

Kickoff for '87 AAA is this Sunday

by Margaret Nelson

The seventh Archdiocesan Annual Appeal (AAA) will be launched this weekend at the 159 parish and mission churches throughout the archdiocese. The goal is \$2,050,000.

The mission statement follows:

The Archdiocese of Indianapolis is composed of 200,000 Catholics from 159 parish

See Archbishop O'Meara's Letter on page 2

and mission churches in 39 counties in central and southern Indiana. Together, we are one with Christ striving to do his good deeds and proclaim his Good News.

As an archdiocese, our mission is threefold. The first is to teach all peoples the holy Gospel. The second is to sanctify, which the church carries out in a special way in the

sacred liturgy. And the third is to provide pastoral care and ministry.

As members of parishes and an archdiocese, we are interdependent on one another in carrying out our mission to proclaim the Good News of Jesus Christ. When we share our time, talents and treasures, we enliven and enrich our parish. Through the same kind of sharing, parishes enliven and enrich the Archdiocese of Indianapolis.

The Archdiocesan Annual Appeal mission statement is expressed in the theme, "Let's Do Together What We Cannot Do Alone." By pooling together our time, talents, and treasures, we are practicing our Christian faith. As St. Peter describes:

"Whatever gift each of you may have received, use it in service to one another, like good stewards dispensing the grace of God in its varied forms." (1 Peter 4:10)

The appeal provides 66 percent of the ongoing operating funds of archdiocesan agencies, with most of the remainder coming from parish assessments. Some special projects also receive funds from the appeal.

The Office of Development held regional rallies throughout the archdiocese during March. Parish chairpersons and auditors were invited so that they could become familiar with the pledge procedure. The campaign is run on a parish level, and the chairpersons have the option of selecting additional workers, depending on the size of the parish.

Cathy Verkamp, director of the development office, said that all parishes were sent shortened slide presentations to be shown this weekend or the weekend of April 25-26. In addition, bulletin inserts, containing more

information on the campaign, were provided to the parishes. All registered Catholics in the archdiocese were sent a letter from the archbishop and a newsletter about the AAA campaign.

Last year's pledges totaled \$1,771,710.

New column on temporal matters

A new column begins on page 3 in this issue of *The Criterion*. It will be about archdiocesan business matters that affect our readers. Called "Matters Temporal," it will be written by the archdiocesan secretary for temporalities, Msgr. Gerald A. Gettelinger.

7 priests serving archdiocese celebrate jubilees



Father Richard Grogan Msgr. Charles Ross Msgr. Cornelius Sweeney Father Francis Bryan Father David Lawler Father Tom Stepanski Father John M. Wright

by Margaret Nelson

Three men in the archdiocese will celebrate their fiftieth anniversaries of ordination. And four men serving in the archdiocese will celebrate twenty-five years of priesthood.

Father Richard Grogan, Msgr. Charles E. Ross, and Msgr. Cornelius B. Sweeney were all ordained on May 18, 1937.

Father Richard Grogan will be honored at a Mass of Thanksgiving to be held at 11 a.m. on Sunday, May 17 at St. Mary Church, Madison, where he served as pastor. Ursuline Sister Marian Wolfschlag will be honored for her golden jubilee at this Mass, also. Father Grogan became the director of the Catholic Information Bureau in 1942; pastor of St. Mary, Madison, 1967; dean of North Vernon deanery, 1966; and pastor of St. Joseph, St. Leon, 1975.

Msgr. Charles Ross will celebrate the noon Mass on Sunday, May 17 at St. Pius X Church, Indianapolis, of which he became

founding pastor in 1955. A reception will follow in Ross Hall in the school. Msgr. Ross began service on the Metropolitan Tribunal in 1957; was named papal chamberlain in 1964 and domestic prelate in 1967.

Msgr. Cornelius Sweeney will observe his 50th anniversary by celebrating a Mass of Thanksgiving with his brother, Father Paul V. Sweeney, who is observing his 40th anniversary of ordination on Sunday, May 31 at 11:30 a.m. at St. Mary of the Knobs, Floyds Knobs. Msgr. Cornelius Sweeney became chancellor of the archdiocese in 1957; papal chamberlain in 1958 and domestic prelate in 1964. In 1966, he became vicar general and pastor of St. John Church, Indianapolis; in 1970, pastor of St. Joan of Arc, Indianapolis, and in 1973, pastor of SS. Peter and Paul Cathedral. In 1975 Msgr. Sweeney became pastor of St. Ambrose, Seymour, and in 1976, pro-synodal judge of the tribunal. The public is invited to the Mass on May 31 and the reception afterwards.

The golden jubilarians retired in 1983.

Four priests will celebrate their silver jubilees this year: Father David Lawler, Father Francis Bryan, Father John Wright, and Trinity Mission Father Thomas Stepanski. All are chaplains: two in hospitals, one in a college setting, and one in the military.

Father David Lawler, who serves in chaplaincy, counseling and pastoral education at Methodist Hospital will be honored by two parishes where he formerly served as pastor. On Sunday, May 3, he will celebrate the 11 a.m. Mass at St. Ann Church in Terre Haute, with a reception to follow. And on Sunday, May 17, Father Lawler will say the 9:30 a.m. Mass at Immaculate Heart of Mary Church, Indianapolis, and attend a reception in his honor afterwards.

Marian College will honor its chaplain, Father Francis Bryan, with a special silver jubilee Mass on Sunday, May 3 at 10:30 a.m. in the Bishop Chartrand Chapel on the campus. Father Edward Dhondt will give the homily. A reception will follow in Allison Mansion by invitation. In 1972, Father Bryan

served as associate superintendent of education and director of religious education for the archdiocese. Besides serving as chaplain, he also is a theology and philosophy instructor at Marian College.

Father John Wright has been a U.S. Navy chaplain for 20 years and will return to his home parish, Our Lady of Lourdes, Indianapolis, to observe his silver anniversary on Sunday, May 3. Mass will be celebrated at 4 p.m. A reception for invited guests will follow.

Trinity Missions Father Thomas Stepanski, chaplain at St. Francis Hospital for the past four years, was ordained in Winchester, Virginia, on May 31, 1962. Father Stepanski has served many capacities, including parish work and Mexican-American ministry, with the Missionary Servants of the Most Holy Trinity these past 25 years. On Sunday, May 3, at 5 p.m. the Marriage Encounter, Channel of Peace charismatic renewal group, and St. Francis Hospital will participate in a Mass and reception in his honor.

Looking Inside

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Two welfare bills pass in Indiana General Assembly

What has been called "the most profound change in 50 years" in public welfare is on the way to becoming law in Indiana. HB 1346 and HB 1347 have been given final approval by the Indiana General Assembly and Governor Robert D. Orr is expected to sign them soon.

The two bills will increase Aid for Dependent Children (AFDC) benefits for the first time since 1979 and institute a workfare program for AFDC and food stamp recipients. The unemployed breadwinner in two-parent families could sign up for a work/training program under the latter bill.

Donald Blinzinger, director of the state's public welfare program, called the bills a

"profound change." HB 1346 will increase benefits for a family with one adult and one child from \$196 to \$255 a month. Each additional person in the family will receive \$65 a month. Besides helping the recipients, the new pay scale will simplify the paper work when processing applicants for public welfare. Currently, a 17-item needs-assessment form is completed on each applicant, resulting in excessive time spent and a considerable rate of error. Under the new system, benefits will depend on number of people only.

HB 1347 is a workfare bill that mandates a work/training program for certain recipients. (See *STATE PASSES*, page 3)

from the editor

Our Sunday Visitor celebrates 75th birthday

by John F. Fink

The most-widely circulated Catholic newspaper in the U.S. is celebrating its 75th birthday this year. The first issue of *Our Sunday Visitor* was dated May 5, 1912.

Things were a lot different in this country 75 years ago so far as the church was concerned. Anti-Catholic bigotry was rampant, both here in Indiana and throughout the country. Catholics definitely were not in the mainstream as they are today. No less than 30 anti-Catholic periodicals were being published, the most popular being *The Menace*, which boasted a circulation of one million.

There was a priest in Huntington, Ind., by the name of Father John Francis Noll, pastor of St. Mary's Parish there, who had considerable writing ability. For several years, while he was pastor at a parish in Hartford City, he had been publishing a small magazine called *The Parish Monthly* which was circulated in about 200 parishes each month. After he was transferred to Huntington, he looked for printers to print his magazine.

It happened at that time that the owner of one daily newspaper in Huntington bought the other paper (the town was too small to support two papers) and suddenly there was a newspaper printing plant available. Father Noll bought the whole plant on a time-payment plan.

HE NOW HAD MORE printing equipment than he needed just for his magazine. But he was really concerned about the damage being done to the church by *The Menace*. So early in 1912 he reproduced two pages of *The Menace* and, on the reverse side, a proposed Catholic answer. He



mailed these to practically every Catholic pastor in the country asking if they would support a newspaper that would refute the false accusations of *The Menace*.

The response was overwhelming and Father Noll started *Our Sunday Visitor* (at a penny a copy) with a pressrun of 35,000. By the end of the first year the circulation had climbed to 200,000 and by the end of the second year it was 400,000. It eventually reached a circulation of more than 900,000.

Under Father Noll's editorship, OSV served a double purpose: It refuted anti-Catholic assertions and it instructed its readers about what Catholics really believe. *The Menace*, by the way, soon went out of business and, in 1919, its publishing plant burned down. The insurance company refused to honor the claim.

Father Noll became the Bishop of Fort Wayne in 1925 (the diocese covered what are now the dioceses of Fort Wayne-South Bend, Lafayette and Gary—the state of Indiana north of Indianapolis), but he continued to edit OSV until his death in 1956 at the age of 81. He became one of the most prominent bishops in the country and was offered archdiocesan sees. However, he always turned them down because he thought the editorship of OSV was too important to leave. He finally was given the personal title of archbishop.

AS THE ISSUES of the day changed through the years, so did OSV's thrust. It was always a catechetical publication but it was also a vehement opponent of communism through the '30s, supported Franco in Spain, and opposed the entry of the U.S. in World War II (Noll wanted Hitler and Stalin to destroy each other). The readers of OSV generously supported Archbishop Noll's causes, one of which was the completion of the National Shrine of the Immaculate Conception in Washington. Archbishop Noll

raised \$7 million through OSV for the shrine. (Today there is a bust of Archbishop Noll in the shrine's memorial hall.) OSV also contributed the heroic statue of Christ the Light of the World in front of the U.S. Catholic Conference building in Washington.

Archbishop Noll's other interests included the missions, both in the U.S. and overseas. He was treasurer of the American Board of Catholic Missions for about 25 years and served on the board of the Catholic Church Extension Society—to which OSV contributed \$150,000 per year. He built the motherhouse for the Our Lady of Victory Missionary Sisters at Victory Noll in Huntington. He was also one of the founders of both the Legion of Decency and the National Organization for Decent Literature.

OUR SUNDAY VISITOR, Inc. has continued to grow since Archbishop Noll died 31 years ago. The newspaper itself today does not have the circulation it once did because the diocesan press is so much more vital than it was, but its 250,000 circulation is still almost five times the size of any other national Catholic newspaper.

In the meantime, the company has diversified into Catholic magazines (one of which, *The Parish Family Digest*, is the successor of Father Noll's first publication), books, textbooks, and audio-visual classroom materials. Its subsidiary, the Noll Printing Co., is one of the largest commercial printing companies in the U.S.

Our Sunday Visitor, Inc. has been a not-for-profit company since 1917, after Father Noll finished paying for his printing plant. Today it is probably the largest Catholic publishing and printing company in the world. And it all started when a red-headed pastor in a small Indiana parish got fed up with the anti-Catholicism of his day and decided to do something about it.

Happy birthday, OSV.

Keeping Mary alive here

by Cynthia Dewes

From a quiet beginning as an inexperienced peasant girl living an undistinguished life in an undistinguished place, Mary has developed into the greatest saint in the history of the Christian church. Unlike every other human who ever lived, she was conceived without sin and was assumed into heaven, body and soul, after her death. Most important of all, she was chosen to be the mother of God.

Many people, places and events are named in Mary's honor. Books are devoted to her and whole theologies have developed around her place in salvation history.

The months of May and October are traditionally set aside for devotions to Mary. And this year, Pope John Paul II has decreed that an entire year, a special Marian year, will begin on June 7 (Pentecost) and continue through August 15, 1983, the Assumption.

The Indianapolis Archdiocese keeps Mary's memory alive in many ways, none more evident than in the naming of parishes. Of the 158 parishes and missions currently in operation, 26 are named directly for Mary. Several others, with names like "Holy Family," refer to her indirectly.

Mary's Immaculate Conception is com-

memorated in parishes in Aurora, Madison, Millhouse and Rushville, and in a mission in Montezuma. Her Nativity is remembered in North Vernon, her Annunciation in Brazil, and her Assumption in Indianapolis. Her Immaculate Heart is honored in another Indianapolis parish.

Many virtues are ascribed to Mary. In Brownstown, she is known as Our Lady of Providence, and in New Albany she appears as Our Lady of Perpetual Help. We are reminded of her miraculous appearances by Our Lady of Lourdes Parish in Indianapolis.

Mary is also our mother. She is known as Mary, the Mother of Mercy in Lanesville, and as the Most Sorrowful Mother of God in Vevay. And she is a Queen. Danville respects her humble majesty in the naming of Mary, Queen of Peace Parish.

Several parishes honor Mary in admiration of the natural beauty of their surroundings. She is known as Our Lady of the Springs in French Lick, and as St. Mary of the Greenwood, of the Knobs, of the Rock and of the Woods in Indiana towns named for remarkable local scenery.

In six cities located in the Indianapolis Archdiocese—Indianapolis, Greensburg, Mitchell, Navilleton, New Albany and Richmond—parishes are named simply "St. Mary." Fashions may come and go, but "Mary" remains as loved as the young woman of that name who became "blessed among women."

Fr. Bertolucci to speak here

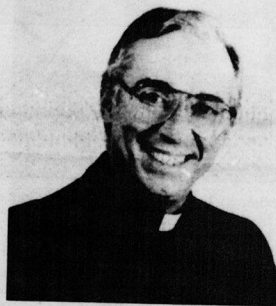
Catholic evangelist Father John Bertolucci will speak at a special evangelistic service Wednesday, May 13, in Indianapolis. The service will be at 7:30 p.m. at the Catholic Center, 1400 N. Meridian.

The service is open to the public and is being sponsored by the St. Francis Association for Catholic Evangelism in cooperation with the service committee for the Catholic Charismatic Renewal in the Archdiocese of Indianapolis. The group is also known as Channel of Peace.

Father Bertolucci is known for his television program, "The Glory of God," seen in Indianapolis Saturdays at 8 p.m. on WHMB-TV, Channel 40. He also hosts a daily radio program and has written several books.

"Father Bertolucci is a dynamic evangelist," said Clint Bentz, a member of the pastoral team for Channel of Peace. "Many consider him the modern day Fulton Sheen." He said 1,200 people attended a similar service held in Indianapolis by Father Bertolucci and the organizers are expecting a similar number to attend this time.

For more information, call 317-648-8000.



Father John Bertolucci

Archbishop O'Meara's Schedule

Week of May 3, 1987

SUNDAY, May 3 — Sacrament of Confirmation at St. Mary Parish, Madison, and for the parishes of St. Michael, Madison, St. Patrick, Madison, St. Anthony, China, Most Sorrowful Mother, Vevay, Eucharistic Liturgy at 2:30 p.m.

TUESDAY, May 5 — Msgr. Busald Awards presentations, St. Philip Neri Church, Eucharistic Liturgy at 7:30 p.m.

WEDNESDAY, May 6 — 13th Provincial Convention of the National Council of Catholic Women, Benedictine Center, Beech Grove, Eucharistic Liturgy at 11 a.m. followed by lunch.

— New Albany Deanery's 21st Annual CYO Awards Banquet, St. Joseph Parish, St. Joseph Hill, 6 p.m. (EDT)

THURSDAY, May 7 — Sacrament of Confirmation at St. Andrew Parish, Richmond, and for the parishes of Holy Family, Richmond, St. Mary, Richmond, St. Bridget, Liberty, Eucharistic Liturgy at 7:30 p.m.

FRIDAY, May 8 — Annual Human Services Mass, SS. Peter and Paul Cathedral, Indianapolis, 11:15 a.m. followed by lunch in the Assembly Hall of the Catholic Center.

