

AAA pledges to be made Sat., Sun.

by John F. Fink

Catholics throughout the Archdiocese of Indianapolis will make their pledges to this year's Archdiocesan Annual Appeal (AAA) during regular Masses at their parish churches this Saturday and Sunday.

All registered households in the archdiocese should have received the appeal through the mail this week, according to Michael C. Prosser, archdiocesan director of development. The mailing was sent to more than 57,000 households, he

said. Recipients were asked to fill out the pledge card in the appeal and drop it in the collection at their parishes this weekend. A minimum pledge of \$2 a week is being requested.

The goal for this year's drive is \$1.8 million, up from \$1.6 million last year. Last year more than \$1.7 million was pledged but money actually paid as of March 31 was \$7,000 short of \$1.6 million.

The money collected goes to help support the many activities of the church in all 11 deaneries in this archdiocese outside the parishes—education, Catholic

Social Services, family life, pro-life and many other agencies.

For those who are accustomed to paying for things by credit card, this year's pledge card has a place for that.

Sandra Behringer, assistant development director, encouraged contributors to check with their employers to see if they have a program of matching gifts. "Many companies do have such programs," she said, "and if contributors took advantage of those programs, it could increase contributions considerably."

The CRITERION

Vol. XXVIII, No. 30, May 5, 1989

Indianapolis, Indiana

50¢



Pope's trip highlights interest in 'Planet Africa'

by John Thavis

ANTANANARIVO, Madagascar (NC)—Pope John Paul II began a second decade of world travels with his fifth trip to Africa, highlighting his interest in what many consider the continent of the future for Catholicism.

When much church attention is directed toward religious concessions in Eastern Europe and new possibilities in China and the rest of Asia, the pope was back in Africa for the second time in seven months.

"Planet Africa" seems to have a certain attraction for the pope right now," Cardinal Jozef Tomko said on the eve of the pope's trip.

Cardinal Tomko, who heads the Vatican's vast missionary network, said the reason was that Africa represents "the best road to the evangelization of the world."

Another Vatican official said the pope might return to Africa twice next year.

"When he goes to Africa, the international community pays attention to the continent—and it is a continent in need of attention," the official said.

The pope has spoken several times of what he calls Africa's "immense Christian potential."

Church statistics show that the number of Catholics there has virtually doubled in the last 15 years, and the annual increase now outnumbers that of Asia, Oceania and North America combined. By the year 2000, Vatican officials expect the church in Africa to reach the 100 million mark.

Despite its growth, nearly the entire church hierarchy in the continent remains under the Congregation for the Evangelization of Peoples, the Vatican's missionary agency. The reason is that local churches still lack priests, formation centers and, above all, money to run their programs.

But the African church also has shown signs of coming of age. Many of its bishops and clergy today are natives, and in most countries lay Catholics are taking leadership roles in a burgeoning basic Christian community movement.

At the same time, the continent's theologians have pushed for acceptance of an "African theology" based on the



PAPAL HUG—Pope John Paul II hugs 3-year-old Monik and her 1-year-old sister, Zin, whose eye can be seen between the pope's chest and his hand. The two small girls, dressed in rags, walked onto the pope's platform while he was addressing a youth rally April 29 in Antananarivo, Madagascar. (NC photo from UPI-Reuters)

spirituality present in much of everyday African life.

The initial breakthrough for the African church is often dated to 1956, when a group of African priests studying in Rome published a book titled "African Priests Question Themselves." It became the basis for a search for African Christianity.



CYO HONORED—On April 26, Representative Donald Nelson, a member of St. Luke Parish, Indianapolis, introduced a proclamation in the Indiana House of Representatives to recognize the Catholic Youth Organization for its 50 years of service to the youth of Indiana. Jerry Ross (left), assistant executive director of the CYO, accepted the proclamation. Nelson said that more than 2,000 volunteers have been involved in serving the 20,000 young people now taking part in the CYO spiritual, cultural, social, athletic, and service activities. (Photo by Margaret Nelson)

Today, most of the book's authors are bishops, and inculturation—the effort to embody Christianity in local languages and customs—is now accepted as the key to the church's future in Africa. African liturgies, rich in song and dance, have developed into some of the most beautiful in the world, and even the pope celebrates Mass in local tongues during his travels.

But the pope has made it clear that the church will not bend on such issues as polygamy, which remains a common practice throughout much of Africa. Likewise, he has warned local Catholics to avoid "syncretistic mysticism"—an ambiguous blending of Catholicism with animist or other native beliefs. African pastors know that witchcraft, for example, still thrives even in many "Christian" villages.

According to Zambian Bishop Dennis H. De Jong, the church faces a "continuous challenge" in making the faith African while distinguishing it from unacceptable traditional practices.

The Vatican also is concerned about the quality of priestly formation in Africa. A recent Vatican visitation of Malawi seminaries, for example, resulted in major administrative changes. With the number of seminarians rising steeply on the continent, the fear is that "quality will be sacrificed to quantity," said one African priest now working at the Vatican.

On the other hand, a slim document issued by the Vatican's Council for Interreligious Dialogue in 1988 was seen as a big boost to African churchmen. It spoke in respectful terms of African traditional

religions and said the whole church should learn from them—so that it can be "more at home in Africa."

A potentially bigger step came earlier this year, when the pope announced an upcoming Africanwide synod. In doing so, he satisfied a longstanding desire of many African church leaders who feel it is time to address together the decisive issues of the future.

The pope's extensive African travels also underline an important point about the universal church: the weight of its social concern is shifting steadily to the Third World.

This has particular significance for Africa. Last fall, the Vatican issued a document on racism that called South Africa's apartheid system "an extreme case of a vision of racial inequality." A previous Vatican document on foreign debt, along with the pope's watershed encyclical in 1987 on the widening gap between rich and poor nations, explored the root causes of many African social problems.

The pope personally demonstrated his involvement in Africa's suffering when he founded a multimillion-dollar foundation to help the drought-stricken Sahel region.

Locally, too, the church has regained credibility in post-colonial Africa. Its strong social role—especially in education and health sectors—has made it popular with most governments, including socialist states on recent itineraries: Zimbabwe, Mozambique, Zambia and Madagascar.

In one respect, the pope's travels on the continent tend to underline Africa's biggest problems: war, famine, racism, economic ruin, social corruption and widespread migration.

But the pope also wants to bring hope, and his speeches, like the rest of the church's evangelization effort, try to build on the positive: Africans' pervasive religious sense of life, their strong family and community ties, and their rich religious symbolism.

"I come with a soul full of trust and hope," the pope said when he landed in Madagascar at the beginning of his visit.

It was a message of Christian encouragement that forms the basis of his traveling ministry to Africa.

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the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Basic facts about the Old Testament

by John F. Fink

This is my third column about some basic facts about the Bible. The previous two concerned the New Testament, so this one will be about the Old Testament.

The Old Testament tells the story of the Jews. So why should Christians read it? The Second Vatican Council gave this answer: "In carefully planning and preparing the salvation of the whole human race, the God of supreme love, by a special dispensation, chose for himself a people to whom he might entrust his promises. First he entered into a covenant with Abraham and, through Moses, with the people of Israel. To this people which he had acquired for himself, he so manifested himself through words and deeds as the one true and living God that Israel came to know by experience the ways of God and men. The plan of salvation, foretold by the sacred authors, recounted and explained by them, is found as the true word of God in the books of the Old Testament: these books, therefore, written under divine inspiration, remain permanently valuable" ("Constitution on Revelation," No. 14).

THE CATHOLIC OLD TESTAMENT actually contains more books than the Jewish scriptures, and that is also why the Catholic Bible differs from the Protestant Bible; the Protestant Canon of the Old Testament is the same as the Hebrew. The Hebrew Canon was fixed by tradition and the consensus of rabbis of the Palestine community in the first and second centuries. This Canon did not include a number of works contained in the Alexandrian version of sacred writings translated into Greek between 250 and 100 B.C.



The rejected works, called apocrypha by the Palestine Jews, and later by Protestants, are Tobit, Judith, Wisdom, Sirach, Baruch, 1 and 2 Maccabees, the last six chapters of Esther and three passages of Daniel. The Catholic Church, though, accepted those books. They are called deuterocanonical because they were under discussion for some time before questions about their canonicity were settled.

Paraphrasing, Catholics are sometimes accused of not accepting some of the things in the Bible. As can be seen, the opposite is true: Catholics accept more of the Bible as inspired than Protestants and Jews do.

THERE ARE 45 BOOKS in the Catholic Old Testament. The first five books, called the Pentateuch, are the Jewish Torah—Genesis, Exodus, Leviticus, Numbers and Deuteronomy. They cover the history of the Jewish people from creation through Moses (about 1210 B.C.) and contain the Mosaic Law and the covenant between God and the Jews. The books were written by numerous authors through the centuries and finally completed in the sixth century B.C.

Twelve other historical books continue the Jewish history up to about 142 B.C., through the time of the Maccabees.

There are three novels (Tobit, Judith and Esther) that emphasize, through interesting stories, trust in the divine Providence.

Then there are the wisdom books (Job, Proverbs, Ecclesiastes, Wisdom and Sirach) that present an aid to understanding the problems of life. Each book, of course, is different and they deal with many subjects. They were written from about the seventh to the second centuries B.C.

Psalms is a collection of 150 religious songs or lyrics reflecting Israelite belief and piety dating from the time of the monarchy to the post-Exilic period, a span of well over 500 years. The Song of Songs is a collection of love lyrics reflecting the love of God for Israel and the celebration of

ideal love and fidelity between man and woman. It was written after the Exile.

Finally, there are the books of prophets. There are four major (Isaiah, Jeremiah, Ezekiel, Daniel) and 12 minor prophets, distinguished by the length of the books, plus the books of Lamentations and Baruch. The prophets continually tried to get the Jewish people to return to the worship of the one true God and they predicted the downfall of Israel and Judah. They were the intermediaries through whom God communicated revelation to the people.

The books of the Old Testament acquire and show their full meaning in the New Testament.

IN READING THE BIBLE it's helpful to keep these dates in mind (all B.C., of course):

1800 to 1600—Period of the patriarchs (Abraham, Isaac, Jacob).

1600 to 1250—Israelites in Egypt.

1250 to 1210—Exodus of Israelites from Egypt to entrance into Canaan.

1210 to 1020—Period of the Judges.

1020 to 1000—Reign of Saul, first king.

1000 to 961—Reign of David.

961 to 922—Reign of Solomon; first temple built.

922—Division of kingdom into Israel and Judah.

721—Conquest of Israel by Assyrians.

587—Conquest of Judah by Babylonians, destruction of Jerusalem and the temple. Exile to Babylonia.

538—Captivity ended with return of exiles.

515—Dedication of the second temple.

458 to 397—Restoration and reform of the Jewish religious and political community, by Ezra and Nehemiah. Building of Jerusalem's wall in 439.

168 to 142—Period of the Maccabees' war against the Syrians. Independence granted to Jews in 142.

135 to 37—Period of the Hasmonaean dynasty.

37 to 4—Period of Herod the Great.

Sr. Mildred outlines role of pastoral associate

by John F. Fink

The role of pastoral associate in a parish without a resident pastor was explained with enthusiasm to the members of the Indianapolis Serra Club by Benedictine Sister Mildred Wannenmehler at the club's regular meeting April 24.

Sister Mildred is pastoral associate at St. Agnes Parish in Nashville. The church is unique, she said, in that it has never had a resident pastor, so parishioners are perhaps better prepared to accept her role in the parish than will parishioners of parishes that will lose their resident pastors in the future because of a shortage of priests.

St. Agnes is the Catholic parish for all of Brown County. It has 252 families. Father Paul D. Koetter is administrator of the parish. He is also archdiocesan assistant chancellor, secretary for religious ministry and director of vocations. His residence during the week is at St. Peter & Paul Cathedral, Indianapolis.

Sister Mildred explained that she always has a list ready for Father Koetter when he arrives in Nashville so that he is kept current about what is happening in the parish.

And a great deal is happening in the parish, Sister Mildred said, despite its relatively small size. There's the RCIA program, adult education, religious education for the children, meetings with the

Renew team, training eucharistic ministers and lectors, visits to the sick and shut-ins, and most of the activities that happen in most parishes. She said that 11 people were brought into the church on Holy Saturday. She also said that she has meetings almost every night as well as during the day.

Sister Mildred owed a great deal of work among the poor in Brown County, she said. Last summer she started a St. Vincent de Paul Society that is actively distributing clothing and furniture to the poor.

She said that she sees her role primarily as a connector and a presence. She tries to keep Father Koetter connected to the parish and sees his main

mission as leading the parishioners in prayer. She said that she also connects to the 35 Protestant ministers in Brown County; she is the president of the county's ministerial association.

There are three Masses on weekends in the church with a capacity of 300. Especially during tourist seasons, the church is often overflowing. There is also a Mass in the park on Saturday evening during the summer.

Sister Mildred said that she sees pastoral associates, whether they are male or female, religious or lay, as a new ministry in the church. She also believes that it is a natural role for women religious. "Just as

sisters filled a need for teachers when ours was an immigrant church in the U.S., a need that can now be filled by lay persons, so they are now filling a need created by the shortage of priests," she said. "The sisters probably will be replaced by the laity sometime in the future, just as happened in Catholic schools."

She emphasized that it's important for the pastor and the pastoral associate to complement each other, to get along together, and to work well together.

She also stressed that her duties are different from those of pastoral associates in parishes with a resident pastor.

Pastoral associates or pastoral ministers are becoming more common in the Archdiocese of Indianapolis. According to the Archdiocesan Directory, published last fall, there are 60 pastoral associates or pastoral ministers. Of those, 46 are women or men religious and 14 are lay. There are 51 females and nine males.

200 participate in UPC Job Fair

The Urban Parish Cooperative sponsored a Job Fair on Wednesday, April 26 at the Catholic Center.

About 200 people took the opportunity to see what jobs were available, according to Russ Woodard, who coordinated the event.

Thirty businesses and government agencies presented their employment opportunities. Colorful and informative displays were maintained by hospitals; hotels; city, state and federal personnel departments; utility companies, the Job Corps, and the armed services.

"Everyone was really happy with the way it turned out," Woodard said. "We won't know for a couple of weeks, but it looks like some people will be getting jobs."

Many of those who attended the Job Fair said they saw the large sign in front of the Catholic Center and came in. There is a bus stop in front of the building.

Woodard said that the people who had booths expressed a willingness to come next year. He said the amount of participation should grow each year as people hear that the event was successful.



JOB FAIR—A young lady looks at one of the exhibits at the Job Fair sponsored by the Urban Parish Cooperative. (Photo by Margaret Nelson)

Archbishop O'Meara's Schedule

Week of May 7

SUNDAY, May 7 — Recognition of religious serving in the Archdiocese of Indianapolis, Liturgy of the Hours—Evangelion, SS. Peter and Paul Cathedral, 3 p.m. followed with reception in the Catholic Center.

MONDAY, May 8 — Visitation at Immaculate Heart of Mary Parish, Indianapolis, dinner at 6 p.m.

TUESDAY, May 9 — Visitation with the Brebeuf Community, Indianapolis, dinner at 6 p.m.

WEDNESDAY, May 10 — Reflections on Vietnam by Archbishop O'Meara, Our Lady of Grace Monastery, Beech Grove, 7:15 p.m.

THURSDAY, May 11 — New Albany Deaconry CYO Awards Banquet, Our Lady of Providence High School, Clarksville, 6:30 p.m. (E.D.T.)

FRIDAY, May 12 — 50th Anniversary of Ordination to the Priesthood celebration for Retired Bishop Francis Shea, Holy Rosary Church, Evansville, liturgy at 3 p.m. (C.D.T.)

SATURDAY, May 13 — Indiana Catholic Conference Advisory Council meeting, Catholic Center, 10 a.m.



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TARGET CAMPAIGN HERE

Credit card to benefit Catholic Charities

by Margaret Nelson

The Archdiocese of Indianapolis is participating in a unique pilot program to generate funds for Catholic Charities—it's a credit card!

One-half of one percent of the sales volume generated by the new Caritas MasterCard will become an additional source of funding for the social service agency. The cards are used like any other credit card, but these amounts usually received by sponsoring banks are given to Catholic Charities.

On Wednesday, April 26, Father Thomas I. Harvey, executive director of Catholic Charities USA, talked about the Caritas program at Holy Trinity Adult Day Care Center in Indianapolis. The center for long-, frail and handicapped elderly is operated by an agency of Catholic Charities of Indianapolis.

The goal of the five-year campaign is 10,000 new Caritas MasterCard members in the archdiocese. If this is achieved, the predicted for Catholic Charities is added at \$40,000 a year.

The use of the card is designed to help divert the purchasing power of those with greater resources to those who have less, explained Dr. Robert Riegel, secretary of archdiocesan Catholic Charities. "There is still a rising number of people in need, whether they are hungry children, pregnant teens, homeless families, lonely senior citizens or unhappy families," Riegel said.

