

Pope urges end to 'hurricane of violence'

by John Thavis



HOLY THURSDAY RITE—During a Holy Thursday service at St. John Lateran Basilica in Rome, Pope John Paul II kisses the foot of a priest in memory of Christ's gestures to the apostles. The pope washed and kissed the feet of 12 priests during the service. (NC photo from UPI-Reuters)

VATICAN CITY (NC)—Pope John Paul II on Easter urged the people of the world to turn to Christ and put an end to "the hurricane of violence and destruction caused by war."

He also offered seasonal greetings in 47 languages.

The pope's traditional "Urbi et Orbi" message to the City of Rome and to the world marked the end of Holy Week ceremonies during which the pope led the Way of the Cross through the ruins of ancient Rome on Good Friday, heard confessions in St. Peter's Basilica, and celebrated an Easter vigil service that culminated in an alleluia sung by an estimated 25,000 people.

After celebrating Easter Sunday Mass on the steps of St. Peter's, the pope gave the traditional talk and blessing from the central balcony of the church. About 250,000 people listened in the warm spring sunshine in the square below, and the message was televised in more than 30 countries.

The pope recalled Christ's resurrection and the empty tomb he left behind. For nearly 2,000 years, the pope said, mankind has paused to reflect on the meaning of that empty tomb.

"Before every tomb humanity questions itself. It questions itself especially when the tombs are the legacy of the hurricane of violence and destruction caused by war," the pope said.

He recalled the painful lessons of World War II, which he said was "unleashed by a mad imperialist ideology." For more than five years, the pope said, humanity saw tens of millions of people massacred and put to death in concentration camps, populations destroyed, the Jews "condemned to extinction," and, finally, "the terrifying revelation of the first atomic explosions."

Many of those who defended their free way of life became victims, the pope said, but they were also "martyrs and heroes" for affirming the rights and freedoms of all men. Postwar efforts, he said, aimed at protecting those rights and putting an end to war.

"Forty years ago the war ended. Has peace, as the result of a just order, been truly affirmed?" the pope asked. In response, he said it must be "painfully" recognized that in too many places around the world "human rights are denied or violated under the form of the most stringent oppression."

In too many places, he said, "torture, segregation camps and camps of inhuman labor continue to reap innumerable victims, often silenced and forgotten."

Millions of people are left to die because of hunger and (See POPE'S EASTER MESSAGE on page 17)

Reagan seeks church support for Nicaragua proposal

WASHINGTON (NC)—President Reagan appealed to Pope John Paul II for advice and urged mediation by the Catholic bishops of Nicaragua as he submitted his proposal for an end to the conflict between Nicaragua's Marxist Sandinista regime and the U.S.-backed guerrillas battling it.

In an announcement at the White House April 4, Reagan linked his proposal to congressional approval for another \$14 million in aid for the guerrillas, commonly known as "contras," or coun-

terrevolutionaries. He said the money will be used for humanitarian supplies, not weapons, for two months if the Sandinistas and insurgents negotiate.

Senate Majority Leader Robert Dole, R-Kan., took a letter from Reagan to the pope telling him about his proposal and seeking papal reaction. The contents of the message were not disclosed further by the White House. Dole was en route to meetings in Europe during a congressional recess.

The Nicaraguan bishops March 25 had

repeated their earlier proposal to serve as mediators between the embattled Sandinistas and the rebels engaged in a bloody civil war.

Pope John Paul has supported the bishops' efforts at reconciliation.

The Nicaraguan regime promptly rejected Reagan's initiative.

Reagan, fighting an uphill battle to get Congress to help finance the guerrilla war, urged:

► "Both sides to lay down their arms

and accept the offer of church-mediated talks on internationally supervised elections and an end to the repression now in place against the church, the press and individual rights."

► Extension of a contra-proposed cease-fire until June 1.

► "Immediate release of the \$14 million already appropriated" for the contras but later frozen by Congress.

(See REAGAN SEEKS on page 20)

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Tinder named CYO director

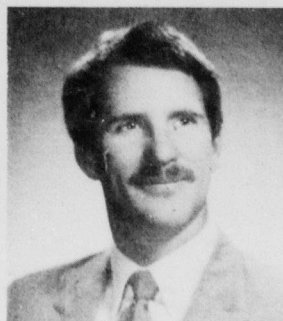
by John F. Fink

Edward J. Tinder has been appointed executive director of the Archdiocesan Catholic Youth Organization (CYO) by Archbishop Edward T. O'Meara. The archbishop announced the appointment at a CYO board of directors meeting on April 1.

Tinder succeeds William F. Kuntz, who died Oct. 29. Tinder had been assistant director under Kuntz and was acting director until his appointment.

Archbishop O'Meara said that he was "very very happy to receive the recommendation from the CYO Board. During the screening process, I had a chance to have an extensive conversation with Ed

(See TINDER NAMED on page 17)



Edward J. Tinder

the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Now is the time for Middle East negotiations

by John F. Fink

It is not surprising that there is once again a push for some kind of settlement in the constant conflict between the Israelis and the Palestinians. If anything can be done, now is the time to be doing it. The actors are all in place, but there is a limited amount of time available.

When I and a few other Catholic journalists interviewed President Hosni Mubarak of Egypt in Cairo on November 11, 1982, he was very frank to say that he feared that nothing would be done about trying to find a homeland for the Palestinians for at least two years because the presidential election campaign in the United States was already beginning. He said that he wanted to do all that he could to promote peace, since the peace process was begun by his predecessor, Anwar Sadat, but that the help of the U.S. was needed.

There is now a lull between elections—short as it may be—so Mubarak is trying to get negotiations moving. Unfortunately, he was rebuffed by President Reagan and I'm sure that Mubarak was greatly surprised by this because he is convinced that U.S. initiative is vital if anything is to be accomplished.

Former President Jimmy Carter feels the same way. In his new book, "The Blood of Abraham," he stresses that "the initiative for peace talks must come from the U.S."

THE PRIME MINISTER of Israel is now Shimon Peres, head of the Labor Party. In our meeting with Labor Party leaders in November 1982, we were told that the



Labor Party favors discussions with Jordan to solve the Palestinian question. Semcha Dinitz, ambassador to the U.S. under three prime ministers, told us that it makes sense to combine the Palestine of the West Bank with Jordan. This has always been the solution of the Labor Party, and, incidentally, the proposal of the Reagan administration in its 1982 Middle East peace plan.

Peres has now said that he wants to meet with King Hussein of Jordan and representatives of the Palestinians, but not representatives of the PLO. I think such a meeting will take place soon. If it's to be successful, it will have to take place soon because Peres will continue as prime minister for only about a year yet.

There is no doubt that Hussein wants to meet with the Israelis. During our November 1982 trip we didn't get a chance to meet with Hussein because he was in England at the time, but we did have a long meeting with his brother, Crown Prince Hassan, the second in command in Jordan. He emphasized that Jordan wants to negotiate with Israel for the Palestinians but that, unless the PLO is willing to designate Jordan to negotiate for them, the negotiations would be useless.

PLO leader Yasser Arafat is in the most delicate position. He realizes fully that Israel will not negotiate with him and that is why he has met with King Hussein. But the hardliners in the PLO, and particularly the Syrians, are dead set against allowing Hussein to represent them.

During our meeting with PLO leaders in Jordan, the main point they wanted to emphasize, which they did over and over, was, "Israel wants the land without the people; we want to return to our land and coexist with everyone, Arab or Jew." The 14 people we met with were prominent leaders who had been expelled or deported from Palestine—a judge, several mayors including the former

mayors of Jerusalem and Hebron, and an Episcopal bishop, among others.

The moderate Palestinians and Arabs realize that Israel is going to continue to exist. Egypt's Mubarak told us, "I have never heard an Arab leader declare that Israel will be destroyed. Israel is a fact; it is a state. Nobody can remove it; not even the United States if it were so inclined." All that is wanted is a homeland for the Palestinians on the West Bank and Gaza, which were seized by Israel in 1967.

U.S. support, of course, has been going to Israel, enabling the Israelis to build settlements in the occupied territories. There are so many of them there now that it will be impossible to remove them. The policy of the previous Israeli administration was to build these settlements as quickly as possible so that annexation of the West Bank would be a fait accompli. The present administration, though, does not want annexation.

SHIMON PERES MET with Pope John Paul II at the Vatican on Feb. 19. Afterwards, he told the press that he had invited the pope to visit the Holy Land. The pope also continues contacts with the Palestinians.

While we were in Jerusalem, a top Vatican official briefed us on the pope's determination to do all he can to get both sides together to negotiate. He even intimated that the pope might go personally to the Holy Land and that the Notre Dame Center of Jerusalem, which is owned by the Vatican, would make an ideal place for him to bring both sides together since it is neutral territory. That would be an interesting development.

There has been no intimation anywhere that the Vatican might be used as a mediator in the Middle East, but it seems willing to play that role if called upon by both sides. I'd like to see it happen—and happen soon.

State's poor are losers in legislative session

by Ann Wadelton

As you read this, the 1985 General Assembly has probably packed up and gone home. At least members expected to have the business of the state wrapped up by April 12.

But as this column is being written, that is still a week away. Conference committees are just beginning their job of "reconciling" bills, that is, settling differences between House and Senate versions.

Several bills supported by the Indiana Catholic Conference are in conference committees, but, according to M. Desmond Ryan, the ICC's executive director, it seems obvious already that the losers in this legislative session will be the poor. The leaders of this session did not place concern for the poor among their priorities.

The biennial budget, usually debated until the dying moments of the last day of the session, sailed through the Senate in record time. Only two senators dissented as that chamber approved a budget with \$10 million less for human service programs than that included in the already meager amount approved by the House.

Although for the first time in several years the state's financial situation was judged healthy, the leadership voiced great

concern over the "fiscal impact" of increasing benefits for Aid to Families with Dependent Children recipients (estimated at \$7.1 million a year).

No funds have been budgeted for an increase to AFDC or for increasing residential services for the developmentally disabled. A small funding for prenatal care for poor women is still a possibility in a conference committee. Funds for Project SAFE, which provides heating assistance to the poor, were cut from \$10 million to \$5 million in the Senate.

These ICC-supported bills are in conference committees:

►HB 1075: Living Wills. Would allow adults to execute a document stating whether life-prolonging equipment should be used if they are near death and unable to

make that decision. Conference committee expected to make technical changes.

►HB 1209: Data Collection for Poor Relief. Would require township trustees to keep certain data on housing, utility and food assistance programs to help in future decisions. Some troubling aspects of an amendment added in the Senate by John Bushemi, D-Gary, are expected to be removed in conference committee. Parts of the amendment would seriously restrict the kinds and length of assistance available to those in need.

►HB 1002: Adult Protective Services. Would establish a system for investigating and curbing abuse of people 60 or older and of people 18 to 59 who are physically or mentally handicapped. Although the bill is supported by many, including the ICC, a

small but vocal group is attempting to kill it, because they see it as excessive government interference in family authority.

►SB 587: Extension of Farm Foreclosure Period has been amended into this bill. Reliable sources say it will be removed by conferees.

►SB 488: Two public welfare bills dealing with state administration of the welfare program and the hospital care for the indigent program are expected to be added to this bill. Increased AFDC benefits are not expected to be added.

Archbishop O'Meara's Schedule Week of April 14

SUNDAY, April 14—Neophyte Mass, Little Flower Church, Indianapolis, 4 p.m. with reception following.

TUESDAY, April 16—Annual Convention of the Archdiocesan Council of Catholic Women, Knights of Columbus Hall, Columbus, Mass at 11 a.m. followed with buffet luncheon.

—Confirmation at Immaculate Heart of Mary Parish, Indianapolis, Eucharistic Liturgy at 7:30 p.m. with reception following.

WEDNESDAY, April 17—St. Meinrad Seminary Alumni Dinner, Marten House, Indianapolis, 6 p.m.

THURSDAY, April 18—Confirmation at St. John Parish, Bloomington, for the parishes of St. John, St. Paul and St. Charles, Bloomington, and St. Jude, Spencer; Eucharistic Liturgy at 7:30 p.m. with reception following.

FRIDAY, April 19—Confirmation at St. Gabriel Parish, Indianapolis, for the parishes of St. Gabriel and St. Malachy, Brownsburg, Eucharistic Liturgy at 7:30 p.m. with reception following.

SATURDAY, April 20—Confirmation at St. Christopher Parish, Indianapolis, Eucharistic Liturgy at 3 p.m. with reception following.

—Confirmation at St. Michael Parish, Indianapolis, Eucharistic Liturgy at 7:30 p.m. with reception following.

Ellen Brown is appointed new education boards coordinator

Ellen Brown of Indianapolis has been appointed coordinator of boards of education, succeeding Susan Weber, who currently holds the post in the Office of Catholic Education. Mrs. Brown will assume her position July 1.

Mrs. Brown, a native of the Bronx, graduated from St. Mary of the Woods College in 1968. Last year, she received a master's degree in religious studies through a program operated jointly by Butler University and Christian Theological Seminary in Indianapolis.

She has been employed as both a caseworker and a supervisor for the Marion County Welfare Department, and as director of the Mayor's Crime Watch Program in Indianapolis.

Mrs. Brown has also served on the board of directors of the Butler-Tarkington Neighborhood Association and on the parish council at St. Thomas Aquinas parish. She and her husband, Ray, have been members of the Indianapolis parish for 15 years.

"I see my role (as coordinator of boards) as that of a facilitator—being available to the various boards in whatever way possible," Mrs. Brown said.

She sees a relationship between the job



Ellen Brown

and her family background. The concept of total Catholic education "is a significant part of our lives as Catholic Christians," she pointed out. Their son, Christopher, is a fourth grader at St. Thomas Aquinas.



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Archdiocesan Catholic Charities

Children are finding love in Terre Haute

A little over two-and-a-half years ago a small group, concerned about a large number of runaway and latchkey children in Terre Haute, met in a deserted gymnasium to enlist aid in starting a youth center. Today, more than 100 children visit that same gymnasium each day to participate in the Ryves Hall Youth Center, located at 1356 Locust St. in Terre Haute.

This youth center is an important part of Catholic Charities of Terre Haute. When John Etling, director of Catholic Charities, learned of the almost epidemic problem of runaways and latchkey children, he offered the facilities of Ryves Hall.

Today, Ryves Hall Youth Center has a gymnasium, concession stand, arts and crafts room, television room and a general purpose meeting room.

From the first, the Youth Center had strong community support. When the center opened, on Sept. 10, 1982, there were eight foster grandparents and about 10 volunteers, including Jim Edwards, the director. Today there are six foster grandparents and the director is still Jim Edwards, but instead of 10 volunteers there are more than 30. Volunteers come from everywhere. Some are assigned to the center from social work and psychology classes at Indiana State University, others walk in from the streets. No matter where the volunteers come from, they all agree that the youth center is filling an important need in the community.

WHEN THE center first opened, activities were primarily confined to athletics, such as basketball. Today athletics are still very important, but there is another side to the youth center.

Edwards says that the center is an



YOUTH CENTER—Youths gather around the concession stand at Ryves Youth Center in Terre Haute.