SATURDAY, May 9 — Gathering to pay tribute to the Rev. Theodore Hesburgh, C.S.C. Convention Center, Indianapolis, dinner at 6:45 p.m.

Archbishop makes appeal

My dear Family in Christ:

During the next few weeks, you will be hearing about the Archdiocesan Annual Appeal. In writing about this appeal, it is my pleasure to thank each of you for the generous support you have shown the past six years toward this program. God has truly blessed this archdiocese with caring and sharing individuals like you.

"Let's Do Together What We Cannot Do Alone" describes the effort of the Annual Appeal. Though many, we are indeed one—one church, one archdiocese. Together as committed believers, we can carry out the many needed ministries. We can meet our responsibilities as one people.

Please permit me to ask you to participate in the life and work of the archdiocese by making a pledge to the 1987 Annual Appeal on May 3. I will be ever so grateful to you for an affirmative response.

Be assured that you are with me daily as I celebrate Holy Mass. Asking God to bless you for your generous heart, I am

Sincerely yours in Our Lord,

+ *Edward T. O'Meara*

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis



5/1/87

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Archdiocesan Catholic Charities

by Joyce Overton

About the immigration legalization program

We all have heard reports of the thousands of people who enter this country illegally each year and stay. These people have become known to us as illegal or undocumented aliens. Their reasons for coming to the United States can be summed up in one sentence: They want a better life than they had in their homeland.

This means that they want better jobs, housing, education for their children and medical care. They also want freedom to pursue "the great American dream."

For years, civil rights, religious, ethnic, labor and other groups have expressed their concerns for the undocumented and the need to legalize their status. In October 1986, Congress passed the Immigration Reform and Control Act (IRCA) of 1986 and on Nov. 6 President Reagan signed it into law. This legislation is the most comprehensive reform of U.S. immigration law since the enactment of the Immigration and Nationality Act (INA) of 1952. The IRCA will allow an

estimated three million undocumented aliens who have been in the U.S. since before Jan. 1, 1982 the opportunity to become legal residents of this country.

IRCA has four categories in which an alien could apply for legal resident status: Cuban-Haitian, Special Agricultural Workers (SAWA), Registry and General Legalization. Applicants for legalization (with certain exceptions for those who have a Cuban-Haitian entrant status) must meet certain requirements. In general, an applicant must establish (1) continuous residence in the U.S. since before Jan. 1, 1982; (2) continuous physical presence in the U.S. since Nov. 6, 1986; and (3) admissibility as an immigrant. Applicants must also file an application for (1) adjustment of status; (2) undergo a medical examination at his/her own expense; and (3) be registered or willing to register under the Military Selective Service Act, if required.

Another important provision of the act is the employer sanction provision which forbids an employer from knowingly employ-

ing undocumented aliens and requires: all employers to verify the legal status of all new employees beginning May 5, 1987. Employers must verify the legal status of all new job applicants by examining documents that prove work authorization and indicate the person's identity.

Documents such as birth certificate, passport, alien registration card (green card) with work authorization, social security card and driver's license will have to be viewed by employers. The Justice Department will distribute forms on which employers must swear under penalty of perjury that they made proper verifications. Employers must retain the signed verification form for up to three years. Failure to comply with the record-keeping requirements will result in fines of \$100 to \$1,000 per violation.

The general legalization program is scheduled to start accepting applications on May 5. Applications may be submitted for one-year period. Migration and Refugee Services, U.S. Catholic Conference (MRS/

USCC) will be assisting in the implementations of IRCA. MRS/USCC is coordinating a national effort by diocesan and refugee resettlement offices with the parish volunteers to aid Hispanic and other undocumented people to file for "lawful temporary resident status." MRS/USCC has entered into agreement with Immigration and Naturalization Services (INS) to help potential applicants file for legalization.

Locally, Catholic Social Services (CSS) will be working with the Hispano-American Center, Legal Services Organization-Migrant Farmworkers Project, Immigration and Naturalization Services and other agencies to develop a network which will meet the needs of the potential applicants. CSS staff will be attending training sessions sponsored by MRS/USCC, INS and LSO to prepare them to assist the undocumented with their applications. It is estimated that 8,000 undocumented aliens are in the state.

If you know of someone whose legal status is questionable he/she can contact Catholic Social Services.

What Los Angeles Archdiocese is doing to help illegal aliens

LOS ANGELES (NC)—Archbishop Roger Mahony and priests of the Los Angeles Archdiocese have pledged that the church will stand by the "thousands and thousands" of illegal aliens who do not qualify for legalization under the new immigration law.

The church will defend aliens' rights, they said, by opposing alien deportation, lobbying for legislation to allow Central Amer-

icans "extended departure" status, fighting job discrimination, and continuing to provide them food, shelter and legal advice.

The comments were made in an 11-page statement issued jointly April 23 by the archbishop and the Los Angeles Archdiocesan Council of Priests.

The immigration law passed by Congress in October allows aliens who have resided in

the United States since before Jan. 1, 1982, to apply for legalization beginning May 5.

The statement said the new law has "generated a great deal of fear" among "thousands and thousands" who feel they will not qualify and will face deportation.

"The new law tells us that these people are now outside the framework of our concern as a society; our Christian tradition tells us the opposite. The Gospel itself and the teachings of our church call us to be most concerned for these most needy and neglected members of our community," it said.

"If the question is between the right of a nation to control its borders and the right of a person to emigrate in order to seek safe haven from hunger or violence or both, we believe that first right must give way to the second," the statement said.

Through Catholic Charities, the Archdiocese of Los Angeles has established a vast network of legalization centers to assist aliens who apply for amnesty. In early April, Catholic Charities had pre-registered almost 270,000 aliens.

Family unity is a primary concern, the statement said. If proposed immigration regulations are not changed to prevent spouses and children from being separated when some qualify and others do not, the church will lobby for legislation to rectify the situation, it said.

According to the statement, there is clear evidence "many employers are panicking and have begun to lay off undocumented workers, even though the law applies only to new hires after June 1."



NEOPHYTES—About 150 new adult Catholics, received in the parishes throughout the archdiocese during the past year, stand during the April 26 Neophyte Mass for a welcome by Archbishop Edward T. O'Meara. The Mass was held at SS. Peter and Paul Cathedral at 4 p.m. on Sunday. The neophytes, most of whom were baptized during the Easter Vigil rites, attended the Mass with their friends and families. In his homily, the archbishop compared their sentiments with those in the Gospel reading, "Although you have never seen him, you love him and you rejoice with inexpressible joy..."

State passes two laws to help poor families

(Continued from page 1)

pipients of AFDC and food stamps. Two-parent families can receive public welfare by voluntarily taking part in a work/training program for a maximum of six months. According to Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference, this is the first time Indiana has permitted two-parent families to benefit from the public welfare system.

According to Rep. George Schmid (R-Indpls.), who successfully maneuvered the public welfare bills through the legislature, much credit for the success goes to the groups, including the Indiana Catholic Conference and leaders of faith communities throughout the state, who raised public awareness and encouraged grassroots support for the poverty bills through persistent effort during the last several years. "Government has a certain compassion for the poor," he said, "but legislators respond to their constituents."

The proposed increased benefits will move Indiana from 37th to 34th among the

states in benefit levels, according to Dr. Ryan. Because of the method of calculating food stamps, the Hoosier poor will lose about \$10 in food stamps as they gain \$32 in AFDC. If a family receives the maximum benefits from both food stamps and AFDC, according to Dr. Ryan, their annual benefits will figure slightly more than 60 percent of the U.S. poverty level.

Another significant boost for the state's poor was approved by the legislature in the form of earmarking one-half cent of the proposed four and one-half cent increase on a pack of cigarettes for programs benefiting the poor. This came from an amendment sponsored by Rep. John Day (D-Indpls.). Of the anticipated \$3.6 million, \$2.4 million would go to local health departments on a population basis formula. The remaining \$1.2 million would be divided equally among three existing programs: Maternal and Child Health (MCH), Special Supplemental Food Program for Women, Infants, Children (WIC) and the school-age childcare program for latchkey children.

Matter\$ Temporal

by Magr. Gerald A. Gettelfinger
Secretary for Temporalities

This column is being written by a layperson, a non-accountant, for laypersons about business matters, church business.

There is no escaping the realm of temporal or earthly matters in our journey of faith. Even the disciples had to worry about money; money for bread, money for the poor, money for taxes; worry about transportation; about a place for a celebration. There is even a sharp reminder by the Lord about keeping money in its proper perspective. Generosity is to be rewarded a hundredfold in the words of the Lord. We are to be responsible stewards too. That calls for accountability both in how we use our personal gifts and talents and how we manage gifts shared by others.

In recent years, more and more members of Catholic parish communities are coming forward to participate in the decision making processes in church life. Communication is critical both to the efficiency and to the effectiveness of decision-making. Decisions about temporal matters consume much precious time and energy, so good communication is a must for a parish, a deanery and the archdiocese. To that end, this column is being initiated.

There are many church matters temporal in nature. Currently, the Archdiocesan Annual Appeal, hearings concerning the request of Religious for profes-

sional salaries, budget development, parish assessments, and establishment of an archdiocesan foundation are but a few that will be highlighted in the weeks to come. Questions from readers will, of course, be addressed. Simply forward them to Matters Temporal, P.O. Box 1410, Indianapolis, Ind. 46206.

Archdiocesan Annual Appeal

The Archdiocesan Annual Appeal is the primary source for money to provide the many, many services available to all of us in the archdiocese; services that an individual parish or deanery could not afford by itself. The Appeal goal is \$2,050,000. Last year, less than 30,000 of us provided \$1,775,000 toward the \$2,050,000. The average gift was a fantastic \$61 per donor. The goal was not met in spite of the great generosity of those who participated.

The Archdiocesan Annual Appeal is made to each of us in the Catholic community of the archdiocese. There are roughly 200,000 of us in nearly 70,000 households. This appeal to share God's gifts is an invitation to each of us. Increasing the number of individual responses to this invitation is necessary to fund desired services and programs.

Some may have already received a personal appeal in the mail. Your response may be mailed to the Development Office at the Catholic Center or simply turned in at your parish. In either case, your parish will be credited with your gift. Questions about the appeal may be directed to that same office by calling 1-800-362-9836 or locally at 236-1427.

Your pledge or direct gift to the Archdiocesan Annual Appeal is a commitment to assist in meeting responsibilities larger than any one of us. It is doing together what we cannot do alone.



COMMENTARY

Eating crow on new Bible translations—twice

by Dick Dowd

You may find a whole lot of older liturgical types walking around with feathers in their mouths these days. Comes, I suspect, from eating crow.

Has to be. Crow was served in large amounts with the announcement from Washington that there is another revised translation of the New American Bible edition of the New Testament—more suited for Masses in our churches than the present one we're using which was new in 1970.

I must admit I'm munching on a feather or two myself. I was a plumper for change. I puffed the now old translation when it was



new despite the fact that some of my favorite words and images had disappeared.

Looking to the youngsters I'd been bringing to church with me since 1965, I had convinced myself that the pedestrian phrases they heard from the pulpit would probably make more sense to them than the arcane English I had learned to love.

Of course it also deprived me of some great opportunities to display blessed erudition before my assembled troops. For example: the old woman who lost ten drachmas (Luke 15.9). "What is a drachma? Marylouise? Patrick? Elizabeth? Does no one know?"

The dismal silence would give me an opportunity to talk about my Naval visit to Greece in the '50s, the foreign exchange rate (33,000 drachmas to the dollar when I was there), why St. Luke was using Greek coinage in his Gospel—a hundred jumping

off points for another masterful display of what could be learned about the facts of faith.

In 1970 the old woman lost 10 silver pieces; now she's missing 10 coins with their silver value banished to the footnote.

Just a few verses later (Luke 16.1), appeared the unjust steward who was about to lose his job. How often I heard his almost lyrical lament: What shall I do? To dig I am not able; to beg I am ashamed." Two mighty infinitives. Easy to read, easy to understand.

In 1970 the steward became a "wily manager" who whined in the parable that "I cannot dig ditches. I am ashamed to go begging." No poetry or cadence there. Second-rate pedestrian prose.

In the new edition the manager is back to being a steward but is classified as "dishonest" rather than "unjust." Now he is still afraid of losing his job, but he asks, what shall I do, and answers: "I am not strong enough to dig and I am ashamed to beg." As they say about good whisky: "That's smooth."

What happened? Why the new edition? My favorite Franciscan biblical scholar, Father Stephen J. Hartedgen, who shepherded the new translation home, explained: "Oral proclamation demands special qualities." (Amen to that.)

The new version is stamped "contemporary American" offering "dignified speech... formal rather than (what you might hear in) colloquial conversation."



(You have to admit that's what a lot of folks have complained about since 1970.)

Also attended to in the new translation by going back again to the original Greek: Some of the problems of language that seemed to discriminate against women.

As lector, father of both daughters and sons, and writer I welcome the return of dignity, equality and decorum. (It's just hard to admit that those irksome, nagging complainers were right, instead of me.)

Why not use anti-smoking techniques on teen sex problem?

by Richard B. Schelber

People who smoke have become second-class citizens in this country. All the "in" crowd—that is, those who don't drag on the weed—consider those who do to be lacking in moral fiber, slaves to a dirty habit, a major annoyance, and worse, a threat to public health. "There oughta be a law," is their attitude, and they are close to making the dictum come true.

State legislatures all over the place are about ready to make smoking illegal in public buildings, and business after business is making the habit off limits in offices. Most retail stores prohibit smoking while shopping, and most restaurants make sure smokers are strictly segregated from the non-puffers. The goal is a "smokeless society," and it's not too far off.

I make no judgment on this, even though



I am a smoker. In fact, a smokeless society might force me to quit. For example, I have just spent a couple of days attending meetings with people who do not smoke, and believe it or not, I rarely lit up during those meetings. It wasn't easy, but I did it. It was a great example of being forced to do something right, partly out of consideration for others, and partly (maybe mostly) because of the pressure of the society in which the meetings took place; in other words, peer pressure.

It was not always this way. When people my age were growing up, the pressure to smoke was enormous. It was a sign of adulthood. A sign of independence, and curiously, a sign of being part of the "in" group as well. It is difficult for many young people to comprehend this. They have grown up in the era after the Surgeon General's report on the evils of smoking. They have been taught at home and in school that getting the habit is not a good idea, and that if you really want to be with it, you won't light up.

With peer pressure gone, with the disappearance of the idea that smoking is a sign

of growing up, and no longer a rite of passage, with its "glamour" stripped away, it's not surprising this dangerous and dirty habit has begun to disappear. It is no longer a part of the culture. Young people are no longer "expected" to do it.

The withering of the smoking habit is compelling evidence that human behavior can be changed if society is really serious about changing it, and willing to put enough effort into changing it.

Despite this obvious example, many experts ridicule good people who dare to suggest that handing condoms to young people in an attempt to slow down the teen pregnancy rate and to help fight disease may not be a good idea. These experts hold that there is no way people can be convinced they should not have illicit sex, that behavior cannot be altered. I find such a position untenable and a little silly. It takes a special kind of myopia to ignore the kind of evidence presented by the successful public attack on the smoking habit.

It's true that the smoking habit and the sublime gift of sex are light years apart in nature, but that's not what we are talking

about here. We are talking about setting guidelines for acceptable behavior. Years ago, young people grew up with the idea that smoking was, at least, okay. They were encouraged to take up the activity not only by attractive advertising campaigns, but by the dominant visual medium of the time, the movies. Just watch the old films and notice how prevalent the smoking habit was in them.

Not so today. Only the bad guys suck on weeds. The cigarette has become the equivalent of the black hat in the old westerns. There are no smoking ads on TV, and that may soon be the case in other branches of the media if the non-smoking good guys have their way. I'm not saying this is bad. In fact, in many ways it's good. There's nothing wrong with discouraging a harmful activity.

I do find it puzzling, though, that those who would cure society's ills cannot see any value in trying to sell the idea that sexual promiscuity is unacceptable, much the same way smoking is.

Why, if they did that, I might be so impressed I'd even give up cigarettes.

Opportunity for Sandinista supporters to defend their goals

by Magr. George G. Higgins

A group of shouting, hostile protesters tried unsuccessfully to prevent Bishop Pablo Antonio Vega from delivering a luncheon address March 13 to a meeting of the City Club of Chicago, a business and community organization. That ought to be a matter of concern to the bishop's critics in the United States.

