

QUEEN'S VISIT—Queen Beatrix of the Netherlands gives Pope John Paul II a two-volume reproduction of a Bible illustrated by Rembrandt during their Vatican meeting March 28. The pope will return the call when he visits the queen at the Royal Palace May 13. (NC photo by Arturo Mari)

Pastor tenure policy set

Pastors of parishes in the Archdiocese of Indianapolis will continue to be appointed for indefinite periods of time. This decision of Archbishop Edward T. O'Meara was communicated to the priests and deacons of the archdiocese on April 29.

Archbishop O'Meara had referred the question of tenure for pastors to the Clergy Personnel Board for study. During the course of that study, a questionnaire was circulated to the priests, to which 143 replied. The Personnel Board's recommendation was made to the archbishop on March 25.

In his letter to priests and deacons, Archbishop O'Meara quoted Canon 522 of the new Code of Canon Law: "The pastor ought to possess stability in office and therefore he is to be named for an indefinite period of time."

Catholics both approve and criticize Nicaragua embargo

by Liz S. Armstrong
NC News Service

Bishop Rene H. Gracida of Corpus Christi, Texas, characterized President

Reagan's trade embargo against Nicaragua as a potentially positive tool for pressuring a repressive regime.

But Network, the political lobby in Washington founded by nuns, as well as the Maryknoll Fathers and Brothers and an interfaith group described the embargo as "belligerent," unhelpful and "immoral."

Reagan said the embargo was ordered after the Democratic-controlled House of Representatives in late April defeated Reagan's plan for providing \$14 million in aid to guerrillas fighting Nicaragua's Marxist-oriented Sandinista government.

The embargo prohibits trade between the United States and Nicaragua, except for goods going to the insurgents, and closes U.S. airports and harbors to Nicaraguan airplanes and ships.

Reagan said the embargo is necessary because the "policies and actions of the government of Nicaragua constitute an unusual and extraordinary threat to the national security."

Bishop Gracida, a member of a U.S. bishops' delegation which visited Nicaragua in late February, said in an interview that "on one hand I'm certainly happy the president has taken some form of

decisive action. It has seemed the administration's policy lacked decisiveness and cohesiveness."

He said the administration previously "seemed to be relying almost exclusively" on a military solution although, he said, "it didn't make sense" to rely only on the Nicaraguan rebels.

"A trade embargo cuts both ways. It will undoubtedly put great pressure on the Sandinista regime" but also "will undoubtedly create some hardship for everyone, including the church and ordinary people" of Nicaragua, the bishop said May 3.

Nonetheless, "Short-term suffering cannot compare with generations of having to live under a repressive, totalitarian regime," he added.

Bishop Gracida had raised the possibility of a trade embargo in April as an alternative to military aid for the rebels fighting the Sandinista regime, which has often been accused of violating basic human rights.

At that time the White House said it was not considering a trade embargo.

Catherine Brosseau, a spokeswoman for Network, said May 2 her group opposes the

Pope aware of turmoil in Dutch church as he prepares to visit

By Agostino Bono

VATICAN CITY (NC)—Pope John Paul II, preparing his first papal visit to the Netherlands, is no stranger to the turmoil in Dutch Catholic life which has followed the Second Vatican Council.

In 1980 the pope gathered the Dutch bishops at the Vatican for an 18-day special synod to seek ways of ending the tempest, which included sharp divisions over the nature and use of papal authority and widespread opposition to key church teachings.

The synod produced pages of unity pledges. But the turmoil remained and the pope is planning a May 11-15 visit with hopes of easing the situation.

"I know there are many tensions in your church," the pope said in an April message to the 5.5 million Dutch Catholics. He expressed hope that celebrating a common faith during the trip "will permit us to overcome the differences."

The task poses a difficult challenge for Pope John Paul because the papacy and his exercise of that office are major issues.

Much of the tension stems from Dutch criticisms that church authority is over-centralized in the papacy. That leaves little room for individual consciences to grow and for local, democratic church structures to develop, the critics say.

A key complaint is that the Vatican has been naming conservative bishops in the Netherlands who refuse to dialogue with dissenting Catholics.

But the appointments also have defenders who say that strong leadership is needed if Dutch Catholicism is to remain part of the universal church.

Both sides cite supporting data.

A SURVEY published in March said 60 percent of Dutch Catholics polled disagree with the episcopal appointments since the end of Vatican II. The survey also showed that only 23 percent of Dutch Catholics fulfill the weekly Mass obligation.

A majority in the survey also oppose church teachings on abortion, birth control, divorce, obligatory celibacy for priests and the prohibition on ordination of women, the survey said.

Complicating the situation, Dutch church officials say, is that many Dutch consider themselves good Catholics even though they attend church irregularly and disagree with some teachings.

"Many don't go to church but are active in church agencies. We have a lot of active people in the church and the quality is high," Theo Palstra, spokesman for the Dutch bishops' conference, told National Catholic News Service.

ANOTHER factor is that many Catholics regard their conscience as more important than the church's teaching authority, said Archbishop Adrianus Simonis of Utrecht, Netherlands, who on April 24 was named a cardinal by Pope John Paul.

Commenting in an April interview with an Italian magazine, the cardinal-designate said many believe they are still Catholics even when they do not accept some church truths.

The cardinal-designate said Dutch Catholics are polarized into "conservatives" who follow traditional church teachings and practices and "progressives" who question centralized papal authority and key teachings.

Prior to Vatican II "the Dutch were more Catholic than the pope," he said. But council reforms caused an abrupt change because "we are a people who do not know half measures," he said.

Cardinal-designate Simonis defines himself as a conservative. His appointment as bishop of Rotterdam in 1970 stirred such controversy among progressives, who criticized him for opposing a married priesthood, that many clerical and lay groups urged him to turn down the appointment. He accepted it anyway. Then in

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FROM THE EDITOR

The Link answers some educational criticisms

by John F. Fink

During the past year at least three major studies have criticized the curricula of American colleges and universities. The National Institute of Education, the National Endowment for the Humanities in Higher Education, and the Association of American Colleges have all published studies that say, in effect, that many students graduate from college without a real education.

At St. Mary of the Woods College, the administrators and faculty are convinced that they "answered the educational questions of 1985... in 1981." That's the year when they introduced a rigorous general studies sequence, called The Link, that addresses the very issues that have since exploded onto center stage nationally.

Providence Sister Barbara Doherty told me, "I think St. Mary of the Woods College is in the process of making a truly unique and important contribution to American higher education by providing a model for a curriculum that can prepare students to know the past but to live productively in the future."

College students' problems often begin in high school if they arrive at college ill-equipped to make the transition to the more independent kind of learning expected of them. At St. Mary of the Woods, the first step in The Link sequence is to place students in a Life/Learning course which is organized so that students will develop three learning skills: critical reading, critical thinking and effective study.

Three life skills are also taught: the ability to look at



complex issues from many sides; to approach relationships with empathy for the situation and feelings of others; and self-awareness. The course also introduces a four-step model of problem solving that is underscored throughout the entire curriculum.

One criticism in the study made by the Association of American Colleges said this: "The curriculum has given way to a marketplace philosophy: it is a supermarket where students are shoppers and professors are merchants of learning. Fads and fashions, the demands of popularity and success enter where wisdom and experience should prevail."

At The Woods, the basic principle of The Link is that learning is a step by step process which builds from mastering basic skills and exploring the way in which scholars view the world to integrating knowledge and experience. All students must go through The Link and the sequence of courses covers half of the course load spread out over the student's entire course of study. It is designed to permeate the student's learning experience from freshman to senior year.

THE LINK is built upon a strong humanities foundation but with an important distinction: it is designed to prepare students to be 21st century humanists, who will have to continually expand their knowledge, rather than 19th century humanists who had to be specialists only in existing knowledge.

St. Mary of the Woods faculty members agree that there must be four consistent characteristics of liberal education in the curriculum: it must a) be moral; b) unite students' experiences rather than fragment them; c) promote lifelong learning; and d) be useful.

Colleges have often been criticized because students' writing and speaking skills have proved to be

woefully inadequate. At St. Mary of the Woods, about 75 percent of faculty members have been trained to teach both writing and speaking skills while they are teaching their own subjects. Students therefore receive consistent and progressive practice in writing and speaking throughout the curriculum.

The teachers at many colleges are criticized because they are not responsible for the curriculum as a whole, but only for their own specializations. But at The Woods, all members of the faculty have been involved in some way in organizing, proposing, developing, evaluating, and teaching The Link.

Still another criticism of many colleges is that too many students are passive recipients, little involved in the process of learning. This criticism was particularly in "Involvement in Learning," a study made for the National Institute of Education, which said: "Uninvolved students may neglect studies, spend little time on campus, abstain from extracurricular activities, have little contact with faculty members or other students, and otherwise participate little in institutional life."

At The Woods, new modes of teaching and learning are constantly being tried, with full student participation. This creates an environment of working together both in and outside the classroom.

One gets the feeling that the size of St. Mary of the Woods makes it easier to make innovations in higher education such as The Link. The program certainly is designed to answer many of the criticisms leveled against colleges for their inability, or unwillingness, to meet the demands of contemporary excellence.

Let's hope that this "model for a curriculum" (as Sister Doherty called it) can be exactly that, and that other colleges and universities can benefit from The Woods' experience.

219 students to receive diplomas

Marian to confer three honorary degrees

Three persons who have made quiet but lasting contributions to their communities will be honored with honorary degrees at Marian College's commencement ceremonies Sunday at 2 p.m. in the college's physical education center.

They are: Thomas H. Lake, chairman of the board of Lilly Endowment, Inc.; Sister Mary Carol Schroeder, member of the Order of the Sisters of St. Francis at Oldenburg; and William F. Kuntz, who was executive director of the Archdiocesan Catholic Youth Organization until his death last October.

Baccalaureate degrees will be awarded to 103 students and associate degrees to 116.

The commencement address will be delivered by Lake, who will be honored with an honorary Doctor of Laws degree for his leadership as chief executive officer of Eli Lilly Company and Lilly Endowment. He was president of the company from 1973 until his retirement in 1976. He became president of Lilly Endowment in 1977 and moved to the position of chairman of the board in 1984.

Sister Mary Carol Schroeder will receive an honorary Doctor of Letters

degree for her service as dean of women at Marian from 1950 to 1954 and as chairperson of the history department until 1974, when she was elected to the governing council of her order. She recently returned from two years in New Guinea where she was director of a study center for young men and women.

WILLIAM F. KUNTZ will be awarded an honorary Doctor of Public Service degree posthumously in recognition of his dedication to the community and his leadership of the CYO. A 1957 graduate of Marian, Kuntz was a coach, athletic director, and later principal of Secunia Memorial High School; a teacher, football coach, counselor and dean of boys at Arlington High School; and executive director of the CYO from 1973 until his death. He was well-known and respected for his humor, energy and dedication to the education of young people.

St. Meinrad confers degrees

Michael Kelley and Anthony Volz from the Archdiocese of Indianapolis were among 34 seminarians who received the Master of Divinity degree from St. Meinrad School of Theology last Sunday. Two other students received the Master of Theological Studies degree.

The graduates, representing 21 dioceses, received their degrees from Benedictine Archabbot Timothy Sweeney, chairman of St. Meinrad Seminary's board of trustees. The convocation address was delivered by Holy Cross Father Oliver Williams, associate professor of management at the University of Notre Dame.

Cardinal Bernardin to speak at St. Mary of the Woods commencement exercise

Cardinal Joseph L. Bernardin, Archbishop of Chicago, will receive an honorary degree and be the principal speaker at St. Mary of the Woods' commencement exercises at 11 a.m. this Sunday.

Cardinal Bernardin will be one of four to receive honorary degrees. The college, which usually awards honorary degrees only to women, is breaking with tradition in order to honor Cardinal Bernardin for his "seamless garment" position on life issues.

The cardinal often has repeated his plea for consistency on life issues. The others to be honored echo the seamless garment argument. They are: Barbara H. Willke, vice president of the National Right to Life Committee, for her contributions to the fight against abortion; Laura Bornholdt, former vice president of the Lilly Endowment and presently special assistant to University of Chicago president Hannah Gray, for the multiple ways she has contributed to the life of the mind; and

The Maryknoll Sisters, who will be represented by Sister Patricia Redmond, for their contributions toward improving the quality of life of the world's poorest people.

The commencement exercises will include conferral of degree on 117 graduates.



Cardinal Joseph Bernardin

Archbishop O'Meara's Schedule Week of May 12

SUNDAY, May 12—St. Mary of the Woods College Commencement exercises, 11 a.m.

MONDAY, May 13—Visitation with the community of the Little Sisters of the Poor, Indianapolis, Eucharistic Liturgy at 7 p.m.

TUESDAY, May 14—Confirmation at St. Joan of Arc, Indianapolis, for the parishes of St. Joan of Arc and St. Thomas Aquinas, Eucharistic Liturgy at 7:30 p.m. with reception following.

WEDNESDAY, May 15—Indiana Catholic Conference Board of Directors meeting, Catholic Center, 10 a.m.

THURSDAY, May 16—Confirmation at St. Matthew Parish, Indianapolis, Eucharistic Liturgy at 7:30 p.m. with reception following.

FRIDAY, May 17—8th Annual Recognition for Senior Companion Volunteers, Catholic Center, 12 noon.

—Indiana Newman Foundation meeting, Athletic Club, Indianapolis, 4 p.m.



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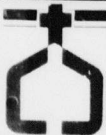
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Archdiocesan Catholic Charities

Family counseling helps people who hurt

by Robert H. Riegel

"There are a lot of people who hurt in one way or another—and each one seems to hurt in a very special and different way." That's the conclusion of Franciscan Sister Sheila Shine, who brings a master's degree in social work, advanced training in family treatment, and 10 years of experience working with families and children into her role overseeing the 11 marriage and family counselors in the family counseling program of Catholic Social Services.

Each week the agency telephone at 236-1500 is called about a half-dozen or so times by individuals seeking help for their families, their marital relationships or their personal lives, and each of these 300 new inquiries each year will result in a meeting—often many meetings—with a trained professional counselor, an understanding and knowledgeable person who can help these people identify the changes they want in their lives and work toward achieving them.

The professional counseling program of Catholic Social Services really began its growth in the mid-1960s when the vision of Catholic Charities Director Father Don Schmidlin led to helping a half-dozen young professionals through their counseling training. Although most of those counselors are gone now, that vision continues in today's staff, all of whom have been working as counselors at Catholic Social Services for at least five years.

"The variety of concerns brought in by our clients is a constant challenge," says JoAnn Weber, who is currently completing 10 years of counseling service for the agency. "One hour might bring a young single depressed woman, another a couple contemplating divorce, a third working with family conflict during the adolescent years, and a fourth with a single parent raising her children alone, both emotionally and financially."

One thing Catholic Social Services realized years ago—it's hard for many people to keep regular daytime appointments and sometimes it's hard to get downtown (although our new location in the Catholic Center has eased this problem somewhat). The agency has attempted to respond to this by having evening and Saturday appointments and by offering counseling to people in their own neighborhoods—fortunately our generous parish network has allowed the agency to do this at no cost.