"alternative way of life to many of the children. The center is not just a place to play basketball, but more like a second home. If the children are hungry, they are given free food. If they are injured, they are given first aid. But the primary things that are given to the children, no matter what the situation, are love, compassion, patience and a listening ear."

A majority of the children who come to the center are used to spending most of their free time on the streets. Edwards says, "They are not used to having strict supervision, so the center tries to portray an easy-going place where the children can participate in activities or just sit around and visit."

There are organized activities that do have more structure. Several children are active in Club Scouts, Boy Scouts and Girl Scouts. There are also organized basketball teams and a boxing club. Some children are even being helped by a newly started support group for victims of sexual abuse.

Whether a child enters the youth center looking for structure, sports or just a place to feel safe, he or she will find that there is an atmosphere of being in one large family. The "real tuff" older "street kids" always seem to have time to look after younger children.

When adults visit Ryves Hall Youth Center there are several different reactions. First most adults are surprised by

the appearance of Ryves Hall. It is a large light green cement structure, which is at least 75 percent below ground. Since Ryves Hall was being built in the late 20s as a church, the foundation was built very strong. But funds ran out with only the basement and mezzanine completed. Most people describe the building as an "air raid bunker." It is very difficult to keep the interior painted when more than 100 children use the facility every day.

Another reaction by adults who enter the center is one of shock. People have observed small children wearing dirty or torn clothing. Some may be lucky to get one bath a week. There have been several cases of lice discovered.

But if anyone stays at the center very long, he sees that these children have more love to give and need more love than they will ever receive at home. Adults find that this exchange of love is addictive.

THE MAIN problem that faces Ryves Hall Youth Center is financial. The center was given \$10,000 from federal revenue sharing funds in July 1983. When Catholic Charities applied for a renewal of funding in June 1984 there was not enough funding available for any further support.

Currently the youth center has fundraisers such as boxing matches and raffles to help with rising costs of utilities and programming. There are also two video games that bring in some money.

In the past two-and-a-half years, Ryves Hall Youth Center has grown into an organization that is making a difference with today's youth. The center is not right for every child, but there are a lot of children in Terre Haute who need what this facility has to offer.

Office for Pastoral Councils has had a busy six months

by Jim Jachimaki

During its first six months of existence, the archdiocesan Office for Pastoral Councils has compiled "a great storehouse of information as a foundation for future planning," says Providence Sister Marie Kevin Tighe.

Sister Tighe has directed the office since

it opened on Oct. 1. She bases her review of the first six months on three key questions:

- Where have we been?
- What have we learned?
- What remains to be done in this first year?

The mission of the office, Sister Tighe points out, "is to further the establishment, development and effective use of pastoral councils at the parish level, and to assist in the gradual establishment, development and effective use of pastoral councils at the deanery and archdiocesan levels."

In all 11 deaneries of the archdiocese, Sister Tighe has led introductory sessions for parish pastoral council members and their pastors. Each session already held has involved from three to seven councils. Several deaneries have requested second sessions, so that by May 8, 65 councils will have been introduced to the ways in which the Office for Pastoral Councils can be of assistance to parishes. In addition, about 10 parishes have requested an evening or full day of presentation and consultation in the areas of council development and pastoral planning on the parish level.

Sister Tighe says that she is inspired and encouraged by the quality and the degree of commitment shown by the council members and their pastors. "Part of the information base for future planning," she says, "comes from the corporate responses reached by the councils during the introductory sessions."

She explains that the councils, "through individual reflection and dialogue, arrived at consensual statements which clarified their own strengths as councils, as well as the concerns that they have about themselves as councils, and about the life and mission of their parishes." That, she says, is an essential first step toward effective pastoral planning.

SOME OF THE strengths cited by the councils included: diversity, leadership potential, vitality, communication, cooperation, open-mindedness, a sense of unity, mutual concern for the parish and dedication to spiritual growth.

Typical concerns of the councils included: communication, spirituality, a



Sister Marie Kevin Tighe

need to develop a broader vision of the council purpose, a lack of specific goals, a need to break out of bureaucratic models, a need to develop a common vision among parishioners and a lack of utilization of parish talents and resources.

Sister Tighe sees information gathering as important to good planning, especially in a new venture. So she has visited some surrounding dioceses which have established similar offices. "There's no sense in making the same mistakes they have made," she points out. Thus far she has visited the archdioceses of Chicago, Cincinnati, Louisville and Milwaukee, and the Diocese of Covington. In addition, she attended a Parish and Diocesan Council Network (PADICON) Conference in Baltimore, which gave her the opportunity to get a national perspective.

What she has learned, she says, is that "the councils in the Archdiocese of Indianapolis are, for the most part, alive and well where they exist." Relatively few parishes do not have parish councils, she notes. Council members take their responsibilities seriously and are eager to learn better ways of functioning.

IN THE PAST six months, Sister Tighe has gathered information from a variety of sources—requests that have come during

the introductory sessions with councils, personal visits or phone conversations with pastors and council presidents, interviews with people in a variety of archdiocesan and parish positions, input from neighboring dioceses and the American church at large. "All of them," she says, "contribute to building a data base for future planning for this office."

As a result of that information, Sister Tighe sees a need for inter-parish workshops on several topics for parish councils, priests and parishioners.

For councils, she suggests workshops on orientation of new members, parish pastoral planning, seeing a common vision of parish, a climate for personal and community growth, and the relationships between the parish council, finance council and board of education.

For priests, possible workshop topics include clerical and lay roles on councils, shared responsibility in decision-making, and leadership style and how it affects collaboration.

For parishioners, workshops could cover what the church means to individual parishioners, what a parish council is, and what it takes to be a good parish council member.

Sister Tighe encourages those who might be interested in workshops on any of those topics to call their pastor, a member of their parish council, or the Office for Pastoral Councils (317-236-1493).

In addition to the workshops, Sister Tighe has set other goals for the remainder of the year. First, she plans to continue responding to requests from councils for consultation or assistance of any kind.

Second, she plans to set up task forces to begin a review and revision of parish pastoral council guidelines and to begin developing guidelines for the deanery level. She notes that several deaneries have formed deanery councils to bring about greater collaboration among parishes. "Their experience and learning will be invaluable as we begin to formalize this structure," she says.

Third, the Office for Pastoral Councils will move on June 25 from Room 301 of the Catholic Center to Room 304.

Donations up for missionary work

NEW YORK—The national council of the Society for the Propagation of the Faith, at its annual meeting here on March 27, announced that during 1984 U.S. Catholics provided \$43,640,078 for the worldwide missionary work of the church through the Propagation of the Faith, an increase of 7.8 percent over 1983. An additional sum of \$2,263,681 was offered for the support of mission seminarians and religious novices through the Society of St. Peter Apostle.

Of the \$43 million-plus, some \$8.3 million was received from the collection on World Mission Sunday, Oct. 19. This amount represents 51 percent of the total collection, with the remainder for the U.S. home missions and for the work of the church in the Middle East.

Through the general fund of the Propagation of the Faith, the church provides basic support for more than 700 local churches throughout the developing world, helping them to continue their pastoral, educational, and medical apostolates. The Propagation of the Faith also gives emergency aid as was done over the past several months for Ethiopia, the Philippines, India, and Guinea.

Through the Society of St. Peter Apostle, yearly help is given to the increasing number of seminarians in the mission churches. In 1984, 52,681 seminarians were given support as were the 7,000 men and women novices in mission communities. There are 579 seminaries in the missions, 27 of which were opened during 1984.

COMMENTARY

Behind the headlines

Don't water down the economics pastoral

by Dick Dowd

Some of the worst advice the bishops are getting about their expected pastoral on the American economy is coming from their friends. It is well-intentioned but potentially disastrous. I hope they don't take it.

First they are being advised to shorten the 55,000-word document considerably and make it more readable for the "average Catholic."

Second they are being encouraged to stay in the area of "normative economics," providing broad generalities on the way the economy should be managed, and tread lightly in the area of "positive economics"—the nitty-gritty of what to do and how to do it.

In both cases the advice is well-intentioned but naive and impractical.

In their first draft, released at their annual meeting in Washington last November, the bishops provided a short outline for the benefit of reporters and



others who might want to "skim" before digesting all 50,000 words, paragraph by paragraph.

I read it on the plane to Washington, yellow highlighter in hand. By the time I came to the end of the overview I had more yellow than black on the pages and a question mark at every other paragraph. Nearly every line of the "outline" screamed out for explication, nuance and detail.

For example: the outline calls for a full employment policy that would provide for "everyone who is seeking a job to find employment which befits human dignity." On the face of it, a clear impossibility.

Economists, today, make allowances for:

- 1) Frictional unemployment: people between jobs and looking;
- 2) Structural unemployment: people whose skills are no longer needed because their industry has moved away or changed radically;
- 3) Cyclical unemployment: people laid off for a week or so as often happened in the auto and steel industry and is now happening in the high tech computer industry (Apple recently shut down for a week); and
- 4) Induced unemployment: people who

actually choose not to work—probably only one-half percent or so but a real number, nevertheless.

In anything as complicated as economics, detailed, footnoted explanations are essential to understanding. The 50,000-word draft meets these needs (it admits zero unemployment is actually impossible, for example). There is no question that "shorten" is not the way to go.

Nor is "average readability" an important issue.

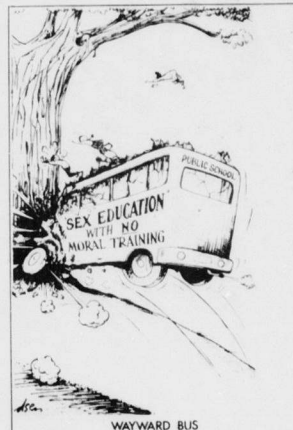
In its 18-page analysis of the pastoral, the Center for Concern, a liberal Jesuit think-tank in Washington, D.C., urges two documents be produced: (1) a short, simple, "poetic and explicitly religious" document; and (2) a "longer and more detailed pastoral statement."

The main reason offered is to get more Catholics to read the bishop's words and learn Christian economic principles. Nonsense.

No bishops' pastoral, no matter how "poetic" or "religious" its language, is going to be a best seller. Far better to target the audience that will most likely read and understand it: "clergy, Religious and professionals: teachers and economists" and not fiddle with the language for the sake of "average readability."

In the second case, to believe that the bishops can get away with providing answers in the realm of "normative economics" only, without providing specific programs and clear-cut, by-the-numbers economic guidelines, is also sheer idiocy.

In the realm of "normative economics" no expertise is required at all. No one disagrees that everybody should have a place to sleep and enough to eat; that's "normative." How do we do it? What can we ask people to do for their daily bread? What specific programs will deal with "structural unemployment"? How do we



motivate or change our assistance programs to deal with "induced unemployment"? The answers to those questions are "positive economics" and that's what the economics pastoral must deal with.

As the bishops sit down to write the second draft, perhaps they'll consider taking a leaf from the business schools' "case study" method.

After 10 years' experience, their Campaign for Human Development files should provide detailed case studies of job creation, help for the poor and programs for the marginally unemployed. They could use these cases to prove the practicality of their own principles from the church's own history in the U.S.

Then they might sit down and put together a moral, practical, believable pastoral that could rival the economics best-seller "In Search of Excellence" in interest and readability, thus heartening their supporters and confounding their critics in a single stroke.

Apostolate for Family Consecration reaches 10th birthday

by Dale Francis

It was 10 years ago on the feast of the Sacred Heart that successful business systems analyst Jerome Coniker gave up his thriving Chicago business organization to found the Apostolate for Family Consecration.

When Jerry and his wife, Gwen, who have 12 children, made that leap of faith, it seemed a quixotic thing to do. What Jerry proposed to do was to establish, through sound organizational methods, a national network of neighborhood home study groups that would strengthen the knowledge and faith of Catholics.

This would be done by careful preparation of teaching materials, by the training of a corps of leaders who would be involved in reaching out across the nation, training neighborhood leaders. All of this



would be done under a careful plan of organization.

It tells much about the organization and its founder that the first implementation of the plan did not begin until after five years. The first years of the Apostolate were dedicated to the careful development of teaching materials, consultation with various experts and authorities, the building of a basic staff and a board of advisors.

There was continuing consultation with leadership in the church, both in this country and at the Vatican. The Apostolate did not want to represent some ideological viewpoint within the church but simply to be Catholic. Cardinal Terence Cooke of New York and Cardinal Humberto Medeiros, both of whom have since died, were early members of the board of advisors. (So, too, was the present editor of The Criterion.) Five cardinals who head Vatican congregations or commissions are present members of the advisory council.

One of the earliest and most enthusiastic members of the advisory council was Mother Teresa of Calcutta, who has played

a direct role in the preparation of teaching materials. Jesuit Father John A. Hardon became the theological director, overseeing the preparation of the teaching forums.

The 22-day forums, held in homes, using study materials that include meditations on the Letters of St. Paul and the Gospel of St. John, not only use printed materials, but full video and audio tape programs, bringing as teachers outstanding individuals—bishops from Third World countries, priests, Sisters, lay people. Mother Teresa and Father John Hardon are among the teachers seen on VCRs that are played in the homes.

This isn't a program to separate the people from their parishes but to help them become even better parishioners. It is for the purpose of enlivening the faith and spirituality of those who will then become more fully committed members of their own parishes.

The work is underway in many places all over the nation. There is a growing corps of young men and women, sometimes married couples with children, who have

gone to the headquarters of the Apostolate at Kenosha, Wis., to give a year or two of volunteer services.

The 10th anniversary of the Apostolate for Family Consecration is being observed in a different way. It will begin June 6 and close on the feast of the Sacred Heart on June 14. It is to be known as Mother Teresa's Sacred Heart Family Consecration Novena. The theme will be "Feeding the Hungry"—the physically and spiritually hungry. Half of the net income of the Apostolate goes to programs already established to feed the hungry in Ethiopia, India and Central America.

The novena will consist of 30 minute programs on video tapes, discussions led by Mother Teresa and Father Hardon. These will be shown in churches; more than a hundred have arranged to receive the programs and any parishes may join. After the presentations the people will pray the rosary together.

Pastors who may be interested can write to The Apostolate, Box 220, Kenosha, WI 53141 for more information or a video tape that explains more fully and shows parts of the nine-day program. Individuals interested in the Apostolate can write to the same address.

Remember Ferraro for her pioneering role

by Antoinette Bosco

Former Democratic vice presidential candidate Geraldine Ferraro's appearance in a TV commercial for Diet Pepsi has raised the question of whether a woman in her position should promote a commercial product.

In one newspaper report, her answer to that question indicated that politics may be something in her "past." She was quoted as saying, "I've got to get on with my life."

Her role in the commercial is to talk about all the choices modern women have. In her scene, she tells her daughters that women today "can be anything you want to



be." It is an off-screen voice that links that choice with Diet Pepsi, as her daughters are drinking the one-calorie brew.

The whole incident makes me kind of sad, mainly because it reminds me of all the pain Geraldine Ferraro went through in pioneering a political path for women. She paid a heavy price for daring to make that breakthrough.

She was somewhat in the same jeopardy as a soldier on the front lines. Like the first to lead the troops, she was the one to feel the fire and take the first, the hardest and, perhaps, the terminal assault—at least as far as her political career goes.