I have met Bishop Vega several times—twice in Nicaragua, twice in the United States and once in Costa Rica. On each occasion, I found him to be a courteous conversationalist, able and willing to discuss the Nicaraguan crisis dispassionately. Though cheerful and mild of manner, he has strong views, especially about church-state relations in Nicaragua, and has paid a heavy price for stating his views quite forcefully in the public forum.

One can disagree with the bishop and, in fact, even some of his anti-Sandinista Catholic peers and associates in Nicaragua are apparently not in full agreement with him. Neither am I. But that's not the point here.



The point is that some pro-Sandinista protesters in the United States, who on at least two occasions that I know of have harassed Bishop Vega, deserve to be roundly criticized even, or especially, by those American Catholics who disagree with the bishop.

It will be said, of course, that the pro-



Sandinistas who harass Bishop Vega, even to the point of trying to prevent him from speaking, are a tiny number, in no way representative of mainstream anti-Contra forces in the United States. True enough, but that's no reason for letting them off the hook.

If U.S. Catholic critics of Bishop Vega fail to condemn such tactics, if they fail, in other words, to demand that Bishop Vega's right to uninhibited free speech be scrupulously respected, they will leave themselves open to the charge of gross inconsistency and ideological intolerance.

Bishop Vega's critics cannot have it both ways. Ask yourself, for example, what they would do if a present-day Archbishop Oscar Romero were to be treated the same way by right-wing opponents that left-wing pro-Sandinistas, admittedly few in number, treated Bishop Vega. I suspect—or at least sincerely hope—that the critics of Bishop Vega would publicly demand that the anti-Romero protesters be kept in line.

I would applaud them for doing so, but I would expect them to do likewise in defense of Bishop Vega's civil rights. Failure to do so would raise the suspicion that some—not all, but too many—U.S. critics of Bishop Vega have a double standard. That is to say, there is a tendency to find excuses for, or at least to remain silent about, violations of human rights by the Sandinista regime—

e.g., censorship of the press, restriction of trade-union rights and the expulsion of Bishop Vega and a number of other clergymen from Nicaragua.

The fact that too many anti-Sandinista U.S. Catholics tend, in reverse, to rationalize human rights violations by right-wing forces in Latin America is equally reprehensible, but two wrongs do not make a right.

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the criterion

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TO THE EDITOR

Letters in favor of the diaconate

In regard to the letter in the April 10 issue signed by nine of our priests, I would like to lend my support to their plea for the establishment of a permanent diaconate. Their letter is a cry for help if ever I heard one.

We cannot any longer allow our priests to be overworked and burdened by the responsibility of two or more parishes. In the name of simple justice, the time is now.

Anne Marie Louder

Indianapolis

It was pointed out in the leaflet about the Easter Sunday collection that we have 21 parishes without resident pastors, and 17 missions to be served, in addition to having to rely on religious communities to staff 14 parishes.

In view of this information that has been furnished us, it seems apparent that it is time we began the three-year education of deacons or we are going to be confronted with an impossible situation.

Catherine O'Connor

Indianapolis

"Those who serve well as deacons gain a worthy place for themselves and much assurance in their faith in Christ Jesus" (1 Tim. 3:13).

I believe that it is important to recognize the fact that, through the outpouring of the Holy Spirit in our world these days, the Lord is raising and calling upon lay people to have

a more responsible and spiritual role in serving the church. This is truly the age of the "anointed laity."

There seems to be some fear of a certain "declericalization" in our church. This fear is completely unfounded. In addition to easing the stresses imposed upon our already overworked priests, deacons have the potential to help bridge the gap that frequently exists between the clergy and laity. If there is one thing our church can benefit from in this day and age, when division seems to plague us, it is unity.

We lay persons, of course, need to respect the authority and guidance of the clergy. The clergy, on the other hand, need to see the valuable resource which the Lord has blessed them with—namely, men who are willing to heed the calling of God and serve as permanent deacons in parishes throughout our archdiocese.

The facts are very apparent: We need permanent deacons in our archdiocese and our archdiocese needs to acknowledge this vocation to allow men to avail themselves of a deeper commitment to Our Lord within the context of the diaconate program.

In conclusion, I would like to state my confidence in and love for Archbishop O'Meara. We have been blessed with such fine leadership for our archdiocese. My prayer is this: That Our Lord continues to shower his grace and discernment upon our clergy and also that he impresses upon the hierarchy of our archdiocese the need for permanent deacons, the need for men to respond to this vocation, and the need to unify our clergy and laity. Father, make us one!

Paul E. Baran
(Editor's note: As of April 27, The Criterion had received 11 letters in support

of the priests' letter favoring deacons. The letters published above are typical of the others.

(It should be noted, for the sake of accuracy, that deacons belong to the clerical state, not the laity. This does not, however, necessarily dilute the point made above that they can bridge the gap between clergy and laity.)

Religion history still available

Fewer than 400 copies are left of the book "Religion in Indiana: A Guide to Historical Resources." These last available copies would do their best work in church libraries and in the hands of those persons in the churches who are most interested in Indiana's religious history.

The bibliography is especially rich in Catholic materials. The index shows over 500 historical entries by and about Indiana Catholics. Twenty-nine depository descriptions indicate Catholic materials. Many parish histories are listed.

Dr. James Divita of Marian College was an active member of our advisory committee. Magr. Doyle and Sister Ann K. Brawley were particularly helpful at the archdiocesan archives. We had splendid cooperation at the major Catholic institutions in the state.

This Indiana University Press book costs \$22.50 plus five percent sales tax plus \$1.50

for shipping and handling. A postcard to me at the I.U. Main Library, Bloomington 47405 will bring you an order form providing a 20 percent discount.

L. C. Rudolph, Ph.D.

Bloomington

A pretty shoddy deal!

We respond to the recent news item which reveals that the members of the National Organization for Women are presently engaged in a new scheme whereby they are "adopting prolife pickets." They then donate to abortion clinics in proportion to the number of pickets who show up for the purpose of nurturing compassion for children who are scheduled for execution that day.

Even the fact that women have been privileged to enjoy a partnership with God in the creation of human life does not deter the members of NOW from conversely assisting in the early demise of preborn children. But, like the "30 pieces of silver," it will go down in history as a pretty shoddy deal!

How very fortunate that America has had the foresight to deny the ratification of the Equal Rights Amendment before the ramifications of such regressive patterns had engulfed us all.

Richard Thomas

Indianapolis

POINT OF VIEW

The real Biblical Mary

by Kathleen Naghdi

Christ has always been in my life and little has changed over the years except the deepening of faith. With Jesus' mother, Mary, my feelings have been something else. In early life our family prayed the rosary daily; we had an altar for Mary during the month of May and at church there was the May crowning. At those times I loved Mary but I was also jealous of her.

I prayed for her intercession to God but she didn't seem to take my prayers seriously because no matter how much I prayed, others always possessed intelligence, talent and social graces that were never to be mine. I wanted so much to give to others, but I truly had nothing to give.

The litany to Mary refers to her as Holy Mary, Tower of David, House of Gold, Morning Star.... If the litany had referred to her as a scrubber of floors, washer of dishes, cooker of food, person misunderstood, I could relate. With the church's programmed devotion to Mary, she seemed to have it made.

But one day my three-year-old son lay dying. It was then that I compared Mary's life to my own. We had something in common after all. She had lost a son; I was losing mine.

Let's follow Mary's life as it is told in Scripture. When Mary agreed to be the mother of our Savior she did so without hesitation. But under the circumstances, being human, the doubts and apprehensions of an unwed mother must have gone coursing through her mind.

When Jesus was about to be born and Mary and Joseph were to go to Bethlehem, Joseph, the typical husband, forgot to phone ahead. The only room for Jesus' birth was a stable.

Later Mary lived in exile in a pagan coun-

try, Egypt. She had come from a religious background, and the experience of living in an X-rated society must have been something to endure.

When Jesus was 12, Mary and Joseph lost track of him and, after frantic searching, found him in the temple. (Have any of you ever lost a child at the State Fair and spent the whole day searching?) Jesus didn't even apologize! He said, "Woman, don't you know I have to be about my Father's business?" Forgive me, but it sounded like he mouthed off.

Because Joseph was not mentioned during Jesus' suffering and death, it is assumed Mary had become a widow. Mary had lost one of her best buddies.

In our Catholic churches there are the 14 stations of the cross where Christians over the years have followed Jesus' steps from his condemnation before Pilate until his entombment in hewn rock. Jesus' mother was the first to make the Way of the Cross.

As a girl, the prayers I offered to God through Mary's intercession were never answered at the time I considered appropriate. If those prayers had been answered immediately, I might have become proud with self-glorification and strayed from the path to God. Now, more than 40 years later, many of those early petitions are being answered and at a time when I will channel what talents and abilities I have to Christ's church.

Mary, the everlasting mother, loves us so much that she sacrifices her own popularity to keep our feet on the ground and our hearts with God.

Oh, Holy Mary, Tower of David, House of Gold, Morning Star, how wise our Christian clergy have been to put you on that pedestal. That's just where you belong!

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Life in the empty nest

by Cynthia Dewes

It's hard to be hip when your instructors have all grown up and left home. It's so bad sometimes that you catch yourself saying something is "groovy," or calling curly hair a "fro," thereby creating confusion among your listeners. It's embarrassing.

You miss knowing the latest rock songs, because that lack limits your ability to interpret the noise blaring away in every shop, restaurant and waiting room. You wish you could recognize the notes of the first measure, and possibly the title, so you could turn off the car radio in the nick of time.

MTV is not nearly as helpful as one's teenagers for these purposes. And besides, MTV research might involve hearing and

(God forbid) viewing of some entire song videos.

Further, unless you are glued to the TV set all day you may lose track of the names of TV "stars," another sample of middle-aged cultural deprivation. Not to mention ignorance of what you're reading on the covers of *People* magazine and *The National Enquirer* as you stand in the grocery check-out line.

It's difficult to be stylish when your fashion mentors are no longer present to inform you that suede, earth shoes, paisley, ocelot fur, crushed velvet or almost anything else except synthetic fabric is the thing you should be wearing. You have no one at home eager to tell you that camouflage has replaced days-of-the-week as the correct decoration for underwear. It's a wonder you can dress yourself without a nurse.

You find yourself unable to drive a car unless there are passengers aboard who experience frequent pizza attacks, and who carry along mountains of sports equipment and changes of clothing. You are unused to

lower gasoline bills and the use of the car any time you want it, and fearful that your new privileges will suddenly be taken away.

Unlimited bathroom rights make you uneasy. No more pounding on a locked door and hollering threats. You can actually take a bath instead of a shower, and read whole magazines without interruption. No more plumbing bills for removing hairballs from clogged drains. No more steamy towels heaped on the floor at any hour of day or night. No more tangle of small cosmetic appliances draped everywhere... but that's enough nostalgia.

You're shocked to find cookies stacked neatly in the cookie jar where you placed them. Soft drinks stand in unopened phalanges on refrigerator shelves, and snack chips grow stale. Tidbits you planned to use for dinner are still tucked in place when you want to use them. It's so unnerving you almost don't want to eat.

Somehow you'll muddle through. You managed to live without benefit of teenagers for several years, and you can do it again. Pull yourself together. Living a quiet, well ordered life is a difficult job, but some of us have to do it.

✓ The Guardian Angel Guild will sponsor a "Hats Off to Spring" luncheon and fashion show beginning at 11:30 a.m. on Thursday, May 7 in Norman's in Union Station. Proceeds benefit special education classes in the archdiocese. Fashions by Antun's Boutique of Northview Mall and hairstyles by Windridge Beauty Salon will be featured. \$15 per person. Contact Mrs. Vernon Reynolds, 3732 N. DeQuincy, Indianapolis, Ind. 46218, 546-2839 for reservations.

✓ The *Criterion* has a new address, separate from that of the Catholic Center because of mail delays on holidays. The new address: P.O. Box 1717, Indianapolis, Ind. 46206. The deadline for active list, check it out, tips and obituaries is 10 a.m. Monday before the Friday of publication. Weekend holidays may interfere with publication dates, so submit all information as early as possible. All material should be submitted by mail.

✓ An Immersion Course in Spanish for persons needing to learn Spanish quickly and easily will be presented by Expanded Learning of Denver June 24-July 2 at Beech Grove Benedictine Center. Beginning and intermediate levels of Spanish will be available for Religious and lay people. For details contact: Diane Davalos, Expanded Learning, 125 W. 2nd Ave., Denver, Colo. 80223, 303-722-2151.

✓ The 8th Annual Crop Walk to combat hunger in 70 countries worldwide and through the Gleaners Food Bank locally will be held at 2 p.m. on Sunday, May 3. The 10-mile walk begins at the Catholic Center, 1400 N. Meridian St. Interested persons may walk, or sponsor another walker.

✓ Senior citizens are invited to a free program conducted by a representative of the Social Security Administration on "Current State of Medicare and How It Affects You" at 1 p.m. on Tuesday, May 12. Refreshments will be served. The event is sponsored by Oakleaf Village Retirement Community, 8400 Craig St. which will provide transportation to the seminar if necessary. Call 842-6564.

✓ The Columbians choral group of the Knights of Columbus will hold their annual Spaghetti Dinner and Dance on Friday, May 1 at the K of C Hall, 1306 N. Delaware St. Dinner will be served from 6 to 8:45 p.m. Music by Jack Brink's combo. Reservations are not necessary and families are welcome. \$6/person, children 12 and under \$2.50.

✓ The Independent Order of Foresters is offering four films or video cassettes dealing with aspects of child abuse which may be borrowed or purchased by interested organizations. Subjects include: "Fragile: Handle With Care," narrated by Bill Cosby; "Victims," narrated by Christina Crawford; "The Next Volunteer," narrated by Ed McMahon; and "1 Out of 6," on sexual abuse. For information on rental or sale, call Marlene Bridget at 823-6422 or Bobby Johnson at 898-6693.

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✓ The Student Council of Cardinal Ritter High School will sponsor its Seventh Annual Ritter-Noble Flower Sale from 8:30 a.m. to 4 p.m. on Friday, May 8 in the back parking lot of the school, 3360 W. 30th St. Bedding plants, ferns, hanging floral and foliage plants will be sold. All plants are provided by Noble Greenhouses.

✓ Historic Landmarks Foundation of Indiana will sponsor an historical tour of St. John the Evangelist Church, conducted by Dr. James J. Divita at 5:30 p.m. on Thursday, May 14. St. John, located on Capitol Ave. at Georgia St. downtown, is the oldest Catholic church building in Indianapolis, and was the first Catholic parish in the city. Dr. Divita is professor of history at Marian College and the author of the recently published book "Indianapolis Cathedral," in which a chapter on St. John Church is included. The public is invited to attend.

✓ The Fifth Annual Human Services Mass sponsored by the Campaign for Human Development will be celebrated by Archbishop Edward T. O'Meara at 11:15 a.m. on Friday, May 8 in SS. Peter and Paul Cathedral. The event honors Catholics who have given their time as volunteers or professionals to the service of people, through public and private agencies throughout Indianapolis. A luncheon will follow in the Catholic Center assembly hall across the street. Cost is \$4. Call 236-1500 for reservations.

Fete for St. Mark principal

In a way it was fortunate that Annette (Mickey) Lentz, principal of St. Mark's School, Indianapolis, attended the National Catholic Education Association convention in New Orleans last week with about 20 other archdiocesan administrators. It enabled the school's teachers and students to prepare the surprise celebration of her 25 years in Catholic education on Friday, April 27.

But Mrs. Lentz wondered why so many teachers called to make sure she would be there for Friday's Mass on time, even though it was to celebrate St. Mark's feast day.

Each class presented a unique skit, song, or dance to entertain their principal. Mrs. Lentz was showered with symbolic gifts and balloons. A "41-Raisin Salute" by Mrs. McGlinchey and Mrs. Deal's second grade classes featured children in brown trash bags and assorted sunglasses as "raisins" dancing to, "Heard It on the Grapevine."

Parents and families, present and former St. Mark's priests, and other South Deaneary principals were in the outdoor audience.

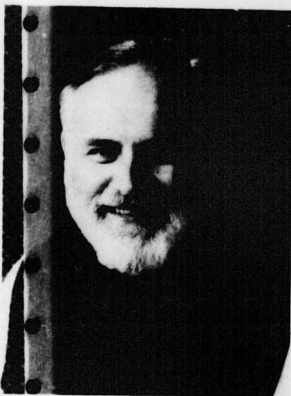
Under Mrs. Lentz's leadership, St. Mark's School received a national award of excellence in 1985-86.