Currently there are evening counseling hours for those who need them at the Catholic Center and in two parishes in each direction, Little Flower and Holy Spirit to the East, Our Lady of the Greenwood and St. Mark's on the southside, St. Christopher's in Speedway and St.

Malachy's in Brownsburg, and St. Luke's and Our Lady of Mount Carmel in Carmel for northsiders.

Keeping up with new and changing needs is also an important goal of CSS counselors. "Although we still see many people individually, there is so much more becoming apparent in family relationships," says Sister Shine, "that one of our major goals for counselors in the next few years will be sharpening their skills in working with families as groups, as systems."

A typical "new" issue in recent years is dealing with the growing number of relationship problems following divorce and remarriage—in fact, CSS is working with the Domestic Relations Counseling Bureau of the Marion County courts to serve as a place to refer families after divorce not only for counseling, but for

arranging visitations and other contacts with children.

Another group about which there is growing concern is victims of crime—not only abuse within families but the traumatic effects on victims of other crimes as well. As a member of the Consortium of Counseling Agencies, CSS is working with the prosecutor's office to develop better ways for these people to receive help.

The counseling program at CSS is itself a happy marriage between meeting the service needs of the community in a professional way and expressing the concern of the church for hurting persons and families. It operates out of a religious value base, while not overly imposing religion into the counseling process. Many of the clients are from other denominations, as indeed are some of the staff.

The program is a professional one, accredited as such by the Council on Accreditation of Services to Families and Children. At the same time it adds the profound dimension of our centuries-old tradition. And although many referrals still come from parish priests who use the agency as a resource for troubled parishioners, other contacts are made through teachers, doctors, relatives, friends, former clients, and directly by persons in need.

Thousands of hours of professional help are provided each year by CSS social workers, psychologists, and other trained counselors. The agency tries to vary its offering of service by making available group counseling, counseling in Spanish, and other special types of service as needed.

Interfaith conference on bishops' economic pastoral held in Indy

by Richard Cain

Jewish, Protestant and Catholic clergy and laypeople participated in a conference Tuesday, April 30, at the Indiana Interchurch Center in Indianapolis to discuss the bishops' pastoral letter on the U.S. economy.

The conference, titled "What Are Ethical Norms for Economic Life?" was sponsored by the Indiana Interreligious Commission on Human Equality. Around 40 people attended the conference.

Addressing the conference were Donna Kay Dial, professor of economics at Indiana University—Purdue University at Indianapolis, and Rabbi Sandy Eisenberg Sasso of Congregation Beth-El Zedeck in Indianapolis. The conference convener was William J. Doherty, professor of history at Marian College in Indianapolis.

In her presentation titled "Ethical Norms from a Christian Perspective," Dial defended the role of the church in evaluating the American economy. The church as a preserver and transmitter of values has a necessary role to play in the discussion of how well the economy reflects those values, she said.

"The bishops' pastoral generally accepts and supports the economic values and structure of the U.S. economy," Dial said. But "the criteria for economic success are not just the quantity of production, economic efficiency and economic growth but also whether society is fulfilling the basic needs of the poor and is enabling



PARTICIPANTS—Participating in the interreligious conference on the Catholic bishops' economic pastoral were, from left, Dr. William J. Doherty, professor of history at Marian College; Dr. Donna Kay Dial, professor of economics at IUPUI; Rabbi Dennis C. Sasso, Indiana Interreligious Commission of Human Equality board president; and Rabbi Sandy Eisenberg Sasso. (Photo by Richard Cain)

them to become active participants in economic life."

In her presentation titled "Ethical Norms from a Jewish Perspective," Rabbi Sasso also defended the bishops' application of Catholic social teaching to American economic life. "The purpose of religion is . . . not just to make us feel good, but to make us do good."

Jewish rabbinical tradition shares with Catholic social teaching a strong emphasis on social justice, Sasso said. But she added that Jewish teaching holds that this call to join hands for the cause of justice extends not only to those who share the same faith, but to all humans.

Jews also believe that people should help others not in order to convert them, but because all humans are brothers, Sasso said. She also took issue with the letter's critical attitude toward defense expenditures saying that a strong defense furthered the values of freedom and justice by preserving those societies dedicated to them.

General conclusions expressed by the leaders of the discussion groups included the following observations:

- the condition of the poor has worsened in the last four years;
- the bishops' letter is very idealistic; the problem is how to apply it;
- the present welfare system has been an utter failure because it has not provided its recipients with goals and incentives;
- although government may not be the answer to all economic problems, it is naive to think that churches and volunteers can replace the government in fighting poverty and injustice;
- true conversion of attitude and commitment to foster the dignity and economic rights of the poor will only come through personal experience with the situation of the poor;
- training and employment are immediate and critical concerns; and
- the poor and those suffering injustice should be included in discussions of the problem of poverty and injustice.

Criticize Nicaragua embargo

(Continued from page 1)

staying within the Western Hemisphere's influence instead of becoming dependent on the Soviet Union," Ms. Brosseau said. "It's belligerent; it's unhelpful," she said of the embargo.

But she also was critical of the recent visit to Moscow by Nicaraguan President Daniel Ortega. "That (trip) was very disappointing," she said.

Father Paul Newpower, spokesman for the Maryknoll Fathers and Brothers, said May 3 the embargo "will not contribute to a peaceful resolution of the conflict in Central America."

Father Newpower said the embargo instead "will only impose greater hardships on the poor of that tiny nation of three million people." He urged non-military U.S. initiatives, coordinated through the Contadora group of Latin American nations who have proposed a solution to the crisis.

Meanwhile, a group of Catholics and Protestants, gathered in Washington under auspices of the Washington Office on Latin America, denounced Reagan's embargo. "As people of faith we are morally outraged" at the president's action, the group said in a statement released May 3.

"There is no moral or legal justification for such an action, which violates international law and trade agreements," the statement continued.

"We strongly urge the president to pursue a course of reconciliation with Nicaragua," said the group, advocating bilateral talks with Nicaragua, an end to both direct and indirect support for the anti-Sandinista guerrillas, and encouragement of the Contadora proposals.

According to WOLA, signers of the statement included Maryknoll Sister Helene O'Sullivan of the Maryknoll Sisters' Office of Social Concerns, Columbian Father Michael O'Loughlin, Columbian coordinator for justice and peace activities; Capuchin Brother James Magnan and Capuchin Father James Zelinski; Holy Cross Father Robert Pelton, director of the Institute for Clergy Education at the University of Notre Dame; Sister of St. Joseph Catherine Pinkerton, a Network member; Rosemarie Gorman, chairwoman of the Diocese of Bridgeport, Conn., justice and peace commission; and William Ford, brother of murdered Maryknoll Sister Ita Ford, slain in El Salvador.

Catholic Social Services recognizes volunteers

Catholic Social Services recognized some 65 volunteers at a luncheon last Friday at LaScala Restaurant.

Among them were seven people who completed terms on the board of directors: John Armstrong, Raul Bolanos, Val Boring, Terese Fanning, Father Bernard Head, John Marten and Gerald Zore.

Francis S. (Mike) Connelly, Catholic Social Services president, acted as master of ceremonies at the luncheon and presented citations to the retiring board members and cards of appreciation to the various volunteers. Special 10 year plaques were also presented to Dottie Lynch and Sue Swhear.

Robert Riegel, Catholic Social Services executive director, also recognized members of the staff who have completed 10 years—Betty Hermesen, Jo Ann Weber and Millie Brady—those who have completed five years—Joy Baumgartner, Myriam Cain and Dave Henry—and those who have been on the Senior Companion staff for five years—Anne Wilkins and Dorothy Becker.

Volunteers were recognized from Caritas, the Retired Senior Volunteers Program, Senior Companions, Refugee Program, Birthline, Adult Day Care, Holy Family Shelter, Crisis Office, and the Counseling Program.

COMMENTARY

Reflections of a divorced, unremarried Catholic

by Antoinette Bosco

Several weeks ago I received a letter from a woman in Davenport, Iowa, commenting on a column in which I referred to myself as a divorced woman.

She expressed her surprise, saying: "I always assumed you were a widow when you referred to raising your children alone."

Then she made a request: "I wish you would write sometime on divorced Catholics, the ones who remain unmarried. We are a dying breed, I'm afraid. I have been divorced for more than 20 years."

Then she asked: "Do you ever find



people who think you are strange for sticking to the rules of our religion? A few words from you on the subject would be great."

That letter struck a chord. I've been divorced for nearly 18 years now. The major curiosity people have about me is why I didn't ever remarry. Others ask, "Don't you want to get married again?"

I usually answer to evoke a laugh: "Because I couldn't decide from among all those suitors waiting to be No. 7 in my life" (I have six children).

But after I put the smile away, I bristle. It has always amazed me that people somehow feel justified in asking single women such a nosey question.

Yet, I must admit that I am not able to explain singleness in terms of "sticking to the rules of our religion."

I feel the reasons why a divorced Catholic woman does not remarry are too

personal and complex to be explained in such terms.

In my own case, I certainly can explain why I've never considered remarriage. It was clearly because of my values. I had a job to do—to refashion an intact family. That was the one priority in my life.

There was, in my view, no way my children and I could rebuild our family unity if an outsider moved into our circle. So remarriage remained out of bounds.

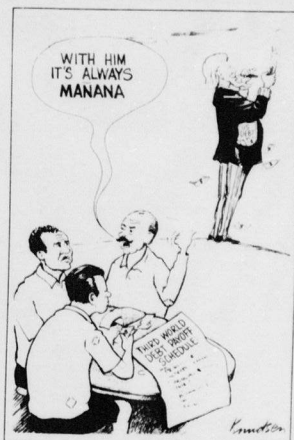
But now my children are grown and I am still single. I know many other women in a similar situation. But, truthfully, I couldn't presume to know why women don't remarry for anyone but myself.

I know people don't have an awful lot of choice about the circumstances that put them in difficult, uncomfortable situations—be it a broken marriage, a broken back, a country at war—what ever.

But choice is the challenge after that. How we decide to redirect our lives comes out of our values—good or bad, spiritual or material, other-focused or self-centered. If we choose to see our lives as a quest for God, we then must make decisions which keep us centered and focused in the direction that leads us to God.

That choice may require a marriage partner, or the rules of an institution, or a personally designed lifestyle that allows one's spirituality to flourish.

There are no precast, set models for everyone to follow when it comes to living on this earth—unless it is that we should live our lives in such a way that we never deliberately hurt anyone else or ourselves.



As my letter writer implies, people do find it strange if you choose to stick to values that require personal choices the world does not understand.

But on the scale of importance, what people think about us when it touches our spiritual values rates about a zero.

All that is important, ultimately, is what kind of relationship we have with the one who gave us life and nurtures it day by day. Our values determine that—and therefore our marital status.

1985 by NC News Service

The pope has difficult task in visit to Netherlands

By Dick Dowd

Newspaper people are notoriously irreverent, so it's no surprise to hear the papal trips called "barnstorming" or see a visit described as a "dramatic performance," illustrated with a picture of the pope "transforming the crowds."

There are a number of reasons why no one is ready to predict another "boffo" performance for the May 11-14 visit to the Netherlands. Some Dutch Catholics have been feuding with the Vatican since it turned "thumbs down" on the "Dutch Catechism" nearly 20 years ago. And a recent poll in Holland shows they will be a "tough audience" even for a seasoned performer like Pope John Paul II.

About a quarter of those surveyed (24 percent) are favorable. They approve of the trip and think it will strengthen faith and improve unity among Catholics. The



majority simply didn't care (43 percent) or don't want him to come at all (27 percent).

Dutch Catholics in each of the seven Dutch dioceses told interviewers that they favor the pope's devotion to Mary (59 percent) and his stand on arms control (57 percent) but at the same time they disagree with their church's teachings on abortion (62 percent), artificial birth control (72 percent), divorce (71 percent), married priests (69 percent) and women priests (57 percent).

A full 60 percent said they disagreed with the Vatican's choices of bishops picked to head Dutch dioceses since shortly after the council.

I would be tempted to dismiss this as "just another former Catholic poll" (only 23 percent said they went to Mass every Sunday) except:

►The current Archbishop Adrianus Simonis of Utrecht, called the papal visit a challenge in view of his country's polarization into "conservatives" who follow church teachings and "progressives" who question them.

►The pope in a pre-visit message acknowledged the "many tensions in your

(Dutch) church" and hoped God's grace would "permit us to overcome the differences," adding he alone couldn't "make these troubles disappear."

A Dutch missionary priest-friend ordained more than 25 years ago told me he was the "last" vocation from his little village. "There used to be many every year, year after year," he said. "But I am the last."

Statistics show only 18 diocesan priests (12 in one diocese, zero in three dioceses) and only four religious priests ordained for the whole country last year. My priest friend also commented on the bishops appointed in recent years: "Outsiders," he said, "in some cases from different areas and not really able to understand the people to whom they must minister."

There is similar concern surfacing in the European press about the last appointment. Roermond's 62-year-old Auxiliary Bishop John ter Schure was named bishop of the largest, 83 percent, diocese of s-Hertogenbosch with nearly a million and a half Catholics. A native of Utrecht, Bishop ter Schure is a stranger to the diocese he will head, "another out-

sider." (Only one, the 68-year-old Bishop H. Ernst of Breda, named by Pope Paul VI in 1967, is a native son of his own diocese.) It was publicly reported that Archbishop Simonis himself is "unhappy" with the Vatican's choice for s-Hertogenbosch.

This puzzles most of us in this country. We're just not used to "public bickering" about papal appointments. The Europeans are. The newspapers and other media handle the episcopacy in the same way we talk about politicians. Perhaps it's because they've been Catholic for centuries. (Holland was Christianized in the year 800, s-Hertogenbosch and Utrecht have diocesan birthdates in the 1500s.)

So watch for the headlines beginning tomorrow, the day Pope John Paul II starts his visit to the Benelux countries—Holland, May 11-15; Luxembourg, May 15-16; Belgium, May 16-21.

A visitor just returned from Rome told me last week that the pope has been studying Dutch for four years. When I asked why so long he responded, half-seriously: "Simple. He probably plans to talk to them like a Dutch uncle and wants to be sure they understand every word."

We should not forget that most Protestants are our friends

by Dale Francis

I keep reading that we are experiencing today a surge of anti-Catholic bigotry without precedence in recent times. I'm not convinced.

But didn't I see only a few weeks ago that there is a new poster being distributed that claims the Vatican controls the New York Times, CBS, Time Magazine and most of the other powerful organizations in communications, finance and industry? Yes, I read that and saw photographs of the poster, too, so I don't doubt it exists. I also noted that the press was aware of this because copies of the poster were sent anonymously to most of the Catholic editors in the nation.

I do not doubt there are those who publish attacks on the Catholic Church. Most of these are probably sincere, but some are hustlers on to a way to make a quick buck. I think it may be true there are more hustlers playing the anti-Catholic game today.



In the 1950s I began reading all the Protestant publications, including some which had the sole intent of opposition to the Catholic Church. Through the Bureau of Information of what was then the National Catholic Welfare Conference, I prepared a monthly summary of anti-Catholic articles and the summary was sent to the bishops of the nation. The purpose was not to arouse anger towards these anti-Catholic groups but to allow the bishops to know what they were saying and where they were carrying on special activities.