At the archdiocesan level, more than 15,000 persons are served in the 39 counties by social services ranging from the basic food, shelter and clothing to intensive



AGELESS—Agnieszka Androjna (left) and Shalonda Edmonds work together on banners as part of the Holy Trinity (Indianapolis) Community Day celebration of National Kindergarten Day on April 21. The Adult Day Care Center is part of Catholic Charities. Clients asked the staff if they could invite the children from the Day Care and Kindergarten across the street to visit for the afternoon. Youngsters and elders enjoyed crafts, conversation and refreshments together. Eighth grade students from All Saints School also participated. The children traditionally visit the adult center for monthly birthday celebrations, when they provide songs, dances and skits for the parties. (Photo by Margaret Nelson)

professional counseling and child development services.

Thirty percent of the total received by Catholic Charities USA will be returned to the cardholder's local area, 40 percent in the form of grants will go to local programs

helping troubled teenagers, Father Harvey said.

The remainder of these "new resources" will go to Catholic Charities USA, which Riegel said "does some things that affect the local work." Riegel said that the

local staff does not object to the amount going to national, because it helps society as a whole.

Father Harvey asked supporters to replace their present credit cards with the Caritas Mastercards. The card is accepted at more than 5 million merchant locations worldwide.

He related experiences where the name on the card, which means "generous love," has evoked questions in other nations. It has offered him an opportunity to explain the ministry of Catholic Charities. "Awareness is one of the secondary benefits," he said.

Father Harvey said that priests and religious, who usually are denied credit because of their low income, will be able to meet the qualifications for the Caritas credit cards.

Benefits of the card include: no fee the first year (\$18 thereafter), 25-day grace periods and a 17.3 percent interest rate. Emergency tickets, messages and cash are included in the package. The maximum credit level can be adjusted by calling the bank.

The sponsoring banks—First Financial Savings Association of Milwaukee and State Street Bank and Trust of Boston—were selected after examining their ethical and moral standards, Father Harvey said. In addition, a Catholic Charities board will oversee the bank's operation of the credit card program.

Those interested in obtaining an application for the Caritas MasterCard should contact Catholic Charities, 1400 N. Meridian, Indianapolis, Ind. 46202, or call 317-236-1531.

Villalando (D-East Chicago) speaking in favor of the bill. They convinced the representatives that funding ISTEP materials for non-public schools was a matter of justice.

The governor had seven days to sign the bill but with the glut of last minute measures it was not expected to reach his desk for several days.

On Thursday, April 27, the governor told an Evansville audience, gathered in Roberts Stadium to celebrate Catholic education, that he planned to sign the bill. (Margaret Nelson contributed to this story.)

Funding of ISTEP materials approved

by Ann Wadelton

Accredited Catholic schools will benefit as soon as the ISTEP (Indiana Testing for Educational Progress) funding bill has passed the final hurdle: the signature of Governor Evan Bayh.

Catholic schools in Indiana will save about \$120,000—the amount they spent in 1988 for testing a total of 29,530 students.

The ISTEP funding measure directs the state department of public education to pay for ISTEP materials for students in all accredited schools, including those attending non-public schools. It is supported by the Indiana Catholic School Council and the Indiana Non-Public Education Association. G. Joseph Peters, coordinator of school services for the archdiocese said, "We think that this is a very good thing. It encourages our schools to become accredited."

But Peters added, "It means more symbolically than it does financially, the cost of the tests is one of these ever-increasing expenses that are being added." "There is no question that these standardized tests are totally secular," Peters continued. "They don't enhance or inhibit the religious purpose of the schools in any way. Once a school has been accredited, it must administer the test. In that case, funding is only logical."

The conference committee report of the bill got final approval late in the evening of the 60th session day, after a journey through the two chambers. At no point was victory assured. The specter of defeat hung over the measure until the end. Rep. Donald Nelson (R-Indianapolis) was the bill's author and the force behind the legislative maneuvering.

The bill's first crisis came in its initial encounter with the legislative process: the House Education Committee. This year there is a 50-50 partisan split in the House so that any measure with a tie vote in committee was sent to the floor. Since the vote was 4-4, the ISTEP bill survived committee. (DePauw Democrat Rep. Paul Robertson voted in favor after receiving calls from non-public school supporters.)

After 71-27 passage by the House, the ISTEP measure faced further problems in the Senate. When it became clear that the Finance Committee was not going to hear the bill, it was amended into HB 1372.

Nelson avoided other problems by adding ISTEP funding to another bill he authored, HB 1704.

On Wednesday, April 26, Rep. Stan Jones (D-West Lafayette), a major voice for the public school teachers' group, challenged the fiscal impact of HB 1704, claiming it would cost more than \$1 million. The bill was sent to the Rules Committee to die, but Rep. Nelson challenged Jones'

figures with credible fiscal information and HB 1704 was returned to the House calendar.

Later that day, political parties argued about a vote to override the governor's veto of the biennial budget and there were threats that all money bills would be killed.

But late Wednesday evening, HB 1704 was called for a vote, with Reps. Nelson, Edward Goble (D-Batesville), and Jesse

Nearly 350 to receive Catholic college degrees

by Margaret Nelson

Dr. Louis C. Gatto, president of Marian College, will give the commencement address at the Indianapolis college at the May 14 exercises.

During the ceremony, Gatto will be awarded an honorary Doctor of Humane Letters degree. He will retire at the end of this academic year after 18 years as president of the coeducational college.

Gatto has served as president of the Consortium for Urban Education since 1975 and has been the state coordinator of the National Association of Independent Colleges and Universities since 1981.

Robert E. Martin will receive an honorary Doctor of Laws degree. Martin is co-executive secretary of the Indiana Conference of Higher Education and past president (1972-1987) of Independent Colleges and Universities of Indiana.

The 2 p.m. festivities will be held near the St. Francis Colonade, weather permitting. Afterwards, there will be a reception on the circular lawn in front of Clare Hall.

More than 220 are expected to receive degrees: 100 bachelor, 34 associate, and 89 associate in nursing.

St. Mary of the Woods College will award diplomas to more than 100 seniors at ceremonies on Sunday, May 7. Graduation will be held at 11 a.m. at the Church of the Immaculate Conception.

George Ann Geyer, syndicated newspaper columnist and internal correspondent, will give the commencement address. Geyer will receive an honorary degree from the women's college near Terre Haute.

St. Mary of the Woods will have Baccalaureate services on May 6 at 4 p.m. in the Conservatory of Music building.

Twenty-five students will receive degrees from St. Meinrad College on Sunday, May 14. A Mass to honor the graduates will be held in the archabbey church at 12:45 p.m.

The commencement exercises will be held in St. Bede Theatre at 3 p.m. with

special awards being presented to some of the graduating seniors who have earned special distinction.

Catherine Etienne, registrar and senior assistant professor of history, economics and sociology, will deliver the commencement address at St. Meinrad.

ABCC seeks opinions for telecast

by Margaret Nelson

Father Clarence Williams of Detroit will talk on "Racism and the Renewal of the Mind" during a national evangelization teleconference in November.

Father Williams talked to the general membership of Archdiocesan Black Catholics Concerned (ABCC) at the April meeting at St. Rita Church, Indianapolis.

As part of his preparation for the national event, Father Williams distributed questionnaires dealing with racial attitudes. He asked ABCC members to distribute the questions. Lillian Stevenson, president of ABCC is collecting the answers.

ABCC hopes to receive answers to these questions from all over the archdiocese to use as part of the national discussion. Each respondent is asked to think of a group of people that he/she is in regular contact with, such as family, people on the job, or people he/she has known for a long time.

Then those taking the questionnaire are asked to consider: 1. Do these people engage in informal serious discussions on the issue of racism: a. on a regular basis; b. on a frequent basis; c. seldom. Why?

2. When the people in your group think

of racism, what do they think of? 3. Do you share some of these impressions also? 4. How does racism affect you personally? 5. Do you feel patronized or misunderstood in discussions of racism with members of other ethnic groups? 6. Have you been accused of having unconscious racism? What is your reaction?

7. What is the most destructive aspect of racism in your own personal experience? 8. The experience (historical and social) of your racial or ethnic group? (Consider racism here in both its interpersonal and institutional forms.)

8. The bishops' pastoral letter, "Brothers and Sisters to Us," defines racism as "a sin that is social in nature, violating the human dignity of the minority children of God by the majority, yet asserts that all of us individually are accomplices even in absence of personal fault." How does one individually, and how do ethnic groups collectively, resist and undo the injustices of racism? Give an example.

9. Where should we as church people concentrate our efforts against racism? Answers to the above questions should be sent to: ABCC, P.O. Box 88078, Indianapolis, Ind. 46208-0078 on or before June 1, 1989.

Commentary

THE HUMAN SIDE

Are researchers really unemotional analysts?

by Fr. Eugene Hemrick

Researchers may create the impression that they are unemotional analysts. But did you ever wonder what they truly worry about?

This April in New Harmony, Ind., Lilly Endowment gathered religion researchers together to exchange notes. Among the topics discussed were the growing numbers of new interest groups, the polarization of church congregations and the need for



studies that focus on the positive dimensions of religion.

Dr. Robert Wuthnow, one of the Protestant participants in the meeting, has a newly published book titled "The Restructuring of American Religion." In it he notes that special interest groups are on the rise in the churches—for example, religious coalitions against nuclear warfare, wholistic health activities, positive thinking seminars, group therapy sessions, social activism and healing ministries.

On a positive note, Wuthnow noted that these groups are one way in which faith is continuously revitalized.

He pointed out that the groups meet a need by drawing together people with

common interests and providing opportunities for leadership. They also provide a focus for people and don't require long-term commitments.

But on a less positive note, some special interest groups could threaten denominational unity. In Catholicism we see that this occurs. There are some people who feel they don't need the institutional church to be Catholic. They are involved in all types of activities which have nothing to do with a parish or diocese.

Although most special interest groups provide valuable services, when the literature of some groups is read it has an anti-church ring. It is as if the groups are saying to the church, "You have let us down and we are now taking things into our own hands."

A second concern of religion researchers is the division created by conservatives and liberals. There are, for example, those who would like to see the old Tridentine Mass available more readily and the Baltimore Catechism revised.

Then there are those who think Vatican Council has gone far enough. They want more lay involvement, or less clericalism, or less authoritarianism.

At the New Harmony meeting, one prominent scholar noted the divisions and lauded research efforts to identify them. She then challenged researchers to identify the positive things that religious denominations provide and pleaded for studies of the values and ideals religious denominations represent.



Researchers often are viewed as people who delight in digging up everything that is wrong with society and the church.

As I listened, I realized more than ever how erroneous that image is. The researchers there were deeply concerned about religious divisions.

And though researchers often are surrounded by problem-oriented concerns, they welcome projects aimed at showing a denomination's positive dimensions.

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TO TALK OF MANY THINGS

George Bush's neglect to seriously consider tuition tax credits

by Dale Francis

There was considerable surprise that George Bush so blithely and positively took a stand against tuition tax credits. After all,

the Republican platform on which he ran pledged continued support of tuition tax credits. There were even times during the campaign that it seemed he was supporting tuition tax credits.

Yet when President Bush yielded to a high school student's question about his stand, his opposition was so quickly expressed it was as if he'd never considered any other answer.

I don't believe President Bush has been either forgetful or duplicitous. If during the campaign he seemed to be supporting the platform's position on tuition tax credits or



following President Reagan's firm support for them, it was because the candidate was supposed to support the platform and because he felt an obligation to share the views of the man who made his candidacy possible.

But I don't believe George Bush ever really supported tuition tax credits or had ever really done any serious thinking, as his predecessor had, about the principle that justifies them. So when budget problems forced him to reach a decision, he said if parents choose the privilege of using other schools to educate their children then they must pay for the privilege. It was an answer out of the 1950s.

It was in 1959, 30 years ago, that some dedicated Catholics in the St. Louis area founded Citizens for Educational Freedom and changed the debate. Before that, there were those who said Catholic schools should get some benefit from educational taxes because they were educating millions of students. If they could get around barriers of separation of church and state,

the pragmatic fact is that there is no way the general public is going to vote to turn tax dollars over to Catholic or any other kind of parochial schools.

Citizens for Educational Freedom said that wasn't the question. The question was the right of all school children to benefit from the educational taxes paid by all.

To understand the rationale for this, you must understand where the right to educate exists. It is not the state that has the right to educate, this is the totalitarian position. In democratic societies, it is understood the primary right to educate belongs to parents. Schools exist as a means for the implementation of the parental right to choose the means for educating their children.

Parents who choose non-public schools for the education of their children do not do this as a privilege but as a right. Those non-public schools exist, as do public schools, as a means for parents to implement their primary right to educate by choosing them.

Those who favor public schools and those who favor non-public schools have responsibly voted for taxes to support education. Since public schools educate the great majority of students, it is only logical they should receive the great majority of educational funds.

Freedom argues is that when public schools do not educate 100 percent of students, they should not receive 100 percent of funds provided by taxes paid by all. They only ask that funds provided for education be shared by all students.

An increasing number of all people have come to understand this. Tuition tax credits are an effort to re-dress the inequity, not the only possible solution, perhaps not the best. But the principle that all parents and children should benefit from educational taxes provided by all is so clearly fair that, in a nation that treasures fairness, it will inevitably come.

Mr. Bush should think about it seriously.

THE YARDSTICK

Negative reaction of neoconservatives to recent events in Poland

by Msgr. George G. Higgins

Some neoconservatives are hard to please, as witness their extremely negative reaction to recent events in Poland. The Polish labor movement, Solidarity, brutally suppressed in December 1981, was reinstated legally a few weeks ago and is back in business again.

A few weeks before Solidarity was reinstated, the influential neoconservative magazine *Commentary*, anticipating the agreement with the Polish government, featured a negative critique on Solidarity and the Catholic Church in Poland.

Its author, Alain Besancon, a leading French political essayist, charged that the Catholic Church in Poland and the Solidarity movement unwittingly sold out to the Marxist Polish government. The church, he said, rejected "political conflict" against the Polish regime and instead "espoused an apolitical vision of the world" which represents no threat to the regime, but will inevitably help to keep it in power.

In an aside, Besancon added that since the church in Poland allegedly "enjoys by any standard an extraordinary prosperity," it is not surprising that church leaders "have yielded to the quite understandable

impulse of identifying what is good for the church with what is good for the country, and what is good for the ecclesial corps with what is good for the church."

Besancon charged that the church took refuge in "piety and symbolism." He

VATICAN CITY (NC)—Pope John Paul II has named Msgr. George G. Higgins, a longtime specialist on labor issues, as a consultant to the Pontifical Council for Justice and Peace.

Msgr. Higgins, 73, an adjunct lecturer for the Department of Theology at The Catholic University of America, Washington, writes a weekly National Catholic News Service column—"The Yardstick." For more than 30 years he handled labor and social justice concerns for the U.S. Catholic Conference before retiring in 1980.

The Vatican announced the appointment April 22. A consultant is not a full-time member of the council, but is someone called upon to give expert advice on specific issues.

In September, the International Labor Organization, a U.N. agency based in Geneva, honored Msgr. Higgins for "tipping up the drumbeat for human rights."

In May 1987, the National Federation of Priests' Councils gave its annual President's Award to Msgr. Higgins, calling him the "dean of American Catholic social action."

conceded, of course, that "prayer and ritual" are not without importance "in their own proper place."

But in his judgment, prayer and ritual become the "opium of the people" when they substitute for action when action is called for.

It strikes me as bad taste for a French intellectual, a free citizen living in a free society, thus to sit in judgment on a beleaguered church for almost half a century has had to struggle ceaselessly against a hostile regime.

Solidarity fares no better than the church in Besancon's critique. We are told that Solidarity's leader, Lech Walesa, "appears to have ruled out not only victory but even the fight for victory."

"It would seem that from the viewpoint of the government in Poland, if Walesa did not exist, it would have been necessary to invent him," Besancon added.

In short, Walesa, who spent many months in prison following the suppression of Solidarity in 1981 and has been kept under continued police surveillance since that time, is said to be "hiding behind symbols and artful dodges," thereby conceding defeat in advance.

In the end, Besancon had the good grace to concede that "it is not for someone sitting in Western comfort far from the theater of events to propose (to Solidarity and the church) a specific line of conduct."

He also admitted that nothing could be less helpful than to advise the Polish people

simply to revolt and run the risk of being slaughtered.

In the end, however, he insists on having the last word. But when it comes to telling the leaders of the church and Solidarity what they should be doing, he can only mumble a few vague generalities.

Many of the nation's leading neoconservatives, Catholics included, are regular contributors to *Commentary*. I await their reaction to Besancon's article.

One would hope that some of them will come to the defense of Solidarity's leaders and of church leaders in Poland.

the criterion

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$18.00 per year

50¢ per copy

Second-Class Postage Paid at Indianapolis, Ind.

ISSN 0574-4350

Most Rev. Edward T. O'Meara

publisher

John F. Fink

editor-in-chief

Dennis R. Jones

general manager

Published weekly except last week

in July and December

Postmaster: Send address changes to The Criterion

P.O. Box 1717, Indianapolis, IN 46206

To the Editor

Laity have listened to church teaching

Regarding your column "The Laity in the U.S. Have Been Challenged," April 14 issue: Are the Vatican curia's complaints about the American laity really a challenge to action? Or are the complaints a symptom of the Vatican hierarchy's inability to keep up with a laity who have listened to church teaching? American laity have listened, but have not waited to be told how to put it into action. We have responded to the teaching that we have gifts and a responsibility to use our gifts.