I see the criticism heaped on Geraldine Ferraro for the Pepsi commercial as just another price she is paying for her nifty attempt as an Italian housewife and mother to rise in politics. What makes it even sadder is what she is saying in the commercial. She tells her daughters they "can

be anything you want to be." Yet when she herself aspired to high office, she paid a terrible price.

Maybe Geraldine Ferraro made the commercial to express not the reality for women, but her hopes. Maybe right from the beginning, all she was doing was playing out only what she believes in, not what she really thinks is the reality for women.

It would be sad but understandable if she was lured into doing that commercial for financial reasons, because of her campaign debts.

Saddest of all would be if what she said is true—that politics are behind her. She was a strong model for women in her campaign, showing her intelligence and heart, her ability to stand tall when attacks came at her from all sides.

I only hope that people will remember her for that, and not for Diet Pepsi.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Blood Simple' is artfully grungy movie

by James W. Arnold

After a guy kills somebody, he goes soft in the head—blood simple.
—Dashiell Hammett

The propensity of human beings to mess up serious enterprises like murder is adroitly explored in "Blood Simple," an artfully grungy little movie out of Texas that is solidly ahead in the race for sleeper (as in holy-cow-where-did-this-come-from) hit of the season.

Concocted on a relative \$1.5 million shoestring by a couple of young guys from Minneapolis, Joel and Ethan Coen, this likeable if somewhat macabre first feature is sort of an illicit union between the styles of Hitchcock and James M. Cain. There is also a touch of Spielberg and probably a dozen others. The Coens are movie buffs with roots in 1960s TV and horror films, and except for the traditional crime-does-not-pay motif, "Simple" offers many more thrills than profound moral or social insights.

The unknown cast moves with silken grace through a crazily complex plot in which the ridiculous horror of what is happening is softened by understated humor, and the tackiness of the characters and their motives are made bearable by the Coens' obvious pleasure in making a dumb movie with intelligence and panache.

The setting is rural Texas, where the semi-sympathetic owner of a honkytonk bar has just discovered that his estranged young wife is having a motel-style romance with one of his good-looking bartenders. This uplifting information is passed along by a private detective who is so sleazy that he all but leaves ooze marks on the screen.

The cuckolded husband broods under one of those sweeping Casablanca-style ceiling fans, then offers the shamus \$10,000 to liquidate the sinners, setting off a

tragicomic series of blunders, double crosses and misunderstandings, designed to prove Hammett's point that involvement in murder addles the overheated brain.

Let it be said, in a vague summary intended to spoil no real surprises, that the despicable but shrewd detective tries to collect the loot without doing the murders, then shoots the husband in hope of blaming his death on the lovers, Ray and Abby.

But Ray is the first to discover the body. Thinking that Abby has done it, he grimly determines to dispose of the corpse, who is unfortunately not quite dead. Abby, when not thoroughly confused, of course thinks Ray is the killer. And the detective comes after them both, in the mistaken belief that they are on to his misdeeds.



MINI-SERIES—Bruce Dern, left, as an American civilian on a secret government mission, meets with a Nazi rocket expert, played by Michael York. The German and his girlfriend, played by

Barbara Sukowa, fall into the hands of the Americans at the fall of the Third Reich in "Space," the 13-hour mini-series based on James Michener's novel, airing April 14-18. (NC photo)

'Nightsongs' portrays life of Vietnamese immigrant

by Henry Herx

Among the "boat people" fleeing Vietnam after the fall of Saigon were many ethnic Chinese who became the victims of growing post-war tensions between Hanoi and Peking.

Those who survived the perils of the sea were crowded into refugee camps, and only a few of these eventually were able to come to the United States.

The experience of one such immigrant—a Chinese Vietnamese woman—in trying to adjust to life in New York City's Chinatown is the subject of "Nightsongs," a dramatization airing Monday, April 15, on PBS (check local listings for time in your area).

The program begins with the woman's arrival in New York, where she is taken in

by the family of a distant cousin. Played by Hong Kong actress Mabel Kwong, the woman is never identified by name, symbolic of her alien status, an outsider passively observing life in a strange new world.

The woman's husband has sent her on ahead while he remains in the refugee camp searching for the two sons who had been separated from them in a transit camp. Living in Chinatown with relatives she has just met for the first time, her sense of loneliness and cultural disorientation is voiced in the poetic imagery of diary entries.

The program is structured around these passages (written by Chinese American poet Fae Myenne Ng and read by Lois Taylor), a device providing a filter of distance from the action of the drama. What we see most clearly is the daily pattern of life for the family with which she lives.

The father works as a cook in a suburban restaurant and has only Sunday to spend with his family. The mother and her newly arrived cousin are employed as seamstresses by a garment manufacturer in what is essentially a sweatshop operation.

The family's teen-age son, who has to look out for a younger brother and sister at

home while having to cope with his own problems at school, is gradually recruited as a member of a Chinatown gang.

The tragic consequences of this development are melodramatically obvious and culminate in the young woman's departure for the West Coast to await the arrival of her husband and sons.

Written and directed by Marva Nahili, an Iranian filmmaker who is herself an immigrant, the program succeeds best in showing the family values that hold Chinatown together as a cohesive ethnic community.

Much of the film is episodic, an impressionistic series of still lifes which lack a central narrative storyline to hold interest. It is strong on character and situation but little happens other than the gang subplot.

Since much of the dialogue is in Chinese, viewers have to keep one eye on the subtitles and the other on the visuals.

"Nightsongs," a presentation of the "American Playhouse" series, is not an easy film to follow but those willing to work at it are likely to find it a worthwhile experience not easily forgotten.

Television programs of interest

Tuesday, April 16, 10-10:30 p.m. EST (PBS) "Jean Shepherd's America." In the first of a new series, humorist Jean Shepherd journeys to the Okefenokee Swamp, where he looks for the origin of the folk stories about a strange Swamp Man said to inhabit the area.

Tuesday, April 16, 10:30-11 p.m. EST (PBS) "The Sporting Life." The premiere program of a new weekly series profiling gifted men and women who have dedicated their lives to sports excellence is devoted to Jim Allen, who travels the rodeo circuit competing in the calf-roping event.

Saturday, April 20, noon-12:30 p.m. EST (ABC) "The Velveteen Rabbit." Yet another version of the classic children's story about a stuffed toy bunny who becomes real after learning the true meaning of love. A presentation in the "ABC Weekend Specials" series.

Sunday, April 14, 8-10:30 p.m. EST (ABC) "Poltergeist" (1982)—High spirits in the suburbs. Gore, violence and favorable view of marijuana smoking and teenage sexuality. The U.S. Catholic Conference classification is O—morally offensive.

Recent USCC Film Classifications

The Care Bears Movie A-I
Desperately Seeking Susan O
King David A-III
The Sluggo's Wife A-III

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

THE SUNDAY READINGS

by
Richard
Cain
Acts 4:32-35
Psalm 118
1 John 5:1-6
John 20:19-31

SECOND SUNDAY OF EASTER

APRIL 14, 1985

In this Sunday's first reading Luke gave us a picture of community life in the early church. In presenting this picture, he sought to show that Christ was present through the Holy Spirit within the first community of believers that gathered around the apostles.

Luke demonstrated this by showing how their lifestyle conformed to Christ's command to love one another. Chief among the observable fruits of love he highlighted were unity, a spirit of poverty, integrity that commanded the respect of others, a special care for the poor and a sense of order and authority.

Luke's picture also can be seen as a challenge for our own church. Many of us might find the model, especially the communal ownership, impractical or unattainable in our culture. But perhaps that is to miss his deeper point.

The Jerusalem church was a loving community because of the presence of Christ's Spirit. If we are truly to manifest observable fruits of love, then we must first seek to be more open to God's grace and Spirit.

How can we do this? This Sunday's second reading suggests that the first step is to seek and acknowledge the truth. Indeed, the whole first letter of John really addresses the question of how we can know and be assured in our faith.

In this passage, the author stressed that the power present in the believer is only as strong as that person's knowledge of Christ. This is not just an intellectual knowledge. Rather it is a personal knowledge, the kind that transforms our lives.

That knowledge is gained by listening to the inner testimony of the Christ's Spirit present within each of us. It is that Spirit which allows us to find truth from falsehood in all we experience. But especially the Spirit helps us recognize the truth when we encounter God's word spoken through scripture and through the church.

In this Sunday's Gospel, we penetrate the core of this mysterious interior encounter with the truth about Christ. It is mysterious because it seems almost at

odds with our exterior senses upon which we seem so dependent in our search for truth. But the conflict is only an apparent one.

Alone the exterior senses cannot bring us to faith, this personal encounter with the truth about Christ. For, unless enlightened by the interior sense from where the Spirit speaks, the exterior senses provide only a chaos of information that leaves our hearts cold. It is the interior sense that interprets our experiences and provides us with the harmony of insight that fills our hearts with joy and peace.

As someone with a weak eye must wear a patch over the stronger one in order that the weaker eye may be strengthened, so too does Christ withhold knowledge of Himself through our exterior senses in order that our inner sense of Him may be strengthened. This is why Christ gently rebuked Thomas for his insistence on seeing—and even feeling—Christ's wounds before he would believe.

The apostles' encounter with the risen Christ, then, was not simply an exterior perception of His presence with them in the room, but a profoundly interior experience of His presence with them in their hearts. For it was an experience that transformed their hearts with joy.

The preeminence of this interior encounter with Christ is brought home by the words Jesus used in greeting them. For the common Jewish greeting "shalom" ("peace") Jesus had given an entirely new significance. During the Last Supper He had used it after promising them the Holy Spirit which would lead them to all truth (John 14:25 ff). Now, through His greeting, He was directing them inside to their interior sense where He was knocking and where He would soon bestow the Holy Spirit.

Thomas' experience of Christ, too, must have had a preeminently interior component. Perhaps that is why once Jesus spoke to Thomas' heart, the doubting apostle apparently no longer had any need to put his hand into Jesus' wounds, but simply acknowledged Him as "my Lord and my God."

the Saints *by Luke*

ST. BERNADETTE



ST. BERNADETTE SOUBIROUS WAS BORN OF A POOR FAMILY JAN. 7, 1844, IN LOURDES, FRANCE. ONE DAY, GATHERING STICKS, SHE SAW A BEAUTIFUL LADY CLOTHED IN WHITE AND BLUE WITH ROSES ON HER FEET AND A ROSARY HANGING FROM HER ARM. HER MOTHER, UPON HEARING OF THIS, BECAME UPSET, AND MANY QUESTIONED THE GIRL'S SANITY. ON 18 DIFFERENT OCCASIONS SHE REPORTEDLY SAW "THE LADY," ONE TIME BIDDING HER TO "DRINK OF THE FOUNTAIN." THE CHILD LOOKED AROUND BUT SAW NONE, SUDDENLY WATER SPRANG UP AND FLOWED OVER THE ROCKS. ONE TIME BERNADETTE BEGGED: "O LADY, TELL ME WHO YOU ARE." REPEATING THE REQUEST FOUR TIMES; EACH TIME THE VISION GREW BRIGHTER AND THE LADY REPLIED: "I AM THE IMMACULATE CONCEPTION." THE CHILD KNEW THEN THAT SHE WAS THE MOTHER OF GOD. THE FAME OF THESE VISIONS GREW, DRAWING GREAT NUMBERS OF PILGRIMS. MANY MIRACLES AND CURES CAME ABOUT. OUR LADY TOLD BERNADETTE, "I CANNOT PROMISE YOU HAPPINESS IN THIS LIFE, BUT ONLY IN THE NEXT." BERNADETTE ENTERED A CONVENT, SPENDING HER LIFE AS A HUMBLE NUN. SHE SUFFERED MANY DISEASES BUT WAS NEVER KNOWN TO COMPLAIN. SHE DIED AT AGE 35, IN 1879. HER FEAST IS APRIL 16.

TO THE EDITOR

Looking for prayer warriors

St. Mary's Catholic Church, Indianapolis, will be holding a tent revival June 7, 8 and 9, with the single purpose of introducing people to Jesus Christ. The topics each night will be: Friday, "Who Is Jesus?"; Saturday, "What Is Jesus to You?"; Sunday, "Where Is Christ in Your Life?"

We recognize the awesome responsibility we have in holding such an event, and it's in recognizing this fact that we write this letter. We need "Prayer Warriors." There are many times in each of our lives when we feel we should get more directly involved in evangelizing the world around us. For most of us it's dif-

ficult to achieve this goal. Either physical constraints bind us or our schedules, but one way or another we just don't find the time to assist the Lord. Let us suggest a way.

Nothing is done well without the Holy Spirit. Here's where you come in. We need prayers for direction in our preparation and for a successful harvest of souls.

If you would like to assist us in this way we would be very grateful. Please contact either Paul Lunsford at 846-6628 or Lisa Comerford at 846-0805.

Please keep us in your prayers.
Paul Lunsford
Indianapolis

Father Bruce Ritter

A BURNING LOVE



Because we generally choose it so, there is little of passion and fire in our lives. The mores of our civilized world cause us to look askance at strongly held convictions, gently rebuke zeal, and repudiate burning commitments to anything or anyone as somehow unbalanced, smacking of deviance -- at the very least, sorely immature. A banker, after all, would hardly prefer to hire a person consumed with a burning love for Jesus Christ. And would we really want a Francis of Assisi to teach our children, or even to preach to us in our churches?

"There is little of passion and fire in our lives."

The Church (our holy Church, our passionless, anciently wise, prudent and careful Church) thrusts upon us the events and passions of Holy Week with its zealous and hatreds and convictions, the relentless loves and rivalries, the soaring worship of the man from Nazareth and the grimy hopeless betrayals, sin stands forth present, ugly, naked. Forgiveness on a cosmic and timeless scale reaches out and is rebuffed by niggling jealousies and an insatiable pride, rejected most of all by the merciless indifference of the uncaring.

We have been overtaken again by an Event that I would but wish it so) could transform our lives. As so often before, we are not ready. Lent has slipped away from us one more time. We remember that parable: the five virgins

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House, which operates crisis centers for homeless and runaway boys and girls all over the country.

who missed the marriage feast because they weren't ready and we tremble. We hasten to remind the Lord that His apostles weren't ready either, or His friends, or Pilate or Herod or Judas. And we too, like most of that Passover throng, are unready strangers in Jerusalem. We meant to be ready. We had taken note of our past derelictions (we were not going to fall asleep in the garden again). But we did and now we must make the best of it. Sorry Lord, again. At least I think I'm sorry. I would feel better about it, Lord, if I could feel passionately about my sins, at least a little.

Urban slums and middle class suburbs have little in common with a grove of olive trees in a garden called Gethsemane, where the life of a man named Jesus fulfilled its cosmic purpose with a passion and fire and totality that we simply call "The Passion." We don't understand the infinite passion with which the love of God has pursued us. We don't understand how our quiet feckless lives could induce such a passionate response from the Father, Son and Holy Spirit. We would almost regret, if we could or dared, that God became so passionately physical about loving us. Or that Jesus could so passionately love us, the passionless. We are not ready to face the passionate question: Are we really worth that much to Him? Can we really mean that much to Him, to them? What can He really see in us except a vast desire and need to be loved that much?