Some of these groups had enlisted priests who had left the church and who would go around the country giving talks. A list of those men being used this way was provided, along with accurate records. Some were priests, some had been seminarians, some had not had Catholic backgrounds at all.

I don't doubt that at that time there was more open anti-Catholic activity than there is now. It was my decision, as director of the Bureau of Information, to keep track of the anti-Catholic activists and provide information concerning them to leaders of the church, but not to enter into open confrontation.

My guiding reason for this was my certainty that they represented only a

small fringe group within Protestantism and that among the mainline Protestant bodies and the Catholic Church there was a growing harmony. It was not always so. During the terrible days of the A.P.A. in the latter 19th century and the resurgence of bigotry in the 1920s, climaxing in the presidential campaign of 1928, the main denominations of Protestantism were involved.

It was the Congregational Church's Rev. Washington Gladden who turned the tide from bigotry in 1894 when he wrote, "For the honor of Protestantism, is it not high time to separate ourselves from this class of 'patriots'? In any large town, if the leading Protestant clergymen will speak out clearly, the plague will be stayed or abated."

It was true again after the rise of bigotry in the 1920s and again at the brief public splurge when John Kennedy ran for president. Leaders of mainline Protestantism overcame bigotry when it moved outside the fringe.

So, it seems to me today, it is good to be aware that now, as always, there's a fringe of anti-Catholicism, grossly attacking the church. But we must not allow this to distort the reality that the relationship between Catholics and Protestants is

generally harmonious. Quite naturally, we do not agree theologically or we wouldn't be separated. But we have respect for each other. Catholics must be careful, in calling this a period of great anti-Catholicism, that we don't give the impression that we think what a small fringe group does represents the great majority of Protestants, with whom we have friendship.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Lost' leaves values theme largely unexplored

by James W. Arnold

"Lost in America" is a film that deserves a better fate than its title, although as a comedy road movie, it's certainly not the second coming of "It Happened One Night."

What gives it some distinction is an interesting premise and relevance to what passes for values in contemporary America. There probably have been other Reagan-era comedies ("Moscow on the Hudson," for one), and somewhere in "The Big Chill" there is a mild conflict between the ideals of the '60s and those of the '80s. But "Lost," the latest enterprise by satirical writer-director-comic actor Albert Brooks ("Real Life," "Modern Romance"), is probably the first head-on confrontation with Yuppie-dom.

The movie, unfortunately, is not as delightful overall as a few of its parts. Brooks has two fundamental problems here. One, as an actor he is unbearable because he has no range, and yet as director he turns the camera on himself at least twice as long as prudence would suggest. He's funny, but not that funny; his charm is the kind that peaks early and wears down, like muenster cheese. Two, either he doesn't know what he wants to say about Yuppie values, or he's afraid (commercially) to say it.

The basic idea is that David and Linda Howard (Brooks and Julie Hagerty) are a childless, thirtyish Los Angeles couple—so affluent they have just bought a \$450,000 house—who decide to "drop out and find



themselves." They're already brooding about becoming "too responsible, too controlled" in their steady climb up the ladder. But the catalyst comes when David fails to get his expected promotion at the ad agency to senior vice-president. He impulsively quits. You could say, actually, that he expects too much too soon. He's offered a big job in New York but refuses to go.

The tone is decidedly comic, but he gives a rather brilliant speech about how he has wasted his youth on the company and how typical this is of the "offer carrot-take it away" treatment in business.

What's happening is that David and Linda think they are reverting (one last time) to the lost idealism of their youth, which Brooks represents by constant references to the hippie classic, "Easy Rider." They're going back to the country, to smell the flowers and "touch the Indians." But they're doing it in 1980s style, in a flashy new mobile home with a \$150,000 cushion in the bank. They've told off the boss, but they haven't given up any material values. The only thing they've given up is work.

Brooks wants to strip these likeable dolts of their security, so he concocts an unlikely stay in Las Vegas, where wild-eyed Linda blows their entire nestegg on roulette. Before he panics, David tries calmly to talk the Desert Inn manager into giving the money back, suggesting a crazy advertising scheme about "the casino with a heart." It doesn't work, but it's an amusing ironic moment, with Garry Marshall (the veteran TV producer) perfectly cast as the gruff casino boss vaguely puzzled at this whimsical subversion of a Vegas truth: losers lose.

In real life at this point, David would



FAMILY THEATER—Joseph Campanella as John the Evangelist and Desi Arnaz, Jr. as Francis of Assisi co-star in Father Patrick Peyton's Family Theater's new television production, "The Coronation." It will be shown on Indianapolis Channel 13 this Sunday at 1:30 p.m.

either murder Linda or divorce her. But Brooks wants to see what happens to the Howards when they're down to the unrealized nitty-gritty. Unfortunately, he can't think of much, and the movie slowly dies of under-nourishment of ideas. They struggle to Safford, Ariz., a little desert town where David gets a job as a crossing-guard and Linda as an assistant manager of a fast food joint. After only one day, they cave in and decide David should swallow that job in New York.

The Yuppie will be ludicrously tender, Brooks says clearly. But I'm not sure if we're supposed to look on their quick surrender as practical wisdom, and the back-to-the-land ideal as silly, or whether we're supposed to wince at the stupidity and greed of characters who are soul-dead as well as brain-dead. As they drive to the Big Apple, we hear Sinatra's famous recording of "New York"—"If I can make it there, I'll make it anywhere"—but is it dripping with wisdom or sarcasm?

The problem, I suspect, is that I'm treating Brooks as if he were as bright as Woody Allen. Perhaps it's as simple as this: he devises a what-if comedy about Yuppies and poverty, fleshes it out with a few good anecdotes, and has no penetrating insight to offer the world.

Unsatisfying as it is, "Lost" has a certain freshness and innocence about it. Its "America" is pretty much limited to southwest locales, but there are a few glittering nuggets of truth. Perhaps the best is the reaction of the employment agency interviewer in Safford when David tells him he was dissatisfied with his \$100,000 a year job. He just laughs incredulously.

That's the real America. The average guy thinks anyone who makes 100 Gs is a king. Quit that to smell the flowers? Does J.R. leave Dallas? Isn't that the dream? Or is the better word illusion?

(Funny and thoughtful idea unfulfilled; R rating is for too bad words; satisfactory for adults and youth.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Just One of the Guys..... O
Stick..... O

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

Maryknoll telling same story through new media

by Michael Gallagher

One Sunday when I was in the Army in Japan a few cons back, I brought a copy of Maryknoll magazine back to the barracks from the post chapel. My platoon sergeant saw me reading it and asked if he could look at it when I was finished.

He wasn't a Catholic, he explained, but he had seen the magazine before and always enjoyed looking through it because it was so interesting.

I'm sure the sergeant's reaction would have gladdened the heart of Bishop James A. Walsh, co-founder of the Maryknolls, the Catholic Foreign Mission Society of America, who insisted that the brave, dedicated priests going to China while World War I still raged take pains to develop a good writing style.

Why? Bishop Walsh wanted them to be able to convey effectively to the people back home what they were experiencing and what they were trying to accomplish and so enlist prayers and financial support.

If you've read Maryknoll magazine over the years, you have indelible memories of faces of every hue, from those of eager children to those of men and women worn down by age and hardship.

The lesson the magazine has conveyed so effectively and so attractively is that missions have to do with people—people just like you and me, whatever the color of their skin or the kind of clothes they wear, people with the same hopes and fears we have.

It has been a great tradition and it's still

flourishing, now in videocassettes and films as well as print. "Gods of Metal," for example, a Maryknoll documentary about the arms race, received an Academy Award nomination two years ago.

Which brings me to "Bayan Ko: Philippine Diary" and "The Business of Hunger," two recent 30-minute documentaries from Maryknoll.

The first focuses on the struggle for life and dignity of four diverse groups in the Philippines, seen through the eyes of missionaries.

We see an American Maryknoll sister at work in a Mindanao slum. We see an Irish Columbian priest in a Philippine jail, put there for championing the rights of landless peasants. We see residents of a Manila

slum joining together under the leadership of Sister Christine Tan and rallying middle-class support for their cause.

"Why does Sister Tan do what she's doing? Because," she says, "I have eyes and a heart."

Finally, we see another Irish Columbian working with drug addicts and prostitutes near the American naval base at Subic Bay, a place to which impoverished young women come from all over the islands to sell themselves.

Especially chilling in this segment is the comment of a pleasant young American sailor enjoying himself off base: "This is just like a Disneyland for grown-ups."

"The Business of Hunger" begins most effectively with a clip from "The Grapes of

Wrath" showing a farmer being forced off his land. Then the film goes on to illustrate that the same thing is still going on, not only in the United States—as recent headlines remind us—but throughout the world as multinational corporations acquire land to grow export crops, thus displacing farmers, swelling the population of urban slums and crippling a country's capacity to grow food to support itself.

The men and women of Maryknoll are still telling us essentially the same story that Bishop Walsh's pioneers began 70 years ago. But since the world has grown smaller and missionary activity is no longer non-controversial, there is more need than ever to attend to what they are saying.

Television programs of special interest to viewers

TV Film Fare

Monday, May 13, 8-10 p.m. EST (PBS)—"The Europeans," (1979)—This adaptation of a Henry James novel is a quiet comedy of manners about the unsettling effect of two European cousins on a proper Bostonian family. Though pleasant enough to watch, this moderately entertaining period piece lacks a sense of vitality and the feel for life that is found in the original. The U.S. Catholic Conference classification is A-II—adults and adolescents. There is no Motion Picture Association of America rating.

Paradise." This documentary on the life and work of the author of "Moby Dick," "Billy Budd" and other classics blends location photography, interviews with critics and biographers, rare family and archival photographs, excerpts from film adaptations and selections from his writings.

Friday, May 17, 8-9:30 p.m. EST (PBS)—"Bernstein Conducts 'West Side Story.'" Composer and conductor Leonard Bernstein assembled a cast of international opera stars, including soprano Kiri Te Kanawa, mezzo-soprano Tatiana Troyanos and tenor Jose Carreras, to record his own definitive version of "West Side Story."

Saturday, May 11, 10-10:30 a.m. EST (CBS)—"Dragon's Blood." This animated tale in the new "CBS Storybreak" series tells of a youth's courage in an imaginary world of dragons and feudal servitude where money can buy a life but daring and loyalty are values beyond price.

Sunday, May 12, 9-10 p.m. EST (PBS)—"Home of the Brave." This documentary explores the lives of Indians in Bolivia, Brazil and the U.S. Southwest, focusing on the issues of industrial development, identity and prospects for political organization.

Wednesday, May 15, 8-9:30 p.m. EST (PBS)—"Herman Melville: Damned in

THE SUNDAY READINGS

SIXTH SUNDAY OF EASTER

MAY 12, 1985

by
Richard
CainActs 10: 25-26, 34-35, 44-48
Psalm 98: 1-4
1 John 4: 7-10
John 15: 9-17

It is difficult for us to identify immediately with the tremendous issue Peter grappled with in this Sunday's first reading. Today Christianity is separate from Judaism. We understand that we do not have to become Jews to follow Christ.

But in the early days the separateness of Christianity from Judaism was far from clear. Jesus himself followed the laws and customs of the Jewish faith. He spent most of his time explaining how his life was a fulfillment of Jewish law. Jews to the bone, his first followers worshipped in the temple daily.

If we find ourselves edgy with the unsettling of our daily routine, imagine how difficult it must have been to have one's whole culture upset. Yet as Peter watched the Holy Spirit descend on Cornelius and his household, that is what Peter had to face. Peter's response is a lesson to us all. He grew.

The gospel must always exist within the context of a particular culture. Therefore the problem that Peter faced will always be with us. The challenge for us is to recognize that culture—be it "religious" or secular—is not necessarily the same as the gospel. As the church expands into new cultures and seeks to renew itself in those where it has long been known, the Holy Spirit will challenge us also to grow as Peter did.

Have you ever wondered why people flock by the millions to see John Paul II when he visits a country? Despite whatever failings he may have as a human, people of many faiths sense something genuinely holy and loving in him. We are all attracted to unusually loving and holy people in part because we feel closer to God's love when we are in their presence.

In this Sunday's second reading, John turned the equation around. According to

John we are closest to God not when we see love but when we give love to others. For God not only is loving; he is the source of love. In fact, he IS love itself. Therefore, when we love others, we are experiencing the presence of God as love flowing through us toward the person we love.

An act of love is like taking a picture of God. The person receiving our love acts as the film receiving love's image which is God. But just as a piece of film cannot receive a clear image unless a lens is present to focus the light, so the person cannot receive a meaningful image of God unless we through our act of love help to focus God's love on him.

It is important and necessary to receive love. But it is also equally important and necessary to give it. In fact there are several privileges in giving love. The light only falls on the surface of the film. But it penetrates through the whole lens. In the same way, we experience the love of God more deeply when we give love. As the lens must be placed between the source of light and the film, so, too, we place ourselves closer to God when we give love.

Finally, the lens is not a source, but a transmitter of light. In the same way, we are not sources but transmitters of love. It is precisely as we come to know how little love we have that we can grow in the confidence that whatever love is shining through us is due to the presence of God himself within us. The measure of our love is how well we focus God's love and keep our lenses clean of the dirt of sin which blocks the light. And most importantly, how well we make clear that we are not the light but only a lens.

As we move from only receiving love to giving it as well, we draw closer to the source of love. This Sunday's gospel reading suggests the awesome mystery of God's plan to draw our little cameras right into the picture itself, into the furnace of

the Saints *by Luke*

St. ISIDORE



ST ISIDORE WAS A FARM HAND. HE WAS BORN NEAR MADRID, SPAIN, IN 1070. HE ATTENDED MASS EVERY MORNING AT A MADRID CHURCH BEFORE HE SET OUT FOR WORK AS A FARM LABORER.

ACCORDING TO LEGEND, HIS EMPLOYER COMPLAINED THAT ISIDORE'S MASS ATTENDANCE WAS TAKING UP TOO MUCH PLOWING TIME. HE WAS THEN SURPRISED TO SEE AN ANGEL DOING THE WORK WHILE ISIDORE WAS AT MASS. AT ANOTHER TIME AN ANGEL ON EITHER SIDE OF ISIDORE TRIPLED HIS PLOWING.

ISIDORE AND HIS WIFE VOWED CELIBACY IN GRATITUDE FOR A MIRACLE WHICH SAVED THEIR SON FROM DROWNING IN A WELL.

ST. ISIDORE DIED MAY 15, 1130. HE WAS CANONIZED WITH OTHER SPANIARDS, ST. IGNATIUS LOYOLA, ST. FRANCIS XAVIER, AND ST. TERESA OF AVILA, ON MARCH 12, 1622. HIS FEAST IS MAY 15.

love that is the life of the Trinity. For Jesus says to us: "As the Father has loved me, so I have loved you." He also has invited us to live in his love by loving others as he has loved us.

As a camera multiplies the object pictured through the production of photographic images, so we through our love are invited to make the Trinity an Infinity.

TO THE EDITOR

How do we use our money?