The clergy said in the same breath at the beginning of the implementation of Vatican II, "You are the church; you are responsible for what happens in the parish; you will remove the statues and altar rail, accept all these liturgical changes." Why were they surprised when people said, "We are the church; we sacrificed to build our place of worship; we want to keep the altar rail"?

Many lay Catholics took the teachings of Vatican II seriously and tried to start programs and use parish money wisely, only to be opposed by the clergy.

The clerical church has provided me with almost no support for living a Catholic witness in the world. No help in family planning (I finally discovered the LAY Couple to Couple League). No help in raising my children (I learned how to parent from secular sources). THEY asked for MY help in education (be a CCD teacher or fund raiser for the Catholic school). No practical help in budgeting my money, living simply so others can simply live, ways in which to be a steward of my environment (all these things I learned from secular sources). No help in keeping my marriage healthy and growing (the LAY Marriage Encounter did that). No help in learning to be a caregiver for elderly parents (again I turned to secular organizations for support). And efforts to provide what "we the church" need, have often been quashed, if not by outright opposition from the clergy, by non-support.

The Cursillo movement (another LAY supported movement) is aimed at helping lay Catholics live their faith daily in the home, community, workplace. The emphasis

is of many of the "renewal" programs has been on being "leaven" in the secular world as individuals. Catholics have brought a Catholic perspective to the secular PTAs, support groups, community organizations, unions.

In many ways the American laity are following Vatican II teachings, but in a way not envisioned by the Vatican curia. Some of the laity are working within the church trying to provide what is lacking. How many times have we been told that we are responsible, along with Father and the sister, for what happens in our parish? Some of the laity are trying to be "salt" and "leaven" in secular society. Their efforts are not so visible until you start looking at locally successful programs. Many times these are successful because of Catholic lay people who are trying to live their faith. What does the Vatican curia want? What are they challenging us to? I think, in some respects, the challenge of Vatican II has been taken up by the American laity in a way which is challenging the Vatican curia to re-examine how closely the hierarchical church lives the Gospel truths—and they aren't used to being challenged.

I know this letter is strongly worded, but editorials seem to invite debate: the point is to stimulate thought, not provide answers. My point is, what are we doing right and how can we do it better?

Bedford

Betsy Henley

P.S. Wasn't editor of *The Criterion* once a clerical job? Aren't you one of those people who could be considered too "strongly interested in church services and tasks," and "failing to become actively engaged in your responsibilities in the world"?

Ann Landers and church teachings

Catholics know they can't believe much of anything they read about their faith in the secular newspapers.

Ann Landers has misrepresented the church in print. She owes a sincere apology for what she has said. She has written recently that she is advised that the Catholic Church has made significant changes in its teachings on masturbation,

petting and various forms of orgasmic behavior that were once viewed as sinful.

Well, they are still very sinful, as is abortion, euthanasia, etc., and no power on earth can change that. The whole history of the church and its leaders have always opposed masturbation and all other immoral practices. Incidentally, such practices as masturbation are an essential part of occultism and devil worship.

We Christians are going to remember who put out this lying against holy truth. We want to know who our friends are.

Mrs. William Rosner

Indianapolis

Please support Right to Life

For years, I have wondered how the legalization of abortion ever happened. For years, I have done nothing but verbalize my disapproval. But now, I've taken a stand and joined Right to Life.

Now that I've been focusing on what I consider to be the most important issue of my lifetime, I'm listening more attentively to the arguments on both sides.

It seems the pro-choice people are missing something. Time after time, I hear them say: "It's the right of the mother to

have control over what happens to her body." I agree. But can't these women be more responsible when it comes to sex? The choice seems clear: If you don't want a baby, don't get pregnant!

If an unwanted pregnancy does happen—and so many do—it's not the end of the world. There are places to go for support and guidance like St. Elizabeth in Indianapolis and New Albany. There are also plenty of couples who would give anything to adopt a baby.

The bottom line to the abortion issue is that society must be strong enough to make a firm statement. Future generations need to know that the law says abortion is wrong. Then if the disregard of human life continues, it will be on the conscience of mothers instead of society in general.

Please support Right to Life. Time is crucial. It's the responsibility of Christians to do something whether it is to write their representatives in Congress, get their churches involved, or raise the consciousness of their friends and community. We must all help pass a Human Life Amendment and reverse what never should have happened in the first place.

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LIGHT ONE CANDLE

God speaks to us in subtle ways

by Fr. John Catoir
Director, *The Christophers*

God speaks to us in ways too subtle to describe. Without actually feeling his presence or hearing his voice we know he is there. When you have faith enough to sense his presence, responding to him is relatively easy, if you keep it simple.

First, it's important to be yourself with God. Never force yourself to have pious feelings. If you're feeling blue, be blue with him. If you're agitated or worried, endure the discomfort of it patiently. Moods pass in time. Accept your mood as you gently absorb his peace. Offer yourself to him just as you are and smile. You can be sure he is smiling back.

Second, do not worry about your lack of worthiness. No one is worthy of God's friendship. His smile does not depend on your perfection or your worthiness. He smiles at you because you are his little one; he knows you are still growing and he is infinitely patient.

It sounds almost too sweet, doesn't it? Alas, religion is not all sweetness and light. Trying to surrender to the will of God can be an agony. Recall the crucifixion if you doubt me. Whether or not you're succeeding at any given moment has no bearing on



God's love for you. The shower of his love is constant. His eternal bliss descends upon you in times of misery and times of triumph because God is unchanging love.

However, in this life there are times when you will have to pay a heavy price for surrendering to God's will. Righteousness can be more demanding than you first suspect. However, the good news is that one day righteousness and bliss will merge. This idea was the theme of one of the great movies of this decade, "Babette's Feast." This little cinematic jewel, made in Denmark, won the Oscar for best foreign film of 1988. It also won a Christopher Award.

A small community of austere Protestants, choking to death on their own self-abnegation, come into contact with Babette, a virtuous French woman, who in gratitude for their kindness prepares a stupendous feast for them. This love-feast awakens each of them to a higher level of perception as the bliss produced by legitimate sensual gratification leads them to the heights of heartfelt worship.

A toast is offered to God in gratitude for his love. In a great act of faith the toastmaster says that all we have to do is wait and be grateful. God's love is coming to us and when we are touched by him righteousness and bliss will come together.

This is the hope of everyone who has ever suffered for Christ and this hope is not in vain.

(For a free copy of the *Christopher News Notes*, To the Ends of the Earth, send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, N.Y. 10017.)

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Bishop Gettelfinger's
Honor will follow in
the Catholic Center

Chaplain Scecina to be honored

by Cynthia Deves

Father Thomas Scecina will be one of 83 Catholic military chaplains honored at a ceremony on Su-day, May 21 at Arlington National Cemetery in Washington, D.C.

A monument to the memory of the priest-chaplains who were killed in action

or who died while serving in World War II, the Korean Conflict and Vietnam, will be dedicated on Chaplains' Hill. The event will begin at 2:30 p.m. with a concelebrated Mass in the cemetery amphitheater.

Father Scecina, for whom Scecina Memorial High School in Indianapolis is named, died on October 8, 1946 during World War II. His military service earned him many honors, including a posthumous

Purple Heart, the Silver Star with Oak Leaf Cluster, and the Bronze Star.

Father Scecina enlisted as a chaplain in the U.S. Army in 1940 and was assigned to the 57th Infantry stationed at Fort McKinley in the Philippines. He participated in the Bataan "death march" following the American surrender to the Japanese in April, 1942.

After two years of imprisonment Father Scecina accompanied his men when the Japanese transported them from Manila to Formosa. He died with them in the first convoy which was mistakenly shelled by the U.S. Navy.

After being ordained as a priest for the Indianapolis Archdiocese in 1935, Father Scecina completed graduate studies at Catholic University. He served as assistant pastor of Holy Trinity Parish in Indianapolis for two years prior to his enlistment as a chaplain. During that time he founded the Catholic Information Bureau (which later became the Catholic Communications Office).

The new monument to the 70 priests who died in World War II, six in the Korean Conflict, and seven in Vietnam, will join others on Chaplains' Hill. These monuments honor chaplains of all denominations who died in World War I,



Father Thomas Scecina

and Protestant chaplains who died during World War II.

Archbishop Joseph T. Ryan of the Military Archdiocese will be principal celebrant and homilist at the dedication Mass. Many of the 43 dioceses and religious orders from whom the 83 Catholic chaplains came will be represented by their bishops and superiors.

Sullivan given ND Club award

by John F. Fink

Arthur J. Sullivan received the "Award of the Year" from the Notre Dame Club of Indianapolis at its annual University Notre Dame Night Wednesday, April 26.

The club awarded scholarships to six high school seniors who will attend Notre Dame this fall: John Fisher, Cathedral High School; Jacob Frost, Lawrence North; Kristopher Hull, Greensburg; Kathleen Lester, Lawrence Central; Eve Stack, Ritter; and Jeremy Woods, Pike. Honorary scholarships went to Michael Grogan, Brebeuf and Karen Houck, Cathedral.

Dr. Timothy O'Meara, Notre Dame's provost, was the main speaker. A film about the university was shown.

Sullivan was honored for his long service to the Catholic Church and the community. Among other things, he served for many years as the attorney for the archdiocese, as an overseer at St. Meinrad Seminary, and on the board of the

Gibault Home in Terre Haute. He has been honored both as a Knight of the Holy Sepulchre and a Knight of St. Gregory.

At the dinner John Short succeeded Francis S. (Mike) Connelly as president of the club.



Arthur Sullivan

St. Meinrad's CACD group plays host to Special Olympic games

by Cynthia Deves

The 19th annual St. Meinrad Special Olympics were held on April 26 on the grounds of St. Meinrad Seminary. More than 400 participants and their friends were hosted at the event by members of the Cooperative Action for Community Development (CACD) student volunteer organization.

Special children and adults from 29 schools in Spencer, Perry, Warrick, Pike, Crawford and Dubois counties took part in nine events, which included the 440-yard dash, the standing broad jump, softball throw, and long jump. Events for wheelchair participants were also scheduled.

The day began with a parade of athletes and volunteers headed by Grand Marshal Terry Brahm, a native of St. Meinrad and a member of the 1988 U.S. Olympic track and field team. An Olympic torch was lit and burned throughout the event.

St. Meinrad's Special Olympics were coordinated by CACD member Larry Allen, who said at the end of the day, "As you look at all the smiles on the participants' and volunteers' faces, you realize there are no losers in CACD Special Olympics."

Co-sponsors were K-Mart of Jasper and Tell City, McDonald's of Jasper and Tell City, the Knights of Columbus, area churches, area Jaycees and private individuals.



WINNER—CACD member John Olson congratulates a multi-winner in St. Meinrad's Special Olympics.

More VIPs

(Continued from page 6)

during spring break for the past three years to serve the needy in inner cities and the rural South.

University of Indianapolis art professor Dee Schaad has recently displayed his ceramics in several regional and national art exhibits. A member of Holy Name

Parish in Beech Grove, Schaad exhibited works at the Sheldon Swopce Art Museum in Terre Haute and at Millersville University in Pennsylvania. He currently has pieces on exhibit in Munster, San Angelo, Texas and Louisville, Ky.

Two couples who are members of St. Lawrence Parish in Lawrenceburg are celebrating their 50th Wedding Anniversaries. They are James and Jeanette Banabach and Ed (Bud) and Rose Wright.

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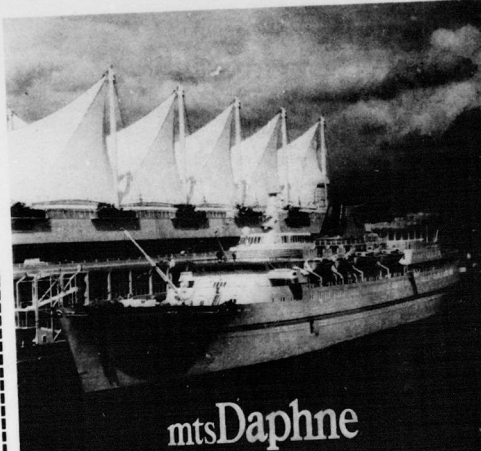
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Cruising is a style of travel that could be addictive. Chefs serve their best creations as well as Alaska's superb seafood. You can be sure that sometime during the voyage the desert will be a flaming Baked Alaska.

Alaska — green panoramas of timbered islands and mountains with snowy peaks. Alaska — with small fishing and logging towns. Alaska — our most elusive and exclusive state — we hope you'll join us for this cruise of the "Inside Passage."



mtsDaphne

'Talents' considered in essays

by Kevin McDowell

The fourth annual St. Vincent de Paul essay contest drew 543 responses from throughout the archdiocese. The papers were of such superior quality that the judges struggled to determine the best-conceived.

Writing on "The Parable of the Talents: Responding to the Call to Serve," the fifth through eighth grade students were asked to read Matthew 25:14-30 and Luke 19:11-27. After that, each student was to interpret the parable of the talents in light of his or her own "talents," especially in the way they are used to respond to the needs of the community.

Kimberly Pham, a seventh grade student at St. Michael School in Brookville, wrote: "The parable is very meaningful to me. To me it said, even if you don't have the musical talent of Beethoven or you don't have as much caring and loving inside of you as Mother Teresa, you are you."

"You have your own special talents inside of you that God gave you. Maybe there is a remarkable talent inside you, and all you have to do is reach inside and find it. You shouldn't go day after day, letting it lie there. You should let it 'spring out' and

let everyone see that special talent that God made especially for you. . . ."

"My real talents are caring and loving. I'm caring when I go to the nearby nursing home to talk to the older people there. They need lots of love and caring because they get lonely and need someone to talk to. I'm also caring when I hold my baby brother, help my brother with his homework, or even when I just hold an old friend's hand. These are the things that just slip our minds when we do them, but to the people who are helped they mean a lot."

"So let's care for each other and listen to God in our call to serve."

Ryan J. Kiengel, a sixth grade student from St. Jude School in Indianapolis, compared the talents of the parable to seeds. The talent that was buried by the servant was like a seed that is planted but never comes up. "As that seed goes to waste, his talents go to waste also."

"The other men, who used their talents wisely, took a chance of not making the right decision. Seeds also take a chance when coming up for the first time because, if they come up too early, the frost and cold weather will kill them. Every day is a risk for the growing seed. . . ."

"You and I take chances when using our talents. We might get laughed at or made

fun of because we are good at one thing, but not so good at another. But that doesn't mean we dig a hole and bury our talents. It means to use them to help ourselves and others."

Ryan likened the trust the seed places in the soil to the trust people must have in God if they are to "flower."

Both Kimberly and Ryan will receive \$75 checks from the St. Vincent de Paul Society for their efforts.

Some other students had interesting observations. Quite a few did not appreciate the treatment the third servant (the one who buried the talent) received from his master, particularly since the master appeared to be dishonest himself. (He reaped where he hadn't sown and gathered where he had not scattered.) Another student wrote: "The third servant did not use his talent at all, unless digging a hole is considered a talent."

Several students were more specific when it came to "talents": keeping a straight face is important for altar servers; winning all arguments is necessary if you want to become a lawyer; and "creative drawing" in school shouldn't be considered "doodling."

Other students considered ways to help the community learn how to invest in itself and "stop hiding the talents like a turtle hiding in its shell." But the more astute observation was that motivation is more important than actual talent.

The best-conceived papers the judges selected from the 5-6 grade category were from: James Young, St. Charles, Bloomington;

ton, Aaron Stout, St. Simon, Indianapolis; Christina Thomas, Amanda Couture, Bernice McGuinness and Corrie Conner, St. Pius X, Indianapolis; Carrie Niehoff, St. Louis, Batesville; and Angela Todd and Allana Ratekin, St. Mary, Rushville.

Other 5-6 grade winners were: Kyle A. Giffre, St. Augustine, Jeffersonville; Daniel McClure, Pope John XXIII, Madison; Rita, Jeff Bartosky, Emily Pittman, Karen Curd and Amy Downer, Nativity; Eric Kenney, Christ the King; Bethany Williams, St. Simon; Keith Weseli, St. Jude; and Don Miesle, Tim Vollnar, Jenny Fernandez and Julie Bridenstine, St. Pius X, all Indianapolis parishes.

The best-conceived papers in the 7-8 grade category were by: Lukeysa Golden, Christian Struck and Debi Simmons, St. Mary, North Vernon; Jennifer Williams, Angie Lynch and Meredith Yelich, Sacred Heart, Clinton; Julie Middendorf and Gary Weisenbach, St. Louis, Batesville; and Kimberly Pham and Brian Selin, St. Michael, Brookville.

The judges were Kathi Miklik, Cheryl Lunford, Helene Jonglux, Barbara Arnold, Susan McDowell and Alan Kosinski.

The Indianapolis Council of the St. Vincent de Paul Society sponsors the contest to heighten the awareness of the need for community service and to observe the birthday of the society's founder, Antoine Frederic Ozanam (1813-1853).

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Lilly Endowment annual report shows Catholic project grants

by John F. Fink

Catholic organizations continued to receive grants from the Lilly Endowment during 1988, according to the foundation's annual report issued last week.

Among grants approved for religion during 1988 were \$33,290 to the Archdiocese of Indianapolis for a priestly personnel project; \$73,000 to Our Lady of Grace Convent for the Benedictine Sisters' studies in Christian spirituality; and \$20,777 to St. Mary of the Woods College for its lay ministry graduate program.

