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MOTHER'S HELPER—Every day is Mother's Day to Virginia "Ginny" Maher and her 22-month-old daughter, Kathleen. Now in her "telephone stage," Kathleen gets help from mom in finding the number of her dad, Patrick Maher, who completes the SS. Peter and Paul Cathedral Parish family. Ginny and Pat grew up in the parish, were baptized and married in the cathedral. Kathleen was also baptized there. Pat serves on the cathedral's pastoral council and was elected its first president. (Photo by Margaret Nelson)

Pope talks about Baltic autonomy and perestroika

by Agostino Bono
Catholic News Service

ABOARD THE PAPAL FLIGHT TO MEXICO—Pope John Paul II supported the right to independence of Soviet Baltic republics, but said achieving it should not upset Soviet domestic reform.

"The two things must fit together well," he said May 6 during a news conference aboard the papal flight to Mexico.

Independence must be the result of "effective dialogue," he added.

It was the pope's first public statement that the independence struggle must be balanced against the needs of President Mikhail Gorbachev's *perestroika*.

Regarding Baltic independence, the pope criticized the secret 1939 Soviet-Nazi Germany accord that paved the way for the Soviet Union to occupy and later annex Lithuania, Estonia and Latvia.

The "rights of nations were profoundly violated by the Ribbentrop-Molotov pact of 1939," the pope said.

Yet this striving for independence, "justified by the past," must mesh with *perestroika*, the Soviet reform program that "takes into account the whole dimension of an immense country which is made up of many peoples," he said.

"That is why I have always repeated, in declarations and prayers, that things must be resolved by an effective dialogue," he said.

"One cannot go beyond" at this time "supporting, according to universal principles, the rights of nations," he added.

"*Perestroika* must open itself—and I think it already has—to this aspiration of the peoples which make up the Soviet Union," he said.

The Soviet Union "is not a national state, but a pluralistic state" made up of many peoples, he said.

The Vatican has remained neutral in the current struggle between Moscow and independence-minded Baltic republics, especially Lithuania.

It never recognized the Soviet annexation of the three Baltic countries, but neither has it supported recent independence declarations, nor has it formally recognized Lithuania's independence government.

Earlier this year, in an effort to ease tensions, the Vatican offered to be an intermediary between Lithuanian leaders and the Soviet government.

The pope said Eastern Europe's shedding of communist rule is "an improvement, at least in a relative sense." But from the point of view of normalizing church life and bettering human existence, "there is still a long road ahead," he said.

"If outwardly, everything is perfectly OK, spiritual and ethical progress can still be lagging behind," the pope said.

Bp. Maida to go to Detroit;

Bp. Joseph Crowley retires

Pope John Paul II Tuesday named Bishop Adam J. Maida of Green Bay, Wis., as the new archbishop of Detroit.

He also accepted the resignation of Auxiliary Bishop Joseph R. Crowley of Fort Wayne-South Bend, who reached the age of 75 in January.

With Bishop Crowley's resignation, none of the dioceses in Indiana has an auxiliary bishop.

Archdiocesan priests observe Golden Jubilees

by Margaret Nelson

Three priests who have served the Archdiocese of Indianapolis for decades will observe their 50th anniversaries of ordination this spring.

Fathers Hilary G. Meny and James D. Moriarty were ordained at the St. Meinrad Archabbey on May 14, 1940, by Bishop Joseph E. Ritter. Father Joseph

Beechem received Holy Orders on June 9 at Oldenburg with the Franciscan priests, because the bishop did not want the four men enrolled at Catholic University to have to return to Washington, D.C., to finish their studies after ordination.

Two priests ordained for the archdiocese with Fathers Meny and Moriarty began serving the Diocese of Evansville when it was created in 1944: Father Adolph Martin Egloff and Father John J. Finis.

Celebrations

Father Beechem will observe his 50th anniversary at a special 4 p.m. Mass on June 10 at St. Lawrence Church, Indianapolis. Priests who attend the Mass will celebrate and Father Mark Swarczkopf will be the homilist. Archbishop William Donald Border, the retired Archbishop of

Baltimore, will join his classmate at the celebration.

Father Beechem's sister Mary Reiber and her husband, brother Tom Beechem and his wife, sister-in-law Marian Beechem and their families will attend the Mass. Organist Frank Schaler and the St. Lawrence Choir will provide music.

A reception to honor Father Beechem will be held in Father Conen Hall after the Mass. Kevin McCarthy and Mary Frischmann are in charge of the event, which is open to the public.

Father Meny's Golden Jubilee Mass will be at 10 a.m. on Sunday, May 13 at St. Patrick Church in Madison.

The public is invited to a special reception that will be held in Father Meny's honor from 2 to 5 p.m. at the Pope John XXIII School cafeteria. A private brunch for family and invited guests will be held at the

Knights of Columbus Hall in Madison immediately after the Mass. Paul Torline is master of ceremonies.

Father Moriarty will celebrate his Golden Jubilee with an 11:30 a.m. Mass on May 20 at St. Matthew Church, Indianapolis, where he served as pastor for 13 years. Classmates, past associates and other priest friends are asked to celebrate with him. The St. Matthew Church Choir will sing

(See PRIESTS OBSERVE on page 16)



Father Joseph Beechem



Father Hilary G. Meny



Father James D. Moriarty

THE CRITERION

Serving the Archdiocese of Indianapolis

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FROM THE EDITOR

The provocation of Christians in Jerusalem

by John F. Fink

The clash in Jerusalem on Holy Thursday that ended with Israeli police tear-gassing Christian and Muslim clergymen was a tragedy for many reasons, but perhaps the worst is the damage it could do to Christian-Jewish relations. Cooler heads in both the United States and in Israel are trying to prevent that.

Briefly, about 150 Jews tried to settle in a large complex in the Christian Quarter of Jerusalem known as St. John's Hospice, very near the Church of the Holy Sepulchre, the site of Jesus' crucifixion and resurrection. After they pasted a Star of David over a cross on the building, the Christian and Muslim Arabs who live in that area demonstrated. The demonstration was led by Greek Orthodox Patriarch Diodoros I.

After a priest removed the Star of David, the police attacked, knocked Patriarch Diodoros to the ground, and used tear-gas and clubs to disperse the crowd.

THE CHRISTIANS TOOK the matter to the Israeli courts which ruled that the settlers had to leave but could keep 20 representatives at the site until the courts decided on the legality of the lease the settlers obtained. Meanwhile, the Christians closed shrines in Jerusalem, Bethlehem and Nazareth in protest for a day on April 27, and the Muslims closed the Dome of the Rock and the Al Aqsa mosque on the Temple Mount in an act of solidarity.

It appears that the incident was provoked by the Yitzhak Shamir administration that is governing Israel until a new government can be formed. It secretly provided \$1.8 million to the Jewish settlers.

All this aroused international protests. Pope John Paul

II said that Christian rights in Jerusalem must be respected and sympathized with the decision to close the shrines. Two U.S. Jewish groups, the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, expressed regret over the confrontation.

In Jerusalem, Mayor Teddy Kollek came down on the side of the Christian and Muslim Arabs. He accused the Shamir government of acting in an "underhanded" way and said the Jews' move was a "great stupidity" that violated pledges that the interests of all religions would be respected. Shamir, though, supported the settlers, saying that Jews could live anywhere in Israel they want to.

IT SEEMS TO ME that Shamir is simply playing politics. When Shimon Peres was, unfortunately, unable to form a government because the Israeli Knesset was divided 60 for him and 60 against him, Shamir was given a chance. He is now playing up to the anti-Palestinian extremists by encouraging Jews to settle throughout the occupied territories. This is especially so since George Bush recently said that he hoped the Jews would not settle in the West Bank or East Jerusalem, thus restating an old U.S. policy. Shamir obviously feels it's good politics in Israel for him to defy the United States.

Mayor Kollek, on the other hand, has always done his best, it seems to me, to make sure that all religions have freedom of worship in Jerusalem. I've met with him only once and that was back in 1982 when he had already been mayor of Jerusalem for many years. At that time he listened for our group of Catholic journalists a number of things he had done to try to keep Catholics in the Holy Land. Although Kollek has preserved freedom of worship, the Vatican wants international guarantees that safeguard Jerusalem's status as a holy city open to Christians, Jews and Muslims. And Latin-rite Patriarch Michel Sabbah insists that the settlement was part of a plan to take over a large part of the Christian sector of the Old City and force Christians and Muslims out.

The Old City is on land seized by Israel during the 1967

war and annexed by Israel. However, it has always been divided into Muslim, Christian, Jewish and Armenian quarters and this is the first Jewish settlement in the Christian Quarter.

ANOTHER MAYOR WHO spoke out on this issue was Elias Freij, a Christian who has been mayor of Bethlehem for 20 years. Since I first met with him in 1982 I've considered him one of the most courageous leaders of the Arabs in the occupied territories on the West Bank. He was in the U.S. during April appealing for American Christians to support Palestinian rights. He said that the Jewish occupation of St. John's Hospice was "a very serious premeditated attack against our religious rights."

Mayor Freij met with Secretary of State James Baker during his visit to the U.S. "I was very encouraged by the attitude of the State Department," Freij said. "Secretary Baker is determined to pursue his policies. And I hope President Bush will continue with his. He is a very experienced president and knows the situation very well."

However, Freij said he did not find a deep concern in Congress for the human rights of Palestinians, despite the fact that 1,000 of them have been killed in the intifada and 100,000 have suffered arrest, beatings, destruction of their homes or other acts of repression. He said the recent congressional resolution supporting recognition of Jerusalem as the capital of Israel "plays into the hands of the extremists in Israel."

Israeli Prime Minister Yitzhak Shamir, he predicted, will continue to defy U.S. efforts for peace, increased popularity and win the next elections. "Then there will be no peace process, and Congress in a blind way will continue to support Israeli atrocities against our innocent people, and will allocate more millions of dollars to Israel," Freij said. "I was never a pessimist, but these are the sad facts."

I hate to say it, but Mayor Freij is probably right.



BIRTHDAY BLOW—Father George Stahl (left) blows out his birthday candles at a special celebration held at St. Monica Parish, Indianapolis on May 5. Father Clem Davis, St. Monica pastor, held the cake and helped Father Stahl blow out the candles while other partygoers admired their efforts.

Fr. Stahl surprised with party

by Cynthia Deves

As he often does, Father George L. Stahl went to St. Monica Parish on Indianapolis' northwest side on April 28 to preside at the 5:30 p.m. Saturday Anticipation Mass. But he did not anticipate the surprise which awaited him there.

Father Clem Davis, pastor, and more

than 50 parishioners greeted Father Stahl with an unexpected birthday/ordination anniversary celebration. The two priests celebrated the Mass, which was followed by a pitch-in dinner and party.

Mary Ann Eckleberger, Father Stahl's niece, and her family were invited to come from out of town as special guests. Father's seminary classmate, Father Don Evrard, and St. Monica assistant pastor, Father Joseph Schaeel, also surprised Father Stahl.

During Mass, a fancily-calligraphed scroll, composed by Father Clem with numerous "whereas's," and executed by St. Monica youth minister Dede Stomoff, was read. The parish presented Father Stahl with a white cardigan sweater for his 60th birthday, and a white, all-purpose stole with a Colombian Indian print, for his 34th anniversary of ordination.

In a thank-you letter to Father Clem and the parish, Father Stahl said: "I especially want to say Thank You to Father Clem for keeping an inactive priest a little more active, and to all the St. Monica family for the support they have given me and continue to give."

Father Stahl, who went on a leave of absence from the active priesthood in 1971 because of the onset of multiple sclerosis, lives at Americana Healthcare Center within the boundaries of St. Monica Parish. He helps out at the parish whenever he can, using an altar table which was constructed especially for his use.

Metro urges mental health support

Holy Cross Parish is a member of the interfaith Metro Advocate Ministry. The group offers volunteer advocates and caregivers for the near eastside community of Indianapolis.

Recently, the Metro board of directors sent a letter to the governor, with copies to other state, county and city officials. The letter cites the lack of help available for the mental health needs of many of the individuals and families that the ministry assists.

Reference to testimony of professional mental health agencies to the budget subcommittee of the Senate Finance Committee was included.

The letter states, "To witness the growing number of the poor and indigent . . . cared for through the local community mental health centers and

the hospitals and yet to offer no financial relief to these providers, due to the parsimonious approach of our state budget agency, is unconscionable.

"It is either gravely naive, to believe that this charitable care can continue without financial support, or irresponsible, because it misleads its citizens into thinking that these mental health services will go on indefinitely," the letter says.

The governor is asked to implement the necessary changes "if the emotionally disturbed and troubled individuals and families of our communities are to be served."

OFFICIAL APPOINTMENTS

Effective July 5, 1990

REV. ROBERT ULLRICH, from part-time associate pastor of St. Michael, Indianapolis, with residence at St. Michael, Indianapolis, to administrator of St. Joseph, St. Leon, with residence at St. Joseph, St. Leon.

The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

Archbishop O'Meara's Schedule

Week of May 13

SUNDAY, May 13—Commencement Exercises, Marian College, Indianapolis, 2 p.m.

WEDNESDAY, May 16—Indiana Catholic Conference Board meeting, Catholic Center, Indianapolis, 10 a.m.

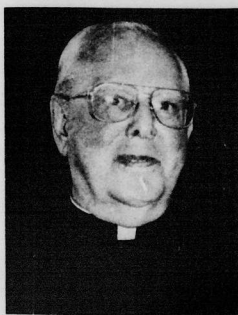
Father Paul J. Utz dies at 76

Father Paul J. Utz, a retired priest of the archdiocese, died in St. Paul Hermitage, Beech Grove, on May 2. He was 76. Funeral services were held May 5 in the chapel of St. Paul Hermitage.

Father Utz was a native of Terre Haute. He was ordained in 1939 and spent his first assignment as assistant pastor at St. Vincent de Paul Parish in Bedford. Before retiring in 1982 he was pastor of St. Thomas the Apostle Parish in Fortville for eight years.

In 1957, Father Utz became the founding pastor of St. Monica Parish on the northwest side of Indianapolis. He also served as an assistant pastor at St. Patrick Parish, Indianapolis, from 1950-57; St. Francis de Sales, Indianapolis, from 1948-50; St. Augustine, Jeffersonville, from 1943-48; and at St. Anthony Parish in Evansville for one year.

Father Utz is survived by two nephews, Marvin L. of Terre Haute, and Lloyd, of Indianapolis.



Father Paul J. Utz



05/11/90

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Transracial adoption offers woman a joyous, fulfilling Mother's Day

by Margaret Nelson

"I always wanted to be a mother," said Maria Oberhausen.

Maria will celebrate this Mother's Day with her seven-month-old daughter, Laura.

Oberhausen is single. Laura is adopted. Oberhausen is white. Laura is black.

"I grew up in a big family," said the Clarksville native, who has been a member of St. Andrew, Indianapolis, for nine years. "I always thought I'd be married young and have a lot of kids. It just didn't work out that way." She said, "I wasn't anywhere close to being married, but I still wanted a family."

Part of the reason Oberhausen considered adoption was that two of her sisters have adopted children. "Their children made the idea more of a reality to me."

One sister, who was living in Ashley, Ky., adopted an eight-year-old girl through the Kentucky welfare system. Another sister, living in Vincennes, adopted an infant black girl through an Indianapolis agency that offered "hard-to-place children." Knowing that single parents are not even considered for white babies, Maria decided she wanted to take that option and use that same agency.

In a homily, her pastor applauded Oberhausen for her courage.

"I don't think it's any more of a risk taking a minority child than any other child, or having your own," said Oberhausen. "You learn to deal with other people's attitudes along the way."

She said this is a good alternative for a

couple having trouble having their own child. "People are sometimes afraid of adoption—afraid of what they'll get. But you have to deal with your own and other people's attitudes like you would if your natural-born baby was not attractive or was handicapped or anything else they might find fault with."

"People have to be willing to see a child as a child," Oberhausen said. "Skin color is just one of the features, like eye color or hair. Do people reject a baby because it has red hair? Skin color tells us about the child's heritage. It's something for Laura to be proud of. Hopefully, people will get over the hurdle of seeing only her race and not who she is as a person."

St. Andrew Church has welcomed Laura with open arms. In fact, she always seems to be surrounded when she comes to church, social events, meetings or Parish Night out with her mother. "When I cantor, there are always plenty of hands to hold her," Maria said. "I think she is a parish baby. They've accepted her real well. Part of it is, she's real agreeable. She doesn't mind people doing anything to her."

And the parishioners were there when Laura was baptized at the 5:30 p.m. Mass on Saturday, Dec. 9. Maria's brother, Conventual Franciscan Father James Oberhausen, came from his parish at Our Lady of Consolation Basilica in Carey, Ohio, to baptize his new niece. And family members came from all over Indiana, including Laura's natural-born and adopted cousins. Parishioners were invited to Laura's new home after Mass.

"She seems content," said Ober-

hausen. And Laura recognizes her mother's singing ability. "I turn the radio on in the morning. If I start singing the song that's on, she stops what she's doing to watch me. She usually tries to bounce with the music, too."

It took less than a year from the time Oberhausen applied to Coleman Adoption Services for her to be able to welcome Laura into her home. But the agency did a lot of work with Maria and with Laura's birth mother during that time, like most adoption organizations do.

Oberhausen gave the agency a biography and filled out a lengthy form, detailing what she would do in certain situations, her ideas on discipline, and her racial attitudes. She was required to provide personal references who were willing to talk about her personality and fill in detailed questionnaires.

Besides that, Oberhausen had three visits—one in her home—with adoption personnel, who talked with her for several hours. And of course, her steady employment as an accountant was verified. When it appeared that she was able to care for the child, an agency committee reviewed the information to decide if they thought she would make a suitable parent.

Oberhausen said she knew she would have her turn, but she was told that every element would be considered. The decision for placement is based on the background, not whether "you are on the top of the list. They weigh all the factors, trying to keep the children within the same surroundings they would have had if they had been born into those families."



LAURA LAUGHS—Maria Oberhausen and her seven-month-old daughter, Laura, enjoy a moment together. (Photo by Margaret Nelson)

At the same time, the adoption agency works with the birth-mothers for as long as possible to prepare them for the delivery, said Oberhausen. The women are counseled about the decision and taught to take care of themselves, so that the baby will be healthy.