"Are we really worth that much to Him?"

Holy Week is upon us, again. The passionate love of the Father and the Holy Spirit for us, expressed through the passion of the Son Jesus assails the tepid spaces of our own pallid lives to bring passion, as a gift, back to us.

None of this right now, makes much sense to our kids. They've had their own share of personal Good Fridays and

precious few Easters. Yet in some way the mystery of their salvation and redemption is inextricably conjoined to our own. Thank you for caring about them and loving them. I pray that you and I are overtaken with the gift of passion this Easter: would anyone choose to celebrate the Resurrection with anything less than passionate joy? Peace

Yes, I want to help our homeless kids have a special Easter. Enclosed is my gift of \$_____ please print:

NAME _____
ADDRESS _____
CITY _____ STATE _____
ZIP _____ (AQ)(IFM)

Please send this coupon with your donation to:

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Father Bruce Ritter
P.O. Box 2121
Times Square Station
New York, NY 10108



LIFE ON THE STREET IS A DEAD END

CORNUCOPIA

Indy is car lover's paradise

by Cynthia Dewes

At the gentle urging of spring, Americans are On the Road Again. It's the season for Camaros and BMW convertibles, elegant antique Cadillacs, and old Chevies lovingly polished by teenagers. It's a time for putting the top down and pulling the rumbleseat out, if we're lucky enough to have one or old enough to remember what it's good for.

Our entire culture is as cluttered with autos as our countryside is with their dead bodies. We are enchanted with their history, style, and impact on our economy. We make folk heroes of their makers: the Henry Fords, Lee Iacoccas, John DeLoerans. There is even intermittent talk (like every four years) of running an automaker for president.

We think of our cars intimately and give them names: Herbie, The Love Bug, Car 54. We make movies about them and their influence on our lives: "American Graffiti" or (shudder) "Christine." Their lore has become part of our language, as in "burning rubber," "hot wheels," "quit racing your engine" ... and part of our landscape, cluttered with drive-in everything, from movies to restaurants to dry cleaners to church services. (And you don't "See Rock City" from an airplane.)

Driving a car gives us thrilling sensations of power and freedom. They aren't kidding when they call America the land of the free and the home of the brave. We're so free behind the wheel that only the brave survive.

Everyone loves to drive, from 13-year-olds grinding a gear or two in the family driveway to elderly veterans hugging the right lane of the interstate at minimum speed. No one will be denied. Handcapped people get hand controls. Drunks drive without licenses. Even those who no longer pass the sight test must have their fingers pruned from the steering wheel by law.

Automobiles are the great equalizers, the crystallization of the American Dream. The kid driving his rebuilt VW bug with a hole in the muffler is as much a king of the road as the guy in the chauffeured Rolls or one of the Dukes of Hazzard. Underdogs in demolition derbies think of themselves as Rocky V.

The oil shortage scares, instead of threatening our obsession with automobiles, merely made us more creative about retaining them. We rearranged our sources of oil for gasoline, designed and built smaller and more fuel-economical cars. We established a stormy menage a trois composed of macho Japanese and American automakers and the coy American carbuyer.

Locally, the 500-mile race is still the best known event in our area. The National Drags are held here. Truly, the roar of the greasepit, the smell of the crowd, tips us off that Indy is an autophile's paradise. And May is just around the corner.

check it out...

✓ The Ladies Guild of Mount St. Francis will hold its annual **Mount St. Francis Benefit Night** at Derby Dinner Playhouse on Wednesday, May 1 with a production of the Rodgers and Hart musical "Babes in Arms." Tickets \$15 per person. Call 812-283-0031 for reservations.

✓ St. Francis Hospital Center will offer "Supper Sitters" Workshops for babysitters aged 12-15 on Saturdays, April 20 and May 4 from 9 a.m. to 3:30 p.m. at the Health Support Center, 7216 S. Madison Ave. Fee is \$15. Bring a sack lunch; drinks provided. "By Myself," a workshop for latchkey kids ages 8-11 will be offered Saturdays, April 27 and May 18 at the same location. \$10 fee per

registrant. To register for either program call 783-8554.

✓ The Repertory Theatre at CTS will present "Joseph and the Amazing Technicolor Dreamcoat" beginning Thursday, April 25 and continuing through Sunday, May 12. Tickets are \$9 for adults; \$5 for seniors 62 and older, full-time students and children. For information and reservations call 923-1516 or 924-1331, ext. 142.

✓ The Columbian choral group of the K. of C., Mater Dei Council 437 will hold their **Annual Spaghetti Dinner and Dance** on Friday, April 19 at the K of C Hall, 1305 N. Delaware St. Dinner will be served from 6 to 8:45 p.m., with dancing later. Family entertainment. Adults \$5, children 12 and under, \$2.50. Call 631-4373 for tickets.

✓ Alumni of St. Meinrad College and School of Theology will gather for their 18th Annual Alumni Dinner on Wednesday, April 17 at 6 p.m. at the Marten House, 1801 W. 86th St. At the dinner they will view "Looking Forward in Faith," a slide program about the seminary.



✓ The Auxiliary of Beech Grove Benedictine Center will hold its **Third Annual Dessert Card Party** on Wednesday, April 17 at 1 p.m. at the center, 1402 Southern Ave., Beech Grove. Tickets are \$2.50. Door and table prizes will be awarded, and raffles held for cash, an 8mm Bentley camera, groceries and cheer basket. Call 788-7581 for information.

✓ The Indiana Interreligious Commission on Human Equality will sponsor a public interfaith conference, "What Are Ethical Norms for Economic Life?", inspired by the Bishops' Pastoral Letter on the U.S. Economy, on Tuesday, April 30 from 3:30 to 8:30 p.m. at the Indiana Interchurch Center, 1100 W. 42nd St. Representatives of the religious and business communities and private citizens will meet to discuss the ramifications of the letter and explore its implications on personal and societal levels. An optional \$5 dinner will be held, with reservations due by April 26. Call 924-4226 for more information.

✓ An R.C.I.A. In-Service Day sponsored by the Office of Worship will be held on Thursday, May 23 from 9:30 a.m. to 3:30

Beatification set for two sisters

VATICAN CITY (NC)—A German sister who founded a religious order with houses in the United States and an Italian sister who left her cloister in Italy to found an order in Egypt are set for beatification by Pope John Paul II in St. Peter's Square April 14.

Sister Pauline von Mallinckrodt, founder of the Sisters of Christian Charity, was born in Minden, Germany, June 3, 1817, and died in Paderborn, Germany, April 30, 1881. In 1849 she founded the order which flourished in Germany and later in South America and in the United States.

Sister Caterina Troiani, founder of the Franciscan Missionary Sisters of the Immaculate Heart of Mary of Egypt, is also slated for beatification. She was born in Rome Jan. 19, 1813, and died in Cairo, Egypt, May 6, 1887.

p.m. at the Beech Grove Benedictine Center. Thirteen topics will be offered in the course of three general sessions. Registration deadline is May 3. Fees: 1-3 persons \$6 each; group of 4 or more \$20. Lunch: \$4 per person. Make checks payable to OCE and return to: Ann McGuire, P.O. Box 1410, Indianapolis, Ind. 46206.

✓ Birthright's General Meeting will be held on Wednesday, April 24 at 7:30 p.m. in the Carmel Public Library, 515 E. Main St., Carmel. Peggy Fillenworth will discuss "The Law and Abortion," and the film "The Silent Scream" will be shown. Birthright is in desperate need of baby furniture and car seats. Call Sharon Bassler 846-2755 for information about the meeting or to offer donations.

✓ St. Meinrad College seminarians will present Herman Melville's "Billy Budd" on Saturday, April 20 at 8 p.m. EST and on Sunday, April 21 at 2 p.m. EST in St. Bede Theater on the seminary campus. Tickets at \$2 for adults, \$1.25 for students and \$1 for senior citizens and groups of 10 or more will be available at the door.

vips...

✓ Doris Campbell-Busby and Kevin Walsh, members of Holy Angels Parish, will travel to Nicaragua as part of a 20-

member ecumenical Christian delegation from Indiana of the Witness for Peace program. The program serves to show solidarity with Nicaraguans who oppose the U.S.-supported Contras.



✓ Franciscan Sisters Dolores Anne Novak and Marilyn Oliver are shown here as they appear in a TV spot recreating the original journey of the Sisters of St. Francis who drove to Beech Grove from Lafayette in 1906 in order to find a site for their hospital. The TV spot, which will begin airing Monday, April 15, will demonstrate St. Francis Hospital's current high tech capabilities and rich tradition.

Lecture postponed

Jesuit Father Daniel Berrigan's appearance in Terre Haute, originally scheduled for tonight, has been postponed. Father Berrigan was included in a lecture series at St. Patrick parish, Terre Haute, but is currently in Central America. The lecture will be rescheduled after he returns in August.

MONTE CARLO NIGHT

ST. SIMON CHURCH PRESENTS
FESTIVAL DRIVE
'852nd EARLY BIRD DRAWING
OVER \$10,000 IN AWARDSSt. Simon's Church
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Saturday, April 13

Doors Open at 6:30 PM

Super Seller and
Early Bird Drawing
7:00 PM (Tickets Must Be
In by 6:30 PM)

Followed by:

✓ Monte Carlo — 8 p.m.
✓ Food ✓ Fun
✓ FestivitiesLET'S COME ALIVE
FOR

FESTIVAL DRIVE — 85

AND

CATCH THE FEVER!!!

THE FESTIVAL FEVER



QUESTION CORNER

On supplying the ceremonies

by Fr. John Dietzen

Q I have a 23-year-old daughter, partially handicapped mentally and physically, who was born with hydracephalous. When she was in the hospital she was confirmed by a Ukrainian priest. Now she wants to be confirmed by a bishop, have a sponsor and pick a confirmation name like her brothers and sisters.

Could she possibly be confirmed the next time this sacrament is scheduled at our parish? (New Jersey)



A The Ukrainian (sometimes called the Ruthenian) Rite is among those rites in full communion with our church, under the pastoral jurisdiction of the bishop of Rome. Probably the one who confirmed your daughter was a priest of this rite.

If so, the confirmation she received was almost certainly a valid sacrament. If it was she would not be confirmed again since, like baptism, this sacrament is not repeatable.

Even so, however, there are simple ways in which she could share in the solemn ceremony of confirmation. She could choose a confirmation name, which she had not the opportunity to do

previously, and someone close to her could serve as sponsor.

Such confirmation might be compared to "supplying the ceremonies" for baptism after a baby, for example, has been privately baptized in an emergency. The child may be brought to church later and the entire solemn rite of baptism is celebrated, with the sole exception of the pouring of the water.

Considering the spiritual significance such a celebration would apparently have for your daughter and your family, I feel certain your parish priest and your bishop would be anxious to work something out along these lines.

You must talk with a priest in your parish, however, first to ascertain the above facts, and then to explore possibilities appropriate for your daughter and for the parish community.

Just for the record, some branches of the Ukrainian Rite are not Roman Catholic but Orthodox. The chances that the priest who confirmed your child was from one of these branches are slim, and in any case would not change what I said above.

Q Recently in an answer about Gregorian Masses you said, "Though nothing is intrinsically wrong with the concept of Masses being offered for those who are deceased," the idea of something especially significant about the number 30 might lead to superstitions about the celebration of the Eucharist for the dead.

I'm not questioning what you say about Gregorian Masses, but you make it sound

as if any Mass for the dead is not all that important. Perhaps I'm reading more into your answer than I should, but my husband died three years ago and the Masses I am having offered for him mean very much to me. Correct me if I'm wrong. (Massachusetts)

A You certainly are not wrong. My comment was simply to emphasize that what I explained about Gregorian Masses was in no way intended to detract from our long Christian tradition of intercession for the dead.

The practice of prayer for those who have gone before us goes back to the beginnings of the church. And since the Mass is (among other things) our greatest

prayer, remembrance of the deceased holds an important place in it, especially in the Eucharistic Prayer.

As you indicate, our practice of prayer for all the dead, as well as for specific intentions, is not only for the good of the deceased person but also for the strength and consolation of those left behind. There is no danger of this tradition dying out, or becoming less significant, in the life of the church.

(A free brochure explaining Catholic regulations on cremation and other funeral practices is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

A simple program to overcome depression

by Dr. James and Mary Kenny

Dear Dr. Kenny: Depression is such a horrid thing that comes and goes, and makes one wish that death would knock on one's door so many times. There is much in my life that is so wonderful—a terribly loving husband and two small beautiful boys. But a variety of questions and situations keep dragging me down, and I just can't seem to get above them.

Hardest of all is the fact that I don't feel accepted by my husband's parents. I want to be liked by his family, yet I fear their rejection, and I also fear exposing my children to the conflict. I can't see any way around it.

Maybe it's me. I get down and then I see the world through dark glasses, as I pick out the worst side of everything. Then I get more depressed and I cannot eat or sleep. Please help me. (New York)

Answer: Your letter describes depression very well, including its two sources. Depression comes from difficult situations and from physical processes set in motion in our own bodies.

Depression causes people to turn inward and doubt themselves. Frustrated by situational problems such as rejection by in-laws, they feel helpless and hopeless.

Life is rough at times. Many situations arise to trigger the blues. When the blues stay around, however, to color other experiences, some way must be found to get out of the doldrums.

To combat depression, I recommend my ADEPT program, one designed to treat body as well as mind. Because of its physical nature, the treatment of depression must include more than merely a psychological consideration of its causes and how to cope with them.

"A" stands for activities. Get your hands and feet busy doing something concrete. If need be, force yourself to start a new hobby. Arts and crafts offer many possibilities. Lift up your chin and show



that you can take the initiative, that you are bigger than the blues.

"D" stands for diet. Be careful to eat a nutritious breakfast, even if you do not have much of an appetite. Choose foods rich in B vitamins. Avoid sugar foods and soft drinks, because of the false "high" and subsequent letdown that sugar causes. Whole-wheat toast, peanut butter and cheese can be taken in small amounts, even with a queasy stomach.

"E" stands for exercise. Improve your sluggish circulation, a common component of depression, with daily aerobic exercise. Walking and jogging are the simplest, but however you do it, try to get 15-20 minutes of exercise vigorous enough to cause some change in your breathing pattern.

"P" stands for psychotherapy and counseling. You may need to see a psychologist or psychiatrist to help you learn how to cope successfully with difficult situations. P also stands for prayer.

"T" stands for therapy, in this case, anti-depressant medications. Medications are usually not recommended for depression arising from difficult situations. Nevertheless, medications like Asendin, Elavil and Tofranil can be helpful in getting out of the deeper and longer-lasting dark and down moods.

Try ADEPT. Begin with the first three. ADE. If your depression continues, you may need psychotherapy and/or medication.

Good luck.