Today I was one of the drivers for a field trip that my son and his schoolmates took to the Hoosier Dome. I hadn't been there before and found myself rather in awe of the whole thing. We were escorted through the visitor's locker room, onto the vast expanse of the concrete arena and up to the press box. We were being fed with many facts and it was at this point that we were told about the suites.

As facts and figures rolled off the lips of the guide, I was nearly sent reeling by the cost of renting the suites. The least expensive suite costs more than 1½ times per year my annual salary! And as if that fact alone weren't astounding enough, I began to think about the implications.

You see, I am a church employee—a professional youth minister. Now, don't get me wrong; I'm not complaining about my

salary. What does bother me, though, is that in spite of how little money I make, few churches can afford me or others like me. Last year, two parishes on the northside alone had to drop the position of youth minister because of the lack of finances. This year at least one more will be dropping the position.

What I'm wondering is, what is this telling our youth? Think about it. How much money are we putting into our social lives and entertainment? And how much money are we putting into our churches? Are sports more important than God? Is entertaining a client more important than helping our young people to know the person of Jesus Christ? I know what my answers are. What are yours?

Patricia A. Long

Indianapolis

Song leaders perform

Am I the only one in the archdiocese who is tired of so-called song leaders at Mass who turn into grandstanders with the mistaken idea they are on stage at Las Vegas?

I enjoy singing at Mass and have attended services all around the area that were so fulfilling, rewarding, religious and moving in experience, a lovely feeling prevailed for hours after.

Not so when the leader behaves as though the people in the pews were all retarded, recalcitrant children who cannot read the hymn books and must therefore follow the directions that ONLY the

singer/player/leader can properly know and give. He/she then proceeds to perform, perform, and perform.

Am I the only one who personally feels that any song with more than three verses indicates a desire to show off the leaders' talents? They seem to lose all contact with the persons in attendance and how they might want to pray and share.

I don't say every prayer, song, Mass or devotion should be structured and/or limited but let's get some more naturalness and free spirits and less star performances.

Peggy Cain

Indianapolis

New British ecumenical dialogue announced

LONDON (NC)—The Catholic bishops of England and Wales will participate in a new series of talks with other British churches aimed at seeking practical ways of furthering ecumenism.

The decisions were made during an annual meeting held in mid-April in London. The Catholic Church in Scotland said earlier that it would take part in the talks.

The ecumenical dialogue was first announced in February after an interfaith meeting in London attended by 40 church representatives, including Catholics. The announcement outlined a three-phase plan of discussions and dialogue which would culminate in 1987 with a conference to seek practical ecumenical steps.

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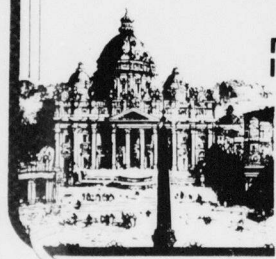
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CORNUCOPIA

In search of Homo Yuppies

by Cynthia Dewes

Yuppies are to the '80s what Flappers were to the '20s. They are the persons whose style we secretly admire, the livers of the lives we wish we lived. They dress correctly, live among all the newest things, and play at the right games. They attend the church of what's happening NOW.

Which means that at least half of us have missed the boat. To mix a metaphor, not only has our ship not come in, it sailed without us. So it's time we analyzed "YUPPIE," the acronym for Young, Urban Professional.

The first word is Young, and Young depends on what time of day it is. You'd have to catch most of us after 10 in the morning and before three in the afternoon. Or, to put it another way, after high school but before hormone injections. Need I say more?

Urban is next. Do you think "sub"urban or "ex"urban might do? I mean, will living on a comfy fringe with more trees and less noise rate us as Urban? Can we still qualify, or must we all live in renovated warehouses in the naked inner city? After all, the poor have been trying to get out of there for years.



Some believe that the "U" in Yuppie means Upwardly Mobile (YUMPIE?). If that's the case we're really in trouble, since many of us are heading in the other direction rather steadily. Downwardly creeping is a more accurate term. Maybe it has something to do with the Young part. Can you say "saggy"?

Then we come to Professional. Professional what? Do we refer to the classic professions of Law, Medicine, and the Ministry? If so, we may wind up with more lawyers than we have now, a thought which truly boggles the mind.

Or if we take Professional to mean someone who has mastered his or her kind of work there are other possibilities. Yuppie by that definition could conceivably mean a thirtyish ragpicker who lives in a dumpster downtown. Wouldn't that be a surprise to the bag ladies? Or, for that matter, to the guys on the redevelopment commission?

Yuppie, then, must refer instead to someone whose style impresses us as youthful, sophisticated and authoritative. Prosperous comes to mind, too. You know, a real Take-Over Kind of Guy or Gal, the type who puts personal singles advertisements in slick magazines. In fact, some of them ARE the advertisements in slick magazines. They have image consultants and media advisers to prove it.

Can it be, then, that Yuppies are actually paper dolls cut to order, bits of fluff

without substance, leaving no perceivable footprints on the sands of time? Nawwww.

Leave us our illusions. Movie stars aren't what they used to be, and there are no great men any more, so let us keep our Yuppies. When the archaeologists dig up our society a few centuries hence they'll be as enchanted as we are with the role models we created for ourselves during the '80s (I think I read that in "Indianapolis" magazine).

vips...

✓ Chatard High School senior William S. Pedtke has been named winner of the Rock of Wisdom Scholarship at Marian College. The \$1,000 scholarship, sponsored by the Secular Franciscan Order of the Sacred Heart Fraternity, came to Pedtke for his essay on "What is Wisdom." Other finalists in the competition included Kathleen Vannoy from Secunia Memorial High School in Indianapolis, and Carolyn Meyer from Immaculate Conception Academy, Batesville.

✓ Laura Gibbons of St. Joan of Arc Parish in Indianapolis, and Teresa Lammlein of St. Anthony Parish in Clarksville, will receive \$2,000 principal's scholarships as freshmen at Marian Heights Academy in Ferdinand for the 1985-86 academic year. The awards are renewable annually. Criteria for the scholarships include: a grade point average above three on a four-point scale; meeting the Academy's regular admissions requirements; and illustrating qualities of academic excellence and leadership.

check it out...

✓ Past presidents of the Ladies Club of Little Flower Parish will be honored at a club meeting on May 29. Any past presidents, or those who know where they can be located, are asked to call Millie Greene at 356-4875.

✓ The Class of 1935 of St. Mary's Academy in Indianapolis will hold a Class Reunion on Sunday, July 14, beginning with 11 a.m. Mass in St. John's Church. Brunch will follow in the Atkinson Hotel. The following class members have not been located: Helena Butcher, Justine Kelley, Rita Jeannette Meyer, Mary M. O'Connell, Helen A. Schaubhut, and Mary Olivia Zink. If you have information about these classmates, or need information, call Marjorie Heede 849-4635 or Mary Arszman 787-9638.

✓ Natural Family Planning will be offered by the Family Life Office on Friday, May 17 at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. The class will be repeated at St. Louis Parish, Batesville, at 7 p.m. on Wednesday, May 29. Cost is \$15 per couple. Registrations taken at the class. For information call 236-1596 or toll free 1-800-382-9836.

✓ St. Agnes Academy Annual Mass and Brunch will begin with 11 a.m. Mass on Sunday, June 2 in St. John Church. Reservation deadline is May 25. Call 356-4766, 356-1045 or 356-2554 for information and reservations.

World's richest ecumenical menu is in U.S., bp. says

HARRISBURG, Pa. (NC)—Churches in other nations often look to the United States for ecumenical leadership because it has probably "the richest ecumenical menu in the world," Bishop William H. Keeler of Harrisburg said on his return from an ecumenism meeting in Rome.

A discordant note in the generally positive meeting, he said, was the concern over fundamentalist, often anti-Catholic groups proselytizing vigorously in developing nations, usually with financing from the United States.

As chairman of the Bishops' Committee for Ecumenical and Interreligious Affairs, Bishop Keeler represented the United States at the Vatican-sponsored meeting April 22-27, which drew 63 Catholic ecumenical leaders and non-Catholic observers from around the world.

The United States "has developed some of the strongest dialogues in the world," said Bishop Keeler, who has participated in the national Anglican-Roman Catholic dialogue and yearly meetings of U.S. Catholic and Lutheran bishops.

Both Catholic and non-Catholic delegates from other countries had strong interest in U.S. ecumenism, he said, because of the number and diversity of churches in America. In most places the range of ecumenical dialogue is far more limited, he said.

Delegates at the Rome meeting were also impressed at the efforts of Catholic dioceses in the United States in preparing couples for interfaith marriages and at the work of the U.S. National Association of Diocesan Ecumenical Officers, he said.

Bishop Keeler said that another area discussed at the meeting was the training of seminarians in ecumenical principles. Many U.S. seminaries are already doing that well, he said.

He said there was a "tangible sense of unity" among participants, who included observers from the World Council of Churches and Anglican, Lutheran and Orthodox churches.

A common concern that emerged from language-group discussions, however, was over the aggressive and unecumenical proselytizing by fundamentalist evangelical sects in the Third World, he said.

Noting that many of these groups get most or all their financing from the United States, Bishop Keeler said people should be cautious about responding to radio and television evangelists who are not connected to established churches and who solicit funds for overseas aid.

Cardinal Johannes Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, which sponsored the meeting, reported on recent important ecumenical developments.

Among events the cardinal highlighted, said Bishop Keeler, were a top-level Catholic-Syrian Orthodox agreement last year which included a reciprocal agreement on persons from one church receiving certain sacraments in the other church in case of need; and the fact that under the new Code of Canon Law, church law for the first time says that Catholics have a duty to work for church unity.

Americans and all the poor." He added that "walking together to fashion a new just society could well become the interfaith agenda for the next decades."

Archbishop Weakland has become nationally known for his work as chairman of the drafting committee for the proposed pastoral on the economy by the U.S. bishops. He spoke to the American Jewish Committee on "Religion, Morality and the Public Arena."

Calls for more teamwork with Jews

NEW YORK (NC)—Archbishop Rembert Weakland of Milwaukee called May 1 for "greater mutual collaboration" between Catholics and Jews to "fashion a just society."

In an address at the annual meeting of the American Jewish Committee, he said that "our collaboration, coming out of a biblical vision, should be directed at helping those less fortunate—especially the blacks, the Hispanics, the Native

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QUESTION CORNER

Conditional baptisms

by Fr. John Dietzen

Q I am a priest who needs a good answer to the following: When a non-Catholic Christian is received into full membership with the Roman Catholic Church, baptism is not necessary if the baptism in another denomination is recognized by our church.

Is there a list of Christian denominations whose baptism is recognized by the Roman Catholic Church? Or is there a list of those whose baptism is not recognized and therefore conditional baptism is called for? (Republic of Panama)



A One starts, of course, with our traditional belief that a baptism conferred by anyone, even an atheist, with the proper form and intention is a valid sacrament. As Vatican Council II puts it, "Whenever the sacrament of baptism is conferred rightly in accord with the Lord's intention and received with the required disposition of spirit, it truly incorporates

the recipient into the crucified and glorified Christ and brings the new birth of a share in divine life." (Decree on Ecumenism, No. 22).

Much more, then, would our church recognize the baptism conferred in those churches which profess Jesus Christ and baptize in faith with water and the scriptural form (see Mt. 28:19).

Speaking explicitly of other Christian denominations, the same decree says, "The Christian way of life of those (Protestant) brethren is nourished by faith in Christ. It is strengthened by the grace of baptism and the hearing of God's word" (No. 23).

A reply from the Holy Office dated Dec. 28, 1949, mentioned by name Lutherans, Presbyterians, Baptists, Methodists, Congregationalists and Disciples of Christ as among those who should not receive even conditional baptism if they convert to the Catholic faith, since there is no reason to doubt the validity of the baptism they received in the church they belonged to before.

To my knowledge no actual list of such churches has appeared since that time. Instead, the Catholic Church has severely limited by general rule the occasions when an adult may be conditionally baptized.

Present regulations of our church ex-

pressly forbid conditional baptism of converts without a reasonable doubt after serious investigation of the fact or the validity of the baptism already received (Rite of Receiving Baptized Christians Into the Full Communion of the Catholic Church, No. 7).

The new Code of Canon Law reinforces and expands on that prohibition (Canon 869).

Clearly a significant development has occurred from those days not long ago when conditional baptism (or as it was erroneously called "rebaptism") of con-

verts was common. To some degree this change results from a greater respect for other churches and a better awareness of how baptism takes place in those other churches.

Another reason is that many Protestant churches—and in some ways our own church as well—possess a much more developed theology and practice concerning baptism than was maintained a few decades ago.

For these reasons and others, conditional baptism of converts to our faith is today relatively rare.

(A free brochure answering some questions Catholics ask about confession is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column may be sent to Father Dietzen at the same address.)

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FAMILY TALK

Nursing home finds novel way to build ties

by Dr. James and Mary Kenny

When a relative enters a nursing home, the new resident and the family members sometimes view the home as an alien environment. The move from family to an "institution" may be seen as a move from a personal environment to an impersonal one.

While administrators and staff stress that the center is "home" for the residents, the new resident and relatives often may still feel uncomfortable. One nursing home recently took steps to better acquaint the staff, residents and family with each other.

I work as a psychological consultant at a nursing home in our community. The home has 150 residents. Several months ago, while talking with the staff, one of the aides complained that she did not know the residents well enough. She knew their personalities in the nursing home and she was familiar with their medical histories, but she didn't know much about their lives and adventures when they were younger.

"We should print something like a high school yearbook," chimed in one of the other aides. "Let's find out about their past jobs and hobbies and their families, and write up a brief, lighthearted personality sketch."

"We could add a picture of each resident, just like we had in our high school yearbooks," added one of the nurses. Thus the idea of a "carebook" was born.

Suddenly, everyone had an idea: "We could each have a copy." "Wouldn't our residents each love his or her own copy?" "Let's provide at least one copy for the families of our residents as a gift."

Gathering information for the sketches was our first step. We developed a brief interview outline with the usual social data (birthday, birthplace, occupations and religion) and six topical areas.

"Tell us about your family, your children and grandchildren."

"Tell us about the jobs you have held."

"Any unusual places you have lived or visited? Any adventures you have had?"

"What did others think of you? Tell us what you were best-known for."

"Tell us about your hobbies, the things you enjoyed and still enjoy doing."



"What advice do you have for today's young people?"

College students and staff volunteered to do the interviewing. We gave a brief workshop on how to interview the elderly. The average interview took about 20 minutes.

Volunteers wrote up the 150-word sketches from information provided by the interview. Where there was insufficient information, the writer checked with a family member. The sketches were typed in large print.

A local photographer took and developed all the pictures at cost. He overdeveloped them slightly so they would duplicate with better quality.

Finding sponsors turned out to be easier than expected. A local printer donated the designed cover and suggested changing the name of the book to "Glimpses." The local college offered to duplicate and bind the book with a spiral binding at no cost. A local service club agreed to pay the reduced duplicating bill.

Never was a publication date more anxiously anticipated. The residents were eager to see their pictures and read their sketches. Then came the fun of comparing and sharing. The staff members now had family and personal information to chat about with all the residents.

Not only did "Glimpses" bring the nursing-home residents closer together, but the book helped re-establish and strengthen family ties. And perhaps best of all, each resident had a special gift of self for his or her family.