Annette (Mickey) Lentz

✓ The Benedictine monks of St. Meinrad Archabbey will sponsor their annual public pilgrimages to the shrine of Our Lady of Monte Cassino at 2 p.m. CDT on each of the five Sundays in May. Speakers and topics include: May 3, Benedictine Father Marion Walsh, "A Three-Act Drama for the Marian Year"; May 10, Benedictine Father Keith McClellan, "Mary, Affirming Friend of Parents"; May 17, Benedictine Father Kurt Stasiak, "Mary: One Who Trusted in the Lord"; May 24, Benedictine Father Prior Justin DuVall, "Mary Trusted in the Lord"; and May 31, Benedictine Father Bede Cisco, "Mary, the Transparent Woman". During May, Mass will be offered at the shrine every Tues., Thurs. and Sat. at 7 a.m. CDT.

vips...



✓ Trappist Father Basil Pennington will present a workshop on "A Centered Life" on the weekend of June 26-28 at the Benedictine Center, 1402 Southern Ave., Beech Grove. Sponsored by The Hermitage, the workshop will trace the history of contemplative prayer, discuss pitfalls and rewards of centering, and offer practical exercises for centered prayer. Father Pennington was a "pontifus" (expert) at Vatican Council II, and is known for his efforts to renew contemplation in the church through centering prayer. For information on the workshop contact: The Hermitage, 3650 E. 46th St., Indianapolis, Ind. 46205, 317-545-0742.

✓ Kristofer Soller, a member of St. Joseph Parish, Shelbyville, recently organized a Good Friday Way of the Cross featuring youth group volunteers and Mark Berger as Jesus. Soller arranged the outdoor devotion, which attracted a large attendance in the church school yard, as a community

service project for his Eagle badge from Boy Scout Troop #203.

✓ Benedictine Father Leo Ryska has been appointed Provost and Vice Rector of St. Meinrad College. Father Leo was a member of the Servite Friars for more than 25 years. He entered St. Meinrad Archabbey in 1981 and made monastic profession in 1983. Since that time he has served as administrative assistant to the president-rector, associate dean of students, and assistant professor of theology at St. Meinrad College Seminary.

✓ Three Catholic high school students in the Indianapolis area are among 1,800 winners who have been chosen to receive National Merit \$2,000 Scholarships in 1987. They are: Laura E. Elzember of Roncalli High School; and Catherine M. Bradshaw and Thomas B. Watson, both of Cathedral High School.

✓ Christ the King parishioner Cathy Marsh has received the 1987 Silver Beaver Award given by the North District, Boy Scouts of America for volunteer work in scouting. Marsh has been active in Cub Pack #175 at Christ the King Parish for 12 years, and has been Cubmaster for 10. In addition, she led a Girl Scout troop for more than two years and is active in the CCD program.



✓ John and Eleanor Nordmeyer of St. Anthony of Padua Parish in Morris will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 11 a.m. on Saturday, May 9 in the church. A reception for friends and relatives will be held later the same day from 4 to 8 p.m. in Schad Hall. The Nordmeyers are the parents of seven children: Kenneth, Clifford, Mary Beth, Paul, Charles, Michael and James. They also have 22 grandchildren and one great-grandchild.

Batesville Deanery holds speech contest

Six schools in the Batesville Deanery participated in a speech contest on April 11 at St. Mary's School, Greensburg. The competition was divided into three categories: humorous, serious, and duets.

St. Paul School, New Alsace, received the greatest number of points this year, including the November competition, and was awarded the traveling trophy. St. Nicholas, Sunman, was the runner-up.



BENEDICTINE SISTERS—Feliciana Peters, Theophane Woehler and Bonaventure Peters (left to right) prepare one of the 100 quilts which will be awarded by drawings held at the Benedictine Sisters' Summer Social on Sunday, June 28. The all-day public social at Convent Immaculate Conception in Ferdinand will feature homemade foods, dinner, and entertainment by the "Convent Combo," a group of eight Sisters who have appeared on national TV.



CCW OFFICERS—Officers of the Council of Catholic Women for Tell City Deanery are installed in an April 12 ceremony at St. Augustine, Leopold. They are (from left) Loyolis Hodde, St. Paul, Tell City, president; Mary Catherine Harpenau, St. Pius, Troy, pro-tem for Evelyn Guillaume, St. Paul, vice-president; Mary Margaret Popp, secretary; Lorena Meunier, St. Pius, treasurer; and Doris Etienne, St. Augustine, Leopold, auditor. (Photo by Peg Hall)

'This Far By Faith' schedule for May 1987

Following is the schedule for "This Far By Faith: The Black Catholic Chapel of the Air" for May. The program can be heard from 2:30-3 p.m. Sundays on WGRT-AM, Indianapolis (810 kHz).

Date	Host/Hostess	Choir
May 3	Deacon James Davis	People's Choir
May 10	Fr. Clarence Williams	St. Rita, Indpls.
May 17	Fr. Ken Taylor	St. Bernardine
May 24	Fr. John LaBaume	Grayson Brown
May 31	Fr. Clarence Waldon	Holy Angels, Indpls.

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Catholic schools:

Community climate is their plus

by Stephenie Overman

NEW ORLEANS (NC)—Catholic high school students do better and are less likely to drop out than their public and private school counterparts, largely because of the community climate enveloping the schools, a new study said.

The study, "Public and Private High Schools: The Impact of Communities," by James S. Coleman and Thomas Hoffer, was published in a book in April. Coleman and Hoffer have written a number of books on education, particularly on the subject of private education.

At an April 22 press conference at the National Educational Association convention in New Orleans, Hoffer said that the latest study of students from sophomore to senior years found Catholic school students are "about an additional year ahead in math, reading comprehension and writing."

There is no significant Catholic school effect on science and math, he said.

Also, Catholic school students are "about 10 percent less likely to drop out than public school students and about 8 percent less

likely than other private school students," Hoffer said.

He added, however, that the sample of non-Catholic private school students studied was small.

The new study also looked at seniors making the transition to college and work. Hoffer said Catholic school students are "about 10 percent more likely to go on to college and are more likely to stay in college."

According to the study, students from disadvantaged backgrounds—those with less educated parents, blacks and Hispanics—receive the greatest benefits from Catholic schools.

Hoffer acknowledged that some difference, overall, is due to the fact that Catholic school students come from families supportive enough to make the extra effort to send them to the Catholic schools.

But "there is still a substantial unexplained part that cannot be attributed to family background," he said. "This is where functional community comes in."

Five years ago Hoffer, Coleman and Sally Kilgore published "High School Achievement," which also said Catholic and private

school students outperformed public school students.

Critics of that book said that parents who chose to send their children to parochial and private schools were more likely to be involved in their children's education, a factor the critics said skewed the findings.

The new study reported that public schools see the school "as an instrument of society to free the child from constraints imposed by accident of birth" while private schools see the school "as an agent of the family...an extension of the parent's will, but with greater resources."

Furthermore, within the Catholic schools, the school is seen "not directly as an agent of the family but rather as an agent of the religious community of which the family is a part."

The study found this important in part because the religious community is "one of the few remaining strong bases of functional community in modern society which includes both adults and children."

The study also noted that many non-Catholic private schools lack the benefits of the community climate that the Catholic schools have, the feeling similar to that of family.

These independent private schools are made up of parents "who have individually chosen a school but who do not constitute a community outside the school," according to the study.

Tortured youth worker released from Transkei prison

by Bill Pritchard

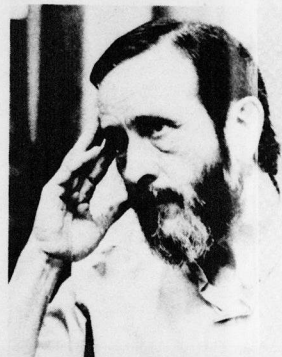
WASHINGTON (NC)—Father James Lee Casimir Paulsen, a U.S. missionary priest imprisoned in a South African homeland for three months, said a female co-worker detained at approximately the same time was freed in early April—nearly a month after his own release.

Father Paulsen, speaking to the press in Washington April 23, said Nomonde Matiso, a youth worker in the Diocese of Umtata, Transkei, had been tortured while incarcerated.

The priest said that he spoke to Ms. Matiso by telephone the Monday after Easter while he was visiting Rome. "That was my Easter," he said, noting that his concern for her well-being had made Easter Sunday "most hopeless."

At the press conference, Father Paulsen also said that he thinks armed resistance against South Africa's white-ruled government "could be morally justified," but he stopped short of advocating violent revolution.

"Those who are oppressed would definitely have a moral right to protect themselves against oppression," he said. He cited the Vatican's 1966 Instruction on Christian Freedom and Liberation which says that armed struggle is allowed by church teach-



Father James Lee Paulsen

ing "as a last resort to put an end to an obvious and prolonged tyranny which is gravely damaging the fundamental rights of individuals and the common good."

Father Paulsen, who worked for nearly 21 years in southern Africa, said that he had publicly opposed apartheid. He praised South Africa's Catholic bishops for pressing the government to end the system of racial discrimination.

Church laments court action

WASHINGTON (NC)—Expressing disappointment and disagreement with the Supreme Court's April 22 validation of the death penalty, the U.S. Catholic Conference April 24 promised renewed efforts to fight capital punishment.

"We disagree with the court's judgment in this matter," said Msgr. Daniel F. Hoyer, USCC general secretary. "We take this occasion to renew our commitment to speak out against the death penalty and to work for changes in both public opinion and law that will help create a more just and humane criminal justice system."

The high court, voting 5-4, upheld Georgia's death penalty law as constitutional, despite an academic study demonstrating that in Georgia killers of white victims were 11 times more likely to be sentenced to death than killers of black victims.

By its decision, the court upheld the death

sentence against Warren McCleskey, a black man convicted of the 1978 murder of a white Atlanta policeman.

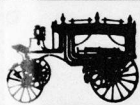
"The fact that capital punishment is applied in a racially discriminatory way has been one of the reasons for our continued opposition on moral grounds to the application of the death penalty," Msgr. Hoyer said.

He said that "the evidence submitted in the McCleskey case strengthens our conviction that the death penalty is frequently applied in an irrational and discriminatory fashion."

"The system under which criminals are sentenced is such that race often plays a prominent role in determining whether they will live or die," the monsignor stated. "Although there are equally strong moral reasons for its abolition, we believe that capital punishment under these conditions is surely 'cruel and unusual punishment.'"



HONORED—Receiving pins for Catholic Social Services are (from left): Pamela Misco, 5 years; Bob Riegel, 20 years; Dr. Patricia Welch, 10 years; Theresa Brassard, 5 years; Sr. Sheila Shine, Judy Russell, Mike Chesnik, all 10 years; Ann Delaney, retiring from the board; and Linda Evans, 10 years. (Photo by Margaret Nelson)



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What good are parishes?

by Dolores Leckey

Suppose you awoke tomorrow morning and discovered that your parish had disappeared. Where the church, the pastoral center, perhaps the school once stood, there are now empty spaces. Would the loss be mourned?

I asked that question of a government executive who has joined a small, biracial parish located in a black neighborhood several miles from the White House. The parish's liturgy and ministries drew him there.

A ministry he is proud of is the Matt. 25 clothing store, which provides good, second-hand clothing for the neighborhood. Then there is a parish credit union which allows well-off parishioners like himself to help poorer people borrow money at reasonable rates of interest. He supports it enthusiastically.

He also cites the "politics and prayer group" as a ministry that has helped him to think and pray about the ways social institutions can nurture injustice, adding a new dimension to his Christian life.

Not only would he personally miss his parish but he's convinced that the neighborhood and even the government would be impoverished without the social ministry that flows from the parish's liturgical heart. This is a parish that continually makes the connection between the action of the Mass and the action of the streets.

Hundreds of miles away in an affluent New Jersey parish, a group of about 50 people gather daily for 6 a.m. Lauds. The ancient morning call to prayer, "O Lord, come to my assistance," the Psalms, the hymns are all lifted up to God by lay men and lay women who come to church in their "habits"—dark business suits and tweeds, carrying leather briefcases.

By 6:25 they head for the train station, en route to Wall Street or Madison Avenue. These men and women are Christians who wield secular power, but the bluntness of that power is being honed and shaped, bit by bit, through the traditional prayer of the church.



When the practice of Lauds began several years ago, the pastor presided, joined by a handful of parishioners. The pastor believed that the church's ministry of prayer could serve secular leaders, helping them to align their power with God's purposes. The morning prayer group grew in numbers and in willingness to assume leadership. Nowadays the pastor may or may not be present.

But a community always gathers at day's beginning, with laity ministering inside church walls, preparing for a different kind of ministry within the corridors of power. Lay people feel certain that the subtle influence of this parish's prayer ministry would be sorely missed if the parish were to disappear.

Across the continent, a San Francisco parish has mobilized to serve members of that congregation who are dying of Acquired Immune Deficiency Syndrome

(AIDS). The parish ministry focuses on the spiritual, emotional and relational needs of persons with AIDS.

A lay minister visits a patient at home or in the hospital to pray with him, read to him, sit in silence or perhaps help to renew contact with the patient's family. One woman in the parish supports the whole effort by keeping records, phoning persons with AIDS between visitations or helping patients with their correspondence.

This woman identifies the gospel story of the Good Samaritan as the guiding force of her ministry. Patients speak of that parish's ministry as the church coming to them. Parishioners speak of a new sense of solidarity in the parish.

These three stories provide only a hint of the variety and vibrancy of ministries flowing from parishes.

(See PARISHES, page 11)

A parish's strength comes from the people in it

by Stanley Konieczny

Lloyd and Althea, "Tee," Schneider are parents who serve parents at Queen of Peace Parish in Belleville, Ill. In their special ministry they do more than help couples prepare for the baptism of their child. For two years the Schneiders also have been helping young families feel welcome in the parish. In their meetings with younger parents, these veteran parents reinforce the teaching that a baby is being baptized into a caring community.

The Schneiders get acquainted with the parents in two casual discussions in the young family's home. Discussion of the sacrament centers on a pamphlet for parents of babies about to be baptized.

The couples get to know each other by sharing insights and experiences. "I don't think we know more than they do. It's just that we have more miles on us than they do," Mr. Schneider explained.

After 35 years of marriage, three daughters and six grandchildren, Tee and Lloyd Schneider bring impressive credentials to their parent-to-parent ministry. "In the course of the evening, sharing parenting tips or formula and other things seems only natural," Mrs. Schneider added.

"We want to emphasize the fact that baptism is not a half-hour ceremony. It involves a life commitment to being a Christian influence on this child," Mr. Schneider said. "These little ones are going to pick up their parents' good habits and bad habits," he continued.

"We also try to help them sort things out," Mrs. Schneider added. "Are they getting the baby baptized because mom and grandma are pushing it or is this their own faith-motivated decision?"

The Schneiders believe that they help young parents most by their presence. "Our strength is in people," Mr. Schneider observed. "We don't have

theological backgrounds. We couldn't hold a discussion with Scripture scholars. We just try to make people feel comfortable, to feel like they belong."

"It means so much to people to have a visit from someone with the church," Mrs. Schneider added. That lesson dates back to the early years of the Schneiders' marriage.

As newlyweds, they lived in a small southern Illinois parish, served by a priest who was only tenaciously in residence. One Sunday, the priest announced at all Masses that he would visit each family in the small town.

Subsequently, the Schneiders' elderly neighbors returned to the church and had their marriage of more than 40 years blessed by the priest. The Schneiders served as their witnesses.

"This was a product of Father's visit. That personal contact was so important in making that couple feel welcomed in their own church," Mrs. Schneider observed.

For their part, the Schneiders "have helped to bring a number of young couples into the parish," commented Father John McEvilly, pastor of the 950 families who make up Queen of Peace Parish. "Their service has been invaluable."

The pastor noted that the parish had opted for the one-on-one, parent ministry of baptismal preparation for the sake of new parents. This approach seems more convenient for new parents who do not have to find a baby sitter or ask questions in front of a large group of strangers.

More important, this approach says something about what the church is. As Father McEvilly explained, "We send a couple to our young parents to get to know them better and to let them know that their baby is being baptized into a community of real-life, caring people."

This Week in Focus

If our parishes suddenly disappeared, would they be missed? Dolores Leckey responds to that question with three fascinating stories of the contemporary church in action. Leckey, executive director of the U.S. bishops' Laity Secretariat, sets the stage for our discussion this week of parish ministries.