The National Catholic Educational Association was given two grants: \$124,000 for its "Program for Priestly Formation," and \$31,565 for research on seminary alumni.

The National Conference of Diocesan Directors of Religious Education in Washington, D.C., was granted \$148,508 for research on lay ministry compensation.

The United States Catholic Conference in Washington received two grants during 1988: \$85,000 for a study of Hispanic Catholics and \$29,639 for completion of research on trends in the American Catholic priesthood.

The Catholic University of America in Washington received three grants: \$47,740

for a study of young-adult Protestants; \$24,200 for a study of women religious and the intellectual life; and \$9,534 for research on seminary alumni.

The National Pastoral Life Center in New York received a grant of \$42,570 for Catholic urban ministry research.

Other grants went to three other Catholic colleges: \$20,000 to Regis College to study the Catholic philanthropic tradition in America; \$32,445 to Fordham University for an evaluation of Lilly Endowment's research on American Catholic religious leadership; and \$12,300 to DePaul University for a study of the Catholic tradition in Catholic colleges and universities.

Besides grants to Catholic entities, Lilly also made a grant of \$99,873 to Boston University for a study on the future of American Catholic religious orders that is expected to have widespread repercussions. And \$93,885 was granted to the University of Massachusetts at Amherst for a study of young Catholics in the U.S.

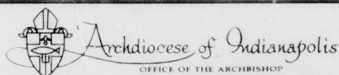
A \$39,700 grant was also given to Martin Center College for a study of a black-clergy leadership program.

Lilly's grants for religion approved during 1988 totaled \$23,104,461.



HONORED—Catholic Social Services honored staff and board members for service at a luncheon April 28. Sue Ley (from left) was cited for 15 years on the staff; Joyce Kuntz, 10 years; Lynn Woods, 10 years; Joe Smith, retiring board member; Diana Kowalski, 10 years; and Josephine Hartman, 20 years. (Photo by Margaret Nelson)

GOD WORKS THROUGH PEOPLE



May, 1989



My Dear Brothers and Sisters in Christ:

Jesus tells us that the greatest commandment is to love God and neighbor as we love ourselves.

Each year as a member of this 39 county Archdiocese in Central and Southern Indiana, you are invited to put your love for God and neighbor into action by making a pledge to the Archdiocesan Annual Appeal. Your contribution to the AAA is used to support a wide variety of educational, ministerial and service programs throughout the Archdiocese.

Remember that it is through those who staff the programs and through your contributions that this work is accomplished. There is much work to be done, so please be as generous as you can.

As always, you are remembered in my daily prayers.

Sincerely yours in our Lord,

Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
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Archdiocesan Annual Appeal
May 7, 1989

TWELVE TOUGH ISSUES

Church teachings on divorce and remarriage

by Archbishop Daniel E. Pilarczyk
Archbishop of Cincinnati
Excerpted from "Twelve Tough Issues"
Fifth in a 14-part series

Divorce and remarriage by Catholics may be the toughest issue of all because it affects so many people. Is there anyone who does not have friends or family who married in the church, divorced and remarried? These situations are painful for the persons who have experienced the breakup of their marriage as well as for their family and friends and especially for their children.



This is not the place to offer a complete treatment of the sacrament of matrimony. But we can address certain aspects of this difficult issue in order to make the church's teaching more understandable.

Human Idea as Christian Norm

Most important is what the church means by sacramental marriage. A sacramental marriage is the establishment of a complete partnership of life and love between two baptized persons, each free and competent to marry, which takes place in the context of the church community. The church believes, based on Scripture, that such a marriage is something more than an agreement between two people. The church sees sacramental marriage as a reflection of Christ's love for his church.

When a man and a woman pledge lifelong faithfulness to each other within the community of faith, they pledge themselves to mirror to the community the unconditional faithfulness which exists between the Lord Jesus and his people. If the rest of us want to know to what degree Christ will remain in touch with us, to what degree he will continue to love us, we are invited to look at the love of husband and wife in Christian marriage.

In a sacramental marriage, the spouses pledge their married lives to make that statement. They commit their married lives to teach the church about Christ's love. Because Christ's love is permanent, so is Christian marriage.

Even apart from Christian faith, per-

manent, indissoluble marriage is clearly the demand from a natural perspective. For a woman and man to love each other so much that they give their whole lives to each other is a profound reflection of human greatness. It is unquestionably appropriate that children be born into the context of that kind of love; that they be brought to maturity and learn to be fully human in the light of the example of their parents' love for each other; that children learn to appreciate human generosity by experiencing the self-sacrifice and devotion of parents and grandparents.

In obedience to the teaching of Jesus, the church takes this natural ideal and makes it the norm for believers, seeing in it a reflection of nothing less than Christ's love for each of us. For the church to teach that sacramental marriages can be dissolved and that the divorced spouses can properly enter into subsequent marriages would be to teach that Christ's love for us can disintegrate, that there is provision for inconsistency in it, that perhaps he does not love us unconditionally and forever.

Human reality, however, is not quite so neat. Sometimes a married couple find that they are simply unable to carry out their commitments to one another. This is, of course, not the same as simply losing interest in one another or finding the marriage a matter of inconvenience. Circumstances develop which make it impossible, sometimes even destructive, for them to live as wife and husband. Often it becomes a matter of impossibility. And they break up their common life.

Annulment vs. Divorce

As we consider what happens in such a situation, it is necessary to make some distinctions about marriages and about the relationship of the divorced spouses to the community of the church.

Sometimes the parties in the marriage were simply incapable, from the beginning, of giving themselves to one another in a full community of life and love. Perhaps deep psychological problems prevented it. Perhaps one spouse entered the marriage under the influence of fear, to a degree that his or her consent was not really free. Or it may be that, in spite of appearances, one of the parties did not in fact give himself or herself to the kind of unconditional relationship that is sacramental marriage, for example, not intending to enter a lifetime commitment or deliberately excluding the intention to be faithful to the

other partner. In such cases, what seemed to be a sacramental marriage can be submitted to the judgment of the church, which, through its matrimonial tribunal, may ascertain that a real, valid, sacramental marriage never existed.

From the beginning, what seemed to be an image of the love of Christ for his church was not so, because of the situation of one or both of the spouses. The church tribunal will then issue a "declaration of nullity," a judicial pronouncement which acknowledges that there never was a sacramental marriage.

This is not some kind of subtle "Catholic divorce" proceeding. A declaration of nullity is simply a discernment of the truth of the situation of the persons in what appeared to have been a sacramental marriage. When such a judgment has been pronounced, the parties are free to marry, not because something which formerly existed has been dissolved, but because no sacramental marriage ever existed.

Sometimes, however, the tribunal process reveals that a sacramental marriage was contracted. There were no obstacles, the parties did freely and totally give themselves to one another, everything in the marriage was as it seemed to be. But as time went by, the husband and wife grew apart. Perhaps there was unfaithfulness or other fault on the part of one spouse or both. Psychologically the love they had for one another is gone. They obtain a civil divorce.

But their responsibilities toward the church remain. In the context of faith, they are unable to enter another sacramental marriage, because they are still bound by the pledge of faithfulness to each other which they made to Christ and the church. Because they gave themselves to each other, they are bound to continue to reflect that faithfulness in their lives. If they are unable to reflect it in their life together, they are called to respect it in their life apart, without attempting another marriage union.

Still Members of the Church

Sometimes people are confused about the status in the church of married persons who do not live together as husband and wife. (We are talking here about those whose marriages were and are sacramentally valid, not about those whose marriages have been declared null from the beginning by a church tribunal.)

Those who have obtained a civil divorce and who have not remarried are not excluded from the reception of Holy Communion. Perhaps they need to seek forgiveness for whatever fault was theirs in the breakup of the common life of the marriage. But when they have done so, the full life of the church is at their disposal.

Those who have obtained a civil divorce and who have attempted another marriage in civil law have freely put themselves in a morally wrong relationship by living with a person who is not their spouse. For that reason they may not receive Holy Communion as long as they remain in such a relationship. But they are not therefore excluded from membership in the church. They are free to participate in the church to the extent that their situation allows.

"But why can't the church be more compassionate?" people sometimes ask. "Why can't the church offer people forgiveness for their mistakes and let them get on with their lives?" Here lies the tough issue. At stake is faithfulness, not just the faithfulness which human beings pledge to one another, but the faithfulness of Christ to his people which sacramental marriage reflects and signifies.

The church is not free to downplay or disregard the dimension of marriage which reflects Christ's love and faithfulness to us. The church is not free to disregard this dimension, because the church did not put it there. Christ did. For the church to do away with or to deny the demand for total, unconditional and lifelong commitment which is central to sacramental marriage would make the church itself unfaithful to Christ.

Most of us are familiar with marriage situations which do not admit of apparent resolution. The continuance of common life doesn't seem possible, no grounds exist to declare that the marriage was null from the beginning. Human needs cry out to be satisfied. There seems to be a conflict between compassion and the demands of faithfulness. What we do then is turn to the cross of Christ and acknowledge that our faithfulness can be very costly, even as his was, and that the love of God for human creatures is sometimes expressed in a call to suffering.

(Excerpted from "Twelve Tough Issues: What the Catholic Church Teaches—and Why." © 1989 St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. All rights reserved.)



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How do you handle the transition points in life?

by Fr. David K. O'Rourke

People of the 20th century often are said to be on the move.

Just think how often and how far so many of us move about: childhood roots in one part of the county, adult life in another, and relatives all over the map.

But that kind of physical moving is only part of the picture. We can be on the move without even leaving home. For as we move through life, we experience transitions that affect us deeply.

What do I mean by transitions? Let me name some of the more important ones:

- leaving home
- the birth of a child
- changing jobs
- graduating from college
- retiring
- marriage and the beginning of a new family

- the death of a spouse
- the breakup of a marriage

All these transitions are important. For where we work, who our friends are, how much we earn, whom we love and spend our time with—these are part of who we are.

When they are in transition, we too are in transition.

Let me give two illustrations.

Michael and I became friends when he was in graduate school. He was a friendly, unusually likable young man and an able student. Underneath the vibrancy of his youthful energy, he had a serious side, but most of the time, with his studies going well and his finances secure, it was well hidden.

A year after I met him, he married a lovely girl. His studies moved toward completion, with honor grades in the offing. When Marie became pregnant, both she and Michael were delighted about the coming baby.

Then the baby was born. I remember seeing Michael holding him for the first time. Michael's face was white as a sheet, his eyes big as saucers. He was scared out of his wits.

"I'm a father. What's he going to eat? What are we going to do? I've got a baby to support and I don't even have a job yet."

Marie was unflappable. "In case you hadn't noticed," she replied, "I'm feeding him and it's free. So relax, finish your dissertation, you'll get a job, and we'll do fine."

And that's what happened. But that first child marked a major transition point for Michael. In his own eyes he became a



CHANGES—When changes occur in family life, at work, or at home—when a transition takes place—people can be moved off balance. Coming up with a new balance requires that Christians



hold a mirror up to the values they live by. (NC photos by Tom Salyer and Vivienne della Grotta)

different person. He now had responsibilities that, in his view, went far beyond anything he had dealt with up to then.

With his intelligence and abilities, he had assumed that he and Marie could gamble with the future, take some risks, and probably come out all right. That changed overnight. Maybe he and Marie could gamble with their own future, but not with their little boy's.

The seriousness and caution that had been hidden under the surface now rose to receive equal time with Michael's youthful confidence and good humor.

The birth of a child is a basic fact of life. In this case, it was a simple change in the lives of two young people, but also a fundamental transition that altered my

friend's view of himself. It changed the rules by which he and his wife lived.

Not surprisingly, Michael now seemed more like his own father than he ever thought he would.

I think of another transition. Good friends of mine are selling their house, the home where they raised their family. With the children grown and out on their own, these friends no longer need the space and no longer want the work and cost a house requires.

But their decision to move reaches beyond practical considerations.

"We really have to think of what we want to do with the rest of our lives," she said. "We're both 55 and we can retire in a few years. Do we want to? Or should we

keep on working until we're 65? How do we want to live? We should have 20 years of good health before us and we want to decide what to do with these years."

One thing they've decided is to spend some time on the kinds of couple-oriented leisure activities they never took part in while raising a family. So the proceeds from the house will provide a smaller condo and a bank account.

When changes occur in our families, in our work, or in the setting in which we live—in the basics of life—we can be moved off balance. Coming up with a new balance requires that we hold a mirror up to the values we live by.

Then what we really believe will come to the surface and be reflected in the choices we make.

Age of transition marked by social dislocation, stress

by Katharine Bird

It is easier to identify an age of transition after the fact than while it is occurring, two theologians agreed.

"The notion of transition is useful as one looks back," said the Rev. Robert Wilken, a Lutheran minister. He teaches theology at the University of Virginia in Charlottesville, Va.

This Week in Focus

Today's church often is said to be in the midst of an era of transition. But just what does that mean? What is a transition in human life? In one story, a young father ran smack into a personal transition when his first child was born. Parenthood forced him to reassess his values and goals. Transition is always difficult, and the challenge is for the faithful person or community to know what to let go of and what to cling to. Often, an age of transition is best recognized by looking back. One important past transition in church life occurred in the 11th and 12th centuries when St. Francis of Assisi and St. Dominic founded new religious orders to meet the needs of city people.

Looking back, people can see that some important development gradually has permeated church or society. "We can see when something began and when it ended," Dr. Wilken said. But while living through it, "people usually don't perceive it as a transition."

Generally speaking, all ages of transition are marked by large-scale changes occurring at basic levels, according to Lawrence Cunningham, a theology instructor at the University of Notre Dame.

An age of transition is marked by "social dislocation—old patterns of living seem to be under stress," Cunningham added.

Both men distinguished between transitions and cataclysmic events such as the Black Death that struck 14th-century Europe and carried away 60 percent of the population. All of society and the church had to regroup following this event.

Many events can fuel an age of transition. In the seventh century, for instance, Muslims conquered the regions where Christianity had its beginnings and had flourished for centuries.

The Muslim conquest led to an age of transition for the church, which "was forced to live under a new political rule and a religious rule not really sympathetic to Christianity," Dr. Wilken said.

The Muslim conquest meant that the church had to adapt to a new language, to change from Greek or Syriac to Arabic, the theologian added. The church had to find ways to express religious ideas and practices in a new language.

Another age of transition in the church occurred in the late 12th and early 13th centuries in Europe. Society then was shifting from a rural, settled way of life to a more mobile, urban lifestyle.

It was in this time of transition that St. Francis of Assisi and St. Dominic identified "obvious gaps in society where people were not being evangelized and were out of touch with the church," Cunningham said.

The members of older monastic orders took a vow of stability and were linked to a monastery in a particular place.

By contrast, the religious orders founded by Francis and Dominic were "more attuned to city life." They were highly mobile "and could move to where the problems were," Cunningham said.

Living through an age of transition is difficult for people, he added. "It means subtle patterns of living are changing."

He told of a recent experience which made him newly aware of how the world is changing today.

"I was sitting at a computer assembled in America with microchips from Japan wearing blue jeans sewn in Korea and Reeboks manufactured by an English company and sewn in Singapore," he said. His lunch that day included vegetables from Mexico.

That combination of circumstances led him to reflect on the extent to which "normal, day-to-day operations are linked" throughout the world and how many patterns of life are shifting in the "great age of transition" today.

Letting go, holding on presents challenge

by Fr. Herbert Weber

I recently visited a priest friend who is a pastor in the middle of a large city. He has served the same parish for 29 years.

Since he first went to the parish, he has seen many changes. There was the building of a high-rise, low-income housing project across the street. The parish experienced the flight of many parishioners to the suburbs. In terms of Mass attendance, the parish suffered years of drought.

But in the last few years, my friend has noted the phenomenon called gentrification—the return of many from the suburbs and the redevelopment of once deserted parts of the central city. Consequently, the parish is taking on a new life.

Being a parish in transition is not easy for the pastor or the parishioners. What is true about the congregation one day may not be true the next.

But facing transitions is not new in the church. The history of our faith shows some enormous transitions faced by our ancestors.

► There was the great debate between St. Peter and St. Paul about whether or not to admit gentiles to the new following of Jesus without first having them accept the Mosaic laws. This was a transition to the status of a universal church.

► A shift in the church-state relationship from one of persecution to acceptance in the empire under Constantine solved some problems but created others.

► The Protestant Reformation led to a new relationship among neighbors who now would find themselves members of differing Christian communities.

► The Second Vatican Council in the 1960s became a watershed in terms of insights into the roles of lay people, liturgical participation, and conscience formation.

In all these transitions at the universal level, and in their

counterparts at the local level or in personal faith development, the challenge has been for the faithful person or community to know what to let go of and what to cling to.

Both actions are necessary, but as is illustrated in the case of one couple, Jack and Diane, it is not always clear which is which.

I first met Jack and Diane when they inquired about the parish Rite of Christian Initiation of Adults program. During their 30-year marriage, religion often had been talked about, but Diane, who never had been part of a denomination, felt she did not have the gift of faith.

Because of some recent circumstances, however, Diane started to believe the time had arrived to take the plunge.

Jack had been raised Catholic, with 16 years of formal Catholic education before the 1960s. But he never really had the opportunity to update his understanding of his church.

