

THE CRITERION

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BAREFOOT BOY—A Kurdish toddler sits barefoot in the mud April 10 near Uludere, Turkey, at a mountainous camp set up by Iraqi refugees. Pope John Paul II has urged world action to aid the Kurds and Catholic Relief Services has sent a team to assess the Kurdish refugee situation. (CNS photo from UPI-Reuters)

CRS sends team to assess Kurds' needs

It responds to the pope's appeal on Kurds' behalf

by Catholic News Service

BALTIMORE—Catholic Relief Services has sent a team of workers from its Cairo regional office to assess the emergency needs of Kurdish refugees in Turkey.

The Turkish government reported that 1

million Kurds have crossed the Iraqi-Turkish border since a revolt against Iraqi President Saddam Hussein was crushed.

The CRS team is evaluating health, medical, nutrition and sanitation needs of the refugees. The report on the assessment was not yet available as of Tuesday.

Reports of diarrhea and lack of shelter, sanitation facilities, clothing and food in the cold, high-altitude region to which the refugees have fled have been reported by other sources.

Although the team will report their findings once they complete their assessment, "it's difficult to say" how soon CRS can mount a relief effort, CRS spokeswoman Jennifer Habte said. CRS has not had a program in Turkey since 1967, but the Turkish government's appeal for refugee help did not exclude CRS, Habte said.

Kurdish refugee relief would be the latest CRS effort to bring aid to people affected by the Gulf war from a fund established after the war started. CRS has helped refugees passing through Jordan and has assisted people in returning to their home countries. CRS also is sending medicine to Iraq.

Donations to CRS' Gulf-related relief efforts may be made to Persian Gulf Fund 432, Catholic Relief Services, P.O. Box 17226, Baltimore, MD 212-97-0304.

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Second parish life coordinator named

Sr. Shirley Gerth to lead three parishes

by Margaret Nelson

On May 1, 1991, Franciscan Sister Shirley Gerth will become the second parish life coordinator in the archdiocese.

Sister Shirley will lead the parishes of St. John the Evangelist in Enochsburg, St. Maurice in Decatur County and St. Anne in Hamburg. She will live in Enochsburg. The appointment is for three years.

The parishes will be administered by a pastoral team consisting of Sister Shirley; Father Michael Widner as priest minister; and a new pastoral associate, who will be named in the next two or three weeks.

Sister Shirley is aware of the serious responsibility. When the appointment was acknowledged, she said, "I hope that with those congratulations come prayers." She said that the biggest change will be the care of two more parishes.

Sister Shirley has served as pastoral associate of St. John, Enochsburg, since 1987. She held the same position at St. Mary, Greensburg, from 1984 to 1987. And she was pastoral associate at St. Mary, North Vernon, from 1974 to 1984.

A native of North Vernon, she attended St. Mary (Nativity of the Blessed Virgin Mary) Elementary School, which was staffed by the Sisters of St. Francis. She is a graduate of the Academy of the Immaculate Conception at Oldenburg.



Sister Shirley Gerth, OSF

Sister Shirley received her bachelor's degree at Marian College in Indianapolis. She holds a master's degree in religious education from Marygrove College in Detroit and a master's of ministry from Seattle University.

Father Thomas Amsden, pastor of St. Mary, Greensburg, will serve as priest moderator for the parishes.

INDIANA GENERAL ASSEMBLY

Silent vigil for child abuse victims

by Ann Wadellon

Advocates for abused children held a silent vigil at the Statehouse this week, mourning the 52 young Hoosiers who died as a result of abuse or neglect in 1990. They mourned, too, the proposed state budget which does nothing to alleviate a critical shortage of caseworkers in the child abuse area.

Wearing black armbands, supporters of human service programs stood silent vigil at the entrance to the Statehouse during this week when the state budget is being finalized. The current legislative session is scheduled to end this month. Dr. M. Desmond Ryan, Indiana Catholic Conference executive director, said, "We hope that legislators passing by will remember the abused and neglected children in Indiana and will increase funding for the child welfare staff to help protect some of Indiana's children."

The child abuse situation has grown steadily worse since 1979, said Ryan, when the state mandated the reporting of suspected child abuse cases. The reported cases have increased 2,400 percent since that time, yet only 60 caseworkers have been added. Individual caseworkers regularly have responsibility for 70 to 80 cases involving children who are often frightened, depressed and seriously disturbed. Many receive no services.

Testifying before a Senate committee, Ryan said, "In human terms the cost of the current system is too high. This lack of upfront service represents a lost opportunity to spare children further abuse neglect and to prevent family separation."

Child abuse advocates have called on Governor Evan Bayh to honor a pledge made in 1989 to allocate funds for more caseworkers in this biennial budget. In a letter to county welfare directors, the governor said, "There remains a host of problem areas within our current welfare system. Many have yet to be given the

attention they deserve. It is time to discover and develop true welfare and human services reform."

He outlined a three-year plan calling for adding 173 caseworkers and support staff to the child abuse department in the 1991-1993 budget. The funds were included in a public welfare budget proposal presented to the State Budget Committee in December 1990. But, with the state's money in tight supply, the funds were stripped from the budget before it was given to the House Ways and Means Committee.

**Special supplement
on retirement
starts on page 11**

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The Jesuits observe a double anniversary

by John F. Fink

The Society of Jesus (the Jesuits) has a double celebration this year—the 500th anniversary of the birth of St. Ignatius of Loyola, the society's founder, and the 450th anniversary of the approval of the society by Pope Paul III.

Today the Society of Jesus is the largest religious institute of men in the world, with a membership of 25,757 (as of Jan. 1, 1989, the latest figures available). For most of its 450 years, it has been involved in every kind of apostolate, from missionary work to Catholic education.

As Pope Paul VI wrote about the Jesuits in 1974, "Within the church, wherever the acutest and greatest of difficulties are to be found, at the crossroads of ideologies, in the trenches of society, wherever there has been and still is a meeting between humanity's consuming needs and the perennial message of the Gospel—there Jesuits have been and are still found."

IGNATIUS OF LOYOLA was born in 1491 and died in 1556. A military man, he had his leg shattered by a cannon ball. During his recovery he started reading a life of Christ and lives of some of the saints, and had a radical conversion. He then made a pilgrimage to Mary's shrine at Montserrat, near Barcelona, and stayed for almost a year at nearby Manresa.

He traveled to the Holy Land but could not stay, as he planned, because of the hostility of the Turks. He spent the next 11 years studying in various European universities. Then in 1535 in Paris, at age 33, he and six others (one of them St. Francis Xavier) vowed to live in poverty and chastity and to go to the Holy Land. If that proved impossible, they vowed to offer themselves to the service

of the pope. The latter proved to be the only possibility. Jesuits ever since have made a fourth vow, besides those of poverty, chastity and obedience, to carry out the orders of the pope.

After his society was approved by Pope Paul III on Sept. 27, 1540, Ignatius remained in Rome overseeing the new venture. He also founded the Roman College and homes for orphans, catechumens and penitents.

His society played a prominent part in the Counter-Reformation and in implementing the decrees of the Council of Trent (1545-63). By this time, though, Ignatius was dead and the society was led by other great men.

ONE OF THESE WAS St. Francis Borgia, the great-grandson of Pope Alexander VI (to my knowledge the only canonized saint directly descended from a pope). Francis Borgia is credited with being the administrative genius who revised the Jesuit rule and developed the society's foreign missions.

Some of the church's greatest missionaries were Jesuits including Francis Xavier in India, Japan and Malaysia; Matteo Ricci in China; Roberto de Nobili in India; and Isaac Jogues, John de Brebeuf, Gabriel Lalemant, Jacques Marquette and many others in North America.

The names of Jesuit saints reads like a litany in itself. Besides those already mentioned, a few of the more prominent Jesuit saints were Aloysius Gonzaga, Robert Bellarmine, Peter Canisius, Paul Miki, Stanislaus Kostka, John Berchmans, and Peter Claver.

In this country at the time of the Revolution, all the Catholic priests had been Jesuits, including our country's first bishop, John Carroll.

I said "had been Jesuits" because this was the period when the Jesuit society was suppressed. The story of that suppression is too long to go into here, but it resulted from political pressures from the Bourbon rulers of Spain, France and Naples. The "Jesuit question" prolonged the papal conclave of 1769 for several months. After he was

finally elected pope, Clement XIV in 1773 signed the brief that suppressed the Jesuits throughout the world.

The suppression remained in effect for 41 years, until 1814. Then, as Pope John Paul II described it in a letter last year, "by the wonderful plan of Providence, the society survived in Byelorussia, and it was to rise again thanks to the decision of Pius VII of happy memory who thought...

that the severely storm-tossed barque of Peter should no longer be deprived of the valiant aid of such skilled oarsmen." The pope wrote that in a letter to Father Peter-Hans Kolvenbach, the Jesuit's superior general, at the beginning of this Ignatian Year.

In that letter, the pope also called St. Ignatius "not only a man of prayer, but a master of prayer, whose aim was to initiate others 'to be contemplatives in action.'" He did this through "The Spiritual Exercises" which have helped a countless number of people, priests and laity, in their spiritual formation.

Father Kolvenbach has written of "The Spiritual Exercises." These 300 pages of Gospel quotations (were) the most important thing he did in his life, because in rewriting them, Ignatius did so in a personal, new and unique way, so that the text becomes the word of life, the question becomes a lived out response, the call becomes service and love."

TODAY THE JESUITS in the United States are organized into 12 provinces. The Jesuits in Indianapolis are in the Chicago province. In Indianapolis, the Jesuits are known mainly for operating Brebeuf Preparatory School.

Nationally, the Jesuits are known mainly for their work in higher education. There are 28 Jesuit colleges and universities, some of the best in the U.S.: Georgetown, Boston College, Fordham, Detroit, St. Louis, Xavier, John Carroll, Scranton, San Francisco, Gonzaga and Seattle are just a few that come quickly to mind.

We wish the Jesuits a happy double-anniversary and many more centuries of service to the church.

EDITORIAL COMMENTARY

The deteriorating situation in the West Bank

by John F. Fink

U.S. Secretary of State James Baker has been trying to find a solution to the problems in the Middle East ever since he took office. He first announced his five-point plan in December of 1989. Nothing came of it, of course, but he has continued trying, including his latest trip to the Middle East last week.

Some slight progress seems to have been made in getting Israel and Arab countries to an international conference. But it remains to be seen whether there can be agreement on Palestinian representation and the conference's agenda. There's a window of opportunity now for a short time that we must take advantage of.

Meanwhile, relations between Christians and Jews and between Palestinians and Jews continue to worsen. Recently, I've received a mountain of reports, articles, appeals, resolutions, petitions and other documents from various contacts in Jerusalem that show that the situation in Israeli-occupied territory in the West Bank is deteriorating rapidly.

Last time I was in Jerusalem, I met with officials of the Pontifical Mission for Palestine, Catholic Relief Services, the Franciscans who care for the Christian shrines, teachers at Bethlehem University, and those operating the Vatican's Notre Dame Center. I've been hearing

from all those people. In addition, the Catholic Near East Welfare Association in this country has faxed me a great deal of material and recently Catholic News Service sent a reporter to investigate the situation. My last letter from Brother Patrick White, an Englishman who teaches at Bethlehem University, said that the people in the occupied territories are now desperate.

Brother Pat was the first one to fax me information about Lynda Brayer, but since then many of my other contacts have also written about her. She is apparently a remarkable woman who has become determined to help the Palestinians.

Brayer is Jewish by birth but a convert to Catholicism. She's a lawyer who founded and now heads the Society of St. Ives, a legal aid center that's under the auspices of the Latin Rite patriarchate (St. Ives was a French lawyer who left his practice to help the poor).

Brayer first attracted international attention when the Persian Gulf War started. Israeli citizens in the occupied territories were given gas masks by the Israeli government, but the Palestinians were not. Brayer took the matter to court and the Israeli High Court ruled that the Palestinians, too, had a right to the masks.

She then filed suit against the practice of the Israelis to clamp a curfew on Palestinians as a punitive measure rather than for security. The High Court heard the case on March 27 but has not yet rendered a decision. During curfews, Palestinians may not leave their homes for any reason without a permit. The penalty for doing so is \$15,000 and three months in jail. Curfews continued even after the war ended.

The Catch-22 in the law is that one must break the curfew in order to obtain a curfew pass. The curfews have resulted in several deaths which could have been prevented if the people had gotten to a hospital in time for treatment. In the suit Brayer argued that "as a result of this situation, Palestinians continue to be denied the basic right of all individuals to receive adequate medical care." She said that "no private doctors have received permission to open private clinics. No dentists have received permits to open their clinics."

While Secretary Baker was in Jerusalem, the Society of St. Ives asked him to use his influence to stop abuses by Israeli authorities. The letter from the society and the Association of Israeli-Palestinian Physicians for Human Rights listed as abuses

spot curfews, unreasonable taxation, deportation of alleged political activists, destruction of homes and wells, limits on medical services, severe restrictions on travel, and confiscation of land through administrative practices that violate "customary and international law."

Recently, the Israeli government confiscated three more villages in the West Bank—Deir Bahar, Rafat and Bilin—and announced plans to settle 100,000 new Israeli settlers there.

Meanwhile, the Franciscans who care for the sacred shrines are very concerned about the future. There are no tourists and churches that used to be very crowded are now empty. Local Christians are denied the right to go to their churches because of the curfews. Church communities and convents have suddenly had their tax-exempt status removed, just at the time that contributions are down because of the lack of tourists.

OFFICIAL APPOINTMENTS

Effective May 1, 1991

REV. THOMAS AMSDEN, appointed to secondary assignment as Priest-Coadjutor of Pastoral Care at the parishes of St. John the Evangelist, Enochburg; St. Maurice, Decatur County; St. Anne, Hamburg; for a period of three years, and continuing his assignment as Pastor at St. Mary, Greensburg, with residence at St. Mary, Greensburg.

SISTER SHIRLEY GERTH, OSF, appointed Parish Life Coordinator for the parishes of St. John the Evangelist, Enochburg; St. Maurice, Decatur County; and St. Anne, Hamburg; in accordance with Canon 517, #2, for a period of three years, with residence at St. John the Evangelist, Enochburg.

REV. MICHAEL WIDNER, from associate pastor at St. Jude, Indianapolis, to responsibility for priestly ministry at St. John the Evangelist, Enochburg; St. Maurice, Decatur County; and St. Anne, Hamburg, for a period of three years, and continuing as Archivist for the Archdiocese of Indianapolis, with residence at SS. Peter and Paul Cathedral.

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

Notre Dame Center, owned by the Vatican, was invaded by Israeli troops who demanded \$3.5 million in taxes. This is like invading the U.S. embassy and demanding taxes. Only after a few phone calls was that problem cleared up.

There is every evidence that the situation continues to get worse. Let's pray that Secretary Baker's efforts will soon do some good, or the future will be bleak indeed.

Archbishop O'Meara's Schedule

Week of April 21

SUNDAY, April 21—100th Anniversary of St. Anthony Parish, Indianapolis, Mass with brunch following, 11 a.m.

—450th Anniversary of the founding of the Society of Jesus and the 500th anniversary of the birth of St. Ignatius Loyola, founder of the Society of Jesus, service at Brebeuf Chapel with reception following, 4 p.m.

MONDAY, April 22—Confirmation for St. Michael, St. Gabriel, St. Catherine, St. James, Indianapolis, and St. Michael, Greenfield; at SS. Peter and Paul Cathedral, 7:30 p.m.

TUESDAY, April 23—Council of Priests, Catholic Center, 10:30 a.m.-3:30 p.m.

—Saint Meinrad Annual Alumni Dinner, St. Matthew Parish Hall, Indianapolis, 6 p.m. social, 7 p.m. dinner.

WEDNESDAY, April 24—Deans Meeting, Catholic Center, 10:30 a.m.-3:30 p.m.

—Confirmation for St. John, St. Charles, and St. Paul, Catholic Center, Bloomington; at St. John, Bloomington, 7:30 p.m.

THURSDAY, April 25—Confirmation for St. Rita and Christ the King, Indianapolis; Holy Name, Beech Grove; and Mary Queen of Peace, Danville; at SS. Peter and Paul Cathedral, 7:30 p.m.

FRIDAY, April 26—Confirmation for St. Anthony, Morris; and St. Nicholas, Ripley County at St. Nicholas, 7:30 p.m.

SATURDAY, April 27—Annual State Meeting of the Knights of Columbus Awards Banquet, Adams Mark Hotel, Indianapolis, 7 p.m.

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UNITED CATHOLIC APPEAL

Campaign will benefit social justice agencies

by Mary Ann Wyand

Catholics who embrace Christ's call to serve others learn to view social justice issues with a new awareness.

Social justice ministries provided by the Catholic Church throughout the Archdiocese of Indianapolis will receive 40 percent of the funds raised during the United Catholic Appeal on May 5, according to Rick Valdesi, archdiocesan director of development.

Those ministries include Catholic Charities, the Campaign for Human Development, the Office of Pro-Life Activities, and the Hispanic Apostolate.

Pope John XXIII reminded Catholics that every person has the right to all means needed for the development of life, including food, clothing, shelter, rest, medical care, and necessary social services.

As church, the pope said, we are enjoined to seek these rights for all.

Archdiocesan church ministries that benefit people in need are quite diverse, Robert H. Riegel, secretary of Catholic Charities, noted. Money raised for social justice work through the new appeal will benefit a variety of archdiocesan-wide human service programs.

"At this point, our social justice work flows through the service provision," Riegel explained. "The bulk of the money is used for social services to people in need. As you provide ongoing services to individual clients, you see patterns of social systems that need to be changed. Then you begin to work toward lobbying and advocacy."

Social justice work goes beyond simply feeding people who are hungry, he said, to include looking at the causes of their hunger and attempting to effect positive changes that will help solve the problems.

"While we continue to treat symptoms extensively," Riegel added, "we need to become more and more involved in looking at causes. But we need to provide services

in order to have credibility to lobby for social change."

For centuries, he said, Catholic social thinkers have urged changes in society to improve living conditions.

Today the church continues to call Catholics "to minister to our brothers and sisters," he said, by responding to human service needs through community assistance programs like the United Catholic Appeal and the Campaign for Human Development.

"The church does a wonderful job of assembling the resources that we have," the Catholic Charities secretary said. "People need to realize that every dollar we get from the United Catholic Appeal turns into 10 dollars worth of services."

Deanery programs for the elderly and the hungry in Terre Haute and New Albany will benefit from the appeal, he said, as well as a latch-key program for children in Tell City, marriage and family counseling programs available in Bloomington, Connorsville, Batesville and Seymour, and crisis pregnancy services throughout the archdiocese.

Riegel said the church also calls Christians to give of their own time and talents to effect positive social change.

"Everybody is a part of the social ministry of the church," he said, "the same way that everybody is a part of the educational and evangelizing ministries."

Because worship, proclamation of the good news, and service or ministry to others are basic dimensions of the Catholic faith, he said, the National Conference of Catholic Charities has spelled out a three-fold direction for itself and its agencies.

That direction focuses on provision of direct services at the most competent level possible, he said, as well as calling together the community at the local and regional levels to respond to particular areas of human need or concern and working to transform the social order with a call to changing systems of inequity and injustice.

Father Larry Crawford, archdiocesan director of pro-life activities, oversees a wide variety of social justice programming. "The pro-life office is not a single-issue agency," he said. "We offer a wide range of educational literature and resources on numerous social justice issues."

Father Crawford and pro-life assistant Myrna Vallier work with Catholics on the parish, deanery, and archdiocesan levels to address global social justice concerns.

In addition to anti-abortion efforts, pro-life programming covers church philosophies contained in "Economic Justice for All: Pastoral Letter on Catholic Social Teaching," "The Challenge of Peace: God's Promise and Our Response," "The Right to a Decent Home: A Pastoral Response to the Crisis in Housing," "Pastoral Statement of U.S. Catholic Bishops on Persons With Disabilities," "Brothers and Sisters to Us: U.S. Bishops' Pastoral Letter on Racism in Our Day," and "The Ecological Crisis: A Common Responsibility."

Other programs channeled through the archdiocesan pro-life office serve youth, the elderly, and persons with

AIDS, all in accordance with the wishes of the U.S. bishops.

"This is the church," Father Crawford said. "Jesus has called us in the Gospel to value human life in all stages from conception until natural death. It is a part of the teachings of the Catholic Church, and this is what we as an office do. A lot of people really respect the Catholic Church because of that."

One of the tasks of the Office of Pro-life Activities is to help people come to an understanding of the value of life, he said, then to implement it in the social order.

"The purpose of the Office of Pro-life Activities," according to the mission statement, "is to affirm that each human life is a precious gift from God; that each person who receives this gift has responsibilities toward God, toward self, and toward others; and that society through its laws and social institutions must protect and sustain human life at every stage of its existence. Recognition of the dignity of the human person, made in the image of God, lies at the very heart of our individual and social duty to respect human life."

Catholic Charities honors 15

by Margaret Nelson

Father Thomas Harvey joined Archbishop Edward T. O'Meara in congratulating the 15 recipients of the 1991 Catholic Charities awards.

Father Harvey is executive director of Catholic Charities USA. "When we create services that empower, everyone benefits," including the church, he said. The biblical tradition shows "how people in moments of weakness were treated by the majority."

"It is a sacrament to the state of Indiana how you enable them to participate," Father Harvey said. He pointed to the 10 million Americans who benefited from some service of Catholic Charities during 1989. It has a work force of 50,000 and 150,000 volunteers "who extend the presence of hope to those who are living in difficult circumstances."

Father Harvey said that help is given, not on the basis of faith, but on the basis of human need. "People like to believe it is because they (the clients) have failed somehow," he said. "But where we're born and to whom we're born has a lot to do with what we have access."

He explained that 23 percent of children are born into poverty. And there is an interrelationship between poverty, illiteracy and drug dependency, he said. "Ten assembly halls are not big enough for all the people who should hear these people's messages."

"For our investment of \$500,000, we get \$5 million worth of services to people, because that seed money is put there," Archbishop O'Meara said. "That's good value." He added, "That doesn't begin to express the love and concern we have."

In thanking Catholic Charities, he said, "Keep filled with that vision of seeing our

sisters and brothers in need as having a particular call on us. The poor have no other constituency."

Dr. Robert Riegel, secretary of Catholic Charities, told the stories of the award winners, most of whom had dedicated many years to their work as volunteers, board members or staff people. Some had spent many years as volunteers and then become staff members.

Particularly touching was the work of the Tender Loving Couple, Lisa and Steve Smith, in conjunction with St. Elizabeth's. They were caring for a child, nearing his first birthday, born with fetal alcohol syndrome. The baby had experienced four hospitalizations, two surgeries and eight stays at Riley clinic.

Lisa Smith thanked the couples "own two teen-age children and two adopted youngsters for their help. 'We hope to make Tyler a part of our family real soon,' she said, holding the baby. 'He's worth everything he's gone through.'"

