

United Catholic Appeal starts major gifts campaign

The United Catholic Appeal is beginning to activate its Major Gifts Division. Robert Cook is the archdiocesan chairman who will work with parish leaders on this portion of the appeal. The major gifts goal is \$600,000.

The family, or employees, division reported contributions and pledges of \$34,700 with a goal of \$25,000.

Gifts to the appeal support the work of the archdiocese and its agencies throughout the area. Spiritual and human services include Catholic education, social justice, family development and spiritual growth.

Last year, 1,114 parishioners made gifts of \$350 or more. This resulted in 3.7 percent of the faithful accounting for 26.2 percent of

the total amount raised. Cook's plan is to allow 10 percent of parishioners to provide 40 percent of the 1992 goal.

Regular solicitations in parishes will begin May 3. 30,500 parishioners responded last year with gifts totaling \$2,723,000.

This year's appeal is dedicated to the late Archbishop Edward T. O'Meara.

Cook said that he is confident that the combined efforts of all can make a difference in the lives of the thousands of people the church serves.

Pamela Barrett of the Development Office commented early this week, "The United Catholic Appeal is progressing very nicely."

(See related story on page 3)

THE CRITERION

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Hear St. Patrick's call, bishop says

by Mary Ann Wyand

With typical Irish gusto, Bishop John J. Nevins of Venice, Fla., delivered a rousing challenge to Irish-American Catholics to uphold life, faith and family during his keynote address at the Ancient Order of Hibernians' St. Patrick's Day celebration March 15 in Indianapolis.

Then to the delight of Hibernians and guests, the bishop picked up an accordion and played an equally rousing Irish jig as he surprised the crowd with authentic Irish step dancing which belied his 60 years.

Before his speech Bishop Nevins had watched the Irish Dancers of Indianapolis perform jigs, reels and hornpipes, but even his Indianapolis relatives had no idea he would take to the stage to prove he could still dance the traditional high steps.

The festive day began with Mass at St.

John's Church and a memorial ceremony at the site of the Celtic Cross in the church courtyard. Then members of the Kevin Barry division of the Ancient Order of Hibernians moved their 122nd annual celebration to the Murat Temple's Egyptian Ballroom.

During the afternoon program at the Murat, the Hibernians honored the memory of Archbishop Edward T. O'Meara and recognized Father Glenn O'Connor, administrator of St. Joseph Parish in Indianapolis, as their 1992 President's Award recipient.

The Hibernians also presented a check for \$2,375 to Benedictine Worker Eric Lies to further vocations work at St. Meinrad Seminary.

As keynote speaker, the first bishop of the Diocese of Venice used the occasion to (See BISHOP NEVINS page 8)



IRISH REMEMBRANCE—Father Glenn O'Connor, administrator of St. Joseph Parish in Indianapolis, (from left) and Bishop John J. Nevins, bishop of the Diocese of Venice, Fla., join Hibernians James McCaughina and Robert Cottogno, president of the Kevin Barry division, in a tribute to "the Irish who have gone before us" as part of an early St. Patrick's Day celebration on March 15. (Photo by Mary Ann Wyand)

Jesuit school gives Quayles' sons 'human lessons'

by Sister Mary Ann Walsh

Though they are Presbyterians, Dan and Marilyn Quayle enrolled their sons in a Catholic high school so the two boys would learn "human lessons," said the nation's second lady.

At Jesuit-run Gonzaga College High School in the heart of Washington, Tucker Quayle, 17, and Benjamin, 15, meet a broad spectrum of society, she said.

The boys and their sister, Corrine, 13, had attended Virginia public schools, Marilyn Quayle said. But when the family moved to the vice president's residence in Washington three years ago, "public schools really weren't much of an option."

Corrine, a fifth-grader at the time, entered National Cathedral School for Girls, an Episcopal school in affluent northwest Washington. The school was near the residence and it met Corrine's

serious approach to academics, Mrs. Quayle said.

However, it lacks the cross section of people Gonzaga has and "that's something we wrestle with," Mrs. Quayle said.

Gonzaga, which has a more than 25 percent minority enrollment, offers contact with "all levels of Washington," said Mrs. Quayle in an interview at the residence.

It offers "book learning—a very strict education in that sense," Mrs. Quayle said, but also "important human lessons in dealing with other people." Her sons see that all people have talents, "no matter what walk of life they come from."

Tuition is \$5,900 annually, but 200 of Gonzaga's 730 students get financial aid,

headmaster Joseph Ciancaglini said, adding that the school gave \$428,000 in aid this year.

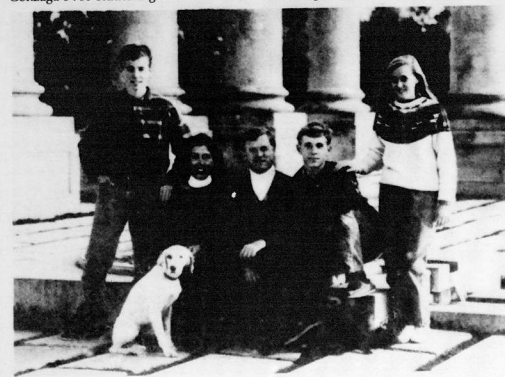
"Gonzaga has a nice slice of life" and a variety of nationalities, Mrs. Quayle said. "I think it's important for children to learn that no matter what your parents do, it's what you bring to your studies and your own life that really matters."

The Quayle boys are on the lacrosse team. The vice president and Mrs. Quayle often attend matches and go to science fairs together. They slip easily in and out of the school, said Ciancaglini. They don't ask for special treatment, but they do have private parent-teacher conferences so they're not standing in line outside classrooms.

Quayle also has attended such events as the father-son Communion breakfasts. Being Presbyterian and sending their sons to Catholic school does not create conflicts.

"If you talked to the teachers in my children's religion classes you would find it does not bother them at all," Mrs. Quayle said. "The various lay teachers and priests who have taught the boys... allow open discussion when there is a disagreement. I think that's healthy."

Currently, Tucker, a senior, is taking systematic theology. Last semester he took a social justice course that involved working in a soup kitchen and tutoring children, a project he continued when the class ended.



QUAYLE FAMILY—Vice President and Mrs. Quayle decided to send their two boys to a Catholic school when they moved to Washington because of the quality of education and the diversity of the student body. The Quayle family (from left) Benjamin, Marilyn, Dan, Tucker and Corrine. (CNS photo from the White House)

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

A homily for the feast of the Annunciation

by John F. Fink

On the date of this issue, I and the rest of the group on the *Criterion*-sponsored trip to the Holy Land and Rome are scheduled to arrive back in Indianapolis. The last time I was in the Holy Land, in January of 1989, I was privileged to be asked to give the homily at the private Mass our small group had in the grotto of the Church of the Annunciation in Nazareth. Since next Wednesday is the feast of the Annunciation, what I said then seems appropriate.



Before I quote my homily, I should tell you that the grotto is below the main church and is on the site that is thought to be the home of Mary when the angel Gabriel appeared to her.

Here is what I said, as I wrote it down in my diary the evening after I delivered it:

WHEN I WAS ASKED if I would give a homily during one of the Masses on this trip to the Holy Land, I replied that I'd be willing to if I could do so at this church here in Nazareth. This grotto means more to me than any of the other sacred shrines here in the Holy Land. The Franciscans have done a good job of keeping it like Mary's home might have been and I feel more devotion here than at the site of the Nativity, or in the Church of the Holy Sepulchre with all the decorations of the Greek Orthodox Church.

I must tell you, though, that as much as I like this place, I think its name is a misnomer. It's the Church of the Annunciation, but so much more happened here than just an announcement. There was an announcement, to be sure, but that had to be the most significant thing that happened that day.

The Gospel reading that we just heard (St. Luke's account of Mary's encounter with the angel Gabriel) is packed with Catholic doctrine, more than any other passage in the New Testament except the prologue to John's Gospel. It's a familiar Gospel that the church uses on March 25, Dec. 8 and Aug. 15—Mary's feasts, because that Gospel tells why we honor Mary as we do.

LET'S LOOK AT SOME of the things in that Gospel. First, easily overlooked, is the doctrine that angels exist, despite what our society might think today. Luke certainly believed in angels; it was the second time an angel appeared in his Gospel and it's still the first chapter. Earlier the angel appeared to Zechariah to tell him that his wife Elizabeth would conceive and bear a son who would be John the Baptist.

What form did the angel take? Luke doesn't say. I've always envisioned Gabriel taking the form of a man, as Raphael did in the Old Testament story about Tobias. I don't think of the angel appearing with wings and heavenly music. Yet the appearance was obviously startling since Gabriel tells Mary not to fear.

The second thing that is clear in this Gospel is the doctrine of the virgin birth. This story starts out like others in the Bible—the four women who were told that they would conceive after they were past the usual age for childbearing. Thus we had the stories of Sarah and Isaac, Samson's mother and Samson, Hannah and Samuel, and Elizabeth and John. But this time it was different. Those four women were old and barren; Mary was a young girl.

Don't you think Mary's question strange: How is this to happen? You'd expect the angel to say something like,

"What a strange question, Mary. After all, you are betrothed to Joseph. It's going to happen to the way children are usually born." Isaac, Samson, Samuel and John were all conceived naturally. But the angel doesn't say that. Instead, he says, "The Holy Spirit will come upon you." This is where the idea of the virgin birth came from.

Then we learn about the Trinity. Verse 35 mentions all three persons of the Trinity—the only time, I believe, that one verse mentions all three persons except after Jesus' baptism and when Jesus tells his apostles to baptize "in the name of the Father, and of the Son, and of the Holy Spirit."

Finally, we are told in no uncertain terms that Jesus will be divine. Two e. Gabriel says that Jesus will be the Son of God. There can be no doubt about this doctrine.

I said at the beginning that I think the annunciation is a misnomer. But if not annunciation, what? I suggest the Incarnation. This church should be called the Church of the Incarnation. The coming of God as man should be highlighted—not just the announcement of the event.

As a matter of fact, though, this church does just that. Here below the altar in this grotto is carved "*Caro Verbum Hic Factum Est*" ("Here the Word was made flesh"), and on the outside of the church are carved the Latin words for "The Word was made flesh and dwelt among us." This church celebrates the fact that God became man here when Mary agreed to be his mother, not nine months later in Bethlehem.

And what a fantastic mystery this is! God, the almighty, actually humbled himself to assume our human nature. And it happened right here!

I've always thought the idea of the Word becoming flesh at the time of the annunciation is a powerful argument against abortion because Jesus' life began at the time of his conception.

FINALLY, WE MUST consider Mary's fiat: "I am the maidservant of the Lord. Let it be done to me according to your will." It's the perfect prayer, part of the Lord's Prayer taught by Jesus years later. But Mary prayed it first. It should be our prayer, too. Let us all pray that we can learn God's will for each one of us and for the grace to be able to carry out his will, just as Mary did here in this place so long ago.

EDITORIAL COMMENTARY

Some wise reflections from Cardinal Bernardin

by John F. Fink

Those in this archdiocese who protest the invitations to speak of people like Father Richard McBrien or Father Ken Roberts might take to heart some words from Cardinal Joseph Bernardin. But first, some background.

In its Feb. 14 issue, *National Catholic Reporter* published a lengthy article titled "Bernardin's Chicago Adrift in a Sea of Malaise." The article quoted people who were highly critical of the cardinal because of conditions in the Archdiocese of Chicago they didn't like.

Cardinal Bernardin responded to the article in his column in *The New World*, his

archdiocesan newspaper. Although, he said, his friends "were not so pleased" with the article, he himself "found the article quite revealing" and that it "reflected a number of realities that exist."

I quote extensively from the column because I think the cardinal makes some important points. He wrote:

"The NCR article reflected the underlying theological and/or ecclesial polarization evident today in the church in this country. On the one hand, I am called a 'zero' by someone because it is alleged that my articulation of the 'consistent ethic of life' has undermined the pro-life movement, that it has sold out to the liberals who are soft on abortion. (This

allegation is too ludicrous to respond to.) Then I am chided by someone else for not standing up to Rome on such questions as the ordination of women, celibacy, etc. I am told that I should simply say, 'Here's what we're going to do' as though we were a totally congregational church."

"Anyone who is at either end of the theological or ecclesial spectrum will naturally be unhappy with much of what happens in the church. For completely different reasons, he or she will be convinced that the church is headed for disaster. (Sound familiar?) This conflict will never be overcome by simply giving an order to that effect, as some seem to think. It will require a real commitment to truth, serious theological reflection, openness to other points of view and possibilities, and a good amount of humility and patience."

"That brings me to my second point. Too much attention and energy is focused at times on the far ends of the spectrum, whether left or right. What

about the vast majority of our people? They care very little about many of today's internal church conflicts. It is not that they are unaware of the theological debates or have no position on them. Rather, they want to know how the church can help them in those matters most important to them—their families, their work, their own personal growth—as they try to live their faith each day in an ever-changing society."

He makes other points, but these seemed most important. Too many people are so convinced that only their theological opinions are correct that they refuse to make any attempt at an "openness to other points of view." And this is true of people at both ends of the theological and ecclesial spectrum, as the cardinal said.

Polarization is going to continue to exist in the church because it is a "catholic," i.e., universal church. There is never going to be agreement about everything because we all so different in our backgrounds, intellectual abilities and emotions.

We should accept our differences and stop believing that everyone else has to accept our theology. People from both ends of the spectrum, and from the middle, should be able to exercise their freedom of speech in our church.

Batesville to sponsor Lenten Mission on Evangelization

Franciscan Father Dan Havron, coordinator of evangelization for the Archdiocese of Detroit, will be the featured speaker during a mission at Batesville.

The Lenten Mission on Evangelization will be held at St. Louis Church in Batesville Sunday, March 29 through Wednesday, April 1. Sessions are planned for each evening from 7 to 8 p.m. and the

8:10 a.m. Masses Monday through Wednesday.

The theme is "The Decade of Evangelization." Topics include: "God's Call to Live the Gospel"; "Our Response to God's Call"; "Conversion—A Change of Heart" and "Our Call to be Witnesses."

Father Havron is also director of the Franciscan School of Evangelization in Southfield, Mich. Besides his bachelor's degree in religious studies and master's in theology, he has a journalism degree.

The ministerial experience of Father Havron includes catechetical work in the British West Indies, with the American Indians in Arizona and with Hispanic Americans in New Mexico. He has taught high school, worked with the Rite of Christian Initiation for Adults and the Diocese permanent deacon program in the Diocese of Fort Wayne. He worked in the Communications Office in Cincinnati.

The public is invited to attend this event that is being coordinated by the evangelization team at St. Louis Parish.



Fr. Dan Havron

Aid overseas poor during Lent

Dear Brothers and Sisters in Christ:

We are observing the Lenten season, a time for reflection and reconciliation, a time to consider our lives anew in the light of the Gospel. The United States Catholic bishops have designated Lent as the time for the American Bishops' Overseas Appeal, a collection that funds Catholic service agencies which aid the poorest of the poor throughout the world.

It is appropriate that, as part of our Lenten observances, we consider the needs of those who endure poverty and hunger, the victims of natural disasters and war, and immigrants and refugees who seek a new life in our country.

Catholic Relief Services, the USCC's Migration and Refugee Services (including the Apostleship of the Sea) and Department of Social Development and World Peace, and the Holy Father's Relief Program, the organizations that benefit from the Appeal, have been greatly challenged by the events of 1991. Ongoing famine in the Sudan and other African nations, the Gulf War, ethnic strife in Eastern Europe, and natural disasters have stretched them to continue their crucial work.

We know that this is a time of financial hardship for many of our people, but we also know that you have always responded generously when presented with the desperate needs of those whose daily lives are a struggle for survival.

Thank you for your cooperation in this important mission of the Church.

Sincerely yours in Christ,

Reverend David C. Coats, J.C.L.
Archdiocesan Administrator

03/20/92

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UNITED CATHOLIC APPEAL

Couple hopes to encourage others to give

by Margaret Nelson

When Dennis and Liz Dinger attended last year's Miter Society luncheon for those who give \$1,000 or more to the United Catholic Appeal, they were the youngest couple there. And though the mid-20s couple is successful, they are not wealthy.

"God gave everything to us, so we are giving to him," said Liz. "We don't have an overabundance of things. But we like to help others who don't even have the things they need."

"We both obviously believe in the Catholic school system. The archbishop came up with this, so it is obviously a good program. It is only once a year and covers a

lot of good programs. From what I understand the money stays in the archdiocese. We thought the archbishop should know best where the money was needed," she said.

Dennis explained that their giving was made easier by a separate account they keep for charities. Tithing five percent with their parish of St. Gabriel, Dennis and Liz each put another five percent of their paychecks into this separate account for charity. By doing this, they have enough to help other programs, like St. Vincent de Paul, the United Way and the missions. They like to give any usable furniture or clothing they discard to people who can make use of it, too.

Liz and Dennis are generous with their time as well. Both are graduates of

west side Catholic elementary schools and of Ritter High School, where they met. They serve as eucharistic ministers and usher/greeters in their parish.

Dennis, who has an engineering degree from Purdue and is studying for a masters' works for Indianapolis Power and Light. He is part of the company's mentoring program, similar to the Big Brother program, in which he encourages a high school freshman. Liz is the producer for a local television station.

Last year, the Miter Society began to sponsor a gathering for those who donated \$1,000 or more to the United Catholic Appeal. Though they enjoyed meeting the other people, the Dingers had mixed feelings.

"We don't want a pat on the back for

what we feel we should do," said Liz. "We're not ashamed, but we don't like people to be labeled."

"It is not only well-to-do people. The only reason we had money to give was because we put it away," Dennis said.

The United Catholic Appeal supports the educational, family development, social justice and spiritual growth programs in the archdiocese. Last year, nearly 200 donors became members of the Miter Society, with 59 requesting anonymity.

The Dingers were willing to talk about their giving only because it might encourage other young people to consider giving. "One person cannot give to all those organizations at one time," said Dennis. "We really enjoyed the lunch, but it was

Sisters' farmland being revitalized

by Beth Dotson

After years of lying fallow, the 300-acre farm of the Sisters of St. Francis in Oldenburg is becoming an example of environmental harmony.

The managers of this effort are leaders in a small, but growing, environmental movement among religious communities that recognizes good stewardship of the land, not as an option, but as a Christian responsibility.

"One of our goals as a congregation is to discern appropriate individual and communal responses to the needs of the world and the preservation of the earth, with a particular concern for the poor," explained Franciscan Sister Marya Grathwohl, a member of the congregation's governing board.

While pursuing this goal, the community began sponsoring Earth Days in the late 1980s. On those days, the sisters invited residents of Oldenburg to help them organize items that had been stored on the farm over the years.

Contact with environmental leaders led to participation in an "Earth Healing" resource audit conducted by an environmental team. The auditors who toured the Oldenburg facility recommended a 10-year plan to revitalize the farm with gardening and aquaculture, an educational display and retreat areas.

The audit has been an energizer for the farm. "It has articulated for us the gift of our land, and water and air and

buildings—all that's there," said Sister Marya. "It has given us something to hold in our hands as we begin to look at reinhabiting the farm and responding to the various crises of the natural world."

The responses have included hosting a bio-regional conference at the farm in October, 1991, and being recognized by Renew America in its directory of environmental successes.

Sister Anita Brellage began to serve as manager of the farm in January. She is just beginning to plan specific ways to implement the audit. Some goals for this year include planting a second garden and finishing a barn conversion project that will provide office and volunteer space.

The audit report was summarized and distributed to the congregation. The younger nuns, who had not been there when the farm was operating, did not know what an important resource it was, Sister Anita said.

Community residents and town council members have indicated interest in the project. Sister hopes to attract volunteer help and make the farm a resource to the community, so that its environmental goals are not pursued in isolation.

"It's written from a values base, a spirituality values base, a Gospel values base and so we resonate with it," Sister Marya said of the audit.

The Sisters of St. Francis hope to become leaders in environmentalism by taking responsibility for God's creation in this way.



ENVIRONMENTALISTS—Franciscan Sisters Marya Grathwohl (left) and Anita Brellage look over the farm they are beginning to revitalize. (Photo by Beth Dotson)

Catholic Charities to honor volunteers, staff, board members

The sixth annual Catholic Charities Awards Banquet will begin with a reception at 5:30 p.m. on Monday, April 6 in the Assembly Hall of the Catholic Center in Indianapolis. Father David Coats, archdiocesan administrator, will preside over the event at which 15 volunteers, staff and board members will be honored.

The evening is open to the public. The banquet will begin at 6 p.m., followed by the awards program at 7:15 p.m. Dinner reservations are \$15 per person. Call Donna Laughlin at the Catholic Charities

office, 317-236-1531 or 317-236-1500 or 1-800-382-9836. There is no charge for the awards program.

Volunteers who will receive awards are: Marilyn Jack, who helps at St. Mary's pre-school program; Christine Bordenet, a special teacher at St. Elizabeth's; Ophelia Jenkins, Senior Companion and Adult Day Care helper; Catherine Stepp, Terre Haute Catholic Charities; and Ann Floyd, record keeper for Bloomington Catholic Social Services.

Staff members to be honored include: Brenda Darmelio, supervisor of St. Elizabeth's PACT Program; Martha (Marty)

Green, of Bethany House emergency shelter in Terre Haute; Willie Gray, maintenance supervisor for St. Mary's Center; Terri Brassard, secretary for Family and Children's Services at Catholic Social Services (CSS); and Joan Cahill, social worker for Bloomington Catholic Social Services.

Board members who will be given awards include: Thomas Sponsel, CSS of

Central Indiana; John Alden, St. Mary's Child Center; Richard O'Bryan, St. Elizabeth's; Pat Junker, Terre Haute Catholic Charities; and Pat Haney, Tell City Catholic Charities.

"We look forward to many in the Catholic community and the community at large joining our Catholic Charities family in this celebration," said Dr. Robert Riegel, Secretary for Catholic Charities.

Archbishop Romero memorial planned for Monday, March 23

The annual interfaith memorial service in honor of Salvadoran Archbishop Oscar Romero will be held Monday, March 23 at 7:30 p.m. at North United Methodist Church, E. 38th and Meridian streets.

The service will mark Central American Week, being celebrated across the country March 20-29.

The event is being co-sponsored by the Association of Religious of the Indianapolis Archdiocese, the Folks Concerned about

Central America and the Indianapolis Peace and Justice Center.

Archbishop Romero was assassinated while celebrating Mass in San Salvador on March 24, 1980. He was the most visible of the over 75,000 people in El Salvador who were killed in the last twelve years.

The memorial will include prayers for the success of the recently-signed peace accords in that country. All who are interested are invited to attend.

Propagation of Faith to honor Archbishop O'Meara with award

On March 10, Bishop William J. McCormack, national director of the Propagation of the Faith, announced the establishment of the "Archbishop Edward O'Meara Award."

In making the announcement on the two-month anniversary of the archbishop's death, Bishop McCormack noted the late prelate's great enthusiasm and dedication to the work of the missions.