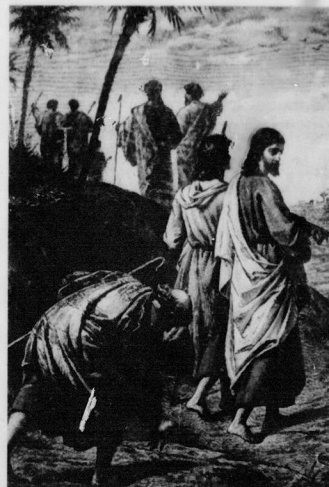
As might be expected, the RCIA was eye-opening for both Diane and Jack for different reasons. Just as Diane became excited about her new faith connections, Jack found himself resistant.

It seemed to Jack that something was missing in terms of language, terms, images, and attitudes familiar to him and with which he was comfortable. In this period of transition, he found he had to let go of some of these.

At the same time, every transition demands that something be clung to. For Jack and Diane, this had more to do with the substance of God's call and their response than with the way that mystery might be expressed.

Surviving a transition, then—in the church in general, in a parish, a family or an individual's life—requires that a distinction be made between what is the core of one's relationship with God and the ways that relationship can be lived out.

While it is essential to let go and adapt, it also is necessary to hold on and be faithful. The trick is to know when to do which. That calls for prayerful consideration.



DEBATE—Early in the history of the church, there was a great debate between St. Peter and St. Paul on whether or not to admit gentiles to the new following of Jesus without having them become Jews first. This was a transition to the status of a universal church. (NC graphic)

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SEVENTH SUNDAY OF EASTER

The Sunday Readings

May 7, 1989

Acts of the Apostles 7:55-60 — Revelation 22:12-14, 17-20 — John 17:20-26

by Fr. Owen F. Campion

This weekend's first reading, from the Acts of the Apostles, presents the figure of Stephen, the first martyr, the deacon of Jerusalem, in the moment of his death giving witness to Jesus. Stephen provoked the rage of his persecutors by exclaiming that, as he looked into the sky, he saw Jesus at the right hand of God. It was an affirmation of Jesus, as God's own Son, and as messiah, that those opposing Stephen simply could not tolerate.

The reaction of the crowd to Stephen's announcement was spontaneous in its fury and deadliness. In their eyes, that could not see Jesus in any messianic role, Stephen had spoken blasphemy. However, death followed blasphemy among the Jews properly as a sentence, not a quick, enraged outburst.

Ironically, Saul kept the cloaks of those who stoned Stephen. Later, converted himself to Christianity, he would become the great St. Paul the Apostle.

Stephen became the first person of the Christian community to die because of his belief in Jesus. His feastday is an important commemoration in the church. The site traditionally to be the place of his death is a point of pilgrimage in modern Jerusalem.

Again, the Liturgy of the Word employs the Apocalypse for its second reading in this season of Easter. The Apocalypse, or Book of Revelation as it is called in most English translations of the Bible today, is splendid in its imagery. This weekend's reading is no exception. However, as



always, the book requires some attention. Its symbols are not instantly apparent to readers in the United States in the 20th century.

The "voice" in this reading, of course, is the Lord. He establishes clearly his identity as God by referring to himself as the Alpha and Omega. Those were the first and last letters of the Greek alphabet. Hebrew, obviously, was the official and liturgical language of the Jews. But the Roman Empire ruled the world. Its *lingua franca* was Greek. By the time the Apocalypse appeared, the church numbered very many not of Jewish backgrounds. The image was apparent. Nothing was before Jesus in time or fact; nor nothing afterward.

Jesus did live and teach, however, in the milieu of Judaism. He taught that his credentials also lay in his descent from David, with whom God founded a holy covenant. So the verse identifies him too as the "root and offspring of David."

An important concept is in the mention of those who "wash their robes so as to have free access to the tree of life and enter the city through its gates." Jesus, the crucified, provides the tree of life. The city is God's kingdom, reflected on earth in the church. No one is compelled to come to God, or in faith to the church. Such choice is voluntary—a free, determined renunciation of sin and embrace of God.

Nevertheless, the church, speaking with the voice of God the Spirit, invites all people always to taste the life-giving water of Christian faith.

St. John's Gospel is the source of this weekend's Gospel lesson. In the reading, the Lord speaks of unity among his followers, of them with him, and of him with his Father. To his followers, the Lord asserts, he has revealed the "name" of God.

For the ancients, names had a mysterious quality. Today, names are very personal, and very reflective of identity for people. It was then even more so. To reveal God's name, long so hallowed among the Jews, was to reveal the very being of God. To know God was the Christian advantage and gift. Knowing God could have no other response from a human being other than love for God. God is the creator, the healer, the merciful, and the rewarding.

Reflection

The church has celebrated the feast of the Ascension. Again, it encourages in faith those of us who obviously never met the Lord Jesus as he walked the roadways of Galilee, the banks of the Jordan, or the streets of Jerusalem. The church gives us hope in the realization that, nevertheless, Jesus touches us with strength and in hope.

Identification with Jesus requires love for God to the uttermost. Such was the obedience of Jesus, perfect in love, constant even to the cross. It requires too an awareness of God. There are not many gods, nor many, conflicting realities all within God. There is God the merciful and the powerful. Jesus revealed that God. If persons have received that revelation, understood it, and accepted it, then necessarily they are united in belief. For them, that unity forms the community we call the church.

These readings are strong in their suggestion of the identity, mission, purpose, and presence of the church in salvation now.

Union with God in this life, and unity within the church, do now withdraw people from the world society around them. Their eyes indeed are cast upward, and faith draws away the veil that

God is the creator, the healer, the merciful, and the rewarding

obscures God. But their feet stand upon earthly soil. Standing nearby are forces and attitudes very opposite the Lord and his love. Those forces can be cunning. They can be indifferent, or tolerant of evil, or they can be violent in their hostility.

Such has been the force that has mounted over the centuries, and still very much today, against the blessed, whom we remember—as we remember Stephen—as martyrs. Christians cannot underestimate the bitterness of customs and instincts around them, nor the power of God that awaits their bidding as they wash their souls in repentance to come to the Father.

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THE POPE TEACHES

Jesus speaks of God as a trinity of persons

by Pope John Paul II

Remarks at audience April 26

In our reflections on the Creed, we now pass from the articles which concern Jesus Christ, the son of God made man for our salvation, to the article which concerns the Holy Spirit: "I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son. Together with the Father and the Son, he is worshipped and glorified. He has spoken through the prophets."

The church's trinitarian faith is rooted in the Scriptures, especially the New Testament. At the Last Supper, as he was about to be glorified by the Father, Jesus promised the apostles that he would send them the Holy Spirit, the Paraclete. Before his Ascension, he repeated this promise.

The coming of the Holy Spirit is thus intimately linked to the work of Jesus; it appears as the fruit of his redemptive death and the source of the new life and salvation

which the glorified Lord now offers to his church.

Jesus' words at the Last Supper reveal that the Holy Spirit is a distinct person, who proceeds from the Father and is sent by the Father in Jesus' name. As one of the three persons of the Holy Trinity, the Spirit has his own, proper activity.

Jesus speaks of how the Spirit will dwell within us, will bear witness to him and will lead the disciples to all truth. And St. Paul says that the Spirit cries out in our hearts, distributes his gifts as he wills, and makes intercession for the saints.

Distinct from the Father and the Son, in both his person and his activity, the Holy Spirit is nonetheless one with the Father and the Son in divinity. Jesus' words at the Last Supper make us understand that the God who saves us is a trinity of persons.

It is in the Holy Spirit that we receive, from the Father through the Son, all life and every grace, including the knowledge that the one God who wishes to give us a share of his life is Father, Son and Holy Spirit.



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MY JOURNEY TO GOD

Truth: The Long and the Short of It

The ideal is that honesty should always be best policy and falsehoods be rejected as a universal blight;

yet deception's been accepted since the first untruths in Paradise: the world is full of gals and guys who tell tall tales and little lies.

With wisdom and integrity, let's recognize an oversight: just because a fact is true doesn't always make it right.

—Shirley Vogler Meister

(A member of Christ the King Parish, Shirley Vogler Meister in *Indianapolis* describes this poem as "light verse.")

Entertainment

VIEWING WITH ARNOLD

'Dream Team' quartet encounters the absurd

by James W. Arnold

"The Dream Team" resembles an updated adventure of the Marx Brothers in Manhattan, when four literally crazy mental patients suddenly find themselves in the absurd position of having to rescue their nice guy psychiatrist from some crooked killer cops.

It's fat, zany, slapstick, a little irreverent. But nobody wants to claim that "Dream Team" is in the Marx class: it's flat in spots and as carefully contrived as a freeway off-ramp. It's exactly the kind of easily summarized "concept" movies they dream up at power lunches in Beverly Hills.

If you're going to enjoy the gags spread throughout this improbable farce by veteran comedy director Howard Zieff ("Private Benjamin," "Unfaithfully Yours"), it's going to require a bare Marxian suspension of disbelief.

Also needed: a temporary suspension of sensitivity. Obviously, the movie is based on the assumption that psychoses can be funny, at least for a make-of-believe. This idea is in distinct conflict with the 1980s principle that the weaker elements in society—the underdogs—shouldn't be kicked around by the stronger majority.

It also happens that one of the comic patients has a fairly common clinical delusion—occasionally, he thinks he is a divine being, and all of the time he's obsessed with an inappropriate religious joy.

The film's best defense is its relentless good-naturedness. While many of the



jokes vary from just dumb to not especially brilliant—the mind boggles at what the Marxes or the Ritzes might really have done with this premise—there is no malice in them. It's also true that the mentally ill have by nature a kind of incongruous logic that can be enduring and is not always distinguishable from that of the comedian.

In recent years, more than a few excellent entertainments have used fictional crazies as a means of penetrating comic insight into the universe of the presumably sane. On TV, there was the old Bob Newhart Show with its cast of neurotics. In films: "One Flew Over the Cuckoo's Nest," "The Ninth Configuration," "King of Hearts," and, of course, "Rain Man."

The strongest social motive for liking "Dream" is that its lunatic heroes are indeed heroic. They're not simply laughable oddballs, but distinct individuals struggling to become whole as, at the same time, they struggle for the necessary sanity to save their shrink. The movie doesn't achieve this in great depth; it happens simply as a by-product of the outlandish adventure. But "Dream Team" probably wins more compassion for the mentally ill than the audience is totally on their side—than could be achieved in years of psychiatric public relations.

Most of the fun and quality come from inspired comic acting in the four key roles. Michael Keaton (as Billy) is the almost "normal" ringleader, a writer with an idealistic imagination that occasionally explodes in a rage at inappropriate targets (like hockey referees). The remarkable Christopher Lloyd (as Henry) is a manic compulsive locksmith who feels he's in charge of bringing order to a chaotic world.

Peter Boyle's Jack is an ex-advertising executive whose retreat into the shelter of

PACIFIC CRUISE—Sam Neill and Nicole Kidman stand on the deck of their becalmed yacht in "Dead Calm." The U.S. Catholic Conference describes the film as "a taut psychological thriller expertly directed." Due to some gratuitous violence and a brief graphic sexual encounter with nudity, the USCC classification is A-IV—adults, with reservations. (NC photo from Warner Bros.)

religion has gone out of control. And Stephen Furst's Albert is a (mostly) speechless catatonic (is he Harpo?) who has escaped into silence, except for watching TV baseball games and singing along with the national anthem.

As it often is in farces, almost everything in "Dream" is incredible. The doctor decides to take this group on a therapeutic field trip to see a Yankees game at night. On a brief trip away from the van in midtown, he witnesses a murder, is KO'd into oblivion and whisked away to a hospital.

The mystified patients wander into the surrounding streets for a series of unevenly comic or poignant adventures, until they reunite and blunder into a successful rescue and shootout with the bad guys. By the fadeout, we suspect they're all well on the road to mental health. Well, given all the rest, why not?

While it's an audience-pleaser, "Dream Team" won't stand too much analysis. The incidents are what count: Henry picking up random trash on the streets, or sorting the pants into the right bins at an Army-Navy store, or giving up his beloved clipboard to his young daughter; Al fleeing from a man in a chicken suit (who's really crazy here?); Billy and his girlfriend (Lorraine Bracco) gently kissing through the glass of the visiting room at the jail.

The writers never really do know what

to do with Jack, who has little to say about what drove him crazy in the adgame, and whose religious compulsion is mostly involved with taking off his clothes ("We're all naked in the eyes of the Lord"). This is the movie equivalent of the vaudeville tactic: when desperate, the comic drops his pants. But the Marxes did that, too.

You also suspect that Billy, who begins as a rebel and brash loner, will come to love these wild and crazy guys just as we do. Much of "Dream" is assembly-line contrived. But the machinery is run by pros who are delightful to observe in action.

(Almost too well-crafted farce: questionable taste and credibility, but generally satisfactory for all but young children.)

Recent USCC Film Classifications

La Bohème	A-III
Checking Out	O
Red Scorpion	O
See You in the Morning	A-III
She's Out of Control	A-III

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

Documentary recounts U.S. presence in Philippines

by Henry Herx and Judith Trojan

Bataan and Corregidor are World War II names which recall the link between the American and Filipino peoples. The history of what that connection has meant is examined in the three-part series, "The United States and the Philippines: In Our Image," premiering Monday, May 8, 9-10 p.m. on PBS.

The first program, "Colonial Days," recounts how the American presence in the Philippines was established almost by accident during the Spanish-American War of 1898. When war broke out, a small American naval squadron steamed into Manila Bay, sank the antiquated Spanish fleet, and took the city.

Spain surrendered to the American troops that followed, and, after some hesitation, President McKinley decided to make the Philippines an American possession. In the meantime, however, the Filipino nationalists, who had been fighting their own war against Spanish rule, declared Philippine independence.

For the next three years, the United States found itself embroiled in what it officially called an "insurrection" but which was, in fact, a war of conquest. Reports of atrocities on both sides made the war increasingly unpopular at home. By the time the fighting ended in 1901, some 200,000 Filipinos had been killed.

As a U.S. colony, the Philippines was offered not so much American military force, but an army of teachers who brought with them the public school system and its goal of universal education. In these schools, Filipino children learned not only English but also the culture that came with the language.

During this colonial period, the Philippines became a mirror image of the United States. English replaced Spanish as the archipelago's common language, and American fashions, music, books, films and consumer products became a central part of the Filipino society.

The United States also gave the Philippines its political institutions, setting up a national legislature, overseeing democratic elections and, by 1916, extending the promise of independence. The result was that most Filipinos remained loyal to the United States during the Japanese occupation in

World War II and were rewarded with independence in 1946.

"Colonial Days" recalls an interesting period of American history and explains it extremely well. It is an effective blend of vintage graphics and interviews with those who were part of that history. These witnesses range from a 104-year-old Spanish-American War veteran to Cardinal Jaime Sin of Manila, who remembers the American troops who liberated the seaport capital.

Perhaps what the program does best is deftly illustrate the Americanization of the Philippines, using newsreel footage, songs and movies to show how deeply rooted American culture became in Filipino society. As one Filipino notes, he learned more in school about George Washington and Abraham Lincoln than about his own country's heroes.

The remaining two programs, aimed May 15 and 22, follow the troubled course of Philippine democracy and show how America's cultural influence remains a part of contemporary Philippine history.

Produced by Andrew Pearson and Eric Neudel in association with KCET-Los Angeles, the series was written and is hosted by journalist Stanley Karnow, whose previous TV works include the landmark PBS series, "Vietnam: A Television History." This series promises to be equally enlightening for anyone interested in the problems and accomplishments of the Philippines and its American-educated, Catholic president, Corason Aquino.

TV Programs of Note

Friday, May 5, 9-10:30 p.m. (PBS) "The Music Makers: An ASCAP Celebration of American Music at Wolf Trap." Rebroadcast of a "Great Performances" gala production celebrating the composers and lyricists of America's popular music past and present, organized by the American Society of Composers, Authors and Publishers.

Saturday, May 6, 7:30-8 p.m. (PBS) "Frog and Toad Are Friends." In the first of a two-part presentation on the "Long Ago and Far Away" family series, Arnold Lobel's stories of blustery Toad and patient Frog come to life through the puppet animation of filmmaker John Matthews.

Saturday, May 6, 8-9 p.m. (PBS) "Two Daddies." In a seriocomic tale with animation by Bill Melendez ("Pea-

nuts"), young Molly learns to come to terms with a new man in her divorced mother's life on a "Wonderworks" presentation intended for family viewers.

Sunday, May 7, 8-11 p.m., Monday, May 8, 9-11 p.m., Tuesday, May 9, 9-11 p.m., Wednesday, May 10, 9-11 p.m., Sunday, May 14, 9-11:30 p.m. (ABC) "War and Remembrance." The final chapters of the monumental miniseries based on Herman Wouk's two-volume saga of World War II, which began with "The Winds of War." The miniseries features Robert Mitchum, Jane Seymour, Hart Bochner, Victoria Tennant, Polly Bergen and John Gielgud, among others.

Sunday, May 7, 10-11:30 p.m. (PBS) "Marshall, Texas; Marshall, Texas." The first presentation in the "Moyers: A Second Look" series of 13 award-winning programs selected from Bill Moyers' 18-year career as a broadcast journalist returns to Moyers' home town in east Texas in 1984 to see how time and technology have changed small-town life.