Oberhausen said, "When the abortion laws are strengthened, there will be many more children placed for adoption, including children of color. And there are so many families waiting to adopt. I hope they will see transracial adoption as an option."

"Children, just like all of us, are wonderful for who they are inside, not for what they look like on the outside," said Maria Oberhausen. "These children are waiting to be loved, for a place to call home."

Batesville area mentally retarded learning about their religion

There is an active religious education program in the Batesville Deanery for mentally retarded and other people who wish to be part of the program.

Two of the students were baptized and confirmed by Father John Minta, pastor of St. John, Osgood, at a special Mass at St. Anthony of Padua, Morris, on March 31.

It was a special day. Three students celebrated their First Communion. Father Kenneth Czillinger, St. Vivian, Cincinnati, led the students in fellowship. One student received the sacrament of penance for the first time. The confessions of other students were heard, as well.

The celebration was concluded with a meal together.

The 17 students range in age from 12 to 60 years of age. They meet at St. Anthony School after their classes or after they finish their work at New Horizons. Classes are

held each Wednesday from 3:45 to 4:30 p.m., October through April.

The students begin their weekly classes with banana snacks and short show-and-tell sessions. Teachers affirm and encourage the students. They work individually, discussing baptism, Holy Eucharist and covering the Sunday Gospels. The meetings end with song and prayer.

During the summer months, social events are scheduled to include the students, their parents and the teachers.

The program began in 1983-84 with 11 students. It resulted from a proposal to help the mentally retarded and others in the Batesville Deanery. For the first two years the program received funds from the Archdiocesan Annual Appeal, but since then it has been entirely funded by the Knights of Columbus of the deanery.

Franciscan Sister Josetta Weidner, director of religious education at St. Anthony, Morris, coordinates the program along with eight others from Oldenburg: Franciscan Sisters Angela Benedict, Leona Burkhardt, Jane Marie Deters, Angelina Hagemann, Ann Cyril Hermann, Ann de Sales Pieper, Alma Scheidler, and Mary Hope Zohralt.

Seven lay persons from the Batesville area have volunteered their time for the

classes: Jack Bogenschutz, Helen Ennekling, Hertha Jones, Kate Pohlman, Agnes

Robbins, Julietta Schomber and Mary Carolyn Wintz.



CLASS—Members of the Batesville Deanery religious education class and their instructors include (front, from left): Annie Klosterkemper, Stacey Whitaker, Debbie Farel and Julie Little; (second row) Miriam Hartman, Tony Hoegeman, Steven Schele and John Meister; (third) Marty Prickel, Diane Bedel, Mary Ken Lzibel and Franciscan Sister Josetta Weidner; and (back) Bob Merkel, Father Ken Czillinger, Chris Rennekamp, Edith Stein, Father John Minta and Mary Stippler. (Photo by Joanne Dall)



INVENTOR—St. Thomas Aquinas fourth-grade student Elizabeth Holladay of Indianapolis developed this "Super Gadget Walking Stick" for senior citizens as her entry in the school's annual "Invention Convention" on April 26. Her multi-purpose cane features reflectors, horn and fly-swatter. (Photo by Mary Ann Wyand)

Emmaus Day will have evangelization focus

by Margaret Nelson

People in the archdiocese who are involved in religious education, liturgy, and evangelization will participate in Emmaus Day V: Precatechumenate beginning at 10 a.m. on Saturday, June 9 at St. Barnabas Parish, Indianapolis.

Father Christopher Groh, director of the Rite of Christian Initiation of Adults (RCIA) for the Diocese of Joliet (Illinois), and other Joliet staff members will serve as resource persons in cooperation with the Indianapolis Archdiocesan RCIA Leadership Formation Team.

Father Groh will discuss "Issues in Evangelization and Conversion" as the 10:15 a.m. keynote for the day-long session.

Coordinators and teams for the (RCIA) will join those involved in Renew and

Continuing Renew, as well as parish evangelization teams.

Other topics include "Overview of RCIA/Precatechumenate: Catechesis and Evangelization Based on Principles of Adult Learning," by Jim Gutenschwager, from the Joliet religious education office, and "Ministries of RCIA: Forming Parish Teams," directed by a Joliet parish team: Kay Charvat and Karen Kabat.

Participants in the program are expected to read about the evangelization stage in the introduction to RCIA and to be familiar with the document "On Evangelization in the Modern World," by Pope Paul VI.

Emmaus V is sponsored by the Office of Worship, Office of Evangelization and the Office of Catholic Education.

Those wishing to attend should contact Benedictine Sister Antoinette Purcell, RCIA Leadership Formation Team, P.O. Box 1410, Indianapolis, Ind. 46206.

The \$10 per person registration fee includes lunch and is due by June 1. Checks should be payable to the Office of Catholic Education.



Commentary

THE HUMAN SIDE

God should be part of crusade to save earth

by Fr. Eugene Henrick

Earth Day in Washington left me empty. During the day's events on the Capitol grounds and mall, I heard no reference to God and the stewardship owed God's creation as a reason to care about the earth.

Though the rally on the mall had many of the right ingredients it lacked the main ingredient on which the others depend.

The rally began with gusto. Speakers exhorted the quarter of a million participants to take dramatic action: to be citizen soldiers willing to put their bodies on the line to stop irresponsible corpora-



tions from polluting the environment; to take to the streets to persuade people not to walk away from their responsibilities to preserve the earth; to create a conservation generation.

"On the clean air bill all we got was hot air." "We don't need politicians who are chameleons and turn green only on Earth Day." "The book of greed and sleaziness is closing and a new book on values is opening."

All the volatile topics were mentioned—oil spills, ozone depletion, global warming and air pollution, for example.

The crowd consisted mostly of young adults 18 to 35. Near the end of the rally they were implored to sign pledge cards "to do my share in saving the planet by letting my concern for the environment shape how I act, purchase, vote and support."

"It is now clear from what we have just heard," he said, "that Solidarity, as the world has known it, is finished."

If only for the sake of professional reputation, he would have been better advised to wait a few more days—even a few more months or years—before making such an unqualified and unequivocal statement.

In any event, less than a week later the world-renowned Polish poet-in-exile, Czeslaw Milosz, professor of Slavic languages and literature at Berkeley and winner of the Nobel Prize for Literature in 1980, sounded a dissenting note on the op-ed page of *The New York Times*.

"The Polish people have been defeated many, many times, and this time they are defeated in a particularly perfidious game," he wrote.

"But as I know history, I do not believe that the democratic movement in Eastern Europe, of which Solidarity became the spearhead, is a transitory phenomenon."

"On the contrary, its open or latent presence will prove more durable than all

Each action was spelled out in detail. For example, "act" meant pledging to do one's utmost to recycle, conserve energy, save water and use efficient transportation, and trying to adopt a lifestyle to make every day Earth Day.

At the rally concluded, volunteers crawled on hands and knees to clean up the Capitol lawn. Here would have been the perfect moment to point out that all that had been said on this Earth Day should be connected to God because it is God's earth we are maintaining.

Some might argue that when a quarter of a million people are addressed in a public forum religion should be kept out of the picture. After all, many of those present might not be believers. Even those who are might not understand stewardship's connection with God.

I believe there is a strong argument overriding that way of thinking. Studies show that people who are addicted heavily—to alcohol, for example—and who hit bottom often turn to God and religion. Here they find the most powerful and enduring means of overcoming their addiction.

Once they connect God to their recovery they find a strength that is far more helpful than any therapeutic program alone. Why? Because attaching spiritual meaning to their actions enables them to break out of an earthbound problem.

Many of our ecological problems are the result of additions of a different sort. For example, we are "addicted" to our many individual automobiles and to driving alone to work in them, even though they are a main source of pollution, and to a



throw-away mentality which makes personal convenience the basis for many of our decisions on products to buy and how to dispose of them.

To say we should change to ensure our own health is not enough. That is still too self-centered.

To bring about the changes promoted on Earth Day we need to avoid an attitude that is inward-looking and earth-bound; we need to attach a deeper meaning to our actions.

God must be included if the crusade to save the earth is to succeed.

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THE YARDSTICK

U.S. should support moral courage in Poland

by Msgr. George G. Higgins

By the time this column appears in print, I will have visited Gdansk, Poland, for the Congress of Solidarity, the Polish labor movement.

I have bitter-sweet memories of my first visit to Gdansk in September 1981 when I was privileged to address the founding Congress of Solidarity.

Less than three months later, the Polish Communist government declared a state of war in Poland and moved with lightning speed and brutal force to suppress Solidarity.

Twenty-four hours later I could hardly believe my own ears when I heard an American radio announcer, extrapolating from a live broadcast out of Warsaw which had just been aired on his program, sign off as follows:



the junctus of our own century taken together.

The poet's long-range optimism proved to have been well founded.

Solidarity has now emerged phoenix-like from the 1981 crisis and has once again become what it miraculously started out to be—the most significant social movement of its kind in recent history and perhaps the most significant workers' movement since the beginning of the Industrial Revolution.

The leaders of Solidarity and the leaders of the democratic government in Poland which Solidarity brought into existence just a few months ago stand in need of our prayers as well as moral and financial support.

The new Polish government has opted to move, literally overnight, from a state-controlled economy to a market-oriented economy. This is an unprecedented experiment fraught with promise and some danger.

The transition has already inflicted great economic suffering on the working people of Poland. Their standard of living, which

was terribly low under the ousted Communist regime, is steadily declining.

Rhetoric about the supposedly magical benefits of American-style capitalism transported to Poland is cheap, even cynical, unless it is supplemented with generous aid from the governments of the West, including first and foremost, the United States.

AFL-CIO President Lane Kirkland, who addressed the Solidarity Congress in Gdansk in April, spoke to the Senate Foreign Relations Committee recently.

Said Mr. Kirkland, "The courageous people of Poland, Hungary, Czechoslovakia and Eastern Germany have done more for world peace than all of our trillions in defense spending could ever hope to accomplish over the next four decades."

"They need and deserve a sustained program of targeted U.S. aid and I strongly feel that now is the time to put away the green eye shades and come forth with that kind of support."

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EVERYDAY FAITH

Behind-the-scenes observations of Rally for Life '90

by Lou Jacquet

As you know, the April 28 "Rally for Life '90" in Washington, D.C., made headlines on America's nightly newscasts and garnered some attention in the nation's daily newspapers. But a remark that a solidly pro-life advocate made the day after the event took place might have been more illuminating than any of that coverage.

"It must have been exciting to have been at an event with 200,000 people," she told me by phone. "The newscaster here said that it was one of the biggest pro-life crowds ever."

She couldn't have known, but that 200,000 was an absurdly low estimate of a crowd that pushed the 700,000 mark by pro-life estimates, and which even the U.S. Park Police acknowledged to be near half a million. But a hostile media wasn't about to pass along numbers like that to its viewers.



The events of the day took place under a fierce sun, with temperatures in the 90s well before the 2 p.m. start of the program. Unlike the annual January March for Life, which features pro-life officials representing many church organizations, this event seemed geared to families. Mothers changed babies under umbrellas while small tots played hide-n-seek, teen-agers tossed Frisbees while they listened to speakers. Parched pro-life supporters paid \$2 for a Diet Coke if they could get it. Lines stretched for hundreds of yards.

National Right to Life rally organizers had spent about \$1 million to set up the event, and asked participants to each buy a \$1 button to help replenish the organization's coffers. Nearly everyone had such a button on. Other pro-life paraphernalia (T-shirts, banners, bumper stickers) was available, too. But the event attracted the usual criminal element: a street-tough hawker with obviously stolen "Rally '90" caps tried to sell one to this participant for \$8, then \$6, then whatever I'd offer.

If television commentators had chosen to say so, they would have been struck by the diversity of faiths represented at

the rally. Huge signs proclaimed the presence of such groups as "United Methodists for Life," "Unitarians for Life," even "Atheists for Life," putting the lie to the oft-repeated charge—so essential to the pro-abortion cause—that pro-life is a "Catholic" issue. Catholics no doubt made up a large percentage of the crowd, but evangelicals and fundamentalists were everywhere as well.

The general feeling among participants seemed to be one of taking part in a truly historic occasion. Since the organizers have opted to immediate plans to repeat the rally, they may be right. In any case, the thousands upon thousands of those present enjoyed a rare moment of emotionally uplifting mutual support.

Their buses took them back to a much tougher reality: carrying on pro-life efforts at the local level in often decidedly hostile environments. It's one thing to wear a T-shirt proclaiming pro-life affiliation in the presence of 700,000 similar believers, quite another to wear one alone to a mall where such sentiments bring derision and perhaps even abuse.

It was such realizations that were

foremost on the minds of those leaving the rally site. But for one golden afternoon in the fierce Washington heat, it was possible to believe that it would be easier to win this battle than will surely be the case. It was, for those present, a never-to-be-forgotten day.

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Point of View

It is not our right to choose abortion

by Kelley L. Renz

Jesus died on the cross to show us how terrifying sin can be. Nothing so underscores his point as abortion.

I look at my son and wonder: What if I had chosen to abort him? He would not exist if I had. My next conception would not have been he again, coming for a second go-around. Ben would be gone—forever. Take a moment to think of the atrocity this would be!

There is no argument in support of abortion with which I can agree. I have tried, because I want to tell myself that others of my gender couldn't actually be so blind and selfish.

The question of whether it is wrong to terminate a "fetus" should not be a question at all. The fact that it is a question exemplifies the extent to which our pride and selfishness can go. This ought to be terrifying to us—that we can actually justify murdering innocent life.

Abortion is not a Catholic issue. It is not a choice issue. And, above all, it is not a woman's issue. God entrusted women to bring his children into the world. He did not give us the right to destroy that life.

This is not a good time for me to have a child. My career is just beginning. I cannot lose my figure. My parents would kill me. I cannot afford to have a child. I would lose

my job. The excuses pour out. Women who find themselves with an "unwanted pregnancy" should begin with the thought, "Well, how can I cope with this? I'll have to find one of the many people who are willing to help me through this. Nine months is not so long."

But this is not the thought. Inconvenience should never have to be dealt with. So, the thought becomes, "How can I get rid of this?"

Absolutely every argument pro-abortionists or pro-choicers put forth can be unequivocally thwarted by those who respect life in all forms. "I can't afford to raise a child." How many times have I read in the secular newspapers ads placed by childless couples offering to pay all expenses of the pregnancy and adopt the child. There is just no excuse.

I can easily become heated over this issue. I am a woman. I know that discrimination against women exists; I have been the victim of such discrimination. But murdering innocent life does not fall into our ability to choose. It is not our right.



The author's baby, Benjamin Thomas

My son is seven months old. He came at a financially difficult time. When I look at him, hold him, care for him, I realize the privilege we, as women, are given by God. I pray for the hearts of all women who support the choice to abort such life. These women do not realize the awesome power of love. They cannot believe in faith and in mystery. They cannot let go enough to accept God's help in a difficult time.

I beg all women: Do not begin with the premise of escaping from whatever troubles you have; begin with the premise that you must cope with them. Not only will you find you can cope, but you will also discover a love so deep and encompassing, it will change your life forever. And from this new vantage point of acceptance, you will see the thousands of hands stretched out to help you, the biggest of which will be God's.

LIGHT ONE CANDLE

Happy Mother's Day

by Fr. John Catoir
Director, The Christophers

I am writing to all the mothers who have tried so hard to love their children well.

Everything that emanates from God's life is personal. His love is not an abstract religious truth, it is a gift that flows from the depths of his personal life. As a mother, you became God's partner in creating the miracle of life. When Jesus said, "Blessed are the poor in spirit," surely he was speaking to mothers who so often put their children's welfare before their own.

The Beatitudes are a beautiful expression of God's favor and approval. The following is my translation of the Beatitudes, for mothers only. Imagine God speaking directly to you.

You delight me when you are poor in spirit. When you accepted motherhood with all the sacrifice it entailed, I was deeply pleased.

You delight me when you are meek and humble of heart. When you submitted to the discipline of raising children, giving up your personal freedom I was deeply pleased.

You delight me when you long to be

just and good. When you worked so hard to nurture your children and to provide them with good example, I was deeply pleased.

You delight me when you are kind and merciful. When you forgave your children's countless times, in spite of their continual mischief, I was deeply pleased.

You delight me when you are pure of heart. When you sacrificed your own comfort, and when you prayed for the strength to persevere in your vocation, I was deeply pleased.

You delight me when in order to do my will, you suffered persecution. I am deeply pleased with you, rejoice and be glad for I am preparing a fabulous reward for you. Even now, when you call upon me with an unwavering faith, I promise to send many blessings of peace and joy. Persevere in my strength, and know that your cares are my own.

"Fear not, for I have redeemed you; I have called you by name, you are Mine. You are precious in My eyes, and honored, and I love you." (Isaiah 43:1, 4).

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

Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH-TV, Channel 8 in Indianapolis.)

To the Editor

Jim Russell was a special man

His name was Jim Russell. He was an artist, humanitarian, my beloved friend and one of the most beautiful Catholics I have ever met. He passed away recently at the age of 79. (See "James Russell, KSG, Dies at 79," page 2, April 13 *Criterion*.)

I wasn't quite ready for Jim to be called to his heavenly reward, but God saw it differently. Perhaps my reason was selfish. Jim was such a good teacher of how to accept what life doled out. He loved his God so much and it was obvious. Those who knew his kind and loving man could only draw spiritual strength from him.

Jim loved the church in which he worshipped, St. Mary's in New Albany. And Jim loved his community and showed it by sharing his artistic ability. Jim wasn't known only in the New Albany Deanery, however; Indianapolis knew of him as well. More than 20 years ago he was made a Knight of St. Gregory, a prestigious papal honor bestowed on him for his service to the church.

Several diocesan priests attended his funeral, along with Archbishop O'Meara. I'm sure that Jim smiled down from heaven on the service, but I think he probably blushed a bit at all the fuss. But that's what we all loved about him—his humility and modesty.

I once asked Jim if I might interview him for a story. I wanted to write for *The Criterion*. It took me a year of coaxing before he invited me to his home, but only after I convinced him that he had so much to share. You see, Jim knew the secrets of living a peaceful and successful life by living the will of God.

But the truth Jim seemed to squirm as I fired off questions dealing with his accomplishments and service to others. "Are you going to make me out like a saint in your story?" he asked.

"I'm only going to write the truth," I answered.