"I came to know Archbishop O'Meara

both as a friend and as a collaborator in the church's missionary work, a work he often insisted was his 'first love,'" he remarked about his predecessor. Archbishop O'Meara served as national director from 1967 to 1979.

Through the spring of 1993, Catholic newspapers and magazines will be scanned by a panel of judges. The winner of the award will be announced in April, 1993 at the national meeting.



ASSEMBLY TEAM—Keith Moenter (left), St. Patrick, Terre Haute, parish council president, talks with Jack Barnett, parish long-range planning committee chairman. St. Patrick recently held its first-ever parish assembly at which parishioners could discuss long-range goals and a mission statement for the parish. (Photo by John Fuller)

Commentary

THE BOTTOM LINE

What do we do with the rest of our lives?

by Antoinette Bosco

It seems that every other person I meet these days is going through some kind of transition. So many people say they feel "stuck" in their jobs, their location, their family situations. So many are looking for ways to change their lives.

Many times I have felt "stuck" in some way. When I became a single parent with six children to raise and support 25 years ago, there certainly was no time to "think about Antoinette," as some loving family members had advised me.



But after my children were grown, I listened to people tell me more and more about how they were in "transition." I even decided to get some help myself because I felt I was at an impasse.

So I signed up for a session that could loosely be called "future focus," one of those intensive encounters with workbooks, pen and paper. It was designed to get me to think about what I should do with the rest of my life.

First, I had to find my "personal purpose." That wasn't as simple as it sounds. The workbook stated: "For every successful and satisfied human, the shaping of a life worth living starts with identifying and building on the purpose each of us was born to fulfill."

One couldn't argue with that. In fact, I was reminded of Cardinal John Henry

Newman telling us that we'll either find our purpose in this world or we'll surely be told in the next world what we failed to do.

Anyway, as the exercises went on we were told that if we veer from the "path of purpose" we risk making decisions that will hurt us. We were instructed to list the six "best of times" and the six "worst of times" of our lives. It was explained that in the worst intervals we "experienced very poor results and very strong dissatisfaction."

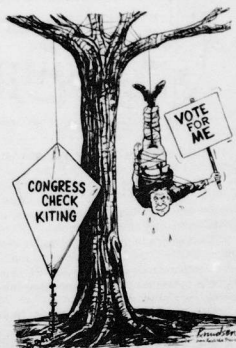
Here's where I really got stuck. I started thinking about all the terrible times in my life—and there were many like my mother's nervous breakdowns, the realization that my marriage was hopeless, being harassed on a job but unable to leave because I had to support my kids.

But, surprise! These were times when my performance excelled and when I made decisions that eventually brought great satisfactions.

I remember once getting some good advice that as life goes on I should focus on what I have, not what I've lost. I tried to do that, not always successfully. But as I sat there, pencil in hand, I began to think of all the ways God had equipped me for the life I would have to deal with.

I started to tally the blessings the Lord had given me and realized that for every crisis and pain, I had received a resource to help me deal with it. I remembered the searing tortures, like losing a briefly lived child. But even that tragedy had its shining side: the love of that child.

I thought of my home, family, friends,



my love of learning, the life of Jesus—and I was overwhelmed with gratitude to my creator who gave me so much, even though it came wrapped in mystery.

I must admit I didn't fill in all the workbook's blank spaces on what I planned for the next 20 years. For I just realized that God again had given me the aid I needed, enabling me to face this transition point in my life.

As long as I seek first the kingdom of God, I will have all I need to find my continuing purpose in life.

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TO TALK OF MANY THINGS

Abortion strong issue in national political scene

by Dale Francis

How is the abortion issue going to play in the 1992 presidential election? I wish I could say that the pro-life forces are strong and that the great majority of voters in the nation believe in protecting the lives of children in the womb. But that isn't true and while a dedicated, determined effort by pro-life forces might change this, there are no signs this is going to happen.

First of all, there is never going to be a victory for the pro-life position so long as the Democratic Party is so firmly committed to the proposition that women should be allowed to destroy babies in the womb.

It is certainly true that there are people who are committed to the Democratic Party who are opposed to legalized abortion.



Everything in the history of the Democratic Party would suggest that it should be a leader in opposing abortion.

But pro-abortion forces gained a foothold in the Democratic Party and now it leads the nation in protecting the right to destroy unborn children. Not one of those Democrats who entered the race for presidential nomination has any kind of word to say for the pro-life cause and all enthusiastically commit themselves to a continuation of abortion on demand.

One candidate, Paul Tsongas, proudly proclaims he was the first Senate leader for the pro-choice position, pro-choice being the euphemism for allowing mothers to end the human life in their wombs if that's what they want to do.

There is an organization of Democrats in life, led for years by former Indiana State Senator Burnet Bauer, but it shows no signs of changing the direction of party leaders. The Democratic Party has traditionally been the party that attracted most Catholics. There are Catholic Democrat senators. You would think

somewhere in the party there would be some who would speak up for the cause of unborn children.

There is no possibility the Democrats will place a pro-life plank in their platform but you would think there would be some among the national leaders of the party who would oppose the national leaders of the party and their pro-abortion stance.

It was Ronald Reagan who was responsible for the Republican Party taking a pro-life position—and he did it out of personal conviction. President Bush has not seemed as committed as was President Reagan but he has supported pro-life positions out of principle. He has been battered from all directions in his own party but he has held firm. Pro-lifers can appreciate this.

But everywhere else in our society, there are those in powerful positions who support the pro-abortion cause. When the news media started calling it pro-choice, it made the position easier to support. No matter that the choice that is taken means

the destruction of human life, calling it pro-choice pretties it up.

The television networks and their commentators, with no exception I've heard, present pro-choice as the only reasonable position that a civilized person could take.

Whether the pro-life image has been damaged by the tactics used by some groups to oppose abortion, I don't know. I know you can't convince people of the truth of your arguments by hitting them over the head, but you can make the point of how important the issue is to you.

What I know is that destroying human life is wrong and I know that abortion ends human life. So I believe our nation suffers as long as this destruction of human life continues.

It isn't the only issue before us, the only consideration for voters, but for me it is a commanding issue. I will not vote for a candidate solely because he is opposed to legalized abortion, but I will vote against a candidate who favors abortion. If all opposed to abortion took this stand we could change an enormous evil.

THE HUMAN SIDE

Some work deprives us of freedom to serve others

by Fr. Eugene Henrick

When did you last take account of the multitude of ways others try to get you to spend your money?

The problem with getting caught up in the patterns of consumerism is that they can damage your ability to attach real meaning to your work.

According to Galate Schor, an associate professor of economics at Harvard University, we in the United States "spend three to four times as many hours a year shopping as our counterparts in Western Europe." The writer tells us that "4 billion square feet of total land area has been converted into shopping centers."

She goes on to inform us that "most homes are virtual retail outlets, with cable shopping channels, mail-order catalogues, toll-free numbers and computer hookups. We can shop from the office, from the car, even in airports, where



video monitors allow immediate on-screen purchasing."

This is to say nothing of the numerous sales meant to entice us on national holidays. Nor does it include the amount of shopping done on lunch breaks by those working in cities, or the allure of street or stadium vendors.

Whether or not we have an appetite for buying, we enter one arena after another surrounded by forces intent on persuading us to become consumers.

No doubt some of the enticing advertisements are welcomed. It is good to know that a certain product has been improved or is more effective. Then there are products like food we can't do without. To be able to purchase newly improved foods does make life a little nicer.

But what about items we really don't need? How often have we bought something we could have gotten along very well without—something we wouldn't have missed had we not bought it?

All of which leads to my main question: How deeply are we drawn into the consumer age, and how does this affect our sense of work?

Has the ease of plunking down a plastic card put us into the "I'll just work more to

pay for it" mood? Could it be that we are working primarily to increase our purchasing power?

In its purest sense, work ought to be motivated by a sense of giving service to others. It is our means of contributing to the common good and improving society.

Work also should give pride to those who perform it. When someone loses a job, often there is a sense that human dignity has been lost. Because such a great percentage of our time is given over to work, it becomes a main sense of our identity. In the best of circumstances, our true talents are utilized on the job.

But if work is motivated only by higher pay so that we can consume more, if we have no sense of real pride or ownership in our work, its meaning is distorted. We amass goods at the risk of hurting the only good that really counts, our personal worth.

If work is performed only to earn money in order to serve oneself, with no thought of the common good, it turns us inward; we are deprived of the freedom and sense of well-being that come from serving others.

Most people will tell you they don't have a choice in what job they take. They

are at the mercy of the jobs market and our economy.

Still, it happens—and I suspect fairly frequently—that people with a choice nonetheless place themselves at the mercy of a compulsive consumer age.

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To the Editor

Archdiocese is not 'a den of Satan'

I want to thank Father Robert D. McLaney, OSB, for his very sensible and affirming letter in the March 13 issue of *The Criterion*.

It was interesting and refreshing to read his impressions of the church at Indianapolis as one who has come from the outside, especially from one of those "large, major Catholic dioceses" on the east coast. We've heard enough from the outsider who felt compelled, rather self-righteously, to shake the dust from his feet as he left our community, as if the Archdiocese of Indianapolis were some repository of evil.

Father McLaney's assertion that not all Catholics are the same is a correct one. I am proud of this diversity, it's what makes our church catholic. Ours is indeed a global church which takes on the dress and trappings of each community in which it lives while retaining at its core a unity based on the Gospel—the Good News that the God who created the universe, vast beyond our capacity to imagine, has a love for each of us bigger than the boundaries of his creation.

Ours is also a church which is large enough to embrace thinking people who can strongly disagree with one another about how the Gospel is to be lived. This goes back to our very beginnings, as the Acts of the Apostles show us.

The Archdiocese of Indianapolis is not a den of Satan. It is filled with thousands of believers, with a variety of theological points of view and differing means of expressing their faith, who are all sincerely struggling to live life according to the example of Christ.

Father McLaney is right: we have in our midst some of the warmest, most loving people in this world. That's something to say!

John Hannan

Nashville

Modern church vs. the Middle Ages

(Excerpts from a longer letter):

In your article "Americanism, Modernism Are Condemned by Popes" in the "Moments in Catholic History" series, you again propagate errors, and I must call them what they really are: modernist errors, since, on your own say-so, you are in fact a "modernist."

You claim that "Pope Pius X's crusade against modernism has been widely criticized as a catastrophe for the Catholic Church." Who are those great "critics" of Pius X? (Response: They were primarily Pope John XXIII, Pope Paul VI and the bishops at Vatican II whose documents repudiated many of Pius X's teachings.) They are certainly not the orthodox clergy whether they be priest or bishops. Therefore they can only be the likes of Richard McBrien and Hans Kung. Kung is not allowed to teach in Catholic seminaries as Charles Curran is also not allowed to teach in the same. And, of course, another one of those critics is, apparently, you yourself.

Basically, the new critics are those who set themselves up as a separate magisterium in the church—a magisterium, be it noted, that exists only in their arrogant imaginations since they enjoy no such privilege from the church's founder, vid., Jesus Christ himself.

You claim that Pius X's "crusade had a chilling effect on the life of the church for decades." I challenge you to give concrete facts to prove this statement. This is, again, a gratuitous assumption and an assumption based on a bias. On the contrary, Pius X's work was a blessing for it held the church enemies at bay for a long time—although he predicted that the modernists would, after a while, come out of the woodwork. During the reign of Pius X and afterwards, we did not see the scandalous and

sacrilegious goings-on in the church that we are currently subjected to. He proved to be prophetic.

Your own reference to "keeping the church in the Middle Ages" shows clearly your own bias. Your use of that expression is only pejorative and negative. The church in the Middle Ages was far better off than it is today. In fact, the whole of society was far better off in the "dark" Middle Ages than it is in this atrocious "democratic pluralistic world" in which we are condemned to live.

You have swallowed all of the anti-Catholic, Protestant, liberal prejudices so dear to this society; you are indeed a true Americanist! At least, in society as a whole, there was a unity coming from the highest source, namely, the faith. It was not the atomized society in which we must live (where everyone is his own authority and objective truth is relegated to some non-existent place), nor was it the terrible Kafkaian subjective prison of modern day American society beset as it is by confusion, ignorance, doubt and no saving knowledge of the living God and his divine Son. This includes Catholics who have been led astray by the modernist dysinformation that has been propagated throughout the church by people like yourself!

You scandalously cite George Tyrell for a definition of modernism. You know perfectly well that Tyrell's definition of a modernist is nothing more nor less than sycretism—or at least it leads to it. There is no way that "the essential truths of [anyone's] religion and the essential truths of modern society can enter into a synthesis." This is an utterly contradictory statement of our teaching in the Gospel. Christ never indicated that there was a "synthesis" between the things of Caesar and the things of God. Rather he told us to give to Caesar what belongs to him and to God that which belongs to him; but no "synthesis" was ever implied or even hinted at in these words of Christ himself.

Your portrayal of the "dislikes" of Pius X are, at best, one-sided; they are given to bolster your own argument. After all, Pius X's "charge," given to him by the founder of the church, whose successor he was and whose duty it was to defend the faith, was to not destroy it as is currently being done. Pius X was far more up-to-date, and, yes, "modern" than you are. He did not regurgitate old stale theories and dress them up in a new garment so that he would be "loved" by the modern world. He saw the stale old theories for precisely what they were: evil attacks on the church he was obliged to defend. He fulfilled his task, duty and mission, which was to safeguard the faithful from the hideous errors that would lead them to lose their souls—something that *The Criterion*, under your leadership, has failed to do.

No matter what the church does it will never be up-to-date, so for the secular mind, and for you, to try to say that the church is now up-to-date, i.e., "it (the church) really opened itself to the 20th century," is nothing more nor less than sophistry. And pray tell, what does it mean "to open oneself to the 20th century"? Do you mean that we open ourselves to the Gulags, the torture chambers of secret police forces, child abuse, contraception, abortion, infanticide and euthanasia, just to name a few? What else has the 20th century contributed to the world?

Does opening ourselves to be 20th century mean that we are open to the total rejection of Christ and his church in the solution of the world's problems so that all we are left with is the Babylon of man's world without God? The post-Vatican II church is sure in "strong contrast" to the pre-conciliar church. It is losing adherents one after the other; the pre-conciliar church made numerous converts and we did not live in the confusion—moral and religious—that we do presently.

Nor was there the wholesale abandonment of moral values among Catholics that there is at the present time. Some of the most vociferous proponents of abortion are Catholic politicians. What a

betrayal of Christ and his teaching church! All that comes from the loose teaching of the present times in which everything bask about, Christ is either denied or called into question. Is that the kind of world you want? And what about the seminaries in their low moral state; what about the rampant homosexuality among bishops and clergy? This is the bequest of modernism to the present state of the church. Is this what you want for us? You will soon be out of a job at the rate things are going.

Leon H. Bourke

Indianapolis

Holy Cross Parish still has a mission

The Feb. 28 open letter to Catholics of the Archdiocese of Indianapolis, from the parishioners and staff of Holy Cross Parish, was a study in contradictions.

A review of the elements presented as the parish mission statement leads me to believe that Holy Cross is a vibrant, energetic, joyful, and prayerful Catholic parish. As each element becomes an action statement towards achieving its mission, it is clear that strong lay leadership is in place at Holy Cross.

What follows the mission statement is where the contradictions begin. "In light of our mission, we... cannot accept the recommendation of..." With the leadership in place at Holy Cross, the mission will be fulfilled with or without a priest in residence. Likewise, the continued success of the school and its "presence of the Catholic Church on the near eastside..."

Having gotten the open letter as an emotional response—off their chests, the Holy Cross staff and parishioners can now return to what they have done so well all these years: 1) adapt to change through lay leadership and commitment, 2) accept the recommendations of the Future Staffing Committee.

Holy Cross will continue to be a "parish of great price" with or without a pastor or priest administrator.

John E. Obst

Indianapolis

Invitation for those with staff concerns

There seems to be some unrest at the mention of parishes being without a full-time priest. I can speak with first-

LIGHT ONE CANDLE

Persevering in the will to love

by Fr. John Catoir

Director, The Christophers

During this Lent try to be more patient with yourself. You are closer to your God than you think. If you're having trouble becoming the loving person you want so much to be, don't be discouraged or frightened. Becoming a genuinely loving person is never easy. Persevere in the will to love and brush aside any feelings of sadness over your imperfections. Who is perfect?

Dorothy Day entitled one of her books "Love Is a Harsh and Dreadful Thing." It's a phrase from one of my favorite passages in Dostoyevsky's book "The Brothers Karamazov." Through the character of Father Zosima, Dostoyevsky answers those who are discouraged about their weakness: "It is enough that you are distressed. Much good is happening in your own soul, since you know yourself so deeply."

"I believe you are sincere and good. If you are not fully happy, always remember that you are on the right road, and try not to leave it. Above all, avoid falsehood of every kind."

"What seems to be bad within you will grow purer from the very fact of your observing it in yourself. Avoid fear... never be frightened at your own faint-heartedness in attaining love."

"Don't be too frightened even of your evil actions."

hand knowledge on the subject. I am a member of St. Agnes Parish, Nashville.

Father Paul Koetter is the priest-head of St. Agnes. We consider him a full-time member of our community. Because of his host of duties for the archdiocese, his residence and the majority of his work is in Indianapolis. He comes to St. Agnes on weekends for liturgy. During the week he comes for meetings, such as parish council, which now requires a priest.

Under the new recommendations, Father Koetter would not need to be part of those meetings. The responsibility would fall on our pastoral associate, Benedictine Sister Mildred Wanne-mueher.

We at St. Agnes are not concerned in the least. While Father Paul's presence is always valued, we have already been part of a parish that is run, for the most part, by a Spirit-filled pastor, his associate and a Spirit-filled laity. Our needs are well taken care of at St. Agnes.

Although we are not able to have daily Mass, we have all the normal activities of any other parish. We have a morning worship service. If Sister Mildred cannot be there, a member of the parish takes over.

I invite anyone who has any concerns on the matter to visit St. Agnes. Witness first hand how alive and vital a parish can be without a priest in residence full time.

Pat Knazner

Nashville

Students ask help in Feed the World

We are from St. Michael's School in Charlestown. Our fifth and sixth grades are doing a campaign to Feed the World. It has been brought to our attention that the United States is able to feed the world.

We are starting a campaign on a local level. We think it will become statewide. We think it could possibly become nationwide.

We have some suggestions that people could do to help. 1) Write letters to someone who could help with the campaign, such as: President Bush, Congressman Hamilton, etc. 2) Donate money and canned goods to churches and missions. 3) Pray. 4) Help at a soup kitchen.

Crystal Lemmons, grade six

Todd Moch, grade five

Charlestown



"I am sorry I can say nothing more consoling to you: for love in action is a harsh and dreadful thing compared with love in dreams. Love in dreams is greedy for immediate action, and quickly performed; hoping that all will be looking on applauding, as though on a stage. But active love is labor and fortitude."

"But I predict that just when you see with horror, that in spite of all your efforts you are getting further from your goal instead of nearer it, that is the very moment I predict that you will reach it, and behold clearly the miraculous power of the Lord who has been lovingly and mysteriously guiding you all the time."

Dostoyevsky's character, Father Zosima, reassures us that a little worry about our spiritual state is a sign of God's grace working in us. Do not be afraid of your sinfulness, he says. With perseverance you will prevail. That's why it's so important to pour out your heart to God and receive his forgiveness.

You can be sure you're on the right path when you stop making excuses for yourself. And don't blame others for your situation. You are responsible for your own happiness, no one else. Keep your hope alive and all will be well.

Be patient with your slow progress. Begin each day with a new confidence, not so much in yourself but in the Spirit of God living in you, the Son of your soul.

"Give thanks to the Lord in all circumstances for this is the will of God in Christ Jesus for you" (1 Thess 5:18).

(For a free copy of the Christopher News Note "The Fruits of Hope," send a stamped, self-addressed manila envelope to The Christophers, 12 E. 48 St., New York, N.Y., 10017.)

CORNUCOPIA

Floppy brains are showing

by Cynthia Dewes

The VCR is in its Reverse Polish Notation mode and Grandpa is desperate. He fumbles with the remote control until little Mervin, toddling through the livingroom on his way to the toybox, notices Grandpa's dilemma. With a flick of a pudgy finger he sets things to rights.

Kindly old Mrs. Bumbles is trying to prepare dinner for her babysitting charges. Her brow wrinkles with her efforts to grasp the directions on the frozen entrees she's been asked to prepare in the microwave.



"Let me do it for you!" chirps three-year-old Bettina. And she does.

The wonders of technology are not lost on the young. As most of us over the age of 45 know, VCRs, mobile telephones, voice mail—whatever the fabled "they" think up next—are mysteries to no one but ourselves. When in doubt, we can ask any kindergartner for assistance.

There is a certain exquisite humiliation in all of this. The idea that a fully-grown, mature person, often a college graduate, surely a veteran of years of substantive work and life experience, cannot master a device that small children operate easily is, to put it mildly, embarrassing.

Not that the kiddies rub it in. On the contrary, they are extremely solicitous of elders who exhibit technophobia in their presence. They offer genuine sympathy

and help. They don't even laugh out loud in front of them.

There must be a way for older folks to rationalize away their deficiencies in the technology department. Some explanation, some clever twist of logic, must be available for a successful defense.

Perhaps the oldesters could blame it on poor nutrition. After all, in their prehistoric childhoods, kids experienced rickets and anemia and stuff like that.

Not only that, they lived in a time when they often contracted scarlet fever or diphtheria or smallpox or polio or some other disease that can make you dead. Surely that might have been enough to dim their wits.

Then there were the distractions of the Great Depression and World War II to prevent them from keeping up with technology. They scarcely had the crystal radio firmly in mind when along came television and microchips and Lord knows what else. The slippery slide into technological oblivion had begun.

Music lovers who lived through the victrola and 78 rpm were forced to convert to 33 and 1 1/2 LPS (long-playing records). After a minor flirtation with cassette decks and tapes and recorders, they learned that all of the above had become obsolete, and compact discs carried the sound of the future.

Cooks began to zap food in seconds that formerly took hours to prepare. Doctors likewise zapped tumors and other sinister objects with lasers, sparing hours of grueling surgery under the more humble knife. No portion of humanity has escaped the relentless march forward into the glories of technological invention.

Maybe we have to be born to technology. Maybe there is no way, after the age of 40, to absorb every new glitch that comes along. Maybe our floppy disk, software brains just can't be programmed.

check-it-out...

The Special Services Division of the Indiana State Library offers free use of Talking (Braille or Large Print) Books, cassettes and records for persons who are unable to see or use standard printed materials, due to temporary or permanent visual physical limitations. Applications for the service are available by contacting the Division at 140 North Senate Avenue, Indianapolis, IN 46204, 317-232-3684 or 1-800-622-4970.