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

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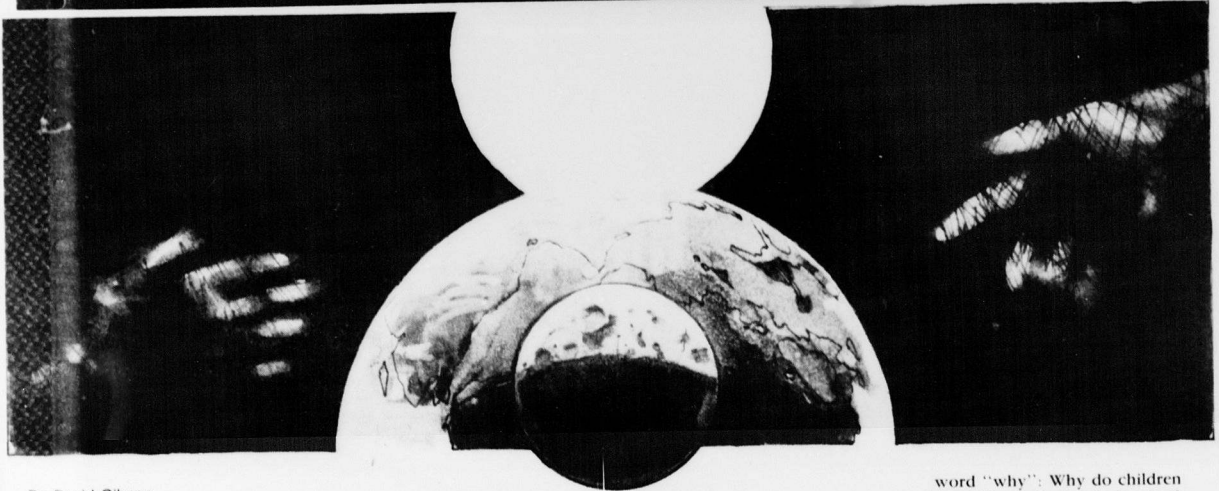


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Faith Today

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By David Gibson
NC News Service

The mind's eye

John loved to read science-fiction books at home. And he thoroughly enjoyed the correspondence course he took in art through a big-city museum; it put his mind and his strong powers of observation to good use, he felt.

But John's grades in the local high school were only so so, as was his interest in what went on in the school's classrooms.

At times John's parents became concerned about the time he spent alone in his room, reading and drawing. What they regarded as John's tendency to get lost in his own thoughts was a source of some apprehension to them.

Like John, Vickie also had strong powers of observation. From an early age, her parents realized Vickie could remember better than they a complicated route from one point to another. Vickie always recalled the little details of events that happened long ago. And Vickie came to be relied on to find things lost around the house, since if she had ever seen them, she almost always recalled where they were.

Vickie's parents took what steps they could to build on her abilities. The special way her mind worked surprised Vickie's parents; but they never worried about this.

John, by the way, grew up to become an excellent husband, parent and teacher. It seems his parents had less cause for apprehension than they suspected.

The stories of John and Vickie help to illustrate a point. They

were youngsters who put their human thinking center — the mind — to use in special ways. But while Vickie's parents delighted in her unique memory, John's parents were sometimes perplexed by their son.

□ □ □

What do we know about this delightful, but perplexing, reality known as the human mind?

•The mind, they say, can get boggled, as in: "It boggles the mind!"

•The mind is sometimes said to lack the proper dimensions, as in: "He's very narrow minded."

•Then, of course, the mind doesn't stay put, as in: "Her mind wanders."

•Some minds live in high places called ivory towers, while others, kept idle, are called the devil's workshop.

•Some minds are aloof from reality, as in: "It's all in your mind."

•Other minds, attentive to life's complex realities, find that what has been thought through may need to be re-thought, and that an adventure of the mind can leave a person confused.

□ □ □

But lest the human mind get a bum rap, let's consider some more that is known about it.

•The mind is asked to learn from the past and to help people lay plans for the future.

•In an age when people say they see little connection between life at work and life at home, the mind is called into action to help discover the links that make life whole.

•The mind is given hard labor when it comes to discernment — the need to distinguish good from bad or better from worse in a complex world.

•Quite amazing, the human mind can ask the big questions that begin with the three-letter

word "why": Why do children die? Why is there injustice in the world?

•Just as wonderful, the mind can ask "how": How can marriages grow better? How can people prevent a nuclear holocaust?

□ □ □

The human mind tells us a lot about ourselves. I think it points toward the mystery within us. Is it part of our mystery that the mind can be put to use in such contrary ways?

•The mind can function in an isolated way without regard for other people; it can work without much feeling. But the mind's-eye can see into another's heart, paving the way to compassion.

•A person whose mind is filled with knowledge may become arrogant. But knowledgeable people may be the most humble, knowing they've barely scratched the surface of things.

•There is such a thing as a closed mind, I suppose. Still, that's a mind that could have enriched its owner, opening out onto the world of human interests — and helping to make life more interesting.

•Finally, the human mind can turn away from faith, refusing that kind of trust in anything or anyone else. But — and this too must be part of the mystery of human life — the same mind, touched by God, can discover little by little that the life of faith is able to become an intriguing adventure.

(Gibson is editor of Faith Today.)

The amazing human mind. It can be put to use in quite different ways, writes David Gibson. The mind's versatility can at times be perplexing. And that adds to the mystery and the splendor of the human person.

Questions from a pub

By Katharine Bird
NC News Service

I overheard a fascinating conversation between two men sharing a pint after their day's labors during a visit to a small pub in Ireland several years ago. It was shortly after the assassination attempt on Pope John Paul II's life. The men were debating the morality of prolonging life through extraordinary medical means.

The argument moved back and forth. Then one man asked how a decision could be made among the needs of several equally sick persons in a case where available medical resources were limited.

The debate heated up when the younger man adamantly insisted that the choice should not be based on the fact that one person has more responsibility than the others — the pope, for instance. "I'm just as entitled to medical care as the pope," he said with fire in his eye. "And I'm sure the pope would agree."

The argument went on for some time. Then both men departed, shaking hands with each other and obviously happy.

As for me, I was delighted to have been a silent partner to that rather philosophical exchange between the two workmen.

Recently I spoke with philosopher Paul Weiss.

"Everybody is a philosopher in some way," he observed, seated in his living room where every inch of wall space is covered by books. Weiss teaches now at The Catholic University of America in Washington, D.C.

In his view, armchair philosophers take up the same concerns as classically trained philosophers. Both talk about basic questions, Weiss explained: "the right way to live"; "personal rights"; "whether science is the only truth."

Armchair philosophers are like "amateur violinists or persons interested in music for fun," Weiss added. They can enjoy themselves without worrying about going in to questions as systematically as professional philosophers.

A man with a passion for teaching, Weiss says that on the first day of class he always tells students that his course is "no good" for advancing them on their road to a career. His interest is elsewhere.

"I'm a teacher. I tell students to philosophize," Weiss continued. "I try to make them reflect, to open their minds." This is valuable, he thinks, because it makes individuals "more critical and more curious about life."

Developing a philosophical outlook makes people "less accepting of things without sufficient thought," Weiss said.

And philosophy as Weiss understands it "doesn't confine itself to a particular field or culture or theory. It opens up the field" and encourages people to "deal with basic questions and look at the broad picture."

Can philosophy help people to lead more virtuous lives?

"Philosophy can make us want the good," the philosopher said, but choosing to act in accordance with the good is another matter. It "requires tenacity and control" and continuing effort.

What philosophy can do "is point out the limits and the places" where the good can be found. But the person has to be willing to take the next step.

Weiss, 84 years old and a professor emeritus at Yale University, hasn't thought of retiring from teaching, he said. "I'm stimulated by teaching and enjoy having students' questions focus my thinking."

He commented: "I've never heard a foolish question. Questions always make me think further, probe deeper."

(Ms. Bird is associate editor of Faith Today.)

By Sister Prudence Allen, RSM
NC News Service

A philosopher may appear to be someone remote, isolated and lost in a world of ideas. But the word "philosophy" really signifies something much closer to home. In fact, nearly everyone philosophizes in some way or another.

A philosopher is someone who asks what life means, what happiness is, what is good or what is true.

Most people ponder these questions occasionally. They usually arise when we have some time free to think — on a vacation when close to the beauties of nature, or in homes when we find a quiet moment for reflection, when we are bedridden from illness, or in church.

The human person is the only animal that has the capacity for self-reflection. That is, humans are able to think about their own lives, to ponder values and to exercise free will to make important choices.

This remarkable aspect of human intelligence makes philosophy possible.

Sometimes when thinking about life's deeper questions, we begin to pray to God for guidance. Then philosophy can make way for faith.

Actually, human reason and faith represent two complementary ways of searching for truth.

We could say that reason and faith are like our two legs. Using only one leg limits us to hopping about on one foot. Using both legs in harmony means we can walk and even run. Similarly, I believe, when people learn to use their reason and faith in com-

"Human reason and faith represent two complementary ways of searching for truth."

The mind of ben Sirach

By Father John Castelot
NC News Service

Jesus ben Sirach was a typical Hebrew philosopher. He was on fire with love for wisdom. We meet him in the Old Testament book that bears his name.

Sirach was convinced that wisdom was the key to success and happiness. For the benefit of others he wrote down the results of his study about 200 B.C. Later his grandson translated this book into Greek.

Sirach was the heir of a long wisdom tradition in Israel going back to Solomon in the 10th century B.C. His "philosophy" has the special flavor of biblical wisdom.

The sages of Israel concerned themselves with concrete, practical matters of everyday life: How to succeed in business and social life; how to maintain order and harmony in the family; what kind of company to keep or to avoid.

Perhaps more than any other wisdom writer, Sirach was convinced that there could be no true happiness without a solid relation-

ship with God. Trying to understand humanity without reference to its Creator is like trying to understand a book by reading only the last chapter. It makes little if any sense.

Sirach wrote: "All wisdom comes from the Lord and with him it remains forever" (1:1). "The beginning of wisdom is the fear of the Lord (1:12). Fear for Sirach meant "reverence" and "worship."

Since wisdom was practical expertise leading to success, its possession and practice were the secret of a meaningful, rewarding life. Thus, in the area of family relationships, Sirach said: "He stores up riches who reveres his mother. He who honors his father is gladdened by children and when he prays he is heard" (3:4-5).

In a culture which knew nothing of Social Security or retirement homes, care for aging parents was a practical necessity.

"My son, take care of your father when he is old; grieve him not as long as he lives. Even if his mind fail, be considerate with him, for kindness to a father will not be forgotten" (3:12-14).

Friends enrich our lives in many ways, but a really good friend is a rare treasure. So be careful in choosing one:

"Let your acquaintances be many but one in a thousand your confidant. When you gain a friend, first test him and be not too ready to trust him. For one sort of friend is a friend when it suits him, but he will not be with you in time of distress...A faithful friend is a sturdy shelter; he who finds one finds a treasure" (8:6-8, 14).

In the area of government: "A wise magistrate lends stability to his people and the government of a prudent man is well ordered...A wanton king destroys his people but a city grows through the wisdom of its princes" (10:1,3).

This kind of concern for every aspect of human conduct reflects the Israelites' realization that happiness is equivalent to wholeness. For the Israelites, no area of human life is exempt from the need for true wisdom.

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)



and views

part of the intriguing, provides a t of what it minister. dy Hayes from the married Brien asks caring in fact, a Riley puts of the key the young rested in Sam liturgy as Patricia her inner

feelings in a way that sweeps the reader along.

Many of the contributors are young so their ideas are not fully formed. Teachers and administrators predominate. Former nuns seem to be overrepresented, while the absence of any contribution by communicators is striking. I suspect that many would see it as a fad concept, useful only to enhance the self-image of those who lack an appreciation of the fullness of the lay vocation.

(Thomas is editor in chief of The Christophers.)

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er of Anna n O'Neill; n.

Mary 70, St. ville, March id Hoover; ibbs; grand- e; great-

Margaret red Heart, 2. Mother of dnamother of

na, 82, St. March 22.

69, Little March 29. ss Brother mmer, and

a Rose, 92, March 29. d, Ralph, and Mary thy Ludwig.

(Tudie), 80, dianapolis, d of Anna; grandfather

of six; great-grandfather of six; brother of Tony, and Nina Winkler.

+ O'CONNOR, Jacob Z., 7 weeks, St. Joseph, Shelbyville, March 16. Son of Charles D. Jr. and Brenda Jean; brother of Christopher, Jeremy, Adam and Amanda; grandson of Mr. and Mrs. Charles D. O'Connor Sr.; great-grandson of Elena Trattner.

+ SIEG, Agnes Gettelfinger, 86, St. Bernard, Frenchtown, March 26. Mother of Eugene, Donald, Wilfred, Mark, Mary R. Robertson and Joan Seipel; sister of Msgr. Joseph Gettelfinger; grandmother of 15; great-grandmother of 36.

+ THIE, Joseph A., 86, Little Flower, Indianapolis, March 30. Father of Dr. Joseph Jr., Therese Jonas, Mary Ann Seufert, Cecelie Turner, and Martha; brother of Anthony, Juliana Bender and Clara Suding.

+ WISEMAN, Scott, 7, St. Francis Xavier, Henryville, March 30. Son of Jerry and Trenea; brother of Kristy.

+ WUEBLING, Alice, 66, St. Agnes, Nashville, March 28. Mother of Ralph and Charles

philosophers all

plementary ways, they are "running" toward God.

Philosophy has a long, glorious history. As soon as men and women began to reflect on their place in the universe they began to philosophize. In ancient Greece in the sixth century B.C., Pythagoras began to call himself a "philosopher."

The word "philosopher" was derived from two Greek words: "philo" which means love and "sophia" which means wisdom. So a philosopher is a lover of wisdom.

But loving wisdom doesn't mean we have all the answers to difficult questions. On the contrary, it really is the height of wisdom to recognize the limitations of our human power to reason and observe the world.

In fact, this is why Socrates, the ancient Greek philosopher, was described by the Delphic oracle as "the wisest man alive." Socrates admitted that he knew very little.

There have been many great philosophers in the Christian tradition. Sts. Augustine, Anselm and Thomas Aquinas may be the most famous. Other Catholic philosophers include Hildegard of Bingen, Pascal, Jacques Maritain, Edith Stein and Pope John Paul II.

What makes many Christian philosophers different from other philosophers? For one thing, they attempt to develop a complemen-

tary relationship between their power to reason and their faith. Many other philosophers restrict themselves simply to what can be known by reason.

St. Thomas Aquinas believed that since God created the world, a person could discover many truths about God by carefully studying basic principles in nature. He called this activity philosophizing through the "natural light of reason."

Today this exercise of reason is just as important as it was in the 13th century when Thomas Aquinas described philosophy as the "handmaid of theology."

For at times when personal faith is experienced as a struggle in darkness, a Christian philosophy of life can give people the stability needed to keep growing.

At other times, the power of human reason can help us discover a truth that leads into a fuller experience of God.

(Sister Allen teaches philosophy at Concordia University, Montreal, Quebec.)

FOOD...

...for thought

and the ways to find happiness.

It is not surprising that a thoughtful person locked in a prison cell would spend time pondering the meaning of things. Dietrich Bonhoeffer, the German Lutheran pastor executed by the Nazis during World War II, was such a person. From the writing done in his cell, the world eventually would be exposed to his quest.