But the truth is that Jim Russell was truly a saint. I know that I can speak for many others when I say how grateful I am to God

for the privilege of crossing paths with this man on the journey of life. Jim Russell was one of a kind.

New Albany

Cynthia Schultz

Church embraces all of humankind

Your editorial in the April 27 *Criterion* struck a chord with me. I am a convert to Catholicism and one of its attractions was its universality. In the Catholic Church, one can be married or celibate, missionary or contemplative, rich or poor, emotional or intellectual, and many more opposites and still be a "good" Catholic. This diversity is not easy to accomplish, but the church throughout the ages has managed to embrace all humankind.

The parish is probably the place where the universality of the church is the most evident as the struggle to accept another as true followers of Christ is the most intense. In other organizational units, such as lay societies or religious orders, people come together because of common interests or missions. In the parish the person sitting next to us in the pew may have a different lifestyle, personality (and, therefore, different approach to worship and mission) or education. They may also be dealing with life situations ranging from the sorrowful to the joyful.

I'm proud of my present parish, St. Vincent de Paul, Bedford, because there are many people here who have struggled to understand different viewpoints and to accept and accommodate different expressions of faith and mission. We could do more, but it is a beginning.

The pluralism of the church is most evident at Communion time. For all our differences in attitude and practice, when we come forward to receive the Blessed Sacrament, we are in total unity.

I often disagree with your editorials. Many of them concern subjects which don't interest me. But the spirit of *The Criterion* is most essentially "catholic" and I appreciate that.

Betsy Henley

Bedford

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
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Attn: Mr. John F. Fink, Editor Telephone: (317) 236-1570

Mothers' days remembered

Granny can pretty well predict how the day will go when the door bursts open and Mommy Number One rushes in, speeding directly toward the bathroom. She is carrying something at arm's length. In her wake comes little Drusilla, who reports, "I fwooned up." A plastic sand-pail and several old McDonald's napkins have been sacrificed on the altar of car-sickness.

When Mommy Num-



ber Two appears with three-year-old Ursula on their way home from a birthday party, it is apparent that refined sugar was the major refreshment served at that event. Ursula is in constant motion, most of it for no reason, and all of it at full tilt.

After an initial flurry of hugging, kissing and greeting, the mommies send the children off to play, hoping to visit with Granny. By the time the ladies get settled down to schmooze, every toy has been removed from the toybox and distributed cozily in and about the parents' feet.

The adult conversational scene begins to take on the surreal quality it often assumes on these occasions: disjointed sentences, voices ranging by turns from calm to shriek, participants' leaps from chairs to collar miscreants.



Thoughts are left hanging while a pudgy index finger is snatched from another's eye, or someone's ponytail is recovered from the baby's few-but-efficient teeth. So many conversations are interrupted that everyone present has forgotten the original idea on which any one of them was based.

Confusion reigns. A neighbor child comes to the door to play, proving once again that there is a benevolent God. The mummies send the girls to the neighbor's house, hoping that her mother will not catch on to the change of venue. They try to resume the sense of their visit.

Baby brother is jiggling up and down in his short pants and saddle shoes, clamoring to go outdoors with the girls. His sturdy, tree-stump legs are pressed firmly against the front door, willing it to release him. When he finally realizes that neither Mom nor the door will give, he works up a five-star tantrum.

The din begins to take on the proportions of Saturday night at the roller derby. Granny and the mummies are leaning in so they can hear each other speak. A Jehovah's Witness comes to the door but finally goes away unnoticed. The phone rings, the dog barks, the washing machine gets off center and hops about madly in the kitchen.

Baby brother turns off his noise so suddenly that Granny and the moms stop to stare in mid-sentence. The girls have come home from the neighbor's, joined by two or three little friends, who announce

"Our mommy said we could eat with you."

Touche. There is emotion on the faces of the adults, but it is not joy.

"O.K., I give up," Granny surrenders. The mommies repair to their stores of peanut butter and jelly, supplemented by Granny's cookies. The troops munch their rations cheerfully.

It has been a day much like any other day—a day that Granny could predict; a day without adult conversation, but full of communication; an actual, if not a legendary, (grand)mothers' day.

And, every May, (grand)mother will receive a greeting card to commemorate it.

check-it-out...



The music ensemble of Holy Spirit Parish, 7243 E. 10th St. will sponsor an appearance by **The Sondancers clown ministers** at 3 p.m. on Sunday, May 20 in the church. Original songs will be presented by the parish music ensemble preceding a performance of the parable, "Sondancer, A Story of Eucharist," which includes drama, mime and song. Refreshments will be served afterward and a free-will offering will be taken. The public is welcome to attend the event.

A Summer Fun Day Camp for children ages 6 to 12 will be held at Beech Grove Benedictine Center. Dates are June 18-22 and 25-29; and July 9-13 and 23-27. Call Benedictine Sister Renee Wargel at 317-788-7581 for registration and information.

Volunteers are sought to assist with the **Congress on the Holy Spirit and World Evangelization** which will be held in Indianapolis August 15 through 19. Many categories of service are needed, including opening homes to visitors. For more information call the Office of Evangelization at 317-236-1489 or 1-800-382-9836, or contact congress director David Sklorenko Sr. at 237 N. Michigan St., South Bend, Ind. 46617, 219-234-6021.

The Sisters of St. Joseph at Tipton will hold an **Open House** to celebrate the **House of Prayer** on Saturday, May 19 at the motherhouse, corner of Division Road and Main Street. Refreshments will be served and tours of the Prayer House and motherhouse will be given from 2 to 6 p.m.

St. Meinrad Archabbey and Seminary will hold a public **Open House** for the newly-renovated former monastery, St. Anselm Hall on Sunday, June 3. Guided tours will be held from 1:30 to 4 p.m.

beginning at the Memorial Lobby located across from the seminary library. St. Anselm Hall provides housing for students.

"Perspectives into Caregiving and AIDS," a statewide conference by the Indiana AIDS Pastoral Care Network, will be held at St. Bernadette Conference Center in Indianapolis on May 18, from 8:15 a.m. to 4 p.m.

The Fraternal Order of Police, Indianapolis Lodge No. 86, invites the public to attend the annual **Peace Officers Memorial Service** to be held at St. John Catholic Church on Friday, May 18 at 2 p.m. Curbside parking available.

vips...

Father James K. O'Riley, pastor of Church of the American Martyrs Parish in Scottsburg, has announced that the celebration of **Father Donald Buchanan's** 25th anniversary of ordination will be held at 3 p.m. EST on Sunday, June 10 at American Martyrs. A Mass and Open House will honor Lt. Buchanan as he leaves his work as a Navy chaplain in Bahrain to begin a new assignment at the Naval Air Base in Luzon, the Philippines.

The Newman Club of Butler University will hold its annual May party and installation of officers at 12 noon on Tuesday, May 15 at Hollyhock Hill Restaurant. New officers for 1991 include: Mrs. E.J. Fornefeld, president; Mrs. Bernard Boyle, first vice president; Miss Helen Ryan, second vice president; Mrs. Emmet Pierce, secretary; Mrs. Emil Debo, treasurer; and Mrs. David Fox, auditor.

The Notre Dame Club of Indianapolis recently presented its 1990 Award of the Year to K. Clay Smith, president and chief executive officer of Underwood Machinery Transport, Inc. A 1960 Notre Dame graduate, Smith is a former FBI agent. He serves on the boards of Marian College, St. Vincent Hospital and the Indianapolis Athletic Club. Also recognized by the club was Father Joseph V. Beechem, pastor of St. Lawrence Parish in Indianapolis. He was honored for his 16 years as Notre Dame Club chaplain, and for the 50th anniversary of his ordination, which he celebrates this year.

Alan MacDonald, girls' basketball coach of Cardinal Ritter High School, has been named District Coach of the Year for District 3 by the Indiana Coaches of Girls Sports Association. He will now be eligible for the Indiana Coach of the Year Award which will be chosen later.

Benedictine Father Hilary Ottensmeyer, director of the archdiocesan Ministry to Priests office, will celebrate the 40th anniversary of his ordination on May 30.

St. Leonard Parish in West Terre Haute will honor its pastor, Father Edward V. Gayso, on the occasion of his 40th jubilee with a Mass at 10 a.m. followed by an open house in the school from 11 a.m. to 2 p.m. on Sunday, May 20. Friends and former parishioners are invited to attend. Father Gayso was ordained on May 30, 1950. He came to St. Leonard Parish in 1974.

Michele Cassidy and **Harriet Conner** are directors of St. Paul Day Care Ministry. Tell City, recently represented their agency at the Fifth Annual Child Care Conference of the Indiana State Board of Health. The conference, which was held in Indianapolis, addressed health, nutrition and sanitation issues of group child care. St. Paul Day Care Ministry has served the Tell City community since August, 1988.

The Ad Game

\$25 — A PUZZLE FOR PRIZES — **\$25**

The following readers correctly unscrambled the previous puzzle:

Andrea Powner
Alex Weiler
R. J. Hermann
R. J. Hermann
Ruth Salzman
John Zine
John Zine
Angela Hughes
P. Tumbarello
P. Tumbarello
Carole Williams
Mary Vanderpool
Wendy Anderson
St. Auburn
Jan Deutsch
Barbara Bost
Barbara Bost
Ann Urick
Tom Gardner
Tom Gardner
Michelle DeBolsi
Michelle DeBolsi
Rita Filly
Rita Filly
Lorena Dold
Lorena Dold
Francesa Riccio
Francesa Riccio
Mary Sharp
Mary Sharp
Mary Kamen
Mary Kamen
Dawn Miller
Dawn Miller
Dolores Maschino
Dolores Maschino
Holly Hrusan
Holly Hrusan
Alex Wooten
Alex Wooten
Kathryn Stens
Kathryn Stens
Faye Hart
Faye Hart
Jeanne Moran
Jeanne Moran
Jerome Lazer
Jerome Lazer
John Craven
John Craven

Patricia Hunelert
Margaret Jones
Bernice Lanning
Bernice Lanning
Rosemary Carpenter
Marnie Marthauf
Marnie Marthauf
Carole Hodge
Anella Piacco
Anella Piacco
Denise Bonham
Denise Bonham
Angela Finn
Madge Farrow
Madge Farrow
Doreen Wiley
Doreen Wiley
Loisette Wiley
Loisette Wiley
Mary Henry
Mary Henry
Mary Sands
Mary Sands
Margaret Smith
Margaret Smith
August Sol
August Sol
Aurelia Wohlfarth
Aurelia Wohlfarth
Lucy Guffy
Lucy Guffy
Kathleen Rosenberg
Kathleen Rosenberg
Betsy Bunt
Betsy Bunt
Sharon Taylor
Sharon Taylor
Fred Frowder
Fred Frowder
Constance Goshorn
Constance Goshorn
Claudia Goffard
Claudia Goffard
Mary Jetton
Mary Jetton
Gloria Johnson
Gloria Johnson
Vera Time
Vera Time
Rosalee Genithaus
Rosalee Genithaus
Brad Davidson
Brad Davidson
Mary Christine
Mary Christine
Mary Reichen
Mary Reichen
Helen Hays
Helen Hays
Cecilia Greedy
Cecilia Greedy
Agnes Schindler
Agnes Schindler

Hermana Logan
 Lorena Ramirez
 Leticia Knoch
 Lisa Redmond
 John Dowling
 Mary Kowalski
 Marek Jowinski
 Michael Mosler
 Wanda Kozlowski
 Karen Eslet
 Doug Thomas
 William Kozlowski
 Douglas Thomas
 Gregg Kress
 Mary Beck
 Peggy McCardy
 Robert Kozlowski
 Clara Winkler
 Sarah Kiedrowski
 Jeffrey Cohen
 Paul Kozlowski
 Rosella Lawrence
 Tom Swatlow
 Thomas Kozlowski
 Madeline Bar
 John Hilar
 William England
 Helen Bar
 Kathi Macchione
 John Hilar
 George Augustine
 Lilian Kozlowski
 Anne Sanders
 Margaret Oeding
 Dorothy Kozlowski
 William Sanders
 Mary Cherry
 Pat Treacy
 David Kozlowski
 Kathryn Scofield

Lodi Dwinger
 Ivan Heng
 John Heng
 Pat Beaupre
 Barbara Gallimore
 Anna Zimmer
 Anne Zimmer
 Emma Williams
 Mary Korman
 Jo Ann
 Kathy Baker
 Linda Edwards
 Jo Korman
 Florence Tschögl
 Debra Gage
 Anna Hagedorn
 Mary Ellen
 Josephine Miel
 Judy Reaville
 Debra Gage
 Margaret Senese
 Lucille Wickie
 Carrie Ott
 Barbara Hagedorn
 Barbara Baker
 Regina Lasher
 Robert Lasher
 Pearl Smith
 Debby Melton
 James Jensen
 Beverly Jensen
 Patricia DeJoy
 Jill DeJoy
 Lisa Lash
 Novie Steenburgh
 Donald Wanning
 Mary Wanning
 Patricia Rann
 Janet Rann
 Steven Hagedorn
 Mary Steen
 Virginia Herbert

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). . . Congratulations to the winner this week . . .

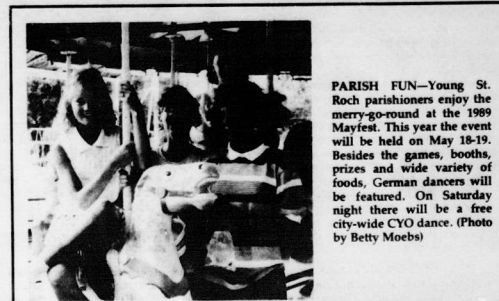
Josephine Mivec, St. Joseph, Indianapolis
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- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Thursday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from

**Look for "The Ad Game" in
Next Week's Criterion!**

— ANSWERS TO "AD GAME" —

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MEALPINCALSALA
PLASMA ALLIANCE
ETAJLMGECTROCHSEICE
CATHOLIC CEMETERIES
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Sister sisters follow similar ministries again

by Margaret Nelson

The two sisters have a lot in common even though there is a five-year difference in their ages. For one thing, they are both Sisters of Providence.

Both have started new "careers" after many years as educators. And the two are now working with older people in the Terre Haute area.

Providence Sister Charles Louise Kluesner spent 43 years as a teacher. Providence Sister Rosemary Kluesner was in education 37 years.

Sister Rosemary said that when she looks back at her time as principal in an inner city Chicago Catholic school in the '60s, "I don't see how I did it. That was the grace of God." She was also principal of Precious Blood School in Jasper.

She taught all of the primary grades in different Catholic schools in the U.S., including one in Bloomington within the archdiocese. In the mid-'80s, she was just beginning to think, "This is probably my time to stop."

Then Sister Rosemary took Clinical Pastoral Experience courses at two hospitals in Terre Haute. While visiting the older patients she said, "I thought, 'This is a great need. These people need someone to listen—someone to be there for them.'"

"I felt drawn to that work, especially later visiting people who were confined to their homes," she said. Providence Sister Brendan Harvey told her about Simeon House II, which had only a part-time supervisor. "She asked me to just try it for a year, that it would not be that hard."

Sister Rosemary became full-time director of the home in 1985. In March, she received a 1990 Catholic Charities staff award for her work.

Sister Rosemary learned that the ministry involved more than just being there, but she really enjoys the work. "It has been very rewarding. You need to be

a jack of all trades. It's like being the housemother of a sorority house.

"This is a good way to serve," she said. "A lot of the people don't have family, or they can't get along with their family. I take them when they need to go to the doctor. If they want to go shopping, I take them when I go."

One of the most important things Sister Rosemary does is talk with the residents and listen to them. "That's their need. And that's what we're here to do. A lot of them don't feel very loved."

"We try to do our part," she said. She said that Simeon House II is one way "Catholic Charities is really doing their part in the church."

Sister Charles Louise said that the two sisters "had the desire" for religious vocations from the time they were in grade school in Jasper. A cousin who was a grade school nun taught in their school.

"That may have had something to do with it," she said.

The two went to a high school program at St. Mary of the Woods, for those planning to become sisters, and then on to the novitiate. Sister Charles Louise has taught in Greenfield, Nativity in Indianapolis, New Albany and other schools outside of the archdiocese during 43 years as an educator.

"I get to have daily contact with most of the sisters, which is good for them and for me, too," said Sister Charles Louise. She works in the motherhouse, doing all sorts of odd jobs to help the elderly sisters—jobs that must be done by someone who is "still able to do them," she said.

Sister Charles Louise explained that she takes care of delivery packages and distributes things the sisters need for their personal care.

"I enjoy the work here. I am so thankful for all of the spiritual opportunities we have here," Sister Charles Louise said. "I am very happy."

That's another thing she has in common with her sister.



SISTER SISTERS—Providence Sister Charles Louise Kluesner (left) chats with her sister, after Providence Sister Rosemary Kluesner won a 1990 Catholic Charities award as director of Simeon House II in Terre Haute. (Photo by Margaret Nelson)

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RETIRING BOARD—Thomas Gaybrick (from left), executive director of Catholic Social Services, stands with retiring board members Robert Boehmer, Jack Carter, Father Francis Buck, Morna Patrick and board president Charles Williams. (Photo by Margaret Nelson)



STAFF ANNIVERSARIES—Grace Hayes (from left) of the Catholic Social Services staff, stands with board president Charles Williams, Margaret Cain, James McCaslin, Bridget Zobel, executive director Thomas Gaybrick, Millie Brady, Millie Holloran, Jan Link and Pauline Shikany. Hayes and Brady marked 15 years. The other six each had five years on the staff. All were honored at a luncheon on April 27. (Photo by Margaret Nelson)

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Fr. Hesburgh focusing on five global issues

by John F. Fink

"When I was with Mikhail Gorbachev and his wife a few months ago, I told Raisa that I pray for them every day. She seemed pleased." Holy Cross Father Theodore M. Hesburgh was talking with me about his most recent travels when he made that remark.

Vic Caleca of the *Indianapolis Star* and I were able to have about 40 minutes with him last Tuesday, May 1, before his Mass at St. John Church in Indianapolis and dinner at the Indiana Roof for members of the Notre Dame Club of Indianapolis and their guests.

As it turned out, he told those at the dinner almost everything he had said to Caleca and me a few hours earlier.

Father Hesburgh, who will be 73 on

May 25, retired three years ago after 35 years as president of the University of Notre Dame. No one who knew him, though, ever expected him to retire from his numerous other positions. Today, he said, he works 18-hour days and his mail comes in bushel baskets.