Katharine Bird, associate editor of NC's Religious Education Package, interviews Kathy Martin of Burnsville, Minn., about Stephen Ministry. This is a special, one-on-one listening ministry in which trained laity help others weather a time of crisis in their lives, Bird says.

Stanley Konieczny shows how one couple's role

in preparing young parents for the baptism of a child is coupled with a special parish welcoming ministry. The parent-to-parent ministry he discusses is just one example of the burgeoning parish ministries of today. Konieczny is associate editor of The Messenger, newspaper of the Diocese of Belleville, Ill.

Father John Castelot points out that the earliest Christian communities were "house churches" of 30 to 40 people and were marked by people ministering to each other, especially those in need. But each person was expected to carry his or her own weight, the biblical scholar adds.

Listening is key to Stephen ministry

by Katharine Bird

The first Stephen minister assigned at Mary, Mother of the Church Parish in Burnsville, Minn., served a man dying of cancer. Until the man died a year later, the Stephen minister visited him weekly, listening to him and supporting him as a caring friend would.

After the man's funeral, the Stephen minister continued to visit the man's widow for the better part of a year. Again he listened to her talk as she set about the arduous task of building a new life.

Many months later, the grateful widow told "what a great support" the lay minister had been to her husband and to her, said Kathy Martin. Martin is a parish staff member and a leader of the program in the Burnsville parish.

Stephen Ministry "is a listening and caring kind of ministry. We don't do any counseling. We don't solve anybody's problems," she explained. "We are there to support people as they work through whatever they need to work through."

If necessary, the Stephen minister refers a person to other counseling services or community resources.

In the parish since 1979, the Stephen Ministry program presently has 60 trained ministers teamed with 60 people in crisis situations—people struggling with parenting problems, unemployment, housing difficulties, grief, depression, loneliness, etc.

The Rev. Kenneth Haugk, a Lutheran minister, founded the program in 1976 in St. Louis, Mo., when he discovered "more needed to be done in the parish than there was staff to go around," said the Rev. Carl Schwinck, director of operations.

"Folks love to be involved with caring for others but feel they don't have the skills or confidence to be able to do that well," Schwinck said. Stephen Ministry is "a way of providing tools for the laity to step forward and say, 'yes, I can minister.'"

Requirements include "a heart for caring and a feeling this is an area God is calling you to be a



minister in," Schwinck said. Confidentiality and being able to listen without trying to solve everyone's problems are other key requirements. Each parish-level volunteer receives 50 hours of training.

The national headquarters provides two-week training sessions for leaders, who then return to parishes to train and supervise Stephen ministers.

The Rev. Gary Voss stressed that Stephen Ministry ideally can involve a whole parish. He is a Lutheran minister and program director at the national office in St. Louis. Parishioners who are not Stephen ministers can "act as the eyes and ears, the antenna" for the program, making it their business to bring the needs of others to the attention of Stephen ministers, he explained.

Matching Stephen ministers with people who need them occurs in several ways. At Martin's parish, people often call her to ask for the services of a Stephen minister. Sometimes a pastoral associate or family member suggests someone who needs the program.

Voss added that people need to be prepared for the first visit of a minister. Often this is handled simply by a priest or a program leader explaining, "The minister is here not to pry into your life but to listen to what is happening and provide compassionate support."

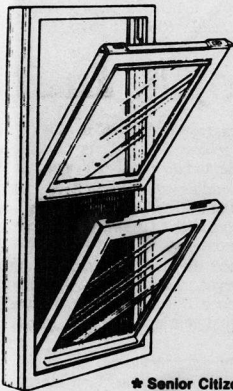
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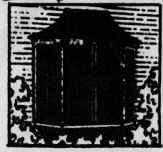
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The Bible and Us

Parish ministries in early church days

by Fr. John Castlot

The early Christian communities were mostly urban communities, subject to all the ills that beset large cities. In addition to the rampant moral decay there were pressing physical problems: hunger, poverty, homelessness, the cold.

The Epistle of James provides a glimpse into the way these problems were viewed when it says: "If a brother or sister has nothing to wear and no food for the day, and you say to them, 'Goodbye and good luck! Keep warm and well fed,' but do not meet their bodily needs, what good is that? So it is with the faith that does nothing in practice. It is thoroughly lifeless" (2:15-17).

The first Christian communities were "house churches," consisting of 30 or 40 people each. They were much like what we call "extended families," and the members were intimately united not only in faith

but in practical love, a love which issued in real caring. Their faith was the type described by Paul as "faith which expresses itself through love" (Galatians 5:6).

In a summary of Christian life in the first generation, Luke wrote: "Those who believed shared all things in common; they would sell their property and goods, dividing everything on the basis of each one's needs" (Acts 2:44-45). This is a look back at the good old days from the pen of a second-generation Christian. But it is based on the fact that the little communities were very concerned about promoting the physical welfare of all.

The way the communities went about this apparently were quite impractical and the Jerusalem community seemed always to be in dire straits. But the fact remains that they took steps to help each other.

Widows were an especially unfortunate group. A woman who lost her husband had nowhere to turn

except to her family. Not all families were thrilled at the prospect of supporting her and her children. There was no state welfare system, no insurance.

Going out and getting a job was not an option for a woman in that culture. If she became a Christian, often her family turned their backs on her irrevocably. Then her only hope for survival was her new-found family, the Christian community. And she was not disappointed.

Looking after orphans and widows in their distress is just one of many indications we have of the practical concern the little churches had for the victims of misfortune.

The early Christians were not dreamy idealists. They were grounded in reality and tolerated no "gold-bricking." If people could work and refused to, they were not allowed to live off the charity of the community (1 Thessalonians, 4:12).

The early Christian parishes were like loving families. They cared for each other in practical ways. But like all well-run families, they saw to it that selfish members did not take advantage of those who really needed help.

Understanding poetry of Psalms

by E.R. Mattax

"I'm just a simple soul," you demur. "I don't read poetry. It's too hard to understand."

But what about the psalms? You read them all the time. You sing them, too. Take a quick look at your songbook, hymnal or missalette.

"Well, that's different," you protest. "Those talk about God and that I can understand."

True. The psalms are unique in form and content. Perhaps it's that almost aromatic difference which tempts you to call them poetic without knowing why. There are reasons, however—techniques which work together to say something beautiful.

Most of us take for granted that the psalms were written to be sung. However, this was not done in the rousing, congregational "Let's all turn to Hymn 38" fashion common today. Psalms were sung antiphonally by two choirs or by priest and community which necessitated a compositional style that would respect a statement-response format. Thus, the technique of parallelism came to be the building block of the Psalter.

There are three forms of parallelism. The most common is the comparative parallel in which the first line is mirrored by the second. Take for example:

You make me glad, Lord, by your deeds;
at the works of your hands I rejoice. (Ps. 92:5)

Here, "You make me glad" reflects "I rejoice." And "your deeds" is essentially the same as "the works of your hands."

Another type is the antithetical parallel which is found frequently in the Book of Proverbs and in the wisdom psalms. This type often is used to contrast good and evil:

Better is the scanty store of the just than the great wealth of the wicked. (Ps. 37:16)

This verse acts as an introduction to a passage which continues in the same vein, using yet another juxtaposition:

For the power of the wicked shall be broken,
But the Lord supports the just. (Ps. 37:17)

The third form of parallelism is the synthetic. Here, the thought of the first line is further enriched and embellished in the following lines. My favorite example is Ps. 93:3:

The floods lift up, O Lord,
the floods lift up their voice;
the floods lift up their tumult.

Here the invocation of the Lord, "their voice" and "their tumult" further develop and enliven the strict

parallelism of the phrase "the floods lift up." Another synthetic parallel which is subtler than the one above can be found in Ps. 5:10.

for in their mouth there is not sincerity;
their heart teems with treacheries,
their throat is as an open grave;
they flatter with their tongue.

Here each succeeding parallel develops in gradual steps the theme of insincerity and slander. Notice the clever movement of the spoken word from "heart" to "throat" to "tongue."

Pay close attention, also, to the images chosen by the Hebrews. There are important symbols which reveal an awareness of the natural and supernatural all but lost to us today. These symbols became for them and Christians the groundwork of faith. For instance, the Exodus and the Davidic dynasty signify a call out of bondage—physical and spiritual—as well as the promise of a royal savior.

As you read the psalms, search for these symbols and other clues which enrich their meaning. And watch for those delightful parallelisms.

What Do You Think?

- Read the article by Katharine Bird. What strikes you most about the Stephen Ministry as she describes it in parishes? Do you find it surprising that 60 volunteers would be willing to serve in such a program or that so many would be needed?
- Who needs the ministries of a parish, both within the walls of the church building and beyond?
- What are some ministries of your parish that you are aware of? How do lay people collaborate with others in the parish—priests, nuns, brothers, deacons—to fulfill those ministries?
- Dolores Leckey writes of a group of New England business men and women who gather each day in a parish for morning prayer. How does she view the role of prayer in these people's lives?

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Parishes enable people


(Continued from page 9)

Under parish auspices new immigrants are being taught English, inmates in jails are being taught to read, unwed mothers are counseled, youth are organized for service.

If all this were to disappear, the piece of the world in which these parishes are inserted surely would notice.

Lay people testify that through ministry their awareness of what baptism means is strengthened. What really counts is that the gathered community of Christians lights the lamps of Christian service and prayer.

It makes a difference for those who are served—and for those who serve as well.



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Children's Reading Corner

Slave who became rich in God's eyes

by Janaan Manternach

Pierre Toussaint was born in 1766, a slave on the island now called Haiti. It was a time when most white landlords treated their black slaves brutally. Many slaves were beaten to death by their rich owners.

Pierre was lucky. The man who owned him and his family was an honest, caring man, Jean Berard. He treated his slaves well. Berard helped Pierre learn to read and write, and let him read books borrowed from his own library.

When Pierre was still a youth, his master decided to move his family to New York. He took Pierre along. Once the family was settled in a large house in New York, Berard had Pierre learn to be a hairdresser.

Pierre learned fast. People liked him. He was cheerful and kind. Soon some of the richest women chose him as their stylist. He made a lot of money.

When Pierre was 21, his master died. The widow, Marie, was very sad and poor. She asked Pierre to sell some of her jewels to pay the debts.

Instead Pierre paid her debts with his own money and gave Marie back her jewels. He also began paying her rent and other expenses. Only a few close friends knew the secret—that Pierre, the family slave, was supporting his owner. He did this as long as she lived.

Shortly before Marie died, she gave Pierre his freedom. Then he married Juliette Noel, a young Haitian. They loved each other very much. Their apartment became a warm shelter for people who were poor or suffering.

Pierre worked hard. He began his long days at Mass in St. Peter's Church.

The respected hairdresser spent most of what he earned for others. He and Juliette cared for orphans and found jobs for those who were out of work. They gave shelter to widows and battered women. They adopted Euphemia, the daughter of Pierre's sister when she died in 1815.

Pierre went to the homes of sick people to care for them, even when they had contagious diseases. He taught poor children to read and write. He visited prisoners in jail, one of whom called him "the counselor of the unfortunate." He befriended all who needed help.

Once while Pierre was fixing a wealthy woman's hair, she asked him, "Why don't you stop working, Toussaint? You are a rich man."

"Madame," Pierre answered, "then I would not have enough to give to others."

Pierre continued working hard until Juliette died in 1851. He was 85 and her death seemed to take the life out of him. He died on June 30, 1853.

Someone said of Pierre Toussaint: "He was God's reflection in ebony."



What Do You Think?

Several images of Pierre Toussaint are presented in the story. Each one shows how he loved to help other people. Choose one and make your own poster to illustrate a special activity of this generous man.

Children's Reading Corner

"The Paper Crane" by Molly Bang. In this story a restaurant owner finds that his business has drastically fallen off after a new highway changes traffic patterns in the neighborhood. One evening a poorly dressed stranger enters the restaurant. Though he has no money, the owner invites him in and cooks the best meal he can for his guest. By way of thanks, the stranger does something that leads to the true miracle of the story. This story illustrates how we, as the church, have a power that the world needs, the power to be gracious to all and to help others. (Greenwillow Books, 105 Madison Ave., New York, N.Y. 10016. 1985. Hardback, \$13.)

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the sunday readings

Acts 2:14, 22-28
Psalm 16
I Peter 1:17-21
Luke 24:13-35

THIRD SUNDAY OF EASTER

MAY 3, 1987

by Richard Cain

On the day of Pentecost, the first reading says, Peter addressed a crowd in Jerusalem. According to Luke, the crowd had gathered after hearing the great wind and the apostles ecstatically praising God in different languages. Some people in the crowd were wondering what this strange scene meant. Others were quick to dismiss it as drunken behavior.

If I were in Peter's shoes, I would probably have shrunk into the ground with embarrassment. But Peter saw it as a teachable moment and rose up to meet God's grace.

Peter began by meeting the people where they were. The Apostles were not drunk, he said. Rather, their behavior was a fulfillment of what the prophet Joel had foretold. One sign of the age of the long-awaited messiah would be an outpouring of God's spirit. This spirit would cause people to prophesy, and one of the traditional signs of prophesy was ecstatic speech.

Peter then went on to address the question of what the sign meant. According to him, it meant that Jesus was the messiah. The signs and wonders Jesus had worked during his earthly ministry were evidence of this. So was his resurrection and the empty tomb.

Peter knew his audience. They needed proof. For them, proof meant backing up what he said with scripture. So Peter was careful to use quotations from the Prophets and the Psalms.

What about me? How am I experiencing God's coming to me today? How can I give an account of this in a way that would be meaningful to those around me?

It is not as simple as drawing on a few references to scripture. In Peter's day, almost everyone accepted scripture as truth. Today, this is not so. That is why actions are so important. Perhaps the best way I can give an account of how I experience God is to act on it, to live it. It is harder to dismiss an authentic human being. They have about them something that reflects the divine.

This kind of activity—listening, re-

flecting, acting—forms a pattern that changes my life. Living it, I begin to experience what is described in the second reading. I begin to feel like I don't entirely fit in, as though I am a stranger here. That is because I am basing my life on a new set of values. No longer am I living for material things, comfort or esteem—though these in themselves are not bad. Rather I am beginning to live more for God, taking plenty and want, comfort and discomfort, esteem and embarrassment as they come.

In a way I also believe that the more I live for God, the more I will also feel at home—with myself, with others and the world around me. For to live for God is to overcome the estrangement that separates me from others.

The gospel reading describes this estrangement as a blindness and overcoming this estrangement as seeing. It does so through a beautiful narrative. It is Easter Day. Two followers of Jesus have thrown in the towel and are on their way home. As they walk, the risen Jesus approaches and walks along with them. He draws them into conversation about the recent events in Jerusalem and then chides them for their blindness.

Using the scriptures, he explains to them how all that has happened to Jesus was foretold in scripture. However, they still don't recognize who he is. Only when they sit down for a meal and he breaks bread with them do they recognize who he is.

It is interesting to note exactly what happens. Hearing Jesus' words, the two followers feel an intense desire for him to come and stay with them. They are the ones who invite him to dinner. But he is the one who acts as host and breaks the bread. Is this not a clear reference to two important ways in which Jesus comes to us—through the Word and through the Eucharist?

So then, this story is also a parable about us. Since Jesus is coming to me through the sacred word and meal, how can I follow the example of Peter and give a better account of it in my life? That is the challenge of Easter.

My Journey to God

My Daily Prayer

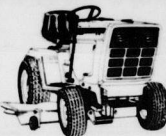
Today is the day the Lord has made; Let us rejoice and be glad.
I don't know what this day may bring, But I know this is what I must reflect on:
There will be good and bad things this day may bring,
But then there is also dark and light, the ead and the glad.
As I look over the good and the bad
I remind myself of all the good I have had;
I count my blessings and when I'm through
I don't have any reason to complain or even be blue.
So let us each thank God for all the good things He has done
And always be grateful for the battles we have won.
Always have faith in your heart, just reach out for God's hand
And accept whatever He sends (though sometimes we can't understand),
For our Father in Heaven knows best;
Trust in his Wisdom and your life will be blest.
Always remember you are never alone,
So as the day "beside" you,
Just remember God is right there beside you!

— Collette Spaulding

(Spaulding is a member of Our Lady of Lourdes parish in Indianapolis. She writes: "I am a senior citizen. I live my life by a daily prayer of scripture reading or just making up my own prayers.")