In one prison poem, Bonhoeffer asked: "Who am I... Am I really that which other men tell of? Or am I only what I myself know of myself?... Who am I? This or the Other? Am I one person to-day and to-morrow another? Am I both at once?"

Who wouldn't like to answer the question "Who am I?" But do you think the effort to do so, which does not yield a product, which does not have a definite point of conclusion and which raises questions which cannot be answered succinctly, has real value?

The human person is always in the process of coming to terms with what he or she is and can be. In an age of outer-space exploration there is an inner space that also represents a "new frontier." Isn't it also in need of exploration?

At what points do you become a sort of philosopher? What does this mean for you as a Christian?

...for discussion

1. Do you think there is a sense in which you are a philosopher? Why?

2. What kinds of problems does Father John Castelot say the ancient Hebrew philosopher touched? If he were living today, what kinds of problems do you think Sirach would give his attention to?

3. David Gibson's article suggests that the human mind and its powers have been seen as both delightful and perplexing. Why? And what is your view on the powers of the human mind?

4. What are some ways the armchair philosopher can contribute to the life of a faith community — a parish, for example?

SECOND HELPINGS

Catholic thinkers from St. Augustine to Jesuit Father Karl Rahner are the focus of "Catholic Thinkers in the Clear," by William A. Herr. The work of the 20th-century's Jesuit Father John Courtney Murray is discussed, as is that of the 13th-century St. Thomas Aquinas — thinkers who posed central questions about God and life's meaning. St. Teresa of Avila "addressed herself particularly to those whose minds... run from one thing to another uncontrollably, like wild horses," the author explains. The modern French thinker, Gabriel Marcel, was programmed from early childhood to withdraw into abstractions. He did that until "reality forced his attention back to the facts of everyday life." This book includes 20 easy-to-read chapters. (Thomas More Association, 223 W. Erie St., Chicago, Ill. 60610. \$15.95.)



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CHILDREN'S STORY HOUR

The curiosity of Thomas

By Janaan Manternach
NC News Service

Thomas was born in an Italian castle, the youngest son of a soldier and his wife. Because his country was at war so much, Thomas' father was away most of the time. His mother and three older brothers and five sisters raised him.

When he was 5, his mother sent him to school at the famous nearby Benedictine monastery, Monte Casino. Secretly she dreamed he would become the abbey's abbot or superior. As abbot, he could become famous, powerful and rich.

Thomas studied hard. He liked to learn. He had a tremendous curiosity about everything. He kept asking his teachers, "Why?" The subject he wondered most about was God. "What is God?" he asked his teachers.

He kept asking that question as a teen-ager at the university in Naples. His teachers gave him some answers. But Thomas knew there had to be more to know about God.

A teacher gave him the books of a very ancient Greek philosopher named Aristotle. The books excited Thomas. From Aristotle he learned to look at everything in a new way. He believed Aristotle's ideas could help him better understand the things he wanted to know.

Thomas became the friend of a teacher, a member of a new religious group called Dominicans. The Dominicans were teachers and preachers. Their whole work was to learn about God and to teach others about God.

Thomas decided to become a Dominican. It meant he would never reach his mother's dream of being a powerful abbot of a rich monastery. Dominicans were poor. His mother was so upset she had Thomas' oldest brother bring him back home.

But Thomas was determined to be a Dominican. Finally his mother allowed him to go. He went to Cologne and became a Dominican. He continued to study about life and about God.

Thomas was very big. He stood 6-foot-6. He was also a quiet

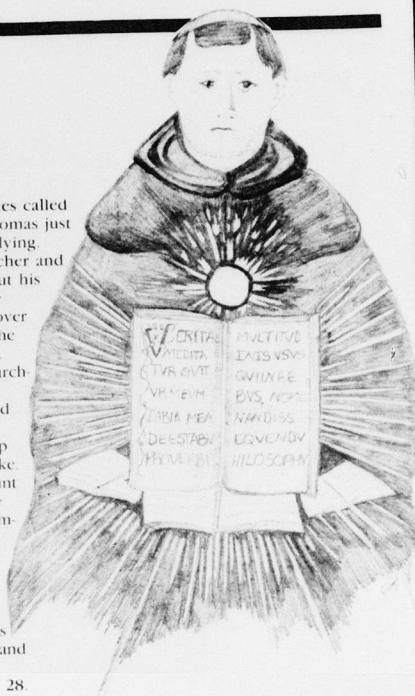
young man. His classmates called him the "dumb ox." Thomas just smiled and went on studying.

Soon he became a teacher and then began to write about his ideas of life and God. He became very famous all over Europe. He was one of the smartest men of his time. But he never stopped searching for more knowledge.

His ideas were new and exciting. He used the works of Aristotle to help explain what God was like. This made many important people angry. They were uncomfortable with Thomas' ideas. They made life difficult for him.

But Thomas continued his search to understand life and God until he died. The church calls Thomas Aquinas a saint and the patron of students, honoring him every Jan. 28.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)



Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are in this week's children's story.



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Children's Reading Corner

"Pezzettino," by Leo Lionni, is a story that can lead adults and children to talk about who they are and what it means to say, "I'm me." In the story, Pezzettino is small while everyone around him is big and able to do daring, wonderful things. He feels he is too small to be whole and that he must be a little piece of somebody else. One day he sets out to ask people about this. Finally the Wise-one tells him to go to the island of Wham to find his answer. There something happens to Pezzettino that helps him realize he is as whole as anyone else. He rejoices in finding himself. (Pantheon Books Inc., 201 E. 50 St., New York, N.Y. 10022. Hardback, \$4.95.)



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point of view

Today's teens, tomorrow's leaders

by Bridget Tynan Hodge

Apathetic, indifferent, selfish, arrogant, defiant, indolent, conceited—all of these less than complimentary adjectives are attributed with increasing frequency to the one segment of our society most in need of a sincere, positive affirmation of its worth and potential—our teen-agers.

Newspaper headlines almost daily inform us that "Rowdy teens disrupt church service," "Twelve teen-agers arrested after noisy party" or "Teen-age gang terrorizes quiet neighborhood."

Polls are taken to inform us that an alarmingly large percentage of teen-agers use abusive substances, are sexually active or have broken the law. (Those polls are customarily taken in densely populated metropolitan areas and yet are presented as being representative of the teen-age population as a whole.)

Forty-ish females, with a sudden desire to express themselves in print, are prone to using the trials and tribulations of those years between childhood and maturity as the content of their pseudo-humorous screeds.

Abandoning "All My Children" for the lure of the byline, they ramble on in a "poor-beleagured-me-I'm-the-mother-of-a-monster" fashion, informing their readers that the charming little cherubs who brought immeasurable joy to their marriages some 15 years earlier now have telephones growing from their ears, suffer from video game vertigo and experience happiness only when congregated at shopping malls—very undesirable characters indeed. There is even a syndicated writer who belittles the writing profession—and her motherhood—by referring to her teen-age son as "The Jerk."

It is time, I believe, to desist from using our teens as the objects of ridicule, to treat with respect the special needs of these

young people who, while not quite finished with childhood, are testing the often frightening waters of autonomy.

If memory did not serve us quite so poorly, perhaps we might recall the myriad uncertainties that assailed us as we strove to comprehend our approaching adulthood, those dark and dismal doubt-filled days of adolescence, when we groped for independence while clinging (unobtrusively, we hoped) to the shelter of older, wiser people.

We were easily embarrassed, difficult to impress, silently guarding our fears, loudly proclaiming our preparedness for the challenges of life. We expected to be seriously regarded, and indeed that was our right. We can all, I am sure, recall with joy the encouraging words of a teacher who

believed in our talents, the warmth of being entrusted with a household responsibility, the pleasure of being treated as an equal.

Today's teen-agers suffer with the same excess of exuberance, the same impatience, the same need for capable, understanding adults to supply the same urgent desire for respect.

They do not need the disparaging remarks, often made in their presence, of parents who consider it proper to publicly denounce the eccentricities of the teen-age years, with no apparent regard for the young person's right to privacy. Nor do they benefit during this fragile phase of development from unwholesome categorization by writers who place the irresponsibility of the few upon the shoulders of the entire group, or those

whose quest for literary fame excludes any regard for the acute sensitivity of the adolescent.

Today's teen-agers do need us to focus on the quiet teen who graced our church pew last Sunday morning, the tender 14-year-old who hugs away the tears of his tiny sister, the cheerful young fellow who whistles as he cuts his elderly neighbor's grass on Saturday afternoon.

Especially, they need us to view them, not merely as today's teens, but as tomorrow's parents of our grandchildren, comforters in our old age, guardians of our dignity, keepers of our peace.

So let us be content with our woodsheds, for they are of our own making, and place an encouraging hand upon the shoulders of these earnest young builders of bridges.

Remember when we were going to change the world? Make it brighter, better, more beautiful?

Who knows? If we choose to treat our young people with dignity and respect, they just might complete the task for us.

Two new bills in Congress to fight abortion

by Liz S. Armstrong

WASHINGTON (NC)— Because of the proven difficulty of getting Congress to pass a constitutional ban on abortion, attention is focusing on new means of restricting abortion.

Two bills have been introduced into the Senate, one sponsored by Sen. Jesse Helms (R—North Carolina) and the other by Sen. Orrin Hatch (R—Utah). Each would cut off government funding of abortion and is grounded in the idea of extending civil rights to the unborn. Helms' bill is called the Unborn Children's Civil Rights Act of 1985 and Hatch's the Abortion Funding Restriction Act "to amend the Civil Rights Act of 1964 to protect the rights of the unborn."

Both are getting pro-life support.

While more politically conservative New Right groups have formed a coalition to specifically promote the Helms bill, many pro-lifers—including Catholic

bishops—cite their willingness to accept various measures that would hinder abortion.

"We support congressional efforts to maintain and strengthen federal restrictions on abortion funding to the maximum degree possible," said Richard Doerflinger, assistant director of the National Conference of Catholic Bishops' Committee for Pro-Life Activities.

Both Helms' and Hatch's bills are relatively simple and short.

Helms told the Senate his bill, S. 46, is similar to his unsuccessful 1982 measure and would explain that the Constitution does not sanction a right to abortion, state that no congressional appropriations can be used to pay for or support abortion and permanently end abortion funding. The measure would also "stop certain indirect federal support for abortion" by providing protection at federally funded institutions to those who in conscience object to abortion, and by curtailing attorney's fees

in abortion-related cases. It would also provide for appeals to the Supreme Court as a right if a lower federal court strikes down state restrictions on abortion.

Hatch's measure is shorter in wording. As he told the Senate Feb. 27 when introducing his bill, it would amend the 1964 Civil Rights Act and permanently enact the yearly Hyde amendment ban on federal health program funding of abortion.

The text of the entire Hatch bill states that "nothing contained in the Civil Rights Act of 1964 shall be construed to authorize the use of federal financial assistance for abortions and no such assistance shall be used to perform abortions except where the life of the mother would be endangered if the fetus were carried to term."

Time will tell how far the Hatch or Helms proposals or any others get in a year when there is no congressional election and thus less public scrutiny of what Congress is doing—or not doing.

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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

April 12-13

The Drama Department of Immaculate Conception Academy, Oldenburg, will present its spring musical "The Wizard of Oz" at 7:30 p.m. in the auditorium. Admission: \$4 for adults, \$2 for children. For ticket reservations call 812-934-4440.

April 12-13-14

The 1985 Archdiocesan CYO Youth Conference, "Anticipate Life; Welcome Changes; Be Yourself," will be held at Roncalli High School.

A Togetherness Weekend for married couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

April 13

The Fifth Wheeler Club will meet at 7:45 p.m. in the Catholic Center, 1400 N. Meridian St. Plans will be made for April 20 social evening at Hyatt-Regency Porch.

April 14

The Altar Society of St. Francis Xavier parish, Henryville, will present its semi-annual Smorgasbord from 11 a.m. to 2 p.m. in the parish hall, junction Hwys. 160 and 31. Adults \$3.75; children 20 cents per year of age through age 12. Handmade crafts, baked goods, crocheted bedspread raffle.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

The annual Neophyte Mass will be celebrated at 4 p.m. in Little Flower Church.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

The Third Order of Carmel will meet at 1:30 p.m. in the Carmelite Monastery reception room.

April 15

A Regional Meeting for Pastoral Musicians sponsored by the Office of Worship will be held from 7:30 to 9:30 p.m. at St. Bartholomew Church, Columbus.

A Parish Mission conducted by Redemptorist Fathers Harry Grile and Robert Miller on the theme "We Remember, We Celebrate, We Believe" will begin at St. Philip Neri Church, Rural and North streets, at 7:30 p.m.

Our Lady of Everyday Circle #1133, Daughters of Isabella, will hold its monthly meeting at 7:30 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

April 16

A Mature Living Seminar on "Thomas More - The Renaissance Man" will be presented from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College by Dr. Louis C. Gatto. Bring sack lunch or buy in cafeteria.

The Parish Mission conducted by Redemptorist Fathers Harry Grile and Robert Miller continues at St. Philip Neri Parish, Rural and North streets, at 7:30 p.m.

The Office/Staff Personnel Day (formerly called "Secretaries' Day") sponsored by the Office of Catholic Education and the Benedictine Center will be held from 9 a.m. to 3 p.m. at the center, 1402 Southern Ave., Beech Grove.

Msgr. James M. Downey Council 3660, K. of C., will sponsor a Spaghetti Dinner from 6 to 8 p.m. at 511 E. Thompson Rd. Adults \$4; children under 12 \$2; pre-schoolers free. Tickets available at the bar, at the door, or from any officer.

The ACCW will hold a one-day Mini-Convention beginning at 9 a.m. in the K. of C. hall, Columbus. Installation of officers, speaker Mike Carotta, luncheon.

April 17

The Parish Mission conducted by Redemptorist Fathers Harry Grile and Robert Miller continues at St. Philip Neri Parish, Rural and North streets, at 7:30 p.m.

The Auxiliary of the Beech Grove Benedictine Center will hold its fourth annual Dessert Card Party from 1 to 4 p.m. in the gym. \$2.50 donation.

The Catholic Widowed Organization (CWO) will hold its regular meeting at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Speaker on Family Records. Signups for CWO 4th annual Birthday Party on April 20 and Spanish Fiesta May 18.

St. Simon's PFO will sponsor a Card Party at 8 p.m. in Feltman Hall, 8400 Roy Rd. Tickets: \$2 pre-sale or \$2.50 at the door. For reservations call 897-4995 or 898-9567.

The public is invited to a 7 p.m. Mass at the Carmelite Monastery, 2500 Cold Spring Rd., followed by Discaled Carmelite Father Patrick Farrell speaking on the "Rule of the Third Order of Carmel."

Divine Word Father Richard Jeschke will celebrate the first Summer Cemetery Mass at 2 p.m. in Calvary Chapel (see ad on page 20).

April 18

The Women's Club of Our Lady of the Greenwood Parish will sponsor a Card Party/Style Show at 7:30 p.m. on the lower level of Madonna Hall, 335 S. Meridian. \$4 admission includes fashions by Newkirk's of Franklin, door prizes and dessert smorgasbord.

The Parish Mission conducted by Redemptorist Fathers Harry Grile and Robert Miller continues at St. Philip Neri Parish, Rural and North streets, at 7:30 p.m.

