number of things that happen to a community when it does these kinds of things. Such a community is characterized by an attitude of reverence, generosity, consistency, joy and sincere fellowship.

In the case of the early Christian community, those who had more shared with those who had less so that everyone had his or her basic needs met. They gathered every day in the temple to worship and in homes to celebrate a eucharistic liturgy. (In early times, this was connected with a regular meal. People would gather in one another's homes and eat their meal together. Then they would celebrate the eucharist.)

The result was a powerful witness to the reality of Christ's presence in the lives of the believers. Luke said that each day new members were added to their community.

What would it take for me to live like this? To me, it seems I would need to be open, willing to be vulnerable—willing to respond to how God is working through me and my relationships with other people, even when it doesn't make sense or hurts.

I would also need to have a sense of priority in my life. What is most important? My relationship with Jesus. What is next most important? My relationship with other people. I would also need discipline to act on my priorities.

The second reading, taken from the First Letter of Peter, illustrates some of these attitudes. For example, the beginning of openness is a willingness to appreciate the good in something else. The Hebrews expressed their openness to God by beginning their psalms and prayers with praise. The

author of this letter has shown his appreciation for this by adopting the same form in his letter.

The letter begins with a passage that is at once a prayer of praise to God, a summary of the letter's message and a teaching tool. This prayer praises God for giving us a new beginning in life through baptism. According to the author, baptism is the focal point of the Christian way of life and is the main theme of the letter.

In the prayer, the author describes the birth of baptism in three ways: as a new beginning in hope, the first step in obtaining an imperishable inheritance and the appearance of a salvation which will be complete at the end of the world.

In this way the author stressed that Christian faith is about something that is both here now and also on the way. It is a process which involves pain and growth. Yet I can be confident that it will reach its fulfillment. Remembering the big picture from time to time helps me to be patient with the little piece of the picture that I have to live with right now.

The gospel reading is from the Gospel of John. The last sentence of the reading (20:31) states why John wrote his gospel: He wanted to record the signs performed by Jesus so that we would believe what Jesus said and did for us. In other words, seeing is believing. The story of Thomas, the doubting apostle is an example of this.

But John would also want to point out the opposite truth: believing is seeing. At the end of his gospel he gives a number of examples of people who see Jesus but do not understand or believe. Even Thomas seemed to have recognized this. When actually invited by Jesus to touch his wounds, Thomas apparently made no effort to do so. He simply expressed his belief without needing physical proof.

I need signs. But there is no value in asking for more signs if I am unwilling to believe (that is, to act on) what I have already experienced. This is the challenge of Easter.

Present is parent of the future

(Continued from page 12)

pastoral letters as the ones on nuclear arms and the U.S. economy. But the commitment to social justice will not end with the bishops' statements.

Others will learn how to speak to social concerns. On a recent visit to a seminary bookstore, I noted a number of books on justice and social morality. It reminded me how few books there were on these topics 15 years ago when I was in the same seminary. Likewise it can be seen that most religious education texts include an emphasis on social concerns.

A whole generation is learning to look at world justice issues through a faith lens and this will influence parish communities.

Certainly, these predictions for the future church are written without the advantage of a crystal ball. Nevertheless, the present is parent of the future. What we observe happening in the church today helps us understand what may take place tomorrow.

the Saints

by Luke

St. Maria Euphrasia Pelletier



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My Journey to God Morning Prayer

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—by Linda Allig

(Linda Allig is a member of St. Monica parish in Indianapolis.)

Poetry is one of many beautiful ways to pray. Whether your prayer is poetry or prose, send it to: My Journey to God, P.O. Box 1717, Indianapolis, IN 46200.

Question Corner

Marriage question

by Fr. John Dietzen

Q I am a Catholic, at least by birth, involved with and planning a future commitment with a baptized Lutheran. My question is probably very fundamental. I previously was married in the United Church of Christ and have since been divorced. Does this prevent me from receiving the sacrament of matrimony in the Catholic Church?

Since the crisis involved in my divorce, I have grown in faith as many do when faced with something that depends on one's hope and faith.

I pray very hard that the Catholic Church will accept my request to be married in my faith. (North Carolina)

A From what you have told me, no obstacle prevents your marriage in the Catholic Church to another Catholic, or to a member of any faith or of no faith.

You were baptized a Catholic, apparently in your infancy or at least when you were very young. According to Catholic Church regulations, you should be married before a Catholic priest in order to be validly

married in the eyes of the church. Apparently that has not happened up to now.

It is possible for you to enter the marriage you contemplate and have that marriage completely valid and recognized by the church so that you will continue to be a full member of our faith.

Please contact a priest in your parish or in your area and explain to him the facts you have given me. I am sure something will be worked out very simply.

Q I am a Catholic who was married in the Catholic Church years ago. After 17 years and three children my husband suddenly said he wanted a divorce so he could marry a young girl, only five years older than our oldest daughter.

We were finally divorced. He remarried and so did I. My second husband died in 1966. Since then I have not remarried. I am now a great-grandmother, 76 years old. Is it possible for me to go back to Holy Communion? Do I need to talk to a priest about it? (Rhode Island)

A I'm sorry you waited so long. Nothing prevents your receiving the sacraments and there is no need for a special visit with a priest. Please go to the

sacrament of penance as soon as you can and get back to receiving the Eucharist. I hope you do it soon.

Q In the liturgy of the Mass the priest says, "Let us give thanks to the Lord our God."

Is it not wrong for us to be giving thanks to the saints or the Virgin Mary for prayers answered, as the classified section of our diocesan paper suggests? Scripture instructs us in several places to give thanks to God the Father always and for everything. (Florida)

A Have you ever asked someone to pray for you and then, if you receive what you prayed for, thanked that person for his or her prayers?

I imagine you have done so and that is precisely the meaning of our "thanks" to any of the saints or to the mother of Jesus for their prayers.

It is true, all good things come to us from God our Father through Jesus our Lord. However, if we believe in the efficacy of prayer it does not detract from the honor due to our heavenly Father to thank the people who pray for us.

In thanking the people in heaven (any of the saints, including our own friends and relatives in heaven and the Mother of Christ herself), we detract nothing from the thanks due to God our Father, since their prayers as well as ours are directed to him and all things, we believe, come to us from the infinite bounty of that Father.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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Answer: You are a wise and intelligent shopper!!! This is one of my pet peeves in this industry and it is practiced on a daily basis in this market place by so-called reputable dealers. This is called "PRIVATE LABELING."

What happens is these merchants will change the mill name of the carpet, sometimes eliminating the name of the mill on the label. One furniture chain will even change the number and name of the color.

Why do they do this? They try to hide information to prevent you from shopping and pricing their merchandise. I feel this way — if their advertising is what they claim — "Lowest Prices, Quality Merchandise," etc., etc. — then why hide information from you? If their prices are as good as they claim then they should make it easier for you to shop by name of carpet and color, and let you get back to them quickly and place the order.

We can generally break down the private label information and price the goods to you. Normally, the savings to you is welcomed. I do believe it is the American Way to shop and get the best buy for your hard earned dollar. I do not believe in using deceptive tactics.

The next time you are shopping for carpet — ask if the style you are interested in is a private label name. If so, then ask for the actual mill name and color. If the dealer is using private labeling — for your sake and your billfold — you better start shopping.

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Family Talk Good coach for children

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am on our community park board. Summer is coming and we are about to review applicants for coaches in our Little League Baseball and Summer Swim program. In our discussions on what we should be looking for? What makes a good coach? (Indiana)

Answer: In college and certainly in professional sports, good coaches must have three basic qualities: expertise in their sport, knowledge of conditioning techniques and the psychological ability to motivate.

However, in summer programs for young children, none of these qualities are as important as the coach's basic orientation toward children. Summer sports programs for elementary school children need to be fun and to teach the youngsters something about life and about how to get along with others.

The first and major quality I would look for in a summer coach is love of children. This is more important than how much he knows about baseball or swimming. Will he or she put the child first? Can he or she be patient?

Here are some behaviors of a poor summer coach, one for whom the children appear secondary.

1. He or she is always complaining about the umpire's or referee's calls.
2. He or she believes in the star system, including most valuable player, all-star games and focusing on the top players.
3. When he or she loses, there is a long list of excuses or people to blame.