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SIGISMUND WAS DEFEATED IN BATTLE BY THE THREE KINGS OF FRANCE, ALL SONS OF CLOVIS, IN A WAR TO AVENGE THE MURDER OF THEIR GRANDFATHER, KING CHILPERIC, BROTHER OF SIGISMUND'S FATHER, WHO HAD MURDERED HIM TO GAIN THE THRONE. SIGISMUND ESCAPED AFTER THE BATTLE AND LIVED AS A HERMIT NEAR ST MAURICE, BUT WAS CAPTURED AND EXECUTED BY KING CLOPOMIR AT ORLEANS, IN 524.

SIGISMUND RESTORED THE MONASTERY OF ST MAURICE IN PRESENT DAY VALAIS, SWITZERLAND, ENDOWED IT, AND BROUGHT IN MONKS FROM OTHER MONASTERIES TO CHANT THE DIVINE OFFICE. HIS FEAST IS MAY 1.



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May & June, 1987 TV Mass Schedule:

Date	Celebrant	Congregation
May 3	Fr. James Byrne	Immaculate Heart of Mary Parish, Indianapolis.
May 10	Fr. Joseph Wade	St. Matthew Parish, Indianapolis.
May 17	(To be Announced)	
May 24	Fr. Mark Svarczkopf	St. Catherine Parish, Indianapolis.
May 31	Fr. Paul Landwerlen	St. Gabriel Parish, Indianapolis.
June 7	Abp. Edward T. O'Meara	(To be Announced)
June 14	Rev. John Beltane	St. Ann Parish, Indianapolis.
June 21	Fr. Martin Peter	St. Michael's Parish, Brownsburg
June 28	Fr. Robert Mazzola	St. Andrew Parish, Richmond

Question Corner

Origin of 'Catholic'

by Fr. John Dietzen

Q I understand what the word "Catholic" means but would like to know where it came from. Who started using the name for the Catholic Church? I am told it is not in the Bible. (Colorado)

A Our English word "Catholic" comes from the Greek word "katholikos," which means universal or worldwide.

Obviously we apply it to the church founded by Jesus Christ because we believe it is intended for all peoples of the world for all time.

Many of the earliest Christian writers refer to this universality of the church. St. Ignatius, bishop of Antioch, who died about the year 110, was the first as far as we know to actually use the name Catholic Church.

This, of course, is the meaning understood in Protestant churches when they pray in the Apostles' Creed, "I believe in... the holy catholic church."

Q Years ago most of us struck our breast at the elevation and at the words "Lord, I am not worthy" at Mass. Although not many others do it, I have continued the practice personally.

For the last few Sundays I notice one of the younger servers following the practice. Is he just one of a

disappearing breed of religious dinosaurs that will soon be extinct? (Missouri)

A Striking one's breast is an ancient sign of repentance or unworthiness. It probably began as an act of deference toward human officials and later was transferred to express a relationship to God.

In Christ's parable of the Pharisee and the tax collector, for example, he relates that the latter struck his breast as one of the signs of his humility.


There is no rule about using it during the Mass or at any other liturgy. It still may be an appropriate expression of our humility and need of God's mercy.

Sometimes the breast would be struck not only with one's hand but with some sort of stone. The reason seems to be that since the heart is considered (in our culture at least) the focal point of feelings, striking the heart or breast signifies that we are "broken-hearted" about what has been done.

Our word "contrition" derives from the Latin phrase "contritus corde," which literally means "crushed in the heart" or "brokenhearted."

Q At a Catholic funeral recently the priest sprinkled holy water on the casket. I am a convert of a couple of years and don't remember that being explained. (Pennsylvania)

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Carpet Column
JIM O'BRIEN

CARPET SEAMS

Question: Years ago, I purchased carpet for my home and my room size was 14' wide and 20' long. There were no seams!!! Can I buy carpet today without seams in this area? I am just not comfortable with the idea of having seams. What do you advise?

Answer: The best installation job is *no seams* in your carpet. Today, most carpet is manufactured in twelve foot (12') widths. Actually the carpet industry has a tolerance variance — carpet can be shipped with a tolerance of two inches (2") and carpet will be less than 12' feet wide.

When your room sizes are properly measured and professionally installed, the lack of width must be compensated for and more carpet is needed to install it correctly. This is very evident in a carpet that has a pattern match.

Years ago, the technique of seaming was via hand sewing. Today, the majority of seaming is accomplished by the use of hot melt tape and a proper set temperature iron. The seam area is a very important area of your carpet, and a good technician must take a great deal of time and patience to make a good seam.

Question: I have to buy carpet and a seam will be necessary in the area. Will I be able to see the seam?

Answer: No reputable dealer or experienced craftsman should guarantee that you will not see the seam. Certain styles and colors will hide seams better than others. However, if you look hard and long enough you will find the seam. It is more difficult to hide the seam in solid color plush than in a multi-color plush. Sculptures and non-directional twists are styles that hide seams or make them less visible. In the shag of years past, because of length of fibers, seams were fairly well hidden.

Remember: No one should guarantee that you will not see a seam area.

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A Almost every time holy water is used in the liturgy it refers to baptism. This is true in the case you mention. The person being buried was baptized; the sprinkling of the water reminds us of this individual's own sharing in that baptism.

The next time you attend a funeral, listen to the words that accompany the sprinkling of the water. They are from St. Paul, reminding us that through baptism we are buried with Christ and through that death with him we share in his resurrection.

(A free brochure explaining Catholic teaching and practice on annuities is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.) © 1987 by NC News Service

Family Talk
Healing bad relationship

by Dr. James and Mary Kenny

Dear Mary: My daughter-in-law has nothing to do with me except for holidays. She teaches every day in the town where I live but never even calls me. Her children, 15 and 8, have not visited me in more than three months. Rather than cause an argument, my son goes along with her neglect of me. He neglects me too.

I loaned them \$10,000 in 1983 and so far only \$2,000 has been repaid. I live on a fixed income and the only thing left for me to do is sue them and I hate to do it to my son.

My blood pressure shoots up when I call and ask for a payment. None comes, only abuse. I asked a lawyer to phone them but they hung up on him. (New Jersey)

Answer: Your letter sends a mixed message: 1. I want a more friendly, close, loving relationship with my son and his wife. 2. I want to sue them because they default on their debts. Perhaps your son and daughter-in-law also are confused by your message.

Money issues have broken up many family relationships. Many parents help their children financially. While this is a generous and supportive thing for parents to do, it can spoil later relationships.

To avoid such dissension, loans to children should be treated like other business transactions. Write a promissory note specifying the time and method of payment and the interest rate. Have your child sign the note, making a legally binding agreement.

Too often parents treat their grown children like children. They loan money implying, "Don't worry about repaying. Daddy and mother will take care of you." There is no written agreement. When the children have a good income, they figure that there is no hurry about repayment. The parents, however, resent the child's failure to pay.

What can you do now? If you really want the money, get a lawyer and go after your son. You say you hate to do this, but complaining, elevating your blood pressure and allowing bad feeling to ruin your relationship certainly is worse than legal action.

Another alternative is to consider the \$8,000 an advance inheritance. Take this amount away from your son's inheritance through your will, then forget it. You say you need the money. However, you have done without it since 1983. Perhaps you cannot afford to let \$8,000 come between you and your son permanently.

Once you get the loan issue settled, your relationship with your son's family may improve. If you wish to see the family, take the initiative. If you wish to see your grandchildren, propose an outing they would enjoy.

Take the teen-ager shopping. Allow him/her to bring a friend. Take the grandchildren to a movie then out for pizza. Ask the children to help you. Then pay them and take them out shopping with the money.

Invite your son's family for a specific occasion. Offer to keep the children so your son and wife can spend a weekend away together.

Your son and his wife apparently have two careers two children and a house to manage. They may get wrapped up in their own lives and problems and simply become thoughtless.

The longer you dwell on your daughter-in-law's faults, the worse your chances of establishing a good relationship. Your grandchildren are growing older every day. If you wish to enjoy them and be part of their lives, you have little time to waste.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47974.)

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Vatican Letter

Church and state play game in Chile

by Agostino Bono

A subtle game of one-upmanship went on between church and state officials in Chile during Pope John Paul II's visit. On one side was Gen. Augusto Pinochet, head of the military government. On the other was the Chilean bishops' conference. Often in the middle was the pope.

Pinochet's aim was to get a clear statement or symbolic gesture from the pope approving his government. The aim of the bishops was to prevent this, getting the pope to support their strong human rights criticisms and calls for negotiated agreements between Pinochet and civilian political leaders for a return to democracy. At stake was tapping into the pope's moral authority in a country where 85 percent of the 11.7 million population professes Catholicism.

The pope, often resorting to subtle rebuffs, gave little to Pinochet.

The game started well before the pope's April 1-6 visit with the choosing of a theme for the trip. The government suggested: "John Paul II, Messenger of Peace." The aim was to emphasize the successful papal mediation of an Argentine-Chilean border dispute which prevented the two countries from going

to war. As the papal mediation favored Chile, the image would be one of the pope and government working together to maintain peace.

The bishops suggested: "John Paul II, Messenger of Life." This was their 1987 national theme for reflection. It also was broad enough to allow for substantive speeches on improving the quality of life through respect for human rights and better economic conditions for slum dwellers and rural poor, main issues in which the church is active.

The pope chose the bishops' theme. The government, however, was unbending. Church banners waved the episcopal message, but government buildings had flags proclaiming the pope "messenger of peace." A courtesy visa stamp placed in passports of foreigners entering the country during the visit also carried the slogan "messenger of peace."

Prior to the visit, church sources complained that Pinochet, a Catholic, wanted the pope to celebrate a private Mass for him and his family in La Moneda, the presidential palace. Pinochet did not get his Mass, but the pope prayed in the palace chapel, with Pinochet and his wife kneeling right behind him.

Pinochet also wanted the pope to bless the entire country from the balcony of La Moneda and had his wife make the request. Instead, the pope blessed the people gathered below the balcony and then gave the palace the traditional church blessing for a house.

The pope and Pinochet met two other times, at airport arrival and farewell ceremonies. Chilean newspapers prominently and abundantly displayed photos of the two together at all three events.

There was not one photo of Pinochet in the entire L'Osservatore Romano trip coverage.

Undaunted by the previous subtle rebuffs, Pinochet arrived at the airport farewell ceremony in Antofagasta and gave a speech after the pope read his brief good-bye address. Pinochet asked "divine help" to overcome Chile's problems in defending its "sovereignty and national identity." He wanted the pope to ask Chileans to pray "to the Almighty so that all the threats that disturb our harmony and development are overcome."

The pope blessed everyone at the airport, including police providing security. Then he climbed onto the airplane for Argentina.

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S10 EL 6' PICKUP	8377	N/A	N/A	N/A	N/A	86	N/A	N/A	N/A	N/A	N/A	N/A
S10 BLAZER 4WD	10862	633	625	211	234	STD	103	174	50	131	170	122
R10 8' PICKUP	8131	664	480	N/A	234	86	103	174	50	N/A	170	122
G20 CHEV VAN LWB	9587	768	480	N/A	STD	STD	103	174	50	N/A	170	122
ASTRO CS VAN	9784	825	468	249	282	STD	103	174	50	N/A	170	122
ASTRO CARGO VAN	8430	825	664	215	282	86	103	174	50	N/A	170	122
G20 BEAUVILLE	11709	768	625	N/A	STD	STD	103	174	50	N/A	170	122
CALLAIS 2-DR	9148	574	417	176	STD	STD	106	149	47	123	242	166
CUTLASS 2-DR	10437	659	STD	176	STD	STD	106	149	47	123	179	122
CIERA 4-DR	9915	659	STD	176	STD	STD	106	149	47	123	242	166
88 ROYALE 4-DR	12299	STD	STD	176	STD	STD	106	149	47	123	242	166
96 BROUGHAM 4-DR	16443	STD	STD	STD	STD	STD	STD	149	STD	123	STD	STD

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ENTERTAINMENT

Viewing With Arnold

This might make Buster Keaton smile

by James W. Arnold

"Raising Arizona" is a strange but endearing comedy about the tribulations of young marrieds with a baby, except that the common experience has been turned inside out and transported to a universe that was once owned by the Marx Brothers.

It's a lot as if somebody told a group of brainstorming gag writers: okay, the basic idea here is couples and babies. What can we do to the people and the circumstances to make it funnier? Nothing is too wild.

The first suggestion is making Daddy a nice but dumb guy who unsuccessfully robs convenience stores (once he kicks himself out of his getaway car). His wife is the camera cop who takes his mug shot everytime he's arrested and booked. They see each other so often they fall in love?



Daddy taking care of baby? Let them be quintuplets, cooing and crawling adventurously all over the house (to the theme from "Jaws"). Boss and wife come over to visit? Make them world-class obnoxious. Five brats wrecking the house and beating on the car with a bat. Wife talks about shots, diseases and orthodontics. Boss tells terrible Polish jokes, and suggests the husbands swap wives (as racy as this movie gets).

Daddy's old pals drop over and threaten to move in? Let them be red-necked jailbird brothers who've dug their way out of prison through the sewer. Lovably fat blockheads, they eat, slurp beer, watch TV, discuss breastfeeding, and suggest to Dad that he help them rob a bank. Do we need a real bad guy to threaten the baby? How about a hairy biker, equipped like Rambo, who rides around the Arizona landscape dropping hand grenades on rabbits?

These offer an inkling of the basic ingredients in this madcap, engagingly fresh, but quite surreal new movie by Ethan and Joel Coen, the young sibling

writer-producer-director team who debuted in 1985 with "Blood Simple." Of course, some crucial details have been left out. Mainly, that the baby in question doesn't belong to Dad and Mom, but has been kidnapped from a set of quintuplets recently born to the wife of Nathan Arizona, an abrasive TV pitchman who owns "the biggest chain of unpainted furniture and bathroom fixtures stores" in the state.

Like everybody else, Arizona (Trey Wilson) is a cartoon character. Interviewed by the media after the kidnapping, he puts in a plug for his stores. After the baby is safe, he offers a \$25,000 reward or a line of credit on his furniture.

Our simpleminded heroes, Herbert and Edwina (Nicholas Cage, Holly Hunter), figure that the Arizonas have five and therefore one to spare. That's wrong, of course, as they soon come to realize. But Edwina is barren, and Herbert's criminal record makes adoption hopeless. Thus parental love is the driving force behind all the wacky things that happen. (Even the jailbird brothers and the biker take turns at snatching the child, who never stops giggling and beaming.)

The Coens have selected a subject—babies, wanting, needing and stealing them—that is timely and touchy. One of the plot's ironies, in view of the recent publicity about Baby M and scientific methods of fertilization, is that the Arizonas were also childless and had their quints with medical help. "Just keep trying," Nathan suggests, "until medical science catches up with you."

In any case, the film is, in its wild way, pro-baby and pro-family. How are you going to have a happy ending with all these folks wanting the same baby?

It's not easy, and not totally satisfying. But you're bound to be touched by a final vision, which essentially projects happiness as a place where children and grandchildren come to an old couple's house for a family reunion.

The major links to "Blood Simple" are the southwest locations and draws the klutzy crooks, and the Coens' fondness for fast-tracking cameras and violence. It's rough in spots in "Arizona," but closer to slapstick, "unreal" comedy. In one of the looniest sequences, Cage as Albert leads a frantic night chase through a suburb that begins when he tries to hold up a market for a box of Huggies. In pursuit, eventually, are a pack of dogs, a police squad and several store clerks wielding pistols and shotguns.

Later, in a botched bank robbery, the jailbirds tell everybody to lie down, then can't find the tellers because they're on the floor behind their windows. (Evil to some extent is excused by incompetence.) When another chase roars through the bank some time later, everybody is still on the floor.

It's not terribly refined, but it's the kind of comedy that might make even Buster Keaton smile.

(Funny physical comedy with good heart; some violence; recommended for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Wild Thing.....A-III
Steele Justice.....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.

Opera tells about tragic fate of Carmelite convent

by Henry Herrx and Tony Zaza

A band of strong women takes over an entire evening of prime-time television when "Dialogues of the Carmelites" airs Wednesday, May 6, 8-11 p.m. on PBS.

It's the story of a convent of Carmelite nuns in the city of Compiègne during the French Revolution. Their convent is confiscated in the name of the republic and they are sentenced to be guillotined.

Though it may sound like the stuff of fiction, it was an actual occurrence, part of the record of the period of the revolution aptly known as the Reign of Terror.