"But today I'm working almost entirely on international affairs," he said (ignoring the fact that he is co-chair of a committee working at cleaning up intercollegiate athletics and is a member of a high-powered committee overseeing the reorganization of Covenant House, among many other things).

Most of his energies, though, are now devoted to the five areas that he considers most important. It's no coincidence that he has founded five international institutes to deal with those areas. The five areas and their institutes are:

► **Inter-faith dialogue**—the Ecumenical Institute in Jerusalem, which Father Hesburgh founded at the specific request of Pope Paul VI. This is one of the few places in the world where Christians, Jews and Muslims can talk together. "Jerusalem is the perfect place for such an institute," he said, "because it's the hometown of the Jews, the place where Christianity began and the third holiest city of the Muslims."

► **Human rights**—the International Institute on Human Rights. In his talk at the Notre Dame Club dinner, Father Hesburgh recalled the conditions he found when he was named a member of the Civil Rights Commission in 1957 when apartheid was part of life in many sections of the United States. Conditions have improved considerably since then, he said. Now, he said, it is the mission of the Human Rights Institute to try to match this progress internationally.

► **Third World development**—the Kellogg Institute of International Studies. The mission of this institute is to promote justice for the 80 percent of the world's population who are trying to live on 20 percent of the world's resources, Father Hesburgh said. He said the institute works on the social, economic, and political development of Third World countries.

► **Peace**—the International Institute of Peace Studies. For the past three years young university graduates from countries throughout the world have come to Notre Dame for extensive studies about peace from every point of view. They live together and study together, and finally write a paper together on the kind of world they would like to see in the future and what it will take to achieve it. All of them must agree on all parts of the paper, Father Hesburgh said. The students receive a master's degree while at Notre Dame, but all must return to their own countries at the end of the year, although some have applied for more advanced studies.

► **Ecology**—the International Ecology Institute, located in northern Wisconsin. "Ours is the only planet where you can breathe air, where there is water, where you can raise a garden, where there is an ozone cover that makes all that possible," Father Hesburgh said. "Yet the ecological threat could make the world uninhabitable. We must not let that happen," he said.

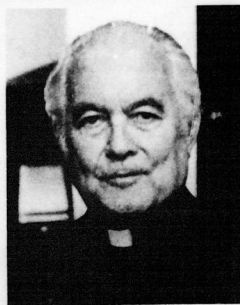
"All of these five areas are interrelated," Father Hesburgh said. "They all involve an interdependent world, and they all involve international cooperation."

He said that he was proud of the fact that a Catholic university like Notre Dame is so concerned with these five issues. He said that all five institutes are concerned with teaching and with research, and they are all endeavored to make sure they will continue and grow.

Notre Dame is in the process of building an international center at the entrance to the university.

In our conversation, Father Hesburgh stressed the Peace Institute, which is named after him. That came about, he said, after he delivered a speech in San Diego in which he said that possible nuclear war is the greatest challenge humanity has ever faced and explained his ideas for the Peace Institute. Afterward, Joan Kroc, widow of the founder of McDonald's, said she would like to help. She eventually contributed enough McDonald's stock to make it possible to establish the institute but said she would do so only if the institute were named after Father Hesburgh.

"I told her that I didn't like to see buildings named after people while they're still living, because it might hasten their demise," Father Hesburgh said. "Besides, the library is already named after me. But



Father Theodore M. Hesburgh, C.S.C.

she said the only way Notre Dame would get the money would be if the institute were named after me."

Besides the five Notre Dame institutes, Father Hesburgh serves on the boards of about 50 organizations that are connected in one way or another with the institutes, he said.

The international institutes require considerable international travel for Father Hesburgh, especially to Moscow. As a result of that the Soviet Union has now started the first foundation in that country. Its founders consisted of five prominent Soviets and five Americans, including Father Hesburgh.

During the dinner, Father Hesburgh described a Mass he said in Moscow at the invitation of the patriarch of the Orthodox Church. At the end of a meeting of the people who were forming the foundation, Father Hesburgh casually invited anyone who might be interested to attend the Mass the next day. Not only did the Americans (including Robert McNamara and Susan Eisenhower) attend, but so did the Soviets.

One of the things the USSR foundation is planning concerns Third World development. Plans are being made for teams of U.S. and USSR experts to go to the poor countries to help them with their problems, Father Hesburgh said.

The change in the political climate between the Soviet Union and the U.S., and in all the Eastern European countries, has been spectacular, Father Hesburgh said. "Nobody could have expected that," he said. He added: "We used to pray three Hail Marys after Mass for the conversion of Russia. It looks like it worked."

He was happy to be able to report that the Ecumenical Institute in Jerusalem has been full all year, despite the *intifada*. "What we are trying to do there is to bring together all the sons of Abraham—Jews, Muslims and Christians, all those who believe in one God," he said. "We must do away with these religious wars. Religion should bring people together, not separate them," he added.

I asked him how Covenant House is doing since Father Bruce Ritter had to leave. He replied that his committee has met only once so far and that it has ordered a number of studies made. After they are completed, the committee will meet again to see what should be done next. So it would be a bit premature to make any other comments, he said.

At the beginning of the Notre Dame Club dinner, Indiana Governor Evan Bayh paid tribute to Father Hesburgh and made him a Sagamore of the Wabash. At the end of the meal, Indianapolis Mayor William Hudnut read a proclamation making May 1 "Father Ted Hesburgh Day" in Indianapolis.

NCCW convenes in Columbus

"Turning Toward the 20th Century" was the theme of the 46th annual archdiocesan convention of the National Council of Catholic Women (NCCW). The group met on April 24-25 in Columbus.

Archbishop Edward T. O'Meara gave a talk on "Alternatives to Abortions."

The women discussed social ministries, including: the NCCW Water for Life program, collecting glasses for the needy and other mission work; and clothing and counseling for unwed mothers and their babies, and the pope's newborn house.

The church, evangelization, the rosary, legislation, international affairs, single parents, widows and widowers, and

respite care were other topics. "We covered a lot of ground in two days," said Dorothy Demuth, archdiocesan public relations person from St. Andrew, Indianapolis.

Other priests who celebrated the Mass at St. Bartholomew with the archbishop were: Father Stephen Jarrell, director of the Office of Worship; Father John Elford, NCCW archdiocesan moderator; Fathers Patrick Harpenau, Hilary Meny, John O'Brien, and Donald Schmidt, deanery moderators; and Fathers Stephen Banet, Robert Green, from the Columbus parish.

The next convention will be held in 1992.



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Pete Corsaro receives top CYO service award

by Mary Ann Wyand

Longtime St. Catherine parishioner Pete Corsaro of Indianapolis received the 1990 Mel Olvey Memorial Award May 2 during

the Catholic Youth Organization's annual recognition program for outstanding adult volunteers.

Archbishop Edward T. O'Meara presented the top service award to Corsaro during a Mass of Thanksgiving as part of



SERVICE AWARD—Edward Tinder, executive director of the Catholic Youth Organization, (left) presents the 1990 Mel Olvey Award for outstanding volunteer service to youth to Pete Corsaro of St. Catherine Parish. (Photo by Mary Ann Wyand)

the Monsignor Busald Awards Ceremony at St. Philip Neri Church in Indianapolis.

The archbishop also recognized 22 other adult volunteers for their dedicated service to young people in 15 parishes.

During his homily, Archbishop O'Meara praised the volunteers for their service to youth as disciples of Christ.

"We who truly are the church must keep the vision of Christ before us," the archbishop told the gathering of award recipients, family and friends.

"What we do, we do as members of our church," he said, "and as instruments of the Catholic Youth Organization out of Christ-centered concern for our young members and out of hope for great things to come for them and for us."

Corsaro earned the Mel Olvey Award for his countless hours of dedicated service to high school students over the past eight years. He grew up in St. Catherine Parish and has been an active member of that church for 20 years.

"His commitment to youth is outstanding and is a highlight of Pete's ministry to young people," Edward

Monsignor Busald Award winners included Becky Adolay, Ginny Tracy and Gene Oskay of Nativity Parish, Mike Alhand of Immaculate Heart of Mary Parish, Sue Alton of St. Catherine Parish, and Dennis Dellinger from St. Monica Parish.

St. Michael parishioners Mark Broderick and Patty Broderick also earned Monsignor Busald Awards, as did Dan Doucett from Our Lady of Lourdes Parish, Concetta Groves and Lanny Rossman from St. Barnabas Parish, and Gary LaSalle of St. Lawrence Parish.

Other Monsignor Busald Award recipients were Holy Name parishioners David Hurtle and F. Daniel McMillan, Holy Spirit parishioners Julie Ann Kingsley, Bill Meyers and Jim Page, and St. Jude parishioner Joseph Fendick.

Monsignor Busald Awards also went to Daniel Pierle of St. Roch Parish, Douglas Price from St. Simon Parish, Andrew Swiezy of St. Mark Parish, and Craig Walton from St. Malachy Parish.

The annual awards ceremony recognizes adult volunteers for outstanding youth ministry through sports and spiritual activities sponsored by the Catholic Youth Organization. The ceremony also recalls the dedication and deep spiritual values of Monsignor Albert Busald, a former St. Philip Neri pastor, for his tireless work with youths. Msgr. Busald died in 1975.



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Marian announces service scholarship program

by Mary Ann Wyand

Marian College officials announced a new honors scholarship program for Catholic high school students during a May 3 luncheon for principals and guidance counselors at the Indianapolis campus.

Also during the luncheon, Archbishop Edward T. O'Meara discussed "Catholic Colleges—The Choice of the '90s" and praised the work of the Sisters of St. Francis of Oldenburg, who founded Marian College a half century ago.

In announcing the new honors scholarship program, Dr. Daniel Felicetti, president, noted that Marian College wants to further strengthen its sense of partnership with Catholic secondary institutions.

As part of the new scholarship program, high school guidance counselors will collaborate with Marian's director of admissions on the nomination and approval of winners. Scholarship recipients will receive \$1,000 for four years of undergraduate study.

Further, Dr. Felicetti said, Marian College wants to provide scholarship opportunities to students who would not be eligible for the institution's highest academic scholarships.

Scholarship requirements include a minimum 1000 score on the Scholastic Aptitude Test along with demonstrated church, civic, or high school service.

With the new scholarship program, Marian officials hope to attract students who show academic ability and who will continue their demonstrated level of service in the college community.

During his keynote address, Archbishop O'Meara pledged his commitment to

Catholic colleges and universities and praised their important roles in the life of society and in the life of the church.

"Marian College offers a quality liberal arts education," the archbishop said. "I have never heard anything but positives about the program that is offered here. It is a college that wants to be known as a Catholic college."

Marian College fosters healthy growth and development with courses that provoke thought. Archbishop O'Meara added, "Curriculum helps students 'grow in knowledge that will make them intelligent and involved members of the church and of society.'"

Stressing the importance of academic freedom, the archbishop noted that, "Commitment to Roman Catholicism and the need for academic freedom in the pursuit of scholastic excellence finds an ideal atmosphere at Marian College."

Marian "offers the best of what the church has," he said, "in an atmosphere of a free-standing college in the pursuit of academic and religious excellence."

Catholic colleges, universities, high schools, and elementary schools are an essential alternative to state-controlled education, Archbishop O'Meara explained, because they prompt constant renewal of America's educational system.

Catholic schools contribute future educators and future citizens who are imbued with the principles of concern for others, moral values, and respect for an awareness of our loving God, the archbishop said.

At Marian College, he added, "There is the need and the desire and the willingness to preserve that Catholic identity because of our belief that we really have something to offer that will be a betterment to the

students and will also be a betterment for our world and our church."

The archbishop praised the dedicated people who are helping Marian College fulfill its mission in higher education, its mission in society, and its mission in the church.

Citing his "deep convictions about

Catholic education," Archbishop O'Meara also noted that, "Academic freedom and our church are completely reconcilable. This is an institution where freedom is highly valued—the freedom to think, the freedom to live, the freedom to express oneself, the freedom to grow."



RAINBOW STYLE EARTH DAY—Father Raymond Schafer, St. Paul Parish in Tell City, talks to the children at Rainbow Cottage about caring for the earth, recycling and beautifying. The students are part of Catholic Charities latchkey program at the cottage. Father gave each child a small flowering plant to care for at home. Earlier, Tom Krueger, of the U.S. forest service, planted the tree at left and explained the importance of trees to the environment. The tree was donated by Lauer Floral Co. and the flowers were the gift of VIP Foliage. (Photo by Mary Ann Hollinden)

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Where is supernatural in expanding universe?

by Fr. Eugene LaVerdiere

A deep blue planet, swathed in cloud, floating in space, in a dark field of unimaginable depth. Such is the image of our Earth seen from a tiny satellite as it moves through outer space.

Nearly everyone has seen that picture. Usually we human beings stand on the Earth and look out at the moon, the sun and the stars.

This picture is different. We stand away from our planet and look back on it. We see the Earth in relation to the rest of the universe.

By itself that image has done more to reshape our perception of the Earth than anything else since the discovery of America when explorers returned to Europe with tales from a world beyond the sea.

For centuries we have known that the Earth is a sphere, a satellite of the sun, and that the sun and its satellites are but a speck in an incredibly vast universe.

We knew it—but to see it! One picture, a thousand words. How beautiful, but also how insignificant and inconsequential our Earth and everything on it now appear! Of course, how tremendous those who took the picture.

We might conclude, "Who needs God? What a credulous, superstitious lot we have been!"

But then we might think also of Psalm 8 and find new reason to wonder.

"When we look at the heavens, the work of God's hands, the sun, the moon and the stars that God set in place, and when we look at the earth on which we live, so luminous, so beautiful in its garment of cloud, a special place God created for us, who are we poor human beings that God should be mindful of us?"

This reaction, for which Psalm 8 helped us find words, recognizes the supernatural. It flows from a faith that has been challenged but not destroyed.

We live in an age of discovery, science and technology, when many things we were certain were impossible keep moving into our grasp. Thirty years ago, in 1960, going to the moon was still a joke.

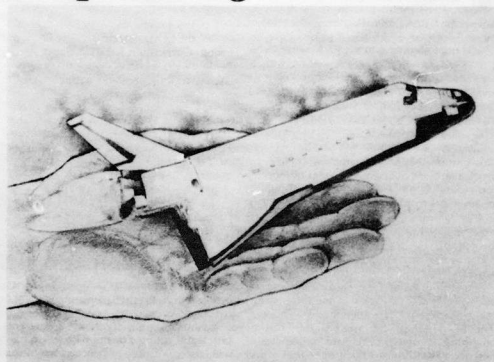
Over and over again, our faith is challenged. So it is quite reasonable to ask, Is the supernatural anything more than superstition?

The supernatural and superstition may seem to be related, but they are worlds apart. For those who know or at least sense the difference, the image of our luminous blue planet's place in the universe is no threat to faith. It is a challenge.

The difference between the supernatural and superstition is quite simple.

The supernatural is about persons, human and divine. It is a matter of relationships and interpersonal knowledge.

Superstition is about power. It has



REACHING OUT—Can we speak of the supernatural in an expanding world, in a world of space probes? People often find it difficult to talk about God in our society due to an emphasis on technology and science. (CNS illustration by Mark Williams)

nothing to do with relationships and personal knowledge. It is a matter of things happening beyond human control and how human beings can acquire control over them.

Knowing a person is different from knowing a fact, idea or thing. We best appreciate the difference in speaking of someone we love. We open our hearts to that person. And the relationship is mutual. We are not afraid to share feelings and secrets.

Our knowledge of God is like that. It is a personal and mutual knowledge. On the human side, we call the knowledge faith. On the divine side, we call it revelation. On both sides, it is a personal disclosure.

When we look out at the universe through the eyes that inspired Psalm 8, we stand with God, one we know and love, whom we trust and with whom we continually share secrets. Our knowledge expands.

Perhaps we are surprised at the universe we see, even shaken. But that does not threaten our relationship to God. It leads us to wonder how many more secrets God has to share with us.

That is how it is with personal knowledge. There is no end to the mystery. There always is more to be disclosed.

But superstition short-circuits personal knowledge. It has no interest in faith, revelation, mystery and disclosure. Its sole interest is in power and control. Superstition tries to steal and appropriate powers beyond human grasp. When it cannot do so, it tries to neutralize that power.

I remember visiting a prestigious African university at examination time. The students there study physics, chemistry, mathematics and all the sciences one finds in an American university.

At the same time, many students seek out soothsayers and diviners for objects, incantations and potions to guarantee their success in the exams. It becomes plain that ordinary knowledge does not do away with superstition.

Superstition, however, is not compatible with supernatural knowledge of God. It never occurs to faith that it might manipulate or limit or control the supernatural.

Instead, looking at our blue planet floating in the darkness of space, faith says, "I knew God was great, but look at this!" This kind of knowledge is supernatural. It has nothing to do with superstition.

(Father LaVerdiere is senior editor of Emmanuel magazine.)

To share our faith, people need to learn to speak openly of God

by David Gibson

Conversations about God can make people uncomfortable. Why?

First, the discomfort people feel may reflect an age-old instinct that you just can't pin God down. A realization that whatever we say about God is inadequate keeps us from talking about God at all.

Again, in a society characterized by continual scientific breakthroughs that yield new insights into the workings of the universe, people may fear that what they say about God will sound outmoded to someone.

Third, if someone has participated in groups where people were impatient with

each other's understandings of God, or reduced "God-talk" to a debate, the person could develop an inclination to avoid conversations mentioning God.

Finally, to speak of God is to make known—to yourself as well as others—that you have a notion of God, that you have a God. This may seem risky. But this last reason for avoiding conversations that mention God may be just the reason to enter into them in the first place.

Within parish renewal groups, Scripture study groups, or even at home, to speak openly of God—challenging as it may be—is an important way to express faith and share it.

(Gibson is the editor of Faith Alive!)