A series of workshops on Cultural Education will be held from 3 to 4 p.m. on Tuesdays, April 21, 28, May 5 and 12 at Beech Grove Benedictine Center. Topics will include Just What Is a Cult? A Closer Look at Some Cults, Satanism and the Occult, and The Church's Response. Pre-registration may be made one week before each session at \$5 per person per session or \$20 for the series. Call 317-788-7581 for information or registration.

The 4th Annual Rosary Novena for Life will be held throughout the U.S. from April 4 through May 30 for pro-life intentions. For a novena-planning manual including step-by-step directions and suitable prayers, send a donation of at least \$5 to "Rosary for Life," P.O. Box 40213, Memphis, TN 38174, 901-725-5937.

Sacred Heart High School Class of 1943 will hold a Luncheon at 1 p.m. on Tuesday,

March 24 at Mr. Bill's Restaurant, 7628 Southeastern Avenue. For more details call Mike at 317-784-1148 or Fran (Dolan) Isaacson at 317-787-6558.

The Terre Haute Deanery Religious Education Center will sponsor a Lenten Gathering for Adults at 2 p.m. on Sunday, March 29 at St. Joseph Parish Hall, 113 South Fifth Street, Terre Haute. Father Jeff Godecker, Assistant Chancellor for Project implementation for the Archdiocese of Indianapolis, will speak on "Exploring the Thought of Thomas Merton: Reflections on the True Self/False Self Concept." A book table from St. Mary of the Woods College will be available.

Holy Name School, 21 North 17th Avenue, Beech Grove will present Musicales '92 "Come to the Cabaret," directed by Holy Name music director Jerry Craney at 7:30 p.m. on Saturday and Sunday, March 21-22. Fifth- through 8th-grade students, the Musicales Chorus and Band will provide music from many eras, along with stage presentations by the 8th-graders. Strolling Records will entertain the audience at their tables, where soft drinks and pizza and free popcorn will be available. Tickets are \$3 for adults and \$1.50 for children, in advance or at the door. For Sat. tickets call Janie E. Jelen at 317-787-3863 and for Sun. tickets call Diane Alig at 317-784-1832.

St. Meinrad School of Theology will host a Live-In Weekend for Men who are finishing college or already have a college degree and are thinking about priesthood on Saturday and Sunday, March 28-29. To reserve a place call St. Meinrad enrollment office at 1-800-752-9384.

Holy Angels School will hold a Soul Celebration at 4 p.m. on Sunday, March 22. Dr. Asa G. Hilliard III, a professor of urban education at Georgia State University, will speak on "Leaf Through the Pages of History." A reception will follow the program. Admission is \$10. Call 317-926-5211 for ticket information.

Day-long and evening Workshops on Dealing with Grief will be held on Wednesday, April 22 at the Ritz Charles, 12156 North Meridian Street. Topics will include: Death and Loss; Caring for Others and Ourselves; and Understanding Grief: Helping Yourself and Others Heal." For more information or registration call Brian Buchanan, Planner and Buchanan Mortuaries, at 317-925-9871.

A program on Strengthening Step-families will be held from 6:30 to 9 p.m. on Tuesdays, April 7 through May 5, at the Catholic Center, 1400 North Meridian Street. Among the topics to be discussed are: the myth of instant love, dealing with a non-resident parent, and the question of an "ours" baby. The program's cost is \$20 per person. Call 317-236-1586 by March 31 to register.

vips...

Dr. Martin E. Marty, will present the free 1992 Thomas Lecture at 8 p.m. on Thursday, March 26 in the Newman Conference Center at St. Meinrad Seminary. Marty, who is the Fairfax M. Cone Distinguished Service Professor of the History of Modern Christianity at the University of Chicago, is senior editor of The Christian Century weekly and co-editor of the quarterly Church History. The Thomas Lecture was endowed to facilitate the exploration of philosophical and theological issues.



DOCS VS. COFS—St. Francis Hospital doctors show "thumbs up" for their upcoming basketball benefit with Indianapolis Police Department officers on March 27 at the University of Indianapolis Nisoon Hall gym. Tickets are \$3 for adults, \$2 for students, and free for children. Proceeds will go to IPD's "Healthy Reasons to Say No to Drugs."



BUNNY BASKETS—Members of St. Francis Hospital Auxiliary display the handmade Easter baskets they prepared for sale now through April 16 in St. Francis Hospital lobby. About 900 one-of-a-kind baskets will be sold for \$2 to \$10, along with springtime items suitable for stuffing the baskets. Proceeds will benefit the hospital.

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236-1572

Lenten penance services scheduled

Parishes throughout the archdiocese have announced communal penance services for Lent. Several confessors will be present at each location. Parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient.

Following is a list of services which have been reported to *The Criterion*, according to deanery.

Indianapolis North Deanery

April 1, 7 p.m., St. Andrew.
 April 1, 7:30 p.m., St. Thomas Aquinas.
 April 7, 7:30 p.m., Immaculate Heart of Mary.
 April 7, 7:30 p.m., St. Pius X.
 April 8, 7:30 p.m., St. Matthew.
 April 9, 7:30 p.m., Christ the King.
 April 9, 7:30 p.m., St. Luke.
 April 12, 3 p.m., St. Joan of Arc.
 April 13, 7:30 p.m., St. Lawrence.

Indianapolis East Deanery

March 24, 7 p.m., Holy Cross.
 March 31, 7 p.m., St. Philip Neri.
 April 5, 3 p.m., Our Lady of Lourdes.
 April 6, 7:30 p.m., Holy Spirit.
 April 6, 7:30 p.m., St. Simon.
 April 8, 7 p.m., St. Mary.
 April 9, 7 p.m., SS. Peter and Paul Cathedral.
 April 10, 7 p.m., St. Michael, Greenfield.
 April 13, 8 p.m., St. Thomas, Fortville.
 April 13, 8 p.m., St. Rita.

Indianapolis South Deanery

March 30, 7:30 p.m., Holy Name, Beech Grove.
 April 7, 7:30 p.m., St. Mark.
 April 9, 7 p.m., St. Roch.
 April 9, 7:30 p.m., St. Barnabas.
 April 12, 4 p.m., Holy Rosary.
 April 13, 7 p.m., St. Jude.
 April 15, 7 p.m., Sacred Heart.

Indianapolis West Deanery

March 22, 10:30 a.m., St. Bridget.

March 24, 7:30 p.m., St. Michael.
 March 31, 7:30 p.m., St. Gabriel.
 April 2, 7 p.m., Holy Angels.
 April 6, 7:30 p.m., St. Joseph.
 April 8, 7:30 p.m., St. Christopher.
 April 9, 6:15 p.m., St. Monica.
 April 9, 7:30 p.m., St. Malchty, Brownsburg.
 April 12, 2 p.m., St. Anthony.
 April 12, 2 p.m., Holy Trinity.
 April 14, all morning, Ritter High School.

Batesville Deanery

April 2, 7 p.m., St. Peter, Franklin Co.
 April 5, 4 p.m., Immaculate Conception, Millhouse and St. Dennis, Jennings Co., at Millhouse.
 April 5, 7:30 p.m. (Emmanuel Players 6:30 p.m.), St. Maurice, Napoleon.
 April 6, 7 p.m., St. Mary, Greensburg.
 April 7, 7 p.m., St. Lawrence, Lawrenceburg.
 April 7, 7 p.m. last time, St. John, Dover.
 April 7, 7:30 p.m., Holy Family, Oldenburg.
 April 8, 7:30 p.m. last time, St. Joseph, St. Leon.
 April 9, 7:30 p.m., St. Mary, Aurora.
 April 10, 7 p.m., St. Mary, Greensburg.
 April 12, 2 p.m., St. Louis, Batesville.
 April 12, 2 p.m., St. John, Osgood and St. Magdalen, New Marion, at Osgood.
 April 13, 7 p.m., St. Anthony, Morris.
 April 14, 7 p.m., St. Nicholas, Sunman.

Connorsville Deanery

March 24, 7:30 p.m., St. Anne, New Castle.
 March 26, 7:30 p.m., St. Rose, Knightstown.
 April 2, 7:30 p.m., Holy Guardian Angels, Cedar Grove.
 April 6, 7 p.m., St. Bridget, Liberty.
 April 7, 7 p.m., St. Elizabeth, Cambridge City.
 April 7, 7:30 p.m., St. Michael, Brookville.
 April 9, 7 p.m., Holy Family, Richmond.

Tell City Deanery

March 24, 7:30 p.m., St. Mark, Perry Co. and St. Augustine, Leopold, at Leopold.
 April 10, 7:30 p.m., St. Isidore, Perry Co.
 April 12, 7 p.m., St. Michael, Cannelton.
 April 13, 7 p.m., St. Paul, Tell City and St. Pius, Troy at Tell City.
 April 13, 7 p.m., St. Martin of Tours, Siberia.
 April 15, 7 p.m., Holy Cross, St. Croix.
 April 15, 7:30 p.m., St. Boniface, Fulda.

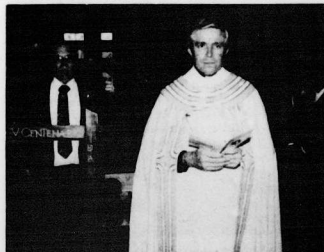
Terre Haute Deanery

April 1, 7 p.m., St. Paul the Apostle, Greencastle.
 April 8, 7 p.m., St. Paul the Apostle, Greencastle.

April 9, 7:30 p.m., St. Mary, Rushville.
 April 11, 12:05 p.m., St. Mary, Richmond.
 April 13, 7 p.m., St. Andrew, Richmond.

Seymour Deanery

March 29, 7 p.m., St. Ambrose, Seymour.
 March 31, 7 p.m., St. Columba, Columbus.
 April 1, 7 p.m., St. Michael, Madison.
 April 3, 7 p.m., St. Patrick, Salem.
 April 7, 7 p.m., St. Mary, North Vernon.
 April 10, 7 p.m., American Martyrs, Scottsburg.



BEGINNING—Knights of Columbus St. Deputy Don Reed holds the New World Cross before he and Father David Coats participate in a prayer service at SS. Peter and Paul Cathedral. During "The Cross: Our Heritage and Our Hope" ceremony, Reed presented the cross to Father Coats. Later the cross, which symbolizes the 500th anniversary of the arrival of Christianity in America, was taken by K of C members to parishes throughout the archdiocese. (Photo by Mark Weber)



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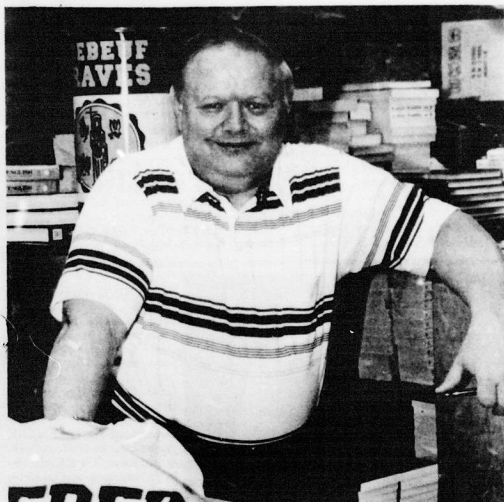
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DAZZLING CARS—St. Vincent Hospital Guild members (from left) Katie Conner, Ione Bush, Margo Meek and Ann Bolin get festive in preparation for the guild's third annual car raffle, "A Dazzling Night of Cars," to be held on Tuesday, April 21 at Royce Antique Car Museum, 6565 Coffman Road in Indianapolis. The event will begin with a social hour at 6:30 p.m. followed by a prime rib dinner catered by Jug's at 7:30 p.m. Other features include a display of antique cars, the Doctors Jazz Band, door prizes and chances on a 1991 Olds Cutlass Ciera or \$10,000. Proceeds will benefit nursing scholarships. Tickets are \$100 each. Contact Katie Conner, 8423 Overlook Parkway, Indianapolis, IN 46260, 317-259-4050.



SOUNDS OF SPRING—St. Meinrad Seminary students show off their song, dance and comedy routines during rehearsal for their presentation of "Silver Screen," which will showcase the motion picture industry. The 25th annual Sounds of Spring production at St. Meinrad will be performed at 8 p.m. on Friday and Saturday, March 27-28, and at 2 p.m. on Sunday, March 29. Tickets are \$5 for adults and \$2.50 for children 12 and under; group rates are available. Call 812-357-6367 or 812-357-6611 for reservations.



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'Le Bistrot de Brebeuf' is a unique fund raiser

by Mary Ann Wyand

"Brother Bookstore's" cookies go on the auction block on March 21, and Brebeuf Preparatory School officials expect lots of bids on the tasty delicacies as part of the annual "Le Bistrot de Brebeuf" fund raiser.

Jesuit Brother John Buchman, bookstore manager and chef extraordinaire, hadn't decided which recipes to include in his collection of specialty cookies, but he told *The Criterion* he was flattered to be asked to contribute baked goods.

The Bistrot is produced and directed by the Brebeuf Mothers' Association to benefit the school, faculty and student body. It is open to the public. Admission is \$40 a person. For information and reservations, contact Judy Cosgrove at 317-843-2433.

Brebeuf's gymnasium will become a Parisian park in the springtime, with lighted trees, lamp-posts and park benches. Student musicians will entertain, and Jesuit faculty members will contribute gourmet foods and collectibles for the auction.

In addition to Brother Buchman's gift of four dozen cookies, Father James Stoeger, Brebeuf principal, will offer a gourmet dinner for 10 and Brother J. Patrick Sheehy, school president, will host two parties at the Jesuit residence. Father J. Paul O'Brien will arrange a golf outing, and Brother

William Haas will donate a handmade corner wall clock.

Brebeuf students help with the auction, serve hors d'oeuvres, bus tables, and wash dishes. While his cookies go on the auction block, Brother Buchman said he expects to be in the kitchen supervising the freshmen as they tackle the mammoth task of cleaning plates and glasses.

Nicknamed "Brother Bookstore" by Brebeuf students a few years ago, the former Little Flower parishioner and Cathedral High School graduate said kitchen duty comes naturally because he learned to cook at the Jesuit seminary and retreat house in Milford, Ohio, then continued culinary duties at the Jesuit theologate in Aurora, Ill., before returning to Indiana.

"In 1971, I came here to work in the business office," he said. "It was an all-boys' school at the time. The priest who had the bookstore was elderly, and they asked me to take that over. Then the kitchen came up and they needed my help. Now I also cook for the Jesuits."

Brother Buchman said he shops for groceries daily and is always looking for new recipes.

"I enjoy cooking," he said. "I cook for all the parties here. Last night we had a sports banquet for 350 people. It's a challenge, especially when you don't know the exact numbers." That's where his business experience comes in handy.

Bishop Nevins challenges Irish

(Continued from page 1)

remind those assembled that the call of St. Patrick still applies in today's society.

"We Catholics are proud of the virtuous lives of the saints of our church, the men and women who followed Christ in their own time and did great deeds for him among the respective peoples whom they served," he said. "This is good. Looking over the history of the past is acceptable, as long as it gives a vision to the future."

Today, the bishop said, "Patrick is calling us. He begs us to listen to his voice as a representative of Christ and to strengthen family life in America once again."

St. Patrick was born into slavery, the bishop noted. "With millions of Americans, including those of Irish ancestry, now living in urban and suburban America, do we dare to turn deaf ears to the plight of the poor and their families in the inner cities of our land and to turn off the cries of the homeless, the unemployed, the disenfranchised, who call out for help?"

Further, he said, "Just as Patrick seemed to hear all the unborn children of the nation of Ireland crying out to him for help and holy baptism, do we dare to be indifferent in our time and remain silent to the silent cries of the pre-born? Or shall we be known as a people of profound faith in Christ Jesus and all that he has commanded and be counted among those who defend the sacredness of life?"

Irish-Catholics defended their faith and suffered under terrible duress for their

church throughout the centuries, Bishop Nevins said. "Do we dare to forget our heritage and give in to the whims and fancies of our day to the point of losing our faith?"

In the midst of materialism and other onslaughts on the family today, the bishop said, "We need a rebirth, a renewal, a return to family values if we are to continue our Christian mission to spread the kingdom of Christ. We need to speak loudly and with action against all evils that threaten individuals and families today, whether it be from drugs, pornography, abuse of alcohol, child or spouse abuse. Patrick is calling. He begs us to listen to his voice before it is too late."

St. Patrick brought the faith to Ireland, Bishop Nevins concluded, and Irish-American Catholics must continue to serve the church by supporting vocations to the priesthood and religious life.

"It is late," the bishop said, "but not too late, for Irish-American families, indeed all Catholic families of every nationality, to pray for an increase of vocations among their sons and daughters. It is time to enkindle and renew the fires of the faith within ourselves and our children. The United States needs this fire! America deserves it! It is up to you and to me to assure the present and future generations that our Christian mission to spread the Good News of Jesus Christ is a sacred one and cannot be abandoned. The prize of eternal life awaits us."



IRISH CHALLENGE—Bishop John J. Nevins, the first bishop of the Diocese of Venice in Florida, challenges Irish-American Catholics attending the Hibernians' St. Patrick's Day celebration March 15 to respond to the call of St. Patrick by working to help the poor and disenfranchised. (Photo by Mary Ann Wyand)

Faith Alive!

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MEDITATION—Both adults and children need to make time for meditation, even if only for brief moments of reflection. Thinking about things makes them more concrete and manageable and also less threatening and overwhelming. Meditation enables people to act and not simply react to situations out of habit or instinct. It also helps ease the stress of a busy lifestyle. Further, people risk missing God if they seek only extraordinary experiences of divine comfort. God comes not in thunder and lightning, but in the quiet. Scripture reminds Christians to "Be still, and know that I am God" (Psalms 46:10). It is good at times to pause, be silent, wonder at the mystery of it all, and become still enough to see below the surface of life and sense a gracious presence, calling, inviting, in life's ripples and waves. (CNS photos from Cleo Freeland Photo, above, and by Carl J. Pfeiffer, at left)

Nature inspires energy, renewal

by Fr. David K. O'Rourke

A few hours in the fresh air away from the telephone and the doorbell always bring me new energy and renewal.

But for many of us, this kind of *oasis* is as difficult to manage as it is important.

A recent study showed that employed Americans today work more hours each week than they have for many years. Our parish office is open from 10 in the morning until 9 at night, and it is a busy place. So I have worked out two ways that I find helpful when it comes to taking a little daily break.

The first way is simple. I have a reclining chair in my office, and every afternoon I close my door for 20 or 30 minutes.

The second way is even better. Each day I go for a walk—as simple as that. For a half hour I walk at a brisk pace through some part of our little waterfront town. This gives me time to think, or to stop thinking if that is in order.

In a pressured life that is becoming even more pressured, taking care of ourselves is more and more necessary. And that means taking some time for ourselves.

(Dominican Father David K. O'Rourke is the pastor of St. Dominic's Parish in Benecia, Calif.)

Meditation refreshes mind, heart, and soul

by Fr. Robert Kinast

I was just finishing an all-day meeting with two members of the Catholic Committee of Appalachia. We had been discussing their work with the people who live in small communities throughout the Appalachian region. Our goal was to find a way to help people reflect on their lives continuously rather than coming together for discussion only when there was a crisis.

"You know," said Brenda in her rich Kentucky accent, "these folks already meditate on the meaning of things. They just don't give it a fancy name. They prefer to call it looking at life."

A lot of people meditate by looking at life. They don't necessarily go to retreat houses or churches. They don't necessarily follow a traditional meditation method or have a spiritual director. And they don't necessarily meditate alone or in silence.

What they do is look at their life and relate what they see to what they believe about God, themselves and others.

Having met many ordinary people who meditate regularly, I have compiled a profile of what meditation means to them.

Meditation is a natural response by thinking people to the events in their lives.

Most people sense when something important happens, and they want to grasp its full meaning. But people also know that one event gives way to another, and soon the constant flow of experience carries them rapidly along.

Meditation is one way of stopping the rush of events and concentrating on those events that are the most significant.

Meditation helps people feel they are in control of their lives instead of being pushed and pulled by outside forces.

Thinking about things makes them more concrete and manageable, less threatening and overwhelming. There is a unique power in the ability to re-present to oneself—to reflect upon—the people, events, demands, opportunities and decisions which make up one's life.

Meditation enables people to make their thinking and their acting more harmonious. It enables people to act and not simply to react to situations out of habit or instinct. Thus meditation helps people determine what kind of response they want to give and how to give it. This union of thought and behavior makes people feel that they are acting as whole persons.

Meditation makes people aware of more than meets the eye. By stopping the flow of events and concentrating on what is important, people open themselves to the subtle spiritual influence of God's presence. God does not compete with the boisterous activities that fill the day although God is present within them. God

is more like the whispering breeze Elijah felt outside his cave than the strong wind or earthquake or fire. (1 Kings 19:9-12).

Religious people use meditation to get in touch with this divine presence hidden in the midst of everything else. To do so a few basic techniques are helpful.

►Most people find it helpful to meditate at the same time each day, in the morning before things get busy, or at night when all is quiet, or at noon during a break from work.

Having a designated time allows a person to develop a habit of meditating and to save reflective energy for that time.

►A meditation space is also helpful. Most people find a quiet comfortable area ideal, although some meditate while preparing food for a meal, tending plants, or driving in their cars.

The criterion is a space that is distracting to the person and conducive to feeling God's presence. Using the same space makes it easier to feel God's presence each time.

►The meditation itself is usually more valuable if a person concentrates on just one point.

That may be a relationship with another person (spouse, child, friend, co-worker). It may be a particular activity (parenting, civic involvement, recreation, work). It may be an aspect of one's personality (generosity, listening to others, feelings, happiness, fears, images of success).

Concentrating on one point enables a person to become more familiar with God's presence in that area of his or her life.

Meditation does not have to be all mental. Many people find it helpful as they meditate to write their thoughts in a journal or speak them into a tape recorder. More artistic individuals might sketch or use music to express what they are feeling.

Feelings are an important part of meditation because they indicate that the whole person is involved in the experience.

►Meditation begins with one's experience but it doesn't end there. People begin meditating on a particular event in their lives and then try to connect their experience with a similar event narrated in the Bible or embodied in a holy person. In this way meditation helps people feel part of the larger faith tradition.

Finally, meditation leads to action. When people ponder the spiritual meaning of what is happening in their lives or how they are feeling, their next impulse is to put their insights into practice.

Thus meditation has the capacity not only to give people a greater sense of control in their busy lives, but also possesses a capacity to change them—to change the ways they act and interact with others.

(Father Robert Kinast is a Florida-based pastoral theologian.)

DISCUSSION POINT

Mass is like 'a quiet harbor'

This Week's Question

What do you do to take care of yourself as a unique creature of God in the midst of heavy pressures and stress?