(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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Pope John Paul praises Nancy Reagan's work in combating drug addiction

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II met Nancy Reagan May 4 and praised her work in combating drug addiction.

The pontiff also asked for greater international cooperation on drug law enforcement and programs of therapy and rehabilitation for drug addicts.

Mrs. Reagan visited the pope during a

three-day stay in Italy to promote her world crusade against drugs. She also received the "Project Man" award from a Catholic-run drug rehabilitation center. Pope John Paul was a previous winner of the prize.

The pope, in numerous meetings with youths at the Vatican and during his world travels, has emphasized the need to combat drug addiction.

"I wish to offer encouragement to all who promote international cooperation with a view to arresting, and eventually eliminating" drug addiction, he said in a 500-word message in English to Mrs. Reagan.

"Leaders of society must strive to create the social conditions in which young people are discouraged from seeking refuge in the fantasy world of self-indulgence and drugs," the pope said.

"Internal legislation and law enforcement to curb drug trafficking are ultimately effective only insofar as they receive the support of other nations which are committed to higher human values and to the common good of their respective citizens and of their neighbors," he added.

"International collaboration is needed in programs of therapy and rehabilitation," the pope said. He called finding solutions to drug addiction "one of the great challenges to modern society."

The pope thanked Mrs. Reagan for her "participation in the fight against drug abuse and in the rehabilitation of those whose lives have been affected by this social evil."

The previous day, May 3, Mrs. Reagan traveled to Castelgandolfo, about 20 miles south of Rome, to receive the "Project Man" award from the San Carlo

therapeutic community, run by Italian Father Mario Picchi. Father Picchi founded the center in 1980.

Mrs. Reagan was given the award in

thanks for her "unfailing commitment to promoting an extensive program of prevention and rehabilitation throughout the world," said Father Picchi.

Since Mrs. Reagan's husband became president of the United States in 1981, she has made anti-drug efforts a key part of her activities as first lady. The week before visiting the pope she hosted a White House conference on drug abuse for the first ladies of 17 countries.

St. John Bosco Guild installs new officers

The St. John Bosco Guild held a Mass and luncheon Thursday, May 2, to install new officers. Serving as co-presidents will be Justine Koerberlein and Doris Purichia, both of St. Joseph in Indianapolis. The president-elect will be Barbara Keers of St. Malachy in Brownsburg who will automatically become the next president.

The other new officers include: Pat Caskey of St. Jude (vice-president), Agnes Langenbacher of Holy Spirit (secretary) and Sally Engel of St. Joan of Arc (treasurer) all in Indianapolis.

The new officers were elected by the 28-member executive committee. The total membership of the guild is slightly over 300.

The guild is composed of volunteers who help support the CYO program by raising money, preparing the mailings for the summer camp program and helping out with other programs where needed, according to Carl Wagner, archdiocesan coordinator of youth ministries.



PARTNERS AGAINST CRIME—First lady Nancy Reagan receives a pontifical medal from Pope John Paul II during a May 4 audience at the Vatican, where the pope praised her work against drug abuse. Mrs. Reagan was in Italy for three days while her husband, President Reagan, attended an economic summit in Bonn, West Germany. (NC photo from UPI-Reuters)

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Fr. James D. Barton, Archdiocesan Director



Faith Today

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A bucketful at a time

By Theodore Hengesbach
NC News Service

The story is told of St. Augustine who, contemplating the mystery of the Trinity while walking along the beach, came upon a child playing. The child repeatedly carried a small bucket of water and emptied it into a hole he had dug in the sand.

"What are you doing?" Augustine asked kindly.

"I'm going to put the sea into this hole," was the reply.

With that the child disappeared, leaving Augustine to understand that it was as possible for the child to accomplish the task as it was for Augustine to understand the Trinity.

Is this not proof enough that the powers of the mind are useless when it comes to faith's great questions? Is this not proof enough that people of faith can leave the powers of reason behind?

I would answer, quite simply, no.

□ □ □

I remember the talk I had with a young couple several years ago in a parish following an evening for parents of children about to be baptized. Everyone else had gone home except this earnest young couple. They were intrigued by our discussion of original sin and the special gift of faith that the Christian community would share with their child.

Before that night, the couple had not given much thought to sin or grace or Christian life. They were, I guess, doubters.

But the evening's session had given them a chance to ask questions and to talk about serious matters. In this case, their questions actually awakened faith that had been dormant for years. Their minds had been stimulated. They were drawn back into an environment where faith could be nourished.

Similarly, I had a conversation recently with a 38-year-old man who had returned to a university for continuing education classes. He suddenly began to rhapsodize about how important school was for him. It was a place where he was bombarded with questions which led to new perspectives which in turn led to new questions. He felt the entire process helped bring his spirit to life.

As these examples suggest, the questions we raise about our faith need not destroy it or dampen enthusiasm for it. Quite the contrary.

When it comes to the great questions about faith, one question has a tendency to lead to another.

- Does suffering have meaning?
- Is there life after death — and what is it like?
- Does God exist?
- Does God really influence our world on a day-to-day basis?

How? When? Why?

These are age-old questions. One naturally leads to another. And faith provides an answer so grand and sweeping — like the sea — that we can comprehend it only in drops, somewhat like the

child who grasped the sea a bucket at a time.

Is the power of the mind of no account, therefore, since one question leads to another and we can never get to the bottom of our faith anyway?

□ □ □

Faith provides the meaning. Our questions are the inroads into that meaning. Our questions goad us to understanding.

•For example, we experience suffering and ask, "Can there be a God who permits suffering?" This is not doubt but a plea for understanding.

•Or we are disappointed by moral weakness or failure in ourselves or another whom we admire. We ask if the Christian life is worth the effort.

•We lose a job, or a child goes astray, or a marriage ends in divorce. "Is it all worth it? Where have we failed? Has God failed us?" we ask.

These are not doubts, but openings to meaning. They help keep faith fresh and alive. Reason, in fact, puts us in touch with God, like the young couple who had not thought seriously about God, church, Jesus, until their intellects were sparked by the give-and-take of discussion.

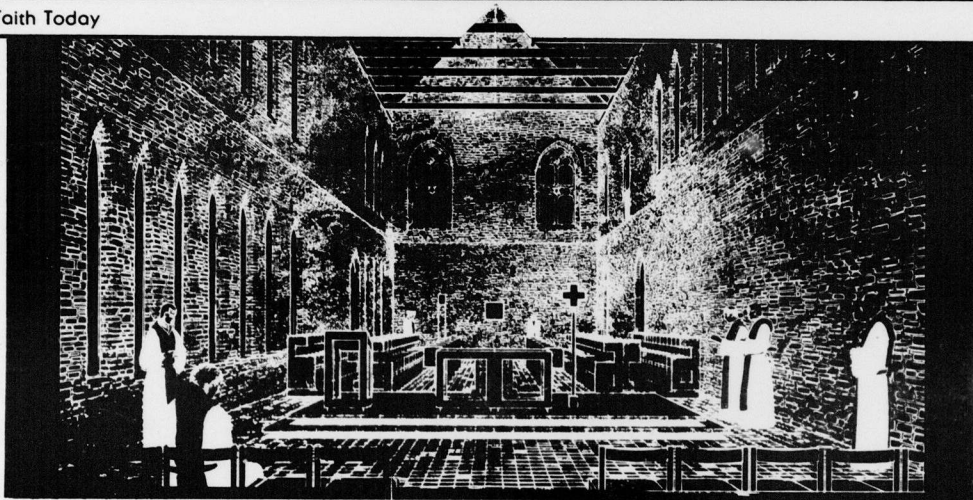
Without reason and its questions we run the risk of remaining utterly passive and are in danger of letting God and Christ pass us by with hardly a nod of recognition.

The use of our powers of reason points toward faith that is taken very seriously.

Augustine never stopped pondering the Trinity. The incident on the beach spurred him on in a renewed effort to grasp the magnificent reality of his faith.

(Hengesbach teaches at Indiana University, South Bend.)

Are questions about faith dangerous? Quite the contrary, writes Theodore Hengesbach. He says that questions allow us to delve deeper into the wonder and mystery of creation.



The Benedictine way of learning

By Joe Michael Feist
NC News Service

Clad in the familiar black robes of his order, Benedictine Father Leonard Vickers sat in his sparsely furnished monastery room and remembered his first attraction to the Benedictine tradition.

It "was the way of life of the monks," he said, their "fulfillment and contentment." It wasn't until later that he grew to understand "their way of life is a way of learning."

Father Vickers is the prior-administrator of St. Anselm's, a Benedictine abbey nestled on a verdant hilltop in northeast Washington, D.C. In an interview, he discussed the special love for scholarship and learning that has marked the entire history of the Benedictine order.

One of the oldest forms of monastic life in the Western Church, the order was founded by St. Benedict of Nursia in the sixth century.

"St. Benedict lived in an age when the world was being torn apart," Father Vickers said. "His first reaction was to turn away from that world. He did and became a hermit."

But he abandoned that life when a number of monks asked him to lead them. Toward the end of his life he wrote a rule for his followers. The Rule of St. Benedict is the earliest rule of religious discipline in Western Europe.

"The first demand of the rule," noted Father Vickers, "is that a monk should truly seek Christ in his life."

Due to that rule, he added, "naturally the monks felt a need to preserve what was good in life. They became the custodians of learning as Europe was torn apart by various wars and invasions. They were the custodians of art,

architecture, agriculture — all aspects of life."

This stress on education and learning has never diminished in the Benedictine order. And, like many Benedictine abbeys, St. Anselm's operates a boys' school.

St. Anselm's was founded in 1924, with close scholarly links to The Catholic University of America. Monks from St. Anselm's have always taught at Catholic University and at other universities and theological schools in Washington.

But, Father Vickers quickly added, learning is not solely an exercise of the classroom.

"Learning is about the whole of life," the priest said. "You can find Christ in all that God created," he said, especially in the

faith of others.

That belief — that Christ dwells in all people — gave rise to another rule of St. Benedict valued in every monastery: the rule of hospitality to all. "Let all guests who arrive be received like Christ, for he is going to say, 'I came as a guest and you received me,'" Benedict wrote.

"The whole attitude of hospitality is tied in with learning," said Father Vickers, because Christ is discovered in others, in the way they live and love.

At St. Anselm's, guests check in for a few hours or a few days of quiet reflection, prayer or a walk in the shade of towering pines.

Father Vickers is a British priest of the Douai Abbey in Reading, England. He is administrator of St.

Anselm's on a temporary basis.

Asked what he would tell a person who says, "I already have faith, therefore I don't need to exercise my reason," Father Vickers thought momentarily.

"I'd say, 'You can do that, but your life won't be very happy.'"

He added that "learning is a search for truth. Learning isn't finding the answers to everything in life. The great secret of learning is knowing we'll never understand everything."

"Learning is deepening our understanding of what life is all about. Your faith is deepened through knowledge," said Father Vickers.

(Feist is associate editor of Faith Today.)

By Father John Castelot
NC News Service

Mark wanted readers of his Gospel to understand that Jesus was not a good luck charm, a magician, as the following story illustrates:

A religious official falls at Jesus' feet, asking a favor of him. And a curious crowd gathers. Picture the scene:

The official is a desperate father. His little daughter is seriously ill and he will do anything — anything — to save her.

Having heard stories of Jesus' healing powers, the man decides to take a chance. It may be a long shot but, in a case like this, who worries about the odds?

When Jesus and the man set out for his house the crowd follows. In the crowd is a woman who has

been hemorrhaging for 12 years.

She has spent all her money on professional healers and has only grown worse. She, too, has heard about Jesus.

Pushing through the throng, she finally gets close to Jesus and cautiously touches his cloak. Is there a strong element of magic in her thinking? Does she suppose that some sort of mysterious power emanates from Jesus, and maybe she can make contact with it?

But the woman has to be careful. According to the law, her malady has rendered her "unclean" and her touch could defile Jesus. Better not to chance detection.

Jesus, however, does find her out, and she is terrified. Falling down in front of him, she blurts out her whole story. But instead of getting a reprimand she hears him say, quite gently:

"Daughter, it is your faith that has cured you. Go in peace and be free of this illness" (Mark 5:34).

It was faith, not superstition, that brought the transformation.

The woman had to establish a relationship with Jesus. Mere physical contact was not enough.

Faith is not some sort of abracadabra. It involves a free, accepting relationship with Jesus, an intelligent act which transcends naked intelligence and engages the whole person.

Now, when Jairus, the anxious father, sees this remarkable cure, his hopes rise. The odds are now on his side.

It is precisely at this point that messengers arrive to tell him his daughter has died. His hopes dissolve.

Sensing this, Jesus tells him: "Fear is useless. What is needed is

Abracadabra it wasn't

Faith's nitty-gritty

By David Gibson
NC News Service

Almost nothing is more frustrating than the awareness that someone you care about is locked into a downward spiral of self-destructive behavior: for example, drug addiction, alcoholism or the refusal to take any care of personal health through proper nutrition, rest and medical care.

When you try to respond to the needs of a friend or relative in such a situation, you may be left with feelings of helplessness and ineffectiveness. If you begin to feel that nothing you do for the troubled person makes any difference — at least not that you can identify yet — you may become angry. Or the situation may begin to make you ill yourself (which is why an organization like Al-Anon has come into existence for the families and friends of persons suffering from the illness of alcoholism).

Over a period of time, you may begin to feel overwhelmed by your troubled friend's behavior. You may throw your hands up in the air and exclaim, "It's hopeless."

This is the kind of hard problem that can leave you wondering where faith fits into real life. Does faith address painful situations like those that result from drug addiction or alcoholism?

A critic might charge that religious faith does one of two things in such situations: Either it makes you feel guilty for not be-

ing able to improve the situation through continued dedication and effort, or it finds a spiritual way for you to turn away from the problem and, in effect, wash your hands of it.

But is that all that can be said for faith when it comes to life's truly frustrating moments? St. Augustine would have urged Christians in these situations to pray as though everything depended on God and to act as though everything depended on them. For a person of faith, St. Augustine's suggestion makes sense.

Faith does not come up empty-handed in a situation that involves a destructive addiction such as alcoholism. For one thing, in the light of faith all human life is seen to have dignity and purpose — the life of the alcoholic, the lives of all affected by the alcoholic.

Thus, faith creates a context in which to approach this problem. A belief that all human life is created in God's image tends to guide one's thinking and one's hopes.

But people who have faith don't lay aside their human reason when it comes to coping with frustrating situations. In situations of alcoholism, for example, there are doctors and experts to consult, books to read, strategies for family members and friends to work on together — hoping that the addicted person, feeling their joint concern and love, will be stimulated to accept help.

The family members or friends must put their powers of reason to work to achieve some understanding of the illness of alcoholism and how it works. They need to think through their own attitudes toward the alcoholic.

And there is probably a need for all who hope to serve a person suffering from alcoholism to ponder their own human limitations. Otherwise, their sense of inadequacy for the task at hand might result in feelings of guilt over it; otherwise, the need to take care of themselves — to see to their own needs — during this difficult time might make them feel selfish.