Volunteer award recipients were Joann Wood, Catholic Social Services; Steve and Lisa Smith, St. Elizabeth's; Marilyn Linneman, St. Mary Child Center; and Bonnie Harvey, Terre Haute Catholic Charities.

Board members honored were Greg Weber, Catholic Social Services; Dorothy Soller, St. Elizabeth's; A. William Carson, St. Mary Child Center; Margaret McKee, Terre Haute Catholic Charities; and Heidi Semones, New Albany Catholic Charities.

Franciscan Sister Sheila Shine, Catholic Social Services; Praxie Culver, St. Elizabeth's; Carol Cameron, St. Mary Child Center; Irma Karabinos, Terre Haute Catholic Charities; and June Kochert, New Albany Catholic Charities, were the five staff members honored.

Riegel also recognized the work of the late Father John Elford and Sam Oberhausen of Tell City.

Use of new credit card will benefit Catholic education

by Margaret Nelson

Catholics will soon have another opportunity to support their schools and religious education programs. A Total Catholic Education affinity credit card will be offered by the Office of Catholic Education (OCE). Materials were mailed to principals and parish administrators of religious education this week.

"We can provide scholarships for students and professional growth opportunities for our leaders, catechists and teachers," said Providence Sister Lawrence Ann Liston, director of schools. "Some funds can be directed for local parish educational programs."

In his letter Frank X. Savage, executive director of the OCE wrote: "This program will give credit card users a convenient and easy way to support Total Catholic Education at both the local and archdiocesan levels. Parishes and deaneries will benefit and the archdiocese can begin to develop a scholarship fund for the life-long learner." He explained: "The First National Bank of Louisville has worked closely with the OCE to design a Total Catholic Education MasterCard and Visa program. We have looked at other programs of this kind and found this best suited to our needs."

"Most people have credit cards," Sister Lawrence Ann said. "This way they can benefit Catholic education when they use them."

The campaign materials state: "This program does not suggest that cardholders charge any more than they usually do. If and when they do use a credit card, by choosing the Total Catholic Education Card, they'll be helping adults, youth and children throughout the Indianapolis Archdiocese to receive the traditions, values and excellence of Catholic schools and religious education programs."

The materials promise "competitive annual fees, a competitive annual percentage rate, and more." There is no annual fee the first year, and it is \$20 after that. Interest



for purchase balances not paid each month. Finance charges on cash advances are imposed from the date of the transaction.

Some benefits include free individualized checks, free travel insurance for trips charged to the card, and 10 percent discounts on Avis car rentals.

Applications are available at most parish school or religious education offices and other educational agencies of the archdiocese.

The applicants are asked to specify the name of the school or religious education program they wish to receive the proceeds. If none is designated, the amount will go to the scholarship fund. Applicants should also indicate which credit card they want.

Sister Lawrence Ann said. "This can be exciting. Criteria and the scholarship application procedure are being developed by the OCE. The funds for scholarships for life-long learners will be administered through the office. Students or adults can apply."

The materials indicate that \$10 for each new cardholder will go to the chosen TCE program the first year. After that, a 4 percent portion of the annual fee will be turned over. In addition, a percentage of all purchases will go to the scholarship fund.

Applications will be available in parishes for distribution the weekend of April 20-21.



HONORED—Praxie Culver (seated, from left), Joann Wood, Lisa Smith and Tyler, Carol Cameron, and Marilyn Linneman; (standing) Greg Weber, Robert Riegel, Franciscan Sister Sheila Shine, Bonnie Harvey, Heidi Semones, Margaret McKee, June Kochert, Dorothy Soller, William Carson and Archbishop Edward T. O'Meara. Not present was recipient Irma Karabinos. And Lisa Smith's husband Steve was not present to accept his award. (Photo by Margaret Nelson)

Commentary

TO TALK OF MANY THINGS

Flow to secularization may change in the fall

by Dale Francis

A couple of years ago, when Deborah Weisman was graduating from the eighth grade at Nathan Bishop Middle School in Providence, R.I., her father, Daniel, learned that a rabbi was going to give an invocation and a benediction at the graduation exercises.

That angered Daniel Weisman, not because the invocation and benediction were to be offered by a rabbi—Daniel Weisman was Jewish—but because he didn't think there should be prayer at a public school graduation ceremony. He sued.

A federal judge refused to block the



graduation ceremonies but later he ruled the prayers were unconstitutional. The case went to the U.S. Circuit Court of Appeals which agreed invocation and benediction at public school graduation ceremonies are unconstitutional.

The protest of Deborah Weisman's father is on the way to eliminating any recognition of religious belief from public school graduation exercises. The National Association of State Boards of Education, joined by the attorneys general of Idaho, North Dakota, Utah, Wyoming and Pennsylvania has asked the Supreme Court to use the decision in the Rhode Island case to clarify the controversy around the country over graduation prayers.

In the last 30 years, there has been an unyielding effort to eliminate from our society anything that in any way mentions God. Beginning with the 1962 decision that

banned teacher-led prayer in public schools, there has been a flow towards complete secularization of our society.

In 1971, the Supreme Court in the *Lemon vs. Kurtzman* case ruled it would strike down any government practice if it does not have a secular purpose, if it advances religion or if it causes excessive entanglement between church and state.

It was a strange decision. At the time the Constitution was written, "establishment of religion" had a specific meaning. There were nations in the world that had established particular religions. But to quote that part of the First Amendment in 1971 and ignore what followed it was illogical. What the First Amendment says in reference to religion is: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

When the Supreme Court ruled it would strike down a government practice if it does not have a secular purpose, the court was ruling this is a secular society and prohibiting the free exercise of those citizens who have a religious faith. Yet today polls show that an overwhelming majority of our citizens are believers in God.

There has been a constant flow toward eliminating the rights of the majority in favor of the objections of a minority. Because the flow has been in this direction, more restrictions are added to the free exercise of religion.

But this fall, the flow may change. The Bush administration has asked the Supreme Court to review the Rhode Island case and the Supreme Court has agreed. The Bush administration has asked the



justices to use the case to eliminate the 1971 test for evaluating alleged violations of the First Amendment.

Solicitor General Kenneth Starr said the court should use a different test in evaluating ceremonial prayers that have ties to the nation's history and tradition. He said they "neither establish any religion nor coerce non-adherents to participate in any religion or religious exercise against their will."

The Supreme Court opens each session with the invocation "God save the United States and this honorable court." With its new members, it may change the flow.

THE YARDSTICK

Besides cash, work should offer people better lives

by Msgr. George G. Higgins

"Tedious and boring work leads some to look for fulfillment only during time off the job. Others have become 'workaholics,' people who work compulsively and without reflection on the deeper meaning of life and their actions," the U.S. bishops noted in their 1986 pastoral letter on the economy.

The quality and pace of work should be more human in scale, enabling people to experience the dignity and value of their work and giving them time for other duties and obligations. This balance is vitally important for sustaining the social, political, educational and cultural structures of society," they said.

Concern for the dignity of manual labor is a familiar theme in Christian social



teaching, but it bears repeating. Though it has been voiced by several popes and countless theologians and other experts, it takes on new meaning and new implications and must be applied in different ways in each succeeding generation, including our own.

Making work more human and more humane and making it possible for unskilled or semiskilled workers to live not as machines but as men and women of dignity and worth will not be easily accomplished, but it goes to the heart of what we mean by social justice.

The Christian theology of work starts from the premise that people work—or should work—not merely to earn a living, not merely to develop their own personal growth or to serve the needs of others, but because by means of their labor they become partners in the work of bringing God's creation to perfection.

According to the Second Vatican Council, human labor spent "in the production and exchange of goods or in the performance of economic services is superior to the

other elements of economic life. For the latter have only the nature of tools.

"Whether it is engaged in independently or paid for by someone else, this labor comes immediately from the person. In a sense, the person stamps the things of nature with his seal and subdues them to his will."

"Indeed, we hold that by offering his labor to God a man becomes associated with the redemptive work itself of Jesus Christ, who conferred an eminent dignity on labor when at Nazareth he worked with his own hands."

Most people do not think of work in such highly theological terms. Yet people of faith at least vaguely sense that this is the only satisfying answer to the question, Why work at all?

An exception must be made, however, in the case of those people who feel hopelessly trapped in occupations so meaningless they make them, in effect, automatons and strip them of their human dignity. It would be foolhardy to preach the dignity of work to them. They must first regain their freedom.

What this means, said a young worker interviewed in a recent study of industrial unrest, is that the need of the hour is to give people better lives.

"Listen," he said, "you have to give more if you want more. I don't mean just wanting cash—I mean a better life."

"The union has to give more too. Surely, bread and butter is important—but maybe we spend too much time just thinking about money."

"The companies (if they know what's good for them) and the unions too—everybody should be thinking, and soon, about giving people better lives."

Philosophers, theologians and social scientists could probably state this in more eloquent and high-sounding language, but it is doubtful they could improve upon it as a statement of what millions of working people rightfully expect from an economic system which claims to be among the most efficient and most productive in the history of the world.

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THE HUMAN SIDE

Our business leaders must know, give witness to ethical values

by Fr. Eugene Henrick

Have you ever dreamt of being the chief operating officer of a nationally recognized corporation—the kind of CEO the business world, employees and customers alike admire and respect?

To fulfill that dream, there are certain things you need to ask yourself. How far would you be toward people working for you who suffer from a chemical dependency? How far would you be toward those who simply are of different genders, races and nationalities?

How just and courageous could you manage to be in your response to insider trading, industrial espionage, bribe giving or bribe-taking or other white-collar crimes?

How clear are you about the qualities needed to foster discipline, loyalty, integrity and a sense of social responsibility among those with whom you work?

Would you prefer to be seen as the authoritarian figure in your corporation—or a



somewhat distant commander—or would you like to be more like an orchestra director who sometimes picks up one of the instruments and becomes one of the players?

Would you regard the corporation as just a business, whose goals are to produce a good product and make a profit, or would you see it as a community that thrives on trust among employees, shared values and a shared commitment to worthwhile objectives that serve the public?

All these questions were discussed recently during a seminar on business ethics at the Woodstock Theological Center at Georgetown University in Washington, D.C. Woodstock brings together scholars to reflect, theologically and ethically, on major moral issues facing our society.

If the business world does not practice better ethics, it will doom itself as well as the society it is supposed to serve. That was the concern behind the business-ethics seminar at Woodstock.

Ethical values, however, may differ from personal desires and business objectives.

Without ethics, social trust and cooperation will dwindle as people fall into the

pursuit of individualistic concerns: "Get it now," "Don't deny yourself."

The "one for all, all for one" slogan of the Three Musketeers is a vanishing breed.

Ethics enables a corporation to see that business needs to be judged by more than bottom-line profits and increased production. A corporation is made up of people whose consciences need continually to be challenged and supported.

Interestingly, the CEOs at the Woodstock seminar felt that if corporations overlook ethics, self-indulgent permissiveness will prevail. As a result, executives would lose confidence in their own employees and would not trust colleagues to act in responsible ways.

The CEOs worried that this would result in more "lawsuits, institutional instability and the erosion of respect for business as a profession."

The Woodstock seminar concluded that a Catholic CEO today must know ethics and give witness to ethical values. This assumes courage and prudence on the CEO's part: a person who not only reads stock-market reports, but the best of philosophy and theology.

A successful CEO needs more than a high IQ and skill in the production of goods. The CEO must possess a sense of

stewardship—a desire to make this world better because it is God's world in which he or she has the privilege of being a leader.

Would that there were many more Woodstocks to cultivate the rightful place of honor and ethics in the business world everywhere!

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To the Editor

Financial disaster in East Deanery

As a member of a local Board of Total Catholic Education, I recently learned of the financial disaster facing East Deanery schools and parishes. Because my own parish, St. Michael's in Greenfield, is one of only two parishes in the East Deanery to be free of debt to the archdiocese (St. Thomas in Fortville is the other), I was unaware of the financial disaster looming over other deanery parishes. Specifically, many East Deanery schools may be slated for executioner's row in the immediate future. Only one school in the entire East Deanery is solvent—St. Michael's grade school in Greenfield.

At the March 12 East Deanery Board of Education meeting, Vicar General Father David Coats presented East Deanery schools with an ultimatum: find a way out of your financial dilemmas within the next two months or face school closings because the archdiocese is no longer willing to pour money down a hole.

I find it outrageous and ironic that our archdiocese views the East Deanery schools' financial problems as just that—East Deanery problems that the East Deanery must solve.

On March 17 local parishes took up a collection for the Catholic Church in Eastern Europe. The Criterion published a half-page editorial on the importance of this cause, and my own pastor devoted space to it in the parish bulletin. We were urged to support rebuilding and new construction in Eastern Europe while schools in our own city face permanent closing. Catholic families in our own archdiocese risk being denied a Catholic education because some parishes are too poor to support the schools. In almost all instances, the parishes involved are looking to their own parishioners to solve the financial problems.

Why do Catholics operate in such a vacuum? Haven't we learned anything from the woes faced by IPS and the public school system in general? Wealthy homeowners move to suburban areas and send their children to township schools. These homeowners adamantly defend the right to keep their property taxes within their own school districts. IPS, which has the poorest tax base, has the fewest resources with which to educate children. Any mention of throwing property taxes into a collective pot and distributing funding according to need is shunned.

Is our archdiocese any different? The rich neighborhoods build beautiful, elaborate churches and send their children to financially sound schools. The poorer, older parishes limp along, continually trying to squeeze money out of parishioners who don't have any money. Most parents in these financially strapped parishes cannot afford to pay the tuition needed by schools in order to stay open.

It's up to those who have more to give to those who have less. As a church, we cannot pretend that need and poverty only exist in other cities or countries. We have to reach out to our neighbors down the street as well as those across the sea. I'm appalled that the archdiocese could present such an ultimatum to East Deanery schools without alerting the entire archdiocesan population to the problems threatening to eliminate these schools. Catholic education has to be a priority of every Catholic. It is not just for those who can afford to have it in their neighborhoods.

Greenfield

School officials respond to letter

Thank you for the opportunity to respond to the letter from Sharon Bolter at the time it was published. It is our hope that we can clarify a great deal of misinformation about our current review of the Catholic school educational ministry in the East Deanery. As the Board of Education for the entire deanery, we have the responsibility to assure access to quality

Catholic school education to all students in our sector of the city.

It is true that some East Deanery parishes with schools have accumulated significant operating debts. Since these parish communities have been working with their problems in the past few years and not fully solved their financial dilemma, the deanery has invited the Deanery Board, with the support of those parishes experiencing difficulty, to develop a series of recommendations for actions that might be taken.

Our objective is to provide access to Catholic schools while establishing a more stable financial environment. Deanery review is the appropriate next step under the canonical principle of subsidiarity which basically says that decisions will be made at the lowest possible level of the church structure.

Ms. Bolter's characterization that we have been given an "ultimatum" is simply not true. It is true that no parish can be allowed to incur huge debts and expect the archdiocese or the East Deanery community to pay for that financial irresponsibility. It is also true that the policy of the archdiocese for institutions to participate in the central payroll system is that bills are to be current before entering into future contracts.

Therefore, the East Deanery Board of Education has established a task force of parish and school representatives with significant support from the Office of Catholic Education, the Indianapolis Deaneries Coordinating Committee, and the Urban Parish Cooperative. After the task force has made its report, we would anticipate that considerable consultation will be needed, prior to the implementation of any plan. The task force is working very hard to develop a positive and prudent plan that will not only improve our financial positions but provide strengthened educational ministries.

Just as the East Deanery Board successfully managed the recent difficulties of Secina Memorial High School, we are confident that the same will be true with this review of the elementary schools.

It is also true that we will not be successful without substantial and committed support and cooperation from the entire parish and school communities throughout the East Deanery of Indianapolis. This may require an openness to change, a willingness to support financially our sister parishes as well as potentially implementing a new vision for school ministries.

Rest assured that it is not our intention to close schools arbitrarily. It is our objective to assess if we might be able to provide a better education for our children on a more cost-effective basis. We are pleased to hear that at least one person in the deanery believes the broader Catholic community would be willing to come to the aid of those parishes that are struggling. Indeed, that is what the concept of a universal church is all about. The parishes of the East Deanery will hear more about our study.

Tom Stader, East Deanery Board President
Annette "Mickey" Lentz, Task Force Chairperson
Rex Camp, Director, Indpls. Deaneries Coordinating Committee

Saddened by Fr. McBrien's views

Friday night, April 5, Ted Koppel had two well-known Catholic priests on his "Nightline" show, discussing the exorcism that aired earlier on ABC's "20/20" show. I was so heart sick and saddened by Father Richard McBrien's comments I could not sleep. He was asked several times if he believed in the devil and demons, yet would not give a direct answer. He did, however, indicate he did not believe in a "sword-wielding archangel." Never once did he say he believed in the Scriptures. Instead he gave his version of good and evil that sounded very much as though the Bible was just so much fiction.

If this is what the young men and

women are being taught today it is no wonder more and more of them are drifting away from the faith. I would like to know if Father McBrien entered the priesthood as a profession or a vocation. If it's the latter, perhaps he should rethink his vows, particularly to uphold the teachings of the Holy Mother Church.

Yes, there are demons in many shapes and forms. One of the more horrendous is doubt. When a person has doubts of the legitimacy of the Scriptures and teachings of the faith, God help us. We will fail. When you speak out as a priest against these teachings, it is like a slap in the face.

I have always been one of the first to defend our priests no matter what they might be accused of, or the scandal that might be surrounding them. My devotion to the priesthood and religious is profound. But to see a noted theologian on national television make mockery of our faith was more than I could handle emotionally.

I am concerned about the debate between Father McBrien and Father James LaBar, the exorcist. I am also concerned how it will affect the church in the eyes of millions of people all over the country.

Slowly we are giving way to the "new world" and in doing so losing ground to the point I wonder how much longer the Catholic faith will exist. The exorcism wasn't the point I am trying to make. This is up to the individual to believe or not. In fact do believe, and that is my choice. It was the priest who seemed more interested in defending his belief than defending the dignity of the church. Father McBrien may be a brilliant teacher, but how does he really score as a priest?

I love my faith and the Holy Catholic Church. The most important thing in my life is our Lord Jesus Christ and his teachings. The most important book in my life is the Bible, the true word of God, the book that mentions the devil and demons many many times. So, Father McBrien, rest assured that you didn't rattle my faith, only broke my heart a little sitting there with your defiant look and sharp tongue mocking one of your fellow priests.

E. Maire McMahon
Indianapolis

Doesn't want PP's brand of planning

At a time when we are seeing more and more abortion clinics closing their businesses across the country, Planned Parenthood of Southern Indiana is planning to open three new killing centers here in Indiana. They are looking for locations in Bloomington, Terre Haute and Evansville.

LIGHT ONE CANDLE

How church law changes

by Fr. John Catoir
Director, The Christophers

As a churchman, I thank God for the papal office. The pope has been the principle of church unity down through the centuries.

Having said this, one cannot conclude that the pope does all that the thinking for the remaining 500 million Catholics. The church teaches that private conscience is the proximate norm of morality. People have to think things through for their own integrity as persons. The church does not practice mind control. We are all at different levels of understanding so a certain amount of disagreement is to be expected. Going back to the debate between St. Peter and St. Paul, the church has always had disputes of one kind or another.

When I express some of my own opinions in this column, I do so as a loyal son of the church with respect and gratitude to the pope, the bishops, and the magisterium. If I bring up the past it is not to upset anyone, I simply want to show how change has always been a part of church life.

I have always been fascinated with the way church law changes over the years. History has a way of surprising us in

What our college kids and communities need are not more "baby extermination centers" but rather a compassionate approach to women and men who find themselves in a crisis pregnancy situation.

There are presently over 180 different agencies and organizations in Indiana that offer special care and assistance to women who face pregnancy without emotional and financial support. Why doesn't Planned Parenthood join them in this loving and compassionate approach to provide whatever form of support may be necessary to enable a woman to carry her child to term and plan constructively for her future?

Some services PP could provide, with the millions of our tax dollars they receive, are information and help with medical referrals for low-cost or free delivery, legal assistance, maternity and baby clothing, furnishings, classes in childbirth, parenting and nutrition, adoption referrals, and post abortion counseling. With more than 26 million abortions in the U.S. since 1973, there are untold numbers of women suffering from P.A.S. post abortion syndrome. This is only a brief list of positive programs that would benefit our women and men far more than killing their offspring.

Planned Parenthood claims that its efforts to provide abortion services have at last removed the specter of dangerous back-alley abortions from our land. But that is an illusion. The specter remains, darker and more ominous than ever. The truth is that many of the butchers who ran the old back-alley operations have simply moved elsewhere, selling their grisly trade for Planned Parenthood.

Abortions are dangerous. Planned Parenthood's own liability release forms say so—in very fine print, of course. The Centers for Disease Control conducted a study of maternal deaths and discovered that abortion is now the sixth most common cause. The results of the study, released in the May 1985 issue of *Obstetrics and Gynecology*, admitted that those abortion-related deaths may be under-reported by as much as 50 percent.

In her book "Women and the New Race," Margaret Sanger, the founder of Planned Parenthood, asserted that "the most merciful thing a large family can do to one of its infant members is to kill it." Faye Wattleton, the current president, has claimed that she is "proud" to be "walking in the footsteps" of Margaret Sanger. Today, Planned Parenthood's commitment to that philosophy is self-evident. The organization is the world's number one abortion provider and promoter.

I for one do not want any more of Planned Parenthood's brand of family planning here in Indiana.

Mooreville

Ann Hall

matters of discipline. The church, for example, once taught that usury, the taking of interest on a loan, was a sin punishable by excommunication. That sin no longer exists.

Recent changes in our tribunal practice have been equally dramatic. When I was in my first diocesan matrimonial tribunal in the 1960s we were not allowed to issue annulments in certain type cases which are now routinely annulled. Though the principle of indissolubility never changed, our jurisprudence has. Cases involving psychological disorders have been the most prominent. A person's capacity to enter into and sustain the burdens and obligations of marriage is affected by his or her mental and emotional stability.

There are many other areas where change is taking place in the church. No one should be unduly anxious about this. Growth is always a sign of life. In doctrinal matters there can be no compromise, of course, but in matters of discipline, where there are no theological objections, change is always possible. I happen to believe we will have women priests one day. I think it's just a matter of time.

There is a holy tension in the church and the pope presides over us all as the father of a huge family. We are one body in Christ.

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

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

CORNUCOPIA

Whoever said life was fair?

by Cynthia Deves

When Will was 12 he commanded a homemade vehicle which was foot-powered by his younger brothers. His head and shoulders emerged majestically from the turret of the wobbling behemoth, while all we could see of his brothers was a tangle of struggling legs underneath.

On another occasion, the boys built a three-story "fort." The only persons permitted on its top floor were Will and (sometimes) Jim, his next-oldest brother. This was a good thing since the spindly building swayed ominously with every spring breeze.

All brothers were allowed to frequent the second floor of the fort, and neighbor boys the ground floor. Girls were forbidden to enter, period.