DISCUSSION POINT

Is American culture hinder spiritual reflection?

by Sister Rita Herman

Our American culture, with its idols of consumption, materialism, competition, and the 'power-over' which inevitably leads to violence makes it difficult even to speak of the truly natural, the radical goodness of all creation. We must return to a true and deep reverence and care for the natural, for all creation and all creation. Then, deep within that creation we can begin to experience and speak of the supernatural, a God who is not 'somewhere out there' but closer to us that we can ever imagine." (Charles Gardner, Indianapolis, Indiana)

"The pervasive insistence throughout our society on facts, science, research, polls to substantiate our thinking and statements. To admit believing without proof risks being put in a category and dismissed as not intelligent or a critical thinker. To defend or explain a belief in the supernatural would demand that the position has been thought out instead of merely accepted. Why do I believe? Perhaps we have not given the matter serious enough consideration to put logic (not proof) behind our personal belief." (Ann Wadleton, Indianapolis, Indiana)

"It's always difficult to talk about that which one hasn't personally experienced. To speak of the supernatural implies for some something that is beyond one's grasp. My own belief has led me to realize that the God in whom I believe has become one in my humanity. This is part of

what makes my God supernatural." (Franciscan Sister Catherine Schneider, Indianapolis, Indiana)

"I understand the word 'supernatural' to be synonymous with 'transcendent' or what some might call 'mystical' or 'spiritual.' The words themselves can be deceptive and might suggest that 'mere mortals' cannot even connect with such experience. For some, it may be difficult to speak about the spiritual because frequently God or the Holy One has been limited to the 'One' up there, out of reach, in a place Christians 'deny.' God's presence, however, is much more than transcendent. In my experience, when people meet the God within and around them, a friendship develops and they no longer grasp in the same way for words to describe the experience because they know a god who walks in their midst as one who is caring, loving and faithful. This experience of God as involved in people's lives nurtures the spiritual life and speaking of the supernatural becomes easier for believers—all of whom are called to a life in God." (Holy Names Sister Louise Bond, Indianapolis, Indiana)

Send Us Your Voice

An upcoming Faith Alive! edition asks: What do you call evil? What does it look like?

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

"Our American culture, with its idols of consumption, materialism, competition, and the 'power-over' which inevitably leads to violence makes it difficult even to speak of the truly natural, the radical goodness of all creation. We must return to a true and deep reverence and care for the natural, for all creation and all creation. Then, deep within that creation we can begin to experience and speak of the supernatural, a God who is not 'somewhere out there' but closer to us that we can ever imagine." (Charles Gardner, Indianapolis, Indiana)

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Can we talk about God or faith without garbling our words?

by Fr. Paul J. Schmidt

In the good old days of memorized catechisms, I asked a youngster, Who is Jesus Christ?

He fired back the answer: Jesus Christ is a man with three bodies, the Father, the Son, and the Holy Ghost! That young theologian had learned some words about God; he just did not have all of them in the right place.

In the book of Revelation we read: "I saw . . . a lamb that seemed to have been slain. He had seven horns and seven eyes" (Rev. 5:6). Even the inspired Word can scramble our imagination with its God-talk at times.

When we talk about God, we are as likely to become tongue-tied as to make sense.

Perhaps the befuddled Bottom in Shakespeare's "Midsummer Night's Dream" summed it up best: "The eye of man hath not heard, the ear of man hath not seen, man's hand is not able to taste, his tongue to conceive, nor his heart to report."

"We cannot know what God is, only what he is not," wrote St. Thomas Aquinas in the Prologue to the "Summa Theologica."

Can we say anything about God that will not come out garbled?

Something about God always will escape us. But we also will be able to grasp something, said philosopher Joseph Pieper. In "The Silence of St. Thomas," he writes: "For St. Thomas, the unknowable can never denote something in itself dark and impenetrable, but only something that has so much light that a particular finite faculty of knowledge cannot absorb it all. It is too rich to be assimilated completely."

Our eyes cannot look at the sun. But we can separate the sun into colors through a prism, so that we can look at the light a bit at a time. Our words about God never will say it all, but they will say something. And they may say it rather well.

"God sent his Son born of a woman," says St. Paul in the letter to the Galatians (4:4). God translated the Word into our "language" by sending the Son into our world.

God wanted to be known in terms we could absorb. It is not blasphemery, therefore, to study those words and to come up with our own words.



INSIGHT—Speaking of God is no easy task. Our words easily become garbled and at best can provide only partial insights into the supernatural. When we talk about God, we are as likely to become tongue-tied as to make sense. In the

We take our cue from the Bible. It speaks of God as shepherd, mother, rock, fortress, lover, father, thunder, lightning, tempest, flame, water and as a still, small voice.

Sometimes one word will not do; a whole story is needed. Jesus told parables to teach us about God's justice and mercy.

Artists try to express God with paint. Sculptors carve images. Composers express God with musical sounds.

No human endeavor says everything there is to be said about God. But we are given a glimpse—and perhaps a sense of wonder.

How impoverished we would be if we did not have them.

prologue to the "Summa Theologica," St. Thomas Aquinas wrote, "We cannot know what God is, only what he is not." This cross on a church spire seems to stretch skyward. (CNS photo by Clifford R. Yeich)

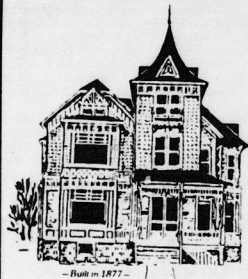
The church uses sacramental signs to speak of God—water, bread, wine, oil, gesture, ritual. These signs act out the story of God's love for us given in the death and resurrection of Jesus. We believe the sacraments contain what they signify, Jesus acting to save us.

We embellish the sacraments with every form of artistic expression to try to make their meaning more evident. And we succeed, up to a point.

But there always will be more than all our art can contain. That great Mystery we shall not exhaust in a lifetime or a millennium, or in all eternity.

(Father Schmidt is pastor of St. Agnes Parish at Concord, Calif.)

BRISSETTE-WHEELER HOUSE, the home of MYSTERY WEEKENDS.



Though the house was in a state of disrepair—ceilings falling in on the second floor, plaster needing repair in every room and the beautiful woodwork painted over with coats of white, pink, green and dark blue—it has now been stripped and varnished to its original splendor. "The magnificent stairway gives me the most gratification" says the energetic innkeeper, who for the first six months of ownership worked 18 hour days and truly wondered if she had lost sight of the dream she had when the house was purchased. Sliding around in tar for three days (getting the kitchen floor back to bare wood) along with the effects of the stripper begins to make one wonder if the mental capacity to reason has been permanently affected. Now that the project is almost complete, Bobbi says "I'm almost ready to take on another house in a nearby village. BUT FIRST, this one must support me rather than me support it!"

BRISSETTE-WHEELER HOUSE has seven elegant rooms (all with private baths) on the first & second floors ranging in price from \$38 to \$72. Just completed are two rooms on the lower level—"Gardeners Quarters" & "Fieldstone & Lace" at \$60 & \$82.

Every weekend laughter rings throughout the house as guests from all over the U.S. and Europe meet each other and share the mystery Bobbi has in store for them. Delicious food is enjoyed and memories are made that last a lifetime. Pictures and greetings from guests are placed in the hall on the second floor. The music room/library has a piano, an organ and reading materials of all varieties: religious, self-help and political books as well as many on the Spanish-American War. Victorian Tea is enjoyed in reproduction Victorian costumes. This house has great energies!

All the decorating, painting and plastering have been done by the innkeeper, so don't be alarmed if you drive by this spring or summer and see Bobbi hanging out a window or sitting on the perch of a cherry picker completing the exterior painting of this three-story mansion. Or she might just be outside in full costume greeting guests as they arrive. Reservations and information can be obtained by contacting the BRISSETTE-WHEELER HOUSE BED & BREAKFAST, 208 N. Main, Three Rivers, Michigan, 49093. Phone (616) 278-8147. Or the Michiana Institute at (616) 279-9160. The Brissette-Wheeler house is on the State Historical Register.

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FIFTH SUNDAY OF EASTER

The Sunday Readings

Sunday, May 13, 1990

Acts of the Apostles 6:1-7 — 1 Peter 2:4-9 — John 14:1-12

by Fr. Owen F. Champion

As it has since Easter, the Acts of the Apostles supplies this weekend's Liturgy of the Word with its first reading. It continues to reveal to us the experiences of the church in its beginnings, and from those experiences the values in the early church become obvious.

There were no social "safety nets" in the first century Roman world. Without exception, women had no alternative for livelihood available to them save that of being homemakers. The loss of a husband, therefore, was more than an occasion for grief and significant adjustment. It was a financial crisis. Without the husband's income, from his trade or farming, how could a woman survive?

Thus, the early church concerned itself with the plight of its widows. The complaint in this reading is that some widows were helped to a greater extent than others. However, that is not the central message of this selection.

Rather, the focus is upon the sense of community responsibility the church in those times felt for widows. In justice, outsiders hardly were responsible for the economic woes of widows. However, charity ruled the day. The church saw its great obligation in relieving the needs of widows. Gentile and Jewish widows alike. It is a lesson in Christian charity and in community service through the church.

To assist this work of relief, the apostles ordained deacons. The ritual is described. It is the same ritual the church uses today in

ordaining deacons (or priests or bishops). The ordaining minister lays his hands upon the head of the candidate and the minister prays to the Holy Spirit for the grace of ordination.

The story to remember in this part of the account is that the church, through the apostles' selection, chose members specifically to act in its behalf. Their service discharged the church's responsibility of charity and they functioned as representatives of the church. Each was recommended by his society.

Also again this week, the church chooses the First Epistle of Peter as the source for the liturgy's second reading. It is that section employing the title for Jesus so familiar now to Christians, the cornerstone rejected by the master-builders.

The passage also proclaims Jesus as a living stone. After all, he is a person and he has risen. He is alive and he is active.

The Gospel reading, from St. John's Gospel, is a fascinating dialogue among Jesus, Peter and Philip. It has all the drama and reliance upon dialogue that the other readings this Easter season have had.

When the Gospels were formulated, Christian conversion was a decision requiring considerable emotional cost—and incurring considerable risk. The forces of the culture, of greed, and of imbedded paganism loomed largely all around.

Understandably, the Gospel-writers felt themselves impelled to calm anxieties among Christians.

Splendidly, this impressive conversation among Jesus and the two Apostles eases worries. Peter and Philip express their misgivings, and surely those of their companions in faith. Jesus reassures them that, even though death might befall him, he would live again. The Spirit would continue to bring God's life and peace to the world.

Although he would not himself be in their midst in the mode to which they had accustomed themselves, they would bear within their hearts and on their souls the indelible imprint of having seen God and having perceived his ways. The Lord assures the apostles that if they saw Jesus, they saw God. God is in Jesus; Jesus is in God.

Reflection

Celebrating Easter in these weeks following the great feast of the Resurrection, the church must focus our spiritual eyes upon the marvelous event of the Lord's victory over bodily death. While proclaiming that event to be unique in all human experience, it must assure us that the Resurrection involves each of us here and now.

To connect our lives with the Resurrection is a demanding undertaking. Doubts and opposition still confront us Christians. We know the world around us. The world hereafter is unknown. We fear the unknown.

So, consoling us as much as it consoled its first audiences, the Gospel kindly tells us that Jesus lives. He touches us in the Spirit, but he touches us nonetheless, with all the goodness and power met by the apostles long ago.

To meet the Lord, we must believe. Belief in the Christian sense is commitment to a person. That the Gospel reading stresses. That ideal the epistle demands. Jesus is the cornerstone.

However, commitments has real-life, daily implications, not just friendliness and cheerful good intentions. It is universal, extraordinary love, like the church community's love for the unfortunate widows.

It is not compassion actively prompting relief in any direction at hand, or in single-handed expression separate from all else. Rather, it is in the church. The church, through its proclamation and the sacraments, guides and strengthens Christian witness. That witness revivifies the life of Jesus and his love among people.

THE POPE TEACHES

Mary accepted God's plan

by Pope John Paul II
Remarks at audience May 2

Continuing our reflection on the Holy Spirit in the mystery of the incarnation, we see that in the annunciation the Virgin Mary freely accepted God's invitation to become the mother of his Son through the power of the Holy Spirit.

Mary's openness to the work of the Holy Spirit within her is a perfect model of the personal relationship with God to which the human person is called.

The Old Testament prophets used the image of married love to describe this relationship. Israel was described as a virgin whom God loves with a love that is everlasting and full of forgiveness (cf. Hosea 2:19-20).

This prophetic imagery is reflected in the New Testament accounts of the

Annunciation. Mary, the virgin of Nazareth and daughter of Israel, receives in a perfect and definitive way the wedded love which God had promised to bestow upon his people. Through the power of the Holy Spirit, she conceives and bears a child who is the son of God. The Spirit, the personal expression of God's love within the life of the Blessed Trinity, brings about in Mary an intimate union of love with God.

The church, meditating on Mary's free acceptance of God's love in the mystery of the incarnation, has long called her the "spouse of the Holy Spirit." As the new Eve, the mother of redeemed humanity, Mary exemplifies the universal marriage covenant which now exists between God and all those who are reborn "of the Spirit" (cf. John 3:6), and who thus become his sons and daughters, members of the church, his family.

MY JOURNEY TO GOD

Reflections On the Rally

Invite hundreds of thousands of people to a pro-life rally—like the National Right to Life organization did on April 28—and you end up with more than enough stories and visuals to make a movie.

That's why it wasn't surprising to discover that the national pro-life group had hired a Hollywood production company to film a one-hour documentary on the Rally for Life '90 in Washington, D.C.

But it was truly amazing that the more than 500,000 pro-lifers in attendance had traveled such great distances in cars, buses and planes to stand up and be counted as opponents of abortion on demand.

One elderly lady, protected from the hot afternoon sun by a lovely red hat trimmed with flowers, wore a large signboard that proclaimed, "Grandmothers need grandbabies."

A group of firemen wearing matching T-shirts strolled by the Indianapolis contingent early in the rally. They weren't there to help with emergencies; other firemen dressed in uniforms were taking care of special needs. Instead, they were there to show their support in shirts printed with the message, "Firefighters save lives—they don't end them."

Dozens of priests wearing clerical collars and religious dressed in full-length habits weaved their way through the massive crowd, offering greetings and making new friends. When one pro-life supporter offered a soft drink to a priest, he received a rosary blessed on the spot as thanks.

It was a joyful celebration of life, complete with a pizza delivery man who struggled to carry a stack of pepperoni pizzas through the maze of people.

And the variety of pro-life messages emblazoned on signs made interesting reading.

(A member of St. Thomas Aquinas Parish in Indianapolis, Wyand covered the Rally for Life '90 for The Criterion.)



One poster that featured a picture of a baby said, "Save the baby humans." Another announced, "Of course I'm pro-life. I had high school biology."

Yet another read, "The most dangerous place to live in America is inside the womb."

But the most impressive visual of all was a huge clear helium-filled balloon with a giant replica of a developing fetus resting inside. It bobbed over the sea of humanity all afternoon as a constant but silent reminder that pre-born babies cannot speak out for themselves and that we must continue to embrace this important life-saving task.

—by Mary Ann Wyand

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Entertainment

VIEWING WITH ARNOLD

'Crazy People' writing ads lead to big profits

by James W. Arnold

"Crazy People" is a typical American morality play in which moral reform leads to marketplace profitability.

The screenplay is by Mitch Markowitz, who wrote the movie version of "Good Morning, Vietnam," and seems to have an edgy insight into the constant struggle over truth between media bosses and their employees. In "Vietnam," it was radio DJs, the army, and the truth about the war. In "Crazy," it's advertising writers, their boss, and telling the truth about their clients' products.

The hero is Emory Leeson (Dudley Moore), a genius copywriter for a big New York agency who's suffering from both writer's block and midlife guilt. He suddenly realizes, he tells his colleague (Paul Reiser of "My Two Dads" semi-fame), "We lie for a living."

(People in the business will deny that. They'll concede only that they don't tell "the whole truth," but then they'll ask, "Who does?" It's one of the deeper morality discussions of our times.)

Emory solves both his problems by suggesting a campaign in which the ads tell the truth that "everybody knows but nobody talks about." Thus, Volvos are "boxy but good." United Air Lines promises that "most of our passengers get there alive," and Metamucil promises to help you go to the toilet and avoid cancer.



(Since some actual brand names are used, one suspects this superficially satiric movie concept has not only been approved by the companies involved but that they may even have paid to get into the script. If the mention doesn't help sell the product, it will humiliate the image. How about that for a reverse twist.)

The humor ads are for fake companies. An express delivery service commercial shows a truck breaking the traffic laws and threatening life and property to "get your package there on time." The copy for a life insurance company concludes: "If he happens to die, you get two Mercedes and a summer home."

The boss (habitual bad guy J.T. Walsh) is so outraged he forces Emory to go for therapy to a sanitarium, where the plot will take a new turn. But meanwhile the "truth ads" get sent out by mistake, and of course are immensely successful. In an American movie, if you do the right thing, even by accident, you get rich. Always.

In the hospital (location: Chatham Hall, Virginia), Emory gets involved in a group of lovable male fruitcakes with strange compulsions. (E.g., one guy says nothing but "hello," which will later lead to a dreadfully cute song of that title.) This is a sort of "Dream Team II," and we know we're in for the Hollywood moral we always get in "crazy people" comedies: that they're really not so nuts, just different, and probably a lot saner than people who are "normal."

Another patient is a gorgeously ethereal neurotic, Kathy (Daryl Hannah), who increases Emory's interest in staying at the hospital. Of course, he encourages the therapy group to write more "truth"



AD CRAZY—Emory Leeson (Dudley Moore, third from right) describes an ad concept to his Madison Avenue colleagues and his new creative team, fellow residents of a mental health sanitarium, in "Crazy People." The movie is "essentially a heartwarming tale of good guys winning out over bad guys," but on a basic level is an example of "deceptive advertising," according to the U.S. Catholic Conference, which classifies it as A-III for adults. (CNS photo from Paramount Pictures)

commercial. The patients are successful, achieve a sense of worth, and begin to get well.

A rather complete allegory follows of what really often happens in business. The boss exploits their work but tries to pay them off with pen sets. When they protest, he grudgingly pays them off with sports cars—the sequence where they leap into them and drive around the sweeping hospital lawns is a kind of lyric ode to consumer fantasies and shows the movie's high loyalties.

However, the boss is angry with the patients, and divides them so they get selfish and compete with each other. But the quality of their work goes down, etc. In the movies, the boss will eventually get his conscience (nobody else can write the silly ads), labor and art triumph, and that's the way it should be.

The love story also works out. Moore, the little Englishman, is always naturally funny and sympathetic, but actress Hannah stretches well beyond the limits of routine ingenuities to make her character fresh and touching. Mercedes Ruel, who scored so memorably as the jealous Mafia

wife in "Married to the Mob," serves as a kindly, enlightened der mother-shrink to the therapy group.