Monday, May 8, 8-9 p.m. (PBS) "Into the Great Solitude." Author and artist Robert Perkins travels alone 650 miles down an Arctic river in Canada's Northwest Territories recording his experiences in the wilderness for the viewers of this episode in the "Adventure" series.

Monday, May 8, 10-11 p.m. (PBS) "Mexico." The first program in a rebroadcast of a three-part series on the forces that have shaped modern Mexico uses archival footage and testimony to explain the importance of the Revolution of 1910 and how the Mexican institutions of today evolved in the decades of the 1920s and 1930s.

Tuesday, May 9, 9-10 p.m. (PBS) "Yellowstone Under Fire." The last eight years of government-approved development of minerals, timber and tourism in the Greater Yellowstone Area may have altered the landscape of America's most famous wilderness more dramatically than the fires that ravaged it last summer, according to this "Frontline" documentary report.

Wednesday, May 10, 8-9 p.m. (PBS) "Ocean of Light." The second of three programs in the "Atlantic Realm" series shows how ocean currents link the sea and atmosphere in a global weather machine which affects the feeding, breeding and migration of life forms within it.

QUESTION CORNER

Shortage prompts ritual

by Fr. John Dietzen

Q My question concerns celebrating a Sunday liturgy without a priest. A friend of mine in Maine says it happens in their area, but I am confused.

How are such services performed without a priest? Is a lay person allowed to read the Gospel, give a homily, and follow the exact format as an ordained priest, excluding only the consecration? I am confused.—British Columbia



A Sunday liturgies without a priest are occurring in increasing numbers in many countries. This must baffle Catholics who quite rightly have always considered the celebration of the Eucharist to be an integral

part of Sunday worship. As you know, the eucharistic liturgy has been essential for Christians from the beginning. We cannot even imagine the development of a custom which would contradict that tradition.

Apparently, until the church discovers some way of dealing with the diminishing number of clergy ordained to preside at the Eucharist, the phenomenon you ask about will continue to grow.

The bishops of your country (Canada) established a ceremony and policy for Sunday liturgies conducted by lay people or others who are not priests as long ago as 1981.

The Vatican Congregation for Divine Worship issued a "Directory for Sunday Celebrations in the Absence of a Priest" in June 1988. The U.S. bishops' Committee on the Liturgy now is preparing such a ritual for our country, based on that Vatican Directory.

Generally these rituals call for a Liturgy of the Word similar to the one at Sunday Mass, with some form of thanksgiving prayer (which, as you indicate, is not to be in the form of the eucharistic prayers of our present missal), a communion rite and concluding prayers.

According to a survey sponsored by our bishops last year, 70 dioceses in the United States have parishes or

missions under the administration of a deacon, lay person, or a religious sister or brother.

Thirty-one of these dioceses had Sunday worship without a priest during 1987. Leaders of Sunday prayer in almost all of these dioceses have been authorized to preach as well as read the Gospel and other Scriptures.

Q Is it permissible for a non-Catholic Christian, a patient in a hospital, to receive Communion at a Catholic service if that person normally receives in his or her own denomination and that denomination is not represented in the hospital?—Rhode Island

A Normally that should not be done. The same conditions would apply here as any other time there is a question of Protestant Christians receiving Communion at a Catholic Mass or other service.

Those conditions are that the individual be in danger of death or other urgent need; cannot have access to a minister of his or her own faith; asks for the sacraments on his or her own initiative; has faith in the sacraments in accord with the belief of the Catholic Church; and is properly disposed spiritually.

The diocesan bishop or the conference of bishops assumes the responsibility to determine when Communion may be given to those of other faiths under these or certain other circumstances. (Catholic regulations on this subject are found mainly in the 1972 Instruction of the Vatican Secretariat for Promoting Christian Unity and in canon law.)

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Parish, 704 N. Main Street, Bloomington, Ill. 61701.)

FAMILY TALK

Check sources to stop dishonesty in children

by Dr. James and Mary Kenny

Dear Dr. Kenny: How can I stop my daughter from lying? We just discovered that her "job" as a baby sitter last week was a deception. She told us she was baby-sitting so she could stay out late.

I found out accidentally by talking with the woman for whom she was supposed to be baby-sitting. She has lied to us in the past. I feel that all trust between us is gone. How can you have a good relationship with someone whom you cannot even believe?—Iowa

Answer: Many parents spend much time trying to get to the truth and are furious when they find they have been deceived.

With lying, as with any child problem, the goal is to end the problem or misbehavior. Too often parents think first, or only, about punishment. When that does not stop the lying, they blame the child's moral state.

Punishment is only a means, not an end in itself.

A major problem with getting to the bottom of things is that it takes too long. Ascertaining the truth can turn into a lengthy inquisition. All that time spent trying to uncover the lie actually is rewarding this wrong behavior.

Spend your time more productively by following these two steps:

►First, do not ask your child to confess her own wrongdoing.

►Second, check with other sources if you have reason to doubt her word about her activities or whereabouts.

Children should have the same right of non-self-incrimination that adults have. If parents stopped asking children about their own wrongdoing, over half of the lying would be eliminated.

This does not mean parents should let their children get away with misbehavior. Rather, parents should gather the evidence from other sources, weigh it, and make their own decision about whether the child is guilty. Don't require a confession.

Your daughter told you she was baby-sitting so she could stay out later. While parents cannot condone this, it is easy enough to understand. It must be stopped.

What is the best way to stop it? Not by a long lecture. Nor by some severe punishment such as grounding. These usually are ineffective.

The best way to stop such a lie is to make it impossible. From now on, at least for a long time, you must check on your daughter's word.

If she tells you she wants to stay overnight with a friend, you may need to call the other parent to make sure she is invited. If truancy is a problem, you may need to get your information on class attendance directly from the school.

Lying has consequences. This is the discipline. Parents no longer can take that child's word. Once a child has lied to benefit herself, parents must verify important information through other sources. This is simply acting as concerned parents who care about their child's welfare.

Many parents have a hard time seeing this as discipline. They are too accustomed to equating discipline with punishment. Actually, those two rules are an excellent way to discipline lying.

Don't ask your daughter to incriminate herself. If she lies about something, double-check from then on. If you do this, you will have eliminated almost 100 percent of lying.

Most children lie at some time. That does not mean the end of parent-child trust.

If you follow the suggestions above, your child is much more likely to tell you the truth because there is no longer anything to gain from a lie.

(Reader questions on family living and child care to be answered in print are invited. Address questions to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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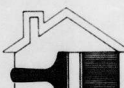
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Guardian Angels still protect special children

by Cynthia Deves

We don't hear much these days about guardian angels, those kindly childhood protectors we remember from our prayers at mother's knee. But the Guardian Angel Guild is one protector which is still alive and kicking in the Archdiocese of Indianapolis.

On May 22, 1959 a small group of about 20 people met with Msgr. James P. Galvin,

then Archdiocesan Superintendent of Schools. They discussed the possibility of forming a guild to help him and the school board in the work of educating Catholic mentally retarded children.

Letters soliciting members for the new organization were sent out to several hundred Catholic lay people. The first meeting of the newly formed guild was held in June, 1959, and the first executive board meeting followed in July.

Guild members attended semi-annual

meetings, paid dues and helped with fund raising activities. Executive board members also attended monthly meetings.

The guild was more than the usual ladies' auxiliary doing good works, Msgr. Galvin says. It was "sort of an agency of the school board."

Representatives from each Indianapolis parish were selected to help raise funds. Their goal was a proposed child center in downtown Indianapolis which would house diagnostic facilities and special education for handicapped students.

Two special education classes taught by Providence Sister Jean and Franciscan Sister Gerald were held at St. John's grade school. In 1961 they moved to the new St. Mary's Child Center located in the renovated St. Mary School building. A diagnostic center was also established.

According to Msgr. Galvin, now retired, the "guild members were great. Not only did they raise funds, but they did volunteer work" as well.

Guild members committed themselves to a five-year program of volunteer service at the center. They contributed extra pairs of hands for the teachers, and caring support for the students.

Thirty hours or 12 days of service were required the first year, 25 hours or 10 days the second year, and 20 hours or eight days for the remaining three years. Members were also encouraged to give extra volunteer time.

As years passed, the center's services to the educationally handicapped expanded. A remedial reading class taught by Mary Carson was added, and facilities were initiated to help children with learning disabilities such as dyslexia.

The term "special education" took on new meaning as the guild sponsored

establishment of six catechism centers, and a Junior Great Books program serving 400 children in the Indianapolis area.

In 1962 two research studies funded by community foundations were conducted by the center in conjunction with St. Vincent Hospital and the I.U. Medical Center. They attempted to discover the causes or patterns of birth defects such as mental retardation.

The studies, which followed handicapped children from birth through ages five or six, were "a pioneer job," Msgr. Galvin remembers proudly.

After ten years and the passage of state and federal laws mandating special education in the public schools, St. Mary Child Center became less dependent on the financial assistance of the guild. In addition, the funding of many of the center's programs was largely assumed by the United Way and other public agencies.

Turning its attention to the needs of teen-aged handicapped students, the guild began to sponsor a special education class in 1974 at Secunia Memorial High School. That support continues today.

The guild plans to help with the establishment of a special education class in a northside parochial school, patterned after the successful special education class located at St. Mark School on the south side of Indianapolis.

In 1969, on the tenth anniversary of the Guardian Angel Guild, Msgr. Galvin pointed out the significance of the guild's name by saying that God uses his "angels" to help the children, each in her own way and at her own task.

Guild members, including some of the group's founders, will meet at St. Mary's for a semi-annual meeting on May 5. Guardian angels continue to help special children.

Cathedral High School teacher is both educator and book author

by Martha Brennan

Cathedral High School teacher Nancy Baxter pursues two careers that complement each other nicely.

"I always educate as a writer," she says, "and writing is always educational."

Baxter teaches English at Cathedral High School on the Indianapolis north-eastside and is also the author of four books about Indiana history. She was recently awarded first place honors by the Women's Press Club of Indiana for "Lords of the Rivers," her latest novel.

"I am an educator first," she contends. "I love and will always love the kids and the stimulation they provide."

Baxter taught at Butler University before joining the Cathedral faculty two years ago. Writing fills after-school and weekend hours. Her novels are centered around the pioneering days and history of Indiana.

"I have found that the people of Indiana don't know their heritage," she explains. "We can be so proud of our history."

Baxter's books include "Book One of the Heartland Chronicles: The Movers," "Book Two of the Heartland Chronicles: Lords of the Rivers," "Gallant Fourteenth: The Story of an Indiana Civil War Regiment," and "The Mamias," a children's novel.

The English instructor says she became interested in writing historical novels after reading some already existing books and realized that she had the knowledge, talent, and desire to write similar, if not better, books.

"There is such a richness in our Indiana history that the stories practically write themselves," Baxter explains. Her novels contain stories about Indiana pioneers, particularly those who settled in southern Indiana.

"The people back then were wonderful," she emphasizes. "Their lives were full of tragedy, mistakes, and joy. The Indian stories alone are very admirable."

Years of research and reconstruction of people's lives are the hardest aspects of writing a novel, according to the Indianapolis author.

Her books appeal to many different kinds of readers, but she has found that there are readers who are devoted fol-



Nancy Baxter

lowers of not only her work but all historical pieces.

"When I go to a bookstore for a signing session," she notes, "I am always surprised by the amount of people who come up to me with their own genealogy and history charts that compare with my own work."

Baxter's books can be found in bookstores across Indiana and the Midwest. Arthur and Nancy Baxter own Guild Press that produces a series of books about Midwestern history for general reading as well as classroom use.

Because she is an English teacher, Baxter says she tries to bring her second career into the classroom. "I like to incorporate as much as possible about my books and writing into my courses," she explains. "I talk about the practicality of writing and discuss issues of history and our culture."

Baxter says her faculty position at Cathedral is an ideal teaching opportunity for her because school administrators allow her freedom to structure an outstanding English curriculum.

For the future, Baxter is preparing another novel about the role Indiana played in the Civil War that describes "the loyalties and disloyalties that tore Indiana apart."

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TOP LOGO—Art teacher Jackie Swihart (center) displays the new logo she designed for the Archdiocesan Principals' Association (APA). Looking on are Swihart's principals: Stephen Weber, St. Malachy, Brownsburg, and Barbara Leek, St. Christopher, Speedway. The winning logo was displayed at the annual APA luncheon to which the principals invite their pastors. This year the event was held at the Indianapolis Zoo Flamingo Room. After lunch, the group visited the zoo. Jeannine Duncan, St. Monica principal, planned the event. (Photo by Margaret Nelson)

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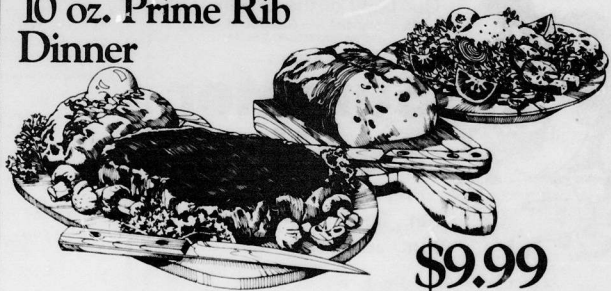
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The Active List

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

May 5

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer in the style of Medjugorje spirituality from 6-7 p.m. at St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆☆

Channel of Peace charismatic community will celebrate First Friday Mass at 7:30 p.m. at St. Peter and Paul Cathedral, 1347 N. Meridian St. Soup and Bread Supper 6 p.m. Call 317-634-4519 for information.

☆☆☆

The National Association of Pastoral Musicians Indianapolis Chapter will B.Y.O.P. (bring your own priest, etc.) at 7:30 p.m. in the Catholic Center Assembly Hall, 1400 N. Meridian St. Optional dinner 6:15 p.m. Reservations required. Call Denise 317-271-0239.

☆☆☆

Our Lady of Providence High School, Clarksville will sponsor a Derby Eve party at 7 p.m. in the old gym. Admission \$3; over 21.

☆☆☆

South Central Separated.

Divorced and Remarried Catholics (SDRC) will hold a Scavenger Hunt led by Bob Goehlt. Meet in front of J. Arthurs, 106 N. Walnut St., Bloomington at 7:30 p.m. For information call Pat Fitzgerald 812-336-1500.

☆☆☆

Cathedral High School Alumni Association will host a Monte Carlo at 7:30 p.m. in the cafeteria, 5225 E. 56th St. \$3 admission includes beverages, sandwiches.

May 6

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

☆☆☆

First Saturday devotions to the Blessed Mother begin at 7 a.m.

Mass at St. Joan of Arc Church, 42nd and Central. Rosary, processions.

☆☆☆

Greenwood K of C, 695 Pushville Rd., Greenwood will hold a Reverse Drawing at 7 p.m. \$10/ticket. Free spaghetti dinner, beer, wine, soft drinks.

☆☆☆

A City-wide Rummage Sale, Flea Market and Fish Fry will be held from 8 a.m.-7 p.m. at Holy Angels Parish, 24th and Dr. Martin Luther King Jr. St. Call 317-926-3324 for information.

☆☆☆

A Marriage Encounter Image for encountered couples will be held at 7:30 p.m. For information call Joe and Judy Deas 317-299-4254 or Monty and Kathy Shields 317-894-2896.

May 6-7

Franciscan Father Gilbert Ostidick will conduct a retreat workshop on "Symbol and Ritual in Prayer" at Alverna Retreat Center, 8140 Spring Mill Rd., Call 317-257-7338 for information.

May 7

Pilgrimages to Our Lady of Monte Cassino Shrine near St. Meinrad Archabbey begin at 2 p.m. CDT with Benedictine Father Jerome Palmer speaking on "Why the Apparitions at Fatima?" Universal Rosary March today.

☆☆☆

Our Lady of Hope Hospital Guild members will celebrate Mass with St. Bridget Parish at 10:30 a.m. Business meeting follows. Call Joan Shepard 317-784-4221 for information.

☆☆☆

Sign Masses for the Deaf are celebrated every Sunday in the following churches: St. Thomas, Fortville, 8 a.m. St. Barnabas, 8300 Rahke Rd., 9 a.m. St. Joan of Arc, 42nd and Central, 10:30 a.m. and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆☆

Marian Devotions are held every Sunday at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

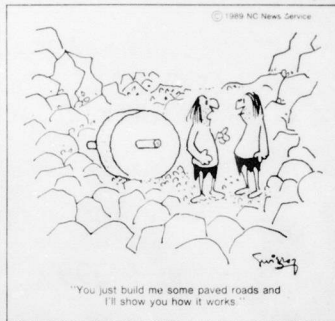
☆☆☆

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee; pre-registration required. Call 317-236-1596.

☆☆☆

New Albany Deaneary Young Adult Ministry Core Team will meet at 7:30 p.m. at the Aquinas Center, Clarksville.

☆☆☆



The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 42nd and Central.

☆☆☆

Christian Adults Reaching Out (CARO) will spend a Day at the Track with Operation Forward. Pig roast, games, race drivers. For information or reservations call Mary 317-783-6582.