Other pecking orders created by social, physical or psychological factors are sprinkled throughout the family's history. Kate was the only child to have her own room because she was a girl, and Peter was the only one to get by with calling his parents by their first names because, by the time he came along, they were tired.

John was the one child who didn't have



to eat fish on Fridays, because it made him sick. As a corollary, he was allowed to load up on double helpings of the favorite macaroni and cheese when everyone else was poking at lukewarm fish sticks.

A child's sex, health, intelligence, or how mom and dad happen to feel that day, all affect what happens to kids. But, child psychologists, sociologists and other experts notwithstanding, I maintain that birth order is everything.

The oldest child, the middle child, the number five child, or the baby, each has a unique attitude and personality. And, as often as not, these were created or at least augmented by her or his position in the family.

The oldest child is often capable, dependable, thoughtful, and a natural leader, whose younger brothers and sisters look up to him/her. That explains Will's hold over his hardworking brothers.

Moms and dads may lean pretty hard on the oldest child to serve as executive officer on the family ship. "Oldests" are given a lot of responsibility, but they also get a lot of privilege and respect. "Onlys" are similar, but they enjoy the best of all possible worlds by being the baby as well. "Seconds" sometimes feel they're exactly that. They may dwell in the shadow of the first child. On the other hand, some feel "free to be me" because No. 1 is doing all the obedience and responsibility detail for both of them.

Middle kids sometimes get lost in the shuffle. This can also have advantages, since parents are not depending on them to be guinea pigs while they learn to parent, or to serve as junior parents themselves.

Babies are the oft-hated, much-loved lastborns (some would say afterthoughts). They are the ones who are seized and kissed by mom one minute and rabbit-punched behind the toy box by siblings the next.

It's too bad that parents, unlike God, sometimes treat their children unfairly. On the other hand, it's lucky that, like God, they have endless love for each one.

check-it-out...

St. Meinrad Summer Session will offer two liturgy courses this year. Father John Buckel will teach "From Grief to Gospel: Preaching, Teaching and Praying the Lectionary" on June 17-July 5; and Franciscan Father Thomas Richstatter will teach "Sacraments of Vocation and Healing" from July 8-July 26. To register contact: Benedictine Sister Barbara Schmitz, Director of Summer Session, School of Theology, St. Meinrad, IN 47577.

The Sisters of St. Benedict will sponsor a Dessert Card Party at 1 p.m. at the Benedictine Center, 1402 Southern Ave., Beech Grove. Homemade desserts, table and door prizes will be featured. Call 317-788-7581 for tickets.

Students at Central Catholic School will hold a Bake Sale after the weekend Masses, April 20-21 at St. Patrick, St. Catherine of Siena, St. James, Holy Rosary and Sacred Heart parishes. Cash register receipts from Jif peanut butter and Duncan Hines products will be accepted at the school until May 15, and proceeds from them and the bake sale will be used to purchase supplies for the school's art, industrial art, and library departments.

The Religious Pastoral Studies department of the College of Mount St. Joseph in Ohio will hold a Pastoral Family Studies Open House for prospective students from 10 a.m. to 3 p.m. on Saturday, April 27. The event will take place in Seton Hall on campus. For more details contact College of Mount St. Joseph, Mount St. Joseph, Ohio 45051.

Providence High School Ladies Guild will present a seminar on "The Smart Approach to Personal Protection" at 6:30 p.m. on Thursday, April 27 in Providence New Gym. The Survive Institute in Cincinnati will present the entertaining program for the entire family at \$5 per person or \$10 per family. Call Nancy Canter at 812-944-9698 for tickets.

The Guardian Angel Guild will hold its semi-annual meeting at 9 a.m. on Wednesday, May 8 at the Marriott Hotel, 7202 E. 21st Street. Father Karl Miltz will celebrate Mass, followed by brunch and a brief program. Reservations are \$11; contact: Mrs. Harold Anderson, 7166-B Jessman Road East Drive, Indianapolis, IN 46266, 317-849-3072.

The Caring Community, Inc. organization, of which St. Thomas Aquinas Parish is a member, will sponsor a Forum on Ethical Issues of Medical Care of the Aging from 2 to 6 p.m. on Sunday, May 5 at First Meridian Heights Presbyterian Church, 4701 N. Central Ave. The cost of the program, which includes dinner, is \$10 with reservations due by April 29. Call 317-283-1643.

Spring Pilgrimages to the Shrine of Our Lady of Monte Cassino near St. Meinrad Archabbey will be held at 2 p.m. CDT on the Sundays of May. Topics and speakers include: "Seeing Jesus Through Mary's Eyes," Benedictine Father Tobias Colgan, May 5; "Mary, Mother of the Word Incarnate," Benedictine Father Prior Justin DuVal, May 12; "Mary: Full of Grace," Benedictine Father Keith McClellan, May 19; and "Mary, the First Disciple," Benedictine Father Noah Casey, May 26. Call 812-357-6501 for details.

Talented Catholic Priests and Nuns are invited to audition for 3- to 5-minute performances in the pre-show for the Beef and Boards production of "Nonsense," on stage May 2 through June 16. Auditions for singers, jugglers, magicians, clowns, dancers, quartets or any other notable talent will begin at 10 a.m. on Saturday, April 27 at the theatre, 9301 N. Michigan Road. For more information call Amy Stark at 317-876-0513.

The annual Dinner for St. Meinrad Seminary Alumni residing in the Archdiocese of Indianapolis will be held at 6 p.m. on Tuesday, April 23 at St. Matthew Parish, 4100 E. 56th Street. Benedictine Sister Barbara Schmitz, associate academic dean, will speak on continuing education opportunities for alumni.

A tele-seminar on "Catholic Social Teaching: Heritage and Challenge" is continuing from 3:30 to 4:30 p.m. EST on Tuesdays, April 30, and May 7, 14 and 21 in Room 105 of Palmer Hall at Beech Grove Benedictine center. Topics will include: "Community and Participation," April 30; "Rights of Workers," May 7; "Option for the Poor," May 14; and "Solidarity," May 21. Call 317-788-7581 for more information.

St. Philip Neri School Class of 1941 will hold its 50th Reunion on Saturday, June 8. The following classmates have not been located: Bill Clark, Marie Stevens, Bill Schwieler, Barry Kennedy, Bill McDonald, Ann Hines, Jean Larson and Phil O'Conner. Anyone with information about them may call Mary Jo Deering at 317-356-8362.

The 21st Annual St. Meinrad Seminary Special Olympics will be held at 9:15 a.m. on Wednesday, May 1 on the seminary campus. More than 400 mentally and handicapped children and young adults from the area will participate in the nine scheduled events, assisted by 200 volunteers. The public is invited.

St. Vincent School of Nursing Alumni Association will honor the Class of 1941 at its annual Spring Alumni Banquet on Friday, April 26 at Best Western Waterfront Plaza Hotel, 2930 Waterfront Parkway West Drive. The evening includes cocktails at 6 p.m. followed by dinner at 7:30 p.m. Call Marjorie Miller at 317-244-4743 for details.

The 4th annual Docs vs. Jocks Basketball Game will be held at 7:30 p.m. tonight, Friday, April 19 in Perry Meridian gymnasium. Doors open at 6:45 p.m. with celebrity autographs, and numerous door prizes will be awarded. Tickets are \$2, free for children 6 and under.

The Indianapolis Deany County of Catholic Women will hold its fourth quarterly meeting on Thursday, May 2 at St. Andrew Parish, 3803 N. Denwood Drive. Registration begins at 9:30 a.m. followed by the meeting, Mass and installation of officers at 11:15 a.m. and a pitch-in salad luncheon. The cost is \$2. For reservations call Norma Day at 317-862-2170.

vips...

Bishop Frederick Baraga, known as the "Snow Shoe Priest," was a 19th century Slovenian immigrant to America who devoted his life to evangelizing the Native Americans in the northern U.S. The Bishop Baraga Association will sponsor a "Baraga Days" celebration in Washington, D.C. over the Labor Day weekend, Aug. 31-Sept. 2 to promote his cause for canonization. Mary Anne Barothy of Indianapolis will coordinate a tour to Washington for the three-day event, which will include one Slovenian Mass, a Mass celebrated by Cardinal James Hickey, Archbishop of Washington, D.C., and tours of the city. For more information, call Barathy at 317-255-7076 evenings or weekends as soon as possible.

A Concert of Christian Music will be presented by Gospel musician and recording artist Katrina Rae at 7 p.m. on Wednesday, May 1 in St. Paul Church, Tell City. Rae is a member of Our Lady of the Lake Parish in Hendersonville, Tenn. There is no admission charge, but a free-will offering will be taken.

— A PUZZLE FOR PRIZES —

The object of this game is to simply Seek & Find nine of the Criterion advertisers. If you need help, you have a definite "Ad" advantage — the answers can be found in the advertisements as marked in this issue of *The Criterion*.

Below you will find the page numbers of nine *Criterion* advertisers. Seek & Find, then circle each one. The names will read forward, backward, up, down and diagonally, always in a straight line. The ninth advertising name will be used as a tie breaker (see rule #5 below).

- (1) Seek Ad on page 12 (4) Find Ad on page 19 (7) Seek Ad on page 26
(2) Seek Ad on page 14 (5) Find Ad on page 22 (8) Seek Ad on page 31
(3) Seek Ad on page 15 (6) Find Ad on page 23 (9) Seek Ad on page 32

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by Rachel M. McGeever
Deputy Commissioner—Legal
Indiana Department of Public Welfare

The United States Catholic Church has the opportunity to become a leading force in shaping a welfare system that deals with the present day realities of poor people. The U.S. Catholic Church, through her individual members, parishes, and as a nationally recognized political force, can infuse the Gospel doctrines of Christian life into a welfare system that is staggering under the burdens placed on it.

The church and her members must assume a share of the responsibilities that have shifted during this century from the family and church to the state. The church, through her members, must work with the poor, and for the poor, if the Gospel doctrines are to be anything but empty words. Caring for the poor and the sick is not an option for those who take the Beatitudes seriously. It is a responsibility. The state cannot be expected to assume that responsibility alone.

The first step is to become educated about the welfare system as it exists today. How did the state's social policy, drafted over 50 years ago as the Social Security Act, grow into what some consider a paper-driven, costly bureaucracy that encourages the very problems it was designed to address? How can access to the system be so cumbersome for some of the poor that they prefer to sleep on the streets while shelter and care are just a few steps away?

How can others abuse the system to obtain food and money that they are not entitled to? Are the increasing numbers of welfare recipients responsible for the soaring cost of the program, or are the providers of food, shelter and medical assistance taking advantage of the deep pocket of government to line their own pockets? Who are these recipients of public welfare? The answers to these questions must be sought with open minds.

Secondly, it is important to realize that just as our national system of highways, our system of education, and our prison system must be constantly updated, repaired and overhauled, the welfare system faces stress and pressures from forces within and outside the system. The design that one generation created to meet the needs of the poor can become outdated and even dangerous, if it is not constantly studied for weaknesses that distort the vision that created it.

The drafters of the Social Security system worked diligently to create a system that met the needs of the poor in the 1930s. The structure they created has served countless millions. However, the pressures and changes in society and the family in the last 50 years have produced results the

Shaping a welfare system to deal with present realities

drafters could not have anticipated or wished for.

Several examples of the need for constant review and evaluation within the welfare system are apparent to the concerned observer. It has been argued that the Aid to Families with Dependent Children (AFDC) program has had an effect opposite to that which was originally intended. The program was designed to care for families left destitute by the absence or incapacity of a father. Statistics suggest that the program has become a cause of fatherless households.

Critics say that one of the conditions of eligibility, i.e., that a child be deprived of parental support, has encouraged families who are faced with poverty to divorce or the father to disappear so that the mother and child can meet the eligibility criteria. The assistance, in the form of cash payments, along with medical assistance provided by the Medicaid program, is incentive for such decisions.

The limitations of this program are reflected in the guidelines for the Indiana AFDC program. To qualify, a household must have a child under the age of 18 who is deprived of parental care and support. A family may not have assets valued in excess of \$1,000. To qualify for a cash payment, a family of four, including children and their caretaker, must have a monthly net income of less than \$400.

Recently the Indiana law was changed to permit payments under the AFDC program when both parents remain in the home if the financial criteria are met. The Indiana Catholic Conference contributed to the passage of the law.

All too often poverty and poor mental or physical health are synonymous. Care for the health needs of the poor is a colossal challenge. The community of care-givers has welcomed the efforts of the hundreds of health professionals who have volunteered their time at free clinics throughout the Indianapolis Archdiocese. Yet the poor must rely on the federal and state programs for most of their ongoing health needs.

The two major health care programs included in the Social Security Act today are Medicare and Medicaid. Medicare, a federal program paying for hospital care for those over 65, is not considered a welfare program because of its eligibility criteria. Medicaid, on the other hand, was designed to provide health care for the poor.

At the point in history when Medicaid was created, the decision was made to include the benefits of long-term care, i.e., nursing home costs, in the program for the needy. The drafters of the Social Security Act did not foresee the shift of caring for the elderly to those outside the family, the increased longevity and the spiraling increase in medical costs. As a result, many citizens who would not otherwise seek

public assistance, find that Medicaid assistance is necessary in their lifetimes. This Medicaid assistance accounts for the largest expenditure in most states' programs of public assistance.

In addition to the more highly publicized programs such as AFDC and Medicaid, the governmental welfare assistance ranges to programs that include: collection of child support from delinquent parents, adoption assistance programs, protection services for families and victims of child abuse, foster care assistance programs. The names of the programs and services indicate the needs of citizens who are in crisis situations.

Finally, to work effectively in shaping a welfare system consistent with Gospel doctrines, it is necessary to resist the

temptation to approach the problem with harmful preconceptions.

Stereotypes abound. "Heartless," "inept," "uncaring," "paper-driven" are terms applied today to the welfare system. Recipients are seen as "deserving" and "needy" on the one hand, or "lazy," "wasteful," or "nonproductive" on the other. All of these terms limit the potential for bringing about change in both the welfare system and those served by it.

Workers who have devoted their lives to the daily problems of their less fortunate neighbors are the hands that deliver benefits. The staffs of agencies dealing with the welfare system know all too well the frustrations and the rewards of the work they have chosen. Pity alone limits the potential for change among those poor served by the system. Disdain renders the assistance given meaningless.

The opportunities to unite in the care of the poor and sick are unlimited. The U.S. Catholic Church and its members must join in facing the challenges of providing a welfare system that encompasses the Gospel doctrines. That work must begin today.



John I. Bradshaw

**Cathedral High School
Class of 1948**

**Attorney-at-Law
MaHale, Cook and
Welch, p.c.**

**Executive Vice President
and Trustee
Century Realty Trust**

For the Bradshaw family, the Cathedral tradition began in the mid 1940's when, as an incoming freshman, I joined 150 or so other boys from a wide variety of ethnic, social, and economic backgrounds, representing all parts of the Indianapolis community, who suddenly found themselves dumped unceremoniously into that great melting pot at 14th and Meridian, to be stirred, seasoned, and salted by the tender ministrations of the Brothers of Holy Cross. Much was expected of us in those days, just as it is of today's Cathedral High School students. We learned that we owed something to the larger community of which we were a part. We also learned about discipline, hard work, moral values, the importance of learning, and the pursuit of excellence.

Much has been said about the Cathedral tradition, yet I would never have imagined, in my student days, just how far that tradition would extend within my own household. Within the past four years, our three oldest children have each graduated from Cathedral, and our youngest two children are currently enrolled there. The year 1994, when our youngest son will graduate, will mark the 50th year of Cathedral tradition in our family. It will also round out eleven consecutive years of our having at least one son or daughter enrolled at Cathedral High School.

The Cathedral High School of the 90's is much different than it was in the late 40's. I have some knowledge about both eras. But the elements that are the most important have not changed. Cathedral has provided a superb educational environment for our children. In addition to an excellent curriculum which leaves its graduates well prepared for college life, Cathedral offers ample opportunities to make new and lasting friendships with youngsters from a wide variety of backgrounds and to take part in many extra-curricular activities which enrich the high school years beyond what the classroom provides. All this takes place in a lovely, campus setting with a dedicated faculty and staff who take a personal interest in their students' growth, development and general welfare. Most importantly, there is imparted in the entire experience a keen sense of Christian values, the importance of family, community, and of doing one's best whatever the circumstances. It is little wonder that so many CHS graduates retain an abiding appreciation for the school and what she has meant to them.

If you or someone in your family is selecting a high school to attend, consider Cathedral. It will be a wise choice you will be very glad you made.

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'Connections' help retiree head up food pantry

by Margaret Nelson

At an age when most people are still working, Bob Willits has retired from two profitable careers. He's as surprised as anyone that he's back to "work."

But this time, his unique gifts are beyond anything he would have guessed. Willits is coordinating the Holy Cross Food Pantry, which serves as many as 600 people per week. "You'll never find a group of people so dedicated,"

One reason is that many of the people who need the food work with the other volunteers to get provisions ready for the low-income people in the neighborhood.

Willits said that the pantry service has increased 40 percent over last year. "I'd step on to get food for these people. It is terrible to be cold, but then to be hungry to go with it. As long as we've got food, people will get it," he said.

A barber for 30 years, Willits survived the era when regular haircuts went out of fashion. He said he realized that a lot of people in his profession were going hungry in the early '60s. So he had a "brainstorm." He began to rebuild damaged shopping carts for grocery stores.

When he started out, he stayed in the

shop cutting hair until 5 p.m. Then he'd repair the carts until around midnight. At first they just filled his house and driveway. Then he had to get a man to work for him. Finally, he sold the business.

"But I got to know the grocery chains," Willits said. "I've been blessed. I've come to know a lot of people through the years."

Knowing a lot of people in the grocery business helps when you're running a food pantry. He pointed to industrial dillies that the volunteers use to move cases of food. He went to a grocery chain to ask for a dolly. Holy Cross could use. His old friend there said, "Take what you need." The pantry has five.

Meeting someone new in his travels is what brought him to this new "job." While he and his wife were on a cruise, the Willits met Dennis and Margaret Ann Woelfel. Since the four attended Mass, they got acquainted. When asked where they were from, Willits surprised Woelfel by describing this "small town near Indianapolis, Indiana, called Greenfield." The Woelfels are from Carmel.

A member of St. Michael Parish, Willits had made several trips to the Shrine at Medjugorje. He encouraged Woelfel to accompany him on his next pilgrimage. That was when Woelfel started talking

about the cooperative work members of his church, St. Elizabeth Seton, were doing with Holy Cross. In fact, Woelfel serves on the food pantry's board of directors.

He convinced Willits to help one time. The men were unloading a truckload of canned goods. Willits quipped, "You're out of your cotton-pickin' mind," considering himself too old to lift and carry the heavy cases. That's when he went after the dillies.

Later Woelfel asked Willits to "just attend a board meeting" with him. The board asked Willits to serve as coordinator. He thought he would squelch that idea by saying, "I would have to run it my way." But the board agreed.

Willits has put another friend to work—a carpenter. "When I first walked into the kitchen, it was the pits," he said. But after a few phone calls, the storage space was fitted with floor-to-ceiling shelves. And they are usually well-stocked.

"Sometimes we can help other pantries," he said.

Of the volunteers, he said, "I think they're the greatest in the world."

The workers seem to feel the same way about Willits. He had not told anyone about his 59th birthday. But people brought cards to him during lunch that Friday. The break ended with a birthday cake and the gift of a T-shirt and the traditional song, "I cried," he confessed.

Willits said that he can leave to go to Gleaners Food Bank or other suppliers and not worry about the work crew. "I can be sure the work will carry on while I'm gone," he said. "We help each other."

While Willits is out collecting supplies he uses another gift, according to Ann Marie Hanlon, Holy Cross leader who represents the parish on the East Deanery Council. "He really appreciates the dignity of work—the need to work. He is a

networker. He knows how to connect people with people."

He has heard about job openings at warehouses and matched hardworking pantry volunteers with these jobs. "He is a resource for people looking for jobs," Hanlon said.

"I love to help other people," Willits said. "I've been so blessed to know a lot of people through the years."



PROVISIONS—Bob Willits, coordinator of the Holy Cross food pantry, inspects a bag of food that will be distributed to a family that needs help. (Photo by Margaret Nelson)

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Geneva Metz sewing tops for Pregnancy Plus Line clients

by Cynthia Schultz

Geneva Metz remembers taking a sewing class for home economics more than 55 years ago. But she didn't think her sewing was anything special.

That was before she began making maternity outfits for women in crisis pregnancies who are served by the Pregnancy Plus Line program.

It all began four years ago when Metz spotted a notice in her church bulletin at St. Mary, Lanesville. The Elizabeth resident volunteered, but admits she was fearful when the pattern and a bolt of blue material arrived.

"I read that pattern and read it," she said. She said she took a deep breath and "jumped in." Within a week she had finished a jumper with a sailor collar. And she had discovered a new confidence.

Metz remembers thinking, "Well, I can do it. I wasn't perfect, but the more I sewed the better I became. The good Lord helped me. You're better when you go right at it and let the Lord take over."

When her sewing is going wrong, she said that she gets signs to start over. Sometimes her thread knots up when she has a sleeve on upside down. She's learned not to worry. "When you're working for the Lord, everything falls into place."

Now Metz has completed more than 500 maternity outfits, averaging about seven a week. Recently, she dropped off 50 maternity shorts for the summer months.

She owns three sewing machines, but prefers to use an old German one that belonged to a sister-in-law. She credits Clarence, her husband of 50 years, with keeping the machine running smoothly and with serving as a model when she needs one.

Metz, 70, explained why she spends so much of her time sewing maternity clothes. "I love to help," she said. "These girls are having their babies and not having abortions."

She said that a Pregnancy Plus Line client saw Metz's picture in a New Albany newspaper with the story about her work. The new mother wrote, thanking her for

providing her with some clothes. It was a gesture that made Metz cry.

Catholic Charities contributes money for supplies such as stretch panels, but most of the material comes from individual donors in Elizabeth and Lanesville, community organizations, homemakers' clubs and Metz's prayer group at St. Mary.

Pregnancy Plus Line, a program of New Albany Deanery Catholic Charities, has been serving women in crisis since 1974. It was started after the 1973 Supreme Court decision to legalize abortion on demand. The program offers pro-life counseling, free pregnancy testing, baby items and furniture, as well as the maternity clothes.

June Kochert, director of Pregnancy Plus Line, said that Metz is the first seamstress for the program. Many items are contributed, but there is a demand for larger or smaller sizes that are not usually donated. "Pants and shorts are more in demand; tops are donated more," she said.

"Before Mrs. Metz, we couldn't help some mothers," Kochert said. She explained that in the past, some items had to be purchased at the cost of as much as \$40. "We didn't have the money to do much. Mrs. Metz is very valuable," she said.

Kochert and the volunteers who run Pregnancy Plus Line counsel about a dozen women each week. The clients' ages range from 14 to 40 and they come from varied backgrounds and lifestyles. Some are high school or college students, others are married or unemployed. Of the 45 clients Pregnancy Plus Line tested in January, about half tested positive.