The use of mental patients for comic purposes is not a tasteful trend, and director Tony Bill ("My Bodyguard") barely keeps the concept from falling into the basement.

(Broad, modestly engaging satire; Rated for language; otherwise satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Bird on a Wire	A-III
Short Time	A-III
Spaced Invaders	A-II
The Guardian	A-II
Wild Orchid	O

Legend: A-I—sexual language; A-II—sexual activity; A-III—sexual activity and language; O—sexual activity. A high recommendation from the USCC is indicated by the "e" before the title.

'Shattered Dreams' examines domestic violence

by Henry Herz

Stories of domestic violence are usually messy affairs that easily stir emotions of pity for the abused and disgust for the abuser. Fulfilling such expectations is "Shattered Dreams," a fact-based dramatization airing Sunday, May 13, 9-11 p.m. on CBS.

The troubled marriage of John and Charlotte Fedders is spun out in episodic fashion beginning with courtship as students in Washington, at The Catholic University of America, where he pursued a law degree and she attended nursing school.

By the time she accepts his proposal—despite his strange, moody behavior—viewers know that Charlotte is in for rough times. And, indeed, she suffers the emotional ups and downs of John's professional career which ultimately leads to his appointment as director of enforcement for the Securities and Exchange Commission.

His moody silences soon give way to physical abuse of her and their five children. His remorse and apologies after such incidents eventually wear thin, and Charlotte takes him to court in well-publicized divorce proceedings.

The dramatization ends as Charlotte tells a group of battered wives: "I presume the fact that never again I afraid to come home."

The central question raised by all such accounts is: What makes women stay with men who physically abuse them? The answer given in Charlotte's case is her Catholic faith and her family upbringing.

During the court proceedings, Charlotte says she put up with John's brutality for 17 years because she had been "brought up to be a good wife and mother." She says that for her, "marriage is sacred," that she never wanted a divorce on her own account but seeks one now because she fears for her children.

Her sister puts it another way: "My mother thinks divorce is an embarrassment, and Charlotte's a dutiful daughter."

In a scene set 17 years in the mid-'60s, Charlotte seeks advice from a priest about her marital problems, including the fact that "sometimes he hits me." The priest tells her: "Pray and persist... look to heaven for the answers. In the meantime, go home and love this man."

It is unlikely that she would receive such advice today, though non-Catholic viewers might not be aware of contemporary pastoral practice when advising people in such troubled relationships today.

Though the program makes little effort to deal in any substantive way with the Catholic dimension of the couple's marriage, neither does it take the time to delve into the psychological problems of the pair.

Scriptwriter David J. Hill is content to provide a chronological account of a marriage on the rocks, with some nods indicating deeper levels to the couple's problems. Viewers might have benefited more if Hill had sought a sharper perspective than just surface treatment.

Director Robert Iscove makes good use of seasoned actress Lindsay Wagner in the role of the embattled wife and Michael Nouri comes close to making the role of the compulsive, out-of-control husband credible, if enigmatic.

The bottom line for most viewers, however, is that "Shattered Dreams" offers no new insights into the subject of domestic violence. Its heart is in the right place—it's just that we've been there perhaps once too often.

The program's treatment of family abuse and marital intimacy is fairly restrained, but the subject still is unsuitable for younger members of the household.

TV Programs of Note

Sunday, May 13, 8-9 p.m. (NBC) "The Story Behind the Story." Little-known aspects of national news events are re-created on this program, including segments about the assassination of President John F. Kennedy, the U.S. debut of the Beatles, and other interesting newsreel footage.

Sunday, May 13, 10-11 p.m. (PBS) "The First Freedom." This seventh program in the 10-part series "The Struggle for Democracy" examines why freedom of expression and information are fundamental to the development and practice of democracy.

Monday, May 14, 8-9 p.m. (PBS) "Time and Money." The second in the five-part "Skyscraper" architectural series looks at structural tests being made on a mock-up of Florida's Worldwide Plaza's exterior walls and a serious conflict which erupts between the architects and the developer over the color of the brick on the wall.

Monday, May 14, 9-10 p.m. (PBS) "Looking for Perestroika." The third in the four-part series, "Inside Gorbachev's U.S.S.R.," with Hedrick Smith, explores the promise and illusion of economic reform in the Soviet Union where new initiatives are often hindered by officials who fear loss of political power.

Monday, May 14, 10-11 p.m. (PBS) "Against the Odds." The second in the four-part "Local Heroes: Global Change" series focuses on difficulties overcoming political barriers to

developmental change in Third World countries and shows how some people find creative ways around them.

Tuesday, May 15, 9-10 p.m. (PBS) "Seven Days in Bensonhurst." A "Frontline" report on how a 1989 murder in a New York City neighborhood became a political firestorm. Some of the participants talk about the incident, which influenced the fragile nature of race relations in America. The program tries to unravel the accusations and denials of a racial crisis and reports that what seemed to be a racially motivated killing was used by both blacks and whites to further their own agendas.

Wednesday, May 16, 8-9 p.m. (PBS) "Sing! Sesame Street Remembers Joe Raposo and His Music." Honoring the music of the late composer who was responsible for creating the sound of "Sesame Street," this special features comedy sketches, Jim Henson's Muppets, celebrity guests and, of course, Raposo's compositions.

Thursday, May 17, 10-11 p.m. (PBS) "A Muse of Fire." In a rebroadcast of the nine-part series, "The Story of English," the third episode focuses on the influence of Shakespeare and the King James Bible on the language spoken by the first Elizabethans in Virginia and the first Puritans in New England.

Friday, May 18, 8-9 p.m. (CBS) "Garfield's Feline Fantasies." The mischievous comic-strip cat gets carried away in his daydreams when he imagines that he is an international adventurer trapped by cutthroats in a booby-trapped temple deep in a tropical rain forest while searching for the priceless Banana of Bombay.

Friday, May 18, 9-11 p.m. (PBS) "The Mozart Mystique with Peter Ustinov." The program traces the short and turbulent life of Wolfgang Amadeus Mozart, the musical genius who died almost 200 years ago, in 1791, at the age of 35. Program includes selections from the composer's greatest music.

Saturday, May 19, 6-7:30 p.m. (PBS) "Vikings." Rebroadcast from the "Timeline" series of historical re-creations, the program recounts how the Saxons repelled the Viking invasion of England in 1066, but fell to defeat three days later when the Normans under William the Conqueror invaded the island.

Saturday, May 19, 8-9 p.m. (PBS) "African Journey." The concluding episode in the three-part "Wonderworks" story about the friendship that develops between a visiting Canadian teen-ager and an African youth his own age.

(Check local listings to verify program dates and times.)

QUESTION CORNER

Consult canon law for interfaith rites

by Fr. John Dietzen

Q Many thanks for your column on why a priest might not officiate at weddings.

My daughter is marrying a Jewish man and a priest will officiate. The wedding will take place on an island where there is a non-denominational church. If it rains, the alternate place is the library in a hotel.

In requesting use of the library, the pastor of the parish in which the hotel is located says we have not received permission.

In your article you mentioned that such couples could be married in a Protestant or other church. What is your opinion concerning this? (New York)



A According to Catholic Church law, as I have explained, the marriage between a Catholic and a baptized non-Catholic is normally to be celebrated in a parish church. The local bishop can permit such a marriage to be celebrated in some other place that would be suitable.

Your daughter's marriage, of course, is to a non-baptized person. Church regulations indicate that these marriages may take place in a church or "other suitable place."

The words about a "suitable place" are essential because any marriage is a sacred commitment. While Christian marriage has the special character of sacrament, Scripture makes clear that every marriage, Christian or not, in some way reflects God's love and covenant with

our human family, and our responsibilities in that covenant to him in return.

The solemnity of the wedding ceremony, including the place where it is celebrated, must reflect that reality as well as possible. In our understanding, the marriage rite is more than a social event, though others who do not view marriage as we do might consider it almost that.

No special permission from the bishop is necessary for this suitable place, but the local priest or deacon preparing the marriage has the responsibility to be sure the sacred character of the wedding is preserved. I would hope not only your daughter but her Jewish partner wishes to give witness to that understanding of their marriage ceremony.

The above applies, incidentally, to any marriages celebrated by priests or deacons. The same principles would apply generally to a marriage celebrated by another clergyman or civil official after the Catholic partner has received a dispensation from the form of marriage.

Q If a man is divorced and has been granted an annulment, is it possible for him to become a priest or a

brother? Does it matter if there are children from this marriage? (New Jersey)

A If an annulment is granted, it means that no marriage existed between those two people. From that viewpoint, at least, no impediment exists prohibiting ordination to the priesthood or entry into the religious life.

You would not be the first one to whom this might happen. I am acquainted with both men and women who have entered the religious life following an annulment.

All natural obligations which a parent would have for his or her children would need to be assured before any church superior would consider an individual for ordination or entry into a religious community.

Care for minor children is obviously a top priority. Expectations would be different for children who are grown and living independently. You would need to contact a bishop or religious superior to check out further requirements.

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

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FAMILY TALK

Aging parent needs a safe place to live

by Dr. James and Mary Kenny

Dear Dr. Kenny: My mother is in her mid-80s and is beginning to fail. She has lived alone since my dad's death three years ago. We live about a mile away, and she has been eating her meals with us and has done all right until recently. Now she is falling and becoming very forgetful. I fear that she may break a bone or forget something dangerous, like turning off the stove. Whenever I mention a move, she becomes angry and unpleasant. She makes it clear that she doesn't want any changes. I fear for her safety but I don't know what to do.

Answer: You are in a difficult situation which is becoming increasingly common. The problem is what to do when elderly persons may not be able to live alone. It is difficult to determine when to act, who decides, what to decide, and how to decide?

"When" may appear to be more of a problem than it is. Something must be done if you perceive your mother to be a serious danger to herself or others. I realize that making such an evaluation is not as easy as it may sound.

Simple charts on "Activities for Daily Living" and "Physical Self-Care" to help clarify such a statement are available by writing to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978. Enclose a stamped, self-addressed envelope.

The "Physical Self-Care" chart helps you rate feeding, bathing, dressing, grooming, toilet, and physical movement on a five-point scale ranging from completely self-sufficient (1) to needing total help (5).

The "Activities for Daily Living" chart does the same rating for food preparation, shopping, house-keeping, laundry, mode of transportation, telephone use, responsibility for medications, and handling finances.

After you have rated your mother on these common activities, it is usually easier to decide whether something needs to be done now.

Who decides? Obviously, the elderly person herself or himself will ordinarily make that decision. However, if you believe that there is a serious danger involved, you may need to override your mother's decision to do nothing. This can be very hard to do because of the reversal of roles. You are her child, but now must act as a parent.

Choices include living alone with help, living with you, or living in a nursing home. Clearly, there are many variations of these choices. Your mother might live with you, but you might get outside help to assist in caring for her.

The best way to decide is in concert with other family members. Consult your brothers and sisters and your husband. Make them aware of your evaluation of her daily activities and self-care, then give them time to think.

Finally, convene a family conference in person or by telephone. If you cannot arrive at a consensus, appoint a single individual to make the hard choice. Keep your mother reasonably informed throughout your deliberations. Remember that there may be many different opinions involved. Do the best you can at a difficult moment.

(Send questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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Priests observe Golden Jubilees

(Continued from page 1)

and Father Robert Gilday will give the homily. A reception will follow the liturgy in Monratty Hall. Robert Aldering, Dennis Brake and Rose Weisenbach are in charge of arrangements. Though no special invitations were sent out, the public is invited to attend these events—especially members of parishes that Father Moriarty served and Fatima retreatants.

Father Eglolf is not planning a public celebration. His sister, Benedictine Sister Mary Adolph, is with the convent in Ferdinand. He has three sisters living in Indiana and Illinois.

Father Finis will celebrate his 50 years of priesthood on June 10 with a 1:30 p.m. (EST) Thanksgiving Mass at the Fort at Patoka Lake, where he resides. Evansville Bishop Gerald A. Cettelfinger and other priests will celebrate.

Benedictine Sisters Kathleen and Johnette Finis will

attend their older brother's Golden Jubilee. Sisters of St. Benedict Convent, Ferdinand, will lead the singing. The Fort will host a reception to follow the Mass.

Assignments

Father Beechem first served as assistant pastor of St. John, Indianapolis, while teaching at St. John's Academy. In 1944, he became assistant at Our Lady of Lourdes, Indianapolis, and leader of its youth group.

He went to St. Patrick in Terre Haute in 1952, where he supervised the building of Schulte Holy School and later became principal. He also served as chaplain to Catholic students at Indiana State University and Rose Hulman, helping to establish the Newman Center there.

In 1971, Father Beechem became pastor of St. Lawrence Church, Indianapolis, in the position he continues to hold. He has served as president of the



Father Adolph M. Eglolf

Father John J. Finis

North Deanery and archdiocesan boards of education, president of the Priest's Senate, president of the Metropolitan Area Citizen's Organization (which renovated a shopping center and homes), chaplain of the Notre Dame Club of Indianapolis for 16 years, and of the Lawrence Optimist Club for 20. He continues as a member of the board of directors of Habitat for Humanity.

Father Meny first served as assistant pastor of St. Philip Neri, Indianapolis. In 1947, he became assistant at St. Joseph, Clark County, and in 1948, he went to St. Vincent de Paul, Bedford.

He ministered as chaplain to Madison State Hospital. Father Meny acted as special gifts chairman for the building of Shawe Memorial High School in Madison and served as its first principal from 1954 to 1965.

In 1949, Father Meny became pastor of St. Patrick, Madison, where he is now. His pastorate is believed to be the longest at one location in modern times. Father Meny quipped, "They just put me here and forgot about me."

Father Moriarty's first assignments were as assistant pastor of Holy Cross, Indianapolis, and in 1949, as assistant at St. Ambrose, Seymour. In 1950, he became chaplain of Sister of the Good Shepherd Convent and Marydale School and director of the first Fatima Retreat House, Indianapolis. In 1963, he became director of the new Fatima facility.

In 1967, Father Moriarty was named pastor of St. Lawrence, Indianapolis. In 1971, pastor of St. Thomas More, Mooresville; and in 1972, St. Susanna, Plainfield. He became pastor of St. Matthew in 1974, where he served until he retired from his pastorate in 1985. He served as administrator of Fatima until his retirement in 1986. He was named dean of the North Deanery in 1987.

Father Moriarty is now a member of the Council of Priests for the archdiocese, representing retired priests. He was a weekly columnist for the *Indiana Catholic* and *Record* and for *The Criterion*, writing columns on vocations and the Question Box. He has served as vocations director for the archdiocese. For 22 years he was moderator of the Archdiocesan Council of Catholic Women. And he has been a chaplain of the Indianapolis Fire Department.

Father Eglolf's first assignment was as assistant pastor at St. Mary Church in New Albany. He moved to St. Boniface, Evansville in 1942, and St. John, Vincennes, in 1945.

In 1947, Father Eglolf became pastor of All Saints, Cannellburg, and in 1947, he took over leadership of St. Joseph, Princeton. He retired in 1977 and now resides in Vincennes.

Father Finis first served in his home parish, Little Flower, Indianapolis. He served the Sisters of Providence in West Terre Haute and St. John, Vincennes, before being assigned as assistant pastor of St. Anthony, Evansville.

Next, Father Finis moved to St. Mary, Washington. After the Evansville Diocese was formed, he became assistant at St. Joseph, Jasper. In 1947, he became pastor of St. Mary, Daviess County.

In 1952, he was named administrator of St. Joseph, Vanderburgh Co., and in 1957, he became administrator of St. Celestine, Celestine. He became pastor of St. Celestine, in 1971, where he served until his retirement in 1984. He now substitutes for priests in the Evansville Diocese and celebrates Sunday morning summer Masses at Patoka Lake, where he resides.

Two-thirds of U.S. bishops 'touched' by Archbp. Laghi

WASHINGTON (CNS)—One of the key measures of a papal representative's impact on the church in the country where he serves is the number of episcopal appointments made under him.

Archbishop Pio Laghi, returning to Rome May 11, said May 1 that of the nation's 300-plus active bishops, 125 were appointed under him and roughly 100 others were, as he termed it, "touched," that is, transferred or promoted.

The Vatican representative in a country does not make the initial nominations for new bishops; these come mainly from periodic meetings of bishops of each ecclesiastical province in the country.

Nor does he make the final choice. The Vatican's Congregation for Bishops—or, for Eastern rites, the Congregation for Eastern-rite Churches—oversees the final selection process, and the appointment itself rests with the pope.

But in between, it is the Vatican representative who reviews the nominees, researches the background of candidates, contacts people for character references, and passes names on to the Vatican congregations along with his recommendations.

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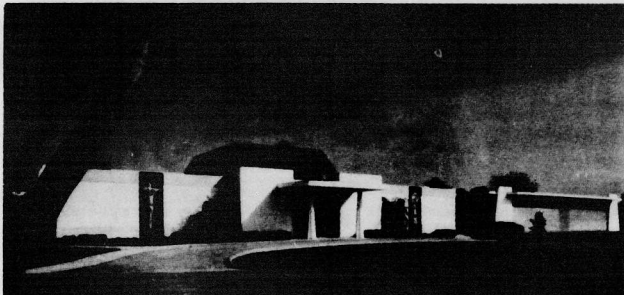
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New document underwrites traditional dogmas

by John Thavis

Catholic News Service

VATICAN CITY—A newly released document on Catholic theology strongly underwrites traditional teachings and prescribes a continual weeding out of heresy and other theological errors.

The document, published by the International Theological Commission, proposed that future statements that have a teaching function—whether issued by the pope, bishops or Vatican officials—should indicate to what degree they are binding.

Titled "On The Interpretation of Dogmas," the 50-page document was published in late April after several years of preparation, under the authority of Cardinal Joseph Ratzinger, the Vatican's top doctrinal official and head of the theological commission. It appeared in the Jesuit biweekly magazine, *La Civiltà Cattolica*.

The document said it was responding to a modern "crisis" caused by the widespread rejection of traditional truths and values. This represents "one of the most fundamental spiritual challenges" of our age, it said.

It also said interpreting Catholic dogma—the church's fundamental, revealed truths—is a crucial aspect of inculturation in places such as Africa and Asia, where more than a "mere translation" is required.