Here are the corresponding reactions of a children-come-first coach.

1. He or she accepts the umpire's decisions, though there may be an occasional and momentary outburst at a particularly bad call. The coach sets the example for the players, learning to make the best of a hard decision and getting on with the game.

2. He or she believes in a policy of participation where all the children have a chance to play. Everyone is important and people are more important than the game they play.

3. He or she strives very hard to win but if they lose, he or she leads the team across the field to congratulate the winners. The coach models how to lose with class and like a good sport.

Baseball ability is not the major purpose of Little League. Winning is not the major purpose either. Children are. I would select coaches who know and understand this.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 672, St. Joseph's College, Rensselaer, Ind. 47978.)

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Vatican Letter

Vatican priest greets world in Esperanto

by Greg Erlando

VATICAN CITY (NC)—Last Easter Pope John Paul II extended greetings to the peoples of the world in more than 40 languages. Father Battista Cadei would like him to add one more: Esperanto. (This article is being written before Easter, so perhaps he did.)

As the Vatican's volunteer expert in the 100-year-old language, Father Cadei greets listeners in 60 countries twice weekly with the words "Parolas Radio Vatikana en Esperanto" (Vatican Radio speaking in Esperanto).

Broadcasting via medium- and short-wave from Vatican Radio's complex of studios overlooking the Tiber River, Father Cadei conducts interviews and reports news items of ecumenical and humanitarian interest, all in Esperanto.

Despite its scant air time—only 25 minutes a week—the show receives monthly about 150 letters, more than most other desks at the station. The letters provide an informal glimpse of who is listening.

"Most of our listeners tend to live in Hungary, Czechoslovakia, Poland, Bulgaria and the Soviet Union," Father Cadei said. He has received letters from China, Brazil, Korea, Japan and Iran, where members of the universalist-oriented Bahai faith are often "Esperantists." Letters from the United States are "rare," said the soft-spoken Italian priest, attributing it to a problem of poor radio reception.

Esperanto speakers like communicating with other peoples and writing letters about major issues like war and peace or humanitarian concerns, he said. In

this sense they reflect the interests of Esperanto's creator, Dr. Lazzaro Luigi Zamenhof, a Baltic Jew born in 1859.

Growing up in the city of Bialystok in what was then part of the Russian empire, now Poland, Zamenhof was struck by the ethnic hostilities which divided the city's Poles, Russians, Germans and Jews. A shared language would help break down the divisions among peoples, he thought. Although Zamenhof was a doctor by training, in 1887 he published his first book explaining the language he had invented under the pseudonym "Doktoro Esperanto," or "Doctor Who Hopes."

Only 18 years later, a Catholic Esperanto society was founded. Today Father Cadei helps edit its monthly review. Esperanto programs are aired by Radio Poland six times and Radio Peking four times daily, as well as by stations in Switzerland, Brazil, Hungary and Yugoslavia.

The language is characterized by its striking simplicity of grammar, having neither gender, declensions nor conjugations. It is "extremely phonetic," Father Cadei said, with every letter having its own sound and vice-versa.

If a word ends in "o," it is a noun; "a" means it is an adjective; "j" means it is plural. There are 40 prefixes and suffixes which denote everything from an abstract word to whether the reference is to a man or a woman.

One Chinese speaker of Esperanto told Father Cadei he had studied English for three years but was unable to speak it, yet learned to speak Esperanto in only one year.

But Zamenhof's goal was not simply to invent another language: "Esperanto is not only a language, it is also an idea," he once wrote, "the great and sacred idea of fraternity and of justice among all peoples."

This humanistic ideal behind Esperanto has attracted supporters as diverse as Nikolayevich Tolstoy, Mao Tse-Tung, St. Maximilian Kolbe and Pope St. Pius X, the patron of Catholic Esperantists. It also has earned Esperanto speakers a reputation for being Utopian and overly idealistic.

In fact, Father Cadei has volunteered his time at Vatican Radio for the past 10 years and more than 1,000 shows because, he said, the Vatican's Secretariat of State—which oversees the station—considers Esperanto more a Utopian exercise than a necessary adjunct to the 35 other tongues already broadcast.

Father Cadei, who has spoken the language for 25 of his 50 years, says the show is an opportunity for evangelization, although its approach is low-key. Many of the listeners seek simply to practice the language, as he does when he tunes in Radio Poland's broadcasts, he said. But he has received requests for more information about Christianity from as far away as China.

The attraction of Esperanto is as an "international auxiliary language," Father Cadei said, "a Latin of the people" which is simpler than either Latin or English to learn.

There are signs the Vatican is open to Esperanto. The Vatican has approved Esperanto as a liturgical language, and an Esperanto Mass is celebrated every Saturday in the Roman Church of Santa Prassede.

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ENTERTAINMENT

Viewing With Arnold

The 'Tin Men' are rascals, but human

by James W. Arnold

"Tin Men" is another movie built around the "lovable junkyard dog" personality of Danny DeVito. But compared to "Ruthless People," "Tin Men" has more heart, substance and taste.

DeVito is funny for negative reasons. His natural equipment is like Robert Redford turned upside down. He is diminutive, chubby, balding, ethnic, not pretty. He is all of us when our body profile is out and down in the wrong places.

But he doesn't lose. He's wily and smart and knows how the world really works. He's surprisingly and comically over-confident but he's obviously vulnerable.

In "Tin Men," he's established as a



flamboyant con man who thinks up clever scams for selling aluminum siding to naive customers. For sheer daring and imagination, it's funny: The Little Guy finds a way to beat the system. But sales are slowing, the authorities are cracking down, and Danny's way of coping with the world is slowly falling apart.

DeVito's character, oddly enough, is also in a situation not unlike the one in "Ruthless People." Somebody is trying to reach him by stealing his wife—this time not literally but romantically. Again, he seems not to care—the unexpected, comic reaction. But he does care, and this is closer to human experience.

The best things about this movie are the attempts to stretch beyond its farcical premise: Two bantamweight siding salesmen (DeVito and Richard Dreyfuss) are unable to settle their ruffled egos after a fenderbender collision and escalate to a raging tit-for-tat

feud, à la Laurel and Hardy. They smash the glass on each other's cars and generally snarl and carry on like pit bull dogs.

The tone changes in Barry Levinson's screenplay from cartoon to something closer to home when Dreyfuss vows to find the one thing that will "cut [his enemy] to the quick." He seduces DeVito's wife (Barbara Hershey), a task that is simplified because she's already feeling neglected.

The results are not as foreseen. Twist one: When DeVito says, "You're welcome to her," the paranoid Dreyfuss thinks he's been set up. Twist two: Dreyfuss and Hershey fall in love.

Twist three: DeVito is heartbroken and wants her back. So we start with farce but end with a romantic triangle.

None of this would be terribly interesting, much less morally respectable in real life. But "Tin Men" clearly establishes itself in the realm of classic social comedy where people are worse than normal, not better, and do absurd things. Writer-director Levinson ("Diner," "The Natural") is notably talented, and finally takes his characters beyond comedy to moral awareness and even penitence.

The setting is Baltimore 1963, Levinson's old stamping ground for "Diner." The characters are different but similar. His group of young adult pals who use the diner as a kind of male refuge are now 30 years older and hustling for a living in the early days of the new siding technology.

As salesmen (DeVito and Dreyfuss work for different companies), these guys are in the same category with

door-to-door encyclopedia pushers or the Bible salesman of "Paper Moon." They're rascals, but they're funny and human, Baltimore's variation on the Broadway slickers of Damon Runyon.

They change and grow without losing their humor, as the realities of life close in—an investigating committee, a heart attack, a lost wife, a lost job. Change is painful but the human spirit is resilient. Dreyfuss understands his errors and repents, gets the girl and decides to sell Volkswagens. DeVito loses everything, and never quite understands why. But at the end we hear his wisecracking bravado reviving and know he'll be okay.

Like the play "Glengarry Glen Ross," "Tin Men" in its exaggerated way is a commentary on the pressures of free enterprise and the salesman's imperative. The hostility acted out in the ludicrous battles of the movie characters, whether over cars or lovers, lurks just under the surface of the daily struggles in a competitive society.

Raucous comedy with humanity and point, language, comic amorality may be problematic; satisfactory for mature viewers.)