For recent statistics that show teenage pregnancy on the rise across the nation, Kochert blames peer pressure, television, movies, low self-esteem and social conditions. "What bothers me the most is that kids have a choice whether to be pregnant or not," she said. "The decision to become sexually active is a decision to make pregnancy possible."

Pregnancy Plus Line is located in the Interfaith Building, 702 E. Market St., New Albany, Ind. 47150. Office hours are 10:30 a.m. to 2:30 p.m. Mon. through Wed. Appointments may be scheduled by calling 812-948-0404.

Faith Alive!

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Couples need renewal

by H. Richard McCord Jr.
Catholic News Service

Sometimes the contrast between the marriage we wanted and the one we got becomes too painful and obvious to deny. "He's no longer the person I married," she complains.

"She expects me to play a role I don't feel comfortable with," he laments.

"Some days we're locking horns. Other times we drift along. This marriage has to get better," both agree. "But how?"

"Love in action," wrote Dostoyevsky, "is a harsh and dreadful thing compared to love in dreams."

Today, given longer life expectancies, it is possible for a marriage to last 50 years. That's half a century of adult maturing, but also ample time for conflict or boredom to take their toll.

Unrealistic expectations, unmet needs, and unmeshing interests are tension sources. Predictably, a marriage can be thrown into turmoil at transition times like the birth of the first child, a loss or change of job, the onset of middle age. Sometimes addiction, abuse or infidelity erupts into a crisis.

These are times when living intimately with a spouse seems overwhelming. They can make us imagine we've gone from living with our best friend to sleeping with our worst enemy!

But at these crisis times marriages also can be reclaimed and set on firmer footing.

Pope John Paul II recently remarked, "People tend to forget that in the face of difficulties in a relationship it is important not to let oneself be dominated by fear or weariness," but to find courage in love's resources.

Often a useful place to begin restoring health to a marriage lies in seeking a better understanding of what really is happening beneath the surface of conflict.

Reading, prayer, and conversation with a trusted friend can introduce a needed perspective. In this way we might determine whether our marriage is passing through a dying experience prior to being reborn.

The pattern of Christ's redeeming love is the process of dying and rising. The seed first falls into the ground and dies before it bears fruit (John 12:24).

Harold Straughn, in "The Five Divorces of a Healthy Marriage," approaches this truth from another angle. "We are coming more and more to see that relationships appear to be dying when in reality they are preparing to pass into a new stage of life," he writes.

Describing six progressive stages of marital love, he suggests that each stage must end in a kind of "divorce," or experience of disequilibrium, before a new balance is achieved.

For example, couples early in a marriage negotiate and define roles each will play. This produces harmony for a time. But

when inevitable conflict ends this arrangement, does it also destroy the marriage?

It doesn't have to, Straughn said, if the couple can leave the "role marriage," build on its strengths, and move to the next stage of "friendship marriage," which is founded more on common values and enjoying common activities than on playing complementary roles.

We might not always know what changes are needed to pass through a crisis successfully. It could help to seek out a counseling or recovery program.

In the opinion of Father William Metzford, a marriage and family therapist, "most marriages can be repaired with some attention."

He often finds that couples need help on restructuring how to share power. Each spouse may be using control over something, whether it be sex or the checkbook, as a weapon.

Father Metzford will help a couple identify what's going on and why. He suggests exercises and strategies to break the deadlock. Throughout, he holds the couple accountable for changes they've agreed to and the progress they're making.

If addictive behavior is playing havoc with a marriage, a recovery group might be the best place to turn. Holy Comforter-St. Cyprian's Church in Washington, D.C., sponsors its own groups of Narcotics Anonymous, Al-Anon and Al-Ateen.

"Catholics need to see parishes as therapeutic communities not only for addicts, but for all parishioners," Father Raymond Kemp, the pastor, explained. "We all have some crazy addiction to confess, some sickness that needs healing."

Another effective church ministry to hurting marriages is an intensive weekend and follow-up program called Retrouvaille (Rediscovery).

Retrouvaille started in French Canada in the early 1970s and spread throughout the United States. The weekend is conducted by three couples and a priest.

This team deals with such issues as self-image, rebuilding trust, and the need for God's help. It is not uncommon for Retrouvaille participants to be estranged or legally separated, or to have experienced abuse and infidelity.

The weekend focuses on the couple; it does not involve group sharing. Follow-up sessions are conducted as a support group with couples addressing the hard work of laying blame aside and rebuilding relationships.

Most diocesan family life offices can provide information about Retrouvaille.

Married love is both joyful and painful. When joyful, it should evoke prayers of gratitude. When painful, it can open us to God's healing so that, in the wonderful phrase of poet e. e. cummings, we can hear love as "the voice under all silences."

(McCord is associate director of the National Conference of Catholic Bishops' Secretariat for Laity and Family Life.)



UNDERSTANDING—Often a useful place to begin restoring health to a troubled marriage lies in seeking a better understanding of what really is happening beneath the surface of the couple's conflict. (CNS photo)

A lasting marriage encompasses many awakenings over the years

by David Gibson
Catholic News Service

In the film "Awakenings," questions are raised about a group of patients in a catatonic state. Are they dead inside? Do they recognize that others who visit them are present?

The film's answers are poignant: No, the patients are not dead inside. Yes, they know others are there.

Then, however, the film startles viewers by suggesting another, more piercing set of questions: Is it perhaps people like themselves who are dead inside? Who are the ones who really fail to recognize that others are present?

A popular belief has it that marriages are

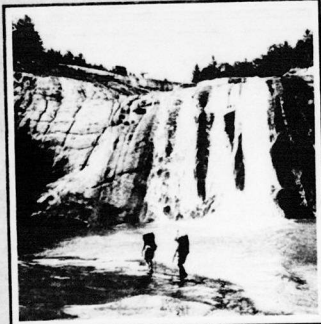
best at their beginning. Many stories can be told, however, of marriages reaching new peaks after 20 years or longer.

Along the way, cycles of intimacy are experienced with high points and low points. In the press of responsibilities to careers and children, a husband and wife may sometimes act as though they barely recognize the other's presence.

Not so surprisingly, lasting marriages encompass many awakenings. Spouses surprise each other at these times, coming to know each other in new ways, revealing more of themselves than even they knew existed. They accept each other more fully.

You might say every marriage is always just beginning.

(David Gibson is the editor of Faith Alive!)



DISCUSSION POINT

Rediscover uniqueness of partner

This Week's Question

What quality or attitude is essential if a marriage is to be renewed or begin growing again after many years?

"A positive attitude. You have to do some fun things. Take a weekend away from the kids and do something together." (Joan Wysocki, Stevens Point, Wisconsin)

"It is important that we give our partner space to grow and give words of encouragement to our partner when he or she is having a hard day or is doing something that is special." (Fred Reker, St. Cloud, Minnesota)

"Sacrifice and forgetting of self. It's not a matter of gritting one's teeth. The only way I can do it is through my prayer life. Then the power of God allows me to do it." (Edward Allam, West Valley City, Utah)

"A couple must rediscover the uniqueness of each other, relearn the art of communication, and re-establish

their relationship with God as their center. Mutual forgiveness for past mistakes is also essential." (Mary Ann Fitzgerald, St. Joseph, Minnesota)

"Communication. You have to be willing to express how you feel honestly. You have to pray and ask God for help." (Mary Martin, Iowa City, Iowa)

"Be as understanding now as you were when first married. . . . Praise your partner's virtues." (Bud Sullivan, Fort Edward, New York)

Lead Us Your Voice

An upcoming edition asks: "If you were to add a petition to the Prayers of the Faithful at next Sunday's Mass, what would it be?"

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

The arrival of children require couples to set important ground rules

by Fr. David K. O'Rourke
Catholic News Service

Upon returning to parish ministry after a break of 10 years, I felt things had changed. But upon further reflection, I realized I was the one who had changed!

A decade older, and with age 60 in sight, I was at a different point in life. That point required a different set of attitudes.

In a similar way, marriage relationships also shift and change. What is needed if those shifts are to be for the better?

It doesn't have to be guesswork. There are steps couples can take to bring about happier and more fulfilling relationships.

First, they need to recognize how real and normal these changes are. And they need to realize that along with the change comes the need for a shift in their relationship's ground rules.

Let me illustrate that with stories about two couples—one married 10 years, the other married 25 years.

I witnessed the marriage of Bill and Carol 10 years ago. College athletes with impressive tennis records, they initially continued competing in their spare time. It was easy and enjoyable, a way for the newlyweds to have a social and athletic activity in common.

But with their first baby things changed. Carol decided to stay home from work for a year, but she didn't bounce back as fast as she had hoped. And little Jenny made her presence felt.

Carol found herself feeling trapped,

even depressed. But she was too smart to be surprised at just how different their life was. And that led to the question, "What do we do about it?"

An evening's discussion made one thing clear. The ground rules that worked well for an engaged couple and for self-sufficient newlyweds didn't work anymore with a family of three.

Carol found she needed help and that was a new experience.

"It's not easy to go from winning trophies," she said, "to feeling so incompetent trying to juggle a baby, a car seat, car keys, and change for the parking meter."

She also needed adult company, and that, too, was new.

Most of all, Carol and Bill both needed help in recognizing that the changes in their lives were profound enough to require new expectations. For several years they had been the center of each other's world. Now, with Jenny, that world was changed.

What changes had to be made in this couple's patterns of personal support, time together, sense of leisure, and dependence on each other? Answers to such questions made their lives a lot happier.

Another couple was facing a different question. How do you adjust to life together after all the children are gone?

As Ellen told me, "We all know about the empty-nest syndrome and how real it is. After 25 years of kids in the house it is some change! We can do what we want. But what do we want to do? I haven't been able to ask that for so long I've forgotten how."

Jack and Ellen decided to go away for a



MATERNAL PASSAGES—This young mother (top) enjoys a tender moment with her baby. Parenthood brings dramatic changes to a couple's relationship that require them to restructure their patterns of personal support, time together, sense of leisure, and dependence on each other. As children grow older (right), parents gain more personal freedom. (CNS photos by Kay Freeman, above, and Irene C. Michael)

weekend to talk about what they wanted to do. But the talk turned to what they now wanted from each other, and they found that tough.

Initially they were overwhelmed by each other's expectations. But they talked about that and found themselves laughing their way into much-lowered hopes.

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School recognizes grandparents

by Mary Ann Wyand

October is "Grand-a-gram" time at St. Mary School in Greensburg.

Glen Tebbe, St. Mary principal, said the school sends out "Grand-a-gram" newsletters each fall as invitations for their annual Grandparents Day.

"We normally get a lot of response," Tebbe said, "and following the day I get letters from grandparents who enjoyed being there and being a part of things. So many times they have expressed that they were glad they could be there and that they learned so much."

Grandparents Day begins with a school liturgy, he said, then the children escort their grandparents to the school for classroom visits.

"The grandparents are invited to be a part of the children's day, whatever that may be," Tebbe explained. "Some of the grandparents will be with the students while they're working with math, in reading groups, at recess, or in phys ed."

Besides the liturgy, one of the special times is when the grandparents spend time eating lunch with their grandchildren.

Some grandparents spend the entire day at school, the principal said, while others attend Mass and visit the school for a brief tour. School officials set aside a hospitality area so the elderly guests can take a break from the rigors of the classroom and visit with other grandparents.

"It's a very tiring day," Tebbe said, "but it's a very good kind of tiring day. It's a very affirming day for us. The grandparents are so supportive of the efforts that the teachers make on behalf of their grandchildren."

St. Mary's principal said Grandparents Day is "probably second in line to the day before Christmas or the last day of school" as an exciting event for students.

"The kids are just delighted," he said. "They are so excited that their grandparents are coming."

Father John Geis, former pastor of St.

Mary Parish, said he hears "nothing but praise from the grandparents for the way the school is benefiting their grandchildren."

Seeing the students sitting beside their grandparents during Mass brings back memories, Father Geis said, of "my own grandparents and the faith that they shared with me and what a powerful influence it was on my childhood."

Grandparents have many gifts to offer their grandchildren, he said, including stories about the importance of faith.



LEARNING LESSONS—St. Mary School student Tom Burkhart of Greensburg shares a textbook with his grandmother, Ruth Herbert, during the school's annual Grandparents Day. Students and their grandparents attend Mass and class together.

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The new class in 'Aging 101'

by Harvey Jacobs

The university of Vermont has been advertising in national publications for applicants to teach a course in aging. It's an "endowed chair," meaning that someone has left a million bucks to support this new curriculum. That means the job would pay well. I want to apply.

The ad states that the applicant must "be interested in establishing a multi-disciplinary program in gerontology which includes university, local and state participants."

That's about as specific as a university can get. The ad also is not specific about the age of the enrollees in the class. As I prepared my application for the position, I was at a loss as to whether I would be teaching young punks or old geezers. In either case, one can assume that both groups would think they knew more than the teacher.

Every university course must have a syllabus. A syllabus is a detailed outline of the course content, its objectives and all scholarly references required for both class and library study. Deans mandate the preparation of the syllabus as a primary duty of their office—they have few legitimate functions—and require them to be filed in the library so any student or teacher may examine them. The students enrolled in the class, of course, get a copy on the first day of class. The professor goes through the syllabus, explaining everything, in detail, thereby killing at least two class periods, and never refers to it again.

No matter, I think I must support my application with a suggested syllabus. Space limitations will not permit me to be as academically effusive as I am prepared to be in class, but the search committee at the University of Vermont will understand, I hope. Remember, this is merely an outline for a stimulating and innovative course to be titled "Aging 101." (Notice the play on words in the title, please.)

Course objective: To glorify the heavenly state of advanced age and to suggest ways for getting what's coming to you.

First week: Lectures on the coming gerontological revolution. How geezers will grow in number during the next 20 years to the point they can tell everyone—relatives, the governor, the president, the Congress, Social Security, Blue Cross—"Come across or we'll smash you."

Second week: The goal is 101-years, that is. Guess, lecturers Jack LaLanne and

"The grandparents really look forward to being a part of the day with their grandchildren," Father Geis said. "They really become aware of how the children are taught and what they are getting out of the school programs. And, of course, the grandparents are very proud of their grandchildren."

In one of the "Grand-a-grams," St. Mary students described their school's Grandparents Day as "a very happy time."

One girl said her grandparents couldn't come, "but the ones who came were very nice."

And another St. Mary student remembered that she "got kissed" at school on Grandparents Day.

George Burns. Maybe a tape from Ronald Reagan on "How Pee Pollen Keeps Hair Young."

Third week: Especially for widowers. Discussion, with slides, on how to meet rich widows. How to whistle through false teeth. Staying young with vitamins and ginseng. How to liquidate (wisely) the wife's investments.

Fourth week: Especially for widows. Slide presentation by Mary Kay on "Putting a Good Face on the Wrinkles." How to use mace safely to ward off vicious dogs and avuncious widowers.

Fifth week: Knowing the enemies—Blue Cross/Blue Shield and the Medicare bureaucracy. A role-playing session in which a sweet-talking "service representative" gets her comeuppance. How to threaten with a newspaper investigation. Names to throw around including congressmen.

Sixth week: Organizing conferences on the agonies of aging. Finding the hungry and ragged ones for the press conferences. Individual tutoring on how to cry or threaten for the television camera. Getting federal grants for attending the conference.

Seventh week: Field trip to Washington. How to set up a picket line, with special instructions for dealing with White House guards. Appearing before congressional committees, thereby killing two birds with one rock.

Eighth week: Using wills and trust funds as tools of fulfillment. Being irascible and ungrateful children and grandchildren to heel. How to find pauper attorneys to do the paper work.

Ninth week: Supplementing Social Security. How to manage a small business in a nursing home, with special focus on saw filing and small engine repair for the men, and rugmaking for the women.

Tenth week: Hobbies that keep the old mind young. Lecture on "The Challenge of the Garage Sale" and a seminar on how to read junk mail and, if possible, a guest lecture by Burt Reynolds on "The Chase as an Art Form."

Eleventh week: An objective test with 101 questions.

Footnote to the University of Vermont search committee: I'm only kidding. I could do better if you were to consider me for the job.

(Jacobs is editor of The Indianapolis News. This essay is from his book "Hugging the Heartland." It is available in most bookstores or it can be ordered from The Indianapolis News.)

Parish seniors share laughter and experience

by Cynthia Deews

If parish senior citizen groups are any example, retired people need to go back to work just to get a rest. The adventures of the Leisure Club at St. Barnabas Parish in Indianapolis, which has been going strong for 21 years, is a case in point.

According to club leaders Mary and Ed Stumph, the group has visited Indiana Beach, taken a river boat cruise, gone sightseeing in Kentucky, and been surprised by a mystery trip to the Amish community at Bear Creek Farms in Bryant, Ind. In October they always attend the parish festival at St. Joe Hill, near Sellersburg.

In May, the club rotates entertainment with the Half Century Club of St. Andrew Parish, Indianapolis. "We used to do a lot of foolish things," Mary Stumph recalled happily. "We would have silly style shows with fashions for the shotgun bride, etc."

When club members get together, "They talk like they haven't seen one another for months," Mary Stumph says. The affection and concern which members feel for each other is evidenced when illness or death occur. The club, including its 18 non-Catholic members, sends greeting cards, attends funeral Masses and prays the rosary together at wake services.

St. Barnabas Leisure Club members are also on hand to give volunteer service for parish activities. They've helped to host the World Day of Prayer, baked goodies for various events, and donated money to help defray the parish debt.

There are 15 married couples among the club's 135 members, who range in age from 55 to 91. About 100 of the members are active participants. Meetings are held on the second Thursday each month beginning with 12 noon Mass, followed by dinner, a short business meeting and an afternoon of playing cards or bingo.

Once a month during the warmer months of April through October, the club takes a bus trip to statewide points of interest. From November through March they stick closer to home, going out to breakfast together or visiting attractions in the Indianapolis area.

Dues are a nominal \$5 annually. For more information on St. Barnabas Leisure Club call the Stumphs at 317-881-3930.

The Plus 50 Club of approximately 75 senior citizens at St. Ambrose Parish in Seymour meets on the second Wednesday of each month. They attend 12:30 p.m. Mass, followed by a rich-in-dinner. "I enjoy it," said Iretta Henkle, who attends club meetings with her retired husband. "I'm supposed to be retired but I haven't retired yet," she joked. Henkle has worked in the office at St. Ambrose Parish for 20 years.

"I wonder why more people don't come," Henkle said. She has heard people give excuses like "I'm on a diet. I can't go to a pitch-in dinner and eat that kind of food." She understands their concerns, but thinks they're missing a chance to see friends they may not have seen in years.

"When you go to the same Mass all the time you think people may have moved out of the parish or something," she said. The Plus 50 Club gives them a chance to keep in touch.

Good food is often a big attraction at senior citizen affairs. "Older people are all good cooks, you know," said Alma Hardesty of St. Vincent de Paul Parish in Bedford.

For about five years, the Silver and Gold seniors club of St. Vincent de Paul has met for a delicious pitch-in lunch to which members bring at least two covered dishes and desserts. "The men, especially, love it," Hardesty confided. Afterward, club members play card games and visit.

Silver and Gold, which gathers at the Bedford K of C Hall on the third Sunday

each month, has not met recently because "we can't seem to get together lately," Hardesty said. But she hopes the club will start up again soon because she misses the good times there.

Many parishes in the archdiocese

sponsor organizations for senior citizens. They offer inexpensive opportunities for older people to share friendship, fun, spiritual companionship and good eating. Call your local parish office for information on what's available in your area.



CUTTING UP—Members of St. Barnabas Leisure Club celebrate during the group's retirement party for then-pastor Father John Sciarra. Participants are Wanda Walman, Hope Keller, Joe Suding, Jo and Walter Piczko and Dolly Speth. Like many other parish groups, the members participate in social activities, do charitable work, join together in religious celebrations and travel. Many of the groups welcome members of neighboring parishes.

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Charities sponsor volunteer work

by Margaret Nelson

Two programs sponsored by Catholic Social Services (CSS) use the gifts and talents of retired citizens of the Indianapolis area.

The Senior Companion Program (SCP) offers companionship, concern and care for the elderly in their own homes. And the Retired Senior Volunteer Program (RSVP) places 60-plus people with agencies, hospitals, organizations and community service offices to assist with their work.

"Serving with Compassion: Caring as Friends" is the slogan of the SCP. Senior Companions are low income older Marion County men and women who have passed their 60th birthdays. They volunteer their time to visit elderly people, helping them live independently.

Regularly visiting one to three different people each week, the companions offer emotional support, help with shopping, errands and transportation; prepare meals and nutritional guidance; and help the client manage the home. The companions are committed to spending 20 hours a week in this work.

To receive a companion, the client may be at any income level, but must be 60 years of age or older and live in Marion County.

Companions offer respite services for families of older adults who need continual assistance. Senior companions are also available to help older patients when they return home after hospitalization. A special

group of companions visits terminally-ill hospice patients and continues to be present for their families during bereavement.

Though the clients are charged nothing, Senior Companions receive a small, tax-free stipend to help offset their costs, transportation allowances, some on-duty insurance coverage, and an annual physical examination. The program is funded by ACTION, a federal domestic volunteer agency, and is sponsored by Catholic Charities. Contributions are accepted. "Share a Lifetime of Living" is the theme for RSVP, also funded by ACTION as well as Catholic Social Services in Indianapolis. The program provides 400 senior citizens who offer their talents and experiences to 100 agencies in the area.

Volunteer stations are established within the community service agencies. Each volunteer registers experience and skills and other information. Placement is done by matching interests and availability with the needs of the agencies.

Skills might include typing, copying, zip coding, mailing, accounting, clerical, telephone work, teaching, tutoring, counseling, library experience, filing, gift shop sales, food service, crafts, sewing, crocheting, music, art, dramatics, gardening and others.

The senior volunteers are trained by many of the social, rehabilitational, educational and recreational agencies they serve. They receive general orientation from RSVP.

The RSVP has a special van to help volunteers who have no other transportation. Those who provide their own may receive reimbursement from some agencies. Insurance is provided while on the job. Drivers receive added automobile insurance coverage.

Many of the agencies provide a free lunch for volunteers who work at least four hours, to enable volunteers to help even though they cannot afford these added costs.

There is also an RSVP in Terre Haute sponsored by Catholic Charities there.

Marquette Keys of Catholic Social Services said that the volunteers sent postcards to service men and women involved in Operation Desert Storm this year. "We've done some nice things this year locally," she said.

Some things
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don't talk about.



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TLC—Lola Laws folds clothing for the needy.

ICA students, older sisters share

by Mary Ann Wyand

Senior sisters living at the Franciscan Motherhouse at Oldenburg are finding new friendships with students at the Academy of the Immaculate Conception through ICA's "Share and Care Program."

Merle Fulton, development director for the Franciscan girls' school, said the five-year-old program grows each year as more students inquire about friendships with retired religious women.

"The girls learn something from the sisters and the sisters learn something from the girls," Fulton said. "It's like a history lesson for the girls because the sisters talk about how things used to be and about how it is to be a nun."