"Mass for me is like a quiet harbor when things really get stressful." (Maureen Sheetz, Manassas, Virginia)

"When I had four or five little ones, often I would just step outside the back door and look around at nature and remember my favorite Scripture verse: 'Be still and know that I am God.' That always had a real calming effect." (Christine Botes, St. Clairsville, Ohio)

"I ask myself, 'What's good in this situation?' I firmly believe that out of every bad situation, something good can come." (Jim Mack, Madison, Wisconsin)

"I allow nothing over which I have no control to bother me, and I forgive quickly everyone who hurts me." (Hap Corbett, Staples, Minnesota)

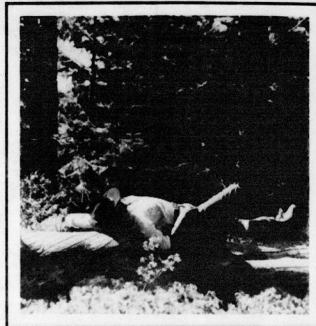
"Rest and read. I especially read Scripture and spiritually uplifting books. I try to take time through the rosary to allow the Lord to rest me—a little bit of contemplative prayer." (Pat Peterson, Oakland, California)

"We had eight children and three miscarriages and plenty of opportunity to have almost gone under with the pressure and stress. I remedied that over a period of years first by praying and submitting my whole life to God." (Jeanne Schneider, Bremen, Ohio)

Lend Us Your Voice

An upcoming edition asks: Why do your think prejudices are so difficult to surmount?

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



Make time to meditate

by Fr. Lawrence E. Mick

From the Jewish Hasidim comes the story of a man who could never remember in the morning when he put his clothes the night before.

So one night as he undressed for bed he made a list noting where he put each item of clothing.

When he awoke he was able, with the help of his notes, to find his shirt, his pants, his socks and his shoes.

But when he was fully dressed, he became disturbed and muttered to himself, "I know where my shirt is, I know where my shoes are, I know where all my clothes are, but where am I myself?"

He looked and looked and couldn't find himself. "And that," said the rabbi, "is how it is with us."

We may all be able to find our clothes, and we may know where our bodies are, but in the hectic pace of contemporary life we easily lose a sense of ourselves—of where we are and where we are going.

Meditation helps us find ourselves in the midst of our busy lifestyles.

Many people who hear the word "meditation" think immediately of an Eastern guru sitting in the lotus position with his eyes closed while chanting "OM" over and over. But the word covers a multitude of styles and practices.

One person might adopt points from Eastern styles and spend an hour each day meditating that way.

Another might meditate for 15 minutes each morning, using a passage from the Bible as a basis for reflection.

Another person might take a slow walk or sit on the rocks by the sea as a time for reflection.

Most people I know, however, find it hard to take time out from the burdens of daily responsibilities to be alone and quiet.

Still, perhaps the busiest people need

meditation the most. The key to integrating meditation into a busy lifestyle is to abandon preconceived notions of what it requires.

The place for meditation can be a church, the woods, a quiet room or a hermitage, but it can also be a car, a bathroom, a kitchen, a busy street corner or a crowded mall. The time can be an hour in the morning or several days of retreat, but it can also be five minutes between appointments or 10 minutes while driving to pick up the children.

The style might be quite formal. But it might also be simply getting in touch with personal feelings at the moment, or pausing to take in the beauty of a flower or a child.

Each person needs to be creative enough to find the time and place and style that works best for him or her.

Meditation, however, is not just about being in touch with ourselves. The 11th step in the 12-Steps program for Alcoholics Anonymous speaks of seeking "through prayer and meditation to improve our conscious contact with God as we understood God, praying only for knowledge of God's will for us and for the power to carry it out."

Christians believe that the God they worship also dwells within them. So when we are in touch with ourselves we find God at the center of our being. That is why meditation can merge into prayer, giving us peace and a sense of focus in life.

Touching base with ourselves and with the God who dwells in us enables us to cope much more effectively and enjoyably with whatever stress and strain life brings our way. What matters is that we touch base often enough not to get lost in the confusion around us.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati and is a free-lance writer and speaker.)



BUSY—The busiest people probably need to take more time for meditation than others because of stresses created by their hectic lifestyles. Touching base with their inner selves and with God who dwells within them enables people to cope much more effectively and enjoyably with challenging life situations. (CNS illustration)

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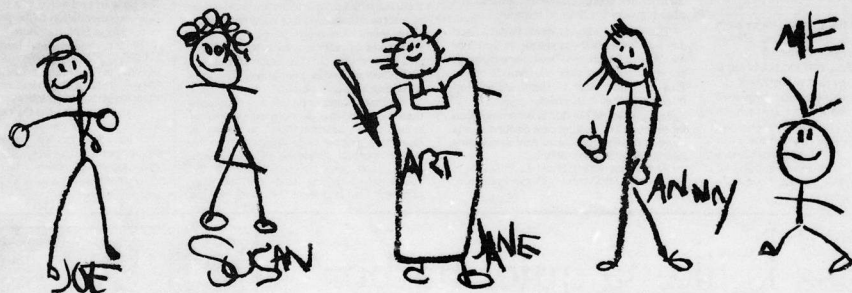
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Supplement



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Looking on the bright side

Woke up late. Burned the toast. "What happened to your hair?" The impossible test. Spilled drink at lunch. Ruined new shirt. Another assignment. Can't find a pencil. Don't understand the worksheet. Strap on backpack breaks. Trip on steps. Step in puddle. Every red light on the way home. Traffic backed up because of an accident. "Can it get any worse?" An unexpected letter from an old friend in the mailbox.



Scecina class discussion

Baby brother takes his first three steps. Pizza for dinner. A telephone message to call a friend. A breezy fall day. Breath-taking color schemes. Collect canned goods for the needy. Surplus in pantry. Lucky. Get one right on Jeopardy (for once). Find the hidden bag of M & M's. Watch the news. Many innocent victims. Famine. Violence. The homeless. Count blessings. Help a friend with homework. Hear a good joke. Cold can of Dr. Pepper. Brag about that Jeopardy question. Laugh. Weekend coming up. Good time with friends. Little sister completes leaf collection. Warm bed. Roof overhead. Good health. Great friends and family. Education. Goals. Looking on the bright side. Recount blessings. A goodnight kiss. Thank God. Peace and quiet. Leftover pizza. A midnight snack. Pizza for breakfast. What was that Jeopardy question?

—by Patti Carson

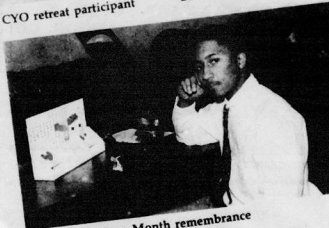
(Patti Carson is a junior at Cardinal Ritter High School in Indianapolis and is a member of St. Susanna Parish in Plainfield.)



CYO retreat participant



Brebeuf exchange student



Black History Month remembrance



Fun and friendship at Oldenburg Academy

Now is the time to discuss sex

by Laurie Hansen
Catholic News Service

Teen-agers need to learn they will experience more "authentic intimacy" washing a car together than spending time kissing each other in the back seat of it, according to Richard Reichert, a sexuality educator for the Diocese of Green Bay, Wis.

Reichert, the diocese's consultant for religious education, said he believes teen-agers should be taught that at their stage in life "relationships are about friendships" and communication rather than about sexual intimacy which is a part of marriage.

Authentic intimacy, he stressed, has more to do with the spiritual than with physical expression.

Reichert, who helps parishes throughout his diocese structure programs in sexuality, said such programs should have a strong ethical and moral component.

"Biological information you can give in half an hour," he said. "To give only sex or biological information is a waste of time. Decisions aren't made based on biological information."

At all ages, Reichert said, sexuality education has to begin with teaching "self-respect and respect for other persons."

Once that self-esteem is present, he said, individuals "begin to appreciate what a powerful and awesome gift that sexuality is, and they don't turn it into a dirty joke."

Statistics show that 98 percent of sexually active teen-agers admit to having low self-esteem, Reichert said. Persons lacking in self-esteem—whether adults or children—are "much more vulnerable to seduction," he said, because they can be easily convinced that having sexual relations will enhance their esteem.

Teen-agers who are struggling to develop identities, he said, also may be struggling with "biological urges that are perhaps stronger than they will be at any other point in their lives" and are especially vulnerable.

At their age, Reichert said, they need a lot of affirmation, support, and reassurance that they are valued as unique persons and not just special because of the appearance of their bodies or their willingness to engage in sexual activity.

Teen-agers won't necessarily "tune out" when parish staff members begin to discuss the topic of sexuality, he said, as long as educators present the information in an appropriate way without "heavy-duty" lecturing.

"If you just walk in and say 'Chastity is the only way,

and you're all rascals if you don't follow it,'" Reichert said, the response from the teens may not be positive.

But if the educators are persons that the teen-agers trust, and if they show respect for their audience and demonstrate non-condemnatory attitudes when discussing the issue, teen-agers will be "very open to practical ideas" on dealing with their sexuality.

"They're struggling with sexuality," he said. "It's scary to them."

Because of what they hear in the media, Reichert said, teen-agers often "presume that everybody but themselves are sexually active."

While statistics show that more and more teen-agers nationwide are sexually active, he said, in honest discussions with peers at the parish level it is not uncommon for teen-agers to discover that "a lot of peers feel the same way they do" that at this point in their lives chastity is the correct pathway.

Despite the fact that more and more parishes are beginning sexuality programs, Reichert said most teen-agers still get most of their information on sexuality from the media by watching movies and television.

The role of the church, family and society is to provide ethical standards, he said. Parish personnel need to remember that, "The church does not usurp parents' rights on what is presented to children, especially young children."

The U.S. bishops, wanting to help religious educators tackle the challenging task of sexuality education approved in November of 1990 a 185-page document called "Human Sexuality: A Catholic Perspective for Education and Lifelong Learning."

In the document, the bishops note that, "Education of human sexuality in the home or family context is more 'caught' than 'taught,'" and that what parents say matters because if the parents fail to practice what they preach their children will receive a mixed message about appropriate behavior.

The bishops said parents and educators need to remember that the teen-age years constitute a time of "intense physical, emotional, intellectual, social, and spiritual growth."

New experiences such as dating, initiation, physical affection, sexual orientation, parental limits, and church guidelines "challenge adolescents to find answers for new questions," the bishops said.

They suggested giving teen-agers "a thorough explanation of the nature of love" and also teaching them how to distinguish sex from sexuality in accord with Catholic Church teaching.

Movies can teach important values

by Henry Hertz
Catholic News Service

When adolescents grapple with putting away the things of a child and trying on adult status, movie-viewing can be of help.

By watching movies, adolescents can address youth issues through another's eyes, try out adulthood vicariously, and discover heroes to inspire actions throughout life.

Listed here are movies available for rental on videocassette which might help teen-agers develop their perspective on life. After each listing is its distributor and the classification from the U.S. Catholic Conference Office for Film and Broadcasting.

"To Kill a Mockingbird" (1962)—This is one of the best works to reflect adolescent growth because it is told from the perspective of an adult looking back at childhood fears

which get tangled up in something no child can be expected to fathom—the irrational hatred bred of prejudice.

(MCA/Universal)

A-1, adults and adolescents

"True Grit" (1969)—Going from sensitive drama to a action adventure, the movie tells the story of a teen-age girl going after her father's killer in the Old West. Though she has the courage and determination required for life on the frontier, she learns that one needs to know more than how to ride a horse and shoot a gun to succeed in the adult arena.

(Paramount)

"Breaking Away" (1979)—The implications of adolescent moving from dependence on others to finding for oneself are presented knowingly in this movie about a youth, his bemused parents, and his three chums facing their prospects during the summer after high school. It's a comedy of character that has to do with being true to oneself.

(C/SFox)

A-1, adults and adolescents

"Ferris Bueller's Day Off" (1986)—This comedy on the other hand, deals with the teen-age fantasy of being able to control the adult world. Though there is some change in the attitudes of those around the truant con artist of the title, insightful young viewers may see beyond the spoof of adult foibles to catch a reflection of their own weaknesses such as peer pressure and the bravado of foul language.

(Paramount)

A-1, adults and adolescents

"Gandhi" (1982)—This film presents a hero, portraying the man who unified the diverse peoples of India into a nation by means of non-violent demonstrations. Gandhi's efforts are a compelling example of what one person, an do.

(RCA/Columbia)

A-1, adults and adolescents

"Mother Teresa" (1986)—This movie presents the inspiring religious figure and captures the tireless efforts of this woman on behalf of the poorest of the poor in Calcutta and witnessing to the sanctity of life everywhere in the world.

(Pete Productions)

A-1, general patronage

"The Gospel According to St. Matthew" (1966)—This film offers one of the better screen dramatizations of the life of Christ. The Italian work shines by virtue of its realistic techniques—non-actors in striking natural locales—that succeed in evoking the awe and wonder and the joy and conviction of the Gospel narrative.

(Waterbury)

A-1, general patronage

"Lost Horizon" (1937)—This classic film is one that counters contemporary cynicism and materialism with the age-old quest for peace and social harmony. Its picture of an idealistic community—Shangri-La—put a new word in the dictionary and is still an appealing concept today.

(RCA/Columbia)

A-1, general patronage

"Mr. Mom" (1983)—Here's a film that fits the realities of the '90s as it reflects the hard economic times facing many Americans. It treats the subject lightly by reversing gender roles as Mom here becomes the breadwinner while Pop, who has lost his job, takes over the house chores as homemaker. It's a predictable but genial comedy.

(Vestron)

A-1, adults and adolescents

"The Grapes of Wrath" (1940)—This film classic is a much more serious and emotionally affecting introduction to what it means to be looking for work when there are few jobs. A portrait of a migrant farming family during the Depression in the '30s, the film is an eloquent cry for social justice that still has much to say to young people today.

(CBS/Fox)

A-1, adults and adolescents

"On the Waterfront" (1954)—Starring Marlon Brando, this movie is another film about social justice and features corrupt labor union. Young people can identify with the punched-out boxer who regains his self-confidence—with a little help from his friends—and wins a moral victory by taking on the boss of the docks.

(RCA/Columbia)

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Popular songs qualify as music with a message

by Mark Pattison
Catholic News Service

Messages about peace and workers' rights as well as traditional hymns and an appreciation of mentally disabled children can be found on albums of today's recording artists. But these albums, whose messages rock the mass media boat, aren't always easy to find. Some air only on low-wattage student-run radio stations or on commercial radio overnight or weekends when ratings don't count as much.

Sometimes their recording artists play primarily at colleges or small local clubs, a growing number of which have "all ages" shows where no alcohol is served. But they exist and can be found—if not in the local music store, through special order.

Who to look for? Here are just a few suggestions:

► Billy Bragg, a British socialist who usually sings of workers' rights and political events, recorded an album called "The Internationale" which includes his blissful rendition of the hymn "Blake's Jerusalem."
► Slayer, a hard-core metal band, recorded an album called "Seasons in the Abyss" which offers Armageddon-style lyrics in the songs "Blood Red" and "Expendable Youth" and reveals the group to be unheralded carriers of a pacifist banner.

► Even rap artists who earn the "Parental Advisory: Explicit Lyrics" sticker make strong statements against racism and drugs, though you have to get past the unsavory language and the "gangsta" persona.

► M.C. Hammer's single "Pray" from his multiplatinum smash album "Please Hammer Don't Hurt 'Em" was a success for the rock star.

► Shinehead, a Jamaican, presented Jesus as "The Real Rock" on the leadoff title track of his second album.

► Los Lobos, best known for their remake of "La Bamba," unearthed a masterpiece in "The Neighborhood," which tells of everyday life with families and friends. The album included "Little John of God," inspired by a New

Jersey school for special children run by the Hospitaller Order of St. John of God.

Lots of artists did anti-war and social issue songs 20-some years ago. For groups like Chicago, it was just a step on the way to syrupy ballads full of pop sounds. But for others like Don McLean, who gained fame with his song "American Pie," and also Peter, Paul and Mary, it's an enduring commitment—even if it costs them record deals and gold albums.

Many artists who make social commentaries on current events or testimonies to faith often hold off until the second-last or last cut on an album because they don't want to rock the boat until they get comfortably close to the shore.

But rare—and to be congratulated—are the artists who don't stick to just one topical tune per album and can get them released as singles. Witness Bruce Hornsby and the Range, whose career took off on the strength of "The Way It Is," a riff-laden analysis of social attitudes.

Ever since George Harrison amassed a benefit concert for Bangladesh relief in 1971, charity records and concerts have brought attention to—and millions of dollars for—numerous causes. The newest wave took off with the "Live-Aid" benefits for Ethiopian hunger relief in 1985.

In addition to "We Are the World" and "Hands Across America," country artists have done "Farm Aid," heavy-metal rockers have done "Hear 'N' Aid," wives of the ex-Beats put together the Romanian orphan appeal "Nobody's Child," and a coalition of rappers came together to plead against gang violence in "We're All in the Same Gang."

Some stars' work continues beyond the one-time appeal. Sing, Peter Gabriel, Bonnie Raitt, Jackson Browne, Lou Reed, Savuka leader Johnny Clegg, Joan Baez, and Carly Simon have helped the Reebok Human Rights Awards honor young people who raise awareness of human rights issues. The shoe company contributes \$2 million a year to the awards and also underwrote a \$10 million tour in 1988 to benefit Amnesty International.

It's not always easy to find music that sings to your soul and speaks to your mind as well, but it's out there.



ROCK STAR WITH MESSAGE—M.C. Hammer holds three 1991 Grammy Awards. His songs with Christian messages scored high on pop charts. (CNS photo from UPD)

Encouragement means growth

by Catholic News Service

Encouragement means growth for teen-agers, according to psychologists Don Dinkmeyer and Gary D. McKay. They are a number of strategies for encouraging young people listed in their book "Parenting Teen-agers," part of the Systematic Training for Effective Parenting (STEP) program. The authors emphasize that parents need to remember these important guidelines:

► Give responsibility. Take the attitude that your teen-ager is responsible and will take responsibility for his or her actions. Giving responsibility to your children says, "I respect you and trust you, and I believe you can succeed and be responsible for yourself."

► Show appreciation for contributions at home. When a teen-ager runs errands or helps in other ways, recognize their contributions with praise and thanks.

► Ask your teen-ager's opinion. Your son or daughter probably knows things that you don't about automobiles, fashion, computers, or other topics. Find out what teens have to offer by asking, for their input. This helps a child feel valued as an individual and also as a member of the family.

► Encourage participation in decision-making. Show respect for your teen-ager's opinions by getting him or her involved in making decisions about such things as plans after high school, school subjects, family outings, chores, and allowance.

► Accept mistakes. It's a fact of life that mistakes can occur at home in school, on the job, or anywhere. Don't "catastrophize" over mistakes, whether they are your own or your teen-ager's errors. Use your own mistakes as an opportunity to reveal your humanity and to create an atmosphere in which it's safe to make a mistake, to discuss it, and to learn from it. This encourages young people to find their own solutions to problems.

► Turn liabilities into assets. Become an expert at scouting for positive potential. Take a positive point of view and learn to work constructively with teen-agers.

► Have positive expectations. If you expect the worst, you'll get it. However, the opposite of expecting the worst is not expecting the best. Parents who demand perfection are bound to be disappointed, and their teen-agers are bound to doubt their abilities. Instead, expect positive things. Parents need to take time to show teen-agers that they understand the circumstances and they have faith in their abilities.

► Develop alternative ways of viewing situations. Discover different ways to see the same situation. When your teen-ager comes to you with a discouraging problem, ask your teen-ager what is encouraging about the situation. Learn from the experience by discussing the situation from several angles.

(Excerpts from "Parenting Teen-agers" by Don Dinkmeyer and Gary D. McKay, © 1990, American Guidance Service, Inc. Used with permission of the publisher.)



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Mental disorders strike teens as well as adults

by Catholic News Service

Teen-agers have a much greater chance of developing a mental illness than previously thought, according to a National Institute of Mental Health study.

According to the study, at least 7.5 million Americans under the age of 20—12 percent of all youths—are estimated to have mental disorders.

Yet only one in five receives appropriate treatment, because parents and teachers are often unaware that children are mentally ill.

Most parents and teachers often do not realize that when youngsters are seriously depressed, thinking about suicide, or experiencing overwhelming anxiety, they may have a treatable mental disorder.

The study reported that people under age 20 are in the peak age range for development of depression, obsessive-compulsive disorder, phobias, and substance abuse disorders. Teen-agers are particularly vulnerable.

The study, publicized in 1990, also noted that:

- Obsessive-compulsive disorder often begins when youths are 15 to 19 years of age. Teen-agers with this condition are driven to perform meaningless rituals that interfere with other activities.
- Serious depression, which causes tremendous suffering and disability in people young and old, has two peak onset times—one at 15 to 19 years and the other at 25 to 29 years.
- Panic disorders also strike people in their teens, although the peak time of onset is actually in the late 20s.
- The peak age for development of

alcohol abuse/dependence and drug abuse/dependence is 15 to 19 years.

The study was launched to pinpoint the peak ages when serious mental disorders developed. To the surprise of researchers, it turned out to be much earlier than previously reported.

Senior author Kimberly Christie Burke, discussing the importance of the findings, said that "since children and teen-agers are usually not able to seek mental health treatment on their own, it is essential for parents and teachers to know how common these disorders are and that early treatment can be effective."

If more of these conditions can be diagnosed and treated, she said, that may help reduce later complications like suicide or increased drug dependence.

Dr. Jack D. Burke Jr., director of the Division of Applied and Services Research at the National Institute of Mental Health and co-author of the study, emphasized the importance of this new data on depression and its harmful effects on teen-agers.

He said depression especially concerns young people since it is believed to be the major cause of many of the 2,000 teen-age suicides that occur each year.

In addition, he said, depression or anxiety in the teen years or young adulthood years increases the risk of later drug abuse or dependence.

Parents and teachers should look for these warning signs of depression in young people:

- Feelings of sadness, "emptiness," or hopelessness.
- Inability to take pleasure in ordinary activities.
- Increasing problems with school and family.

LOST IN THOUGHT—Teen-agers have a much greater chance of developing a mental illness than previously believed, according to a National Institute of Mental Health Study. When youngsters are seriously depressed, thinking about suicide, or experiencing overwhelming anxiety, they may in fact have a treatable mental disorder. (CN's photo from Cleo Freelance Photo)

- Loss of energy and drive.
 - Complaints of physical problems even though a doctor can't find anything wrong.
 - Sudden and worrisome changes in behavior, such as cutting classes or starting to take drugs.
 - Talk about death or suicide.
- If several of the symptoms on this list

last longer than two weeks, or if a youngster talks of suicide at any time, parents should consult a mental health professional immediately. Unfortunately, some parents tend to delay treatment because they expect their child to "cheer up" soon. This reluctance could have tragic consequences.

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Godparents share faith with teens

by Jennifer Willems
Catholic News Service

OMAHA, Neb.—Give high school students the choice of going back to school for religious education classes or staying home to relax and talk with friends, and it's obvious what most would prefer.

At St. Wenceslaus Parish in Omaha, they don't have to choose.