USCC classification: O, morally offensive.

Recent USCC Film Classifications

Making Mr. Right A-III
Prick Up Your Ears O
The Secret of My Success O

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the + before the title.

Highly praised movie 'Shoah' is on PBS next week

by Henry Mays and Tony Zane

"Shoah" is the Hebrew word for annihilation. It serves as a simple, direct and appropriate title for a program devoted to the mass murder by the Nazis of 6 million Jews during the Holocaust.

"Shoah," a presentation in serial form of a 1985 French documentary produced and directed by Claude Lanzmann, airs in four parts, beginning Monday, April 27, 9-11 p.m. on PBS. It continues Tuesday, April 28, 8-10 p.m. and Wednesday, April 29, 8-10-10 p.m. The series concludes Thursday, April 30, 9-11 p.m.

Highly praised by American and European movie critics, Lanzmann's account of the Holocaust does not rely on any of the film footage shot at the extermination sites by Nazi cameramen. Instead, Lanzmann constructed the film from interviews with those who were there, whether as victim, executioner or bystander. The result gives witness to the human reality of an infamous period.

Its method is that of oral history, from which one gets the human dimension of events from the personal experiences of participants. Lanzmann has achieved this exceptionally well in a work that is intensely emotional and often shocking.

In his interviews with survivors of the camps, Lanzmann knows that he is causing pain by asking them to recall in detail those terrors from the past. Viewers will see that pain and share it as they listen to verbal descriptions of assembly line factories of death.

To get interviews with camp guards, Lanzmann pretended to be a journalist writing about the camps and secretly filmed their conversations. They are men who ran the extermination camps and worked out the "machinery of death," as Lanzmann refers to the process that murdered millions in a little more than three years.

One learns that murder on such a mass scale is not easy to accomplish. In describing their grisly work, it is obvious that they did not regard their victims as human beings and they all justify what they did as "obeying orders." There is not a guilty conscience among them.

The death camps were not built in Germany but in Eastern Europe, mostly Poland. "Shoah" has been criticized by some as charging that all Poles at this time were anti-Semitic. Viewers will see that it is much more complicated than that and that one should beware, as Lanzmann is, of making generalizations. Certainly he shows that there were Poles with other views than the farmer who suggests that Poland is better off without Jews.

For Catholics this is an important issue, especially since the Second Vatican Council. Catholics should be

ready to admit the existence of anti-Semitism among Catholic people in the past but that such feeling was then and is now morally repugnant. Certainly the recent visit of Pope John Paul II to the Roman synagogue is a clear indication of where the church is on this matter.

"Shoah" does not attribute the Holocaust to Polish anti-Semitism. Even if the Poles had wanted to, there was nothing they could have done to stop the Nazi occupiers. What it does imply, however, is that there were few Poles who cared about their Jewish neighbors, and that is something for all viewers to think about.

The greatest problem with all the dramatizations of the Holocaust is the danger that they might trivialize this tragic history and make it seem just another television movie. Lanzmann's documentary makes a real-

ity of Auschwitz, Treblinka, Chelmno and all the other camps that were the ultimate consequence of anti-Semitism. One must know how evil and inhuman these camps were in order to be sure that they can never be erected again anywhere.

Parents should consider the age and maturity of those watching. It is not for the young and immature but it is a lesson of history that has grave consequences.

One of the advantages of the television presentation of "Shoah" is that each program begins with a brief introduction by "MacNeil-Lehrer Newshour" essayist Roger Rosenblatt, who places the program in a historical context. Following three of the programs (April 27, 28 and 29), director Lanzmann will talk about the 11 years he spent making the documentary and what he tried to accomplish through it.



WITNESS—Boruch Grubowski, a locomotive engineer who transported Jews to Nazi death camps at Treblinka, Poland, during World War II, is one of the witnesses of

the Holocaust interviewed in "Shoah," a 1985 French documentary being presented in four parts April 27-30 on PBS. (NC photo)

New religious order welcomes ex-convicts

by Sharon Stefanski

PALMER, Mass. (NC)—A cross atop the grain silo is a first hint to visitors that the 27-acre farm ahead is not an ordinary farm but in fact a monastery.

But the farmhouse nestled in the rolling hills of western Massachusetts is not an ordinary monastery, either. The five brothers living there have quite literally left their past behind to come together and form a new religious order devoted to jail and prison ministry.

And new recruits to the Brothers of Bethany may come from among those they minister to. The order includes ex-convicts among its applicants.

Members of the order are not allowed to use their last names and do not talk about their past.

"Many men, who have either been in prison or have had other moral difficulties in their lives, after a conversion experience feel a call to religious life. But, for the most part, they are denied access to religious communities" because of their past, said Father Martin-Henri of the Resurrection, prior of the community and its only priest.

Father Martin-Henri, who like the others in the community does not use a surname,

is a priest of the Diocese of Bridgeport, Conn. He said he retains the diocesan link for now because the new order is not yet formally recognized, but when recognition comes he will transfer to the order.

The Brothers of Bethany is modeled on a Dominican spirituality and fosters both contemplative and apostolic life for its members.

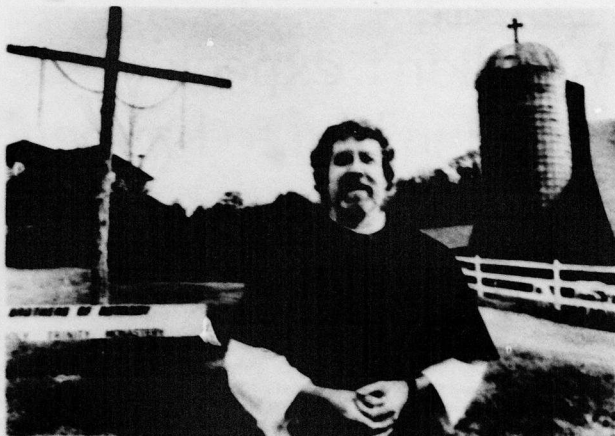
Father Martin-Henri said the group bought the farm near Palmer because it offered both the rural serenity "conducive to monastic life" and proximity to prisons where the group was active.

Holy Trinity Monastery, as the brothers have renamed their farm, includes cropland, pasture for their small herds of cows and sheep, and woodland that provides firewood for their winter heating needs.

They hope to finish converting the barn into a chapel by May. Since they founded the monastery nearly two years ago, they have been using a room in the farmhouse as their chapel.

The Brothers of Bethany was formed at the request of the Dominican Sisters of Bethany in Millis, Mass.

The sisters, in turn, trace their origins to France in 1884, when Dominican Father Jean-Joseph Lataste conducted a retreat for



MINISTRY TO EX-OFFENDERS—Father Martin-Henri, prior of the Brothers of Bethany, is surrounded by the 27-acre farm in rural Palmer, Mass., that has become home to a community of religious brothers which includes ex-offenders. At present there are five brothers who share the community with Father Martin-Henri. The only mission of the Brothers of Bethany is to reach out to those in jails and prisons. (NC photo by Fred LeBlanc)

a group of women in a French prison. In response to the desire expressed by some of the women to forget their past and start a new life serving God, Father Lataste formed the Sisters of Bethany.

Bethany is the biblical town whose residents included Martha and Mary, symbols of goodness in contemplative and active life. The brothers are supported by farming,

donations of food and money, and income earned from St. Dumas Gift Shop at the monastery.

In their jail ministry, which they carry out through prayer for jail inmates and active apostolic work, the Brothers of Bethany try to live out Father Lataste's motto, "God doesn't care what we have been, only what we are and can be in his love."

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Upon qualification, graduate and professional students and independent undergraduates may borrow up to \$4000 per year — up to \$20,000 total.

While a full-time student, the borrower may request to defer repayment of the principal of the loan.

The variable rate loan interest (capped at 12%) may be paid quarterly or accrue until repayment begins.

Get your loan application by calling Judy Wilkins at (317) 266-6589. She'll be happy to help you find out which student loan choice is right for you.

youth CORNER

'We didn't expect anything bad to happen'

It started out as just a normal evening. It was my friend's sixteenth birthday and her parents had rented a limo for the six of us. We didn't expect anything bad to happen.