ICA's "Share and Care Program" spans the generations, helps keep the elderly sisters in tune with today's world, and

minimizes feelings of homesickness for resident students, she said. Students visit the senior sisters at the convent each week. On Valentine's Day, some of the nuns walked over to the school to put special hand-made valentines in the girls' mail boxes as surprises.

Freshman Mary Lucas from Our Lady of Lourdes Parish in Cincinnati said she enjoys spending time with Franciscan Sister Romana Merkel each week.

"She makes conversation so easy," Marie explained. "She listens if I have a problem or if I'm upset or if I'm overjoyed about something that happened. She cheers me up when I'm down. She's there for me when I'm away from my parents. She always says she prays for me and for my family."

Sister Romana said the Franciscans look forward to their time with the students

because, "It gives us an uplift to see how energetic they are."

She said her young friend, Marie, is "a very thoughtful and energetic girl willing to run errands and do acts of kindness for everybody. She loves activities and sports, and spends most of her time working to get As on her report card."

Academy senior Heather Carrelli from St. Martin Parish at Fayetteville said she has learned a lot from Franciscan Sister Mary Catherine Stier during their two-year friendship.

"I look at her as someone with lots of knowledge and as a friend," Heather said. "We share a lot of conversations, and we play card games. We trade gifts and talk about what we have done."

ICA senior Monica Martini from St. Margaret Mary Parish in Cincinnati met

Franciscan Sister Mary Virgine Finkbeiner during her freshman year at the academy.

"She's like a grandmother to me," Monica said. "It's really fun to talk to her. We do needlepoint together, and I've showed her lots of pictures of my family. She hasn't met them, but she knows just about every member of my family through the stories I've told her about them."

Monica said she likes to talk with Sister Mary Virgine because their conversations help her deal with problems.

"Sometimes I'll tell her what's on my mind," Monica said, "and just telling her helps a lot because she's always a good listener. Every time I'm in a bad mood and I go visit her I always end up coming back happy."

Sister Mary Virgine said she plans to "keep up with" Monica after she graduates this spring.

"We've shared our joys and sorrows together as much as you would with a child," she said. "We became very close friends over the four years."

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PRECIOUS MOMENT—Age knows no limits in loving and giving of oneself at the Academy of the Immaculate Conception in Oldenburg, where students and senior members of the Franciscan community enjoy spending time together. ICA freshman Amy Wesseler of St. Mary Parish at Greensburg and Franciscan Sister Lidwina Merkel participate in the school's "Share and Care Program." (Photo by Merle Fulton)

Some interesting facts about wills

by Phillip V. Price
Attorney at Law

A will can be written by any person 18 or over. There is an age exception for persons in the armed services and Merchant Marine. There is no certain age or life event which triggers the need for a will.

The primary use of a will is to dispose of property in one's own name to whom the maker (known as the testator or testatrix) chooses. The act of making a will is an election against the state's plan (intestate succession) for the disposition of your property. In a will you can leave property to your spouse, to your children, nieces, nephews, long-time friends, blood relatives, to a charity, to someone for the care of your pets. You cannot leave money to your pet; however, you can leave money to an individual or entity for the care of your pet.

Some people believe that they do not need a will because all their property is joint property or taken care of by a designation of a beneficiary such as in their life insurance, pension plan or IRA. A will can dispose of property where there is a failure of survival of the joint property owner or the named beneficiary of life insurance, pension plan or IRA program.

Some people are procrastinators. It is not as uncommon as you might think for a person to divorce and to leave the ex-spouse as the named beneficiary of life insurance because the insured failed to request change of beneficiary following the divorce. A will cannot correct this problem since the life insurance contract will control where the beneficiary survives the insured.

Another example is where an unmarried adult purchases life insurance and names his parents as beneficiaries. He later marries and as a procrastinator,

even after the passing of his parents, fails to name his spouse as a beneficiary of the life insurance.

There are many examples of people who continue to hold real estate in their name and the name of their deceased spouse. Others forget to advise their bank of the death of the joint owner of an account.

A will can dispose of property which might otherwise be joint property but for lack of survivorship of the joint tenant or named beneficiary. A will can also pass property where there has been a common disaster of simultaneous death of a husband, wife or a joint owner of property.

Young couples with minor children generally have a need to name a guardian of their minor children and provide for an educational trust. Without a trust, an outright bequest to a minor child under 18 will usually pass into the protection of a guardian until age 18. At that time, the child will have the remainder of the bequest free of the guardianship to use and consume at his or her discretion.

A trust may provide for the retention of funds for education, support and maintenance of the child over a longer period of time well beyond age 18. A will with a testamentary trust or a living trust can provide for a disabled minor or adult child. Similar trusts may be used to provide for elderly and disabled parents.

Remarried spouses with children generally have to face tough issues on the disposition of their estates which can be handled by a will or trust.

Let's return to the basics. A will designates a personal representative who is the person nominated to handle your affairs upon your death. A will can also simplify probate procedure and reduce the cost of probate. The use of a self-proved will and the election to direct that your

(see FACTS, page 23)

Elderhostel: Old learners can learn new tricks

by Cynthia Deves

Reaching retirement age is not a reason to stop learning, nor is it a time for regrets. Older people need not be sorry if they didn't go to college, or failed to finish that degree, or never read that book. Rather, they now have the time and the opportunity to learn about interesting subjects they've put "on hold." And one of the best opportunities for learning is Elderhostel.

Older adults age 60 and above "who want to continue to expand their horizons and to develop new interests and enthusiasms," according to its catalogue, will be well served by the Elderhostel program. This educational opportunity is found in all 50 states of the U.S.A., all 10 Canadian provinces, and more than 40 countries overseas.

Founded by Marty Knowlton, a social activist and educator, Elderhostel had its origins in the youth hostels of Europe and the folk schools of Scandinavia. It offers a smorgasbord of not-for-credit courses in the liberal arts and sciences, none of which require previous knowledge or study.

Jerry and Mary Dot Carrier of St. Michael Parish in Indianapolis have participated in 14 "marvelous" Elderhostel programs nationwide.

"They're all fun!" Carrier said. "We'd recommend them to anybody."

The Carriers described one Elderhostel program they experienced during a week in Wisconsin. Three courses were presented: an analysis of a science fiction novel; a study of whooping cranes, which lived in a nearby nature preserve; and a presentation on the prehistoric glacier which covered North America and came to rest precisely in the area in which the Wisconsin program was located.

The courses are "not for specialists," Carrier said, but reflect wide interests. As an example, he cited a favorite Elderhostel week the couple spent in Quincy, Ill. There they studied the architecture of the town, which is older than Chicago; life on the Mississippi in the time of Mark Twain, who once lived right across the river in Hannibal, Mo., and St. Francis of Assisi.

Elderhostel is offered in 20 educational institutions in Indiana, including Marian College and Beech Grove Benedictine Center in the Indianapolis area, and St. Mary of the Woods College near Terre Haute.

Elderhostel programs are usually residential, although daily commuters may attend classes offered in urban areas. Participants live in student residences and eat in dining halls. They enjoy the facilities of university life: swimming pools, spacious and beautiful campuses, visits to nearby historical or cultural landmarks.

Because accommodations are comfortable but not luxurious, costs are kept to a minimum. The average cost of a one-week program in the U.S. is \$200-300 per person, which covers tuition, room, board, use of recreational facilities, classes and extracurricular activities. Scholarships are available for those who require financial assistance.

Travel is another important component of Elderhostel, and a variety of overseas programs are offered in addition to domestic classes. Air fare and land travel costs are included in the fees, making travel arrangements easier for participants.

In an Elderhostel trip co-sponsored by Experiment in International Living three years ago, Bob and Joanne Kern of St. Monica Parish, Indianapolis, visited Japan. "(Elderhostel) was excellent," Kern said. "We were treated like royalty."

The Kerns visited several cities including Kyoto, where they lived for four days with a Japanese family. Their daily

morning classes and extensive travel gave them a comprehensive overview of Japanese religion, culture, history, economics, and even the status of women.

"You don't see the country as in other travel," the Kerns said. But "you get a better in-depth outlook on the people and the country you're visiting."

Schedules for Elderhostel programs in archdiocesan educational institutions are now available.

"The Benedictine Experience" Elderhostel program will be offered at Beech Grove Benedictine Center from Sunday, May 19 through Saturday, May 25. The monastic life will be examined in classes, and in a day-long visit to the monastic communities at St. Meinrad Archabbey and Convent Immaculate Conception at Ferdinand.

Benedictine Sisters Mildred Wannemuehler, former prioress, and Mary Margaret Funk, present prioress of the Beech Grove community, will present courses on "Benedictine Life: Past and Present." Dr. Mary Louise Rea, an English professor at Butler University and IUPUI, will teach participants how to "Write Your Autobiography."

The registration fee for the program is \$260. To register, write: Elderhostel, 80 Baylston Street, Suite 400, Boston, MA 02116. Call Beech Grove Benedictine Center at 317-288-7581 for more information.

St. Mary of the Woods College will offer an "Eldercamp: A Special Camping Experience for Kids 55 and Better" from

Sunday, June 2 to Saturday, June 8. Despite the title, "campers" will stay in LeFer Hall.

Organized camping activities led by qualified personnel will include biking, horseback riding, tennis, fishing, swimming, crafts, music and special interest classes such as bird watching and photography.

The cost is \$255, with a \$50 deposit due by April 26. Contact: Office of Continuing Education, St. Mary of the Woods College, St. Mary of the Woods, IN 47876, 812-535-5148.

Three Elderhostel programs will be offered at Marian College from Sunday, June 9 through Saturday, June 15 this summer:

Franciscan Sister Olga Wittekind will present an "Exploration of the Dream Drama from a Jungian Perspective," an analysis of the nature, structure, and dynamics of the mysterious messages of dreams. Dr. Michael Eoff will teach "Genetics and Law," a discussion of the interaction of these two fields on genetic engineering. And James Larner will present a music appreciation course ranging from J.S. Bach to Miles Davis, entitled "Music: The Language of the Emotions."

The fee for each course is \$260 per week, double-room occupancy, or \$100 per person for commuters. For more information, contact: Franciscan Sister Miriam Clare Heskamp, Elderhostel, Marian College, 3200 Cold Spring Road, Indianapolis, IN 46222-1997, 317-929-0123.

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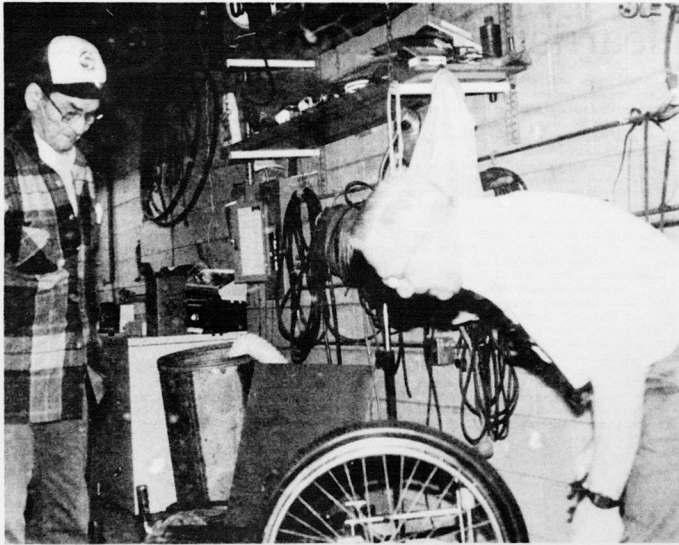
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JAPANESE AMERICANS—Bob and Joanne Kern pose in Japanese kimonos in the tea ceremonial room of the Yamamoto family in Otsu, Shiga, Japan. The Kerns traveled on an Elderhostel program to Japan, where they learned firsthand about the culture, social structure, history and lifestyles of the Japanese people.



NEW LIFE—Al Hohmann watches Charley Schafer repair a wheelchair so that it can be loaned to someone who cannot

afford one. The work is done at the St. Vincent de Paul warehouse. (Photos by Margaret Nelson)

Warehouse offers variety for volunteers

by Margaret Nelson

On Saturday, the St. Vincent de Paul (SVDP) warehouse looks like a hang-out for retired men and women. Not that a lot of people who work all week aren't there, too. But everyone is working.

St. Roch member Joe Suding comes downtown even though he and his wife spend more than 20 hours a week routing SVDP donation calls. He started helping the agency 14 years ago.

"We get all the calls, take down the information, transfer it to the tickets. Then we route the tickets and match them with the maps so that the drivers have tickets that match the map," Suding said.

During the average week, they take 90 to 100 calls and send out eight trucks, he said.

Suding helps because, "In the first place, you want to do something that is charitable. We've been doing it so long and it's so much a part of us, that if we don't do it, we're bored. We stop using time while being of service to SVDP."

Ralph Sperry, a member of St. Malachy, is the distribution center coordinator. He began helping SVDP in 1985, about the same time he retired. Sperry said he spends about 20 hours a week in his volunteer job, "but don't ask my wife." He admits her figure would be higher.

"I just try to keep everybody happy," he said. One of the chief jobs on Saturday is drivers for the trucks. "All the

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drivers have their cautions about driving. Those guys are nice," Sperry said.

Why does Sperry spend so much time helping SVD? "Because I enjoy it. I like the people I work with and I can relate to them. The people who come here are interesting and fun," he said. "I always liked to fix things, but I don't get that chance much anymore" as warehouse supervisor.

Sperry also keeps track of the trucks—how much SVD gives away and how many people work there.

He explained that, though they like to have a commitment from people who help out, the warehouse schedule is flexible for volunteers. "If they want to visit their grandchildren or somebody is gone for a month to Florida, that's OK," he said.

One example is Irwin Rohrman. "Irwin comes in at his own speed. But he sizes all the men's clothing and he does it beautifully. He sizes all the men's shoes. Nobody wants to do it. We are up-to-date on men's sport coats and outer coats."

Sperry calls Al Hohmann "a dedicated person who makes everybody feel good. He takes care of trucks, changes oil, climbs up on ladders, and fixes things. Everybody loves him."

Hohmann said he's been there "so long I can't remember. I told them at a meeting, no matter what you do, I'll be here."

Sperry said, "The warehouse is a great place for fix-it people. It's a great place for able-bodied older men and women who like to do things."

He explained, "The women are almost wholly in linen and clothing. They seem to take pride in the shelves." He compared it to a fine department store. "Each person has her thing she does. It is not just slap-dash."

He explained that several of the warehouse volunteers have had surgery. "They come back and do their thing," he said.

Joe Serval was repairing box springs as part of his Saturday work. "I'm here to help somebody a little less fortunate than me," he said.

Ed Benchman of St. Michael quipped that his wife seemed happy to get him out of the house.

Catherine Powell has helped at the SVD warehouse for 10 years. The St. Roch member helps the clients sign in. She said, "I used to answer the phone until I began having a hearing problem."

"I have always volunteered because I like to help," she said. "But this really meant more to me than anything I did."

Jim Frank, member of Our Lady of the Greenwood, answers the phone now. "He also does computer things for us," said Sperry.

"Another kind of invisible group is a mostly retired or housebound group who help on the phone," he said. Clarence Richard is in charge of the phone counselors. "He has a list of 100 he works from for calls from people who need help and people who want to donate things."

The Indianapolis warehouse distributed nearly a quarter of a million dollars worth of furniture and clothing from Oct. 1990 through Feb. 1991. In those same five months, 2,323 families, including 8,251 individuals received help.

There were 4,476 calls for help, plus 904 calls for food. A total of 10,371 SVD volunteer hours were logged during that time.

There are also 27 food pantries in the Marion County area at: Christ the King, Holy Cross, Holy Name, Holy Trinity, Immaculate Heart of Mary, Little Flower, Our Lady of Lourdes, St. Andrew, St. Ann, St. Anthony, St. Barnabas and St. Bernadette.

Also, St. Catherine, St. Christopher, St. Gabriel, St. James, St. Joan of Arc, St. Joseph, St. Jude, St. Lawrence, St. Michael, St. Patrick, St. Philip Neri, St. Rita, St. Roch, St. Simon, St. Thomas Aquinas have SVD food pantries.

Those wishing to help at the food pantries may call the parish office or Bill Quigley at 317-253-3414.

Madison, North Vernon, and Nashville also have SVD programs. Those in other parts of the archdiocese wishing to form groups to help the poor in their communities may contact Bill Yeardon, 317-283-6604, or Bob Landwerlen, 317-787-1241.



WELCOME—Catherine Powell checks clients in.



ROUTES CALLS—Joe Suding and his wife chart calls.

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SPECIALIST—Irwin Rohrman sorts through and sizes the men's clothing at the St. Vincent de Paul warehouse in Indianapolis. (Photo by Ralph Sperry)

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Elder Moves eases relocation

by Mary Ann Wyand

Elder Moves, a new Indianapolis company founded by Immaculate Heart of Mary parishioner Mary Ann Berg-Yates and her friend, Jan Main, serves senior citizens who need assistance with moving arrangements or home repairs.

Berg-Yates said they decided to begin this unique service after talking with elderly people who had experienced dramatic life changes such as disability or the death of a loved one.

She said the goals of Elder Moves are to encourage independence and facilitate decision-making.

"We are not going to make decisions for people," she



PLANNING SESSION—Harriet Crockett of Indianapolis (left) discusses plans for a possible move into a smaller home with Mary Ann Berg-Yates, an Immaculate Heart of Mary

parishioner who is a co-owner of Elder Moves. Arrangements include sketching floor plans and deciding the best use of furniture. (Photo by Mary Ann Wyand)

emphasized. "We are going to try to make it simpler for people to make their own decisions."

Significant lifestyle changes caused by sudden physical limitations or financial difficulties often force senior citizens to move into smaller living quarters, she said. That usually means saying goodbye to the family home, which is an emotional and stressful experience.

"As we were serving the general needs of elderly customers in our cleaning business, we kept seeing needs that were unmet," Berg-Yates explained. "Many had relatives who had moved away, and they had just gone through a major change in their lives such as disability or the death of the decision-maker. A strong ministry developed from that in the sense that Jan and I both felt that actually they needed a family."

Without support from family members, she said, senior citizens must grapple with changes in their lives that are often complicated by grief.

"We found out that oftentimes they had a lot of special needs," she said. "While we were there cleaning, we tried to help as much as possible. We realized that elderly people need additional services during transitional times in their lives."

Berg-Yates said the senior citizens she knows "don't want to be a burden or feel dependent on their friends and neighbors."

In order to simplify living arrangements, she said, "they need to be able to trust someone who is willing to help them organize to the point that they could make a move."

Planning for a move involves lots of detail work, she said, including making lists of necessary chores and drawing pictures of possible room arrangements. Preparations range from assisting with packing, supervising the movers, and helping organize belongings at the person's new location.

"We help in the decision-making from the time when they're looking at all the furniture they have to move from a large home into a small apartment or a special care facility," she said. "We'll come in and help by making a scale drawing of their new living area. We'll draw the room for them so they can pick what they want to keep and decide what they want to sell or give away. We advise them not to give anything away until they have made a firm decision."

Berg-Yates and Main also assist senior citizens during hospital stays by providing care and maintenance of their homes. If a hospitalized person cannot return home due to illness or disability, the women visit their client at the hospital to plan and arrange the move.

Elder Moves often serves senior citizens who simply need help with routine home maintenance. Many older people delay making necessary home repairs, Berg-Yates said, because they don't know a repairman, are afraid to let strangers inside their house, or are worried about the cost.

Berg-Yates and Main have compiled a list of reputable contractors and services with reliable references. The women also assist their elderly clients by being present during home inspections to discuss specific repairs and work estimates.

"We follow through with repair work and make sure everything is completed in a timely fashion," Berg-Yates said. "We'll climb up on the roof and make sure the roofer did the job."

The Elder Moves founder said she enjoys "working with senior citizens and letting them know there are honest and reputable people who are willing to help them through difficult transitional periods."

Berg-Yates said operating their new "as-needed" consulting service for elders is a very rewarding ministry.

"Quite frankly, I think my belief in God and my religious community have been tremendous assets," she said. "I feel that God gives help to those who give to others. Without the humanistic approach, Elder Moves wouldn't work as a business."

Berg-Yates said she keeps thank-you notes from clients as sentimental reminders of the importance of this service.

"Thank you so much for the superb job you did cleaning my old home," one elderly woman wrote to the Elder Moves owners. "It made the transition to Marquette Manor so much easier. Leaving it to your judgment what needed to be done and knowing that I did not have to worry because of your honesty and dependability made it much easier. Thank you again, and stop by to see me when you're in the area."



PORCH STORIES—Marie Moran (left) and Alma Worthington, both members of St. Andrew Parish in Indianapolis, chat on Moran's front porch. She is 97 years old and lives at home with her son, Joseph. Worthington sometimes provides respite care for her long-time friend. (Photo by Margaret Nelson)

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CR 4-91

Volunteer gets 'caught up' in helpful activities

by Margaret Nelson

"When I came out here, the greatest selling point was the fact that there was a daily Mass," said Alice Hendricks, speaking of her residence at Marquette Manor in northwest Indianapolis.

"You come out thinking you're just going to relax and enjoy yourself," she said. "But before you know it, you get caught up."

Though she still goes to daily Mass, Hendricks has kept very busy. So busy that she seldom has time to play the organ in her apartment.

"I promised to help at the gift shop, but I have never had time to go through the indoctrination because of everything else that happens," she said.

The other things that happen are meetings for the executive board of Marquette Manor, of which she is a member. And Hendricks is in charge of publicity for the St. Augustine Guild. She was pleased because 25 new members were joining the very active St. Augustine Guild.

The Marquette management also asks her to show her apartment and give tours of the manor facilities. Then last week, she was a model in a two-day style show, showing outfits from the Claypool Dress Shop, which is inside the manor building. "I'm only doing it because Liz Claypool talked me into it," she said. All of the models were Marquette Manor residents.

Recently she spoke to the Kiwanis Club about her experience as manager of the Indiana Roof Ballroom. "I leased it and operated it as my business from 1940 to 1958," Hendricks said.

"I suppose the way your life in business helps most is in associating with people," she said. "There are wonderful, wonderful people here at Marquette Manor. They are all so enthusiastic and so loyal about the manor. And all are so willing to do anything to keep up the standards and to help one another."

Mary Kernel—with whom I went to high school—and I

have dinner together almost every evening. The pattern is, we go to five o'clock Mass and then to dinner," Hendricks said. The two women are graduates of St. John Academy. Hendricks credits the school with offering them education in both academic and commercial areas.

She is a former member of Holy Spirit Parish. While operating the Indiana Roof, she continued her practice of making the 40-day Way of the Cross when she opened each new season, even hunting open churches during business trips to Chicago. She also kept a statue of the Infant Jesus of Prague in a little cubula across from the dance floor.

Alice Hendricks left the home she shared with her husband of 34 years just two years after his death. She'll celebrate her second anniversary at the manor on May 17.