There is no step-by-step recipe for how Christians should act in the frustrating situations that surround a person involved in self-destructive behavior — and these situations vary greatly. But in such situations, both faith and reason have important contributions to make to whatever action is taken.

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

(Gibson is editor of Faith Today.)

FOOD...

...for thought

for people of faith?

On numerous occasions, Pope John Paul II has discussed the value of scientific research. In a 1980 address in Cologne, Germany, the pope said that through research humanity "attains to truth — one of the most beautiful names God has given himself. This is why the church is convinced there can be no real contradiction between science and faith. The whole of reality ultimately comes from God the Creator."

In his speeches on science, the pope always encourages researchers to work on behalf of human needs. Scientific researchers should not work in a vacuum, giving no thought to human values, he thinks.

Nothing that deepens knowledge, the pope said in a 1983 speech to scientists, can leave us indifferent. All scientific research pursued with honesty, he added, "honors humanity and is a tribute to the Creator of all things."

Could it be that God, in giving humanity the power to reason, hoped we would keep struggling to understand the world and the universe?

Can it be a spiritual act and ultimately an act of faith when the human mind searches for this kind of understanding?

Science-fiction writers look out into a mysterious, darkened universe and compose vibrant, exciting stories about it.

Space exploration is still in its beginning phases. Nonetheless, these writers are full of suggestions about what things are like out there beyond the Milky Way.

Some science fiction may be far-fetched. But in their instincts, the writers may be more typical than they seem at first: They look into the universe around them, and they wonder just how fascinating it might be.

What is this mysterious universe like? they ask. In the end they may ask, What is the mystery behind this universe?

The mystery of the universe can never be comprehended fully. But that doesn't stop either the scientist or the theologian from trying to understand it.

- They may be motivated by pure curiosity.

- They may hope this understanding will help the human family to live happier lives.

- They may even be motivated by a religious belief. To help humanity exercise its God-given responsibility for creation, they pursue understanding of God's creation itself.

How worthwhile is scientific investigation into the workings of this world and the universe

...for discussion

1. Theodore Hengesbach thinks that some questions that arise in the lives of people of faith are not doubts, but openings to meaning. The human reason can help put people in touch with God, he says. What do you think he means? Do you agree?

2. Joe Michael Feist suggests in his article that the Benedictine approach to hospitality — generosity toward others and concern for them — leads to learning, to understanding. Why would this be true? Why might this aspect of understanding be particularly important for Christians?

3. David Gibson says that when it comes to dealing with some of life's most frustrating problems, both faith and reason have contributions to make. In your view, what might faith have to offer in the sorts of difficult situations Gibson describes — dealing with someone addicted to alcohol or drugs?

SECOND HELPINGS

"To know who we are as human beings and as Christians, and to know what it means to live as Christians, we must know who Christ is and what meaning his life holds for us," writes Chicago's Cardinal Joseph Bernardin in a new book titled "Christ Lives in Me." The cardinal says that knowledge about the meaning Jesus can have "does not come exclusively or even primarily from theology; its best sources are prayer, the sacramental life of the church and the practice of Christian piety. But theological reflection is also important in deepening and enriching our relationship with Christ." Without the personal relationship, says the Cardinal, "we risk reducing our religion to a philosophy of life, a set of principles, a code of conduct — all of which we can master and manipulate." Christianity involves those things, but is "infinitely more." (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. \$3.95)

CHILDREN'S STORY HOUR

The wisdom of Edith Stein

By Janaan Manternach
NC News Service

Edith was remarkable from the day she was born. Her father and mother loved her dearly. Unfortunately, her father died when Edith was just 2 years old.

Edith was born in Poland in 1891. Her mother was a strong and good woman. She was a devout Jew and observed the traditional Jewish customs.

Edith was the youngest child. She was full of life and loved to play hide-and-seek with her brothers and sisters.

Edith loved to study and learn. She was always near the top of her class in school.

As she grew older, Edith had many questions about life. She began a lifelong search for the meaning of life. But at that time, the more she learned the less she believed in God.

Edith went on to the university. She studied philosophy, always trying to get below the surface of things. It was very unusual for a woman at that time to study

philosophy.

One day she went to the funeral of an old friend. She was amazed at the courage of the man's widow. Edith asked her where she found the strength to cope with her husband's death. The widow, a Christian, said she believed her husband was with God.

This experience influenced Edith's life. She began to pray. She read the life of St. Teresa of Avila. She learned more about Christianity. After several years, Edith decided to become a Catholic.

Eventually Edith decided to become a nun, a Carmelite Sister.

She was very happy as a Sister. She continued to read and study. She prayed for hours. She loved the quiet. She wrote books on the meaning of life and the importance of faith.

Then war came to Germany. It was the Second World War. Edith had to leave Germany because of her Jewish origins. The Nazi leaders of Germany were persecuting Jews. She went to the Carmelite convent in Holland.

While there, she would write an important book on St. John of the Cross.

But Germany soon invaded Holland. In that country, the Nazis searched out all those of Jewish origins, including Catholic priests and nuns. They soon discovered Edith and her sister, Rosa, who was with her.

They were arrested and sent to a prison camp at Auschwitz in Poland. It was a horrible place. People suffered terribly. Edith did too. But she did all she could to help others.

"Whatever may happen to Rosa and me, we are ready," she told some friends. "Christ is with us even here."

Soon afterward, Edith Stein and her sister were put to death. She



prayed and helped others right up to the end.

(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.

A	O	N	A	Z	I	N	C	R	Z
R	D	H	F	E	C	G	H	E	J
F	O	S	W	T	D	V	J	N	O
U	E	S	G	E	I	I	G	U	H
N	I	X	A	R	L	M	T	Y	N
E	K	J	J	E	W	I	S	H	A
R	T	A	O	S	P	Q	R	P	Q
A	P	O	L	A	N	D	L	T	U
L	K	S	V	U	U	X	Y	D	E
B	F	B	N	M	W	C	F	G	L

POLAND; TERESA; JEWISH; ROSA; NUN; NAZI; EDITH; JOHN; FUNERAL

HOW ABOUT YOU?

☐ Edith Stein always enjoyed learning new things. What would you like to learn more about? Would you like to learn more about yourself and how to use your own special talents? Would you like to learn more about what gives people happiness?

Children's Reading Corner

Much is hidden from the naked eye. Many realities cannot be seen, yet we believe they exist. People have used their minds to uncover parts of God's creation that were hidden. One of these people was Anton Leeuwenhoek. His story is poetically told in the book, "The Microscope," by Maxine Kumin. Children and adults might enjoy reading it together. Afterward talk about something you believe is real despite the fact that you cannot see it, even with a microscope. (Harper and Row, 10 E. 53rd St., New York, N.Y. 10022. 1968 and 1984. Hardback. \$9.95.)



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CONFIDENTIAL

Controversies in Dutch church rose throughout the 1970s and '80s

(Continued from page 1)

1983 he was named to head the Utrecht Archdiocese, the nation's most important.

Many dissenting Catholics say that the 1970 appointment of the then-39-year-old Father Simonis marked the beginning of Vatican efforts to turn the clock back on Dutch efforts to apply Vatican II to their church. This was followed in 1972 with the appointment of another priest the dissenters identified as a conservative, Father Joannes Gijzen, as bishop of Roermond.



BENELUX TOUR—Map indicates the cities Pope John Paul II will visit on his May 11-21 trip to the Netherlands, Luxembourg and Belgium. (NC map by Catherine Chant)

PRIOR TO the nominations, the Dutch church had gained international attention for a series of bold measures aimed at applying the spirit of Vatican II to Dutch national life. That life was marked by growing secularism, anti-establishment attitudes and an ecumenical impulse sparked by the breakdown of social and political barriers between Catholics and Protestants.

A number of controversies developed throughout the 1960s and 1970s including:

- Widespread, open dissent against the ban on contraception contained in Pope Paul VI's encyclical "Humanae Vitae."

- Formation of a Dutch national pastoral council, composed of elected lay and clerical representatives, which asked the Dutch bishops to push the Vatican to allow a married priesthood and to change the birth control teachings.

- Publication of a new catechism for adults, approved by the bishops, that tried to express faith in modern terms.

- Delegations of Dutch bishops going to the Vatican to seek a re-examination of obligatory priestly celibacy. The trips were made both at the request of the national pastoral council and because of massive departures from the priesthood.

- Establishment of lay pastoral workers to take up some of the parish work left open by the decline in clergy. The workers included laicized priests who had married.

- The substitution of flexible pastoral and spiritual formation programs for traditional minor and major seminaries. The program included theological courses at Dutch universities.

The combination of events sparked Vatican worry that Dutch Catholicism

councils were only licit at the diocesan level. The council held its last session in 1970.

Pope Paul VI named a commission of six cardinals to study the Dutch catechism. In 1968 the cardinals suggested a series of extensive revisions to "expound without ambiguity" teachings such as original sin, the virginal conception of Jesus, infallibility and the real presence of Christ in the Eucharist under the appearance of bread and wine.

The bishops halted further publication of the catechism when the authors and the cardinals' commission could not agree on revisions.

ACCORDING to a Catholic educator, many Dutch Catholics believe Pope John Paul has maintained this attitude, especially in calling the 1980 Dutch special synod and in his appointment of new bishops since then.

"Rome has no confidence in us. It was treating us as immature children on the wrong path who had to be punished," said Catharina Halkes, professor of feminism and Christianity at the Catholic University of Nijmegen, Netherlands.

Ms. Halkes belongs to Marienburg, a group she describes as trying to form a bridge between dissident Catholics and the bishops.

But the effort has been hampered because most bishops refuse to talk to people who disagree with them, she said in March during an interview in Rome with NC News. She blamed Pope John Paul's appointments for the episcopal inflexibility.

Of the seven bishops at the 1980 synod, only two were considered conservatives, she said, and the others were open to dialogue. Now there are 11 bishops and only two are open to dialogue, Ms. Halkes said.

The real danger to Catholicism comes more from an overly centralized papacy than from people questioning key teachings, according to Ms. Halkes.

"There is a danger in absolutizing the pope to the point that he takes the place of conscience and God," she said.

"The proper role of the pope is a pastoral role. He should first listen and be a brother to us," she added.

"We need freedom. I don't mean limitless freedom, but room to explore and see if our consciences can mature," Ms. Halkes said.

BISHOP VAN Lierde sees the appointment of new bishops as an effort by Pope John Paul "to maintain the Catholic character of the Dutch so that they will remain part of a universal church and not become a national church."

"Some Catholics think more along Calvinistic lines in which everyone in the church forms one body without distinctions in vocations. This is a fountain of difficulties," said Bishop van Lierde.

Calvinism has been the main religious force in Dutch history.

"We must recognize the construction of the church given by Christ. The bishops listen to the lay people but the bishops must decide the main lines of policy," the bishop said.

Despite the controversies, many post-Vatican II Dutch innovations have taken root in contemporary church life.

All dioceses but one have lay pastoral workers and a small number of these are laicized married priests, said Palstra, the Dutch bishops' spokesman. There is one traditional seminary now in the Netherlands but seminarians also may study theology at Dutch universities, he added.

Cardinal-designate Simonis has predicted that the May trip "will be a challenge" for the pope because of the divisions in the Dutch church. He attributes the polarization to the sweeping reforms of Vatican II mixed with the uncompromising attitude of Dutch Catholics.

"For us the word compromise is not used. A thing is true or it is false. Thus ultrapapalism generated in its wake anti-papal and anti-Roman attitudes," he said.

MS. HALKES agreed on the uncompromising nature of the Dutch and their religious sentiments.

"We Dutch have a great interest in theology and the Bible. We are very dogmatic. When you find things that should be changed you change them," she said.

"Despite our frustrations, many people are now learning to stay within the church but to grow more independent of church authorities," said Ms. Halkes.

Pope John Paul, in his April message to the Dutch, said he would arrive as "a brother, as a friend." But he matched Dutch candor by adding that "the bishop of Rome who will visit you does not have the power to make these troubles disappear."

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To my daughter on Mother's Day: Yours is more challenging world

by Bridget Tynan Hodge

Dear Claudia,
You have just celebrated your 12th birthday, the beginning of that special phase of your life during which you will make the often difficult transition from child to adult.

The approach of Mother's Day invites contemplation of the privilege of being your mother, and concerned anticipation of my involvement in the years ahead of you. What fortunes or misfortunes await you in this challenging world, so different from the pervading atmosphere of my own youth? Am I adequately preparing you for the changes which have come about since I was 12 years old? Where are you going, who will you be, how will you live, love, prosper, survive?

How very well I recall that perfect evening when you came into my life. Thursday's child has far to go. Yes, indeed, you have farther to go than I, more choices to make and less time in which to make them. For this is an age which disallows the luxury of a lingering youth, a time which demands and early, worldly maturity.

Yesterday has gone forever, revived only in my memories of a leisurely childhood, and today's little girls must become women—gracefully, wisely, capably. And quickly.

To look backward to my own emergence from youth for a formula by which to guide your maturing would be a disservice to you and would most certainly leave you ill-prepared for the future. The environment which nurtured my growing, conditioned me to be all that I am, no longer prevails, and it is somewhat disconcerting to consider that I may not draw on past experiences in order to meet, efficiently, your needs in adolescence.

While, hitherto, change and advancement have not removed completely the lifestyles of one generation from the next, this century has seen such an acceleration, in all areas of living and particularly in regard to woman's place in society, that you and I share very little common ground.

So recently and so rapidly has the woman's expectation and scope of opportunity heightened and expanded that ours is a generation gap of massive proportions. At no other time in history have the experiences of a mother been so far removed from the possibilities open to her daughter.

I may not be your role model, Claudia, for mine was another world, another time. There was no Sally Ride, exemplifying the aspirations of countless other talented and adventurous young women, soaring heavenward on a glorious voyage into the

history books of tomorrow; no Geraldine Ferraro aggressively pursuing the office of the vice presidency of the United States, expertly tempering femininity with fortitude; no Sandra Day O'Connor, ably balancing the scales of justice in the hands of womanhood.

Women did not lead corporations or captain industrial giants, mine the products which fuel the growth of an economy, represent the policies of their countries at international conference tables, comprise 16 percent of a nation's military defense, or brave the wrath of war-mongers in the cause of peace.

Because women are increasingly entering areas previously male-dominated, and thus setting the stage for your entry into adulthood, it behooves me, regardless of my personal commitment to a more traditional role and in the interests of expediency, to examine and understand the atmosphere in which you are developing.

With that resolve in mind, Claudia, I am not only teaching you, I am learning with you. I am learning that it is unwise to shelter little girls from the harshness of their world, for the formerly protected may be the future protectors; that crocheted granny-squares and doll-houses may very well be replaced by a gavel or the cockpit of a Mirage 2000; that strength, courage and leadership are qualities not necessarily peculiar to the masculine gender, and that avenues which were closed to me are yours to walk, should you so choose.

Looking backward through the past 12 years, I am aware that you have viewed woman's life from my perspective. It was a good perspective, appropriate to your fragility and lack of years, and provided the constancy and stability needed to form a healthy, happy, emotionally secure

preadolescent. But Raggedy Ann and Strawberry Shortcake and "Mom, when I grow up I'll be just like you!" are all behind us now, carefully preserved in a warm corner of our memories, and you must look outward toward the 21st century, be all that you can be in that bright, new era.