The bulk of the document, which was written for experts, examined the evolution of dogmatic interpretation and

study, especially its relation to Scripture and the magisterium, the church's teaching office.

The obedience Catholics owe the magisterium, it said, is not limited to formally defined truths. The faithful must also give "religiously grounded obedience" to other pronouncements made by a pope, bishops and the Congregation for the Doctrine of the Faith, when these statements have a teaching intention.

"It would be especially desirable that the church's magisterium—in order not to expend its authority unnecessarily—indicate clearly in individual instances the varying forms and degrees of binding force of its pronouncements," it said.

In modern pluralistic society, the church's teaching office increasingly uses persuasive argumentation to make its points, the document noted. Thus it should be prepared for "collaboration involving argument" before issuing definitive decisions, it said. The document, citing the pace of modern scientific research, said the magisterium should avoid "premature determinations" in favor of decisions that offer direction.

Generally, the magisterium should provide "orientation and certainty for individual Christians faced with a baffling babel of voices and never-ending theological disputes," it said.

This can be done through a variety of means, ranging from preaching to formal expressions of infallible teaching, it said. When Christian teaching is judged as seriously ambiguous or incompatible with the faith, the church has

the duty to eliminate the error—as last resort, by formally rejecting it as heresy, it said.

The document stressed that, in the larger sense, interpreting dogma was a function of the whole church, not just its teaching office. It takes place "in preaching and catechesis, in the celebration of liturgy, in the life of prayer, in diaconal service, in the daily witness given by Christians as well as in the church's juridical-disciplinary order."

Catholic dogma "should not be a dead relic from times past; rather it should become fruitful in the life of the church," the document said. Likewise, it said, church tradition must not be transmitted in a "petrified" state but as a stimulus for hope and for the future.

The document said that for many Christians today "the traditional dogmatic language of the church just no longer seems to be intelligible" and that some consider it an "obstacle" to the transmission of the faith. This can be a special problem in Africa and Asia when faced with dogmas that were elaborated in a Western culture, it said.

The document said dogma cannot be interpreted in a merely symbolic or pragmatic way and that the historical reality of Jesus is the core of dogmatic development.

The document also cited some dangers in new approaches to dogmatic interpretation. It said that in "radical liberation theology," the faith and dogmatic formulas are seen only in relation to an economic reality. In the case of "radical feminist theology," a certain idea of emancipation becomes the sole, definitive key to interpreting Scripture and tradition, it said.

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June 29

Presenter: Fr. Martin Wolter, OFM
Cost: \$80.00

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The Active List

The Critterion 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 Critterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN, 46206.

May 11

Scecina Memorial High School will present "Little Shop of Horrors" at 8 p.m. preceded by "Dinner on Skid Row." Dinner and show \$10; show \$3; under 5 free, kids 5-10 \$4 dinner, \$1 play.

☆☆

Music ministers at St. Pius X Parish, Indianapolis will present a Concert at 8 p.m. for the benefit of Holy Family Shelter.

☆☆

The Catholic Alumni Club (CAC) will play miniature golf at 8 p.m. at Patt Patt Golf Course, 10499 E. Washington St. \$3.50/game. For information call Mary 317-255-3841.

May 11-12

Students of Holy Name School, Beech Grove will present Musical '90 at 8 p.m. each night in Beech Grove Benedictine

Center. Adults \$3, \$1 children, at the door.

May 12

A Mother/Daughter Day of Reconciliation will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for more information.

☆☆

A Mother/Daughter Day on the theme "Mother Daughter, Friend or Foe" for mothers and daughters age 12 or older will begin at 8:30 a.m. at Fatima Retreat House, 5353 E. 56th St. Lunch included. Call 317-545-7681.

☆☆

St. Andrew Parish, 3922 E. 38th St. concludes its Spring Rummage Sale from 8 a.m.-12 noon. (\$1 bag day).

May 13

Pilgrimages to Monte Cassino Shrine sponsored by St. Mein-

rad Archabbey continue at 2 p.m. CDT with Benedictine Father Martin Dussone. "All I Really Needed to Know I Learned from My Mother."

☆☆

A Tridentine Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆

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

☆☆

Sign Masses for the Dead are celebrated each Sun. 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.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

A Cake meeting will be held at 11 a.m. in St. Lawrence Church, 4650 N. Shadeland Ave. Call 317-787-9136 for more information.

May 14

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.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Program by Jerry Newcomer on "Play Therapy."

☆☆

Franciscan Father Justin Belitz will present a free lecture on Success: Full Living at 7:30 p.m. at The Hermitage, 3650 E. 46th St. Call 317-545-0742 for more information.

May 15

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. For details call 317-745-2606.

☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517 for information.

☆☆

The Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆

Mother Theodore Circle #56, Daughters of Isabella will meet at 12 noon in the conference room of St. Elizabeth's, 2500 Churchman Ave. for Memorial Mass for deceased members. Pitch-in

luncheon follows, with Isabella Hall residents as guests.

May 16

The Catholic Widowed Organization (CWO) will hold its monthly meeting at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. "The Lord's Prayer" performed by Agnes Mangus et al.

May 17

An RCIA Sharing Day will be held from 9:30 a.m.-12:30 p.m. lunch at St. Rose of Lima Parish, Franklin. \$5 cost. Call 317-236-1432.

☆☆

Catholic Adults Reaching Out (CARO) will hold a Social and Meeting at 7 p.m. at the CYO Center, 580 E. Stevens St.

May 18

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics aged 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. South St.

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave. Everyone welcome.

☆☆

Catholic Alumni Club (CAC) and Christian Adults Reaching Out (CARO) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. \$2 cost. Social afterward.

May 18-19

St. Rita Parish/School will celebrate its 71st Anniversary with a Dinner-Dance Fri. and an Old Fashioned Picnic at Broad Ripple Park Sat. Call 317-632-9349.

May 18-20

St. Roch Parish, 3600 S. Meridian St. will sponsor its Mayfest from 5-11 p.m. Fri., 4-11 p.m. Sat. and

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May 19

The Catholic Widowed Organization (CWO) will attend the Boggswood Cabaret at 11:30 a.m. Cost \$13.95; private transportation required. Call 317-635-1854.

☆☆

Fatima Retreat League will sponsor its 15th Annual "Racing Into Summer" lunch-con/fashion show at 11:30 a.m. at Ritz Charles, 12156 N. Meridian St. Reservations \$18. Call 317-545-7681.

☆☆

The Catholic Alumni Club (CAC) will attend Broad Ripple Art Fair. Meet at 1:30 p.m. at Coconuts parking lot on Broad Ripple Ave. Call Mary 317-255-3841 evenings.

☆☆

An Open House for the new

House of Prayer will be held at the Sisters of St. Joseph, corner Division Road and Main St., Tipton. Refreshments, tours of motherhouse and House of Prayer 2-6 p.m.

May 20

The Sonanders will perform drama, music and mime at 3 p.m. in Holy Spirit Church, 7243 E. 10th St. Refreshments served. Free-will offering taken.

☆☆

Scecina Memorial High School's Annual Champagne Brunch and Style Show will be held at 12:30 p.m. in the cafeteria. Tickets \$8.50. For reservations call 317-399-6188 or 317-356-8615.

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Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan



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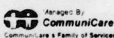
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Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

☆☆

St. Meinrad Archdiocese continues its pilgrimages to the Shrine of Monte Cassino at 2 p.m. CDT with Benedictine Father Conrad Louis speaking on "Mary, the Mother of the Church."

☆☆

A Calix meeting will be held at 8 a.m. at St. James Church, Indianapolis, preceding 9 a.m. Mass.

☆☆

The Catholic Alumni Club (CAC) and Catholic Adults Reaching Out (CARO) will attend Race Qualifications. Meet at CYO Center, 580 E. Stevens St. at 10 a.m. Bring own lunch and drinks.

☆☆

The Women's Club of St. Patrick Parish, 836 Prospect St. will hold its regular monthly Card Party at 2 p.m. in the parish hall. Admission \$1.25.

☆☆

The committee of Holy Family School, Oldenburg will sponsor a Breakfast from 7 a.m.-12 noon.

Sausage, grits, eggs, biscuits and gravy, fried apples, homemade coffee cakes. Free-will offering taken.

Socials:

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m.; food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3-9 p.m.

Pontifical Mission staff returns to normal activities in Lebanon

by Tracy Early

NEW YORK—Lebanese staff of the Pontifical Mission for Palestine, who were evacuated to Cyprus in early March, have resumed their normal activities in Lebanon, according to an official at the mission's New York offices.

Holy Cross Sister Kathryn Callahan, special assistant to the president of the mission and overseas secretary of the Catholic Near East Welfare Association, said April 30 that she talked by telephone earlier that day with the associate director of the Lebanon office, Issam Bishara, and was told no shelling had occurred for the previous two or three days.

The staff of the mission, a Vatican relief agency, returned at the end of March.

The pontifical mission, which has broadened its work beyond serving Palestinian refugees, now seeks to help all needy groups in the Middle East. It receives financial support from the Catholic Near East Welfare Association and Catholic agencies in Europe.

Msgr. Robert L. Stern is president of the mission and general secretary of the Catholic welfare association.

Sister Kathryn said Holy Cross Sister Maureen Grady, director of the Lebanon program and the only staff member there who is not Lebanese, had been scheduled for home leave at the time of withdrawal to Cyprus.

So she did not return with the others, Sister Kathryn said, but was to return to work May 14.

The staff was evacuated from Lebanon after heavy shelling damaged mission offices in Beirut and suspended its aid operations. The staff had been spending days at a time in shelters.

Some 13 staff members and their families were flown to Cyprus. It was believed to be the first time the organization had pulled its personnel from the war-torn country in more than 40 years of operation.

Sister Maureen also decided, Sister Kathryn said, that the staff was nearing the point of exhaustion and needed some respite.

Sister Kathryn said a shell that damaged the Beirut office early this year had knocked out the telex machine that had been her means of communication.

She said telephone service from New York to Lebanon had not been possible since sometime before she came to her position last September. But she said Bishara, using a mobile telephone, was able to call her, going through Cyprus. Often, however, telephone equipment is set to limit calls to three minutes or so, she said.

Sister Kathryn said the Lebanese staff used their time in Cyprus for assessing their program and Lebanon's needs.

She said they also gave some attention to Lebanese refugees in Cyprus, and after returning to Lebanon made a grant from their own budget to help those refugees.

Even while the staff was away, Sister Kathryn said, the mission continued its service in such areas as providing sponsorships for children in institutions, seminarians and religious order novices.

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26th: Chateaubriand	2 for \$17.95

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Youth News/Views

Leadership Forum gift assists Damien Center

by Mary Ann Wyand

Eighth-grade students from Indianapolis South Deaneary schools and South Deaneary Youth Ministries recently pooled their profits from a variety of fund-raising projects to assist the Damien Center with services for AIDS patients.

Then they gathered at St. Peter and Paul Cathedral for a prayer service May 4 to celebrate their faith and present checks totalling \$2,653.25 to Canon Earl Conner, an Episcopal priest who serves as president of the board of the Damien Center.

Father Adolph Dwenger, associate pastor at St. Jude Parish, presided at the prayer service with assistance from students during the readings, petitions, and presentation of gifts.

Known as the Leadership Forum, this

student organization dates back to 1985 when Ken Schwartz and Cathy Boyle of St. Mark Parish developed the concept as a master's degree project. Their goals were to develop an identity between the eight South Deaneary schools while building friendship, unity and leadership among students.

Leadership Forum participants represent Central Catholic, Holy Name, Nativity, Our Lady of the Greenwood, St. Jude, St. Barnabas, St. Mark and St. Roch schools. Principals meet monthly to exchange ideas and help coordinate student activities for joint fund-raising ventures.

Now in its fifth year, the Leadership Forum is guided by four student representatives from each of the South Deaneary schools who work together with and classmates to raise funds for charitable organizations.



READERS—Eighth-grade students Layne Gish (from left), Jamie Hunt and David Olante of Our Lady of the Greenwood School read Luke's account of the parable of the Good Samaritan May 4 during a Leadership Forum prayer service at the cathedral.

This year, Leadership Forum members chose to support the work of the Damien Center, which serves persons with acquired immune deficiency syndrome.

As part of the special prayer service, Our Lady of the Greenwood students read Luke's account of the parable of the Good Samaritan. Then Father Dwenger reminded the students that, "If someone

cries out to us, we must say 'yes.' We must show compassion to all those we meet."

At the conclusion of the service, Canon Conner thanked the students for their interest and concern.

"We are grateful for the money," he told them, "and also for the interest that you have shown. With your leadership tomorrow, we have nothing to worry about."

Sccecina presents 'Little Shop of Horrors' May 11-12

Build a plant? Why not?

Sccecina Memorial High School students and faculty members actually built four plants as props for "Little Shop of Horrors," the school's spring play May 11-12.

As part of the play preparations, English instructor Jerry Matheny asked Kevin McKeand, the industrial arts instructor, for help in building plants as props. Little did Matheny know that McKeand would involve his entire Introduction to Technology class in the unusual project.

Industrial arts students used hammers, power saws, and a variety of materials to construct four "Audrey II plants" in various stages of growth. To comply with the plot line, the largest plant had to be big enough to swallow a person! They designed and built the unique "plants" from scratch, using a variety of technical skills to plan and complete the necessary mechanics.

Their hard work goes on display when the curtain opens at 8 p.m. on Friday and Saturday nights. Anne Kirk and Crew have planned a "Dinner On Skid Row" before the opening night performance. After the dinner, guests will go from the cafeteria to special reserved seats in the auditorium.

Combined dinner and play tickets are \$10 for adults and \$5 for children aged 5 to 10. Children under 5 will be admitted free. Tickets for the play only cost \$3. For ticket information, contact Sccecina Memorial High School at 317-356-6377.

☆☆☆

Cardinal Ritter High School in Indianapolis will sponsor a girls' basketball camp for students in the sixth through ninth grades June 25-29 at the westside school.

Ritter girls' basketball coach Alan Mac Donald will direct the camp, which costs \$31.75 per person for instruction,

videotapes, guest speakers, evaluations, awards, a T-shirt, and a pizza lunch. Each participant also receives a basketball.

Two former Indiana All-Stars, Luanne Hill and Muffy Murphy, will assist Mac Donald with instruction sessions.

For registration information, contact Mac Donald at Ritter High School at 317-924-4333.

☆☆☆

St. Paul Parish youth group members at Tell City sponsored a car wash May 5 to raise funds for a youth group in Haiti and for the Harvest House of Hospitality, a local meal service for the needy.

☆☆☆

Bishop Chatard High School will again offer their Trojan Summer Basketball Camp for boys in grades five through eight June 18-22 at the northside school.

Chatard basketball coach Tom Stevason will conduct the camp with assistance from former Indiana Pacer Billy Keller, Butler University basketball coach Barry Collier, University of Indianapolis coaches Bill Green and Larry Humes, Los Angeles Clippers player Ken Barlow, and Roncalli High School coach John Wirtz.

Camp instruction will focus on the basketball fundamentals of passing, shooting, free throws, dribbling, and rebounding.

Registrations cost \$50 per person and are due by June 13. For further information, contact Stevason at Chatard at 317-251-1451.

☆☆☆

St. Anthony of Padua Church is planning a graduation Mass and dance for eighth-grade students May 23 at the Clarksville church. Mass begins at 7 p.m. followed by a dance in the school gymnasium.

Youth events

May 10—New Albany Deaneary annual awards celebration, Providence High School, 6:30 p.m.

May 11-12—"Dinner on Skid Row" and "Little Shop of Horrors" at Sccecina Memorial High School, Indianapolis. Dinner precedes the 8 p.m. performance on May 11 only. Call Sccecina at 317-356-6377.

May 15—New Albany Deaneary Youth Ministry pitch-in dinner, The Homeplace, 6:30 p.m.

May 20—CYO city track meet for boys and girls.

May 20—CYO Youth Mass and Dance, Nativity Parish, Indianapolis, 5:30 p.m. Mass followed by a dance from 6:30 p.m. to 9:30 p.m.

May 20—New Albany Deaneary Youth Mass and Dance, St. Joseph Hill Parish.

May 23—CYO city track meet for boys and girls.

May 27—Shawnee Memorial High School graduation exercises, 7:30 p.m.

May 29—Our Lady of Providence High School graduation ceremony.

June 3-5—"Living On the Edge: A Chance to Serve" justice and service project sponsored by the New Albany Deaneary at The Homeplace. Call 812-945-0354 for registration information.

June 4—CYO co-educational softball league play begins.

June 11-15—"Workcamp in Indy," sponsored by the Catholic Youth Organization, community service projects at center city locations. Call CYO at 317-632-9311 for registration information.



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New Albany Deanery reaches teens with RCIT

by Jessica Jackson

Put on film, the scene could have been "Revenge of the Teen-age Slumber Parties." Perched on chairs around a table cluttered with empty plates and cups and fudge brownie crumbs, the group of sleepy diners wore an assortment of rumpled jeans, sweats, and T-shirts.

However, this bunch of teen-agers and adults had a slightly different angle on overnight jam sessions than the ordinary bunch of giggly slumber party participants. Instead of discussing love interests and Milli Vanilli's latest recording, their conversations centered around a common theme—a wish to join the Catholic Church.

The retreatants were participating in one facet of the Rite of Christian Initiation of Teens (RCIT), a unique program constructed by the New Albany Deanery Catholic Youth Ministries Office with financial support from the Owen Voight Fund at Sacred Heart Parish in Jeffersonville.

The recent RCIT retreat at the Mount St. Francis Retreat Center was part of an eight-month program designed to instruct teens who express an interest in joining the Catholic faith. Jerry Finn, director of Catholic Youth Ministries, and Cindy

Black, RCIT coordinator, supervise the two-year-old program in the deanery.

New Albany Deanery's RCIT program is based on the outline and characteristic stages of the Rite of Christian Initiation of Adults (RCIA), according to Black.

"This is an abbreviated version (of RCIA)," she explained. "It includes a lot of the same material, presented at a level the young people can understand."

Because of the relative inexperience that most candidates have with the Catholic Church and Christianity, the program teaches the basics of the Catholic religious experience.

"So many of the candidates do not even know God," she said, "and the understanding of the concept is on a variety of different levels. We explored the question of 'Who is God?'"