Through the parish's godparent program, 170 teens go to the homes of their "godparents"—14 married couples or teaching teams—for 90 minutes of faith discussion, faith-sharing and fun on a Wednesday evenings.

They leave with a better understanding of the church and themselves, as well as the knowledge that they are deeply loved, according to godparents Penny Tramontozzi and Al and Ann Lerdahl.

"I tell them if they remember nothing else to remember that there was someone in your life who cared," Tramontozzi said. "The most important thing is to make a commitment to them just as if you were their godparent. You're in what's life and in their faith life as long as they're around and you're around."

Ann Lerdahl said she enjoys the program because, as godparents, "we're getting as much out of it as they are. We're all growing in the faith together."

That's what the godparent program is all about, Rita Ramos, St. Wenceslaus' director of youth ministry, explained. "The role of the (program's) godparent is the same as that of a godparent at baptism, when the parents ask another couple to come in and help with the faith journey of their child," she told *The Catholic Voice*, newspaper of the Omaha Archdiocese.

"We need to help the parents," Ramos said. "They can't do it alone. I think faith is a community responsibility and that's what the program is about."

While all the basics of doctrine and church teaching are covered in the sessions, there are no lectures or homework. Each session starts with an activity designed to get a discussion going, and that interaction is key to the program's success, according to the godparents.

"I encourage the godparents to be honest with the kids," Ramos said. "I tell them that if something comes up in a godparent session and they don't know how to answer it to be up front with the kids and say that."

It's good for the teen-agers to see that adults struggle with issues sometimes, too, she said, adding that the godparents can count on support from the associate pastor. He makes himself available if teens need specific answers that the godparents don't have or aren't comfortable answering during the faith discussions.

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Getting driver's license is teen rite of passage

by Catholic News Service

It may be a parent's most terrifying moment: a family teen-ager declares a right to the car.

Generally, parents' first reaction is to stall, according to Don Fleming, author of "How to Stop Battle With Your Teen-ager." The routine parent response becomes, "We'll see" or "We'll talk about it." Eventually, though, the teen-ager gets into the driver's seat.

Fleming offers these suggestions to parents for dealing with teen motorists about responsible driving:

►Be clear about what conditions you are willing to allow your teen-ager to get a license or drive. Some parents allow teen-agers to drive because it is necessary for the family to have another driver. Others feel getting a license is a privilege earned through good grades and appropriate behavior. The point is just to be clear about yours.

►Stop saying things that frustrate teen-agers. When you tell your teen-ager's obsession about the issue. If getting a car is going to be the consequence for good behavior, you need to set it up in advance.

►Be specific about when he or she can practice driving, get the license, use the family car, or get a car.

►Once you have decided to let the teen-ager drive, have your child take as much of the responsibility as possible for making it happen. Your son or daughter can telephone the

Department of Motor Vehicles for information, fill out the forms, and get insurance estimates.

►Be aware of your own anxiety when driving with your teen-ager. Stop pointing out all of his or her driving mistakes because this only makes your child irritated and decreases skills.

►Understand what a car means to a teen-ager and a parent. To the teen, it means freedom, the mobility to socialize with friends, and status. The parent's agenda is to have as much control over car use as possible.

►Calmly tell the teen-ager your worries. Teens need to be reminded that you expect them to always drive carefully because you love them and don't want them to get hurt in a car accident. Define your expectations clearly.

If the teen-ager takes this as criticism or feels that it is unnecessary to listen to you, reply calmly and choose your words carefully. You might tell your child, "I'm not saying that you're doing anything wrong, and I understand that you don't feel that you need to hear this. But if you and I can have these discussions occasionally, it will be easier for us to understand each other when a problem comes up."

►Tell your teen-ager, "If you have an accident or get a ticket and you haven't been acting recklessly, I will try to be understanding. I won't question you as if I know you did something wrong. I know adults have accidents and get tickets too. However, if you delay telling me and I find out from the insurance company or we get a warrant about your

ticket, I will restrict your use of the car. I am telling you this ahead of time so that you will fully understand me and you won't get yourself in this situation."

►If a teen-ager gets tickets or has more accidents than is understandable, don't say, "You will never drive as long as you live in this house. I just can't trust you." To create understanding, you need to try to keep your composure. If you overreact, say, "I'm sorry, but this worries me. You need to try harder. Your driving is a serious concern for me."

►If your teen-ager gets an excessive number of tickets or is involved in numerous accidents, the courts may restrict his or her driving but you need to make your own rules clear. Tell your child, "If your driving doesn't improve and your problems continue, I will have to take away your driving privileges. I will return your privileges gradually based on your ability to keep your record clean." This way you are showing an interest on the teen's behalf.

►If your teen-ager continues to drive recklessly or drives under the influence of drugs or alcohol, don't treat this as a simple driving problem. It is more likely that the recklessness and disregard are signs of more serious problems, and you need to seek professional help.

(From "How to Stop Battle With Your Teen-ager" by Don Fleming with Laurel J. Schmidt, 1989. Reprinted with permission of the publisher, Prentice Hall Press, a division of Simon and Schuster, Inc., New York, N.Y. 10023.)

Advertisements may form wrong images for teens

by Peter Feuerherd
Catholic News Service

Michael Jordan leaps for Nike.

Teen-age Mutant Ninja Turtles pitch for Pizza Hut. This isn't gimmicky. It's business. There's money at stake and advertisers aim diligently to attract kids, whose purchasing power includes \$5 billion in direct spending and influence over the spending of some \$50 billion more.

"Marketers" work hard to get that money, according to Michael Warren, professor of catechetical ministry at St. John's University in New York.

Warren has taught and written exclusively on the impact of media on the youth culture, and he keeps a jaundiced eye on Madison Avenue when it comes to the ad world's seduction of teen-agers.

He said the ad pitch to youths is controlled by the marketers, who see a chance to grab dollars while pushing a particular set of values.

"Marketers" is an intentionally loaded term, Warren said. "I use it because it has a negative connotation."

Advertisers are "people out to make profits and ethical questions don't come into it," he said. When looking at ads, "we have to move beyond naivete. When people are making millions, we have to look at whose interest they are serving."

Efforts for the youth market involve the creation of an image largely devoid of Christian values, he said. The sports and music celebrities who endorse products aimed at young people tend to promote images of "fame, power and the body beautiful."

Different celebrities promote different values.

Warren said comedian Bill Cosby, star of NBC's hit family series "The Cosby Show," has been selling to black people "a vision of upper middle class comfort" both through the TV program and commercial endorsements.

The rap group 2 Live Crew "is selling violence against women, which is really dangerous stuff," he said. And Madonna is selling an eroticism which promotes exploitation of women.

Some ads directed at youth can have positive side effects, Warren said. The influence of Western media helped stir the anti-communist revolts which shook Eastern Europe at the end of the 1980s.

Advertising, even without celebrity endorsements, creates an image, he explained. Seventeen magazine, which uses ads largely without professional endorsements, pitches at teen-age girls in an effort to tap the market for cosmetics, beauty aids and clothes.

However, Warren said, its message is still a false one since it strongly implies that to be lovable a young girl should reflect the look of the models in the ads.

"What does that image do for a girl of 14 whose identity is still being formed?" he asked.

While much of the advertising directed at youth promotes negative values, Warren emphasized that the issue is complex and that "you can't just condemn. Images are ambivalent. They are open-ended and can be interpreted in multiple ways. We need to be aware of the complexity. But within that complexity, you can make judgments."

Warren suggested that parents can use VCRs to help resist the influence of television advertising by encouraging more uplifting and non-commercial television fare.

Parents and those who work with youth "have a right to make judgments," he said. "And we have a right to encourage young people to make judgments."

Warren counsels parents to talk with their children about the values being promoted in advertising. Most of all, he said, parents should be "concerned about the dreams" their kids have.

"Whose dreams are they?" is a pertinent question, he said. "Are they the wrong dreams?" is another good topic for reflection.

In keeping the influence of advertising at bay, parents are

up against some well-known figures. Advertisers know young people's need for role models and thus use personalities with youth appeal.

"Soft drink companies are always doing that," John Wolfe, bureau chief for Ad Age magazine, a trade journal for the advertising industry, explained.

Musical groups such as New Kids on the Block, pop singers Paula Abdul and Elton John, and rocker M.C. Hammer have all been visible in various soft drink campaigns, he said. Blind pianist Ray Charles also has benefited from a cola endorsement. And even the controversial Madonna, who has been criticized for starring in sexually explicit videos, promoted Pepsi for a short time.

Using stars works with youngsters, Wolfe said Jordan's

endorsement of Nike basketball shoes resulted in record sales, as evidenced by the fact that nearly "every time you see a bunch of kids, you see them in Nikes."

Advertisers' interest in youth is expanding, he said, both in the ages being targeted and the products being promoted.

According to Yankelovich Clancy Shulman, a Westport, Conn., marketing and research firm, two-thirds of U.S. children between the ages of 6 and 11 live in households with working parents. Many take on responsibility for chores and shopping.

That trend has opened new markets for advertisers, who now pitch microwave snacks and dinners, videotapes, telephone message lines, and clothes on air time slotted for children's television programming.

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Youth is more than small adult

by Janice Gabe

The period of adolescence, that time between the ages of 12 and 22, is marked by extensive growth, development, and change. Adolescents are faced with numerous developmental tasks which they must successfully complete in order to make the transition from childhood to adulthood.

All professionals working with adolescents must be particularly sensitive to the needs, issues, and tasks that are specific to this population.

Similarly, when providing treatment for chemically-dependent youth, it is crucial to recognize that adolescents are more than small adults.

Treatment must be specifically geared to address the issues of recreation or activities, education, peer group, and family as they relate to the adolescent recovery process. The role of activities and recreation in a treatment setting for adolescents is multi-faceted. There is a need for recreation and also a need for activity-oriented therapy.

For adolescents, the ability to play is a critical part of their development and also a crucial part of their recovery. Recreation needs to be an integral part of treatment to promote the development of age-appropriate interests and hobbies. It also promotes skills enhancement and a sense of competence in specific areas which result in an increased sense of self-worth.

Perhaps most importantly, recreation teaches adolescents how to enjoy their recovery. Unless the adolescent can replace drug use with other exciting and enjoyable activities, their chances of remaining chemically free are very slim.

In addition to recreational activities in treatment, adolescents need to be provided with therapeutic activities which provide an opportunity to express their feelings in a healthy but non-verbal fashion. Talk therapy for chemically-dependent adolescents is essential, yet at the same time it is somewhat limited.

In addressing recovery issues, adolescents are frequently

asked to verbalize feelings and concepts which are very abstract and beyond their cognitive or emotional grasp. These concepts can be understood and internalized if the therapy and education is accompanied by experiential situations. For example, adolescents may minimally benefit from a didactic presentation on problem-solving techniques. However, the information is accompanied by a group activity which requires problem-solving and conflict-resolution.

The adolescent is required to practice these skills, therefore internalizing the information. The experiential component assists the adolescent in understanding the relevance and validity of the information presented.

Adolescents can be asked to discuss their feelings about themselves or others and will usually comply with this request to a limited extent. The use of non-verbal activities such as collages, role plays, sculptures, music, art, and poetry can serve to further facilitate expression, identification, and understanding of these feelings.

Academic and vocational assessment must occur at the onset of treatment. Recent studies indicate high correlations between adolescents with learning disabilities and/or attention deficit disorders and adolescents who abuse chemicals.

Early assessment of academic capabilities and limitations is essential in that it has significance in structuring an individualized treatment plan for the child. If a child has a low level of cognitive functioning, difficulty in concentration and attention span, or a learning disability, these issues may significantly impede progress in the treatment setting and serve to further frustrate the adolescent and increase their sense of incompetence. However, if these difficulties are noted and shared with the treatment staff, special program adjustments can be made which allow the child to comprehend the information necessary for recovery.

In addition, it is crucial to establish an appropriate educational plan for the child which addresses education issues while in treatment as well as when the child returns to the home community and school. If the return to a



REPRIEVE—Two adolescents enjoy swimming on a hot day. Recreation is an important part of the growth and development of young people. (CNS photo from UPI)

traditional school setting is unrealistic or inappropriate for the child, other academic or vocational alternatives need to be explored and pursued as part of the adolescent's treatment and discharge planning.

Adolescence is a time when strong peer group alliance plays an important role in their lifestyle. Chemically-dependent adolescents typically find a sense of identity, belonging, and status through their association with a drug-using peer culture. This culture promotes the unhealthy values and attitudes of addiction, including dishonesty, distrust for authority, negative narcissism, immediate gratification, and sexual promiscuity.

Emotionally vulnerable adolescents emerge themselves in this peer culture which provides them with a sense of pseudo-security. As adolescents perceive it, "You can't fail as a burn-out because no one expects anything from you."

As adolescents become involved in the recovery process, they face the challenge of severing all ties to old friends and old lifestyles and establishing new ones.

Although they may recognize the need for this, it proves to be very frightening for them. The idea of returning to the community without a peer group is overwhelming for teen-agers whose social skill development has been impaired by chemical use. Peer groups, therefore, play a powerful role in treatment for adolescents.

Peers can help one another recover and can provide support for on-going recovery. One avenue of support is young people's Alcoholics Anonymous or Narcotics Anonymous meetings, which provide opportunities for adolescents to discuss issues of recovery that are unique to their age group.

While in treatment, adolescents need to establish contact with other recovering youths in their school and community. These contacts provide healthy new relationships and address the adolescent need for peer group alliance and acceptance.

Chemical dependency is recognized as a family illness; therefore, the family must be included in the treatment process. Family members need to receive education about the addiction and how this addiction impacts on the family system. They also need an opportunity to become involved in their own individual recovery program.

However, family treatment in adolescent programs must go beyond the point of education and family involvement in recovery. More specifically, treatment centers should be designed to address the concepts of co-dependency and Al-anon as they relate specifically to parents of chemically-dependent children. Most importantly, parents must learn to stop past patterns of enabling behavior.

Treatment includes teaching parenting skills which are essential in the continued parenting of their chemically-dependent adolescent. Parents are faced with the difficult task of emotionally detaching from their child's dependency without abandoning their parental role. Parents also must allow their adolescent to accept responsibility for his or her dependence and recovery while setting appropriate behavioral limits and providing necessary parental direction.

Since the vast majority of adolescents leave treatment centers and return home, family counseling during primary treatment is essential. Family counseling must focus on attempting to restructure the family, re-establish communication, and resolve past conflicts and resentments.

A family assessment is crucial in addressing the family problems which resulted from the addiction as well as to identify and work towards resolution of family issues which predated the adolescent's chemical use.

Adolescents are more than small adults. They possess a unique and specific developmental agenda which must be addressed in order to make a successful transition from childhood to adulthood. Adolescents can and do recover from the disease of chemical dependency. This recovery can best be facilitated in a therapeutic environment which is designed to recognize and accommodate the special needs of this population.

(Janice Gabe is the clinical director of adolescent programs at Fairbanks Hospital in Indianapolis, the oldest hospital for the treatment of chemically-dependent individuals and their families in Indiana. Both in-patient and out-patient programs address a variety of special needs.)

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Know warning signs of alcohol and drug abuse

by Catholic News Service

Though alcohol is legal, statistics show that it is as dangerous as illegal drugs.

Here are the facts:

► 4.6 million teen-agers have a drinking problem.

► 4 percent of high school seniors drink alcohol every day.

► Alcohol-related accidents are the leading cause of death among young people 15 to 24 years of age.

► About half of all youthful deaths involving drowning, fires, suicide, and homicide are alcohol-related.

► Young people who use alcohol at an early age are more likely to use alcohol heavily, to have alcohol-related problems, to abuse other drugs, and to get into trouble with the law.

► Young people whose body weight is lower than adults reach a higher blood alcohol concentration level than adults and show greater effects for longer periods of time.

There's no sure way to predict when a teen-ager will choose to abuse alcohol or other drugs.

However, some indicators, many of them related to how youths feel about themselves and others and how they live, seem common to drug users.

Here are signs of possible drug use outlined by the U.S. Department of Education in its pamphlet "Growing Up Drug Free: A Parent's Guide to Prevention":

► Low grades and poor school performance.

► Aggressive, rebellious behavior.

► Excessive influence by peers.

► Lack of parental support and guidance.

► Behavior problems at an early age.

Department of Education officials warn parents to be alert to the signs of alcohol and other drug use, but note that this requires a keen eye since at times it is hard to know the

difference between normal teen-age behavior and behavior caused by drugs.

Changes that are extreme or that last for more than a few days may signal drug use, the officials said. Parents need to consider the following questions:

► Does your child seem withdrawn, depressed, tired and careless about personal grooming?

► Has your child become hostile and uncooperative?

► Have your child's relationships with other family members deteriorated?

► Has your child dropped his or her old friends?

► Is your child no longer doing well in school, with grades slipping and attendance irregular?

► Has your child lost interest in hobbies, sports and other favorite activities?

► Have your child's eating or sleeping patterns changed?

Positive answers to any of these questions can indicate alcohol or other drug use. However, they may also signal some other problems at school or in the family.

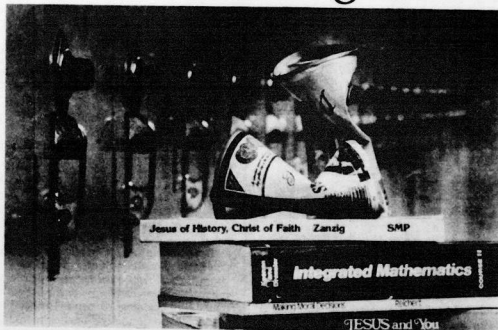
If in doubt, the officials said, seek help from a physician or local clinic. The child needs a physical examination to rule out illness or other physical problems.

Department officials also warned that parents who find drugs or drug paraphernalia in their child's possession should react immediately to find out the extent of the problem.

Possession of items such as pipes, rolling papers, small medicine bottles, eye drops, or butane lighters may signal that the child is using drugs.

The officials also warned that parents often deny a problem exists—even when the signs are clear—because they do not want to admit that their child could have a problem. Anger, resentment, guilt, and a sense of failure as parents are common reactions.

If the child is using drugs, it is important for parents to avoid blaming themselves for the problem and to get whatever help is needed to stop it. The earlier a drug



SUBSTANCE ABUSE—There's no sure way to predict if or when a teen-ager will choose to abuse drugs or alcohol, but parents who suspect such abuse would be wise to seek professional medical and psychological help for their child. Early intervention is important in substance abuse situations. (CNS photo by J. Michael Fitzgerald)

problem is detected and faced, the more likely the child can be helped.

Steps that parents can take when faced with the knowledge of a child's drug abuse include this advice:

► Do not confront a child who is under the influence of alcohol or other drugs. Wait until the child is sober, then discuss suspicions calmly and objectively. If necessary, bring in other members of the family to help during this initial discussion.

► Impose whatever discipline your family has decided on for violating the rules, and then stick to it. Don't relent because the youngster promises never to do it again.

► Be aware that many young people lie about their alcohol and drug use. If parents think their child is not being truthful and the evidence is pretty strong, they may wish to have the child evaluated by a health

professional experienced in diagnosing adolescents who are suspected of having problems with alcohol or other drugs.

► Be ready to get help. If the child has developed a pattern of drug use or has engaged in heavy use, parents will probably need help to intervene. If parents do not know about drug treatment programs in their area, they should call a physician, hospital, or county mental health society for a referral.

School districts generally have a substance-abuse coordinator or a counselor who can refer parents to treatment programs. Other parents whose children have been through treatment programs also can provide helpful information and support.

The most promising drug prevention programs are those in which parents, students, schools, and communities join

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Choose college carefully

by Ines Pinto Alicea
Catholic News Service

Selecting colleges can be trying, but students who take time to research what's out there for them are rewarded, according to several Catholic educators.

Research should begin early—in the fall of the junior year of high school—and include consultation with the school guidance counselors, according to the "Insider's Guide to Colleges."

Research can start even earlier if students have an interest in certain colleges when they are freshmen or sophomores.

Students can write to get on a college's mailing list and start visiting colleges even before their junior year. Maureen Lawler, a college advisor at Bishop Lehigh High School in the Diocese of Tulsa, Okla., explained.

"You should at least try to visit your top three choices of schools," she said. "Students sometimes find that once they get to the campus, it's not what they expected it would be."

Students should avoid visiting during breaks and exams because they won't be able to get a good idea of how the classes operate, the "Insider's Guide" explained.

Lawler said students need to soul search when trying to pick a college. Along with choosing an area of study, they need to decide if they want to attend a private or public school, in a city or in a rural area, or stay close to home or leave the area.

One benefit of early research is that it alerts students to what high school classes they may still need to take to meet a college's entrance requirements.

"Many colleges require three years of foreign languages," she said. High school administrators find they have to "strong arm" some students into taking classes that will be useful for them."

Research also alerts high schoolers to what college entrance exams are required by their college of choice. The educators

said students who perform poorly on the college entrance exams should retake them.

Mercy Sister Ruth Ravey, superintendent of schools for the Diocese of Burlington, Vt., said students should consult their parents, teachers, college graduates, and students at the college of their choice.

"There will be a lot of things they'll tell you that you won't find in any brochure," Sister Ravey said. "Students need to ask themselves what's the right college for me with my limitations and gifts. They also have to be realistic about their academic record and the type of college that will accept a student with their academic record."

However, she said, students should not look at just the academics of a college.

"It's a good idea to figure out what you want along with the academics, whether it be extracurricular activities or other opportunities," she said. Students also should study the college's mission statement to see if it coincides with their personal beliefs.

Robert Kealey, a National Catholic Educational Association official, recommended that students pick colleges which offer a strong liberal arts program in the first two years of high school and have shown that 50 percent of college students change their major study area.

Students also should find out if doctoral students or professors will be teaching the associate degree courses, he said. Students may find that they prefer having more experienced instructors.

In addition, Kealey said, students should find out who gives academic guidance to the students and how often a student meets with the counselor to discuss progress and goals.

Lawler recommended that students start applying to colleges in September of their senior year of high school and have all applications completed by Dec. 20 so guidance counselors can check their applications and teachers have time to write letters of recommendation.

Students should apply to at least three schools, she said, and should also consider applying for financial aid if necessary.

Students need to learn teamwork, commitment

by Julie Sly
Catholic News Service

Sports instill values, but their messages about teamwork and commitment supersede those about winning, according to several Catholic coaches and athletic directors.

To them, learning how to win is less important than learning responsibility, problem-solving, teamwork, commitment, and how to have fun and stay in shape.

Team sports "give kids a way, in a family-type atmosphere, to build individual and group relationships, and bring kids from diverse backgrounds together to work toward common goals," Jill Bennett, assistant athletic director at Christian Brothers High School in Sacramento, Calif., explained. Many of life's lessons can be learned through athletics.

"Kids face problems, successes and defeats together," she said. "In some cases, sports can even be the underlying reason why they stay in school and finish. Sports can supplement their education, and this is crucial."