After the basketball game, the limo picked us up and we were off. I supplied the alcohol, a half gallon of gin. Only four of us were drinking. I was the first to pass out, and the other three followed, one by one. The others were in and out of their stupor, but I stayed in mine. When we arrived at T's at one o'clock the next morning, I was still unconscious. Her parents, one of whom is a doctor, and the other a nurse, didn't know what to do with us. They phoned the hospital and said that they would be bringing in some drunk girls. They said

that they didn't know whether it would be one or three. Well, it was just one. It was me.

I woke up at seven o'clock the next morning with my father standing next to the bed. I asked him where I was. I asked him why. I even tried denying that I had been drinking. The nurse told him that I was still feeling the effects.

I had been on life support systems all night. Respirators, IVs, heart monitors, blood tests—I had them all.

When my mom finally started speaking to me, she told me the results of the tests. Legally drunk is .10; legally dead or comatose is .4. My blood alcohol was .35. The doctor, a friend of my mother's, said that one more drink might have killed me.

I'm not trying to tell you

that you shouldn't drink because it's illegal, or because your parents tell you not to. Those things are unimportant. The important things to know are the reasons why it is illegal and why you're not allowed.

Before you drink, you need to consider the following things: If you get caught, what kind of effect will this have on your family? On your friends? On the rest of your life? And what if you don't get as lucky as I did? What if you don't get a second chance?

(This was written by a high school student working with the Koala Center, a center for helping people who have problems with alcohol or drug dependency. For more information about its services, call Koala's free, 24-hour Helpline at 1-800-622-6711.)



WINNERS—St. Roch's youth group took six of the eight awards at the recent CYO One-act Play Festival with its presentation of "A Most Inferior Witch."

St. Roch's youth group takes 6 out of 8 play awards

St. Roch's youth group won six of the eight top awards at the recent Catholic Youth

Organization (CYO) One-Act Play Festival. Its play, "A Most Inferior Witch," was selected as best play and its star, Mark Gaskill, was selected as the best actor.

Joe Schaefer was named best supporting actor; Dick Gallamore, best director; and the make-up and costumes were also judged best. On March 20, the play was presented at St. Roch School to a "standing room only" audience.

The CYO group has sponsored a "Haunted House" at the school and worked at the "Haunted Train" at Union Station; operated a teen toy shop at Central State Hospital; sponsored a CYO dance; made a snow skiing trip to Brown

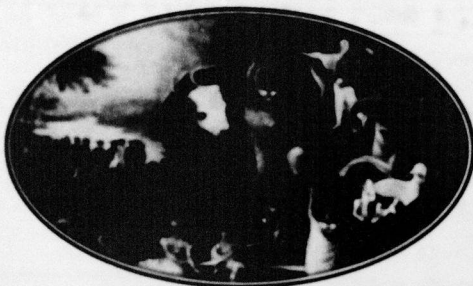
County; and sent Easter cards to the sick and shut-ins of the parish.

Paul Heidenreich won the men's single table tennis tournament and five from the group won bowling trophies in the city-wide CYO bowling tourney.

On Easter, the group conducted an Easter Egg Hunt for parish children under 10; it will sponsor the May 2 city-wide kickball tournament; take a group to the 500 qualifications; help with the St. Roch Fiesta on May 15-17; go to King's Island; and, finally, initiate incoming freshmen into the CYO group.

Those interested in the group may contact Karen Kiefer 783-2062.

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Washington Manor is for that special sharing time in our lives. The time for accepting those small acts of kindness that enrich both the giver and the one who receives. Come visit with us at 2026 East 54th Street. Or call 253-6950.



Good Values In Good Living

Three Catholic students selected as state academic all-stars

Three students from Catholic high schools in the archdiocese were among those picked as top academic all-stars. The selections were made by the Indianapolis Star.

Picked were Catherine M. Bradshaw of Cathedral High School, Laura Elzenber of Roncalli High School and

Emily A. Hegeman of Brebeuf Preparatory School. The three schools are in Indianapolis.

The three were among 40 students picked state-wide by the Indianapolis paper. They were selected for their grade point averages, difficulty of courses, standardized test scores, activities and awards.

Youth events

For more information, call 217-425-2944 for Cornerstone Diocese events, 317-433-0111 for CYO events, 812-945-0354 for New Albany Diocese events, 812-947-8770 for Tell City Diocese events and 812-820-0480 for Terre Haute Diocese events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indpls., Ind., 46201.

Apr. 25 New Albany Diocese youth Mass and get together, 6 p.m. at St. St. Francis

25 Terre Haute Diocese youth Mass and dance, 7 p.m. at St. Margaret Mary parish in Terre Haute (bring \$2 and a snack for the dance)

May 14 Terre Haute Diocese retreat for freshmen

5 CYO Awards Night, 7:30 p.m., St. Philip Neri, Indpls.

6 New Albany Diocese awards banquet, 6 p.m. at St. Joe High parish hall (for dinner reservations, call \$7.50 per person to Aquinas Center, 707 W. Highway 131, Clarksville, 47120 812-945-0564 before May 2)

17 Terre Haute Diocese Youth Day, 1-10:15 p.m. at St. Mary's Village parish

June 7-11 "Anytown" leadership workshop for incoming juniors and seniors at Rough River Lake in Ky. Cost, \$175. Contact New Albany Diocese Aquinas Center

9-10 New Albany Diocese Peer Leadership Training

16-18 Mid America Youth Ministry Conference at St. Mary's College in South Bend

Nov. 12-15 National Youth Conference in Pittsburgh (cost will be around \$250)

Teens and The Criterion

by Barbara Ludwig

We all know of adults who read *The Criterion*, but how many teens does this Catholic newspaper reach? Recently, a mini-survey of 15 high school freshmen who receive *The Criterion* was taken at the Immaculate Conception Academy in Oldenburg. Results showed that nine out of the fifteen teenagers read *The Criterion* on a regular basis.

Movie reviews were the most popular among the students surveyed. Many said that they turn to this section to sort out worthwhile movies. One person stated that she liked to compare her rating of a movie she had seen with the

rating in *The Criterion*. Many of the students like the "Youth Corner" because they want to learn of the opinions and accomplishments of other local teenagers. The "Story Hour" and the "Youth Calendar" were two other sections that were discussed frequently.

Most of the people surveyed said that they started reading *The Criterion* because they always saw their parents reading it. Others said they started reading the Catholic newspaper as part of a school assignment. Still others said they picked up the paper as a result of encouragement from their local parish.

Overall, the teenagers surveyed liked *The Criterion*

because they feel it makes the public aware of current news in the church. They feel that the variety of articles and ideas provide easy reading for all ages.

What reasons did the six people who don't read *The Criterion* give? One frequent excuse was that they never have enough time. Some said that they thought some of the articles were boring. One girl who was interviewed stated that she doesn't know enough about some of the topics in the paper to understand the articles.

Barbara Ludwig is a freshman at Immaculate Conception Academy in Oldenburg.



BRING YOUR FAVORITE THING DAY—Students at St. Mary's School in New Albany participated recently in their annual "Bring Your Favorite Thing" party. The event was a special Lenten project to raise money to help those less fortunate. Admission to the party was 25 cents and a can of food. The students contributed \$108.54 in canned goods and cash, which was donated to the Interfaith Food Pantry in New Albany. All 189 of St. Mary's students participated in the party, which was held during noon recess. They include (clockwise, from lower left) Sherrill Wright, Renee Stemle, Dennis Stemle, Bobby Baker, Beth Ann Hubler and Troy Eitel. (Photo by Tony Cooper)

Music and life

Preparing for marriage

by Charlie Martin

IS THIS LOVE?

I've heard the talk of blind devotion/Lovers through thick and thin/Lives touched with real emotion/Faithful til the bitter end/Now I must admit that the story's attractive/I've lost in far too many affairs/I've seen all the pain that morning can bring/I need to provide to myself/This is more than a crush/Can you convince me it's not just the physical rush?

Refrain: Is this love that I'm feeling/Is this love that's been keeping me up all night/Is this love that I'm feeling/Is this love?

So many nights in blind confusion/I've walked the line of love/We reach out in disillusion/When one night isn't nearly enough/Now I'd like to know for once in my life/I'm sure of what tomorrow may bring/I've heard all your talk/Can I take it to heart/Now look me straight in the eye/Cause tonight is the night/We've got to ask ourselves if the moment is right.