☆☆☆

A Natural Family Planning Class will be held from 9 a.m.-12 noon in Room B-17 St. Louis Parish School, Batesville, \$15 fee. For reservations call 812-934-3338 or 812-934-4054.

☆☆☆

St. Mary Parish, 212 Washington St., North Vernon will hold its Annual Festival and Chicken Dinner from 11:30 a.m.-4:30 p.m. Food, games.

☆☆☆

The Catholic Alumni Club (CAC)

will hold a general meeting at 6 p.m. in Room 212, Catholic Center, 1400 N. Meridian St.

☆☆☆

A Living Rosary will be held at 7 p.m. at Sacred Heart Church, 1530 Union St. Prayers.

☆☆☆

May 8

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for program by Dr. Jarma Jacobsen on "Help, I'm Parenting My Parents."

☆☆☆

An Hour of Prayer for Peace and Justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆☆

A video showing of the Dr. Dobson/Ted Bundy interview will be held at 7:30 p.m. in St. Lawrence Church, 4650 N. Shadeland. Discussion led by

☆☆☆

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May 8-10

Dominican Brother Joseph Kilr-ken will conduct a "Journey of Blessing" series from 7:30-10 p.m. each night at The Hermitage, 3650 E. 46th St. Cost \$55. Call 317-545-0742 for information.

May 9

Christian Adults Reaching Out (CARO) will attend Amateur Nite at Crackers, Keystone at the Crossing at 8 p.m. Cost \$2. Call Chuck Marion 317-631-8746 for information.

☆☆☆

The Archdiocesan Youth Ministry Association will meet at 10:30 a.m. at St. Agnes Parish, Nashville. For information call Tom Parlin 812-232-8400.

☆☆☆

An Introduction to Centering Prayer will be held from 7-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for information.

☆☆☆

Father John O'Brien will hold a free Workshop on Centering Prayer from 7-9 p.m. in St. Lawrence Parish social room, 4650 N. Shadeland.

☆☆☆

The Guardian Angel Guild will hold its Spring semi-annual meeting at 8 a.m. at Secena High School, 5000 Nowland Ave. Lunch and tour of Conner Prairie follow. Call 317-849-1325 for details.

☆☆☆

The Ave Maria Guild will meet at 12:30 p.m. for dessert and business meeting in St. Paul Hermitage, Beech Grove.

May 10

New Albany Deaneary Youth Ministry religious studies on Church History conclude from 7-

9:30 p.m. at the Aquinas Center, Clarksville.

☆☆☆

Archbishop Edward T. O'Meara will deliver a free lecture on his recent trip to Vietnam at 7:15 p.m. at Our Lady of Grace Monastery, 402 Southern Ave., Beech Grove.

☆☆☆

The Terre Haute Chapter NCCW will hold its annual Lunch-ent/Style Show at 12 noon in Terre Haute Holiday Inn. Tickets \$8. Call Val Hicks 812-299-1284.

May 11

New Albany Deaneary Youth Ministry will hold its Annual Awards Celebration at 6:30 p.m. at Our Lady of Providence High School, Clarksville.

☆☆☆

The NCCW 44th Quarterly Meeting will be held at 10 a.m. at Little Flower Parish, 4270 E. 13th St. Mass, luncheon (\$5.50), reservations for May 7. Call Maxine Schmoll 317-988-2721.

☆☆☆

Separated, Divorced Catholics will meet at 7:30 p.m. at St. Mary's catedral, Aurora for program on "Helping Children Coping." Baby-sitting available.

May 12

Catholic Alumni Club and CARO will play Volleyball from 8-10 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts. Cost \$3. Call Linda 317-875-0336 for information.

☆☆☆

The Sisters of St. Joseph from Tipton will attend a Co-Member Mass at 7:30 p.m. in St. Rita Church, followed by dinner. Lecture by Lillian Stevenson on "Black Catholics in Indianapolis" precedes Mass at 6:30 p.m. Everyone welcome.

May 13

Our Lady of Fatima K of C, 1313

S. Post Rd. will hold a Reverse Drawing/Roast Beef Dinner beginning 6 p.m. Tickets \$15/person. Call 317-862-3650.

☆☆☆

A Mother Daughter Day of Re-collection will be held from 9:30 a.m.-3:30 p.m. at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

☆☆☆

The Sisters of St. Francis of Odenburg will sponsor a Day of Prayer from 9 a.m.-4 p.m. in Olivia Hall at the motherhouse. For information call Sister Maureen Irwin 812-934-2475.

May 14

The Pilgrimages to the Shrine of Monte Cassino near St. Meinrad continue at 2 p.m. CDT with Benedictine Father Malachy Fulton speaking on "Mary: Mother of us All."

☆☆☆

Marian Devotions are held at 2 p.m. each Sunday in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆☆☆

Sign Masses for the Deaf are celebrated every Sunday in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7245 E. 10th St., 10:30 a.m.

Now you can phone the pope

by Sr. Mary Ann Walsh

WASHINGTON (NC)—Listening to the pope can be as easy as dialing long distance with a new Vatican service that provides a daily papal message over the telephone.

Vatican Radio inaugurated the service April 17, according to an announcement it released to U.S. news agencies April 26.

The new program is "designed to bring the voice and teaching of the Holy Father to an even greater number of people in the United States," the announcement said.

The recorded "reflections of Pope John Paul II" are offered in three languages, reached by separate numbers, and have been "selected from among his many discourses in English, Spanish and Italian around the world," it added.

The messages, which begin with the sounds of pealing church bells, are available 24 hours a day and run about two minutes in length. Messages change daily.

On April 27 the English-language message described God's plan of creation, the meaning of the Trinity and the importance of the marriage bond.

The message was followed by bells chiming what's known as the Vatican Radio anthem, "Christus Vincit" (Christ Conquers), heard throughout the day on "the pope's radio," as the recording called it.

At the conclusion a woman announced

that "Vatican Radio hopes these words have been of comfort and inspiration to you. Call us again soon for another message from Pope John Paul."

Rick Wallerstein, manager for AT&T International in Basking Ridge, N.J., said in a telephone interview that the cost of a call to the tape from the United States would range from \$1.81 to \$3.03 for two minutes, plus tax, with the cheapest rates available from 6 p.m.-7 a.m.

He said the message was being carried by Italy's telephone service, called ITAL Cable, and that calls were being received at the Italian telephone company.

Vatican officials have talked with AT&T over the past three years about setting up a 900 number for papal messages, Wallerstein said, but that they decided against such a service because it requires a guarantee of "2,000 calls a day."

There also was concern, he added, that families who have blocked out 500 numbers from their homes to prevent children from reaching 900-number dial-a-porn companies would not be able to call the pope, he said.

The papal message may be heard by dialing the international access code and then 39-7779-3020 (for English); 39-7779-3030 (for Spanish) or 39-7779-3010 (for Italian).

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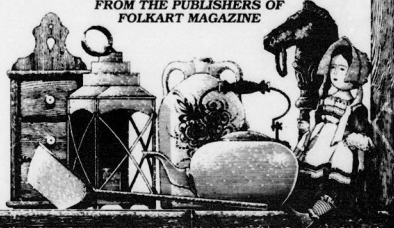
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FROM THE PUBLISHERS OF
FOLKART MAGAZINE

Youth News/Views

Teens offer 'gift of life'

by Krissy Abel

Many Cardinal Ritter High School students and faculty donated "the gift of life" during the Indianapolis high school's annual blood drive March 10.

As a result, the Central Indiana Regional Blood Center collected 67 units of blood for community health needs.

Principal Frank Velikan called the blood drive "one of the best things we have ever done."

The Central Indiana Regional Blood Center (CIRBC) requires blood donors to be at least 17 years old and weigh 110 pounds. Giving blood is safe and simple, a CIRBC spokesperson emphasized, and donors may help replenish this important health resource every 56 days.

Central Indiana Regional Blood Center staff members are committed to providing hospitals with safe blood, the spokesperson said.

Many people give blood for different

reasons. Ritter seniors Robert Bell and Erin Breen were influenced by their parents, who have donated blood. Some students gave blood "because everyone else was" or for time out of class.

Senior Henry Morgan offered the most common reason, and probably the best, when he said, "I just hope my blood helps somebody." Industrial arts instructor Greg Craddock echoed Henry's feelings when he noted that, "You feel like you're helping someone else."

Other Ritter students and faculty members decided against giving blood due to fear of needles, squeamishness about blood, or apathy.

But while some students avoided the blood drive because they "just didn't want to" give blood, many generous donors took the time and made the effort to participate in this life-giving community service project.

Cardinal Ritter High School senior Krissy Abel is the daughter of Mr. and Mrs. Ronald Abel of St. Gabriel Parish in Indianapolis.)



OUCH!—Cardinal Ritter High School senior Tony Scales gives a little bit of himself as he donates blood during the school's annual blood drive March 10. (Photo by Sharon Goebel, courtesy of Ritter High School)

It sounds great at first

by Daniel Carson

Volunteering to give blood is comparable to volunteering to be in a school play when you were a little kid.

This idea of grandeur settled in your head for a few days, and then the moment to act came and you became very nervous.

I was quite nervous, indeed, when I went to donate blood. I tried to convince myself that this would be simple. I would miss my Spanish and religion classes at Bishop Chatard High School. I'd probably get a free T-shirt. There would be free food.

However, all these false feelings of comfort vanished when I saw the first people on their backs with needles sucking blood out of their bodies. Wincing, I sauntered over to the registration table.

Having filled out the necessary forms, I went over to a table to get my blood pressure taken and my pulse checked. My temperature was taken and then my finger pricked.

I noticed a woman who was helping with the blood drive as she approached a group of six or seven students crowded around the refreshment table. They were asking each other, "Hey, isn't it your turn?"

Eventually, my number was called and I went over to the tables everyone had to lie

on while they gave blood. I kept asking meaningless questions like, "Has anyone ever died from giving blood?"

The person next to me asked, "Have you stabbed him yet?"

Looking at one of us, the woman replied, "Mighty graphic group, aren't we?" I saw the needle in her hand and looked away.

The actual procedure of giving blood did not hurt that much. The needle was only about as big as a thumbtack.

I was lying there with the needle in my arm and suddenly I began to feel hot. Then the needle started to hurt. I couldn't faint or scream because that would be unmanly, so I started whistling the theme to the Andy Griffith Show. That calmed me considerably. After about three minutes, the entire thing was over.

Sitting back and reflecting on the experience a half hour later, I realized that I had done a good thing. While coloring with everyone else during the rest time, I felt pretty good about myself. This blood could save someone's life some day.

I never quite got the same feeling from playing one of the Three Kings in the Christmas play. And I won second place in the coloring contest.

(A junior at Chatard, Daniel Carson is the son of David and Mary Carson of Indianapolis. He attends St. Thomas Aquinas Church.)

Brebeuf plans three more Kairos retreats at Fatima

Based on the success of a three-day Kairos Retreat attended by 39 Brebeuf Preparatory School juniors and seniors this spring, the Jesuit school has scheduled additional retreats at Fatima Retreat House on the Indianapolis northeastside during the next school year.

Kairos means "God's time," and the retreat was designed to provide time and space for the students to encounter God both within themselves and in others.

Jesuit Father Michael Dorrier, Brebeuf's campus minister, worked with the Fatima staff and school faculty members Kim Blanchard, Rick Streiff, and Rick Doucette on retreat planning and preparations.

Seniors Ellen Szwed, Casey Mahaffey, Mary Reilly, Jim Copsey, David Marsh, and Betsy Sadler were an integral part of the retreat leadership team. They attended a Kairos Retreat for students from St. Ignatius High School in Chicago last November at the Jesuit Retreat Center in Barrington, Ill., to help prepare for Brebeuf's spring retreat at Fatima.

Talks written and presented by Brebeuf students were an important part of the retreat programming.

"Through Brebeuf's Kairos, I have learned to be more accepting of others,"

Mary Reilly reflected. "I experienced such overwhelming examples of it on the retreat. I know that these feelings will fade a bit, but will never disappear, for with God's guidance I shall continue to grow, accept, and love."

Senior John Slagle summarized his retreat experience by commenting on group reactions to programming.

"It is amazing to think about how dramatically we retreatants changed," he said. "At the start, the well-established cliques bonded together for security from the enigma of Kairos, and it seemed that nothing was going to change. Gradually, hour by hour, the familiar entrenchments eroded and the conclusion of Kairos saw one unified group of blissful people visibly illuminated by love."

Following the retreat, staff and retreatants continued to meet at Brebeuf to enhance bonding and reflect on the Kairos themes, both socially and in prayer.

Team formation and preparations for the three weekend retreats scheduled at Fatima during the 1989-90 school year will begin in May and continue throughout the summer.



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THE WESTIN HOTEL
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Seccina team claims second Brain Game title

For the second consecutive year, Seccina Memorial High School's Brain Game team captured top honors in the WTHR Channel 13 academic competition.

Seccina defeated a team from Lawrence Central High School April 25 at the University of Indianapolis by a score of 84-42 with a "good, solid performance" to clinch the championship, according to Kevin Monaghan, director of development for the Indianapolis school.

In preliminary rounds, seniors Jaemy Hwang and Tony Felts and juniors Kelly Bossom and Mike Jeffers defeated teams from Brownsburg High School, North Central High School, Noblesville High School, and Shelbyville High School to advance to the final competition against Lawrence Central. Jaemy is the team captain.

Channel 13 will televise the final game on May 13 at 7 p.m. and again on May 14 at 11 a.m.

Seccina students won the school's first Brain Game championship last year in a thrilling two-point victory over Carmel High School's team.

And in a school known for its lasting traditions, students and faculty are celebrating a new Seccina tradition of continued success in the challenging WTHR televised Brain Game competition.

☆☆

New Albany Deanery officials will recognize leadership contributions from area youth and adults during their annual **awards celebration** at 6:30 p.m. on May 11 at Our Lady of Providence High School in Clarksville.

Tickets for the awards banquet are \$8.50 per person. For more information, contact The Aquinas Center at 812-945-0354.

☆☆

Winners in Bishop Chatard High School's physical and biological science fair March 5 at Indianapolis advance to the regional science competition with their entries.

In the physical science category, Dan Traub of St. Pius X Parish earned first place honors followed by Janeen O'Brien, St. Luke Parish, second, and Kara Konrad, St. Pius X Parish, third.

Biological science winners were Paula Feist, St. Lawrence Parish, first, and Liz Riley, Park Tudor School, second. Christ the King parishioner Tresa Wilson and Linda Bowen from St. Pius X Parish tied for third place honors in that category.

☆☆

Father Clem Davis will celebrate an outdoor **farewell Mass for seniors** from St. Monica Parish at 7 p.m. May 17 at Eagle Creek Park on the Indianapolis northwestside.

For more information, contact the parish office at 317-253-2193.

☆☆

"The Value of Athletics in Child Development" is the theme for a **workshop on developmental needs of early adolescents** and how athletics helps meet those needs at 7 p.m. May 16 at The Aquinas Center in Clarksville.

☆☆

Registrations for an **early adolescent ministry and development training program** for parishes offered by the New Albany Deanery, Archdiocese of Louisville Youth Ministry Commission, and Center for Youth Ministry Development are due by May 15.

Programming begins in September and costs \$250 per parish. Topics include "Disturbed versus Disturbing Behavior" and "Motivating Your Early Adolescents."

For more information, contact Joe Exline, early adolescent ministry consultant, at The Aquinas Center in Clarksville at 812-945-0354.

☆☆

Final placement examinations for admission to Bishop Chatard High School are scheduled May 6 at 8:30 a.m. at the northside Indianapolis school.

Call Chatard at 317-251-1451 for reservations. There is a \$10 non-refundable fee for the test.

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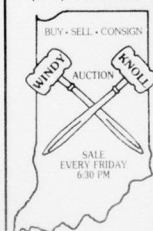


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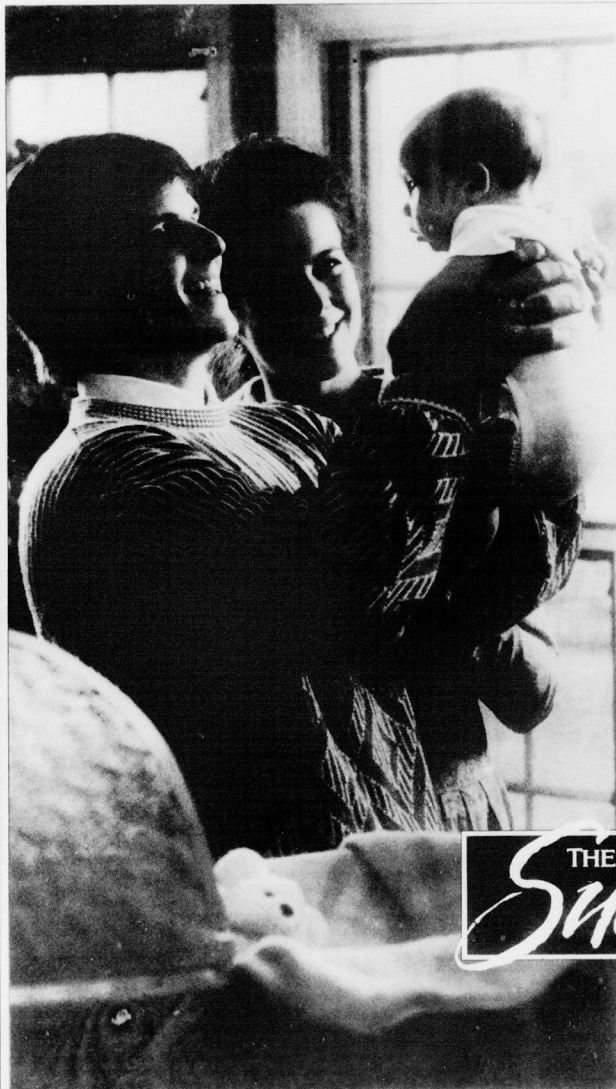
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BOOK REVIEW

'His Eminence and Hizzoner'

HIS EMINENCE AND HIZZONER: A CANDID EXCHANGE, by Cardinal John J. O'Connor and Mayor Edward I. Koch. William Morrow and Co. (New York, 1989). 366 pp., \$18.95.