Candidates for RCIT met two or three times a month on Sunday evenings. Using an informal discussion format, they explored a wide range of topics with a team of sponsors. The liturgical season, the Bible, and the continuing expression of faith through service and prayer were among the discussion topics.

RCIT candidate Stephanie Condra said she was hesitant about attending the first meeting last October.

Being in a group with other teen-agers

"gave us a chance to talk—not just about religion but about other things," she said. "It helps to know that others have shared your experiences."

The companionship of other teen-agers is one of the program's biggest benefits, Black said, because "there is less intimidation when the candidates are with their peers. It is a comfortable atmosphere, one in which it is easier to learn."

Team member Stephanie Anderson said she feels a bond with the candidates because of her own initiation into the church two years ago. She attended RCIA programming with her mother and sister, and said the adult program would have been difficult to comprehend if she had not become familiar with the church while attending a Catholic school.

"I knew about Catholicism because of school," she said, "but I couldn't have understood RCIA without prior knowledge. I wanted to help teen-agers who wanted to become Catholic. It is geared for people their age. It is more about them—how Christ is in their lives, not an adult's life."

Both teens agree that the Holy Week retreat at Mount St. Francis added a great deal to the power of the RCIT program. Although the group had taken part in a Day of Reflection last December, they said the three-day retreat seemed to bring the

candidates closer to each other and to enhance their faith experience.

Using the Resurrection as a central theme, the candidates, team members and sponsors participated in a reconciliation service, discussed the rosary, prayed the Stations of the Cross, wrote letters to God, planned a prayer service, and baked bread to take back to their home parishes for use during the Easter Vigil.

"We were all hesitant before the retreat," Stephanie Condra remembered. "Some people who had been quiet opened up. It gave me a better understanding of the classes."

Stephanie Anderson agreed. "It made me think more of Holy Week," she said. "We didn't just talk about Christ. There was more witness."

Two deanery RCIT candidates were initiated into the church during the Easter Vigil.

"The program is designed to prepare people to come into the church," Black said. "For some of the candidates, attending RCIT was a means of finding out what has been missing in their lives. Some of them found their faith was the answer."

(The daughter of Mr. and Mrs. Joseph Jackson of Sacred Heart Parish in Jeffersonville, Jessica Jackson is a senior at Providence High School in Clarksville.)

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BOOK REVIEW

An analysis of Catholic culture

THE CATHOLIC COUNTERCULTURE IN AMERICA 1933-1962, by James Terence Fisher. The University of North Carolina Press (Chapel Hill, N.C., 1989). 305 pp., \$32.50.

Reviewed by Margaret O'Connell

James Terence Fisher, the author of "The Catholic Counterculture in America 1933-1962," is a prominent professor of American studies at Yale University, not a psychologist or psychiatrist, nor a Catholic or Anglo-Catholic or student of the history of religion in the United States. Yet the burden of this book is an attempted psychoanalysis of pre-1965 American Catholicism, of Dorothy Day and the Catholic Worker movement, of the Christian Family Movement and Marycrest Farm, of Tom Dooley, of Thomas Merton, and of Jack Kerouac.

It is true that before 1965 the American Catholic Church had a fortress mentality—with some justification in some places and at some times but never to match the height of the fortifications. It is also true that, prior to 1965,

Catholicism the world over was dualistic (anti-Incarnational) and Eurocentric.

But do these facts give Fisher the right to judge the entire American Catholic Church by its most unrepresentative (yet most genuine) models? To compare a highly intelligent and intellectual woman of liberal Protestant-agnostic background to the naive products of parochial Catholicism who tried to emulate her accurate insights into the literal living of the Gospel? To compare the product of a liberal, intellectual and artistic Quaker-Anglican background who was European-born and partly European-educated with the product of reactionary, insular, anti-intellectual, anti-American (Protestant), radically Jansenist French-Canadian Catholicism?

And how does Fisher know that Dooley had a "frightfully unintegrated personality" or a reputed homosexuality—with hints of pedophilia—that smacked of homophobia? What if Dooley were homosexual, egocentric, a tool of American imperialism in Indochina—where is the solid evidence, not just statements? Did that affect the good he effected?

As to the Christian Family Movement and its Nyack, N.Y., farm, Marycrest, not once does Fisher acknowledge that this still active movement and its farm are very much heirs of the various Protestant utopian movements which flourished in this country for a brief time (and which were equally unsuccessful).

Finally, Fisher betrays a serious if common misunderstanding of chastity for the sake of the kingdom. Being a eunuch for the sake of the Lord does not eliminate but probably heightens the power of the sexual drive. Dorothy Day was aware of the power of her sexuality. And Thomas Merton grew as a man, as a Catholic Christian and as a monk by finding the face and the love of God in his nurse.

Still, for one professor's personal and none too favorable view of these prime movers in pre-1965 Catholicism I recommend "The Catholic Counterculture." It is written in an engaging, almost conversational tone.

(Margaret O'Connell, a secular Franciscan, is associate editor at The Christians in New York and a published free-lance writer and book reviewer.)

† 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.)

† **ARMBORST, Dr. Thelma**, 77, St. Roch, Indianapolis, April 25. Mother of Joann Gottlieb, Judith Ann Verbeke and Carole Jekel; daughter of Anna Kernal; sister of Joseph D. Kernal.

† **BEHLE, Fred A.**, 70, St. Mary, North Vernon, April 28. Father of Andrew Bill, Karl Matthews, Edna Egan, Freda Henry, Amy, and Leona Fensbers; foster father of Francis and Delbert Vawter; brother of George, John, and Christine Beam; grandfather of 26; great-grandfather of nine.

† **BREWER, Paul**, 77, St. Roch, Indianapolis, April 25. Husband of Lucille; father of Susan LaRue, Rosalina Tetric and Kent Bauman; brother of Joseph, Bernard, Agnes Stuckey and Ann Regal.

† **COHEN, Bertha Agnes**, 90, St. Christopher, Indianapolis, April 26. Mother of Mary J. Miller.

† **CRAIG, Helen Jean**, 66, St. Bridget, Indianapolis, April 26.

† **DAITON, Brittany Channel**, 4, St. Paul the Apostle, Greencastle, April 23. Daughter of Mary Beth (Garrison) Naanes and Richard; sister of Luke Garrison; granddaughter of Tom and Mary K. Garrison, Vernon and Susan Naanes, Tom and Cheryl, and Linda Boles; great-granddaughter of Mary Nix, Aileen Heard, Tom and Rosemary.

† **DUMAS, Eugene**, 59, Our Lady of the Greenwood, Greencastle, April 25. Husband of Esther M.; father of Craig and Dale; son of Eugene and Rose (Tremblay); brother of Richard and Robert; grandfather of four.

† **GARRISON, V. Danni**, 6, St. Paul the Apostle, Greencastle, April 23. Daughter of Mary Beth (Garrison) Naanes; sister of Luke; granddaughter of Tom and Mary K. Garrison, Vernon and Susan Naanes and Mary Gale; great-granddaughter of Aileen Heard and Mary Nix.

† **HILL, Earl E.**, 63, St. Gabriel, Connersville, April 26. Husband of Dorothy E.; father of Philip Eugene, Gregg, Mark, and Brenda Sims; brother of Leo Jr.; grandfather of six.

† **HOFFER, John M.**, 82, Holy Spirit, Indianapolis, April 25. Husband of Louise (Reid); father of Louise Pierce, Andrea Carter, Franciscan Sister Marybryn, Ron, John and Michael; brother of Frank; grandfather of seven; great-grandfather of six.

† **KAMER, Mary P.**, 85, St. Joseph Hill, Sellersburg, April 29. Mother of Jean Waiz, Helen, Carl and Alfred; sister of Earl Leuthart and Clara Schindler; great-grandmother of eight; great-grandfather of six.

† **TRIBBLE, Guy**, 80, Annunciation, Indianapolis, April 30. Husband of Anne E. (Butwin); father of John, Jim, Mary Ann Froedman and Brenda Marie Thorne; grandfather of 14; great-grandfather of four.

† **VANCLEAVE, Robert Kevin**, 28, St. Michael, Bradford, April 24. Father of Justin; son of James H. and Beverly; brother of James Jr., William E., and Maria L. Coffman.

† **YORK, Marvin H.**, 58, St. Lawrence, Indianapolis, April 29. Husband of Elva (Uphaus); father of Michael, Jeffrey, Gregory, Randy and Mark; brother of Duane, and Maxine Parris; grandfather of eight.

† **MATTHEWSON, Margaret**, 82, Holy Trinity, Indianapolis, April 25. Mother of Richard Beck, Sharon Goebel and Karl Perdue; grandmother of 12; great-grandmother of nine.

† **MCCALLISTER, Mary H.**, 89, St. Anthony of Padua, Clarks-ville, April 30. Mother of Charlotte A., Siegel, Imogene, Fulkerson, Mary M. Harris, Philip J. and Patrick L.; foster mother of Charles Carnico; grandmother of 17; great-grandmother of 32.

† **O'CONNOR, Ellen T.**, 77, Our Lady of Lourdes, Indianapolis, April 25. Sister of Edmund J., Joseph, and Providence; mother of Ruth Stuckey; grandmother of three; great-grandmother of three.

† **RIEDEL, Valley Mae**, 75, Our Lady of the Greenwood, Greencastle, April 28. Wife of Francis C.; mother of Ernest and Judith Long; sister of Thelma Fletcher, Betty Swares and Ruth Stuckey; grandmother of four.

† **ROTH, Anna Marie**, 80, Our Lady of the Greenwood, Greencastle, April 19. Mother of Cyril, Donald, Kevin, Providence Stuckey, Mary Ann Withem, and Rita Meyers; grandmother of eight.

† **RUBBERT, Ellen M.**, 81, St. Joseph, Terre Haute, April 28. Mother of Barbara Hillis, Charles W. and Robert C.; grandmother of five; great-grandmother of one.

† **SCHAFER, William J. Sr.**, 89, St. Columba, Columbus, May 1. Father of William Jr., James P., John C. Lawrence M., and Mary C. Klinger; grandfather of 13; great-grandfather of four.

† **SCHIEDLER, Judith E.**, 48, St. Mary, Greensburg, May 3. Wife of Ron; mother of Beth, Kyle and Paige; daughter of Norma Kanning; sister of Myron Kanning and Myrna Blanch.

† **SCHWINDEL, Ella**, 83, St. Meinrad, April 22. Mother of Gilbert Jr. and Eugene; grandmother of seven; great-grandmother of 12.

† **SMITH, Evelyn Irene**, 89, St. Mary, New Albany, April 30. Mother of Mildred Reed and Velma Snook; sister of Anna L. Goldsmith; grandmother of 10; great-grandmother of 15.

† **TRIBBLE, Guy**, 80, Annunciation, Indianapolis, April 30. Husband of Anne E. (Butwin); father of John, Jim, Mary Ann Froedman and Brenda Marie Thorne; grandfather of 14; great-grandfather of four.

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4367

Catholics must be taught to support the church

by Tracy Early
Catholic News Service

NEW YORK—Panelists for a national teleconference on "Dwindling Church Finances" said Catholics needed much more education about their responsibility for financial support of the church.

But the panelists also emphasized that such education be given a biblical and theological basis, and placed in the context of stewardship in all aspects of life.

The teleconference, broadcast May 3, was one of a series produced by the National Pastoral Life Center in New York and transmitted by the Catholic Telecommunications Network of America to listening groups across the country.

It originated from the studios of the Archdiocese of New York in Yonkers, N.Y.

Father Philip J. Murnion, director of the National Pastoral Life Center and panel moderator, began the teleconference by showing a previously filmed report by sociologist Father Andrew M. Greeley on survey research he had done.

Low levels of financial giving, Father Greeley said, correlate with "dissatisfaction and anger among laypeople" over issues of sexuality, particularly birth control, and authority.

He reported that many laypeople also say they refuse to give because they believe there is a significant amount of corruption in the church.

But even laypeople who hold these views will give, Father Greeley said, if their local pastor does his job well and maintains a relationship of honesty with them.

Virginia Hodgkinson, vice president for research at the Independent Sector in Washington, said Americans overall had increased the percentage of their income going to religious and other charitable causes since the 1970s, but Catholics had not.

Some priests are "embarrassed" to ask for money, she said, because they tend to think of stewardship only in relation to money, not as a way of managing one's entire life.

Msgr. Austin P. Bennett, finance director for the Diocese of Brooklyn, N.Y., said the church has to be run as a community, and not as a business, but nonetheless should be managed with administrative skill.

A policy of "very tight management" has enabled the Brooklyn Diocese to keep its subsidized parishes down to about 10 percent, he said, and subsidies are considered loans to be repaid if the parish gets in a condition to do so. "Deficit budgets are not accepted," he said.

In the Brooklyn Diocese, he said, people are being encouraged not only to give now but also to put the church in their wills.

John F. Benware, administrative services director for the Archdiocese of Chicago, said the financial problems facing the closing of several Chicago parishes and other archdiocesan institutions were partly due to rapidly increased costs in such areas as maintenance for old structures and health insurance for archdiocesan personnel.

But he said the archdiocese was now getting into a more formal planning process that would enable it to identify and handle problems at an earlier stage.

Benware called for more accounting to the laity on

financial matters, and said this was more important than the corruption issue mentioned by Father Greeley.

George T. Holloway, director of the National Catholic Development Conference, said Catholics had never been educated to understand that "it takes more than a nickel in the basket to put a new roof on the church."

The response is considerably better, he said, when church leaders tell the people what is needed and then give an accounting of what is done with the money. "The people have to be part of the process," Holloway said.

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Pope hopes Mexico visit will help with diplomatic relations

by Agostino Bono
Catholic News Service

MEXICO CITY—Pope John Paul II visited Mexico with the hopes that his eight-day stay would be a step toward diplomatic relations with a country that has both an anti-clerical constitution and the world's second-largest Catholic population.

Symbolically, the opening of the trip May 6 was a quick success.

It was his second voyage to Mexico. But as a sign of growing rapport between the Vatican and Mexico, it was the first time that he was officially greeted by Mexico's head of state. President Carlos Salinas de Gortari called him "Mexico's friend and the pilgrim of peace."

"Please receive today the warmth of a people that holds you so high in their estimation," the president said at the May 6 arrival ceremony.

The fact that Salinas personally greeted the pope was an unusual break with protocol. Normally, it is the Mexican secretary of foreign relations who greets visiting heads of state. The president then receives the dignitary later at the national palace or the presidential residence.

When the pope arrived in Mexico the first time in 1979, President Jose Lopez Portillo greeted him at the airport on a personal level, but not as president.

The papal trip is full of legal contradictions. Under the Mexican Constitution, priests are barred from wearing clerical garb in public and from holding religious services outside of church property. The pope would do plenty of both during his visit.

Pope John Paul showed his appreciation for the turn of protocol by thanking Salinas even before arriving in Mexico.

The decision to be at the airport as head of state "is very important news" and fits in with recent efforts to normalize church-state relations, the pope said during a news conference aboard the papal flight from Rome.

"I am grateful. Let's hope the situation can change and normalize more," he said.

The pope said another sign of improved relations was the decision earlier this year by Salinas to appoint a personal representative to the pope. The pope also named a personal representative to the Mexican president.

The pope noted that Mexican anti-clericalism is "a problem of the constitution" and not of the people.

Mexico has 80 million Catholics.

"Ninety percent of the population is Catholic, and 105 percent are Guadalupanos. This says much about the Mexican people," the pope said. Guadalupanos are devotees of Our Lady of Guadalupe, patroness of the Americas.

Mexico's 1917 constitution has strict separation of church and state because it was drafted at a time when the Catholic Church supported the political opposition.

The constitution does not grant legal status to the church and prohibits it from owning property and the clergy from voting. In practice, however, the Catholic Church has ample religious freedom.

Diplomatic relations are not essential for promoting the faith, "but they are doubtless important because with them Catholic citizens don't feel like they belong to an inferior class," the pope said.

"They give more normalcy to the life of the church," he added.

During his first day in Mexico, the pope encouraged Catholics to become more active in church and civic life.

Noting that Mexico is undergoing a "crucial" period of harsh economic conditions, the pope, at the airport welcoming ceremony, asked Catholics "to become more aware of their responsibilities" and to work "with renewed enthusiasm to construct a more just, fraternal and hospitable society."

"In order to overcome old confrontations, it is necessary to stimulate a growing solidarity among all Mexicans," he said.

The pope added that he also came "to fan the energies of the church communities," noting that it was his 1979 trip to Mexico, his first outside Italy as pope, which "made me feel the vocation of a pilgrim, missionary pope."

The pope continued encouraging lay activity during an afternoon Mass at the Basilica of Our Lady of Guadalupe, Mexico's most important religious shrine.

At the Mass, the church reiterated its official recognition of Mexico's centuries-old veneration of Juan Diego, the 16th-century Indian whose visions of Mary led to the devotion of Our Lady of Guadalupe. He is venerated by Mexicans as Mary's messenger and is a main figure in Mexican popular religiosity, as is Our Lady of Guadalupe.

More than 1 million people were estimated to have crowded outside the shrine to hear the Mass, despite occasional rain.

The pope noted that Juan Diego was a layman. "This is a strong call to all the lay faithful of this nation to assume all their responsibilities in transmitting the evangelical message," he said.

This includes "participation in politics" through economic, social, legal and cultural action to promote the common good, he added.

"You cannot, therefore, remain indifferent before the sufferings of your brothers, before poverty, corruption and violations of truth and human rights," he said.

Recognizing the existence of a cult is one way of beatifying a person and means that a feast day to the person can be placed on liturgical calendars. The date established for Juan Diego is Dec. 9. The pope officially recognized the cult to Juan Diego on April 9.

Also beatified at the Mass were three 16th-century Indian child martyrs killed after their conversion to Catholicism, and Father Jose Maria de Yermo y Pares, 19th-century founder of several Mexican religious orders.

Pope asks U.S. to continue to accept Mexican migrants

by Catholic News Service

ABOARD THE PAPAL FLIGHT TO MEXICO—Pope John Paul II has asked the United States to continue accepting Mexicans wanting "the opportunity of starting a new life."

The papal call came in a radio message to President Bush May 6 as the pope flew over the United States on his way to Mexico.

"I pray that your nation, in the traditions of liberty and justice on which it is founded, will continue to be the hospitable land in which many people, including those of Mexican origin, have been given the opportunity of starting a new life," said the pope.

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