Besides the dress shop, Marquette Manor also houses a beauty shop—"with excellent hairdressers"—and a bank branch, Hendricks said. "There are wonderful activities." She explained that people play bridge, euchre, gin rummy and a bingo game for residents every Thursday. There are concerts and a variety of interesting programs for the residents.

"The staff, too, is unbelievable," she said. "Kindness runs through the whole organization. There is no place where that shows up more than in the dining room. I think everybody has special likes and dislikes. But you are not here very long before the staff seems to become aware of them." She explained that the dining room opens at 11 a.m. and closes at 7 p.m. and residents can have their meals whenever they like.

Talking about all her activities she said, "I resigned from everything except the Tuesday study club, St. Augustine Guild, the Columbia Club and the Indianapolis Press Club."

"Time just flies," Alice Hendricks said. "One day just seems to run into the other."



BUSY LADY—Alice Hendricks stands next to an oil painting of Mary and Jesus that brightens her living room at Marquette Manor. (Photo by Margaret Nelson)

Groups help retirees

Here are a few of the associations with information for and about the elderly:

AMERICAN ASSOCIATION OF RETIRED PERSONS

1909 K St. N.W.
Washington, D.C. 20049
(202) 872-4880

AARP is a non-profit, non-partisan organization dedicated to helping older Americans achieve lives of independence, dignity and purpose. Founded in 1958, membership is open to anyone age 50 or older, whether working or retired. The association offers a wide range of membership services, legislative representation at federal and state levels, and educational and community service programs carried out through a national network of volunteers and local chapters.

ALZHEIMER'S DISEASE AND RELATED DISORDERS ASSOCIATION

70 East Lake St.
Chicago, Ill. 60601
(800) 621-0379

A national membership organization founded in 1979, the group's objectives are to support research into the causes of and cures for Alzheimer's disease, to aid in organizing family support groups that assist afflicted families, to sponsor educational forums on the disease for lay people and professionals, to advise federal and local government agencies on the needs of afflicted families and to promote national research on the disease. It has chapters throughout the United States.

CATHOLIC GOLDEN AGE

400 Lackawanna Ave.
Scranton, Pa. 18503
(717) 342-3294

Catholic Golden Age is a nationwide membership organization founded in 1975 to serve the interests and needs of Catholics 50 and over. It monitors legislation that affects senior citizens, encourages member participation in government and helps fund programs designed to enhance the well-being of the elderly. The organization provides its members with various consumer discounts, health and life insurance plans, Medicare supplement plans and a quarterly magazine, *CGA World*.

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Bequests benefit many Catholic ministries

by Sandra Behringer

An eighth-grade student from Holy Name Parish who recently received scholarship assistance to attend Roncalli High School in Indianapolis is the dream behind the Jim Mallon Trust.

Angela Schoettle of Beech Grove is the first recipient of this new scholarship.

"I was really surprised," she said. Receiving the Mallon Scholarship "takes off a lot of the pressure" of earning money for tuition.

The Jim Mallon Trust is part of the larger dream Catholics in the archdiocese share: a dream that, with planning and a spirit of giving, the future of Catholic institutions and Catholic life can be secured for tomorrow.

Retired Catholics in good number have been interested listeners at the 15 Walls Seminars sponsored by the Archdiocese of Indianapolis since 1989.

Approximately one-third of the senior citizens who attended recent seminars have stated that they would consider leaving a bequest to their parish, school, or favorite Catholic agency. Until the seminar, they

said, "Nobody ever asked me and I never thought about it."

Now that they are thinking of it, these Catholics are proving to be the leaders in a planned giving program for the future of their parishes.

Because they understand and benefit from their own efforts to plan ahead, retirees find themselves uniquely qualified to promote and provide gifts of insurance, charitable gift annuities, and endowments.

Our retired clergy have taken the initiative in the charitable gift annuity program now offered in the archdiocese. Through these annuities, the donor receives an annual income, a tax deduction, and a portion of his annual income tax-free. It is a wonderful way for people to assure a gift upon their deaths while retaining income during their lifetimes.

Seniors interested in making memorial gifts that keep on giving are looking to establishing or adding to parish, school, or agency endowments in the Catholic Community Foundation, Inc.

Established in 1988, the Catholic Community Foundation has grown to include 34 endowments with a value of approximately \$2.75 million. Money added to endowments continues to earn interest for



HAPPY RECIPIENT—Holy Name eighth grader Angela Schoettle (center) of Beech Grove talks with her mother, Diana, (left) and Holy Name principal Jeanette Colburn about the Mallon Trust Scholarship which will help pay for her tuition at Roncalli High School next year. (Photo by Mary Ann Wyand)

the designated beneficiary without invading the principal.

For years, retired Catholics have been giving of their time and talent to the church by working as ushers at Mass, as teachers, as sacristans, as parish office staff, as RENEW leaders, and as volunteers in a variety of social ministries.

Now retired Catholics are also emerging as a major force in the financial planning necessary for the church of tomorrow.

(Sandra Behringer is associate director of development for the Archdiocese of Indianapolis. For more information about planned giving, contact her at 317-236-1418.)



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Facts on wills

(continued from page 16)

estate be administered as an unsupervised estate will generally result in considerable savings to your estate. Accordingly, a modern will may in fact save your estate money.

Additional Instruments to Consider

I would recommend that a person approaching advanced age consider a few other instruments at the time of preparing his or her will:

Durable Power of Attorney: You might want to explore the use of a Durable Power of Attorney. A Power of

Attorney vests the authority in another person to act upon your behalf. A Power of Attorney can be general or specific.

Indiana now provides for a Durable Power of Attorney. A Power of Attorney is durable if it survives disability. A Power of Attorney will never survive death. A Power of Attorney can spring into life on the date of execution, a specific date, or upon the happening of an event such as disability.

You may wish to consider appointing your spouse or some other person as having the authority to act upon your behalf if you should become disabled in the future.

Living Will: Indiana also authorizes a person to sign and execute a Living Will which is essentially a declaration of intent while the person is capable of communicating his intent for medical providers to use or not to use extraordinary life-prolonging procedures.

There are two options: One option is to declare an intent that extraordinary life-preserving measures not be under-

taken while the other option is to declare an intent to direct health care providers to preserve life by all available means and technology until the last spark has been extinguished.

Our statute specifies a basic statutory form. Accordingly, it is necessary for this document to conform to the statute; and the use of an attorney is advised.

Health Care Consent: Also for consideration for persons whose health is at risk, Indiana provides for the Indiana Health Care Consent Law. This law allows a person to sign a written health care consent while he is still capable and to delegate to another person the power to consent for medical treatment for the maker.

Essentially the maker designates or appoints a representative to act on the maker's behalf in health care matters when the maker is incapable of giving his consent for medical treatment.

The durable power of attorney and health care consent are two instruments which may be used to avoid the need for a formal guardianship.

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CRT 391

Parish has 'Adventuresome Group'

by Alice Dailey

For 24 years, a close-knit group of retired men and women have remained loyal to an organization formed just for them, the Adventuresome Group of Little Flower Parish in Indianapolis.

It all began in 1967 during Msgr. Raymond Bosler's pastorate. While pursuing his goal of visiting each and every home in the parish, he became aware of the large number of aging members living alone.

Sensitive to their need, he sought to unify them into some kind of sharing

organization which would offer, not only companionship and new perspectives, but a chance to utilize their talents.

Opportunity knocked during a well-attended parish renewal session that April. Msgr. Bosler threw out a challenge to senior members to start some action.

Seizing the invitation, several energetic retirees called for an organizational meeting in June. With associate pastor Father Robert Borchertmeyer as leader and spiritual advisor, the club was formed. Suggestions were offered for a title less tre than senior citizens. The Adventuresome

Group was suggested by the priest/advisor.

Original co-presidents and chief promoters were Hershall and Bernice Borton, and Joe and Veronica Thie. Al Schmidlin was treasurer and Helen Haywood, historian.

Living up to its new title, the fledgling group chartered a bus to go on the first of several tours.

In early 1968, Msgr. Bosler called their talents and abilities into use, asking the members to do telephoning and make appointments for a parish pictorial book. They responded enthusiastically. Their efficient handling of the job proved their capability.

The members are as devout as they are diverse. Many can be seen at the daily 11 a.m. Mass in the parish chapel. On the second Wednesday of each month, Mass is followed by lunch and a meeting.

The program varies. Some months, the group elects to eat out in style. At other times, members simply "brown bag it." When they gathered on the April 10 anniversary, they had a potluck lunch. (Home-bound member Connie Sheridan had a florist deliver colorful balloons for a festive touch.)

Twice a year, the Adventuresome Group is honored with a Silver Tea luncheon at the school. The members are invited to attend Grandparents' Day, hosted by the eighth-grade students.

Many members of the Adventuresome Group wear several hats. Some are lay ministers of the Eucharist; some are active in Legion of Mary work. A few women spend their Fridays polishing the church sanctuary and chapel. Many do individual works of charity, visiting shut-ins or chauffeuring those who do not drive. The

group spends a lot of time and effort to make the annual parish festival profitable.

Bernice Borton is the only one of the original officers who still lives in the parish. But she does not "rest on her laurels." She spends her days helping others. She is busy as a chauffeur and sometimes does the work in the sanctuary without help.

The pastors and clergy of Little Flower have always been supportive of the Adventuresome Group. Father Fred Schmitt, who succeeded Msgr. Bosler, had a great rapport. The present pastor, Father Borchertmeyer, seems to have a very warm spot in his heart for the society he helped to found.

The present associate pastor, Father Don Evrard, a gifted musician, can be coaxed into becoming lead singer on special occasions.

In 1978, pastoral minister Franciscan Sister Francis Ellen Hannigan became the group's coordinator and advisor. The guiding presence that has helped keep the group together, Sister suggests but doesn't demand. The title coordinator translates into time-consuming planning, troubleshooting and making sure projects run smoothly for Sister Francis Ellen.

There are those stalwart members who can always be counted on to help in emergencies. Andy and Carl Kubiak, Alice Rehak and Bernice Borton.

There are no officers, but Alice Rehak acts as "treasurer." No dues are asked. A collection is taken twice a year to bolster "the kitty."

Each month, a different chairperson plans and carries out activities for the program. Birthdays are honored. Those who are ill or recuperating are contacted. Recently the pastor called upon the group to form a committee to plan a parish-wide anniversary celebration for Sister Francis Ellen. With the work of the Adventuresome Group and cooperation of other parish groups, the jubilee was a joyful success.

There are no membership restrictions. The Adventuresome Group door is open for any senior member of the parish.



'ADVENTURESOME'—Martha Deal and Evelyn Halpin join 30 members of the Little Flower Adventuresome Group to celebrate the 24th anniversary at a pitch-in luncheon. (Photo by Margaret Nelson)

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FOURTH SUNDAY OF EASTER

The Sunday Readings

Sunday, April 21, 1991

Acts of the Apostles 4:8-12 — 1 John 3:1-2 — John 10:11-18

by Fr. Owen F. Campion

Again this weekend, as on other Sundays after Easter, the Acts of the Apostles provides the liturgy with its first reading. This weekend's scene is similar to those of the weeks past. Peter addresses the crowd in behalf of the apostles. He again identifies Jesus as the Redeemer, as the crucified, who rose again to life after death. He reminds his audience that human sinfulness led Jesus to the cross. However, God's mercy prevailed. God still reaches out to all the hope of redemption. It is for each person to respond to the divine invitation.

As the reading begins, Peter mentions that he himself has just cured a cripple. The similarity between Jesus and Peter is striking and deliberately so. Jesus preached salvation. So does Peter in this reading. Jesus had dominion over the powers of nature. So does Peter, in behalf of Jesus. Jesus took pity on the afflicted and troubled. So does Peter.

In other words, Peter acts in the Lord's name and fully possesses the power Jesus brought to contacts with the sick and disabled. As an individual, Peter becomes a most important figure, acting in the very place of Jesus. However, he is not alone. Life is within the body of the apostles. He speaks for them. These passages are



powerful references to Peter himself and his unique place in salvation, to the community that is the church, and to the Apostles whose faith and preaching extended the infant church; beyond its origins virtually to every creature, everywhere, at every time.

Also once again this season, the liturgy relies upon the graceful words of the First Epistle of John as its second reading this weekend. Eloquent and reassuring, this weekend's brief lesson reminds us that, as Christians, as followers of the Lord, we are united with Jesus. In that, we are children of God.

"Children" and "friends" are words with perhaps a weaker significance than they possessed in Roman culture 20 centuries ago. Certainly we have no experience of slavery so its meaning escapes us. This reading calls us God's children. Elsewhere the Scriptures assure us we are friends of the Lord, not slaves. The meaning is that we are intimately united with God, our Father, in Jesus. That confirms for us a place at God's table, and pledges us his everlasting care. We are not alone. God is with us. God loves us with an undying love.

The gospel reading is from the Gospel of St. John. It is the magnificent, expressive story of the Good Shepherd. In the reading, Jesus identifies himself as the Good Shepherd. We are the sheep.

For most Americans today, agriculture is not a way of life, and for those for whom it is, agriculture is very unlike what it was in the time of Jesus. So, imagery such as that employed by the Good Shepherd story can be vague; its meaning overlooked.

In reality, then or now, sheep are usually passive, contented animals. To progress from one place to another, they must rely upon another. They easily can be the victims of more aggressive animals, especially predators. Even today, sheep owners know the peril to their flocks that wolves, foxes, wildcats, and coyotes can present at a moment's notice.

Some might find a comparison of human beings to sheep exaggerated, ridiculous or offensive. After all, human ingenuity and drive have taken people into areas and circumstances never dreamed of. This is the age that conquered space. However, every person is vulnerable to bad judgment, to hurts inflicted by others, to the processes of nature not yet subdued by science, to death itself.

Reflection

Continually during this Easter season, the church in its liturgies has addressed us from two perspectives. The first is in its excitement that Jesus indeed rose from the dead. No event is more stunning in human experience. Nothing else verified so emphatically the Lord as God.

The church's second emphasis is upon us. We are a people beset by limitations and quite subject to disappointment and reversal. By no means, however, in these

readings for this season are we insulted or put down. On the contrary, while admitting our needs—needs we at times may deny—the Church salutes us as God's own children, brothers and sisters of the Son of God, empowered by his life and strength.

Instead of underscoring our inabilities and shortcomings, the church's view of us humans is that we have within ourselves the stuff not only of heroism but of ultimate and absolute fulfillment—if we truly link ourselves with Jesus.

Thus, the church these days summons us to realization of our highest potential, to be at peace with ourselves and others, to be joyful, now and forever.

All these happy things will not occur automatically. They are, in every sense, a result of our unity with Jesus, and through him our union with God. Such unity does not simply happen. We must want it. We must effect it. With it, life is a joy. Without it, life is meaningless. The choice belongs to us and us alone, to love God, or not to love him.

The church gives us cause to turn to Jesus. It reassures us that he will guide us and defend us against all odds. But, as Peter told the crowd in Jerusalem long ago, as he spoke in behalf of the church, the decision to turn to the Lord and follow him is our decision absolutely and solely.

THE POPE TEACHES

Holy Spirit is the source of Christian life and morality

by Pope John Paul II
Remarks at audience April 10

The Holy Spirit is the source of all Christian life and morality. By following "the law of the Spirit" (Romans 8:2), those who believe in Christ are enabled to reject the "flesh" and its works, to live a life worthy of God's kingdom, and to attain an ever greater maturity in faith, hope and love.

Acting within our hearts, the Spirit develops the life of grace received in baptism and the virtues which make that life abound in good works.

The Holy Spirit thus assists each believer to grow in the holiness of life which embraces, elevates, and perfects the personality of each one.

Because holiness consists in the perfection of love, the Spirit assists each of us to

combat selfishness and to open our hearts to others in a way that involves our full capacity to love.

"Where the Spirit of the Lord is, there is freedom" (2 Corinthians 3:17). As St. Paul repeatedly reminded his listeners, the Holy Spirit has brought a new depth of freedom, both from the works of the flesh (e.g. Galatians 5:16) and from the demands of the old law (e.g. Galatians 5:18; cf. 1 Timothy 1:9).

As a result of the inner guidance of the Spirit, the law of the new covenant becomes interiorized within those who believe in Christ. In this way, the Holy Spirit grants us a share in that authentic freedom which is always directed towards love, and enables us to cooperate with fidelity and freedom in the accomplishment of God's eternal plan.

MY JOURNEY TO GOD
Spring Fever

I have not been abroad today;
my room a dull prison,
work a stern warder.
But a haunting, beautiful,
God-given day
beckons through glass;
inviting me down to the stream
to sit on the bank
in the warm spring sun,
to gaze on crystal water,
perhaps to read Walt Whitman;
or better, to sit and muse
and let thought mingle . . .
run and swirl, eddy and glide
with the clear and silent water;
till finally stream and thought
in union serene
meet yon river and fuse . . .
to be lost
in oblivion forever!

—By Father Sylvester Jaworski

(Divine Word Father Sylvester Jaworski is the associate pastor at St. Rita Parish in Indianapolis.)



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VIEWING WITH ARNOLD

'Long Walk Home' is a lesson in determination

by James W. Arnold

"The Long Walk Home" is a film about ordinary, religiously motivated women who decide to do something personal and difficult, but entirely within their power, to give the world a nudge—no more than that—in the right direction.

The irony of the "small action" is double. It's unusual that small actions have much impact on the complex structure of social evil. It's also unusual, in this glitzy world of Hollywood blockbuster eras, that small actions (especially by women) get to be the subject of a movie.

"Long Walk" overcomes all its superficial obstacles by working the powerful underlying drama. This is a personal story set amid the tension of the 1955 bus boycott in Montgomery, Ala., one of the early landmark crises in the civil rights revolution in the South.

The movie reminds us that the boycott chiefly involved large numbers of black working women who decided to walk back and forth from their jobs rather than sit as required in the back of the bus. It was a simple thing, but everybody on all sides knew it was just the beginning.

It was a war of wills, a classic case of passive resistance. Blacks would not ride the buses, thus shifting the city's social and economic system slightly out of kilter, like an unbalanced basket cylinder in an automatic washer. The machine went on but noisily, and sooner or later it would break down. The protesters would continue to walk; the whites pretended not to notice. Which would give us first: segrega-



tion on the buses or the stamina of the strikers?

To provide a sense of the emotions of the time and the courage involved in this small, step-at-a-time revolution, writer John Cork focuses on two women, Miriam Thompson (Sissy Spacek), an affluent white matron, and her black maid, working mother Odessa Carter (Whoopi Goldberg). With roughly equal screen time, they and their families and friends play out the social conflict in their daily routines.

Odessa is gentle, quiet, but like steel in her dedication to the boycott. She walks doggedly across town to the Thompsons' spacious suburban ranch house, where she is cook, maid and fond surrogate mother to seven-year-old Mary Catherine. At the same time, she is wife and mom to her own family, rooted to churchgoing values, prayer and the idealism of the young Rev. Martin Luther King Jr.

Miriam, whose husband Norman (Dwight Schultz) develops real estate, is typical of her class in most ways. But she has traveled to other places, and is sensitive to racial injustice. As the boycott continues, she's drawn closer to the soft-spoken but resolute Odessa. (For one thing, she'll lose Odessa's services unless she frequently drives her to work.)

The setup may suggest an all-female version of "Driving Miss Daisy," but the black-white relationship doesn't develop that deeply. It's nurtured by mutual respect and eventually becomes an alliance in the cause of justice. Odessa challenges Miriam to be the person she wants to be, and shocks the status quo in her own household by praying for Miriam at the family meal.

Ironically, as Miriam becomes more compassionate and open to change, her husband retreats from moderation to desperate white supremacy, under the influence of his obnoxious racist brother



SEGREGATED BUS—Whoopi Goldberg stars in "The Long Walk Home" as Odessa, a maid whose decision to join the 1955 bus boycott in Montgomery, Ala., changes her life and that of her white employer. The U.S. Catholic Conference says Goldberg excels in this period study of the early Southern civil rights movement. It classifies the film A-II for adults and adolescents. (CNS photo from Miramax)

(played with oily charm by Broadway actor Dylan Baker).

The result is tension along lines of gender as well as race. In fact, Miriam must bravely go against all the traditions of her region and sex. She must defy the racial status quo and the authority of her husband. The logical audience reaction is disbelief, but Spacek's performance helps the credibility of a sophisticated script. There is substance in the complaint that the movie, directed with intelligence by veteran Richard Pearce ("Country"), in this way makes white and black heroines co-equal. It's inevitable if the film is to reach its widest possible audience.

But in no way does recognizing a few courageous whites diminish the heroism of the blacks who defied the wrath of a brutal system. There was enough glory in those days to spread to all who earned it. For history, there is the brilliant TV series "Eyes on the Prize."

Mostly "Long Walk" avoids stereotypes, and it's correct in assigning the impetus of the movement to the black churches and their terrific hunger for both justice and non-violence. In a stirring

climatic confrontation, the women, clutching each other for solidarity and safety, walk past a befuddled line of racists, singing "We're Marching Off to Zion." The choice of hymn was correct; the victory in Montgomery was won by both faith and feet.

(Affecting drama of 1950s civil rights period; some scenes of interracial violence; recommended for youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Cross My Heart A-II
Daddy Nostalgia A-II
La Femme Nikita A-IV
Warlock A-III

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

'The Perfect Tribute' recaptures drama of Civil War

by Henry Herz
Catholic News Service

Healing and reconciliation are at the heart of the Civil War drama "The Perfect Tribute," airing Sunday, April 21, from 9 to 11 p.m. on ABC.

It begins with a Confederate officer being wounded in the fighting at Gettysburg. Taken prisoner by Union soldiers, Capt. Carter Blair (Campbell Scott) winds up in a military hospital in Washington.

When Carter sends a letter to his family in Atlanta, his young brother Ben (Lukas Haas) sets off on his own to get his brother out of the Yankee hospital and bring him home. He hops a military train that takes him into Virginia, meets up with a ragtag band of Confederates and, in a chance brush with Union troops, sees death for the first time.

Helped by a woman (Katherine Helmond) who has lost three sons in the war, Ben makes it to Washington and gets to see his dying brother.

The finale encompasses Lincoln's Gettysburg Address, and its words of tribute to the sacrifice of the fallen on both sides give a sense of meaning and peace to the soldier's final hours.

Adapted by associate producer Dennis Brown from a story by Mary Shipman Andrews, the drama may be little more than a sentimental anecdote but it rings true in terms of people, their feelings, and their times.

The script neatly intertwines three narrative strands—Ben's journey toward manhood, Carter's hospitalization, and President Lincoln's despondence over the fratricidal war.

The linkage between them is done nicely, indeed. For instance, a series of scenes joins Ben as he plays with lines of toy soldiers with Carter and his men at the Battle of Gettysburg.

Directed by Jack Bender, with Dorothea G. Petrie serving as executive producer, the historical drama achieves a comfortable period look and the acting is quite credible within it.

Young Haas is very sympathetic as the determined boy

who sees his brother as a hero but whose journey teaches him the hard way that war is no game.