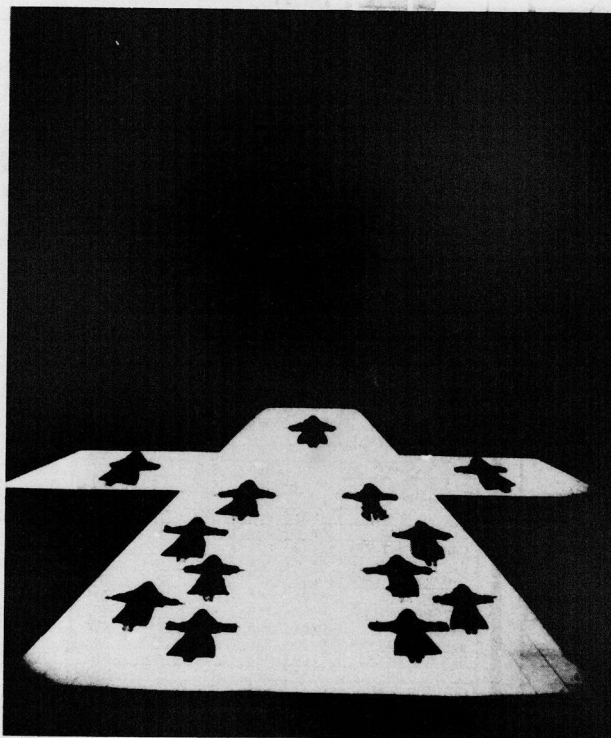
Interestingly enough, the version shown on television is based on the account written by a German woman in reaction to a later reign of terror, that of the Third Reich, which sent a Carmelite nun, Edith Stein, to her death in an extermination camp.

In reading the German novel on the tragic fate of the French Carmelite community, composer Francis Poulenc was moved to write the score for an opera whose libretto was written by Georges Bernanos. "Dialogues of the Carmelites" premiered at La Scala in 1957.

The current Metropolitan Opera's production of the work was taped during a performance in early April for this presentation on "Live from the Met." Joanne Woodward gives the viewer verbal program notes on the opera and the Met's production.

The opera's drama revolves around the character of the haughty Blanche (Maria Ewing), a young novice from an aristocratic family who has entered the convent to flee the violent turmoil of the times. When the nuns are expelled from the safety of the convent, Blanche flees again, this time to lose herself in the anonymity of the crowd.

In contrast to Blanche is Constance (Betsy Norden), another novice but a simpler, more open and accepting per-



OPERA—Poulenc's "Dialogues of the Carmelites," sung in English, will air May 6 on PBS' "Live from the Met" series. (NC photo)

son. But faced with the guillotine, it is Constance who bolts and Blanche who stops her and then joins her sisters in martyrdom.

The essence of the opera is in its Catholic sensibility and resonances. For instance, the nuns go to their death singing the "Salve Regina," the traditional hymn to Our Lady which, except for the tenderness of its melody, can

have little meaning for non-Catholic audiences.

The reason this most Catholic of operas is truly Catholic is Poulenc's emotionally powerful music and the dramatic heights Bernanos reaches in his development of a simple, direct and compelling story of good and evil.

One cannot overpraise the Met's staging of the opera. John Dexter's pro-

duction is sensitive to the spiritual meaning of the work but also to its potential as drama.

For those who have never seen an opera—or perhaps seen one too many—this is a work that at least deserves being sampled. It is sung in English and, although all the words may not be clear, the force of the music and visuals convey the emotional essence of each scene.

And for those who complain that the screen offers women few opportunities for good roles in portraying strong individuals, here is a work that is filled with them.

TV Programs of Note

Tuesday, May 5, 10-11 p.m. (PBS)
"The Making of a Justice." Examines the relationship between the president and the judiciary is the first subject in "The Presidency and the Constitution," a new seven-part series exploring various domestic and foreign policy issues facing the modern presidency. Each program presents a hypothetical situation to a panel composed of a former president, Cabinet members, congressmen, judges and journalists.

Thursday, May 7, 8-9 p.m. (PBS)
"Justice William J. Brennan Jr." Bill Moyers talks with the Supreme Court senior justice on the fourth program in the "Moyers: In Search of the Constitution" series.

Friday, May 8, 8-8:30 p.m. (CBS)
"Garfield Goes Hollywood." The past loving cartoon cat competes in a national talent hunt that could bring him fame and fortune in this animated musical special. Satirizes self-indulgent search for success with some light rock musical diversion.

Friday, May 8, 8:30-9 p.m. (CBS)
"Bugs Bunny's Mother's Day Special." Animated tribute to motherhood features the celebrated voice of Mel Blanc the personality behind the raucous rabbit who provides some mild diversion for children too young to help mom with the after-dinner dishes.

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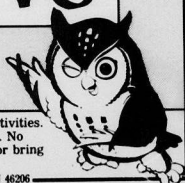
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the active list



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, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

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, 4650 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.

The Columbians choral group of the Knights of Columbus will hold their annual Spaghetti Dinner and Dance at 6 p.m. at the K of C hall, 1305 N. Delaware St. \$6/per-

son, children under 12 \$2.50. Reservations not necessary.

St. Philip Neri Parish, 550 N. Rural St. will hold its Annual Fall fiesta featuring chili supper at 6 p.m. and Monte Carlo at 317-637-3630.

May 1-2

A Giant Garage Sale for the benefit of Alverna Retreat Center will be held. For information call Patty or Sheila 257-7338.

May 1-2-3

The Sisters of Providence will host a weekend for women considering the religious life. Contact Sister Barbara at 317-637-3630.

A Growing Marriages Weekend for couples married 5-10 years will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Marriage Encounter Weekend will be sponsored by Central Indiana Marriage Encounter at Fatima Retreat House, 5353 E. 56th St. For information call Ann and George Miller 788-0274.

Abbey Press Gift Shop at St. Meinrad Archabbey will hold a Yard Sale from 10 a.m.-5 p.m. CDT rain or shine. New, like-new, sample clearance, repairable bargains.

A Serenity Retreat for chemical dependents will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

May 2

The Parish Life Committee of St. Matthew Parish will sponsor a Pitch-in Dinner after 5:30 p.m. Mass. Meat and drinks provided. Call 257-0874 for information.

Fatima Retreat League 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. Fashions by Boutique of Northview. \$12/ticket. Reservations only.

Holy Angels Parish will hold a City-wide Rummage Sale, Flea Market and Fish Fry from 8 a.m.-7 p.m. at 28th and Dr. Martin Luther King, Jr. Sts. Rent a table \$30. Call 926-3324.

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-acquainted party and dance at 8 p.m. at The Country Club Apartments clubhouse, E. Troy Ave. and Brill Rd. Bring your own beverage. Admission \$2 at the door. For information or directions call 787-8927.

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour at 2:30 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone welcome.

May 3

St. Mary Parish, North Vernon will hold its Annual Festival from 11:30 a.m.-5 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 Footlight Theater's production of "Seven Nuns in Las Vegas." Tickets \$4. Call 236-1596 for information.

St. Vincent Hospital Calix 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, 4200 N. Central Ave.

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

The May pilgrimages to the shrine of Monte Cassino sponsored by the Benedictine monks of St. Meinrad Archabbey begin at 2 p.m. CDT. The Universal Rosary March will be held.

May 4

South Central Separated, Divorced and Remarried Catholics (SDRC) will select a nominating committee at their monthly open forum meeting at 7 p.m. in St. John the Apostle Church, 3410 W. Third St., Bloomington. For information



call Patrick Fitzgerald 812-336-1500. Center assembly hall, 1400 N. Meridian St.

The Indianapolis chapter of National Association of Pastoral Musicians will present BYOP (Bring Your Own Priest), a workshop on music/clergy relationships at 7:30 p.m. in the Catholic

St. Mary Parish, North Vernon will present its 5th Annual Spring Festival from 11:30 a.m.-5 p.m. Chicken dinners, games, arts and crafts.

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The World Apostolate of Fatima will sponsor an Evening of Reflection beginning with 5 p.m. Mass celebrated by Father John Maung at Fatima Retreat House, 553 E. 56th St. Call 356-5110 or 57-1901 for information.

May 5

The Family Ministry Series at St. Monica Parish, 6131 N. Michigan Rd. concludes with Father Jeff Godecker speaking on Young Adult Ministry.

St. Christopher Parish, Speedway will conclude its Parents of Young Children series at 7 p.m. For information call Lois Jensen 41-6314.

May 6

Mother Theodore Circle #56, Daughters of Isabella will hold its annual memorial Mass and pitch-in dinner at 5:30 p.m. in the conference room of St. Elizabeth's Home, 2500 Churchman Ave.

The Adult Faith Team of St. Malachy Parish, Brownsburg will hold its monthly Parent Support Group meeting at 10 a.m. in the parish meeting room (rectory basement).

An Over 50 Day on "Immaculate Heart of Mary" will be conducted by Father James Byrne at Fatima Retreat House, 553 E. 56th St. Call 545-7681 for information.

The Office of Ministry to Priests will sponsor a workshop on Understanding the Pastoral

'Economic Justice For All' conducted by Ronald T. Kriemeyer from 9 a.m.-3:30 p.m. in the Catholic Center assembly hall, 1400 N. Meridian St. Call 236-1550 for information.

The Office of Worship will sponsor a New Albany Deaneary Parish Liturgy Committee Training Session from 7-10 p.m. at Sacred Heart Parish hall, Jeffersonville.

Deadline for reservations for Terre Haute Deanery NCCW luncheon and style show May 13. \$7/person. Call 812-235-9795, 812-234-0540, 812-235-6924 or 812-299-1077.

May 7

A Senior Sisters' Day will be held at Mount St. Francis Retreat Center from 9:30 a.m.-3 p.m. EDT. Call 812-923-8817 for information.

The Guardian Angel Guild will sponsor a "Hats Off to Spring" luncheon and fashion show at Norman's in Union Station to benefit archdiocesan special education classes. \$15/person. Call 546-2839 for information.

The Ave Maria Guild will hold its Spring Card Party for the benefit of St. Paul Hermitage at 12:30 p.m. in the Benedictine Center gym, 1402 Southern Ave., Beech Grove.

The first session of a three-part "Mary Series" will begin from 7:30-9 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

May 8

The Student Council of Cardinal Ritter High School will sponsor its annual Ritter-Noble Flower Sale from 8:30 a.m.-4 p.m. in the back parking lot, 3360 W. 30th St.

May 9

A Pre-Cana II Day for couples preparing for a second marriage will be presented by the Family

Life Office from 9 a.m.-4:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$20 fee includes lunch. Call 236-1596 to register.

A Mother/Daughter Day of Recollection will be presented from 9 a.m.-3 p.m. at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

Single Christian Adults will

sponsor a Springtime Road Rally leaving Nativity Parish parking lot, Southeastern Ave. west of Meadows Dr., at 6:30 p.m. Trophy and special prize awarded to winning person or team. Entry fee \$3/car. Call 862-4550 for information.

SS. Peter and Paul Cathedral Ladies Court #191, Knights of St. Peter Claver will host a Spaghetti

Supper from 5-9 p.m. at the Benjamin Harrison Memorial Home, 1230 N. Delaware St. \$5 donation. For tickets call 637-3366 or 297-1822.

May 10

The second of five May pilgrimages to the shrine of Our Lady of Monte Cassino, sponsored by the Benedictine monks of St. Meinrad Archabbey will be at 2 p.m. CDT.

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youth CORNER

What it's like to speak for a nation

by Chris Felts

(Last month, nine Sececina students participated in a Model Organization of American States held at Indiana University, Purdue University, Indianapolis (IUPUI). They represented the island country of Trinidad-Tobago, found in the Caribbean Sea off the coast of Venezuela. Here is an inside account written by one of the senior students.)

Hard work pays off. This is evident after seeing our delegation from Sececina High School walk off with two

awards at the first Indiana Model Organization of American States, held at IUPUI on Saturday, April 11.

Each of the 28 participating high schools was to represent an OAS member nation. We drew Trinidad-Tobago.

While we had months to prepare for the Model OAS, we could only find a few newspaper and magazine articles on Trinidad-Tobago. Luckily my aunt and uncle toured the Caribbean in late March, providing us with some additional information on the island nation. Still, we felt unprepared.

Our group of nine delegates met weekly to share information, prepare a display and write resolutions to be debated at the gathering. Each delegation was required to elect a head delegate, and I reluctantly volunteered. This meant that I would have to give a short speech entirely in Spanish before the whole convocation of schools.

The Model OAS itself got off to a slow start. Since this was the first time the event was held, there was a good deal of disorganization in the beginning. First, there was a

delayed and confused procession of nations. Then, following a brief visit by Pan Am mascot, Amigo, we waited almost an hour for the arrival of Senator Dan Quayle. The senator's blatantly anti-Cuban and anti-Nicaraguan speech did not really promote the unity we hoped to achieve at the Model OAS, and he received many antagonistic questions.

It was not time for the head delegates' speeches. I was anxious about delivering my speech and did not think I had memorized it very well. Hear-

ing the flawless speech of the delegate before me was also especially unnerving. He, incidentally, won the award given for best use of Spanish. My speech went fairly well with only a few errors. I felt greatly relieved after giving it.

An authentic Hispanic lunch and caucusing for support of the resolutions we had written were next on the agenda. This also gave us a little time to relax.

The first committee sessions convened after lunch. Dan Kelly and I represented Sececina in the General Committee which considered issues like the Central American crisis, relations with Cuba and the problem with drugs. Seven of the delegates from Sececina served on committees which handled topics ranging from free trade in the Americas to cultural awareness to preparations for the 10th Pan Am Games.

Our delegation was successful in passing two resolutions we had written. The first called for the elimination of trade barriers in the Caribbean. The second proposed an annual Pan Am music festival to be hosted initially by

Trinidad-Tobago. both were bills that Trinidad-Tobago had supported in the real OAS in years past.

The final stage of the day's events was the presentation of awards for Best Use of Spanish, Best Display, Best Costumes, Best Delegate and Best Delegation. Throughout the day, judges visited the committees and then met to choose the winners of the awards.

Our delegation really did not expect to be given any awards. But to our surprise we received two impressive honors. First of all, I was shocked to hear my name announced for Best Delegate. To top that, Sececina's delegation won the last—and most coveted—award of Best Delegation.

Overall, the day's events were beneficial to all involved for the diplomatic experience gained and the new friendships made. The Model OAS proved to be especially gratifying to me and my delegation. We all experienced the satisfaction of being rewarded for our work.

(The Sececina team also included seniors Laura Holmes, Rachel Athmann, Amy McFadden, Dan Kelly and Kevin Sifferlen; juniors Pat O'Brien and David Paquette; and sophomore Eva Hallal. The team moderator was Anne Davidson, who teaches Spanish at Sececina.)

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Two events for all youth in Terre Haute Deanery

"Stepping Stones to Friendship" is the title of Youth Day '87 in the Terre Haute Deanery. The event will be held Sunday May, 17 at St. Mary's Village Church in St. Mary's Village near Terre Haute. There will be swimming, volleyball and other games, a youth Mass, dinner and a dance with D.J. Paul Meyers. Register with the deanery youth ministry coordinator, Russ Inerra, by May 11. The cost is \$3. For more information on the event, call 812-232-8400.

The deanery will also be sponsoring a trip to Nazareth Farm in West Virginia sometime during the summer. The trip is open to those who have completed their sophomore year or those older. The Nazareth Farm experience is one of service to the poor, community life and hard work. Those interested should contact Inerra soon at the above number.

Youth's prayer receives national award

Dear God,

How is it that things could be going so well one moment, and the next I feel my world falling apart?

Are the hard times I'm experiencing tests? Because if they are, I think I'm failing.

Sometimes I feel like saying, "Forget it all, it's not worth it."

But then something deep inside says "No matter how many times you fail, no matter how many times you cry or feel lonely, you can make it through. You can overcome it. You'll see, things will get better."

God, that's you deep inside, isn't it?

(This prayer was written by senior Elizabeth Ortiz of South Holland, Ill. Her prayer is one of six by Catholic youth to be published in a new book for high school students called, *Prayer: Making Friends with God*, by H-TIME Publishing Corp. Reprinted with permission.)



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INDIANAPOLIS

Parishes active in 'Offering of Letters'

by Sr. Nancy Brosnan, SP

St. John, Osgood and St. Magdalen, New Marion have conducted an "Offering of Letters" to urge Senators Dan Quayle and Richard Lugar, as well as their Congressional Representative, Lee Hamilton, to support increased U.S. funding for the Special Supplemental Food Program for Women, Infants and Children (WIC).