(Repeat Refrain)

I've tread these main streets, blind alleys/When the currency of love changes hands/All touch—no feeling/I need to know that there is someone who cares/Could you be the angel to answer my prayers?

Have you ever entered a relationship and asked yourself, "Is this love?" Survivor's latest hit asks the same question. For anyone seeking a lasting romance, this question needs to be faced at some point.

The song asks the question, but it doesn't give us the answer. For the person in the song, falling in love has led to

an emotional and physical "rush," sexual adventure and the empty feeling of finding nothing permanent. The person senses that real love offers much more than these experiences.

His description of past relationships shows that he was primarily interested in getting what he needed for himself.

But real love is different than meeting your own needs. It begins with genuine respect for and giving to another. While finding emotional and sexual closeness are some of the great things about marriage, alone they don't form the basis for a lasting love.

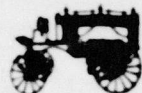
Rather, the heart of love flows from a word not mentioned in the song—commitment. When you really love another person, you are committed to helping that person in any way you can.

Above all, you want what is good for that person.

Making such a commitment is an adult choice. It's made again and again each day to keep working at a relationship and at times a willingness to put another's needs ahead of one's own.

As the song says, romantic love is an emotional high. But if you're trying to answer the question, "Is this real love?" the keys to look for are commitment and a real desire for the other person's good (even when you are hurt and mad at that person).

(Your comments are welcome always. Please address: Charlie Martin, 1214 S. Rotherwood Ave., Evansville, Ind. 47714.)



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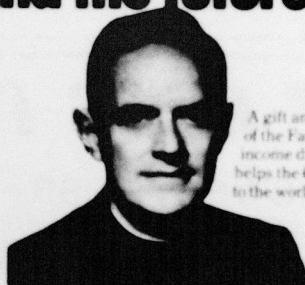
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the active list



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time, and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send to: The Active List, 448 N. Meridian St., P.O. Box 777, Indianapolis, IN 46206

April 24

Holy Spirit Parish will sponsor its annual card party, "Duck into Spring," at 8:30 p.m. in the gym. Admission \$2.50.

St. Vincent Hospital School of Nursing will hold its annual Spring Banquet beginning at 6 p.m. in the Sheraton Marquis Hotel. The class of 1987 will be honored.

The PTO of St. Monica School, 6126 N. Michigan Rd. will sponsor its annual Carnival from 1:30-6 p.m. Games, cake walk, auctions, refreshments.

A Little Vegas Night will be held from 6 p.m.-midnight at Holy Cross Hall, 125 N. Oriental St. Chicken and noodle dinner. Hourly door prizes 7-11 p.m.

April 24-25

A Mother/Daughter Mini Retreat on the theme "Getting to

Know You and Me" will be presented by Judy and Suzie Hopland and Franciscan Sister Ellen Miller at Fatima Retreat House, 5353 E. 50th St. Call 546-7881 for information.

April 24-25-26

Indiana Daughters of Isabella will hold their 26th annual State Convention at the Quality Inn, Jeffersonville. For information call Debbie Soller 317-385-3429.

Catholic of Peace Community will hold a Spring Retreat led by Franciscan Father Charles Dabily at Beech Grove Benedictine Center. Call 783-1819 or 546-7328 for information.

A Tobit Weekend for engaged couples will be held at Alverno Retreat Center, 8140 Spring Mill Rd. Call 267-7338 for information.

April 25

Kevin Barry Division #1, Ancient Order of Hibernians will hold its Spring Dance beginning at 7:30 p.m. in St. Philip Neri Parish community room.

St. Vincent Hospital Guild will present an "April in Paris" dinner dance beginning at 7 p.m. at Indianapolis Athletic Club. \$40/person. Call 865-7288 for reservations.

SDMC and Beginning Experience will co-sponsor their 6th Annual Day of Re-Creation for separated and divorced Catholics on the theme "Reconciliation and Hope" from 8 a.m.-4:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$20 cost includes lunch. Call 317-336-1288 for information.

The Ladies Guild of Holy Family K of C, 220 Country Club Rd. will sponsor its Annual Hardtimes

Dance from 8 p.m.-midnight. Music by DJ Steve Beck. \$2 admission includes snacks. Cash bar. Call Alice Knop 285-8888 for reservations.

April 25-26

St. Mary of the Woods College will present its 7th annual Renaissance Faire on the school grounds. Food, entertainment, arts and crafts.

"Le Grande Garage Sale" will be presented by Brebeuf Preparatory School, 3801 W 86th St. from 9 a.m.-4 p.m. Sat. and from 1-4 p.m. Sun. Bicycles, antiques.

April 26

St. Bernadette Parish, 4626 Fletcher Ave. will hold an "All You Care to Eat" Sunday Brunch from 8:30 a.m.-1 p.m. in the parish hall. Pre-sale tickets: adults \$4.50, children under 12 \$3. Call 266-3857 for tickets.

Fatima Retreat League will sponsor a farewell reception for Providence Sister Catherine Alberta Kamhi from 2-4 p.m. at the retreat house, 5353 E. 50th St.

A Natural Family Planning (NFP) class will be held from 2-4 p.m. at St. Joseph Parish, Corydon. Call Pat or Jack Merk 812-732-4780 for information.

A Prayer Evening on "Contemplative Prayer in the Carmelite Tradition" will be presented from 7:30-9 p.m. by Fatima coordinator Jan Beck at Fatima Retreat House, 5353 E. 50th St. Call 546-7881 for information.

A Sign Mass for the Dead is celebrated at 9 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Dead is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

Marian Heights Academy (formerly Academy Immaculate Conception), Ferdinand, will hold its annual reunion beginning at 9 a.m. Call 812-367-1431 for information.

A panel discussion on the bishops' pastoral "Economic Justice for All" will be held from 7-9 p.m. at St. Thomas Aquinas Church, 60th and Illinois Sts. Free admission.

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Anyone up for some quality time before dinner?

April 27

Separated, Divorced and Remarried Catholics (SDRC) will meet for a pitch-in dinner, games and small group discussions at the Catholic Center, 1400 N. Meridian St. For information call 236-1596 days or 844-5834 or 291-3679 evenings.

April 28

The Archdiocesan Board of Education will meet at 7 p.m. at St. Margaret Mary Parish, Terre Haute.

The Family Ministry Series sponsored by St. Monica Parish, 6131 N. Michigan Rd. continues with a video on "The American Family: It's Not Dying, It's Changing."

Mature Living Seminars on Intercultural Experiences conclude from 10 a.m.-2 p.m. with "A Peek at the Pan-Am Cultures" in room 251 of Marian Hall, Marian College. Bring sack lunch or buy in cafeteria.

April 29

An Archdiocesan Staff day for school, parish and agency persons

will be held from 9 a.m.-3:30 p.m. at Beech Grove Benedictine Center.

April 30-May 1-2

A Giant Garage Sale for the benefit of Alverno Retreat Center will be held. For information call Patty or Sheila 267-7338.

May 1

First Friday devotions of Rosary and Way of the Cross at 11:45 a.m. will precede the noon Mass at St. Mary Church, 317 N. New Jersey St. Refreshments served afterward.

Channel of Peace Community will sponsor a Charismatic Mass at 7:30 p.m. in St. Lawrence Church, 6050 N. Shadeland Ave., following 6 p.m. soup and bread supper. Father Joseph Beechem, celebrant.

Little Flower Parish, 13th and Bosart will hold a Monte Carlo at 7 p.m. in the cafeteria. \$2 admission includes free drink and sandwich.

INVITATION FROM THE CHANNEL OF PEACE TO CELEBRATE

A Charismatic Mass

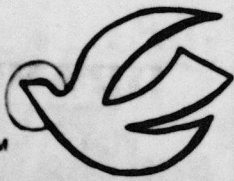
HELD ON THE FIRST FRIDAY OF EACH MONTH AT SELECTED PARISHES.

Date: May 1, 1987

St. Lawrence Church
4650 N. Shadeland Avenue
Lawrence, IN 46226
Phone: (317) 546-4065

Soup and Bread Supper — 6:00 PM
Praise, Worship and Mass — 7:30 PM
Celebrant — Rev. Joseph Beechem

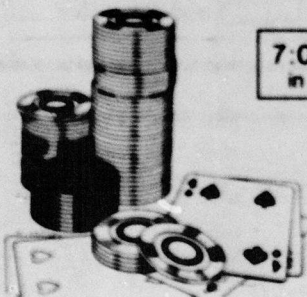
"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)



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13th & Bosart, Indpls.