Bennett said a school's philosophy about athletics must include more than wanting to win.

"Students' being able to learn skills and to accept defeat as part of life are essential," she said. "Doing your best should be most important, but sometimes that tends to get lost in the shuffle."

Jane Trippet, athletic director at St. Francis High School, a girls' high school in Sacramento, cautions that organized sports for teen-agers can become "overly competitive."

Coaches as well as youngsters easily can lose sight of the fact that it's not always

important to win, she said. "Coming in second, third, or even last" is not the worst thing that can happen or "a sign that you've failed to learn anything. What's valuable is to have grown by the experience of working as a team."

Trippet estimates that 250 girls in the school participate in competitive sports, which include tennis, volleyball, cross country, basketball, swimming, track and field, soccer, and softball, as well as sports outside of school like aerobics, dance, bicycling, walking, and racquetball.

Besides keeping students active and in good physical condition, Trippet said sports "instill responsibility toward a team, reinforce sportsmanship, and teach students the meaning of commitment. For students who don't tend to stick with one activity long-term, a team sport can be healthy in helping them see something all the way through."

Father David Giorso, associate director of the Catholic Youth Organization in the Archdiocese of San Francisco, said CYO sports programs have three main goals: promoting and encouraging the development of Christian values, providing as much participation as possible among youngsters, and developing a concept of community through team sports.

CYO programs in the Bay Area reach about 7,000 young people from both Catholic and public schools annually.

In the Archdiocese of Indianapolis, CYO executive director Edward Tinder said Catholic Youth Organization programs and activities reach more than 20,000 young people every year.

"I see building character as a main value," Father Giorso said about CYO programs. "Our church challenges us to



HAPPY SWIM TEAM—Teen-agers can learn many of life's lessons through athletics, according to a Catholic athletic director. Though victory is sweet, teamwork and commitment are more important values to learn than winning. (CNS photo by Robert Meier, Sunrise/Trinity)

better ourselves, to strive for improvement, and there is a definite element of this in athletics. Not only are youngsters inspired to improve their physical condition and skills, but to improve in the way they approach their relationships with others."

The priest, who coached CYO sports for nearly 18 years, noted that some parents can overemphasize winning, which can be detrimental to youngsters.

"We have a real need to take stock of our whole approach to athletics," he said. "It's difficult when we see bad examples on the college and professional levels. Great frustration can come for both adults and kids from a 'win at all costs' attitude. This can result in inappropriate behavior."

Competitive team sports should place more emphasis on fun, according to Jack Diver, athletic director for the urban

region of the Catholic Youth Organization in the Diocese of Cleveland. In one recent year, the CYO program in urban Cleveland involved 5,200 youngsters in grades 4-8 in 12 sports.

"The whole concept of sports is volatile today and this is evident even on the youth level," Diver said. "Our philosophy is to help lead youngsters to a Christ-like lifestyle. We emphasize the total development of the child. A youngster would much rather be on a losing team and play than be on a winning team and never break a sweat."

Only 15 percent of eighth graders will participate in a competitive sport during high school, he said, and "this is why we want youngsters to walk away from our program with a meaningful experience, seeing sports and exercise as something they will carry with them for a lifetime."

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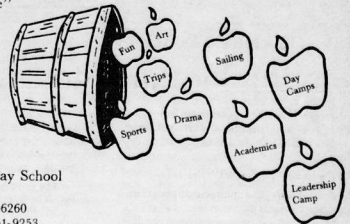
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THIRD SUNDAY OF LENT

The Sunday Readings

Sunday, March 22, 1992

Exodus 3:1-8, 13-15 — 1 Corinthians 10:1-6, 10-12 — Luke 13:1-9

by Fr. Owen F. Campion

For the Third Sunday of Lent, the Church presents as its first reading a selection from the Book of Exodus.

Placed long ago second in the sequence of books of the Old Testament, Exodus recalls the long, weary, but decisive trip of the people of God from Egypt across the Sinai peninsula to the Promised Land. Moses was the leader on that trip. He was God's chosen. In a sense, secondary of course to the role later played by Jesus, Moses was a redeemer, guiding God's people from slavery to freedom.



This weekend's reading recalls God's appearance to Moses. In that moment, in the setting of the famous burning bush, Moses communicated with God, and God commissioned him to rescue his people then trapped in Egypt where they were slaves.

The encounter between God and Moses was atop a mountain. Mountains and high places always were seen as places especially near God. The bush was in flames. God often was depicted in terms of fire. However, the bush was not consumed. God's presence does not destroy. Natural forces are under God's dominion. What otherwise might burn will not if it be God's will.

God identifies himself as the God of history. He is no newcomer to human events. His greatness and mercy were evident in days long gone by. He has seen the misery of his people, enslaved by the Egyptians. He has heard their cries. Mercifully, with determination, he moves to save them from further distress. Moses will be his representative. The choice of Moses for this important role is in the mind of God alone. Moses did not seek this distinction.

Finally, Moses asks how he must insist that he is God's representative. How must he convince the people? God reveals his own name. By that name, the people will recognize the origins of Moses' role of leadership.

Names today are identifications, perhaps compliments to others, but they do not possess the mystique that surrounded proper names in ancient biblical times. Names were holy. Merely speaking them brought into existence the person's presence. To address another by name suggested an intimacy, a respect.

That the people knew God's name implied communication between them and God. It was a loving relationship, not fearful and demanding as was the association between the pagans and their gods in the religions then popular in the Mediterranean world.

St. Paul's First Epistle to the Corinthians is the source of this weekend's second reading.

The importance of the Exodus to the Jewish mind is evident in the very fact that Paul, so well-versed in Jewish thought, relied upon events of the Exodus to stress his point in this letter to the Corinthian Christians.

Those who walked across the sands of Sinai were recipients of God's mercy. He had led them, under Moses, from the places of their slavery in Egypt. He had given them food when they were hungry, water when they thirsted. Still some murmured about him, mistrusted him, were disloyal to him. They brought disaster upon themselves.

St. Luke's Gospel supplies this weekend with its Gospel reading.

The Roman governors who ruled sections of the far-flung Roman empire in the First Century were a vengeful, heartless lot. Their one objective was to maintain tranquility so that Rome could exploit the situation, politically and commercially, to the utmost.

Pontius Pilate was no exception. Ruling the Holy Land in the name of Rome, he was quick to remember what his function was expected to be. Apparently, a crowd of Jews gathering for a ritual sacrifice worried him. His troops swept down upon the event and killed many.

It was a scandal and a tragedy for the Jews of that era. The implication was that those slaughtered by the Romans were quite innocent of any wrongdoing, or at least they were undeserving of such blood-thirsty retribution.

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'Pope Teaches' column will resume next week

Pope John Paul II participated in his annual Lenten retreat last week and did not address Catholics during a Vatican audience in St. Peter's Square last Wednesday.

His column, "The Pope Teaches," which is regularly published in *The Criterion*, will resume next week following the pope's return to Rome.

Daily Readings

Monday, March 23
Turbatus of Mogrovejo, bishop
2 Kings 5:1-15
Psalms 42:2-3; 43:3-4
Luke 4:24-30

Tuesday, March 24
Lenten weekday
Deuteronomy 3:25, 34-43
Psalms 25:4-9
Matthew 18:21-35

Wednesday, March 25
Annunciation of the Lord
Isaiah 7:10-14
Psalms 40:7-11
Hebrews 10:4-10
Luke 1:26-38

Thursday, March 26
Lenten weekday
Jeremiah 7:23-28
Psalms 95:1-2, 6-9
Luke 11:14-23

Friday, March 27
Lenten weekday
Hosea 14:2-10
Psalms 81:6-11, 14, 17
Mark 12:28-34

Saturday, March 28
Lenten weekday
Hosea 6:1-6
Psalms 51:3-4
Luke 18:9-14

Land. They provided the Scriptures with obvious examples.

Reflection

The path to sanctity is a walk through life of the individual Christian with God. It is not a solitary struggle for the believer, nor is anyone dragged to heaven despite his or her own will.

The readings this weekend remind us precisely of that fact.

The first reading stresses the point that God is merciful and good. He sees our needs, and he responds. Moses led God's people away from slavery. Jesus redeemed us and guides us to heaven.

The second reading underscored this message of God's mercy.

However, as humans, we live in an uncertain environment, and indeed in a world often filled with heartbreaks and dangers.

If not the works of evil men such as Pilate, the perils of nature, of illness, of trouble of many sorts, stand against us all. No one is exempt from such perils and hardships. That is nature. That is the lot of anyone in this world. We may not deserve the troubles we seem at times to encounter.

God's promise is in eternity, and in the spiritual. It will sustain us in our misfortunes. But it is not imposed upon us. We must seek it. We seek it authentically when we conform our lives to Jesus in holiness. That is the process we refine in Lent.

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MY JOURNEY TO GOD

Paying Homage to St. Joseph

A friend in her 90s remembers how, as a girl, she and others always gathered violets on March 19 for the Feast of St. Joseph.

"Where are they now?" she asks.

Unfortunately, the chemical applications that keep weeds down in lawns also kills these tiny floral beauties that were the mainstays in miniature spring bouquets at one time.

Fortunately, violets profusely spread in my own yard—not only the traditional purples but also the less prolific whites. I spend hours each spring transplanting the white violets I find among the purples, trying to clump them in special areas so they'll continue year after year. And I'm succeeding.

A friend tells me she has yellow violets, too, so I'll get some starts from her. As Poet John Donne wrote in "The Ecstasy" in 1633, "A single violet transplant/The strength, the color, and the size/(All which before was poor, and scant)/Redoubles still, and multiplies."

Of course, Donne uses the violet as a metaphor for love, which reminds me again of the Feast of St. Joseph. How appropriate that my friend, Helen Schlegel,

gathered violets on this day. Of all the saints, Joseph epitomizes unquestioning love and acceptance of God's will; and, like the violet, he did so in such an understated manner.

Little is known about Joseph other than that he was the spouse of the Blessed Mother, the foster-father of Jesus Christ, and the protector of both. For these roles, he deserves our attention.

Other lines of Donne's "Ecstasy" also remind me of Joseph's place in the unfolding of the drama of God-made-man: "Where, like a pillow on a bed,/A pregnant bank swelled up, to rest/The violet's reclining head . . ." and "If any, so by love refined/That the soul's language understood/And by good love were grown all mind,/Within convenient distance stood . . ."

So, each year at the time of Joseph's feast day, pause and think about Mary's spouse, remembering another line from another author, Theodor Fontane, who wrote in his novel "Effi Briest": "Keep one eye open for the violets . . ."

—by Shirley Vogler Meister

(Shirley Meister is a member of Christ the King Parish in Indianapolis.)

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Entertainment

VIEWING WITH ARNOLD

'Hear My Song' bends Irish music and humor

by James W. Arnold

"Hear My Song" is a sly Irish-bred comedy that makes up an outlandish tale just so everybody can hear four or five songs by magnificent Irish tenors. Well, it couldn't happen at a better time than the season of St. Patrick.

"Song" is likely to get a lot of word-of-mouth support from happy audiences because it's just flat-out entertaining. It just naturally provokes the kind of sentence that wonders out loud, "Now why can't they make more movies like that?"

The answer is probably that they would if they could.

Such joyous public reaction often means critical scorn, but not this time. First-time writer-director Peter Chelsom (from British TV commercials) simply charms everybody with a creative, witty, yet absolutely deadpan approach to a naive, familiar story. The little Irish-British tension that exists is so harmless it could've been lifted from an operetta. The other ingredients would fit comfortably into old MGM musicals.

Multi-talented, co-author Adrian Dunbar plays the hero, Micky O'Neil, a cocky young manager of an Irish pub-nightclub in Liverpool. He's suddenly faced with an inconsequential movie musical problem. His singing star can't perform and he has to find a replacement.

After at least one bad choice, the world's

worst Sinatra impersonator (a funny passage in itself), he settles on another guy who claims to be Josef Locke, a heroic, very round tenor and Irish favorite for several generations. Trouble is, Locke long ago fled to Ireland to escape the English tax collectors. The singer will agree to perform only in private, billed as Mr. X.

This improbable situation is not to be taken too seriously. (The local police inspector, who nurses a law officer's passion to arrest Locke, allows the charade because he knows Mr. X is not the man). Unfortunately, one of those fooled is Locke's old flame, and the rascally Mr. X seduces her. Since this lady also happens to be the mom of Micky's pretty girlfriend, Nancy, the hero is in multiple troubles.

What results is a hasty trip back to the Old Sod to locate the real Josef Locke and persuade him to return. Micky's journey is full of picturesque scenery and weird comic incidents, including a cow that is almost dragged into Ireland's deepest well and a man who gets his tooth pulled (pure corn) while lying flat on the bar of a rural pub.

The Irish are just wonderfully endearing while providing background for this sort of common-folks comedy. "Hear My Song" might be described as "The Commitments" with older characters and softer music.

Will Josef go back and make things up to the girl he left behind 30 years ago? Will the British cops catch him? What will Josef do to ungentlemanly Mr. X? Will Micky and Nancy be reconciled? Who cares as long as we hear the fat man sing!

Betwixt them, Mr. X and the "real" Josef belt out "I'll Take You Home Again, Kathleen" (not a dry eye anywhere), "Sorrento," the melodic title song, and several other stirring ballads. (Even the



'HEAR MY SONG': Ned Beatty stars as a famous Irish tenor lured out of retirement for a reunion with his old flame, played by actress Shirley Ann Field, in "Hear My Song." The U.S. Catholic Conference says the film is a "scenic joyride across Ireland" with "broad humor that is as silly as it is charming." It classifies the movie A-III for adults. (CNS photo from Miramax)

bobbies are tempted to clap along). It's enough to bring back the darlin' sainted ancestors from paradise.

Immortal? Not! But the movie's playful spirit is infectious. Among many typical touches: two chubby guys, putting up a Mr. X poster, break into a whistle-and-softshoe dance, and in another scene, as Josef tucks tenderly to his long-ago love over soft music on a pier, the camera pans right to reveal his musician pals actually playing the music.

The casting offers some delightful surprises, including American actor Ned Beatty, enjoying himself enormously as the foxy but good-hearted Locke. (Beatty is celebrating 20 busy years since his movie debut in "Deliverance.") Also aboard are Shirley Ann Field, still striking at 54, as the old flame whose broken heart is repaired, and David McCallum, the onetime "Man From U.N.C.L.E.," as the inevitably frustrated police inspector.

But the show really belongs to the likeable Dunbar, who has the kind of song-and-comedy talent that used to flourish in golden age movies. He's too brash to know he really loves Nancy until Locke and his friends, suspicious he's a tax

agent, dangle him over one of those spectacular Atlantic cliffs.

Dunbar and his buddy (James Nesbitt) sing spontaneously as they drive through the misty Irish hills. They get lost, and need the help of "the fairies" (more gentle hokum) to find their way. Earlier, the hero also gets to sing the old Sinatra standard, "Nancy," to his beloved (Tina Fitzgerald, whose name alone can conjure legends).

(Goodtime Irish musical with laughs large and small; some language, brief sex scene; overall, very satisfactory for adults).

USCC classification: A-III, adults.

Recent USCC Film Classifications

Article 19 A-III
The Lawnmower Man A-III
My Cousin Vinny A-III
Once Upon a Crime A-II

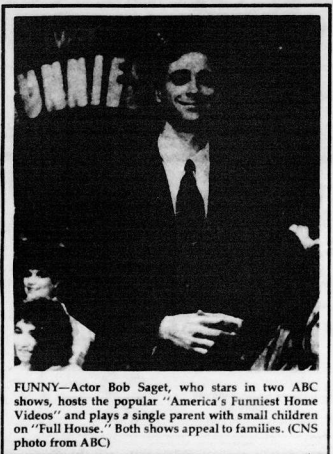
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the letter before the title.

'The Death of Nancy Cruzan' shows family tragedy

by Henry Herx
Catholic News Service

The tragedy of a family petitioning the courts to end the life of their daughter is recounted in "The Death of Nancy Cruzan," a documentary airing Tuesday, March 24, from 9 p.m. until 10:30 p.m. on PBS. (Check local listings to verify program date and time.)

There have been a number of programs on this particular case because of the moral and legal questions it raises about prolonging life by artificial means.



FUNNY—Actor Bob Saget, who stars in two ABC shows, hosts the popular "America's Funniest Home Videos" and plays a single parent with small children on "Full House." Both shows appeal to families. (CNS photo from ABC)

The victim of a 1983 car accident, Nancy's parents began a legal effort to end the process by which she was receiving food and water through a tube.

After hearings in various courts, including the U.S. Supreme Court, the Cruzans received permission on Dec. 10, 1990, to end tube feeding on the basis of testimony that Nancy would not want to be kept alive under such circumstances.

Though many hospital personnel were opposed and right-to-life demonstrators protested, by Dec. 26 Nancy Cruzan had starved to death. She lived 16 days without nutrition.

Produced by Elizabeth Arledge, this is the third "Frontline" documentary on the subject.

Instead of probing the moral and legal issues involved in Nancy's death, the program is solely devoted to the anguish of the parents in deciding that Nancy would want to die, persevering through the courts, and keeping vigil at her bedside until her death by starvation.

The Cruzans do a lot of soul-searching during the course of the program and one wonders at their motives in allowing such access to a camera crew.

For all of that, it is obvious that the Cruzans are loving parents and that they are truly sincere in their belief that it is in Nancy's best interests not to prolong her life.

The program is entirely sympathetic to the Cruzans and their point of view. Although the distinction between unplugging a machine and starving someone to death is raised, it is not addressed very clearly.

Anyone interested in the moral aspects of that distinction will have to look elsewhere because this program only documents the pain of a family in letting one of its members die.

It is the kind of tragedy we can only pray never happens to any of us, and yet—because of medical technology—it is a dilemma any family might have to face in coming years. The somber topic deserves plenty of reflection.

TV Programs of Note

Monday, March 23, 8-9 p.m. (PBS) "The Perfect English Village." In this edition of "Travels," British journalist Nigel Farndale drives his Morris Minor to all corners of England, visiting picturesque hamlets such as Conyesthorpe, Yorkshire, a feudal village adjoining the famed Castle Howard of "Brideshead Revisited."

Monday, March 23, 9-11 p.m. (PBS) "Weapons of the

Spirit." In this 1989 film, Pierre Sauvage is a Jew who survived the Holocaust only because he happened to be born in 1944 in Le Chambon-sur-Lignon, a French town that provided safe harbor for some 5,000 Jews during World War II. Returning to this largely Protestant community to make a documentary about those remaining strong-minded Christian farmers, educators, and clergy who risked their lives as an act of faith against Nazi racism, Sauvage examines how and why they managed to get away with their massive unorganized opposition when other French resistance fighters faced reprisals. The result is a moving tribute to human solidarity and a reminder of the power of Christian teachings. The U.S. Catholic Conference classification of the theatrical version is A-II for adults and adolescents.

Wednesday, March 25, 9-10:30 p.m. (PBS) "Movers/Families First." Exploring the response of the human services system to the increasing number of U.S. families in danger of disintegration, this documentary focuses on programs in Missouri, Kentucky and Michigan which have achieved notable success in helping families stay together.

Wednesday, March 25, 10:30-11 p.m. (PBS) "Kindred Spirits: Contemporary African-American Artists." Centering on a major exhibition of works by black American artists that has toured U.S. museums for the last two years, the program also features poet Maya Angelou and others. The documentary offers insights into their work and the spiritual bond that stretches back through time to their African ancestors.

Thursday, March 26, 8-9 p.m. (PBS) "Where There Is No Word for Farmer." This special profiles Ukrainian official Ivan Husar, his family, his country, and his creation of a family farm in Ukraine—then part of the Soviet Union—modeled on an Iowa farm he had visited in 1988 and how it has grown since in a country which literally has no word for farmer.

Saturday, March 28, 6:30-7 p.m. (PBS) "The Fool of the World and the Flying Ship." The concluding half of an animated family show in the "Long Ago and Far Away" series retells the Russian folktale about the czar's promise of his daughter's hand to the man who brings him a flying machine and a peasant simpleton who proves that he's nobody's fool.

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

QUESTION CORNER

Baptism requires Catholic upbringing

by Fr. John Dietzen

Q My son and his non-Catholic fiancée had a beautiful baby girl several months ago. They recently moved to our state from Mississippi.

They tried to have the baby baptized in a Catholic church without success because they are not married. They do plan to get married in the future. Both prospective godparents are Catholic, as is the father of the baby.

Must this innocent baby suffer because the parents have sinned? They made a decision not to abort the baby, and now the church is turning its back on them. What are they to do? (Florida)



A As I explained in some detail not long ago in this column, the fact that a mother and father are not married is no automatic obstacle to the baptism of their child.

Church regulations for baptism do require that the priest have a solidly founded hope that the child will be raised a Catholic.

Normally this means that at least one of the parents is a practicing Catholic, one who can give that child the guidance and example of a basic Catholic sacramental life.

You don't give enough information for me to say anything further. Is your son practicing his faith at all? Why

are they not married? What about their attitudes toward marriage and their effort to live a moral and honest lifestyle? Unless questions like these have some positive response, any priest is correct in wanting to help that couple work out their own spiritual lives before consenting to the baptism of their baby.

The fact that the godparents are good Catholics is a help, but it realistically cannot substitute for some basic Catholic practice on the part of at least one parent.

I am concerned more by your remark about making an innocent baby suffer.

I hope you are not implying that without baptism a baby is totally spiritually deprived by God. Or that only through baptism does a child become loved and cared for and rejoiced over by God.

I have even read of some priests speaking that way; before baptism a baby is a "child of the devil," whatever that means, and only afterward becomes a "child of God." Such talk is nonsense from a Christian point of view, and indefensible in Catholic theology.

From the first moment of any person's existence that life comes straight out of God's creative love, it is held in existence each moment by that same love and care, and it is a recipient of the redemptive grace of Christ, who as we say at Mass shed his blood for every person.

It is an old axiom of Catholic theology that God gives

grace for salvation to all who act according to their lights and ability. Or put another way, he does not deny his grace to anyone who does not deliberately place a sinful obstacle to that grace.

We don't know how God works all that out, but your infant grandchild shares in that divine plan.

Certainly tremendous graces are bestowed through baptism into the community of believers. It is an essential element of full entrance into that community, one of what we call the sacraments of initiation.

But to grow and flourish and come to fulfillment, baptismal grace normally needs to be nourished in some context of faith, the faith of the parents and others who through the years will consistently be part of, and a connection with, that child's faith community.

This is precisely the reason the church insists on the above requirements before a priest or anyone else can lawfully baptize a baby into the Catholic faith.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped and self-addressed envelope to Father John Dietzen at the address listed below.)

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

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FAMILY TALK

Plan now for an active lifestyle in retirement

by Dr. James and Mary Kenny

Dear Dr. Kenny: I've been to several seminars on planning for retirement, and they talk mostly about money. Yet I have known people with lots of money who became unhappy after they retired.