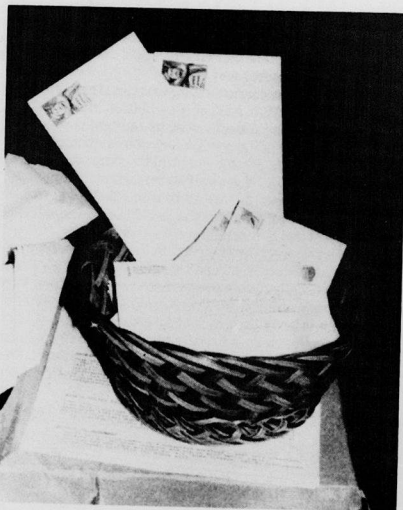
These "Offerings" are part of a national campaign by Bread for the World, the national Christian citizens' anti-hunger movement.

Parishioners of the two parishes have written in the hope that nutritious foods will be made available to more low income, malnourished pregnant mothers, nursing mothers, and children under five years old. The WIC program currently is benefiting fewer than half of all eligible candidates, Bread for the World says, and this neglect is linked to infant deaths, sickness, and mental and physical retardation.

Bread for the World says that letters to Congress in support of WIC legislation will give low income, undernourished mothers, babies and children a better chance in life.

Participants in the "Offering of Letters" see WIC as an investment in the future: Malnourished children will become sickly and low-functioning adults, if they survive, they say. They also say that WIC is cost effective because every \$1 spent on WIC saves \$3 in later hospital care.

The letters are sent to the Senators at the U.S. Senate, Washington, D.C. 20510 and to Congressmen at the U.S. House of Representatives, Washington, D.C. 20515.



(Photo by Barbara Jachimiak)

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Book review

Wither the American church's soul?

Renewal: A Novel, by Russell Shaw. Garnet Books (San Francisco, 1986). 328 pp., \$12.95.

Reviewed by William Droel

Justin Walsh, the conservative editor of a diocesan newspaper, is demoted when a new liberal bishop arrives in town. Walsh later learns that the new liberal editor, Father Arthur Kucharski, is also the father of Walsh's illegitimate grandson.

The makings for another potboiler by Father Andrew Greeley? No, for in this novel there are no murders and no bed scenes. The author is Russell Shaw, secretary for public affairs at the U.S. Catholic Conference.

Shaw is one of the few actors in the current American Catholic drama who cannot be easily labeled "liberal" or "conservative." As a public relations person for the U.S. bishops, he must often explain their liberal social policies. His Question and Answer column in the *National Catholic Register*, on the other hand, is usually theologically conser-

vative. Shaw does not tip his hand in "Renewal." He tries to show how changes in the church affect both liberals and conservatives in a personal way.

Unfortunately the characters are too often stereotypes. Do we really need in 1987 to read about a balloon liturgy, where "a woman in flowing robes swayed by the center aisle... to the accompaniment of 'Lucy in the Sky with Diamonds'?" You won't find that song among your child's compact disks.

Yet the theme of "Renewal" is important: Despite our public disagreements, we are all broken (the liberal word), sinful (the conservative word) people. Those who appreciate this fact can forgive others and even themselves.

Walsh is the tragic protagonist in this story because, as he admits at one point, he can't forgive.

Tragedy usually makes people more compassionate. This is not true in Walsh's case. There are moments when he is nearly converted by the grace of forgiveness.

For example, he goes to daily Mass and the Gospel one critical day happens to be from the Sermon on the Mount. The homilist happens to be the liberal bishop. "Stop passing judge-

ment upon others," preaches the bishop. "A self-righteous man suffers spiritual blindness.... By definition he is sick. But by definition also, he doesn't know he's sick."

Walsh almost changes during that Mass. Instead, he says of the bishop's words: "Apply that to yourself. It would make a big difference to this diocese." Walsh then goes home and calls his daughter a "dirty bitch." There is some resolution at the conclusion of "Renewal," but no conversion. Walsh never realizes that it is possible to be an uncompromising conservative (or liberal for that matter) and at the same time to be a forgiving father and husband.

The hero of this novel is Eleanor Walsh, Justin's wife. Her daughter calls her a saint. She is able to love her husband, her daughter, her grandson and her son-in-law.

As for the fate of the American Catholic Church in "Renewal?" An old spiritual director at the seminary, who has the last word in the novel, offers a warning: Unless changes are made in a spirit of forgiveness, the essence of the church will be lost. "The soul is being systematically extracted from the enterprise," says the priest. "It even talks a good game of caring and compassion. But it has no soul."

rest in peace

(The Criterion welcomes death notices from parishes and 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*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† BAUMAN, Joseph A., 62, St. Andrew, Indianapolis, Apr. 21. Husband of Florence Moran; father of Janet Boatman, Mary Beth and Mark E.; brother of Ada Mascari, Anna M. Corbin, Armella Pliff and Rita Lough; grandfather of one.

† BURST, Francis J., 65, St. Louis, Batesville, Apr. 22. Husband of Jean; father of Tim J.; grandfather of two; brother of Tom.

† COYLE, Robert E., 55, St. Paul, Tell City, Apr. 17. Husband of Dolores; father of Paul, Jon, Bill and Ron; son of Cordelia; brother of Margaret May, Mary Catherine Ettensohn, Natalie and Ruth Ann; grandfather of four.

† CROWE, Nora, 82, St. Philip Neri, Indianapolis, Apr. 9. Mother of Kathleen Schaler, Peggy Breeden and Ann Jordan.

† EVE, Clara Marie Gettelfinger, 59, St. Mary, New Albany, Apr. 21. Wife of Norman C.; mother of Belinda Hancock, Anita Sharp, Norma Faith, Sharon Schroeder, Kathleen Hall and Wanda; sister of Felix, Kenneth, Herbert, Irvin, H. Carl and Howard Gettelfinger, and Lucille Koehert; grandmother of six.

† GERTH, Lucille D., 73, St. Ambrose, Seymour, Apr. 17. Mother of James, William, and Dorothy Rude; sister of Della Jaymes and Nancy Wright; grandmother of 14; great-grandmother of nine.

† GORE, Virginia, 87, Holy Spirit, Indianapolis, Apr. 16. Mother of Jayne D. Schlegel, Patricia Koebel and Fred J.; grandmother of four.

† HEWITT, Charles J., 73, Sacred Heart, Jeffersonville, Apr. 21. Husband of Thelma; father of Stacie G. Rushing.

† HOUGH, Lawrence E., 67, St. Andrew, Richmond, Apr. 12. Husband of Agnes.

† KARY, Jane Anna Weismann, 71, St. Mary, New Albany, Apr. 16. Wife of Adam M.; mother of Sandra J. Williams; sister of James E. Weismann and Nancy G. Cerhan; grandmother of three; great-grandmother of eight.

† KILLILA, Faye, 87, Christ the King, Indianapolis, Apr. 16.

† KINCAID, Mildred T., 66, St. Augustine, Jeffersonville, Apr. 20. Wife of Marion B.; mother of Richard M., Kevin M., Stephen, Susan Stanley and Kathleen Polacek; sister of Norman E. and Ballard R. Tate; grandmother of three.

† KLEIN, Helen M., 72, St. Mary, Aurora, Mar. 22. Mother of Bonnie Schwarz and Benedictine Father

Pius; grandmother of five; great-grandmother of one sister of Catherine Boehler, Ruth Armstrong and Isabel Ricketts.

† MEYER, Peggy A., 74, Christ the King, Indianapolis, Apr. 22. Wife of Gilbert C.; mother of Mary, Ann Bjorge and Janet Wood.

† PFEIFFER, Betty M., 64, St. Jude, Indianapolis, Apr. 19. Mother of Wayne J., Larry, Sue Ann Delaney and Theresa MacSchottle; sister of Mary Clamptitt, Lucille Shuttles, and Bob and Vernon Whalen; grandmother of eight.

† RIAT, Angela W., 79, St. Paul, Tell City, Mar. 18. Mother of Alberta LeClere, Birne Pohlein, Nellie Flamin, Henrietta Wilson, Margaret Barger and Patricia Lemons; sister of Anna Mitchell and Opal Hays; grandmother of 23; great-grandmother of 33.

† ROGERS, Sharon, 34, St. Vincent de Paul, Bedford, Apr. 13. Wife of Terry; mother of Melissa; daughter of Calvin and Anna Marie Patton; sister of Tim and Scott Patton, Marilyn and Peggy Moore, Linda Harrell and Pam Dix.

† SARGENT, Mary Louise, 77, St. Mary, New Albany, Apr. 18. Sister of John B., Pat, Sister Margaret and Sister Helen Brown, and Gertrude Bagshaw.

† SCHMITT, Agnes G., 96, St. Mary, New Albany, Apr. 2. Mother of Dorothy Reader and Mary C. Risley; grandmother of two; great-grandmother of seven; great-great-grandmother of one.

† SOLHAN, Matilda M., 87, St. Joan of Arc, Indianapolis, Apr. 2. Mother of Ann, Anthony, James George, John, and Freda Nichol; sister of Rose Michael and Thomas Charls.

† STAKEMAN, Pauline, 77, St. Margaret Mary, Ter Haute, Apr. 19. Sister of Catherine Pennwell, Virginia Dashney and Rosalee Hooke.

† STICCO, Jennie, 78, St. Andrew, Richmond, Apr. 18. Wife of Symon of Nancy Murray, Jay and Thomas; sister of Mary Kell and John Sene; grandmother of nine; great-grandmother of three.

† THURINE, John W., 79, St. Paul, Greensburg, Apr. 8. Father of Joe R., Charles H., Kathleen Heier and Mary Jo Rennel; brother of Marguerite Koors and Marjorie Goddard.

† TOPMILLER, Anna C., 93, St. Andrew, Richmond, Apr. 16. Aunt of two.

† VOSMEIER, Edward R., 58, St. Andrew, Richmond, Apr. 13. Husband of Jackie; father of William Robert, Thomas, Raymond, Amelia Dechicich, grandfather seven; son of Dorothy Kirsch.

† WAGNER, Helen Fischer, Our Lady of Lourdes, Indianapolis, Apr. 17. Sister-in-law of Be Kroeker and Winifred Townsend.

† WICHICH, Antonette N., 83, Lawrence, Indianapolis, Apr. 1. Mother of Lillian Good; grandmother of three; great-grandmother of one.

† WILLOUGHBY, Sander, 44, Vincent de Paul, Bedford, Apr. 1. Wife of James; mother of James Boyd and Kurt D.

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Recent USCC film classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

- About Last Night.....O
- Aliens.....A-IV
- Allen Quatermain and the.....A-IV
- Lost City of Gold.....A-II
- *An American Tail.....A-I
- Angel Heart.....O
- The Aristocrats.....A-I
- Assassination.....A-III
- The Bedroom Window.....A-III
- Betty Blue.....O
- Beyond Therapy.....O
- Black Moon Rising.....O
- Black Widow.....A-III
- Blind Date.....A-III
- Blue Velvet.....A-II
- *The Boy Who Could Fly.....A-I
- Brighton Beach Memoirs.....A-III
- Burglar.....A-III
- Children of a Lesser God.....A-III
- *Clockwise.....A-II
- The Color of Money.....A-III
- Crimes of the Heart.....A-III
- Critical Condition.....A-II
- Crocodile Dundee.....A-II
- Dead of Winter.....A-III
- Death Before Dishonor.....A-III
- Down By Law.....A-III
- Duet for One.....O

- Charing Cross Road.....A-I
- Pick-up.....O
- Firewalker.....A-II
- The Fringe Dwellers.....A-III
- From the Hip.....O
- The Golden Child.....A-II
- The Good Father.....A-II
- The Good Wife.....O
- The Gospel.....O
- According to Vic.....A-III
- Half Moon Street.....O
- The Hanoi Hilton.....O
- Heartbreak Ridge.....O
- Heat.....O
- Hollywood Shuffle.....A-II
- Hoosiers.....A-I
- *The Karate Kid Part II.....A-I
- King Kong Lives.....A-III
- Lady and the Tramp.....A-I
- Lethal Weapon.....A-III
- Little of Day.....A-III
- Little Shop of Horrors.....A-III
- Making Mr. Right.....A-III
- Mannequin.....A-III
- Menage.....O
- Miss Mary.....A-III
- *The Mission.....A-III
- The Morning After.....A-III
- The Mosquito Coast.....A-III
- *Mother Teresa.....A-I
- My Sweet Little Village.....A-II
- Nightmare on Elm Street, III.....O
- The Night Stalker.....O
- No Mercy.....O
- Nobody's Fool.....A-II
- *Nothing in Common.....A-III
- Nutcracker, The.....A-II
- Motion Picture.....A-II
- One Woman or Two.....A-III
- Outrageous Fortune.....O
- Over the Top.....A-II
- Peggy Sue Got Married.....A-II
- Personal Services.....O
- Platoon.....A-IV
- Police Academy 4.....A-III
- Prettykill.....O

- Prick Up Your Ears.....O
- Project X.....A-II
- Radio Days.....A-II
- Raising Arizona.....A-III
- Room With a View.....A-III
- Ruthless People.....O
- The Sacrifice.....A-III
- Salvador.....A-IV
- The Secret of My Success.....O
- Sid and Nancy.....O
- Some Kind of Wonderful.....A-II
- Something Wild.....O
- Song of the South.....A-I
- Soul Man.....O
- Square Dance.....A-II
- Stand by Me.....A-III
- Star Trek IV.....O
- The Voyage Home.....A-II
- Steele Justice.....O
- Street Smart.....O
- Tai-Pan.....O
- Therese.....A-III
- Three Amigos.....A-II
- Three for the Road.....A-II
- Tin Men.....O
- Top Gun.....A-III
- Touch and Go.....A-III
- True Stories.....A-II
- Wanted Dead or Alive.....O
- Wild Thing.....A-III
- Wisdom.....O
- Witchboard.....O
- The Wrath.....A-III



WAY OF CROSS—Youth ministry members of St. Mary, St. Anne and St. Joseph parishes of North Vernon and Jennings County stand outside St. Mary's Church after presenting a living Way of the Cross on Good Friday. The young people, ages 13 to 19, are directed by Hal Eliza, Charles Parks and Carolyn Dossie of North Vernon. This is the eighth year that the group has performed the outdoor stations, which take about 45 minutes and close inside the church. The same presentation was made at St. Michael Church in Madison. (Photo) by Barbara Jachimlak)

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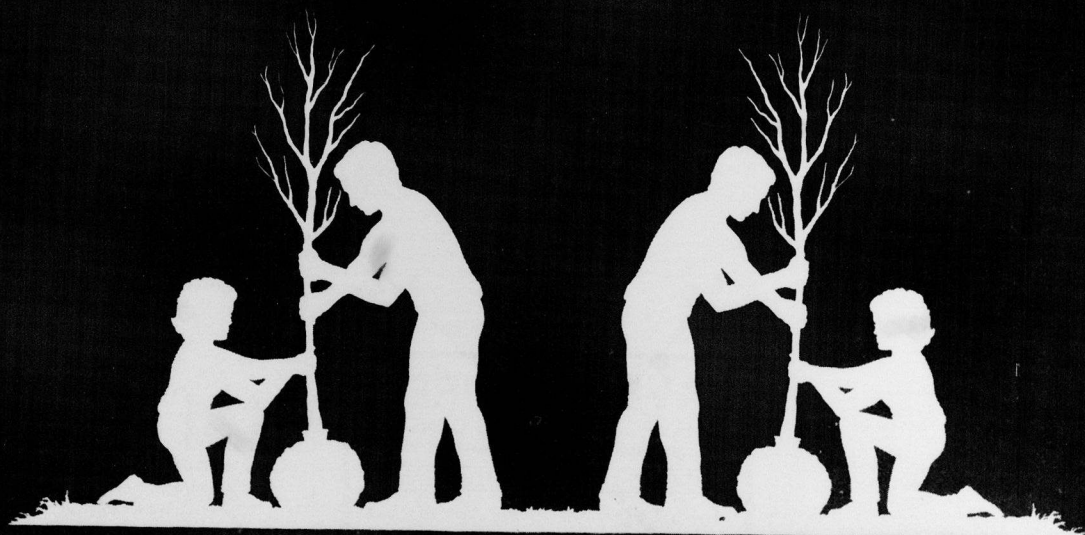
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