MONTE CARLO
FRIDAY, MAY 1st



7:00 PM 'til ???
in the Cafeteria

TICKETS — \$2.00 per person

Tickets Will Be Sold at the Door
Includes FREE Beer (Coke) & 1 Sandwich

Cash Bar will be Available — Beer FREE All Night

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7:00 PM-11:00 PM
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6:00 PM to Midnight

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VALUABLE COUPON

May 1-23

The Sisters of Providence will host a weekend for women considering the religious life. Contact Sister Barbara at 317-487-3333.

A Growing Marriage Weekend for couples married 5-10 years will be held at Alvarado Retreat Center, 5545 Spring Mill Rd. Call 257-7355 for information.

A Marriage Encounter Weekend will be sponsored by Central Indiana Marriage Encounter at Feltz's Retreat House, 5555 E. 55th St. For information call Ann and George Miller 758-4574.

Alley Press Gift Shop at St. Matthew Archdiocese will hold a Yard Sale from 10 a.m. to 4 p.m. CDV, vinyl or dance. New, like-new, sample clearance, reproducible bargains.

A Sincerely Retreat for chemical dependents will be held at Mount St. Francis Retreat Center. Call 612-485-4557 for information.

May 2

The Parish Life Committee of St. Matthew Parish will sponsor a Parish Dinner after 5:30 p.m. Menu: Meat and drinks provided. Call 257-4874 by Apr. 25 for reservations.

Feltz's Retreat Center will sponsor its 12th annual Spring

Into Summer Luncheon/Fashion Show beginning at 11:30 a.m. at the K of C hall, 71st St. near Keystone Ave. Fashion by Stephanie of Northwest. \$12/ticket. Reservations only. Call 545-7355.

Holy Angels Parish will hold a City-wide Rummage Sale, Flea Market and Fish Fry from 8 a.m. to 7 p.m. at 28th and Dr. Martin Luther King, Jr. St. Rita's table \$10. Call 555-4555.

St. Benedict Parish, Terre Haute will present a Casino Night from 7:30-11 p.m. in the parish center gym. Admission \$5. Must be 21 or older.

Single Christian Adults will host a Spring Fling get-together party and dance at 8 p.m. at The Country Club Apartments clubhouse, E. Troy Ave. and Hill Rd. Bring your own beverage. Admission \$5 at the door. For information or directions call 757-4557.

May 3

St. Mary Parish, North Vernon will hold its Annual Festival from 11:30 a.m. to 4 p.m. Chicken dinner served until 4 p.m. Carry-out available. Rides, games, entertainment.

The Catholic Widowed Organization (CWO) will attend a 2 p.m. performance of "Seven Years in Las Vegas." Tickets \$5. Call 257-1555 for information.

St. Vincent Hospital Cakes Unit will meet at 8:30 a.m. in chapel for Mass followed by 9:15 a.m. meeting in cafeteria.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4289 N. Central Ave.

St. Joseph Parish, Rockville will hold a 35th anniversary open house and pitch-in dinner to honor its pastor, Father Joe Kern, from 12:30-2 p.m. Coffee and punch provided.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 6:30 p.m. TUESDAY: K of

C.I. and Pius X Council 3433, 7 p.m.; Bencali High School, 5:15 p.m.; St. Peter Claver Center, 3119 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsville, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 239 N. Country Club Rd., 6

p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beach Grove, 5 p.m. SATURDAY: Cathedral High School, 1 p.m.; K of C Council 427, 1350 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

St. Philip Neri

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May 1, 1987
7:00 PM



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MONDAY, MAY 4th — 7:30 PM

ASSEMBLY HALL — THE CATHOLIC CENTER
1400 NORTH MERIDIAN STREET, INDIANAPOLIS

BUSINESS MEETING AT 7:15 PM

FOLLOWED BY WORKSHOP AT 7:30 PM

MUSIC/CLERGY RELATIONSHIPS

with Dr. Eileen Cantin, Clinical Psychologist

MEETING WILL BE PRECEDED BY AN OPTIONAL DINNER
AT 6:15 PM. RESERVATIONS NECESSARY BY APRIL 30.

CALL DENISE, 271-0229 or RANNEY, 257-8284

5th ANNUAL ST. MARY'S SPRING FESTIVAL

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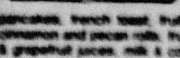
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Priest expelled from Liberia for blunt criticism of government

TENAFLY, N.J. (NC)—A U.S. priest said he was expelled from Liberia because of his outspoken criticism of the government.

Father James Hickey, a member of the Society of African Missions who had served as vicar general of the Archdiocese of Monrovia, Liberia, also said the Liberian government did not follow standard protocol when they ordered him to leave.

The priest was taken to the Liberian immigration office April 7, he said, where "de facto I was in detention." Initially he was ordered to leave the country April 8, but after the U.S. Embassy and State Department protested the lack of protocol, he was given a few days' extension.

Father Hickey said he was accused of "violating some section of some nationality law." A spokesman for the Liberian Embassy in Washington said he did not have the formal charges against the priest.

A press release from the Liberian Ministry of Justice said Father Hickey was declared an "undesirable alien" because of "his continuous advocacy of issues or matters that do not lead to the nation's desire for peace and understanding among its people. His teachings as well as his pronouncements, in and out of the classroom, promote disrespect for the established laws of our institution and thereby encourage civil disobedience."

Father Hickey arrived in Tenafly April 11 at the headquarters of his order after leaving Liberia April 10. He said he hoped at some point to return to Liberia.

The priest said he did not have a high profile until after Aug. 22, 1984. On that day, students at the University of Liberia in Monrovia were protesting the detention of Amos Sawyer, dean of the liberal arts school. The university is across from the capitol. When President Samuel K. Doe arrived at the capitol for a speech, he ordered the military to fire at the students, Father Hickey said.

At least five or six students were killed in the incident, and more were injured, he said.

"I was very vocal and protested," Father Hickey said. As a teacher of philosophy at the university, "I didn't hold back from making allusions" and comparisons such as "government by law" vs. "personal, autocratic government," he said.

The 64-year-old priest said that on the night of April 7 he was taken to the immigration office, where he was told he was to meet with the immigration commissioner. He was accompanied by the archbishop of Monrovia and Father Robert Tilpork, rector of the Monrovia cathedral.

Father Hickey said they were told the commissioner was gone, but he was still held. The archbishop left about 12:45 a.m. April 8, but Father Tilpork remained.

"As soon as the archbishop left, they put me in a cell," Father Hickey said. Father Tilpork remained, but was not allowed to use the phone to call the archbishop, Father Hickey said.

When the archbishop returned the following morning, "he shouted, he hollered and made a great fuss," Father Hickey said. After that he was taken out of his cell—which he shared with six others—but was forced to wait for the commissioner.

About 11 a.m. he met with the commissioner, who said he was being expelled for "activity incompatible with my alien status." His plane was to leave almost immediately, but he was allowed to gather some things at his apartment.

Father Hickey said he was never told of his right to get in touch with the U.S. Embassy, but when he arrived at the airport, he was ordered back to the immigration center. By that time U.S. officials had learned of his predicament, he said, and had protested the lack of protocol.

Father Hickey said the minister of justice signed a letter



EXPULSED FROM LIBERIA—Father Clark Yates (left), vice provincial of the Society of African Missions, meets Father James Hickey at John F. Kennedy International Airport in New York. Father Hickey was expelled from Liberia for what he called criticism of the government. (NC photo by Sister Betty Lamb)

saying he had been investigated and convicted of violating "some nationality law." He said he had not been investigated or convicted. The letter gave him 36 hours to leave the country, but that time later was extended to 72 hours.

Is it time to drain the federal swamp of PAC crocodiles?

by Lisa Schervish

WASHINGTON (NC)—Mark Twain, 19th-century comic writer, once quipped that America boasted "the finest Congress money can buy."

Some 20th-century Americans now voice concerns that perhaps Twain was right and that in 1987 it isn't a joke.