Money is certainly no guarantee of happiness. In fact, it seems obvious to me that money is just something that enables you to do what you want when you retire.

Everyone assumes that you will know what to do when you stop working. I don't. How can I get some ideas for myself and my spouse? (Iowa)

Answer: What a pertinent question. Retirement should be treated not as the stoppage of work but as a second career.

Plan now. Talk with your spouse.

Here are some topics to consider:

A necessary prerequisite to enjoying your senior years is good health. The best investment you can make toward a healthy retirement is to watch your diet: eat and exercise. Begin today.

Eat wisely. Stress complex carbohydrates, fresh fruits and vegetables. Avoid fats and refined sugars. Be moderate with alcohol.

Plan an aerobic exercise daily. An aerobic exercise is one that makes you breathe a little more heavily. This includes walking, jogging, bicycling, exercising, climbing stairs, aerobic dancing, etc. Try 15 minutes a day and go slowly enough that you can still talk with your partner.

Volunteer work can give satisfaction. Check with your local schools, social agencies, churches, hospitals and nursing homes for possibilities.

Home industry offers other possibilities. Do you enjoy arts and crafts? Ceramics, painting, sewing, crocheting, woodworking, quilting, gardening, etc. Hobbies can be expanded to make gifts and even earn a small profit.

Part-time work at home allows persons to continue their skills after retirement and supplement their income up to a certain amount. Jobs like bookkeeping, auto mechanics, typing and research can often be done at home.

Consider studying. You are never too old to learn something new, whether taking classes, either to develop a new skill or simply to explore a topic you've always wanted to learn more about.

Reading offers joy. Visit your local library and take inventory of all the books and magazines and newspapers and videos that are available. If they don't have what you want, they will likely get it for you.

Travel. Visit your local travel agency. Pick a place you have always wanted to see. Check into your state parks, places of historical interest, resorts, etc. Look into their day tours to places and events.

Entertainment. Find out about plays, dinner theaters, sports events (including high school) and good restaurants.

Get together with others to enjoy life. Travel together in an "Adventure of the Month" club. Form a video club and share your favorite movies. Start a pitch-in supper group.

Above all, don't wait for inactivity and fatigue to rob you of initiative. Plan now for some worthwhile and golden years.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison St., Bensenville, Ill. 47978.)

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CR4

The Active List

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

March 20

A Lenten Fish Fry will be held from 5-7 p.m. at Sacred Heart Parish hall, 1530 Union St. Stations of the Cross at 7 p.m.

☆☆

The Youth Athletic Committee of St. Michael Parish, 3354 W. 30th St. will hold a Lenten Fish Fry from 5-7:30 p.m. Adults \$4; kids \$3.

☆☆

The PTO of St. Rita Parish, 1733 Dr. Andrew J. Brown Ave. will hold a Fish Fry from 4-6 p.m.

☆☆

The Women's Club of St. Thomas the Apostle Parish, Fortville will sponsor a Meatless Buffet from 5:30-7 p.m. Free-will offering.

☆☆

The PTO of St. Mary Parish, Aurora will sponsor a Fish Fry from 4-7 p.m. Carry-outs available.

☆☆

Catholic Alumni Club (CAC)

will attend "Cause for Applause" at 8 p.m. at Shortridge Jr. High auditorium. Call 317-875-0536 for details.

☆☆

A Lenten Fish Fry will be served from 5-7:30 p.m. at St. Lawrence Parish, 46th and Shadeland. Lenten Bible Study on the Book of Revelation follows at 7:30 p.m.

☆☆

The School Booster Club of St. Paul Parish, New Alsea continues its annual Lenten Fish Dinners from 4-7:30 p.m. in Father Walsh Hall, St. Martin Parish, Yorkville. Adults \$4.25; kids 12 and under \$2.

☆☆

St. Catherine of Siena Court #109 Ladies Auxiliary, Knights of Peter Claver will hold its Annual Friday Lenten Fish Fry from 11 a.m.-6 p.m. at St. Bridget Parish, 801 Dr. Martin Luther King Jr. St. Dinners \$5; sandwiches \$3.50. Call in carry-out orders after 10 a.m. to 317-

631-4036. No deliveries. Stations of the Cross 5:30 p.m.

March 20-22

A Women's Retreat on "The Mystery of Being Ordinary" will be conducted at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

March 21

Catholic Alumni Club (CAC) will attend an Ice hockey game at 7 p.m. at the Coliseum. Call 317-255-3841 late evenings.

☆☆

Armchair Horse Races will be held after 5:30 p.m. Mass at Holy Trinity Parish, 2618 W. St. Clair. \$3 admission includes food, soft drinks.

☆☆

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

☆☆

Catholic Widowed Organization (CWO) will hold a Pitch-In Dinner at 6 p.m. at the Catholic Center, 1400 N. Meridian St. followed by round dancing. Bring covered dish. Fee \$4.

☆☆

Brebeuf Mothers Association will sponsor the 10th Annual Le Bistrot de Brebeuf dinner/auction at 6:30 p.m. in the gym. \$40/person. Call 317-843-2433 for reservations.

☆☆

Holy Cross Parish, 125 N. Oriental St. will hold its 3rd Annual Reverse Raffle beginning with roast beef dinner at 6 p.m. Tickets \$20.

☆☆

Bloomington SDRG (Separated, Divorced and Remarried Catholics) will go dancing at Bedford's 7th Street Lounge. Call 812-339-3955.

☆☆

A Lenten Prayer Breakfast will be held from 7:40-9:15 a.m. at St. Andrew Parish Center, Richmond.

March 21-22

A Craft Fair/Bake Sale will be held from 1-7 p.m. Sat. and from 8 a.m.-1 p.m. Sun. at St. Matthew School, 4100 E. 56th St.

☆☆

Musical "92 'Come to the Cabaret'" will be presented by Holy Name School at 7:30 p.m. each night at Hartman Hall, 21 N. 17th Ave., Beech Grove. Adults \$3; kids \$1.50 in advance or at the door. Call 317-787-3863 for Sat. tickets. Call 317-784-1832 for Sun. tickets.

March 22

Lenten small group discussions on the Book of James continue from 11:30 a.m.-12:30 p.m. at Sacred Heart School, Clinton.

☆☆

The Lenten Vespers/Lecture Series continues with "Passion of Lovers" at 6 p.m. at Holy Spirit Parish, 7241 E. 10th St.

☆☆

The Lenten Concert Series continues at 4 p.m. at St. John Church, 126 W. Georgia St. St. John music director John Gates will play Latin American piano music.

☆☆

A Natural Family Planning class will be held from 1:30-3:30 p.m. at St. Joseph Parish, Corydon.

☆☆

Lenten Evening Vespers continue at 5:15 p.m. at Beech Grove Benedictine Center.

☆☆

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Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. New members welcome. Call 317-872-6047.

☆☆

Archdiocesan Black Catholics Concerned (ABCC) will sponsor the 8th Annual Concert of Sacred Music at 4 p.m. at St. Thomas Aquinas Church, 46th and Illinois. Free-will offering.

☆☆

An Adult Religious Education program on "Combating Racism: Where Do We Begin?" will be presented at 9-9:55 a.m. in Ann School Hall, Terre Haute.

March 23

The Divorce and Beyond recovery program concludes at 6:30

p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benedictine 9 p.m.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet 7 p.m. at the Catholic Center, 1400 N. Meridian St. Program on "Am I Co-Dependent?"

☆☆

March 24

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.

☆☆

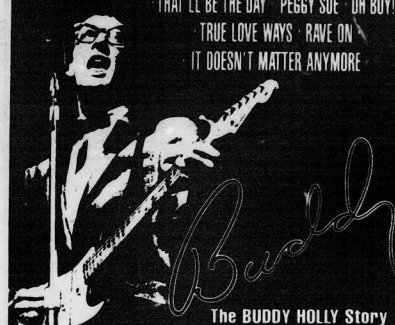
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Mother Theodore Circle #56, Daughters of Isabella will meet at 12 noon at St. Elizabeth's conference room, 2500 Churchman Ave. for lunch, meeting, social.

☆☆

New Albany Deanery Youth Ministry continues its Spring Religious Studies Program on "Catholic Basic Teachings" from 7:30-9 p.m. at St. Michael Parish, Bradford. "Creation Spirituality" program concludes from 7:30-9 p.m. at the Aquinas Center, Clarksville.

☆☆

Mature Living Seminars on A Medley of Topics continue with "Overcoming Health Problems" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, 3200 Cold Spring Rd.

☆☆

Registration for Providence Junior High School, Clarksville will be held at 7 p.m. in Room B-2 of the high school, \$100 registration fee. Call 812-945-2358.

☆☆

The Spiritual Book Series continues from 7:30-9 p.m. at Beech Grove Benedictine Center. Call 317-786-7581 for details.

☆☆

The Newman Guild of Butler University will hold a Day of Reflection conducted by chaplain Father David Coons at 9:30 a.m. at St. Luke Church, 7575 Holliday Dr. E.

March 25

Liturgical Ministry Formation Program Phase II continues with "Reflection for Liturgical Ministers" from 7:30-9 p.m. at SS. Peter and Paul Cathedral, 14th and Meridian. \$7 fee.

☆☆

Catholic Alumni Club (CAC) will

hold a Gourmet Evening at Player's Bar and Grill, Union Station at 7 p.m. Call Anna Marie 317-784-3313 by March 22 for reservations.

☆☆

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

☆☆

The Parent Drug Education Program begins from 7:30-9 p.m. at St. Mary of the Knobs Parish, Floyds Knobs.

March 26

The Second Annual African Heritage Workshop concludes with "Family Traditions of Africa" at 7 p.m. in Holy Angels School.

☆☆

Lenten Evenings of Reflection continue from 7:30-9 p.m. at Beech Grove Benedictine Center. \$5.

☆☆

Dr. Martin E. Marty will present the free 1992 Thomas Lecture at 6 p.m. in the Newman Conference Center, St. Meinrad Seminary.

March 27

A Lenten Fish Fry will be held from 5:30-7:30 p.m. at St. Bernadette Parish, 4826 Fletcher Ave. Adults \$4.50, kids 12 and under \$2.50.

☆☆

A Lenten Dinner/Speaker Program beginning at 6 p.m. at Holy Trinity Parish, 2618 W. St. Clair will feature Father Joe Rutenberg on "Medical Ethics."

☆☆

Catholic Widowed Organization (CWO) will serve as congregation

for the TV Mass at 6 p.m. at Channel 59.

☆☆

A free concert featuring the "Requiem" of Gabriel Faure will be presented at 10 a.m. in Sweeney Chapel, Christian Theological Seminary, 1090 W. 42nd St.

☆☆

A Lenten Fish Fry will be held from 5:30-7:30 p.m. at St. Lawrence Parish, 46th and Shadeland. Lenten Bible Study on the Book of Revelations follows from 7:30-8:45 p.m.

☆☆

Lenten Fish Frys continue from 11 a.m.-6 p.m. at St. Budget Parish cafeteria, 801 Dr. Martin Luther King Jr. St. Dinners \$5; sandwiches \$3.50. Call 317-631-4036.

☆☆

The Notre Dame Club of Indianapolis will sponsor a performance of the Sh-nanigans singing/dancing ensemble from 8:30-9:30 p.m. at Immaculate Heart of Mary Church, 56th and Central. Adults, \$5; kids \$3.

☆☆

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, 46th and Shadeland.

☆☆

Sacred Heart Parish, 1530 Union St. will host a Lenten Fish Fry from 5-7 p.m. in the parish hall. Stations of the Cross 7 p.m.

☆☆

The Youth Athletic Committee of St. Michael Parish, 3354 W. 30th St. will sponsor a Lenten Fish Fry from 5:30-7:30 p.m. Adults \$4; kids to grade 6 \$3.

Our Lady of Fatima K of C, 1040 N. Post Rd. will hold a Monte Carlo at 7 p.m. \$2 admission.

☆☆

The PTO of St. Rita Parish, 1733 Dr. Andrew J. Brown Ave. will hold a Fish Fry from 4-6 p.m.

☆☆

The Women's Club of St. Thomas the Apostle Parish, Fortville will sponsor a Lenten Meatless Buffet from 5:30-7 p.m. Free-will offering.

☆☆

A Lenten Holy Hour will begin after 12:10 p.m. Mass in St. John Church, 126 W. Georgia St. Exposition, Benediction.

March 27-29

A Women's Retreat on "Mary, Model for Contemporary Women" will be held at Fatima Retreat House, 5363 E. 56th St. Call 317-545-7661.

March 28

Northside In-Betweeners 30 Catholic single, widowed or divorced persons will bowl at 7:45 p.m. at Woodland Bowl, 3421 E. 96th St. Shoe rental, game fees. RSVP to Marcia 317-841-9089 by March 21.

☆☆

Pro-Lifers will pray the rosary at

9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

Bloomington Separated, Divorced and Remarried Catholics will enjoy Taste of Bloomington at 6:15 p.m. at Ladyanna's. Call Sherry 812-334-1073 for details.

☆☆

A Spring Craft Show and Luncheon will be held from 9 a.m.-4 p.m. at St. Malachy Parish, 326 N. Green St., Brownsburg.

☆☆

National Council of Catholic Women (NCCW) will sponsor a Respite Care Training Program from 9 a.m.-1:30 p.m. at Christ the King Parish Resource Center, 5858 Crittenden Ave. Call 317-251-7920 or 317-253-0414.

March 29

The Altar Society of St. Catherine Parish, Shelby and Kelly Sts. will hold its Spring Card Party.

☆☆

The Lenten Concert Series continues at 4 p.m. at St. John Church, 126 W. Georgia St. Festival Chamber Players (John Gates, pianist, Indianapolis Symphony Orchestra members: violinist David Collins, violist Rosemary Rader, cellist Robert Sansone) performing Mozart Piano Quartets.

☆☆

The Lenten Vespers/Lecture Series continues with "Passion for God" at 6 p.m. at Holy Spirit Parish, 7281 E. 10th St.

☆☆

Lenten Small Group Discussions on the Book of James continue from 11:30 a.m.-12:30 p.m. at Sacred Heart Parish, Clinton.

☆☆

St. Ann's Altar Society of St. Andrew the Apostle Parish, Richmond will hold a Lenten Day of Reflection from 1:30-4 p.m. Benedictine Sister Jeanne Voges will speak on "What Have I Got to be Grateful For?"

☆☆

The Secular Franciscans will meet at 3 p.m. at Sacred Heart Parish chapel, 1330 Union St. Business meeting, refreshments.

☆☆

Catholic Alumni Club (CAC) will hold a General Meeting at 6:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆

Torre Haute Deanery Religious Education Center will present a free Lenten gathering for adults at 2 p.m. in St. Joseph Parish Hall, 113 S. 5th St. Father Jeff Godecker will speak on "Exploring the Thought of Thomas Merton: Reflections on the True Self/False Self Concept."

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Youth News/Views

Students earn awards for community service

by Mary Ann Wyand

Teen-agers committed to community service shared the spotlight with print and broadcast journalists, businesses, and organizations during the 1991 United Way and Community Service Council's annual Casper Awards ceremony March 9 in Indianapolis.

The prestigious Casper Awards are presented annually to symbolize "Community Appreciation for Service in Public Enlightenment and Relations."

This year awards went to teen-agers who participated in "Workcamp in Indy," a one-week community service project in the inner city sponsored by the Catholic Youth Organization and the Urban Parish Cooperative, and also to "Clowning Around the Neighborhood," a clown ministry project organized by teens involved with the Neighborhood Youth Outreach program at St. Joan of Arc Parish in Indianapolis.

Benedictine Sister Joan Marie Masura, archdiocesan coordinator of youth ministry for CYO, and Dede Stomoff, youth ministry coordinator for St. Monica Parish, coordinated "Workcamp in Indy" service projects with other youth ministers last June so teen-agers could gain awareness about human service needs in the city.

For the second year, teen-agers paid a registration fee to perform a variety of manual chores at inner-city parishes, shelters, and homes during the workcamp. Benedictine postulant Kathleen Yeadon, former director of the Neighborhood Youth Outreach program, helped teens living in the area of St. Joan of Arc Parish prepare a grant application to Youth As Resources for funds to begin clown ministry.

The Neighborhood Youth Outreach project was designed to bridge generational gaps and help urban youth understand community needs. It was so successful that the teen-agers earned a Casper Award.

Catholic and public school students who write and edit the new teen-age publication *Teen Track* also earned a coveted Casper Award for that project. The student publication is edited by Christine Zink and Judson Brewer.

"The good news in local human service initiatives of the year just past and the news, both good and bad, of emerging human service issues, needs and priorities,

and achievements of the 1991-92 and 1992-93 program years were twin highlights of the 68th annual meeting of the United Way/Community Service Council of Central Indiana," Irvin Katz, executive director, explained. The organization serves as the primary human service planning body of an eight-county area in central Indiana.

And this year the "good news of local human service initiatives" was shared by a talented group of young people who have shown their commitment to their schools, their churches, and their community by their dedicated service to others.



AWARD WINNERS—Teen-agers who earned Casper Awards for "Workcamp in Indy," sponsored by the Catholic Youth Organization and Urban Parish Cooperative, and "Clowning Around the Neighborhood," sponsored by Neighborhood Youth Outreach with a Youth As Resources grant, are (front row) Megan Hofheinz and Rebecca DeBono, and (back row, left to right) Paul Cooper, Etoy Harville, Andre Marres, Brad Johnson, Lacey Fages, and LaTarie Bullock.

One-Act Play finals are March 22

Final performances in the Catholic Youth Organization's annual **One-Act Play Contest** begin at 1 p.m. on March 22 at St. Catherine Parish in Indianapolis. Admission is \$1 for adults and high school students, 75 cents for grade school students, and \$2.50 for families.

CYO youth groups from Nativity, St. Monica, St. Roch, St. Catherine, St. Gabriel, Holy Trinity, and St. Pius X parishes are participating in the dramatic competition.

For additional information, contact the CYO Youth Center at 317-632-9311.

Cathedral High School senior Terence Ford of Indianapolis was recognized by the Kevin Barry division of the Ancient Order of Hibernians on March 15 with their 1992 **Frank Kehoe Memorial Scholarship** for collegiate study.

Scecina Memorial High School senior Genevieve Salvaggio and Brebeuf Preparatory School senior Michael Zwirn of Indianapolis will attend the seventh annual **Washington Journalism Conference** from March 25 through March 29 in Washington, D.C.

They are among 250 outstanding high school journalists from across the nation invited to the journalism conference, which is sponsored by the Congressional Youth Leadership Council in cooperation with the National Press Club.

For five days, the student journalists will become part of the Washington press corps and will have opportunities to cover stories, interview newsmakers, and gain valuable experience in the news industry.

Sixty junior high school students from the Catholic Community of Columbus recently participated in a Lock-in.

Activities began with games to help participants get acquainted with their teen-agers, followed by workshop on friendship, parent and teen relationships, and how to deal with anger.

Also during the Lock-in, Officer Curt Beverage talked about the legal, social, and physical aspects of drug abuse.

Teen-agers who were confirmed last year led a prayer service on conformity for the younger students.

High school students and confirmation candidates helped with the Lock-in, which included pizza at midnight, a dance, and late-night movies.

"The youths all seemed to enjoy it," Linda Elmsberger, junior high coordinator for the Catholic Community of Columbus, said, "and with the help from parents it was a success."

Scecina Memorial High School junior Pamela Breedlove received the 1992 **Michael D. O'Brien Memorial Scholarship** on March 17 during a St. Patrick's

Day ceremony at Linwood Square in Indianapolis.

The award is given annually to honor the memory of O'Brien, who was taught at Scecina during the 1970s.

The third annual **Drug-Free Rap Contest** sponsored by Project I-S-AR on March 21 will give local students from elementary grades through high school the opportunity to perform their own rap songs with drug-free themes.

Indianapolis Mayor Stephen Goldsmith will welcome the students at noon and officially open the contest.

Competition begins at 1 p.m. on the main stage at Union Station in Indianapolis with elementary school students. Middle school and high school students will perform from 2 p.m. until 5 p.m.

Entertainer and drug-free activist Kevin Wanzor of St. Pius X Parish will serve as master of ceremonies for the competition, which includes a special performance by the rap group "2 Bad."

Registrations are still being accepted for "Image '92: The Magic of Youth," the Catholic Youth Organization's 35th annual Archdiocesan Youth Conference scheduled April 11-12 at Concalli High School in Indianapolis.

Registration is \$35 a person. Telephone CYO at 317-632-9311 for information.

Hunger has new meaning for Terre Haute teen-agers

by David Delaney

The word hunger has a new and personal meaning for a group of Terre Haute teen-agers.



FASTERS—Terre Haute Deaneary teen-agers (from left) Rebecca Manwaring, Wendy Stratman, Nikki Johnson and Scott Haerr discuss the plight of hungry people as part of a small group discussion during the deaneary's third annual "Hunger Bust" on March 6-7 at the St. Joseph University Parish Center. (Photo by David Delaney)

Nearly 30 teens showed up at the St. Joseph University Parish Center on March 6 for "Hunger Bust," a 24-hour fast held to raise money to combat local, national and international hunger.

This is the third year that the Terre

Haute Deaneary Youth Ministry Office has sponsored the event.

"The idea is to inform the students of the plight of the hungry," Joseph Connolly, deaneary coordinator of youth ministry, explained. He was assisted by Paula Keeton, youth ministry coordinator of St. Patrick Parish.

"There are people in the world who have to go through this every day," Nikki Johnson, a freshman at Woodrow Wilson High School, said shortly after the fast began at 6 p.m. on March 6. "I expect to get pretty hungry."

The teen-agers knew they would not eat again until a group meal scheduled at 6 p.m. the next day.

"I got pretty hungry," Jason Gropp, a 14-year-old freshman at Chauncey Reese Junior High School, reflected. "Now when I eat I'll think of people who don't have enough food."

While there was no food available, gallons of fruit juices were brought in for the fasters. There was a mandatory sleep time from 2 a.m. until 7 a.m. so the teen-agers would be rested for a neighborhood scavenger hunt on Saturday morning to collect canned goods for a local food pantry.

Connolly said donations trickling in from pledges will hopefully bring money raised from the "Hunger Bust" to \$1,500.

Locally, money and goods will go to Catholic Charities, National Nazareth Farms of West Virginia will be split from the project. Food for the Poor, the international group chosen to receive money from the Terre Haute Deaneary, community service and awareness project.

During the two-day fast, students gathered in small groups to reflect on discussions by guest speakers.

Connolly said he was proud that the teen-agers thought enough of the plight of the hungry to take part in a planned fast.

"These youths are beacons of light to the 700 Catholic teens in our community," he said. "This is Friday night, 11 p.m. going out with your friends' time, and they're willing to spend it here."

Laura Berarducci, a junior at Terre Haute South High School, said she hoped to get a new understanding of people who have less than she does.