I wish you large and vivid dreams, hope as bright as the nearest star, great and far-reaching achievements, small and insignificant failures. And patience with me, your mother, for all of the new experiences awaiting you are also unfamiliar to me, and I may not dare to be quite as courageous as you.

I pray that I will resist the temptation to make comparisons between us, that I will not level criticism based upon conditions which no longer exist, but will consciously strive to focus upon current standards. While I will not expect your living to be a mirror-image of mine, I hope that you will uphold and preserve the moral values which we, as Christians, embody, for morality will never become outdated.

I will remind myself frequently that you are not an extension of myself, but a unique, autonomous human being, with your own talents and sensitivities, and the God-given right to be held in my esteem just as highly as I would wish to be held in yours.

So we will explore your growing up together, Claudia, test the waters of this new age of womanhood, and remember that the most valuable, enduring tie that binds us is the special friendship shared by a mother and her daughter.

With our celebration of Mother's Day, let us resolve, as you begin this phase of the journey to maturity, to cherish and preserve that friendship as an ever-accessible bridge between our two very different generations.

Tomorrow will surely see us standing on widely distant planes, hearing the beat of distinctly different drummers, but the bond that tied us, one to the other, on that lovely Thursday 12 years ago, will forever keep you my daughter, and me . . .

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A tribute to all those who serve as mother-figures

by Shirley Vogler Meister

Mother's Day made me feel introspective and lonely that special Sunday as I waited for Mass to begin. My husband was cantoring, and our three daughters chose to go to a different Mass. As my church pew filled, I thought sadly how, because of certain circumstances, we could not celebrate the day with my mother or my husband's mother, both in another state. They, too, were alone.

Mass began and a community spirit returned. When the priest suggested we turn to our neighbors and extend a sign of peace, I looked to my right, where stood a stocky, elderly lady with a colorful babushka, looking very "old country." She put forth a weathered hand in greeting. I warmly responded, thinking of my own mother. In the lady's eyes, I also saw loneliness; but her face crinkled into a smile when I said, "Happy Mother's Day." She pumped my arm energetically, answering in an unknown tongue, possibly Slavic. Then she shyly retreated into her babushka.

I turned to my left where a tall young woman stood next to her husband. She radiated late pregnancy, perhaps her first. I startled her with my greeting: "Happy Mother's Day." She smiled broadly, turned to her husband and whispered something. He lovingly squeezed her shoulder.

Returning to Mass prayers, I reflected on my being sandwiched between two mothers: one on the threshold of temporal motherhood, the other near the exit. I thought of the mothering years in between and of all the women who would be or had been mother-figures to their children.

Besides grandmothers and aunts and other relatives, many such mother-figures helped form our own daughters' perspectives like: the Blessed Mother, whose acceptance of God's purpose for her led to Christianity, the basis of our faith;

the nuns, who showed our girls the importance of dedication to God's work; the teachers and librarians, whose patient instruction gave them respect for education and wisdom; the nurses, who cared for them when they were ill and helped teach them respect for the body; the neighbor ladies and good friends, whose companionships taught them caring outside the family unit; the babysitters, who nurtured them in my absence; the sales clerks, cashiers, bank tellers—all employers and employees—who exemplified independence and courtesy in the business world; and the organizational heads, who taught them leadership.

Many of these kind mother-figures were never to be mothers themselves, yet they joined the others as examples of the attributes associated with motherhood: creativity, affection, nurturing, patience, understanding, determination, encouragement, tenacity, forgiveness, peacefulness and acceptance.

Although these characteristics are not exclusively feminine, Mother's Day spurred my thoughts toward these women, many of whom were in church that day.

As Mass continued, I glanced again at the young expectant couple holding hands at my left. I also noticed that the elderly lady at my other side shed a few tears during the Communion prayers. Had her children forgotten her? Was she remembering happier times? I envisioned myself at her age and prayed that my future tears could be happy ones.

After Mass, my husband and I returned home, where a surprise greeted us. Our daughters had attended another Mass so they could prepare a special Mother's Day breakfast for me. Happy tears welled as I hugged each of the girls. Someday, perhaps, they also would know the joy I felt—as mothers or as aunts or in any one of the mother-figure roles open to them.

Anti-porn group pickets 7-Eleven stores

4 Super 7 stores picketed in Indy

By Stephen Overman
NC News Service

Carrying signs which said, "Pornography Pollutes," picketers demonstrated outside several hundred 7-Eleven stores April 27 to urge managers to take "soft-core pornography" magazines off the shelves.

In Indianapolis about 100 people picketed April 27 at four Super 7 stores, part of the 7-Eleven chain, while 100 more picketed adult bookstores and theaters in the area.

The National Federation for Decency backed the drive, aimed mainly at 7-Eleven stores but including other convenience stores. Allen Wildmon, the federation's public relations director, said 7-Eleven was the primary target because it has more than 7,500 stores nationwide and because the chain promotes itself as a family store.

"It's like a bootlegger putting money in the plate on Sunday morning," Wildmon said in an interview May 2. "It's not living up to its image."

Wildmon termed the April 27 campaign successful, estimating that several hundred stores were picketed. The federation has sponsored other demonstrations in the past year, and Wildmon said, "We'll be back in front of stores before the year is out. We'll be there until they pull the magazines."

He said his brother, the Rev. Donald Wildmon, a United Methodist minister and executive director of the federation, has met several times with executives of Southland Corp., 7-Eleven's parent company, to ask that the magazines be removed from the shelves. Mr. Wildmon called 7-Eleven "the largest leading retailer of porno magazines in the country."

Doug Reed, assistant manager of media relations at the Dallas-based corporation, said the company will continue its policy of selling Playboy, Penthouse and Forum magazines at its 7-Eleven stores.

"It's a policy we feel strongly about. We feel it's equitable. The policy represents customers who request the magazines but it also addresses the wishes of those who do not want to be exposed," Reed said. He said

the magazines are sold only to adults, are kept hidden from view and are not advertised.

"We polled our customers," he said, "and they say, 'We don't want someone else making moral judgments for us.'"

Reed estimated that 400 stores were picketed, a number he said was smaller than in past demonstrations.

In Indianapolis, Phil Nine, a member of the executive committee of the Citizens for Decency Through Law of Central Indiana, said, "We had a lot of people stop and ask us what in the world we were doing picketing a convenience store. It gave us a chance to talk about the issue of pornography, especially the issue of soft-core pornography."

Nine said many people were unaware that some convenience stores stock such magazines.

About 175 people picketed the same day at Louisville's only 7-Eleven store as thousands of other Louisville citizens celebrated the annual Kentucky Derby festival. The Kentucky Derby horse race was run May 4.

Members of Stella Maris Parish, Sullivan's Island, in the Diocese of Charleston, S.C., have been boycotting a number of convenience stores, including 7-Eleven stores, since January, to protest the magazines sold there.

Bishop Ernest L. Unterkoefler of Charleston met with federal officials April 23 to seek stricter enforcement of existing laws against pornography.

The bishop said that legislation exists to fight pornography but "the difficulty is convictions are few and far between" because of lack of funds for enforcement.

"Since there is an increasing awareness of the destructive effects of pornography on youth, the family and the community, it is clear that law enforcement has a serious responsibility to protect them from this form of criminal exploitation," Bishop Unterkoefler said. He also urged citizens to see that Congress supplies the resources to allow full enforcement of existing laws.

"The law is on the side of the good guys," he said, urging Catholics to "lead the way against this spreading evil in our midst."



REFUGEES MOVED—A mother and young children, victims of Africa's drought, walk to one of several relief camps in northern Ethiopia. Relief workers said that Ethiopian soldiers forced more than 50,000 people to leave a camp at Ibnet. Media access to the area was restricted. (NC photo from the United Nations)

Reports of forced evacuations of refugees in Ethiopia

by NC News Service

Catholic Relief Services said May 3 it was "deeply concerned and dismayed" by reports that thousands of refugees from the Ethiopian famine were forced to leave a relief camp closed by local officials.

News reports said more than 50,000 people were forced to evacuate the camp at Ibnet in northwest Ethiopia's Gondar province. The reports said that camp dwellings were burned down by soldiers, with many refugees refusing to move out until their huts were set afire.

The evacuees included many children under five years old and adults weakened by malnutrition, the reports said.

CRS called the force used in the evacuation "indefensible" and said it compounded "the great ordeal that the Ethiopian people are facing." The relief agency said it was "ready to cooperate in the fullest" to help the refugees.

"We have been informed that the action undertaken at Ibnet was the responsibility of local officials and is not a part of a wider policy," CRS said. It called for "swift corrective action."

The agency said it "has been actively involved in relief efforts in Ethiopia and is

supporting feeding programs in the town of Ibnet."

The agency has supplied food to 20,000 people in the Ibnet area, said CRS spokeswoman Beth Griffin. She said that not all of those stayed at the camp.

The CRS-supplied food was distributed by Concern, an Irish relief organization, and an Ethiopian church agency which worked at the Ibnet camp, she said.

A U.N. relief official in Ethiopia said that because the planting season is near, it is time for people in the emergency camps to return to their homes to resume farming. However, he criticized the government for mishandling the evacuation.

"As the planting season approaches, it is important that those people who have been forced to leave their lands by the famine be assisted to return to productive lives if they are able to do so," CRS said.

But they need "adequate food supplies and tools and seeds to assist them to put in a crop," it said. The weak and feeble "must continue to have access to food and medical care in camps or at feeding centers."

CRS is one of the largest relief agencies at work in Ethiopia, where a prolonged drought has caused large-scale famine, particularly in the north.

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The ACTIVE List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

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

May 10

Deadline for reservations for Catholic Widowed Organization's Spanish Fiesta on May 18. \$5.50 fee. Call CWO at 236-1596 for information.

May 10-11

A Mother/Daughter Mini-Retreat on the theme "Feminine Gifts Within the Family" will be conducted by Father Paul Koetter at Fatima Retreat House, 5553 E. 56th St. Call 545-7681 for information.

May 11

St. Benedict Parish, Terre Haute, will sponsor a 6:00-4:00 Dance from 8 p.m. to midnight.

A Mother/Daughter Day of Recollection will be held from 9 a.m. to 3 p.m. at Mount St. Francis Retreat Center. \$9 per person. \$20 maximum per family, includes lunch. Call 812-923-8817 for information.

The third annual Sacred Heart Parish Dance will be held from 9 p.m. to midnight at the Plumbers and Steamfitters, Terre Haute. Music by Fanfare. \$12.50 per person for food, drink and dance. Call 812-466-5589 for information.

St. Monica Singles will attend 500 Qualifications in a car pool. Bring your own meat and a covered dish. For more information call Kevin Viscuso at 291-9110.

May 12

St. Bridget Men's Club will sponsor a Family "Dining In" from 4 to 7 p.m. Roast beef dinner with salad bar. Adults \$7.50; children ages 5-12 \$3.50. Make reservations by calling St. Bridget rectory between 9 a.m. and 4 p.m. or 925-8663 or 283-2953 after 4 p.m.

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

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

May 13

The Children of Divorce Program sponsored by Catholic Social Services will continue from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St.

Father James Farrell will present A Spiritual Enrichment Evening for liturgical ministers of parishes in the Connersville Deanery from 7:30 to 9:30 p.m. at St. Gabriel Parish, Connersville. Registration at 7 p.m.

May 14

The Ave Maria Guild will meet at 12:30 p.m. in the Hermitage, 1402 E. Southern, Beech Grove. Final plans will be made for May 23 dessert card party.

The South Group of Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Benedictine Center, 1402 E. Southern Ave., Beech Grove. Toni Peabody will lead discussion on "Ways to Handle Stress." Call Ray 784-9045 or Vicki 882-4271 for information.

May 15

Mass at 5 p.m. in Cathedral Chapel will precede the Catholic

Widowed Organization's regular meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Program will be a Jesuit Father John Powell film and discussion moderated by Christie Fry.

The monthly Cemetery Mass celebrated by Father William Morley will be held at 2 p.m. in St. Joseph - Chapel, Meridian and Pleasant Run Blvd.

The Ladies Guild of Knights of Columbus #6138 Greenwood Council will hold a Card Party at 7:30 p.m. in the council hall, 421 N. Emerson, Greenwood. Donation \$4. Refreshments served.

Carmelite Father Patrick Farrell will lead a public discussion of the Rule of the Third Order of Carmel at 7 p.m. in the Carmelite monastery chapel, 2500 Cold Spring Rd.

May 16

Chataud High School Choir will present a Pops Concert at 7:30 p.m. in the cafeteria. Public is invited.

The Divorce Recovery Program conducted by Anton R. Braun will continue at St. Thomas Aquinas Parish. Call 253-1461 or 255-7483 for information.

The Singing Rebels of Roncalli High School will present a concert entitled "It's For You" at 7:30 p.m. in the gymnasium. Adults \$2; students \$1.

May 16-17

Our Lady of Everyday Circle #1133, Daughters of Isabella, will hold a Hummage Sale at 350 N. 13th St., Beech Grove.

May 17

Brebeuf Preparatory School Class of 1980 will hold a 5-Year Reunion at 8 p.m. at Dawson's Lake in Broad Ripple. Call Denise Dillon 253-4552 or Martha Brennan 251-3542 for information.

A Natural Family Planning Class will be offered at 7:30 p.m. by the Family Life Office at the Catholic Center, 1400 N. Meridian St. \$15 fee covers materials and counseling follow-up.

The monthly Indianapolis Catholic Singles Family (ICSF) Dance will be sponsored at 8 p.m. by St. Gabriel Parish.

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The Spirit of Joy prayer group of St. Monica Parish will sponsor a showing of the film "The Song of Bernadette" at 7:30 p.m. at the church, 6131 N. Michigan Rd.

May 17-18-19

A Midwest Regional Conference for Young Adults will be sponsored by the National Catholic Young Adult Ministry Association at the Galt House in Louisville, Ky. Call New Albany Deanery Youth Ministry Office for information.

A Beginning Experience Weekend for persons who have lost their spouses through death or divorce will be held at the CYO Center, 580 Stevens St. For information call 236-1596.

May 18

The Catholic Widowed Organization (CWO) will enjoy a Spanish Fiesta prepared by Maria Lagodon and Carmen Hansen, beginning with Spanish cheer at 6 p.m. in the Catholic Center, 1400 N. Meridian St.

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

St. Mary Parish, 317 N. New Jersey St., will commemorate its Diamond Jubilee in the present building with an 11 a.m. Mass celebrated by Archbishop O'Meara. Reception will follow. A concert by Our Lady of Mt. Carmel choir precedes the liturgy. All friends and former parishioners invited.

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Three arrested for putting up posters

FLORENCE, S.C. (NC)—Three Arkansas men, one linked to anti-Catholic activities in Canada, were arrested in Florence April 20 for placing anti-Vatican posters on the walls of vacant buildings.

Martin L. Howard, 34, of Dyer, Ark., and Dalen B. Garris, 36, and Theodore Frackiewicz, 32, both of Alma, Ark., were arrested and charged with vandalism, according to the police reports.