As Lincoln, Jason Robards is homespun and low-key. His brief speech at Gettysburg is strikingly effective, all the more so by being set up with the high-flown hyperbole of the orator who precedes him (Jose Ferrer excels in a well-done cameo role).

Helmond also cuts an impressive figure as a farm woman on horseback who befriends Ben in the wilderness and sees him on his way to Washington.

The program is entertaining and meaningful family fare. Though there are some battle scenes and death is integral to the story, most youngsters will benefit from seeing it in the family setting.

TV Programs of Note

Monday, April 22, 8-9 p.m. (PBS) "The Search for Black Holes." The second episode of "The Astronomers" series follows a recent attempt to discover a massive black hole that may lie at the center of the galaxy—with 100 million times the mass of the sun—by linking radio telescopes on both sides of the Atlantic.

Monday, April 22, 9-10 p.m. (PBS) "Empire!" Continuing "The Shape of the World" series, the fourth program shows how an 18th-century astronomer's use of triangulation led to more accurate surveys and maps in the 19th century, focusing in particular on Britain's efforts to map the entire subcontinent of India.

Monday, April 22, 9-11 p.m. (NBC) "For the Very First Time." A drama set in the '60s about a Jewish teen-ager (Corin Nemec) and his Catholic neighbor (Cheryl Pollak) who try to keep their bittersweet love affair a secret from their parents and friends. It's unlikely family fare.

Monday, April 22, 10-11 p.m. (PBS) "The New Russian Revolution." An "Adam Smith's Money World" Special First broadcast last Jan. 15, the program examines the twists and turns in the Soviets' road to a free-market economy, especially in light of the country's possible breakup into 15 separate republics and other potential problems facing perestroika.

Tuesday, April 23, 9-10-30 p.m. (PBS) "High Crimes and Misdemeanors." Rebroadcast of the Nov. 27 "Frontline"

report on the Iran-contra scandal, the record of White House deceit regarding it and the failures of Congress, the press and the law in dealing with it.

Tuesday, April 23, 10-10-11-30 p.m. (PBS) "Alcohol and Other Drugs." Starting with the perspective of bartenders and their patrons, this segment of "The 90s" series goes on to show that alcohol and tobacco are tolerated as bad habits, while smoking marijuana is treated as a crime.

Wednesday, April 24, 8-9 p.m. (PBS) "John Major Talking With David Frost." British Prime Minister John Major gives his first full-scale interview on U.S. television in the monthly series. . . . Talking with David Frost."

Wednesday, April 24, 9-11 p.m. (NBC) "The 26th Annual Academy of Country Music Awards." Clint Black, Kathy Mattea, and George Strait are this year's hosts of the oldest country music awards show honoring the new as well as some of the biggest stars in the galaxy of country music.

Wednesday, April 24, 9-11 p.m. (PBS) "The Mozart Mystique with Peter Ustinov." Rebroadcast of a 1990 program chronicling Mozart's life through anecdotes, stories, letters and selections from his wide range of compositions for opera, symphony orchestra, chamber music and keyboard.

Thursday, April 25, 8-9 p.m. (PBS) "Depression." In this rebroadcast of "The Mind" series, the sixth episode looks at the causes and possible cures for a disease that afflicts an estimated 10 million Americans.

Thursday, April 25, 10-11 p.m. (PBS) "Many Roads to War." The rebroadcast of the 1990 six-part series, "Korea: The Unknown War," begins with a historical review of Japan's annexation of the Korean peninsula from 1910 to 1945 and its partition at the end of World War II between the Soviet Union and the United States.

Friday, April 26, 10-10-11 p.m. (PBS) "Caught in Bristol Bay." This program examines the fishing industry in Bristol Bay, one of Alaska's most desirable fisheries, from the perspective of everyone involved in it, from fishermen to canner workers.

(Check local listings to verify program dates and times. Here is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

QUESTION CORNER

Evil arises in humanity

by Fr. John Dietzen

Q The creation hymn of Genesis where God creates the world informs us that God surveyed the cosmos and saw "it was very good" (Genesis 1:31).

How is it that all creation proceeded (proceeds) from the Creator, and yet is equaled as both good and evil? It seems that everything that comes from God should be good. Wouldn't all created things be basically good? (Missouri)

A That's a very perceptive question. In fact, it takes us right to the heart of one of the foundational theological statements in this profound revelation story.

First, we need to recall that these Genesis stories were formed within a strongly monotheistic Hebrew people, who lived (as we are now so well aware) among cultures with vastly different beliefs and theories.

One of these differences centered on the problem of evil. Every people in history who wrestled at all with spiritual concerns has asked the question: How do you explain the presence of evil, hurt, alienation in the world?

Every sane human being claims to want only peace, harmony, love and goodness. Yet, put two of us in the same room for long, or two nations on the same earth, and you



soon have misunderstanding, viciousness, hatred and killing. How does one explain that?

The most common explanation, outside of "one God" religions like Christianity, Judaism and Mohammedanism, has been some form of dualism. There are out there somewhere, so this belief goes, two powers or gods, one good and one bad, (or sometimes several of each) always struggling with each other for dominance or control.

The good god is the source of our happy situations, so we placate him, pray to him, and sacrifice to him. The bad god causes all evil, so we placate him, too, in order to minimize his bad intentions toward us.

All this may sound a bit screwy, but it's true, and in fact is still present in our world. Even many of our own responses to God as Christians carry echoes of this kind of thinking about and relating to God our Father, precisely one of the attitudes toward God which Jesus came to correct with his "good news."

From our knowledge of contemporary religious outlooks at the time the book of Genesis was formed, we know that one of the great purposes of these biblical stories was to place Hebrew belief in their one God against these beliefs of their neighbors.

When God, their God, created the world, he didn't fight or hassle with any other god as the pagans believed. He simply said: "Let it be," and it was. Furthermore, when this world came from his creative will it was "good" to its very core, all good, and finally as you say, "very good."

Then where, according to this Hebrew story, did moral evil, human evil, come from? It came not from God, but from us!

The one God loved us enough to want us able to respond to that love, and so gave us a free will. We are able to say yes to God, or no. And all our hurt, all our moral evil, comes from the fact that we, all of us, out of a drift toward selfishness and pride—deep within, occasionally and to some degree, do say no in our hearts and with our lives.

This is the Genesis lesson about good and evil. The world, every universe and corner of it, comes from the hand of a God who can make nothing bad.

In other words, we cannot look outside for someone to blame for our troubles, although we persist in doing that. We cannot say, as comedian Flip Wilson did, "The devil made me do it."

Adam, which simply means in Hebrew "the man," and his wife turned their backs on the friend with whom they walked and talked in the cool of the evening. They refused to accept the realities of creation, and thought they could be "like gods" (Genesis 3:5).

As God told Cain after the death of Abel, sin is a demon lurking at your door and you must master it. (Genesis 4:7.) (Send questions to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Polite remark invites a courteous response

by Dr. James and Mary Kenny

Dear Dr. Kenny: In a recent column, you replied to a reader aggravated by the talking and laughing of teens sitting nearby in church.

I appreciated your suggestions, first of the writer moving to another pew and especially of including the misbehaviors in the writer's prayers. Asking God "for the ears" to hear his voice in all the sounds and noises of creatures, and creation is a lovely way to expand our own outlooks.

However, you missed a simple and obvious point. Instead of muttering or glaring at the offenders, simply turn to them or tap them on the shoulder and explain courteously, "Your conversation is distracting to me. Could you wait for another time?"

Phrase it in "I" terms such as "I'm distracted" or "I'm made nervous by" rather than in accusatory "you" terms like "You're too loud" or "You're bothering me."

These are not "bad" children—after all, they did make it to church at least! After an initial mutter against the square who doesn't understand them, they'll often amend their behavior.

Don't wait until so much wrath has been generated that it's impossible to speak politely, and do remember that courtesy invites courtesy.

This technique has been effective on the gun-chewers in church, talkers in movie theaters, rowdies at the swimming pool, and smokers in lines. As you comment, "Ordering them to behave properly sometimes has the opposite effect," but a polite request often gets results. (Ohio)

Answer: Well said. By all means, make a direct and courteous request. I did miss the obvious, and I thank you for your well-written letter.

Some of us may be afraid to make a polite request in fear we will be rejected. Instead, we suffer in silence, then complain later to other sympathetic adults about unruly teenagers.

Some teens get satisfaction from putting adults down. This is less apt to happen in church and more apt to happen when the adult has no way to enforce his or her request.

Teen-agers are also more apt to comply with adults when the teen is alone. They get greater courage to be ornery in groups.

Fear of being rejected or ignored is not, however, a good reason to remain quiet. If something is bothering you, overcome your reticence to speak out and say so.

It may be very unfair to single out teens as the only offending group. Many adults carry on conversations in church.

The habit of talking and laughing while watching television may, in fact, carry over into church. Instead of assuming that the teens are doing it to irritate or annoy you, consider that they may simply be unaware that it is offensive.

If someone's church manners are interfering with your concentration and worship, don't be afraid to speak out. I agree with our writer that a polite request is a good first strategy. If you choose to remain quiet, it's not fair to complain later.

(Address questions on family living or child care to be answered in print to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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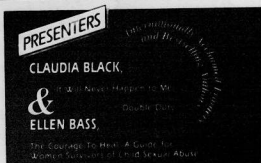
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The Active List

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

April 19

The Contemporary Issues in the Catholic Church series sponsored by St. Thomas Aquinas Parish continues at 1:30 and again at 7:30 p.m. with a program on "Catholic Future" by Providence Sister Barbara Doherty. Call 317-283-6356 for details.

There will be NO VOLLEYBALL for singles at St. Thomas Aquinas Parish tonight.

The Medjugorje Network will present 10 free videos, featuring Ricardo Montalban and Mother Angelica, at 7:30 p.m. in the Lawless Room at St. Matthew Parish, 4100 E. 56th St.

April 19-21

A men's retreat on "The Knight and the Wise Man: Images of the Masculine" will be presented at

Mount St. Francis Retreat Center. Call 812-923-8817.

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 563 E. 56th St. Call 317-545-7681.

April 20

Catholic Alumni Club (CAC) will celebrate Singles Sunday at 5:30 p.m. Mass in St. Pius X Church, followed by dinner out. Call Mary 317-255-3841 late evenings.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

IUPUI Newman Club will sponsor a retreat on "Creation Spirituality" from 10 a.m.-4 p.m. in Brown Co. State Park. Call 317-632-4378 for more information.

A Calix meeting will be held at 8 a.m. in St. James Church, 1155 E.

Oldenburg Academy will host the first annual "Indy 2000" Reverse Raffle at the Stokely Mansion, Marian College. Entertainment, grand prize \$2,000. Call Ruth Eakin 317-823-8855 for details.

The Ladies Club of Little Flower Parish, 4720 E. 13th St. will sponsor a Spring Fling Dinner Dance beginning with social hour at 6:30 p.m. in the parish hall. Ann Kalk catering. Steve Hayward Band. \$15/person. Call 317-357-6656 or 317-356-5054 for reservations.

April 21

Scecina Memorial High School will present its Annual Champagne Brunch and Style Show at 12:30 p.m. in the cafeteria. Tickets \$8.50. Call 317-357-6287.

Knights of St. John #31, 312 S. Wilder St., Greensburg will hold their Annual Spring Festival with chicken dinners served 10:30 a.m.-5 p.m. EST. Adults \$5; kids 5-10 \$3; under 5 free. Carry-out available.

A Calix meeting will be held at 8 a.m. in St. James Church, 1155 E.

Cameron St. Mass 9 a.m. Call 317-787-9138.

St. Anthony Parish, 379 N. Warran Ave. continues its centennial celebration on "Rejoice and Remember" with celebration of Mass by Archbishop Edward T. O'Meara at 11 a.m. Program and breakfast follow in Ryan Hall.

The Women's Club of St. Patrick Parish will sponsor its regular monthly Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

I.U. music professor Sulaiman Zai will present a free Classical Guitar Concert at 1:30 p.m. in the Memorial Lobby of St. Meinrad Seminary.

The PTO of St. Monica Parish, 6131 N. Michigan Rd. will sponsor its Monthly Pancake Breakfast from 8 a.m.-12 noon.

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.

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

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

The Inquiry Class at St. Lawrence Parish, 4650 N. Shadeland Ave. continues with "Lessons, Catechism 10-17" at 7 p.m.

"Our Celebration of the Eucharist" video series continues from 7:30-9 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at Walker Career Center, 9500 E. 16th St.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave.

Catholic Alumni Club (CAC) will attend a concert by Indianapolis Chamber Orchestra at 7:30 p.m. at Clowes Hall. Reception afterward. For free tickets call John Menonna at 317-896-3187 before April 20.

The Thomas Keating Teleconference on Centering Prayer will be held at 7:30 p.m. in Room 105 of Palmer Hall, Beech Grove Benedictine Center. Phone-in questions accepted. Fee \$6. Call 317-788-7581 for more information.

A "Strengthening Stepfamilies" program begins from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

Catholic Alumni Club (CAC) will hold a Gourmet evening at Casa Miguels, 102 N. Madison Ave., Greenwood at 7 p.m. Call Anna Marie 317-784-3313 for reservations.

St. Vincent Hospital Guild will hold "A Dazzling Night of Cars" fund raiser at 6:30 p.m. at Royce Inc. Antique Car Museum, 6665 Coffman Rd. Call 317-253-5050 for tickets.

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Father James Farrell will present a Leisure Day on "Christ, Story-telling, and You" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

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.

Mature Living Seminars on This World of Ours continue with "The Computer and You" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College.

April 24

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at Johnson Co. Hospital, Franklin.

A free Evening of Reflection for Catechists will be held from 6-9:30 p.m. at St. Augustine Parish, Jeffersonville. Pitch-n-supper, meal, drink, table service provided. Advance registration required. Call 812-945-0354.

A Dessert Card Party will be held at 7:30 p.m. at St. Michael Parish, Bradford. Admission \$2.50.

April 25

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

The History of the Catholic Church series continues from St. Benedict Parish, Terre Haute.

April 26

Cathedral High School Class of 1939 will meet from 11 a.m.-2 p.m. at K of C 4437, 1305 N. Delaware St. Lunch 12 noon. Call 317-259-4800 for reservations.

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

Deadline for reservations for Catholic Widowed Organization (CWO) trip to "42nd Street" at Civic Theater. Call 317-356-4726 for details.

April 26-28

A retreat for married couples on "Pilgrimage of the Disciple" will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

St. Meinrad College students will present "A Separate Peace," a dramatic adaptation by Benedictine Father Gavin Barnes of John Knowles' novel, at 8 p.m. Fri. and Sat. and 2 p.m. Sun. in St. Bede Theater. Adults \$2; students \$1.25; seniors and groups \$1.

April 27

Catholic Alumni Club (CAC)

will see "Man of LaMancha" at 8 p.m. at CTS, 1100 W. 42nd St. Call Mary 317-255-3841 for details.

"A Time to Heal" conference for Separated, Divorced and Remarried Catholics (SDRC) will begin at 8:45 a.m. at the Calhoun Center, 1400 N. Meridian St. \$25 advance; \$30 at the door. Call 317-236-1596 for more information.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

April 27-28

The Campaign for St. Paul's Catholic Center in Bloomington will hold a Bake Sale after all Masses.

The Sisters of St. Francis of Oldenburg will hold a Vocation Awareness Retreat for single Catholic women 18 or older. Call 812-934-2475.

April 28

A Choral and Madrigal Singers Spring Concert will be held at 2 p.m. at St. Mary of the Woods' Cecilian Auditorium. Tickets: \$5, \$3.50. Call 812-535-5212.

The Liturgical Ministry Formation Program Retreat Day will be held from 2-8 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

A Spring Card Party will be held at 2 p.m. at St. Catherine of Siena Parish, 2245 Shelby Ave. \$2.25 admission includes dessert, drinks.

The Adult Catechetical Team of Our Lady of Lourdes Parish, 5333 E. Washington St. will sponsor a Taize Prayer Service at 7 p.m. Prayer services for the needs of Lourdes parish are conducted (usually at 5 p.m.) on the fourth Sun. each month.

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; 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 1 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.; 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.



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Do we need another document on abortion?

by John Thavis
Catholic News Service

VATICAN CITY—Does the church need another document condemning abortion?

According to the world's cardinals, yes—and the statement should go beyond abortion. At a Vatican meeting April 17, they asked Pope John Paul II to write an encyclical that would affirm the value of human life in light of all "current threats."

The cardinals made clear that they consider abortion the No. 1 threat to life.

As frequently occurs at Vatican-sponsored events, the battle cry at this meeting was sounded by Cardinal Joseph Ratzinger, the Vatican's top doctrinal official. In a keynote address, he warned that the church was losing ground in its fight against abortion, and called for a new statement by the magisterium.

No one really expects a doctrinal breakthrough on the subject, however. Some observers wondered whether a new encyclical wouldn't simply be a "recycling" of "Humanae Vitae," the landmark 1968 encyclical that condemned—in no uncertain terms—abortion and contraception.

Indeed, the church's condemnation of abortion is stated almost everywhere a Catholic cares to look: in canon law (the

penalty is automatic excommunication for those procuring an abortion), in a landmark declaration by the doctrinal congregation in 1974 (the year after a U.S. Supreme Court decision opened the way for legalized abortion), and in the Second Vatican Council's document "Gaudium et Spes" (which called abortion an "abominable crime").

Add to that the hundreds of times Pope John Paul II has condemned abortion in the strongest possible terms. Can there be any doubt about where the church stands on the morality of abortion?

Maybe not, the cardinals said—but over the past 20 years, the battleground has changed. In 1968, "Humanae Vitae" spoke mainly to couples and the individual conscience; in 1974, the doctrinal congregation's statement warned of the "possible" legalization of abortion; today, according to church leaders, some 30-40 million abortions are performed each year, many of them legal.

That's why today's pro-life fight has a strong political element. So does Cardinal Ratzinger's proposal, which was released to the press in sketchy outline but detailed in his actual address to the cardinals. It set out five focus areas for a new document on the defense of human life:

► Doctrinally, the church could make a "solemn affirmation" that "the direct killing of an innocent human being is always a matter of grave sin." Without being a formal dogmatic pronouncement, he said, such terms would have the "weight" of dogma.

► Culturally, the church should denounce "the anti-life ideology" in society, which is "based on materialism."

► In the legislative area, the document could outline different types of legislation on abortion, the "embryo trade," euthanasia, etc., and show how these laws are "intrinsically immoral."

► Politically, the document could connect anti-life laws with their "totalitarian" basis in society, and show how developed countries use such policies for "imperialistic" aims regarding the Third World. Developed countries are "seeking to contain" poorer nations "on the pretext of demographic politics," Cardinal Ratzinger said.

► Practically, the document could respond to the changed technology and its implications for human life—for example, the abortion pill or the fact that some contraceptives now function as abortifacients. The church would also seek to involve the mass media, political parties and medical personnel in the fight against abortion and other related evils.

Cardinal Ratzinger outlined nothing less than a social and political battle plan. A main goal of this plan is to bridge the gap between personal ethics and the political sphere—to weaken, for example, the argument that a Catholic can be personally opposed to abortion yet support legal abortion for those who want it.

For Cardinal Ratzinger, that kind of argument reflects an "absolute tolerance of freedom of choice" which can "destroy the moral foundations of society."

What will a new encyclical have to say on this matter? A hint can be found in the doctrinal congregation's 1974 "Declaration on Abortion," which stated that a Christian can never conform to legalized abortion, cannot campaign or vote for it, and "may not collaborate in its application." The pope will be expected to expand on this point.

Those who want a new encyclical believe there are new and insidious developments on the abortion front that require clear responses from the church. They want a more political strategy. If in doing so the church repeats its long-held position, that's the least of their concerns.

Anglican leader hopes for unity with Rome

by Catholic News Service

LONDON—Anglicanism's new spiritual leader said April 14 he still hoped for unity between the Church of England and the Vatican, although real progress might not be made until the next century.

Archbishop George Carey of Canterbury, who was to be formally installed in Canterbury Cathedral April 19, said the hard work of reconciling differences between the two churches was being undertaken.

"We are now tackling these very big questions," he told British Broadcasting Corp. television in an interview. "I have high hopes that if not in the next 10 years then as we move into the next century we shall see further progress."

Points at issue included the question of papal authority, the role of the Scriptures and the ordination of women in the Anglican Communion.

Carey, whose spiritual leadership encompasses the world's 70 million Anglicans, outraged conservative opinion in the church early this year when he said opposition to the ordination of women would be a "serious heresy." He later toned that down by substituting the word "error."

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Youth News/Views

Harpenau, Shockley earn service awards

by Mary Ann Wyand

Archdiocesan Youth Council members Amy Harpenau from the Catholic Community of Columbus and Steve Shockley from St. Mark Parish in Indianapolis received Roger Graham Awards April 14 for their leadership and service to their church, school, community, and archdiocese.

The Catholic Youth Organization service awards are given to a high school-age boy and girl annually in recognition of their outstanding contributions to society.

Both Amy and Steve write for *The Criterion* and are active in a variety of community and church service projects.

Amy helps cultivate the parish garden, which supplies free food to needy people, and serves meals at her community's soup kitchen. She assists with parish religious education programming and participates in archdiocesan Respect Life Sunday events.

"I see Amy living her faith at church, at school, in the community, and at home," Lisa Teague, youth minister for the Catholic Community of Columbus, said. "In her school setting, Amy shares her leadership skills as a Christian outlook."

At St. Mark Parish, Steve serves as a

lector, server, and vacation Bible school teacher. He works as a volunteer at the St. Vincent de Paul Society's warehouse and staffs Kid's Line, a crisis phone line operated by the Indiana Youth Institute.

Steve also represents the archdiocese and Region VII on the National Federation of Catholic Youth Ministry board.

"His dedication to minister to all is limitless," St. Mark youth minister Eva Corsaro explained. "Steve has conquered many obstacles. He is a truly Christian young man who always shares his generous spirit with others."



SEIZING THE DAY—Archdiocesan Youth Council members Natasha Kramer (left), Steve Shockley, and Amy Harpenau take a break from coordinating the Catholic Youth Organization's Archdiocesan Youth Conference April 14. Steve and Amy received Roger Graham Awards for outstanding service to their church, school, community, and archdiocese during the conference. (Photo by Mary Ann Wyand)

Archbishop praises teen-agers for their leadership

by Mary Ann Wyand

"When we are united in heart and soul with Jesus, when we share things in common, when we pray, worship, learn and play together, when we preach the good news that Jesus is alive and present in us and in those around us, then we are church, then we are God's people."

With these words, Archdiocesan Youth Council co-chairperson Natasha Kramer of

Indianapolis welcomed more than 500 teen-agers from throughout Indiana to the Catholic Youth Organization's 34th annual Archdiocesan Youth Conference April 13-14 at Roncalli High School.

Archbishop Edward T. O'Meara joined Natasha and council co-chairperson Amy Harpenau of Columbus in welcoming the teen-agers to "Seize the Day: Impact '91" with words of encouragement for them as young Catholics.