The Divorce Recovery Program conducted by Anton R. Braun continues at St. Thomas



Aquinas Parish. Call 253-1461 or 255-7483 for more information.

April 19

The Parish Mission conducted by Redemptorist Fathers Harry Grile and Robert Miller continues at St. Philip Neri Parish, Rural and North streets, at 7:30 p.m.

The Columbians of Mater Dei Council 437, K. of C., will hold their 19th annual Spaghetti Dinner and Dance at 1305 N. Delaware St. Dinner from 6 to 8:45 p.m.; dancing from 8 to 11 p.m. Adults \$5, children 12 and under \$2.50.

Little Flower Parish will sponsor a Las Vegas Night for the benefit of their athletics from 7 p.m. to midnight in the cafeteria, 13th and Bosart. \$2 per person includes free drinks and a sandwich.

April 19-20-21

A Men's Retreat on the theme "Let the Holy Spirit Lead You Into the Desert" will be presented by Franciscan Father Charles Dahily at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for more information.

A "Contemplative Weekend for Men and Women: Being in the Desert" will be conducted by Franciscan Father Thomas Krupski at Fatima Retreat House, 3353 E. 56th St. Call 545-7681 for information.

April 20

Secunia Memorial High School's Annual Booster Club

Dance "Up, Up and Away" will begin with cocktails at 6:30 p.m. followed by buffet at 7:30 p.m. and dancing to "Indy 5" from 9 to 12 p.m. \$10 per person. Call 357-9874 or 894-2585 for reservations.

St. Joseph Parish, Terre Haute, will sponsor a Spring Dinner Dance at the K. of C. Hall. Music by Mourning Missed II. Dinner and dance: \$10 per person; dance only: \$2 per person. Call 812-232-7011 or 812-299-1677 for reservations.

A Personal Enrichment Day for Divorced Persons, sponsored by SDRC and Beginning Experience, will be held from 8:30 a.m. to 5 p.m. at the Catholic Center, 1400 N. Meridian St.

The 4th Annual CWO Birthday party will be held at 6 p.m. at Chatham Walk Clubhouse, 21st and Franklin Rd. Bring covered dish and \$3.

April 20-21

A Wholistic Retreat for women of all faiths will be presented by Benedictine Sisters Gwen Goss and Carol Falkner at Beech Grove Benedictine Center. Call 788-7581 for brochure or information.

A "Vocation Retreat Experience" for freshmen, sophomore and junior high school (Continued on next page)

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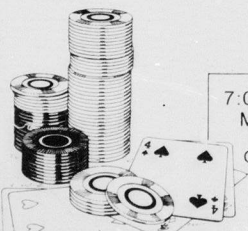
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Oldenburg sisters put on marionette shows

by Sr. Jacquelyn McCracken
and Richard Cain

They are really very simple. Some paper, some paste, a few small pieces of brightly patterned fabric, some string and a couple of sticks. But put them together in the hands of the Sisters of St. Francis at Oldenburg and you have a marionette show.

"Everyone gets so excited about it," said Franciscan Sister Myra Peine, who originated the idea last fall as a way for some of the older sisters to share their talents with others.

For Sister Francis Theresa Hietter, one of the marionette makers, the excitement is the enjoyment the skits provide for others. "I like giving pleasure to others," she said. "One of these days I'm going to make up my own show—all jokes."

The marionettes and the sisters who work them, Sisters Francis Theresa, Elise Jakoby, Rita Jane Moers and Estelle Nordmeyer, first performed at St. Mary's parish in Oxford, Ohio. Sister Kathleen McShay, who serves as a pastoral associate and director of religious education there, invited the sisters to perform for a group of

senior citizens. Sister McShay also wrote two scripts for the show based on the themes of "boredom" and "aging and wisdom."

Since then, the sisters have performed for another senior citizens group in Brookville and at the Franciscan motherhouse in Oldenburg.

In addition to those operating the marionettes, Sisters Rita Clare Broecker, Virginette Hagedorn and Clarence Marie Kavanagh supply the voices; Sister Bernard Marie Mohrhaus designs and makes the costumes; and Sister Laverne Frietsch provides the music. Additional marionettes have been made by Sisters Mary Leonard Riehle and Mary Benjamin Stock.

In order to expand their repertoire, Sister Peine is planning a production based on the history of the community. The sisters hope this will serve as a good tool for presenting religious vocations to high school students.

Future plans also include shows about St. Francis and stories that teach a lesson. The marionettes themselves are in the beginning stages since the originals are made of papier-mache. Future marionettes will be made of clay.



ON A STRING—Shown with their marionettes are, from left, Franciscan Sisters Estelle Nordmeyer, Rita Jane Moers, Elise Jakoby, Francis Theresa Hietter and Myra Peine. (Photo courtesy of Sisters of St. Francis)

The Active List

(Continued from page 14)
girls will be held at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. Pre-registration required. Call 787-3287 for information.

A Retreat for High School Freshmen will be held at Mount St. Francis Retreat Center from 9 a.m. Sat. to 3 p.m. Sun. For information or registration call 812-923-8817.

April 21

An Indianapolis area Pre-

Cana Program will be held from 12:45 to 5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 236-1596 for information.

A Parish Mission conducted by Redemptorist Fathers Gary Heinecke and Robert Miller will begin at 7:30 p.m. in Holy Trinity Church, Edinburgh.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

The Women's Club of St. Patrick Parish will sponsor a Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1. Door prizes, refreshments.

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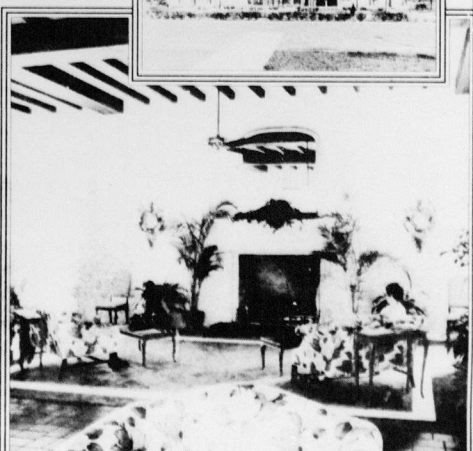
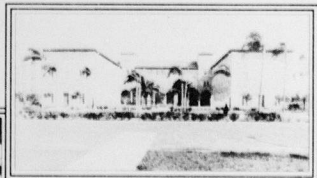
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YOUTH CORNER

Caught in middle between angry adults

by Tom Lennon

Question: Why can't my father and stepfather get along and my mother be nice to both of them instead of always taking sides and making it hard for me? I love my real father and my stepfather is nice too, but mom is always putting dad down. (North Carolina)

Answer: What a difficult question you pose! It involves a tangled skein of human relationships that may be almost impossible to unravel.

Your real father may deeply resent the man who supplanted him in the affections of your mother. Perhaps your real father feels that your stepfather will steal your affections too.

Your stepfather may feel very tense in the presence of the man who was his predecessor as head of your household. Maybe he wishes your real father would never come around at all.

Apparently there are still strong frictions between your mother and real father; possibly there always will be. And so she is constantly putting him down. This likely adds to the resentment your real father feels about the whole situation.

And you are torn by these three-way conflicts. How painful it must be for you.

What can you do that will lessen rather than worsen this unpleasant situation? Almost anything you do would seem to involve a risk and the possibility of heating up the conflicts. But how about considering the following course of action?

Have individual talks with each of the three adults involved in this situation. Try to choose a time when the person is not tired, irritable or worried about something.

Keep the emotional level low. If it threatens to heat up, try very hard to be patient, and to speak calmly and softly.

Let all three persons know that you love them. Tell them of your hurt and pain. Try to have very specific examples of what it is that is disturbing you. And let all three know that you are also having a talk with the other two.

But try to avoid statements of direct accusation and blame. Instead, say something like, "Mom, sometimes it looks to me like you're trying to put dad down. Last Friday, for example, etc. This makes me feel bad."

Express your desire for a happier family life, and ask if there is anything you can do to help things run more smoothly.

Try to prepare yourself for each of the conversations. Some people like to make a few notes that help them remember the points they want to make.

If you know of another adult who is familiar with your situation and the people involved, ask him or her beforehand for an opinion on this plan of action. This person may be able to give wiser advice than someone who does not know as many of the details.

Perhaps one or more of the conversations may seem to fail. But you will have given the person something to ponder in the future, and that may eventually bring good results.

Know that the Lord will be with you, for you will be trying to sow peace where there is discord.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005)



WAY OF THE CROSS—The entire student body at St. Mary's School, Lanesville, participated in a living Way of the Cross on Wednesday, Thursday and Friday of Holy Week. Here, fourth and fifth graders re-enact the eighth station. Adam Schneider as Jesus speaks to the women of Jerusalem.

Lanesville school re-enacts passion

All the students at St. Mary's School in Lanesville became active participants in dramatizing scenes from Holy Week. Under the direction of Franciscan Sister Joannita Koors, principal, the drama developed over three days.

On Wednesday, March 27, the grade one pupils dramatized Jesus'

triumphal entry into Jerusalem on Palm Sunday, with Anthony Stiller portraying Jesus and Tony Walter (of the sixth grade) acting as the donkey. Then each of the six grades in the school re-enacted the Last Supper in their classrooms.

On Thursday, the fifth and sixth grades acted out the agony in the garden, with Ben Schneider taking

the role of Jesus. This was followed by the fourth and fifth grades' enactment of the Way of the Cross and the Crucifixion, with Adam Schneider playing Christ. The grade two students then portrayed the Resurrection, with Ben Hinkle as Jesus.

On Friday, a blessing of fire ceremony was conducted by the third grade.

Retreat for sophomores and juniors in Terre Haute Deanery

A retreat for high school sophomores and juniors in the Terre Haute Deanery will be held April 26-27 at the Religious Education Center.

The cost is \$6 and includes everything. The retreat will begin at 6 p.m. on Friday and end at 2:30 p.m. on Saturday. Students from St. Mary of the Woods College will help with

the retreat, according to Paula Sasso, director of youth ministry for the Terre Haute Deanery.

The registration deadline is April 23. Students may register by sending their name and the fee to Paula Sasso at the Religious Education Center, 2931 Ohio Blvd., Terre Haute, Ind. 47803

Upcoming youth-related events in New Albany Deanery

► A confirmation sharing session will be held Tuesday, April 16, 7:30 p.m. at the Aquinas Center, 707 West Highway 131 in Clarksville. The session is for confirmation teams, directors and coordinators of religious education, catechists, pastors, youth ministers and anyone else involved in

working with the sacrament of confirmation.

This session will be devoted to looking at issues raised at an earlier session held last fall. The evening will include a presentation on service projects by Providence Sister Peggy Lynch, New Albany Deanery coordinator of service.

► There will be a high school freshman retreat Saturday and Sunday, April 20-21. The fee is \$23. The high school junior retreat has been rescheduled for Friday through Sunday, April 26-28. The fee is \$37. Both retreats will be held at the Mount Saint Francis Retreat Center and both fees include lodging, meals and materials. For preregistration and more information on either retreat, call the Aquinas Center, 812-945-0354.

► Youth interested in performing in the New Albany Deanery Festival of

Performing Arts should call Sharon Vecht at 812-945-9442 or the Aquinas Center at 812-945-0354 by April 15. The festival committee will consider any type of talent. The performances will be given Sunday, April 28, 1 p.m. at the Holy Family School in New Albany.

► A class on basic first aid for adults working with youth will be offered Tuesday, April 30, 7-10 p.m. at the Aquinas Center. The cost is \$5 and preregistration is required beforehand. The seminar will deal with common injuries and problems encountered in the classroom or on a camping trip. It will also include bandaging and splinting, liability, putting together a first aid kit and giving cardiopulmonary resuscitation (CPR). The class will be led by Jerry Finn, New Albany Deanery youth ministry coordinator and Lois Adams. Both are registered nurses.

Students win Merit Scholarships


Three Catholic high school seniors in the archdiocese will receive 1985 corporate-sponsored national merit scholarships, according to an announcement made Wednesday by the National Merit Scholarship Corporation.

The students are: Scott E. Lively from Cathedral High School in Indianapolis, receiving a Western Electric Fund Merit Scholarship; John C. Muth from Brebeuf Preparatory School in Indianapolis, also receiving a Western Electric Fund Merit Scholarship; and Terri L. Proksch from Brebeuf, receiving a Santa Fe

Southern Pacific Foundation Merit Scholarship.


The awards are based on the students' performance on the 1983 Preliminary Scholastic Aptitude Test which also serves as the qualifying test for National Merit Scholarships. The students were among 53 finalists in Indiana selected to receive scholarships.

The corporate-sponsored scholarships are the first of three types of awards given by the National Merit Scholarship Corporation. The recipients of the other types will be announced on April 24 and May 8.



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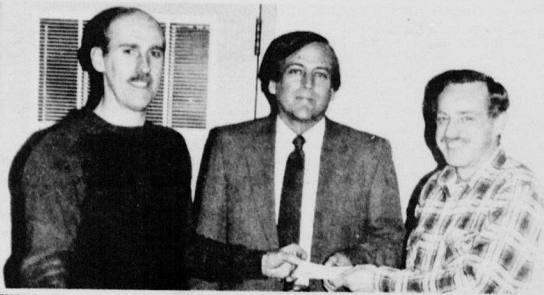
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THE CATCH—St. Roch's Men's Club raised \$850 for Holy Family Shelter in Indianapolis through three Lenten fish fries. Here, Men's Club President Carl Brunsman (left) and Treasurer Dick Miller (right) hand a check to Tom O'Hara, interim director of the shelter. (Photo by Jim Jachimaki)



INSTALLMENT—Presenting a \$14,000 check to Archbishop Edward T. O'Meara are Father Marty Peter, pastor of St. Malachy, Brownsburg, and Mike Beyer, chairman of the parish's finance committee. St. Malachy has begun a debt-reduction program. (Photo by Jim Jachimaki)

Tinder named CYO director

(Continued from page 1)

and I found him very qualified to continue the work of the CYO."

The appointment was made after an extensive search which brought 103 requests for applications from as far away as Arizona and Maryland. Thirty-three candidates were considered by a search committee named by Archbishop O'Meara. Of the 33, six were selected for interviews and then three finalists were presented to Archbishop O'Meara.

The archbishop interviewed the three finalists and sent his recommendations to

the CYO board of directors. Finally, the board interviewed the three finalists and made the decision to recommend Tinder to the archbishop for appointment.

Tinder, 36, began working for the CYO on a part-time basis in 1976 while he was a teacher and coach at Roncalli High School. He became a full-time employee in 1980. A member of St. Jude Church, he has both B.A. and M.S. degrees from Butler University. He taught at Roncalli from 1971 to 1980.

He is married to the former Kathleen Shaughnessy. They are the parents of three

children. He is a member of the Knights of Columbus, Marion County Sheriff's Community Task Force, and the Butler "B" Men's Club.

Tinder told The Criterion that he is honored, "in a very humble way," to be selected for the position, and is "looking forward to the task of providing leadership for the young people" who participate in CYO activities. "The task is awesome because there are so many to serve, both young people and adult volunteers, but God has given me the strength necessary to accomplish it."