Among those who worry about the current role of big money in U.S. politics are two Catholic social justice advocates: Network, a social justice lobbying group founded by nuns, and Jesuit Social Ministries.

They aren't alone. Sen. Edward M. Kennedy, D-Mass., himself from a wealthy family, said that candidates now "spend most of their waking hours hat in hand and telephone in ear, begging for cash for fat contributions—and selling access, influence, and yes, even votes, in return."

"In every election, the scandal deepens," he complained to fellow senators. "The entire Congress is up to its ears in special-interest crocodiles. The time has come to drain the swamp."

One swamp targeted by Kennedy and others is the political action committee—commonly called a PAC.

Usually established to represent the views of some special-interest group, PACs contribute money to their favorite candidates. At last count, noted Sen. Robert Byrd, D-W.Va., Senate majority leader, some 4,020 PACs existed.

There seem to be about as many PACs as there are national issues, or points of view on national issues. For example, they are found on both sides of the abortion question, and the National Right to Life Political Action Committee alone got involved in 152 congressional races in 1986.

According to the public interest group Common Cause,

PACs coughed up some \$130 million for House and Senate candidates in the 1986 congressional races. That's a 27 percent increase over what the PACs gave in 1984, Common Cause reported April 7.

Common Cause, seeking reform, announced it has been joined in that quest by 50 religious and public interest groups, including Network and Jesuit Social Ministries.

In an April 7 statement, the religious and civic groups urged support for a Senate bill designed to help reform the system.

Network, Jesuit Social Ministries and their allies recommended "overall campaign spending limits, a limit on the use of personal wealth in campaigns, public financing, (and) an aggregate limit on what a congressional candidate can receive from all political action committees."

But some of the severest critics of the present PAC system are in Congress itself. By mid-April, nearly half of the Senate—44 members—had endorsed the bill.

Among other features, the bill would cut the amount any PAC could give a particular candidate from \$5,000 to \$3,000, limit personal contributions by the candidate, limit a candidate's total PAC contributions to a figure based on state population, and implement a system of federal campaign financing for congressional elections, similar to the federal role in helping pay for presidential campaigns.

Sen. David Boren, D-Okla., sponsor of the bill, said that in 1976 it cost a Senate candidate \$600,000 to run for office; in 1986 it cost more than \$3 million.

Critics castigate the current PAC and big-money system for making politicians constantly beg for contributions—even in non-election years—wasting valuable time that should be spent on the nation's business, and for actually or potentially disenfranchising average citizens.

Byrd cited "the strong sense, if not the reality, that campaign contributions result in undue and inequitable influence, pressure, and yes, occasionally, corruption."

"If elections no longer are perceived to be free and open, but rather up for sale—even if this is not the reality—then we risk losing democracy itself," Byrd said. He noted that Americans increasingly are failing to vote at all. "I assert that one big reason is that many of them believe that only those candidates with big bucks, or those who have close friends with big bucks, get elected."

The U.S. bishops have never taken a direct stand on political action committees, but they have insisted that democracy involves the participation of all citizens, including racial minorities, women and the poor. In the 1984 statement "Political Responsibility: Choices for the 1980s," the U.S. Catholic Conference Administrative Board, composed of bishops, said American voters' participation "is still a matter of serious concern."

They noted progress in enfranchising some groups—such as the poor and minorities—but added that "if we as a nation are to address effectively the complex social and economic issues that confront us, then we must have participation in the political process from all segments of society."

They added, "We cannot afford to abandon citizenship ourselves, nor can we permit major segments of society to be shut out from the mainstream of American political life."

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Book reviews

Ratzinger's Easter reflections

Journey Towards Easter, by Cardinal Joseph Ratzinger. Crossroad (New York, 1987). 150 pp., \$12.95.

Reviewed by Fr. J. Michael Boers

The name of Cardinal Joseph Ratzinger is no stranger to our national Catholic or secular press. As prefect of the Vatican Congregation for the Doctrine of the Faith, he was responsible for the disciplining of the South American liberation theologians and Catholic University of America theologian Father Charles Curran.

Because of his position, some news media have labelled him the "grand inquisitor" and the "papal watchdog." In *"Journey Towards Easter,"* however, he appears quite simply as a good priest speaking to other priests, for the book consists of the homilies and conferences he gave during the 1983 Lenten retreat of Pope John Paul II and the Roman Curia.

Long before his departure for Rome, Cardinal Ratzinger had established his reputation for theological scholarship as a university professor at Freising, Bonn, Munster and Tubingen. His "Introduction to Christianity" has been a standard text of theology.

His scholarship is not absent from *"Journey Towards Easter,"* but it is expressed in a way that is more easily understood by an audience broader than that of the university classroom.

As in *"Behold the Pierced One"* and *"Feast of Faith"* he reveals here a literary style that is at times lyrical, not unlike an impressionistic artist of words. His aim is not to consider theological abstractions, but to reflect upon the mysteries of Our Lord's life through contemplative prayer and what he calls "meditative painting."

This artistry is obvious in his reflection on Christ's words, "Yea, Father": "We here touch almost palpably on the reality meant by the phrase 'God became man': the Son transforms the anguish of a man into the obedience of the son, transforms the speech of the 'servant' into the words of the 'Son.' Thus becomes comprehensible also our way of liberation, our sharing in the freedom of the Son."

Central to his Easter reflection is the fact that "God is a person": "The resurrection reveals what is the decisive article of our faith: 'He was made man.' From this we know what is forever true: he is man. This he remains forever. Humanity through him has been made to enter into the very

nature of God: this is the fruit of his death. We are in God. "He loves us, and God loves us to such a point that his love has been made flesh and remains flesh. This joy should be the strongest impulse of all, that most explosive force which impels us to communicate the news to all people, so that they likewise may rejoice in the light which is revealed to us, and which in the midst of the world's night announces the day."

Jaroslav Pelikan, the Lutheran church historian, has observed that in the early church most theologians were also bishops, but since the 16th century most theologians have come from the rank of university professors. In the person of Cardinal Ratzinger we have a theologian who is both bishop and university professor. In his *"Journey Towards Easter,"* we are privileged to hear a man who by his pastoral mission and scholarly activity clearly holds a pivotal position in our church's life and history.

(Father Boers is assistant professor of scripture at Mount St. Mary's Seminary, Emmitsburg, Md.)

The joys and trials of being a parent

Night Lights: Bedtime Stories for Parents in the Dark, by Phyllis Theroux. Viking Penguin Inc. (New York, 1987). 179 pp., \$14.95.

Reviewed by Barb Frane

"Night Lights" is a charming, thoughtful, sometimes touching book sure to boost the morale of many "parents in the dark."

Phyllis Theroux has collected 30 of her best essays for parents, added an introduction and one new piece and come up with an overview of some of parenthood's most memorable moments and impressions. Some of the essays might be familiar to readers of Parents magazine, The Washington Post or The New York Times.

For parents who wonder how they would have time to squeeze reading into their busy lives, this book is ideal. The essays are short—most are 4-5 pages—and self-contained. In one sitting, a person can read one essay or the entire book.

Ms. Theroux, for many years a single parent, touches on a wide range of topics, from birth to prom night.

Some are tackled with humor, such as "The Embarrassment Factor," a "problem extending back through generations of children who thought their parents were all right until suddenly they were all wrong"; or "Shopping With Children," which includes eight survival rules for parents.

Some of the essays add a new perspective to the roles parents play. In one essay, "Inside-Outside," Ms. Theroux takes her "more-for-inside" self outside to play ball with her son and rediscovers the joys of being outdoors. She realizes, however, that unless she goes back inside to make dinner, the meal will not be there.

A few of the essays are very touching, especially the final "Capturing the Flag," which describes the process of "letting go" of her youngest son as he grows up.

Throughout the book, Ms. Theroux recalls how she felt when she was the child and compares it to the parental perspective.

This book is recommended for all parents. New parents can see what they have to look forward to; more experienced parents can laugh and nod assent at Ms. Theroux's observations.

REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Other priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

- † ABILEY, John L., 52, St. Augustine, Jeffersonville, Apr. 11. Son of Addie L.; brother of Mary Ann Schmidt.
- † BALLARD, William, 77, St. Michael, Bradford, Mar. 25. Husband of Mary E. Waggoner; father of James W.
- † BAUER, Betty, 90, Our Lady of Perpetual Help, New Albany, Apr. 11. Sister of Geneva Hurst.
- † BRAUNAGEL, Edward J., 80, St. Joseph, Shelbyville, Apr. 13. Husband of Mary; father of Joe Ed, Frank, Rosemary, DuCharme, Helen Lee, Anna Marie, Catherine, Betty O'Brien, Rita Whalley, Alice Smith and Dianna Papalico; brother of Frances Headlee.
- † CECIL, James R., 67, St. Augustine, Jeffersonville, Apr. 7. Husband of Mary M. Stroud; father of C. Ray, James W., James E., Charles S. and Eugene E. Skaggs, Mary Terry, Linda Geneva, Paula Palmer, Ronda Kruba and Laverne Montgomery; brother of Josephine Gillis and Elizabeth Carroll; grandfather of D.; great-grandfather of three.
- † CECIL, Mary M. Stroud, 62, St. Augustine, Jeffersonville, Apr. 12. Mother of C. Ray, James W., James E., Charles S. and Eugene E. Skaggs, Mary Terry, Linda Geneva, Paula Palmer, Ronda Kruba and Laverne Montgomery; sister of Eugene Paul A. Virgil Stroud and Viola Clark; grandmother of D.; great-grandmother of three.
- † CLARE, Marie, 90, Holy Trinity, Indianapolis, Mar. 23. Mother of
- Ann Powell, Jean and Patricia Allen, grandmother of 14, great-grandmother of three.
- † FLYNN, Mary Lou, 59, St. Michael, Charleston, Mar. 22. Wife of Adam E.; mother of Timothy M., Charlene and Tami Rose, grandmother of three.
- † FORBES, Mary Agnes, 90, St. Margaret Mary, Terre Haute, Apr. 1. Mother of Tom J., Jane Schwartz and Katie Verdeyen.
- † GREIFE, Doris Jean, 64, St. Mary, Greensburg, Apr. 12. Wife of Edward R.; mother of Larry Nolte, Sandra Siebe, Shirley Blare and Dee Dee Wallace; sister of Robert Drew, June Nolte, Dorothy Wallis and Juanita Miller.
- † LAMASTUS, Verona M., 80, St. Paul, Tell City, Apr. 6. Mother of Joseph R., stepmother of Walter; sister of Evelyn Faulkner, Mildred Thiery and Helen Klemman; grandmother of four, great-grandmother of five.
- † MICK, Joseph W., 78, St. Mary, North Vernon, Apr. 15. Husband of Irma; father of James, Thomas, Joanne Miller and Mary Ann Laman; brother of Eva Pictor, Louise Lindsay and Kathryn Zehlsat.
- † REDELMAN, Irvin G., 69, St. Mary, Greensburg, Apr. 7. Husband of Mary Lou; father of Richard L. and Susan Hahn; brother of Alfred and Lee.
- † RIEFZY, Helen Evelyn, 81, St. Christopher, Speedway, Apr. 14. Aunt of Wilbur.
- † ROWE, Jean Bottoms, 74, St. Augustine, Jeffersonville, Apr. 11. Wife of Jerry; mother of Patricia R. Pymman and William A.; grandmother of three.
- † SORG, Kathy Jo, infant, St. Columba, Columbus, Apr. 7. Daughter of Margaret, granddaughter of Joseph and Toni.
- † STREET, Earl F., 58, St. Columba, Columbus, Apr. 5. Husband of Audrey; father of Michael, Gregory, Sharrin, Wendell and Jill; brother of Elmer, Dorothy McCannanney and Mildred Spurr.

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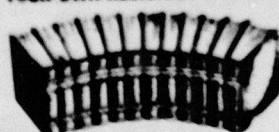
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by Jerry Pittman

Barry Adams, academic vice provost at Cornell, said Father Curran was first asked to inaugurate the professorship in Catholic studies more than a year ago, when the case

Father Curran disagrees with Vatican authorities on the

Adams said after the press conference that the visiting professorship in Catholic studies at Cornell is seen as a possible step toward formation of a religious studies department. Cornell is the only Ivy League university without such a department, he said.



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Pope urges keeping a 'reverent wonder' for life

by John Thavis

VATICAN CITY (NC)—Pope John Paul II, in an Easter greeting to the world, urged people to keep a sense of "reverent wonder" for birth and life and avoid reducing the human being to an object of technology.

The message, which echoed a recent Vatican document on procreation, asked that people rediscover life as a gift that "reveals the Father's love."

The pope spoke April 19 in an "Urbi et Orbi" message to the city of Rome and to the world, before giving a blessing from the central balcony of St. Peter's Basilica. The blessing ended Rome's and the Vatican's traditional Holy Week liturgical events, which this year were accompanied by sunny weather and throngs of tourists.

The pope celebrated Easter Mass in St. Peter's Square, which overflowed with an estimated 300,000 people. Then he delivered Easter greetings in 51 languages, including Hebrew, Tamil and Chinese.

In his message, the pope said Christ's resurrection, a triumph of life over death, shows the "eternal source" of all human life. The life in a mother's womb is fashioned in God's image, he said.



EASTER BLESSING—From the balcony of St. Peter's Basilica, Pope John Paul II gives his Easter blessing to the crowd gathered in St. Peter's Square after delivering the traditional "Urbi et Orbi" Easter message. (NC photo from UPI-Reuters)

"May reverent wonder for the mystery of love that surrounds his coming into the world not die out in contemporary man," the pope said. "Grant that the man of the technological age may not reduce himself to a mere object, but may respect, from its very beginning, the unrenounceable dignity that is proper to him."

A major document issued in March by the Vatican's Congregation for the Doctrine of the Faith spelled out the church's opposition to several procreative techniques, including in vitro fertilization and surrogate motherhood. The pope recalled the church's basic teaching on married love, saying it is a "way of giving" expressed "through the flesh in an act which from the very beginning God willed as a seal of the giving."

The pope also reminded people not to forget the poor, the hungry, the imprisoned, the sick and the dying.

"They always remain children of God, for God's gift knows no regrets," he said. "Each one deserves respect and support."

The pope's busiest day during Holy Week was Good Friday, April 17. In what has become a personal tradition to emphasize the sacrament of penance, he walked into St. Peter's Basilica and, entering one of the many confessional boxes, listened for more than an hour as 11 people confessed their sins. The group included an Italian air force officer, a newlywed couple, an Ethiopian refugee and a Vietnamese seminarian. Later, the pope and some 20 cardinals participated in ceremonies to mark the passion of Christ. More than 10,000 people in St. Peter's watched as the pope removed his shoes and knelt for the adoration of the cross.

The same day, the pope led a nighttime Way of the Cross at Rome's Coliseum, carrying a large crucifix and stopping at each of the 14 stations to pray. Hundreds of torches lit the

marble ruins of the ancient stadium in the background, which is respected by the church as the site where early Christians were martyred.

The meditations for the stations were written this year by Cardinal Miguel Obando Bravo of Managua, Nicaragua, according to Vatican Radio. The meditations recalled that human beings condemned Christ to death and urged that neither modern politics nor state powers "deceive our consciences" and condemn the Lord again.

Cardinal Obando Bravo has been a strong critic of Nicaragua's Sandinista government for its policy toward the church, and particularly for the government's expulsion of two church leaders and the closing of a Catholic radio station.

The outdoor Way of the Cross, begun at the Coliseum by Pope Paul VI in 1964, was televised this year to more than 30 countries in five continents, the Vatican said.

On Easter Saturday, the pope led a lengthy vigil service in St. Peter's, during which 35 adults were baptized.

"You have been brought together by the faith, which gives life with the power of the spirit," the pope told the newly baptized. They came from 17 different countries, including the Soviet Union, Hungary and Syria. As in past years, the most people—36—were from South Korea.

Later the pope marked and lit the paschal candle, symbolizing the light of the risen Christ, and the flame was transferred to the thousands of smaller candles held in the darkened basilica.

The pope also sent a message to Rome's Rabbi Elio Toaff, recalling his historic visit to a Rome synagogue a year earlier. The pope said he hoped the Jewish Passover, celebrated in the same period as Easter this year, would "fill your hearts with joy and support you on the way of freedom and hope."

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