"The church is a place where you will

find really important community with each other," Archbishop O'Meara explained, "and most important of all a place where you will find God and peace with God."

The archbishop said he is grateful for the leadership shown by the young people who helped Catholic Youth Organization officials organize the annual conference. "You are a very special group of young adults," CYO executive director Edward J. Tinder told the teen-agers. "You are seizing the day, and I congratulate you."

Conference speakers urge teens to 'Seize the Day'

by Mary Ann Wyand

First of two parts

As a teacher and a father, Frank Bucaro of Chicago blends his strong faith and family values with a great sense of humor.

As a speaker, he utilized that humor along with some hard talk April 13 during his keynote address at the Catholic Youth Organization's 34th annual Archdiocesan Youth Conference at Roncalli High School in Indianapolis.

"We're really being bombarded with some non-Christian values in this culture," Bucaro said. "We're being immersed in what I call the four myths of the American culture—things that challenge our faith."

The first myth in American culture, he told the teen-agers, is the myth of pain.

"This culture is trying to teach us that if you have pain in your life you can find a way to avoid it," Bucaro said. "One form is substance abuse—drugs or alcohol."

Fifteen percent of the American population is addicted to hard drugs and another 10 percent is addicted to alcohol, he said. Those statistics represent over 16 million Americans.

"Children of addicted parents have a 50 percent greater chance of addiction themselves," the keynote speaker said. "Maybe we ought to learn to deal with pain rather than try to avoid it."

Bucaro said American teen-agers need to learn how to deal with pain and also to teach others how to deal with pain.

"There is pain out there," he said. "Broken relationship and broken hearts, all kinds of things. But our culture is trying to tell you to avoid it if you can."

The second myth in American culture, he said, is the myth of happiness.

"This culture is trying to tell us that happiness is a goal in life and that is a lie," he said. "Happiness is a by-product of living. Happiness is what happens when we do something for somebody else."

In order to be happy and successful, he said, "know what you're doing, believe in what you do, and love what you do."

Success is a journey, Bucaro explained, not an end result. But materialism is another myth in American culture.

"We're being raised to get what we want," he said, "not what we need."

The fourth myth in American culture is the myth of competition, he said. Today



Frank Bucaro

Americans are conditioned to win, and some people try to win at all costs.

"How bad do we want to win?" Bucaro asked. "Either the game controls you or you control the game. You go through life either reacting to the world around you or you go through life making decisions. It's your choice."

Bucaro said teen-agers need to ask themselves, "What is the price to pay for what you want to do?" because "someday you're going to have to pay that price."

by Mary Ann Wyand

It's not popular to use drugs anymore, WZPL news and public affairs director Ann Craig of St. Barnabas Parish in Indianapolis told CYO Archdiocesan Youth Conference participants April 14 at Roncalli High School.

"I've never done drugs," the youth conference speaker said. "Not once. You don't need it. You really don't. That's not the way it is anymore."

Craig received extended applause for her emphatic anti-drug remarks during "Seize the Day: Impact '91" last Sunday as she encouraged teen-agers to disregard peer pressure to use drugs and ignore drug messages in rock lyrics.

The best ways for young people to "seize the day" and have happy lives, she said, are to be positive about themselves and always remember to be nice and considerate to others.

"Now is the time to become what you want to be in your life," Craig advised the teens. "Look at things in a good light. Be happy in life."

In order to achieve happiness, she said, teens need to learn to be positive and to make good decisions and careful choices.

"I don't look at things as negative," she said. "I don't look at things as bad. It's all mind-set. I have learned to be accepting of all people and grateful for what I have."

Teen-agers are probably led by the media in their feelings more than any other generation, she said. Today young people need to remember what they have been brought up to believe and learn to make good decisions.

"God gave each of us something that's worth much more than a million dollars," she said. "He gave us a blank check—a life that we can do what we want with and the challenge to make the most of it."

Craig said she thanks God for her health, energy, intelligence, and talent.

"I didn't have anything to do with that," she explained. "I just nurtured it. And you can do that too."

Craig said she always tries to "seize not only the day, but every moment that I have. And each of you can do that too. In fact, I challenge you all to do that."

As the first woman to do morning drive radio in Indianapolis, Craig said she is able to blend her busy broadcast career with



Ann Craig

motherhood because her husband, Bob, is very supportive.

Craig said she owes her success in broadcasting to her personal philosophy of always being nice and friendly. "Be nice to everybody. Be friendly. It's magic. Be flexible. Be yourself. Be true to yourself. Have fun, but be directed. Have goals."

Ann Craig said she has worked hard to "become who I am" and "each of you can do that too. You can do it if you seize each day and each moment."

Shawe will sponsor 'Freedom Run' for children

Elementary-age runners from all over Indiana are invited to Shawe Memorial High School in Madison May 25 to compete in "Freedom Run 1991," a special fitness event for children that will benefit the school.

Mike Gardner, John Zubaty and Paul Kelly planned the "Freedom Run" as an alternative to the Madison State Hospital Fun Run, traditionally held on the Saturday before Memorial Day. That race was cancelled this year, but the Freedom Run will replace it and also serve as a benefit for the Catholic high school.

Gardner, Zubaty and Kelly will serve as race directors for the three "Freedom Run" races. Elementary-age girls will race at 10 a.m. and elementary-age boys will begin their race at 10:15 a.m. An open race for adults and runners in the seventh grade and older will begin at 10:30 a.m. The course will be flat, with times given at the half-mile and mile.

All runners will receive a "Freedom Run" yellow ribbon. First, second and third-place teams of boys and girls will receive trophies for their schools, and the top girls' team and top boys' team will be treated to a pizza party. In addition, the top 10 finishers in each race will receive medals.

In the open run, the top male and top female runners will receive trophies while the second and third-place finishers will earn medals.

Individuals may register for \$4 a person until May 15, when the registration fee goes up to \$6 a person. Runners also may register on the day of the race.

Entry forms are available from Shawe Memorial High School by writing to 210 State St., Madison, Ind. 47250 or calling the school office at 812-273-2150.

On race day, check-in begins at 8 a.m. in the Shawe gymnasium. Awards will be presented there after the third race, and runners can find refreshments there as well.

Catholic schools are encouraged to send teams to run the one-mile course. Members of the Running Club of Pope John XXIII Elementary School plan to participate in the new event. Race sponsors are the Knights of Columbus, Speedy Printing, Rusk Trophies, Dattilo Fruit Company, Mr. Gatti's, Gardner Insurance, and Craig Oldsmobile.

"Our focus will be on staging a fun running event this year for the elementary age," Kelly said, "so they will not miss the opportunity to compete and through this competition to feel good about themselves."

Bishop Chatard High School students will present the play "Romeo and Juliet" May 10-11 at the Indianapolis interparochial school. For ticket information, contact the Chatard office at 317-251-1451.

Roncalli High School senior Portia Sharp participated in the 1991 Central Indiana Business Hall of Fame induction ceremonies March 20 at the Indiana Roof Ballroom in Indianapolis.

She escorted Eugene S. Pulliam, who accepted a Hall of Fame Award on behalf of his late father, Eugene C. Pulliam, the founder of Central Newspapers, Inc.

Junior Achievement sponsors the annual Central Indiana Business Hall of Fame to honor outstanding business men and women who have made significant contributions to their communities and to the free enterprise system.

Portia is enrolled in the Junior Achievement senior-level Applied Economics course at Roncalli High School.

High school students from St. Augustine Parish at Jeffersonville recently braved nature during a four-hour caving expedition through Mammoth Cave in Cave City, Ky.

Terre Haute Deane's parishes have planned special liturgies for graduating seniors.

On May 5, St. Benedict Parish will recognize seniors during the 11 a.m. Mass. All youth are invited to help plan and participate in this liturgy.

A deane's youth Mass honoring seniors is scheduled June 9 at St. Patrick Church.

Brebeuf Preparatory School senior Otis Gordon is the recipient of a National Achievement Scholarship for Outstanding Negro Students.

His \$2,000 collegiate scholarship was sponsored by the International Business Machines Corporation.

Cathedral High School students, faculty and alumni honored former CHS student Norman Clapper, the youngest



COLOR GUARD AWARD—Bishop Chatard High School senior Susan Bein accepts the 1991 Indiana State Color Guard Association Scholarship during a recent ceremony.

Indiana Marine to die during the Korean War, during a memorial ceremony April 18 at the Indianapolis school.

The United States Marine Corps Color Guard, high-ranking officers, and veterans also participated in the ceremony.

In 1950, Norman Clapper was a 17-year-old National Guard reservist while also a student at Cathedral, formerly located at 1400 North Meridian St. His reserve unit was called up for duty the summer before he started his senior year. He reported for duty on June 1, 1950, entered combat action in Korea on Nov. 23, and was killed by enemy fire on Dec. 2.

As a memorial to the young soldier, artist John Flack painted a portrait of Norman Clapper which was unveiled during the school memorial ceremony.

The Terre Haute Deane's monthly youth Mass will be April 21 at St. Joseph Parish in Terre Haute.

The Mass will be held in the Parish Center, and the

liturgy will be followed by a dance with Paul Myers as the disc jockey. Admission to the dance is \$2 a person.

Cathedral High School officials invited politicians, professional athletes, broadcasters, and even a nightclub singer to speak during the school's annual Career Day on April 12.

Thirty Cathedral High School alumni visited their alma mater to give students the inside story on all kinds of careers. State Senator Louis Mahern, an Indianapolis mayoral candidate, and Judge Gerald Zore were among the guest speakers.

Professions represented also included hotel management, mortuary science, banking, psychiatry, and law enforcement.

"The program was designed to bring alumni back to campus," Cathedral faculty member Martha Brennan said, "and also to tell students about the variety of careers available today."

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BOOK REVIEW

Loyola biography success story

IGNATIUS LOYOLA: A BIOGRAPHY OF THE FOUNDER OF THE JESUITS, by Father Philip Caraman, SJ, Harper & Row (San Francisco, 1990). 222 pp., \$22.95.

Reviewed by Brian T. Olszewski

Anyone who has ever been taught by or worked with members of the Society of Jesus—the Jesuits—knows that there is something special about this religious community. Be it their commitment to education or their missionary work throughout the world, it can be traced directly to their founder, St. Ignatius of Loyola.

"Ignatius Loyola: A Biography of the Founder of the Jesuits" is reminiscent of sitting down with your uncle and his photo albums. Not only does he show you the pictures, but he recounts every detail about the event at which the

photo was taken, as well as everything he recalls about those pictured. After hours of listening to his stories and his sidetracks, you realize that the people about whom your uncle was speaking were good people whom he admired greatly.

So it is with this work by Jesuit Father Philip Caraman. It reads as though he uncovered every detail of Ignatius' life, e.g., where he lived, with whom he associated, how far he walked, by which illnesses he was hampered. By themselves, these revelations are tedious, and bound to elicit a "So what?" from the reader.

However, linked together, these details comprise a story of Catholic inspiration that certainly examines the roots of the Society of Jesus and the vision of Ignatius. From this examination, one realizes what makes the Jesuits special.



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Although each part of Ignatius' life is an inspirational story by itself, the most poignant may be his conversion from nobility to seeker and servant of God.

Those who enjoy success stories, to know how a company—which is what Ignatius termed his early group of followers—is built, will appreciate this book.

The details are plentiful, and the inspiration is even greater.

(Olszewski is the editor of the Northwest Indiana Catholic, newspaper of the Diocese of Gary, Ind.)

(At your bookstore or order prepaid from Harper & Row, Keystone Industrial Park, Scranton, Penn. 18512. Add \$2 for shipping and handling.)

† 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.)

† **ARCHER, Charles Edward**, 74, St. Christopher, Indianapolis, March 23. Father of Dan, Gary, Michael and Charles; brother of Edna Denny; grandfather of four; great-grandfather of two.

† **ARMSTRONG, John M.**, 73, St. Vincent de Paul, Bedford, March 23. Husband of Ann (Seidel); father of David, Paul, Daniel, Thomas, Margaret, Louise Young and Ellen; brother of Edward; grandfather of five.

† **CRUTCHER, Rose Ann (Reeves)**, 78, Sacred Heart, Jeffersonville, April 5. Stepdaughter of Mary Conner; cousin of Mary Lou Garrett, Patrick and Mike Dages, and Diane Carter.

† **DEVINE, Joan M.**, 61, St. Philip Neri, Indianapolis, March 29. Wife of Bernard J.; mother of Patrick T., Daniel J., Helena M., Lyster, Kelly A. and Margaret M.

† **ECKSTEIN, Mary L.**, 70, St. Mary of the Rock, Batesville, March 26. Wife of William; mother of William, Wilma, Ronnebaum, Patricia Egbert, Mary Lou Senker and Ruth Inlow; sister of Louis, Raymond and Lena Werner, Thelma Folenius, Hazel Miller, Clara Bonar and Margie Mahan; grandmother of 16; great-grandmother of six.

† **GENTRY, Stephen W.**, 36, Christ the King, Paoli, March 30. Husband of Catherine; son of William and Mildred; brother of Michael, Brian, Marcia Read and Diane Hoch.

† **GRANTZ, Edward H.**, 80, Holy Family, New Albany, April 2. Husband of Mary J.; father of Anthony, Joseph and John; brother of William, Helen Broadus, Mary M. Rhodes, Lula Mae Mueller and Irma C. Mahoney; grandfather of nine; great-grandfather of one.

† **HARDEBECK, Rose M. (Redelman)**, 102, St. John the Baptist, Osgood, March 30. Mother of Carl, Irvin, Arthur, Geneva Tunny, Eleanor Stefanie and Clara Marie Wagner; sister of Leona Klostertemper and Clara Stadtmiller; grandmother of 34; great-grandmother of 68; great-great-grandmother of 48.

† **ISHLER, Lillian C.**, 81, St. Pius X, Indianapolis, April 4. Mother of John A.; sister of Ted and Bertha Houska; Genevieve Grosline and Nellie Corrigan; grandmother of one.

† **JOHNSON, Anna Catherine**, 84, St. Mary, New Albany, April 3. Cousin of Janet Rittenman.

† **JOHNSON, Helen R.**, 58, St. Francis Xavier, Henryville, Feb. 8. Mother of Rick, and Rheta Greenwood.

† **JONES, Brooke**, 6 days, St. Christopher, Indianapolis, April 5. Daughter of Rodney and Janice; sister of Brandie and Ashley; granddaughter of Mr. and Mrs. James Williams and Dorothy; great-granddaughter of Mary Ruth Williams and Mattie Belcher.

† **JURY, Jennifer L.**, 16, St. Joseph, Shelbyville, April 3. Daughter of Andrew J. and Carol (Rossman); sister of Andrew and Stephanie; granddaughter of Helen Talmadge and Anne J.

† **MILLER, Dennis M.**, 33, St. Philip Neri, Indianapolis, April 1. Husband of Sandy J.; father of Ryan A. and Jordan M.; son of Margaret and James; grandson of Rudolph and Elizabeth Gasper and Margaret M.

† **MOELLMAN, Eleanor Mae**, 65, St. Lawrence, Indianapolis, April 6. Mother of Irwin J., and Karen A. Little; sister of Harold Maul and Anita Bennett; grandmother of five.

† **O'BRIEN, John E. (Jack)**, 64, Holy Spirit, Indianapolis, April 6. Husband of Joan (Arndt); father of Susan MacDonald, Sandra Beechler, Jean Lorenz, Beth Rowe and Terry; grandfather of six.

† **PETRIK, Eugene J.**, 58, St. Michael, Bradford, Feb. 2. Husband of Helen A. (Valley); father of Dr. Mark, Dr. James, John and Tom; son of Anna; brother of Vincent; grandfather of six.

† **PEYTON, George F.**, 80, St. Vincent de Paul, Bedford, April 4. Husband of Della Rose (Ira); brother of Harold, William, and Olga Adams.

† **PIERSON, Judith A.**, 50, Little Flower, Indianapolis, March 24. Daughter of Ruth; sister of Nancy B. Adams.

† **SCHMIDT, James Alan**, 35, St. Anthony of Padua, Clarksville, April 2. Fiance of Sue Sullivan; son of Fred and Mary; brother of Carol O'Hara and Sherry Nalley.

† **SENG, Roy**, 55, St. Mary of the Knobs, Floyds Knobs, April 5. Father of Nick, Steve, Donald, Cheryl Bigler, Cindy Niehoff and Debby Harlowe; son of Edward and Loretta; brother of William, Paul and Gene; grandfather of four.

† **SIMS, Patricia**, 35, St. Mary of the Knobs, Floyds Knobs, March 19. Wife of Raymond; mother of Jessica and Michelle; daughter of J.D. Raymer; sister of Hershel and Jim Raymer, Jessica Thompson and Eva Cundiff.

† **SMITH, Chester R.**, 79, St. Gabriel, Connersville, April 6. Husband of Margaret (Masterson); father of Chet R. Jr., L. Keith, Robert W., Nancy Ellen Thomas, Barbara A. Burroughs, E. Sharon Harker, Patti A. Alger and Diane M. Nuzar; grandfather of 20; great-grandfather of five.

† **SPRINKLE, Ella Belle**, 45, St. Lukes, The Farmer, Bristol, April 3. Daughter of Marian; sister of William and Barbara Jo.

† **THOMAS, Coletta L.**, 70, Our Lady of Perpetual Help, New Albany, April 2. Mother of Robert W.; sister of Cecelia M. Spurrer; grandmother of five; great-grandmother of five.

† **VAN SLYKE, Marie**, 86, Little Flower, Indianapolis, March 31. Mother of William E. and John W.; grandmother of seven; great-grandmother of eight.

† **WUEST, Joseph E.**, 74, Our Lady of Lourdes, Indianapolis, April 5. Father of Joseph E. Jr. and Marta West; brother of Lenora M. Nelson.

Bishops agree to raise money for Vatican but don't say how

by John Thavis
Catholic News Service

VATICAN CITY—With a record Vatican deficit of \$91.5 million predicted for this year, church leaders from around the world pledged to raise more money for Rome.

The deficit figure was released two days after presidents of national bishops' conferences ended an unprecedented assembly at the Vatican April 8-9. The bishops were summoned to Rome by Pope John Paul II to begin studying a more systematic solution to the Vatican's chronic operating deficit.

In a concluding letter, the bishops said they had agreed to "work together to cover what is necessary, in order to guarantee the work of the Apostolic See."

The letter, without specifying possible solutions, said participants had examined "various proposals to help bring a stable solution to the present financial condition of the Holy See." The letter was addressed to fellow bishops worldwide.

According to Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops, the bishops agreed that they must do more to help the Vatican weather its annual fiscal storm.

Most prelates, however, would rather increase contributions to Peter's Pence than begin a second special collection for the Vatican, he said. Peter's Pence is an annual collection for the pope's use, and in recent years it has been applied to the deficit.

Archbishop Pilarczyk noted that in the United States, contributions to Peter's Pence had increased some 30 percent over the last five years—a heartening figure, but "obviously, everybody can be doing more," he said.

One of the Vatican's main concerns is that Peter's Pence

alone is no longer able to cover the annual shortfall, which continues to increase. The \$91.5 million deficit predicted for 1991 is about 6.5 percent greater than the previous year.

The final deficit figure may be even higher, because the Vatican must still find a way to finance a pension fund, which until this year has been paid out of operating expenses. The Vatican hopes to meet the 1991 deficit through an increase in Peter's Pence, plus surplus income from Vatican City-State operations. The city-state makes money on properties, museums and the sale of stamps and coins.

In their meeting with heads of bishops' conferences, Vatican officials hinted that, ideally, they would like to see Peter's Pence returned as a special discretionary fund for papal use. They indicated that the pope would especially like to see such aid go to churches in Eastern Europe.

U.S. Cardinal Edmund C. Szoka, head of the Prefecture for the Economic Affairs of the Holy See, said the deficit required a more permanent solution, one relying more on financial certainty than on a "methodology of hope." The amount of Peter's Pence has varied greatly in recent years, and is also subject to exchange-market fluctuations.

But for the short-term, Peter's Pence will no doubt continue to go for the deficit.

The Vatican officials opened the meeting with episcopal representatives by stating, in no uncertain terms, that it was up to local dioceses to help the Holy See run its operations.

Archbishop Angelo Sodano, Vatican secretary of state, said the Vatican's precarious financial condition made it "more urgent than ever" to find a new and practical solution that involves dioceses around the world.

"The church of Rome gives much to the particular churches throughout the world, and it is therefore fair that it expects much from them in return," he said.

Cardinal Jose Castillo Lara, president of the Administration of the Patrimony of the Holy See, said canon law clearly obliges local churches to pitch in and help the Vatican financially. He said the Vatican's fiscal problems were not due to bad management, but to the fact that its limited investment income has been outstripped by rising costs—much of it for salaries.

Austerity measures have already been adopted, he said, and it would not be productive to eliminate some Vatican agencies.

While the bishops agreed to try to help, observers noted that most Third World dioceses are in no position to increase contributions to Rome.

Bishop Jose Dammer of Cajamarca, president of the Peruvian bishops' conference, said it will be difficult to ask for more money in poor countries. "How do we explain that we need to help the Vatican when people know that the Vatican sends help to us?" he said.

900 number that generates revenue for the Vatican is being promoted in United States

by Sr. Mary Ann Walsh
Catholic News Service

WASHINGTON—New promotional efforts began April 1 for a 900 telephone number intended to generate revenue for the Vatican by playing messages from Pope John Paul II. British businessman Stan Markland of Global Telecom Ltd., called the project "the world's first electronic collection plate." Markland and businessman Michael E. Fahringer of Ventura, Calif., developed the number.

They said they created the number in cooperation with Jesuit Father Arturo Martin, a Vatican official working to increase donations to the annual Peter's Pence collection.

At the Vatican, Father Martin confirmed that he is working with the businessmen in efforts to raise more money for the church.

Using the 900 number, people can call for a different two-and-one-half minute taped papal message each day.

Calls in the United States cost 99 cents per minute. The numbers are (900) 230-POPE (7673) for the English-language version, and (900) 230-PAPA (7272), the version in Spanish.

Global Telecom, which began the operation last August, has started a campaign to attract U.S. callers that includes ads emphasizing that people not only hear a papal message but also help the church financially every time they ring the pope. The 900 number is "an authorized service of the Holy See," the ads say, adding that with every call to the pope, "you are contributing to his work."

Getting papal messages via the telephone is not a new service at the Vatican. In 1989, Vatican Radio started offering daily taped papal messages gleaned from the pope's speeches for people willing to call Italy direct.

The Vatican Radio service is reached by dialing the international access code and then 39-7779-3020 (for English), 39-7779-3030 (for Spanish) and 39-7779-3010 (for Italian). The calls generate no income for the Vatican.

Other church operations also have begun 900 numbers. For example, Catholic News Service makes capsule movie reviews available on the phone, 900-PREVIEW, charging \$1.50 for the first minute, 75 cents for each additional minute. In its first year of operation, the CNS number attracted 3,000 calls from 44 states. An ad for that service frequently appears in *The Criterion*.

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