Reviewed by Joseph R. Thomas

If you didn't know better—but, of course, everybody does—you could make a case for mistaking "His Eminence and Hizzoner" for a vaudeville billing rather than a book title, a case strengthened by the back-to-back pose of these two friends that graces the cover. Strange friends they seem to be, given the deep disagreements between them, but friends nevertheless, linked as much by need and force of personality as anything else, one suspects.

To govern New York well, the mayor (Ed Koch, if anyone requires identification) needs some cooperation from the church as institution and the political support of Catholic voters. To manage institutional affairs in this city well,

Cardinal John J. O'Connor needs the cooperation of the city's bureaucracy.

While this dialogue on a wide range of church-state issues is indeed candid, lively and provocative, it is not quite the exchange the title seems to promise.

The mayor and the cardinal, of course, have much in common. Both are vocal and accessible to the media, a combination which has led each to make some well-publicized public relations mistakes along the way. Both are strong managers who, for different reasons, consciously seek publicity (their chapter on the media shows they both know how to get the most out of public exposure). They are comfortable in their leadership roles, are unafraid of confrontation, and have a strong sense of the mission they believe to be theirs.

In print, the mayor is every bit as outrageous as his reputation, even predicting that history will judge him well for having restored fiscal responsibility and a sense of pride

to the city. Like many politicians, he is a pragmatist, concerned more with making the system run well than with philosophical niceties. Yet, in his writing he is more interesting when he is explaining his views than he is when enumerating what he feels are his accomplishments. If the city worked only half as well as he claims it does, however, it would be, if not a paradise, at least an oasis.

The cardinal's essays, on the other hand, are more focused. A skilled writer with a strong philosophical bent that makes for persuasive argumentation, he relies on self-deprecating humor and poignant human anecdotes to reinforce his points. A major theme is church teaching, his own adherence to it, its relevancy to particular issues, and the right of the church to insist on that teaching in conducting its affairs, including those affairs that bring it into contact with secular authority.

He expresses the hope that the book "will help further dialogue on how the religious and political can relate to each other effectively in our pluralistic society." Whether it will do that, time will tell. But the book surely stands as a forthright exposition of church rights as the church sees them in relation to the secular sphere.

The cardinal speaks warmly of the mayor at times and critically at others. The mayor, completely out of character for a man given to berating or insulting those who differ with or criticize him, has nothing but praise for the cardinal even when disagreeing with him on abortion, homosexual rights and other issues. One suspects that political realities are at play here, with the cardinal's role in the book in the midst of what is likely to be a difficult political campaign for the mayor.

As entertaining as it is informative, the book stands as a unique collaborative effort. "His Eminence and Hizzoner" ought to play as well in the sticks as on Broadway.

(Thomas is editor in chief of *The Christophers*.)

† Rest in Peace

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

† **ALCOORN, Kizzie B.**, 56, St. Patrick, Indianapolis, April 20. Mother of William and Russetta Roberts; sister of James and Kenneth Froedge; and Glen McCarty, grandmother of two.

† **ASAFALG, Alma A.**, 87, St. Andrew, Richmond, April 24. Sister of Kathleen; sister-in-law of Mary; aunt of Robert LaKamp.

† **CLEMONS, Howard**, 68, St. Monica, Indianapolis, April 11. Husband of Lottie; uncle of Charles and Jean Cox.

† **CLEMONS, Lottie**, 69, St. Monica, Indianapolis, April 18. Aunt of Charles and Jean Cox.

† **COFFMAN, James C.**, 77, St. Andrew, Richmond, April 21. Husband of Rhea Cummings; father of Carol Bode and Linda Hood; stepfather of Connie Hamilton and Bill Cummins; brother of Maxine Hildreth; grandfather of three; great-grandfather of three.

† **CRAMPTON, William John**, 59, St. Christopher, Indianapolis, April 21. Husband of Dorothy A. (Horan); father of William John II, James Charles, Nancy Hipskind and Carol Gentry; brother of Thomas, Agnes Kennedy and Kathleen Hammond; grandfather of four.

† **FOLEY, Teresa F. (Farrell)**, 88, Little Flower, Indianapolis, April 20. Sister of Lucile Lefebvre.

† **GALLAGHER, John Vincent**, 83, Little Flower, Indianapolis, April 17. Brother of E.J.

† **HEBNER, Thelma (Keen)**, 86, St. Augustine, Indianapolis, April 22. Mother of Mary Ellen Whittier; stepmother of Mary Lou Graves and Betty Herdt; sister of Marie Huckleberry; grandmother of two; great-grandmother of two.

† **HODAPP, Pamela R.**, 81, St. Mary of the Immaculate Conception, Aurora, April 16. Sister of Katherine Witt; aunt of Lucille McKain.

† **KIRSCH, Dorothy Mae**, 84, St. Andrew, Richmond, April 14. Grandmother of seven; great-grandmother of 12.

† **KRAUS, Benedictine Sister**

† **ANTONILLA, Jr.**, 91, Convent Immaculate Conception, Ferdinand, April 20. Great-aunt of Lavern Rasche.

† **McFARLAND, Hazel C.**, 74, Sacred Heart, Jeffersonville, April 20. Aunt of Pat Weyer, George and James; sister-in-law of Rose.

† **MOORE, Paul A.**, 94, St. Andrew, Richmond, April 20. Father of Jane Armstrong.

† **NEES, Alanzo Burton**, 77, Holy Spirit, Indianapolis, April 16. Husband of Mary Margaret (Bolin); father of Nancy A. Carr, Mary Ellen Wehmann, Lon, Patricia Kianak and Michael W.; brother of William W.; grandfather of 15.

† **O'CONNOR, Patricia**, 63, Chr. to the King, Indianapolis, April 19. Wife of James F.; mother of Brian.

† **RIMBERT, Darius**, newborn, St. Columba, Columbus, April 11. Son of Larry and Peggy; brother of Brandon and Demetrius; grandson of Mr. and Mrs. Eddie Rimbart and Mr. and Mrs. Willie Valente.

† **STRANGE, David**, 40, Holy Spirit, Indianapolis, April 19. Husband of Carol; brother of Elizabeth Clark and Harry.

† **SWANK, John C. "Jack,"** 75, St. Ann, Indianapolis, March 11. Husband of Helen; father of Barbara Ward, son of Elva Stewart; brother of Don; grandfather of Charles L., Karen L. and Bert A. Spillman.

† **TOLBERT, Jack G. "Woody,"** 59, St. Christopher, Indianapolis, April 21. Husband of Barbara L. (McDaniel); stepfather of Beth Ann Elliott and Sheila Loraine Smith; grandfather of two.

† **WILLHELM, Regina A.**, 87, St. Gabriel, Connersville, April 26. Sister of Theodore, and Frances Fellingner.

† **WIMSATT, Helen**, 68, St. Mary of the Knobs, Floyds Knobs, April 17. Wife of Joseph; mother of Steve, John, Bill, Bob, Mike, Sheila Schmidt, Rita Seefers, Jean Tevis, Joan Foster, Esther Fredericks, Maureen Pierce, Donna LaHue, Mary Paul and Janet Thomas; sister of Frances Koehler, Esther Graf and Lucille Mings; grandmother of 30; great-grandmother of four.

† **ZEUNIK, Theodore**, 85, Holy Trinity, Indianapolis, April 25. Father of Theodore; brother of Bertha Turk; grandfather of five; great-grandfather of one.

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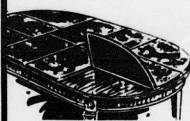
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Recent movie ratings

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 pat. onage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;
- O—morally offensive.

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

Accidental Tourist, The	A-III
Accused, The	O
Adventures of Baron Munchausen, The	A-II
Babette's Feast	A-II
Bagdad Cafe	A-III
Beaches	A-III
Bert Rigby, You're a Fool	A-III
Big	A-II
Big Top Pee-wee	A-II

Bill and Ted's Excellent Adventure	A-III
Bird	A-III
Boat, The	A-III
Burbs, The	A-III
Chances Are	A-III
Checking Out	O
Child's Play	O
Chocolate	A-III
Cousins	O
Cry in the Dark, A	A-III
Cyborg	O
Dakota	A-II
Dangerous Liaisons	O
Dead Bang	O
Dead Calm	A-IV
Deepstar Six	O
Disorganized Crime	A-III
Doin' Time with Eugene	A-III
Dream a Little Dream	A-III
Dream Team, The	A-III
Dressmaker, The	A-III
Farewell to the King	A-III
Fish Called Wanda, A	O
Fletch Lives	A-III
Fly II, The	O
Gleaming the Cube	A-II
Gorillas in the Mist: The Adventure of Dian Fossey	A-III

Heartbreak Hotel	A-III
Heart of Midnight	O
Heat and Sunlight	O
Heathers	O
Her Alibi	A-III
High Hopes	A-IV
Hotel Terminus: the Life and Times of Klaus Barbie	A-III
I'm Gonna Git You Sucka	O
Iron Eagle II	A-II
Jacknife	A-III
January Man, The	O
Kinjo: Forbidden Subjects	O
La Boheme	A-III
La Lectrice (The Reader)	O
Land Before Time, The	A-I
Last Temptation of Christ, The	O
Lean on Me	A-III
Leviathan	A-III
Luckiest Man in the World, The	A-III
Major League	A-III
Married to the Mob	A-III
Matador	O
Mighty Quinn, The	A-III
Mississippi Burning	O

Murmur of the Heart	O
Mystic Pizza	O
Naked Gun: From the Files of Police Squad	A-III
New Adventures of Pippi Longstocking, The	A-I
New York Stories	A-III
1969	A-III
Oliver and Company	A-I
Out Cold	A-III
Paperhouse	A-III
Parents	O
Pelle the Conqueror	A-III
Physical Evidence	A-III
Police Academy 6: City Under Siege	A-II
Powwow Highway	A-III
Punchline	A-IV
Rain Man	A-III
Red Scorpion	O
Rescuers, The	A-I
Roomies	A-III
Salam Boobay	A-II
Say Anything	A-III
See You in the Morning	A-III
She's Out of Control	A-III
Sing	A-III
Skindeep	O

Slaves of New York	O
Tango Bar	A-III
Tap	A-III
Thin Blue Line, The	A-III
Things Change	A-III
36 Fillette	O
Three Fugitives	A-III
Torch Song Trilogy	O
Troop Beverly Hills	A-I
True Believer	A-III
Twins	A-III
Unbearable Lightness of Being, The	O
Voices of Sarafina!	A-II
Who Framed Roger Rabbit	A-II
Wings of Desire	A-IV
Women on the Verge of a Nervous Breakdown	A-IV

40 abortion protesters are arrested in Louisville

by Donn Dunker

LOUISVILLE, Ky. (NC)—Forty abortion protesters were arrested in Louisville, Ky., as part of the April 29 national Operation Rescue effort.

Carl Yates, a Louisville police officer, said those arrested were charged with obstructing a public passageway. They had blocked an entrance to the Women's Health Services clinic in Louisville.

Some of the 250 protesters outside the clinic tried to prevent a physician from entering the building. "We detained him for about 10 minutes and talked to him," said Jane Powers, one of the protesters and a member of St. Mary's Parish in Lanesville, Ind.

"Slowly but surely we are hoping all this will touch his heart," she said.

Mrs. Powers said the protesters sang gospel songs and prayed near the clinic's front door.

"It was by far the best rescue we've had," said another protester, Rose Schaeffer of St. James Parish in Louisville. Most of the protesters were members of Kentuckiana Rescue, a pro-life group that has held three other demonstrations in Louisville. Forty-seven members of the group had been arrested Feb. 18 for blocking the entrance to the same clinic, Yates said.

The Louisville protest was part of the anti-abortion "national day of rescue" promoted by Operation Rescue. More than 1,500 protesters were arrested in 65 cities on that day, April 29.

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The court's abortion questions: what was on justices' minds

by Liz Schevchuk

WASHINGTON (NC)—What the Supreme Court justices say or ask—or fail to say or ask—during oral arguments in key cases often leads to court-watchers' speculation on how the court will rule on the issue involved.

In hearing the Missouri abortion case, Webster vs. Reproductive Health Services, the high court April 26 raised hopes of abortion foes and fears of abortion-rights advocates that it might seize the opportunity to overturn or severely limit Roe vs. Wade, the Supreme Court's 1973 landmark abortion ruling.

Indeed, representing the executive branch of the U.S. government, former Solicitor General Charles Fried asked the court to do precisely that.

As Fried and other attorneys argued the Webster case, the justices questioned them on everything from specifics of the Missouri law to the history of abortion and differences between contraceptive rights and abortion rights.

Links some make between contraception practices and abortion rights prompted an exchange between Justice Antonin Scalia and Reproductive Health Services attorney Frank Susman. Scalia noted that the Roe decision drew distinctions between various stages of pregnancy and told Susman: "I don't see why a court that can draw that line can't separate abortion from birth control quite readily."

The Missouri law, among other things, declared that life begins at conception. Criticizing that declaration, Susman responded that if fertilization is considered the beginning of life, then various birth control pills as "forms of contraception are also abortifacients. Science and medicine refers to them as both."

Discussing the notion abortion is a right, Scalia asked, "Can you derive it that way here without making a determination as to whether the fetus is a human life or not?" "It is very hard to say it is just a matter of basic principle that (it abortion) must be a fundamental right unless you make the determination that the organism that is destroyed is not a human life," he said.

Scalia also questioned Susman's view that in fetal development, "both would agree as to when a heartbeat can first be detected" but that "it is a question of labels" that causes differences about the nature of the life involved. "I agree with you entirely," Scalia said, "but what conclusion does that lead you to? That there must be a fundamental right on the part of the woman to destroy this thing that we don't know what it is, or rather, that whether there is or isn't (a right) is a matter that you vote upon—since we don't know the answer, people have to make their minds up the best they can?"

However, Scalia later said Susman "makes the very good point that it is impossible to distinguish between abortion and contraception when you define abortion as the destruction of the first joinder of the ovum and the sperm."

The state's Attorney General, William L. Webster, repudiated a link between abortion and contraception. "We think overruling Roe vs. Wade and going to a different standard . . . would not affect contraception or that threshold question in the state of Missouri," Webster said.

Justice Anthony M. Kennedy wondered whether "the state can forbid abortions save to preserve the life of the mother after the fetus is—say—eight months old." When Susman responded that "the health rights of the woman always are supreme at any stage of pregnancy," Kennedy probed further: "Suppose the health rights of the mother are not involved, the life or health of the mother is not involved, can the state prohibit an abortion after the fetus is eight months old?" Kennedy asked. "Yes," replied Susman. "I am willing to recognize the compelling interest granted in Roe . . . in potential fetal life after the point of viability."

Chief Justice William H. Rehnquist questioned the suggestion that abortion can be regarded as part of a historic, deeply engrained tradition of reproductive privacy.

and freedom. "You may be right that (abortion regulation) is unconstitutional under Roe against Wade, but I don't see how you can argue that there was a deeply rooted tradition of no regulation," he said.

Justice Sandra Day O'Connor asked about limits on both reproductive freedom and state intervention in it. "Do you say there is no fundamental right to decide whether to have a child or not? A right to procreate?" she asked Fried. "Do you deny that the Constitution protects that right?"

"I would hesitate to formulate the right in such abstract terms," Fried replied.

Justice O'Connor then asked Fried whether he thinks the state, "if in a future century we had a serious overpopulation problem, has a right to require women to have abortions after so many children?"

"I surely do not," Fried added. "That would be quite a different matter."

The justices and attorneys focused on assorted other points as well, including the penalties incurred under Missouri's law for violating anti-abortion restrictions, a physician's role in determining fetal viability, and assorted other issues. In an hour's time, they all had enough comments, questions and answers to produce a courtroom transcript of nearly 10,000 words. Yet, determining the court's leanings can be risky.

For example, during a 1984 argument on an Alabama law calling for a moment of silence in public schools to allow children to pray, Justice Lewis

"Do you deny that the Constitution protects the right to procreate?"

For example, during a 1984 argument on an Alabama law calling for a moment of silence in public schools to allow children to pray, Justice Lewis Powell asked whether such benefits as tax exemptions for churches did not promote religion more than "this little statute." The comment from Powell, who retired in 1987, might have been perceived as being friendly toward a moment of silence for public school prayer. Yet, Powell later voted with the majority to strike down the Alabama law.

In the end, the only real way to tell what is on the justices' minds is to read the ruling they eventually issue.

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