Tinder continued, "It is a great opportunity, but opportunities bring challenges. I look forward to it with great

anticipation, particularly to work with so many adult volunteers, parish youth leaders, coaches, scout leaders, and so many others who are working for young people."

He said that he has benefited greatly from working with youth and he enjoys passing his experience along to them. He also said that he realizes that he is "following some big footsteps" in succeeding Bill Kuntz, but he knows that he "can look over my shoulder at someone I can look up to. Bill Kuntz will be working through me in this job," he said.

Finally, he said that he is blessed with a great staff. "There couldn't be a finer group of people to work with," he said.

Pope's Easter message

(Continued from page 1)

want, he said, and numerous wars continue "to sow ruin and drench with blood various parts of the world."

"Ideologies that instill hatred, violence and aggression do not cease to deceive or poison societies," the pope said, while "the armaments race increases the threat of total destruction."

Some nations, the pope said, were still awaiting recognition of their sovereign rights "because they have not yet recovered them or because they have lost them." The pope did not specify which nations he meant.

The pope appealed to the world's young people to transform the "mechanisms" that promote selfishness and oppression, and to "bring to birth new structures inspired by truth, solidarity and peace."

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Book reviews

17 lay ministers share their stories and views

WHY WE SERVE: PERSONAL STORIES OF LAY MINISTERS, edited by Douglas Fisher. Paulist Press (Ramsey, N.J., 1985). 156 pp., \$6.95.

Reviewed by
Joseph R. Thomas
NC News Service

With a preface (bland), a foreword (on target) and an introduction (helpful), you know that this is an important Book as soon as you open it.

And it doesn't take too long to find out that not all of the contributors were chosen because they know how to write, even though here and there signs of literary excellence surface.

However, "Why We Serve" does achieve what it sets out to do: it gives "lay ministers" an opportunity to describe their motivation, their experiences, their hopes and their frustrations as the church ponderously lumbers into an era when lay professionalism is going to be of ever-increasing importance.

Lay ministry, of course, is the catchword of the moment; whether it will survive the 1986 Synod of Bishops, which will examine, among other things, lay-clergy roles, is problematic.

What the reader will find here is an honest portrayal of the idealism, the naivete, the problems, the tensions, the rewards and the possibilities that challenge lay people.

What they will not find is a sense of perspective. Lay people, after all, were working for the church long before anyone thought to call their service a ministry, so the stories recounted here are new only in the sense that they are told in a ministerial context, poorly defined though that may be.

Is ministry any work whatsoever undertaken for the church? Is it work controlled by the hierarchy in some way? Is clowning really a ministry? Does ministry involve a call? If so, with whom does the call originate—church leadership? the people?

Most likely, the 17 "ministers" who have written these brief pieces wouldn't agree on the an-

swers to these questions even though most of the contributors are at home with the term "ministry" when applied to their own work. But then most of them are at home with other churchy phrases too: community, discernment, prayerful reflection, nurture, affirmation, giftedness, networking, enrichment, etc.

Still, many of the observations rise above the banal. Archie Gress asks some important questions about training. Patricia O'Connell Killen's vision of the lay minister as the con-

temporary counterpart of the old Jewish sage is intriguing. Carole Eipers provides a powerful statement of what it means to truly minister. Matthew and Judy Hayes look at ministry from the viewpoint of a married couple. Judith O'Brien asks whether every caring believer is not, in fact, a minister. David Riley puts his finger on some of the key problems facing the young professional interested in serving the church. Sam Mackintosh sees liturgy as the crucial issue. Patricia Livingston bares her inner

feelings in a way that sweeps the reader along.

Many of the contributors are young so their ideas are not fully formed. Teachers and administrators predominate. Former nuns seem to be overrepresented, while the absence of any contribution by communicators is striking. I suspect that many would see it as a fad concept, useful only to enhance the self-image of those who lack an appreciation of the fullness of the lay vocation.

(Thomas is editor in chief of The Christophers.)

MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† ADAMS, Beverly J., 48, Christ the King, Indianapolis, March 25. Wife of James R.; mother of David R., Daniel R. and Steven J.; daughter of Mr. and Mrs. Franklin E. Dillon; granddaughter of Barbara Dillon.

† BURGESS, Lora Buckel, 86, St. Mary, New Albany, March 29. Wife of James O.; mother of William, Joseph, and Helen Bullington; stepmother of James Burgess; sister of Elsie Henchel and Elva Ariens.

† CONROY, John Kenneth, 72, St. Mary, Rushville, March 29. Father of James T., and Cathleen Leahy; brother of Joseph; grandfather of three.

† CRACIUNOIU, Nick Craig, 63, St. Agnes, Nashville, March 29. Husband of Irene Anne; father of Tom, Niki Glover and Paula.

† CULLEY, Inez (Custard), 77, Christ the King, Indianapolis, March 26. Mother of Mary Margaret, Joan Graver, Jim V.

and John W.; sister of Anna Weddle and Helen O'Neill; grandmother of seven.

† CUNNINGHAM, Mary Catherine Gibbs, 70, St. Augustine, Jeffersonville, March 31. Mother of David Hoover; daughter of Ruby Gibbs; grandmother of five; great-grandmother of one.

† HARTLING, Margaret Magdalen, 91, Sacred Heart, Jeffersonville, April 2. Mother of Marilyn Miller; grandmother of two.

† JAMES, Mary Anna, 82, St. Mary, New Albany, March 22. Sister of Edna.

† LAVELLE, Lucy, 69, Little Flower, Indianapolis, March 29. Sister of Holy Cross Brother John, Florence Zimmer, and Nancy.

† MARCHAND, Clara Rose, 92, St. Paul, Tell City, March 29. Mother of Edward, Ralph, Francis, Joseph, and Mary Moore; sister of Dorothy Ludwig.

† MICELLI, Salvatore (Tudie), 80, St. Barnabas, Indianapolis, March 16. Husband of Anna; father of Philip R.; grandfather

of six; great-grandfather of six; brother of Tony, and Nida Winkler.

† O'CONNOR, Jacob Z., 7 weeks, St. Joseph, Shelbyville, March 16. Son of Charles D. Jr. and Brenda Jean; brother of Christopher, Jeremy, Adam and Amanda; grandson of Mr. and Mrs. Charles D. O'Connor Sr.; great-grandson of Helen Trathner.

† SIEG, Agnes Gettelfinger, 86, St. Bernard, Frenchtown, March 26. Mother of Eugene, Donald, Wilfred, Mark, Mary R. Robertson and Joan Seipei; sister of Msgr. Joseph Gettelfinger; grandmother of 43; great-grandmother of 36.

† THIE, Joseph A., 86, Little Flower, Indianapolis, March 30. Father of Dr. Joseph Jr., Therese Jonas, Mary Ann Seufert, Cecelia Turner, and Martha; brother of Anthony, Juliana Bender and Clara Suding.

† WISEMAN, Scott, 7, St. Francis Xavier, Henryville, March 30. Son of Jerry and Treenna; brother of Kristy.

† WUEBLING, Alice, 66, St. Agnes, Nashville, March 28. Mother of Ralph and Charles.

A look at the life and milieu of a murdered missionary

SALVADOR WITNESS, by Ana Carrigan, Simon and Schuster (New York, 1984). 319 pp., \$16.95.

Reviewed by
Fr. Charles Dollen
NC News Service

What is going on in Central America? Whose side are the rebels on and what is the American role?

Ana Carrigan goes into this in depth as she tells the story of Jean Donovan, an American woman who was doing volunteer work for the church in El Salvador. Along with two Maryknoll sisters and one Ursuline nun, she

was brutally murdered Dec. 2, 1980.

This is the story of a fine young woman who grew up in New England with the American Dream firmly in hand. Yet, she wanted more. She wanted a life that would have meaning and value.

Her travels took her to Ireland and to Cleveland and she finally seized the opportunity to go to El Salvador to work with the refugees. She found herself living in a nightmare world where murder, intrigue and suffering were plentiful.


There she found herself in a vocation of serving others.

She achieved inner peace in a way that gave strength to those around her.

Ms. Carrigan has gone to great lengths to consult primary sources such as the letters and diaries that Miss Donovan kept. She interviewed her fellow workers and her family.

This thorough and well-written book chronicles the story of a modern young American who qualifies for the title "heroine." It can be recommended wholeheartedly.

(Father Dollen is the book review editor of The Priest magazine.)



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RSVP - Maureen Coughlin, (812) 877-1397
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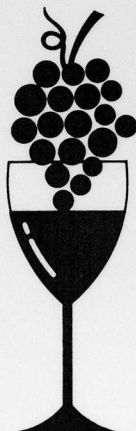
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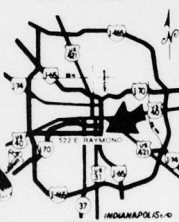
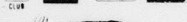
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Vatican to raise wages; workers protest 'unilateral' action

by John Thavis

VATICAN CITY (NC)—The Vatican has decided to implement a package of wage reforms which raises the pay of its lay employees by 4 percent to 25 percent on a new 10-level scale, the Vatican said April 4.

The changes also make wage scales uniform for the first time among the Vatican's four main administrative organizations.

But Mariano Cerullo, head of the 1,700-member Association of Vatican Lay Employees which has negotiated for higher wages and other reforms, said the Vatican's action was "unilateral" and that it was taken without workers' approval.

"They have completely ignored us, as if the association didn't exist. This action has trampled on the dignity of Vatican employees," Cerullo said.

The pay raises, retroactive to the beginning of 1985, will take effect as soon as employees have been assigned to the new pay categories, said Bishop Jan Schotte. Bishop Schotte is the secretary of the Vatican's justice and peace commission and heads the group that has met with lay employees' representatives in recent months to resolve the labor dispute.

THE REFORMS, which largely reflect the employees' proposals, were "communicated by Cardinal (Agostino) Casaroli's office," Bishop Schotte said. Cardinal Casaroli, papal secretary of state, was appointed in 1982 by Pope John Paul II to oversee the labor negotiations.

Bishop Schotte said the lay employees' association was "largely involved in drafting the proposals," but should not have expected to approve the final decision.

"They don't have the right to approve it—we're not a multinational company," Bishop Schotte said. "It's the Holy Father who makes the decision."

In February, the employees' association called off a threatened strike after receiving assurances that their proposals would receive prompt attention from Vatican officials. Bishop Schotte said that the reforms made include "all the major elements" of those proposals.

Cerullo, however, said there was still disagreement about the beginning date of the pay increases. He also said the employees' proposals for gradual "merit raises" had been postponed under the new reforms.

"If we had had a meeting, I think we would have resolved these things," Cerullo said. The association was much more upset, he said, that the Vatican administration had "taken things into its own hands" and acted unilaterally, informing the association afterward of the decision.

ACCORDING to information released by the Vatican, annual base salaries for Vatican lay employees will range, after deductions, from 12.5 million lire (about \$6,250) to 20.2 million lire (about \$10,100). That represents an increase of about 4 percent for the lowest pay categories and about 25 percent for the top categories.

Under the new reforms, cost-of-living increases will be made every six months. In the past, such increases had

been negotiated separately and sometimes applied years afterward.

THERE WAS little change in other benefits and deductions. Vatican employees pay no taxes, but 8.5 percent of their salary is taken out to pay for health care, pensions and severance benefits.

In addition to the base salary, employees also receive monthly payments of 35,000 lire (\$17.50) for each family dependent, and seniority raises of about 2.5 percent every two years. Non-Italian employees also receive special payments ranging from 9 to 15 percent of their salaries.

Cerullo said the association earlier had been assured that the wage package, when approved, would be made retroactive to Jan. 1, 1984. The Vatican,

however, said the raises will be applied as of Jan. 1, 1985. Instead of applying the raises back to 1984, the Vatican said it was making a lump-sum payment to each employee based on individual 1984 salaries.

By weighting the salary increases toward the top of the Vatican pay scale, the reforms bring Vatican salaries more into line with those of comparable Italian jobs. At the lower end of the scale, Vatican salaries are now slightly higher than those of Italian state or union employees. Top-level salaries at the Vatican remain below those in most Italian unions, but the latest increases have greatly narrowed the gap.

VATICAN employees work a six-day, 36-hour work week. The average Italian work week ranges from 36 to 40 hours. Vatican employees earn 30 days annual vacation and have 17 yearly holidays, about the same as their Italian counterparts.

The Vatican lay employees' association was formed in 1979 and later

approved by Pope John Paul II as an employee bargaining representative. It represents most of the Vatican's 1,800 lay employees.

In 1982, the pope responded to grievances by the association and instructed Cardinal Casaroli to work out a wage agreement that would provide enough for employees and their families. The lay employees' association represented Vatican workers throughout the subsequent negotiations.

An agreement among negotiators was reached on the main points of the dispute last fall. In January, the Vatican said it was seriously studying the proposal, but noted its "economic implications." The Vatican has had an operating deficit for several years, and in March the Vatican predicted that the 1985 shortfall would reach about \$30 million.

Most of the Vatican's operating deficit is made up from the Peter's Pence collection, a worldwide annual request for contributions to be used at the pope's discretion.

Reagan seeks church support

(Continued from page 1)

►Use of the \$14 million "for food, clothing and medicine and other support for survival" of the contras for two months.

►Freeing of the funds for military use after that point if there is no progress in the negotiations unless both rebels and Sandinistas request that the ban on military use continue.

According to Reagan, "the communists in Nicaragua have turned, at least up till now, a cold shoulder to appeals for national reconciliation from the pope and the Nicaraguan bishops. And we know that without incentives, none of this will change."

By the end of April, Congress is expected to take up the issue of funding for the contras. Some \$80 million had been provided in a three-year period before the 1984 congressional moratorium.

Nicaraguan Foreign Minister Miguel D'Escoto, a Maryknoll priest whose political position has embroiled him in conflict with the Vatican, blasted the Reagan proposals as "not only ridiculous but insolent." He said the Sandinistas want to talk to the Reagan administration, not the contras.

The United States and Sandinistas had talked briefly last year but Reagan found the deliberations ineffective and stopped them.

"It makes no sense to talk to the hirelings," the foreign minister said in Managua, the Nicaraguan capital. "So why talk to them? They can't decide anything. It's Reagan's war. He can stop it."

He said the Sandinistas are "saying to Reagan: 'Please come to your senses. Come and talk. You have no right to the systematic murder of our people.'"



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Cemetery Mass Schedule—1985

| | | |
|----------|------------------------|------------|
| April 17 | Calvary Chapel | 2:00 p.m. |
| May 15 | St. Joseph Chapel | 2:00 p.m. |
| May 27 | Memorial Day (Calvary) | 12:00 Noon |
| June 19 | Calvary Chapel | 2:00 p.m. |
| July 17 | St. Joseph Chapel | 2:00 p.m. |
| Aug. 21 | Calvary Chapel | 2:00 p.m. |
| Sept. 18 | St. Joseph Chapel | 2:00 p.m. |
| Oct. 16 | Calvary Chapel | 2:00 p.m. |
| Nov. 2 | St. Joseph Chapel | 2:00 p.m. |



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