"I've never been hungry before," she said. After the fast, Laura described the experience as "great."

Participants concluded their group fast with a modest meal of soup and bread.

"By the end of the 24 hours," Laura said, "that soup looked pretty good."

Connolly later said he was pleased with the results and "really proud of these young people."

Chatard students hear 'Drums of West Africa'

by Mary Ann Wyand

Bishop Chatard High School students "journeyed" from Indianapolis to the faraway country of Nigeria in West Africa on Feb. 28 via the words and music of Prince Julius Akanbi Adeniyi.

As part of "Drums of West Africa," a Young Audiences of Indiana presentation, Prince Julius performed native music, displayed cultural objects, and allowed students to model tribal clothing.

The teen-agers were intrigued by the traditional music, dance, costumes and instruments of Nigeria's Yoruba tribe, and the prince happily responded to a variety of questions about Africa and his unique tribal lifestyle.

"Africa is the second largest continent of the world, second to Asia," he said. "It consists of about 55 countries. In some places there is not enough food, and many Africans have to depend on America and other countries of the world in order to eat. You people are very lucky."

The prince said he migrated to the United States in 1968. He is considered a master drummer because he is descended from a long line of royal master drummers, or king's drummers. An accomplished musician, he also makes his drums.



SOUNDS OF AFRICA—Prince Julius Akanbi Adeniyi of Nigeria performs native music for Chatard students.



NATIVE COSTUMES—Prince Julius Akanbi Adeniyi explains details about native West African costumes modeled by two Bishop Chatard High School students during a Young Audiences of Indiana program on Feb. 28. (Photos by Mary Ann Wyand)

"In my family we are royal," he explained. "My father was the king. He died last year at the age of 108. He had many wives and many children. He left us with a lot of children to care for."

The Yoruba people value children, he said, and consider it an honor to have a large family which spans generations. "I have played drums since I was 3 years old, about 33 years, a long time," the prince said. "My grandfather taught me how to play drums, how to make drums, and how to 'boogie'!"

The roots of black people are in Africa, he said. They did not come to America by choice, and they did not want to be slaves.

"You can take people out of their culture," Prince Julius told the students, "but you cannot take their culture out of them. The celebration of black history ought to be taught in schools every day and should be included in school curriculum nationwide. If you want to learn about people, you have to learn about their culture."

Teacher looks to the saints for stories of heroes

by Sara Muir
Catholic News Service

LANSDALE, Pa.—When Claire Jordan Mohan was substitute teaching, she asked her fifth-graders to write about their heroes. She was dismayed when the archaic school students chose sports figures and rock stars. But to her delight, one young girl picked Madonna.

"In my naivete, I thought she meant Mary, the Blessed Mother," Mohan said. "Later, when I was reading their papers at home, I realized her heroine was the popular singer. That's when I decided young people really need Christian heroes."

Mohan has translated her dream into four books in a children's heroes series.

Her latest publication, "Kaze's True Home," tells the story of Casimira Kaupas, a 19th-century Lithuanian who founded the Sisters of St. Casimir. It describes times far removed from televisions, phones and airplanes and tells of a young girl who churned butter, tended sheep and followed her star of faith to America.

Does such a story hold appeal for today's children?

The author, who has taught fifth grade at Visitation B.V.M. School in Norristown, Pa., for eight years, believes that "students like to see people who have done great things as children, but most books about heroes and saints don't take this approach. I try to weave common childhood concerns such as homesickness, a family member's illness, and difficult decisions into my stories. Each one conveys an important value, so that children learn about kindness without realizing it."

Mohan started writing stories when she was teaching.

"I decided to tell the children about a saint, the Indian girl Kateri Tekakwitha, but couldn't find a book I felt was good enough," she said. "So I wrote one, which is still unpublished."

But that initial step was a confidence-builder for Mohan, who wrote her next book about Mother Teresa of Calcutta.

"I had always been inspired by her and had collected a file of information about her," she said. "Mother Teresa did not want books written about her while she is still living, so it wasn't easy to get facts. I used newspaper articles, library books and a Reader's Digest article written by her brother."

When they were unsuccessful in finding a publisher for "Mother Teresa's Someday," Mohan and her husband decided to publish it themselves. That was the beginning of Young Sparrow Press.

Mohan's next book was "A Red Rose for Frania," about Frances Siedliska, who founded the Sisters of the Holy Family.

"The Sisters of St. Casimir saw my other publications and asked me to write about their foundress," she said. "Kaze's True Home" will also be translated into Spanish and Lithuanian. In the former Soviet country, there is a scarcity of paper and books in the Lithuanian language.

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BOOK REVIEW

Affirmative action baby's ideas

REFLECTIONS OF AN AFFIRMATIVE ACTION BABY, by Stephen L. Carter. Basic Books (New York, 1991). 286 pp., \$23.00

Reviewed by James C. O'Neill

"I got into law school because I am black."

With this opening line in "Reflections of an Affirmative Action Baby," tenured Yale law professor Stephen L. Carter pays tribute to the power of affirmative action. He then uses the rest of the book to argue that the time has come to jettison programs of racial preferences established by federal law.

Carter's dissatisfaction with affirmative action began early in his career. He recalls an initial turn-down for admission to Harvard Law School until the admissions board heard he was black. As he reports: "Stephen Carter, the white male, was not good enough for the Harvard Law School; Stephen Carter, the black male, not only was good enough but rated agonized telephone calls urging him to attend."

Harvard's loss was Yale's gain. The privileged son of a well-to-do, middle class family in upstate New York, the author was an honor graduate of Stanford University, clerked under Supreme Court Justice Thurgood Marshall, and is a distinguished expert on constitutional law.

The professor argues forcefully that racial preferences create a climate in which both blacks and whites can and do ask: Did the best person get the job or was it only the "best black?" Carter maintains that not only does affirmative action raise doubts about the merits of the people it advances, but also focuses undue attention on color. "Is it a good thing," he asks, "is it a safe thing, to encourage white Americans to continue to think in racial terms?"

On a more elemental level, the author questions the efficacy of such programs to work for the greatest good of the black community as a whole. Research shows, he says, that "racial preferences tend to help those black people (the black middle class) who least need the assistance and

to make little or no difference in the lives of the growing black underclass."

Carter charges the current civil rights leadership is dedicated to the "desperate effort to preserve racial preference as the untouchable centerpiece in the struggle for justice." Defenders of affirmative action, says Carter, insist there be only "one voice and one message" for the entire black community. Turning his back on this "group think," Carter calls on black scholars and professionals to work harder and do better than whites rather than relying on, "the crutch of racial preferences."

To change the status of the poor American blacks for whom affirmative action has no meaning—the people "who

are withering in the violent prisons that many of our inner cities have become"—Carter calls for massive infusion of funds for education, health care and crime eradication. In his words: "The future is expensive."

He says he isn't seeking solutions as much as asking all segments of black leadership to sit down and thrash out differences, "not, perhaps out of love, but out of a deep and abiding mutual respect and a willingness to listen born of a shared love for our people and troubled community."

Carter does not ask for special status and protection for fellow blacks. But he does ask for understanding, intelligence and goodwill from both blacks and whites in working toward new solutions of problems that simply will not go away.

(O'Neill is a publicist who works with non-profit voluntary agencies.)

(At your bookstore or order prepaid from Basic Books, Keystone Industrial Park, Scranton, PA 18512. Add \$2 for shipping and handling.)

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(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. 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.)

+ATHMANN, Anna Katherine (Enneking), 94, St. Christopher, Indianapolis, March 5. Mother of Winifred Puskar, Phyllis Meyer, Marilyn and Vern; sister of Elfred Enneking, grandmother of 10; great-grandmother of seven.

+INKBINDER, Frederick W., 78, Christ the King, Indianapolis,

March 4. Husband of Mary Ellen; father of Mary Ann Roberts and Charles P.; brother of Franciscan Sisters Ruth, Mary Virginia and Margaret, grandmother of one.

+FISHER, Loreta, 88, St. John the Evangelist, Enochburg, March 8. Mother of Marjorie, Jeanette and Carol Limer; grandmother of four; great-grandmother of five.

+GAROFOLLO, Frank, 78, St. Mary, Richmond, March 8. Father of Debbie Perry; grandmother of Tim and Jeff Perry.

+GRAY, Anna Kenny, 81, St. Augustine, Jeffersonville, March 5. Wife of Robert C.

+GREULICH, Elmer K., 74, St. Paul, Tell City, March 1. Husband of Agnes; father of Richard, Christine Dauby, Marlene Elliott and Janice Shipley.

brother of Leo Frank, Cyril, Melvin, and Renilita Remke; grandmother of four.

+HAMILTON, Leon, 64, St. Paul, Tell City, March 1. Husband of Sharon; father of Roberta; brother of Don, Tom, Louise Wethington, Betty King and Shirley McCormick.

+HEUGEL, Daniel, three months. St. Lawrence, Indianapolis, March 9. Son of Peter and Ileana; brother of Peter, Chad, and Jason and Natalie S. Lamm; grandson of Wilfredo and Estela Gonzalez.

+HILDEBRAND, Laura C., 95, St. Michael, Brookville, Feb. 28. Mother of Louis, Marjorie Wilborn and Mary Ann; grandmother of 11; great-grandmother of nine.

+HIRSCHBAUER, Victor W., 78, St. Joseph, Shelbyville, Feb. 10. Father of Joseph (Stader); father of James Thibault, Karen Stieneker, Bonnie Moss, Dennis, Tim and John; grandfather of 14; great-grandfather of four.

+KENNEDY, Leona M., 90, Holy Name, Beech Grove, Feb. 25. Mother of Mary Jeanne Egbert, Audrey Ferguson, Marylain Goodman and Harold; grandmother of 16; great-grandmother of 19; great-great-grandmother of three.

+KILIAN, William Jacob, 73, St. Paul, Tell City, Feb. 26. Husband of Betty; father of Barbara Strobel and Judy Morgan; stepfather of Vicki Tuggle, Cheryl Goffinet and Terry Howe; brother of Norman, grandfather of four; step-grandfather of 10; great-grandfather of one; step-great-grandfather of one.

+KRESS, Clarence E., 73, St. Paul, Tell City, March 3. Husband of Helen; father of Douglas, and Deanna Kelly; brother of Victor, Leo, Anna Perrot and Rosella Bosley; grandfather of four.

+LAWRENCE, Margaret E., 67, St. Christopher, Indianapolis, March 8. Mother of Peggy Hunter, Jayne Gibson, Donna Corbin and Mary Ann Fox; sister of Bud and Jim Wolfe, Ian Brooks, Mary Catherine LaBan and Jane Gedig; grandmother of eight; great-grandmother of two.

+LEARY, Holy Cross Brother Leonard (Francis), 70, Phoenix, Ariz. (Cathedral High School Class of 1939, and assigned there 1964-68), Feb. 9.

+MCNALLY, Anna May, 87, St. Mary, Richmond, March 8. Mother of Norma Brown; grandmother of three.

+OSBORNE, Robert C., 74, St. Anthony of Padua, Clarksville, March 8. Husband of Mary G.; father of Robert A. and Michael Paul; brother of Ida Kelly; grandfather of four.

+OSKIN, James L., 65, St. Paul, Tell City, March 6. Husband of Mary Edith; father of Paula Baysinger, Doris Niehaus and Kim Nord; grandfather of six.

+PATE, Jason M., 10, Holy Family, New Albany, March 3. Son of Lewis T. and Judy L.; brother of Thomas M. and Joy M.; grandson of James and Evelyn Nicholson and Wilma.

+PETERS, Mattie Brown, 86, St. Mary, New Albany, March 9. Mother of James R. and Eugene H.; grandmother of 15; great-grandmother of 14; great-great-grandmother of 10.

+RENN, Juanita JoAnn (Payton), 60, St. Mary, New Albany, March 6. Wife of Kenneth; mother of Ronald C., Kenneth W., and Debra Davidson; sister of Doug, Charles and Harold Payton, Mildred Collins, Loraine Myers and Carol Jones; grandmother of seven; great-grandmother of three.

+RIEDE, Norbert A., 67, St. Michael, Brookville, March 8. Father of Donald, Richard, Robert, Christopher, James, Jeff, Patricia Saylor, Marcia Brinkman, Lynn Leisure, Lucia, Lisa Hartman and Lynn Tynch; brother of Oscar; grandfather of 15; great-grandfather of two.

+RIEDMAN, Allan P., 67, St. Michael, Brookville, March 8. Father of Lance, Jeff and Kurt; brother of Owen, Lloyd, Mildred Howard and June Mostro; grandfather of five.

+ROBINSON, Sally L. (Vrner), 82, Holy Name, Beech Grove, Feb. 29. Mother of Dale E. and Anne M. Higdon, Gail D. Farber and Lynn C. Foster; daughter of Mary Louise (Longridge) Farmer; grandmother of six.

+SCHLAETTER, Jerome L., 75, St. Meinrad, St. Meinrad, March 6. Father of Catherine Fleck, Kenneth and Stanley; stepfather of Robert Kuntz; brother of Marie Smith; grandfather of 14; great-grandfather of four.

+SINGER, Pauline, 90, St. Michael, Brookville, Feb. 21. Mother of Viola Kaiser, Ralph E. and Walter; sister of Alice Singer; grandmother of 17; great-grandmother of 32.

+STEMLE, Edward C., Sr., 92, St. Mary, New Albany, March 3. Father of Edward C. Jr., Robert, James W., Margaret A., Seneth and Marilyn J.; Jarboe; brother of Joseph; grandfather of 14; great-grandfather of nine.

+STEPHENS, Mary E., 81, St. Mary, New Albany, March 3. Aunt of several, including caregiver and great-niece Helen Missi.

+STEVENS, Joseph F., 60, St. John the Apostle, Bloomington, March 12. Husband of Sally; father of Joseph F., Thomas G., Catherine Schuster and Christine M.; brother of Leonard, and Martha Lawrence.

+SULLIVAN, Maryann T. (Fitzgerald), 73, Little Flower, Indianapolis, March 1. Mother of Michael P., Maureen J. Bauer, Peggy Maddox, Madonna J. Brothers, Jeanne P. Ribelli, Joanne E. Pittman and Maryann Sullivan-Fritz; sister of John M. Fitzgerald; grandmother of 12; great-grandmother of two.

+THIRODEAU, Leslie N., 63, St. Pius X, Indianapolis, March 9. Husband of Ethel (Dominick); father of Suzanne Purul, Barbara, Marcel A., Michael L., Mark R. and Matthew P.; grandfather of five.

+UBERTA, Helen C., 81, St. Bernadette, Indianapolis, March 3. Wife of Gretty F.; mother of Michael A.; grandmother of Brent and Rebecca.

+WAWRZYNIAK, Katherine, 92, Holy Spirit, Indianapolis, March 1. Mother of Henry J. Spence, and Zygmunt and Theodore Spinski; sister of Eugenia Deveau.

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News items from around the nation and world

TV ad encourages adoption instead of abortion

PHILADELPHIA (CNS)—A Philadelphia charitable foundation has produced a TV commercial being aired nationally to promote adoption instead of abortion. Appearing on both broadcast and cable stations, the TV spot asks "What could be more important than the right of someone to be born?" The ad opens with a couple, in their 30s, at breakfast. The phone rings. "I'll get it," the man says. He murmurs into the telephone, smiles, turns to his wife and announces, "We have a daughter." A voice-over explains: "Last year over 50,000 women found families to adopt their unexpected children. They decided, instead of abortion, to tough it out and bring their babies into the world. They lived by their belief that nothing is more precious than human life. To all these mothers, the families that adopted these children would like to say, 'Thank you.' Life. What a beautiful choice." The commercial is sponsored by the Arthur S. De Mott Foundation.

Repatriated Haitians being harassed, says U.S. nun

LAFAYETTE, Ind. (CNS)—Repatriated Haitian boat people are indeed being harassed despite what U.S. State Department officials say, said a U.S. nun back home from the island nation for a rest. "It's ridiculous for our State Department to say there is no reason to believe these people are being harassed," said Sister Ann Weller, a Sister of St. Joseph who works in a hospice in Port-Au-Prince. The harassment comes not when they get "off the ship" but when "people go back into the countryside...." she said. "It's then that the damage is done. I think it's terribly hazardous to go back."

U.S. Archbishop Hurley says he works with Orthodox, not against them

WASHINGTON (CNS)—In response to reported criticisms by a leading Russian Orthodox official, Archbishop Francis T. Hurley of Anchorage, Alaska, said he has made every effort to cooperate with the Orthodox in the Russian Far East. He also said that he sees a hopeful future for Catholic-Orthodox relations in light of positive statements by Greek Orthodox Patriarch Bartholomew I of Constantinople which were published in Italy March 11.

Speaker urges applying 'living democracy' to rural issues

NOTRE DAME, Ind. (CNS)—Rural activists should build a "living democracy" in rural America by learning and applying the arts of democracy to rural issues, said a speaker at a rural ministry conference. Frances Moore Lappe, author of "Diet for a Small Planet," said active listening, dialogue, negotiation, reflection and creative controversy were some of those democratic arts. "Democracy must become a way of life, not just a set of formal institutions and rules," Lappe said.

Report used to allege Vatican aid to Nazi fugitives called flawed

WASHINGTON (CNS)—A 1947 State Department report, often cited as evidence the Vatican conspired in a

Nazi fugitive underground and a communist spy network in post-World War II Italy, contains a fundamental error, said a National Conference of Catholic Bishops official. The so-called La Vista report erroneously describes a number of refugee organizations of the time run by priests as "Vatican agencies" when they were in fact independent operations, said Eugene Fisher, associate director for Catholic-Jewish relations in the NCCB Secretariat for Ecumenical and Interreligious Affairs.

World Bulgarian government seeks dismissal of Patriarch Maxim

SOFIA, Bulgaria (CNS)—Bulgarian government officials have demanded the dismissal of Patriarch Maxim, head of the Bulgarian Orthodox Church, saying they have evidence that he collaborated closely with the former communist regime. The state Office of Confessions, attached to the governing Council of Ministers, said Patriarch Maxim's 1971 election violated church and Bulgarian law. The office said the patriarch's nomination was ordered in advance by Bulgaria's ruling Politburo at the instigation of former Communist Party leader Todor Zhivkov.

Rebel priest denies atrocities in Philippines ambush

CAGAYAN DE ORO CITY, Philippines (CNS)—A guerrilla priest has denied his fighters mutilated the bodies of government soldiers and executed wounded servicemen they had ambushed in mid-February. The fight took place on a logging road in Surigao del Sur, about 550 miles southeast of the Philippine capital, Manila, according to the soldiers. Some 47 members of the ambushed unit were reported killed and another 18 wounded.

Mexico bishops meet on church-state relations, sects

MEXICO CITY (CNS)—Bishops from across Mexico gathered in Mexico City to discuss progress in church-state relations and a Catholic evangelical program to counteract the spread of evangelical sects in Mexico. The 21 bishops who make up the permanent council of the Mexican bishops' conference met behind closed doors for talks March 12. The reform, which came into effect in January reversing more than 70 years of official anticlericalism, heralded "a new era in Mexican history," said Auxiliary Bishop Ramon Godínez Flores of Guadalajara.

U.S. ecumenism moving, but unity called distant

VATICAN CITY (CNS)—The ecumenical movement is progressing even though Christian unity is still a long way off, said Oscar Cullman, a leading Protestant theologian who was an observer at the Second Vatican Council. "The dialogue among confessions has made great progress" since Vatican II, he said.

Theologian stresses importance of 'father-involved family'

WASHINGTON (CNS)—The "father-involved family" is "a fragile cultural achievement" that must continue if children and society are to thrive, theologian William E. May said March 10. "It is universally recognized that fatherhood and, in particular, the father-involved family, is much more a cultural achievement than is mothering," he said in a talk inaugurating a new chair in moral theology at the John Paul II Institute. May's talk on "Marriage and the Complementarity of Male and Female" stressed both "the immn. sex contribution that mothers make to human civilization" and the fact that "new human life is also entrusted to the man, to the husband."

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Nun uncovers multimillion-dollar hospital scam

By Nancy Frazier O'Brien

WASHINGTON (CNS)—It was a "gut reaction" that led a New Jersey nun to uncover a nationwide billing scam costing hospitals more than \$10 million and earned her the nickname "Sister Sleuth."

"Something just seemed strange," said Mercy Sister Margaret Straney of the 1988 discovery of a duplicate billing for X-ray materials at St. Michael's Hospital in Newark.

Sister Straney is president and chief executive officer of a health care system which operates three hospitals for the Archdiocese of Newark.

That first discovery led to an FBI probe code-named Operation Catscam and to the indictment in early 1992 of at least 18 officials at New Jersey hospitals and major corporations on charges ranging from kickbacks and fraud to outright theft of large quantities of X-ray materials. U.S. Attorney Michael Chertoff estimated the cost of the fraud at "well over \$10 million."

The discovery of the billing discrepancy arose when Sister Straney began "tightening internal controls" after she took over as president in 1987. Controls at the three hospitals—with a combined \$130 million annual budget—were "not as tight as I thought they should be," she said. Department managers were asked to verify each invoice paid for that department.

A new manager in the radiology department at St. Michael's noticed a bill that she thought had been paid and sent it back to the finance office to check. A hospital controller meeting with Sister Straney mentioned the duplicate billing to her.

When Sister Straney looked into the matter herself, she found a strange coincidence: the double invoices—although with different dates and non-sequential—had a receiving clerk's signature in exactly the same place on each document. A check of other invoices from that company back to 1985 showed many other duplicate payments.

Unsure how to proceed, Sister Straney contacted the FBI, which had offices in the same building as Cathedral Healthcare System. A couple of days later, the FBI

investigation began and the nun was told not to do anything to tip off those involved in the scam.

Over the next months, the FBI sometimes would ask Sister Straney for certain documents "and I would get it for them as quietly as I could, without telling anyone, even my board."

Chertoff of the FBI said schemes such as the one uncovered by Sister Straney "strike directly at the pocketbooks of taxpayers and patients."

"Health care is expensive enough without our being ripped off," said Sister Straney.



VOCATIONS RUN—Some of the 87 priests, religious and laity who ran in the Los Angeles Marathon gather before beginning a 26.2 mile race March 1 to stimulate interest in religious vocations. There were nearly 20,000 runners with Father David R. Bruning, 39, of the Diocese of Toledo, Ohio, emerging as the top clerical runner. An avid racer competing in his 29th marathon, Father Bruning finished in just over 2 hours 57 minutes and 50 seconds. Winner John Treacy of Ireland finished in two hours, 12 minutes and 29 seconds. The "Run for Vocations" stimulated great interest in religious life, said organizer Sister Kathy Bryant. The archdiocesan office of vocations had a booth at the Los Angeles Convention Center, passing out information as the entrants picked up race materials. Participants were asked to request prayers for vocations from backers. Cardinal Roger M. Mahoney blessed the group before leading a prayer for all participants. (CNS photo from The Tidings)

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