Theodore Frackiewicz is one of the names listed in Toronto warrants for four U.S. citizens who failed to appear in court in March after being charged with distributing some hate literature.

The pamphlets distributed in Toronto, "The Pope's Secrets," were published by the Tony and Susan Alamo Christian Foundation, which is headquartered in Alma. Tony Alamo has denied that he is responsible for the anti-Vatican posters, like the ones in Florence, that have appeared in cities around the country, including cities in the Archdiocese of Indianapolis.

The posters, which have also been sent to Catholic newspapers, accuse the Vatican of crimes and power schemes.

In Toronto, the four Americans and two Canadians charged with distributing the pamphlets had been released on bail

totaling \$10,000 and were scheduled to appear in court March 18. When they did not show up, their bail was canceled and they faced

additional charges of failing to appear.

Florence Police Capt. Waymon Mumford said that a routine police check on outstanding warrants turned up no U.S. warrants on the three men but that the check did not extend to Canada. He said the men pleaded guilty in municipal court April 21 and were released after paying a \$108 fine.

Pope views new treaty signing

by Agostino Bono

VATICAN CITY (NC)—Urging nations to negotiate their differences, Pope John Paul II presided May 2 at a ceremony officially ending a century-old territorial

dispute between Argentina and Chile.

The ceremony marked the implementation of a peace and friendship treaty approved by both governments. At the ceremony, diplomatic delegations from the coun-

tries exchanged ratification documents.

The pope asked that the treaty "become an example" for a world "in which there are so many ongoing conflicts which have become graver after years of trying to resolve them without the absolute exclusion of force or the threat to use it."

The Argentine-Chile treaty awards three disputed islands in the Beagle Channel off the southern tip of both countries to Chile.

It also establishes bilateral commissions for the peaceful resolution of future disputes and encourages joint economic development of a common zone straddling the border between the two countries.

Pope John Paul agreed to mediate after both countries threatened to go to war over the dispute.

McCloskey seating sets new record

WASHINGTON (NC)—The official seating May 1 of Rep. Francis McCloskey, D-Ind., also meant a new record for the number of Catholics in Congress.

McCloskey, a Catholic, was seated after a bitter political fight between Democrats and Republicans over who won last November's 8th District congressional election in Indiana.

His seating brought to 142 the number of Catholics in the 99th Congress. The previous record, 141, had been set in the 98th Congress, which expired at the end of 1984.

McCloskey defeated his

Republican opponent, Richard McIntyre, an Episcopalian, by four votes, according to a House-mandated recount supervised by the General Accounting Office. That recount followed others conducted by Indiana officials who had certified McIntyre the winner.

House Republicans, protesting the decision of the Democratic majority to seat McCloskey, walked out of the House chamber en masse shortly after the vote to seat McCloskey.

The 142 Catholics in Congress includes 123 representatives and 19 senators.



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YOUTH CORNER

Busald, Olvey awards are given for youth work

Indianapolis Archbishop Edward T. O'Meara presented the 1985 Monsignor Busald Awards Tuesday to 20 people in recognition of at least 10 years of CYO service.

Father Frederick Schmitt, pastor of St. Therese (Little Flower) in Indianapolis also

presented the 1985 Mel Olvey Award to Ronald P. Cooper of Holy Spirit for his work with high school youth.

Receiving Busald Awards were: Joseph P. Alendering of St. Luke, William M. Bakemeyer of Our Lady of Lourdes, Thomas P. Burke of

St. Malachy, Frances Corsaro of St. Barnabas, Barbara Crump of St. Luke, Linda S. Dobrota of St. Catherine, Angelo A. Kostas of St. Luke, Thomas C. Lebeau of St. Simon, Kevin D. Long of Holy Angels, Stephen J. McCaslin of St. Simon, Judy A. McFadden of St. Therese (Little Flower), Vincent A. Meunier of St. Malachy, Jeffrey A. Meyer of Our Lady of Mount Carmel, Mary Jo Perkins of St. Catherine, Mary Anne Schaefer and Stephen J. Schaefer of St. Roch, David L. Sharp of Our Lady of Mount Carmel, Eugene R. Smith of Holy Angels, William D. Thompson of Our Lady of Lourdes and John Wilson of St. Barnabas.

Our Lady of Mount Carmel is in Carmel. St. Malachy is in Brownsburg. The other churches are in Indianapolis.

The Busald Awards are named for Msgr. Albert Busald, a longstanding supporter of the CYO, according to Carl Wagner CYO coordinator of youth ministries. The awards are presented annually at St. Philip Neri Church in Indianapolis, where Msgr. Busald was pastor for many years. Msgr. Busald died in 1975. The Mel Olvey Award was established at the suggestion of Mel Olvey of St. Therese (Little Flower) to recognize outstanding work with high school youth.

Diocesan schools still strong, Iowa Tests reveal

by Richard Cain

Indianapolis archdiocesan schools continue to perform well ahead of the national norms in basic learning skills according to the results of the 1985 Iowa Tests of Basic Skills administered to students earlier in the school year.

"All school scores are at least 20 percentiles above the national norm," said John Guarino, archdiocesan coordinator of curriculum. A school's score represents the average of the scores of all the students attending that school.

Test scores are ranked according to percentiles, that is the percentage of all the other scores in the nation falling below that score. The national norm is set at the

50th percentile. The highest ranking is the 99th percentile, meaning that 99 percent of all the scores in the nation fell below that score.

"The scores are better than last year," Guarino said. He added that this is the fourth year that the average school scores on the Iowa test have gone up. But since the scores have been consistently high for many years, the yearly increase is small, he said.

The Iowa tests evaluate skills in math, reading, science, vocabulary, social studies, language usage and the use of visual and reference materials. The tests are used to help determine the strengths and weaknesses of grade levels and whole schools as well as of individual students.

7 named to All-Star Football Team

Seven Catholic high school students were selected by the Indiana High School Football Coaches Association to participate in the 1985 Indiana North-South All-Star Football Game. The game, which annually features the best senior football players in

the state, will be played at Butler University on Saturday, July 27.

Named to the South team were Dan Bauer from Roncalli (offensive guard), Jim Hendrix from Secunia (offensive tackle), Eric Marrs from Brebeuf (tackle),

John Sahn from Chatard (quarterback) and Damon Taylor also from Chatard (linebacker).

Named as alternates were Danny Hackman from Chatard (center, defensive tackle) and Glen Huffman from Roncalli (tight end).



BALLOONS LAUNCHED—The senior class at Cathedral High School in Indianapolis launched balloons in honor of two members of their class who died recently, Scott Altherr and Ryan Uptide. Each member of the class put his or her name on a balloon. Altherr died in an automobile accident and Uptide died from cancer. (Photo by Jim Jachimak)

New York youth rally attended by 40,000

by Tracy Early

NEW YORK (NC)—From a platform on the baseball diamond at Yankee Stadium, Cardinal-designate John J. O'Connor of New York called out, "Christ is alive in '85." "Christ is alive in '85," responded young people gathered from the 10 counties of the New York Archdiocese for a May 1 youth rally.

Cardinal-designate O'Connor estimated the attendance at 40,000, only slightly less than the goal of 45,000, and said he would like to see a youth rally attended by 80,000 next year.

Participants in the Yankee Stadium rally were mostly junior high and senior high school students. They represented both arch-

diocesan schools and public school students in religious education programs.

Some came in Sunday dress, some in sports clothes, some in uniforms. But all seemed to come in high spirits and ready to cheer.

They cheered if their school or their county was mentioned. They cheered the youths who gave "witness talks" on the experience of faith in their lives, and those who led prayers in Polish, Spanish, German, French, Chinese and Italian, as well as English.

Many groups brought school banners or other signs. "Christ Fever—Catch It," said one, borrowing heavily from a professional baseball slogan.

Even the stadium scoreboards were in use, one televising a close-up picture of the stage and the other identifying speakers or giving brief messages to intensify the enthusiasm. "Awright" was the message after one group sang. Next it said, "Clap." Then, "Louder." Then, "We can't hear you."

Cardinal-designate O'Connor referred to a meeting of 20,000 youth with Pope John Paul II at Madison Square Garden in 1979 and said he decided to try the larger Yankee Stadium rally after seeing a gathering of 80,000 youth with the pope in Rome.

"We've had many great archbishops in New York and remember them for many

wonderful things," he began. "But I hope you will remember me as the archbishop who got you out of school today," he said to the cheers of the crowd.

He also recalled the chant "John Paul Two—We Love You," that greeted the pope when he was in Washington. "I am only John Joseph One, but I love you, too," the cardinal-designate said.

"And you know what? I need your help," he added. "You are young; you are healthy; you have so much to offer. So I need your help for others who don't have what you have."

The program booklet for the rally included a list of spiritual and social welfare programs in the archdiocese that need volunteer workers.

Cardinal-designate O'Connor also talked about the need of the archdiocese for more priests, sisters and brothers, and asked the youth to think and pray about the possibility God was calling them into these vocations. "Where are we going to get them if we don't get them from you?" he asked.

He also said he knew that a lot of the young people had become involved with drugs or other problems. But whatever their sins, he said, they could go to confession and receive full forgiveness.

"I know some of you have missed Mass," he said. "But you can start over again. Learn that the church is your family, and the pope is your father."

Cathedral High student wins National Merit Scholarship

Terence A. Black, a senior at Cathedral High School in Indianapolis will receive a college-sponsored four-year National Merit Scholarship. The scholarship is sponsored by the University of Dayton

in Dayton, Ohio where Black will enroll next fall.

The college-sponsored scholarships are the last of three types of National Merit Scholarships awarded this year.

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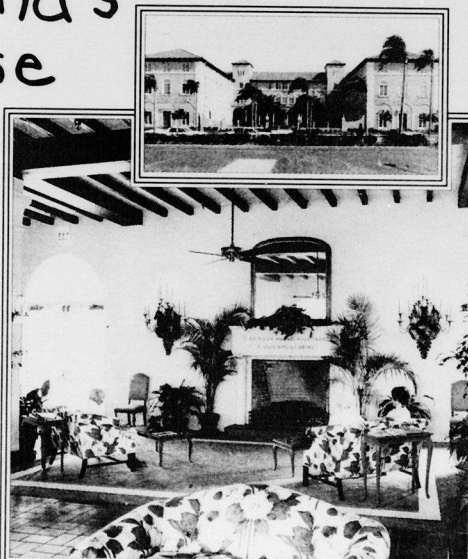
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Happiness is a worthy goal

by Tom Lennon

Question: How do you get over someone you really like when you don't think they like you as much as you like them? (Maryland)

Answer: "Happiness is our greatest achievement." That happy thought was the brainchild of one of the most contented of saints, Thomas Aquinas.

Sad to say, quite a few people don't achieve happiness. They often fail to do so because they look for it in the wrong places. Their goals are their mistakes.

Right now, you might think that this person you like so much is your only source of happiness.

And you might waste lots of time and emotional energy bemoaning the fact that this person does not care for you and perhaps never will.

Your first step away from this unhappy situation is to face the reality that this person is not as excited about you as you are about her.

Face the reality squarely and fully.

Then turn in another direction to search for happiness.

Try to make some new friends and to become better acquainted with your present friends and perhaps reacquainted with some from the past whose friendship you may have let slide.

Try some new activities or new hobbies—photography, bowling, branching out in your reading, a sport you've never tried before and so on.

Might you become more active in a parish youth group? Could you use your voice to bolster the singing group at Sunday's Mass? Could you try out as lector?

All these suggestions can help you distract yourself and "get over" the person to whom you are now so attracted.

But distracting yourself and trying to forget should not be your main goal.

Keep the idea of building a newer, happier life firmly in your mind. Keep your eye on reality and don't daydream about what might have been.

And why not now and then whisper a prayer to St. Thomas Aquinas, who was a firm believer in searching for happiness in the right ways and the right places?



'QUINT'ESSENTIAL DELIGHT—Greg and Kathleen Miller of Watkins, Colo., talk to their son, Timothy James, while nurse Sharon Dyer looks on. Timothy was one of the couple's five babies born April 22—the first quintuplets in

Colorado history. The couple recited four rosaries daily since November in anticipation of quadruplets, but did some extra praying on their own, which might account for the fifth birth. (NC photo by James Bara)

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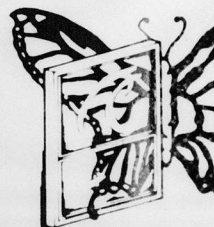
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Book reviews

A glimpse of an American martyr

THE SHEPHERD CANNOT RUN: LETTERS OF STANLEY ROTHER, MISSIONARY AND MARTYR. Edited by David Monahan. Archdiocese of Oklahoma City (Oklahoma City, 1984) 106 pp., \$5.

Reviewed by
Ruth Ann Hanley
NC News Service

The story of Father Stanley Rother, an Oklahoma priest murdered in the village of Santiago Atitlan, Guatemala, in July 1981, cannot be told in a vacuum.

To describe what happened, why and by whom he was sought and murdered, and how his people suffered, is integral to the story.

Years from now it will seem less important that it

was the government which terrorized its people, or that some of the young catechists were probably working with those preparing for revolution.

Father Rother will be judged as a priest who persevered in his duties while church people were being terrorized and murdered on all sides.

The method in which Father David Monahan, editor of The Sooner Catholic diocesan newspaper, presents this native son is by using the letters he wrote during the last year of his life. This method avoids the pitfalls of politicizing a story with political overtones.

What remains with the reader is Father Rother's ability to meet his obligations to celebrate Mass, ad-

minister the sacraments, provide his special care for his poor Tzutuhil Indians, even keep up his correspondence, in the face of an increasing menace. "What can we do," he wrote, "but do our work, keep our heads down, preach the Gospel of love and non-violence."

Even while the army is standing around the town with submachine guns, while he changes his bedroom to a concrete fortified part of the house, and even after his catechist is dragged from the church steps to be tortured and murdered, he insists to family and friends that he will not be harmed because no American has yet lost his life.

Nonetheless, one feels that the assurance is more for his friends. Like Christ at

Gethsemani, this priest wants to be relieved of the terror, but he knows in his heart he could never run.

At a commemorative Mass after Father Rother's martyrdom, Archbishop Charles Salata of Oklahoma City called him "the beautiful American . . . who shared his food every day with an aged helpless Indian."

Father Rother had come

to Guatemala in 1968 to join four other priests, sisters and lay workers, and persevered until eight years later he was the only American.

He celebrated five Masses on Sunday in four locations. He baptized about 1,000 a year and presided at the marriage of 100. In the last year of his life he persuaded a contingent of nuns to help him prepare the people for the

sacraments, and they continued his work until in May of 1984 two new priests were assigned to Santiago Atitlan.

This small book is straightforward and informative. It will appeal also to those trying to sort out the problems of this troubled area.

The book costs \$5, including postage. It can be ordered from The Sooner Catholic, P.O. Box 32180, Oklahoma City, OK 73123. Phone (405) 721-1810.

(Mrs. Hanley is a former staff member of The Criterion.)

Books of interest to Catholics

by Richard Philbrick

WASHINGTON (NC)—Here is a list of new books of particular interest to Catholic readers.

"How You Can Be a Peacemaker," by Mary Evelyn Jegen, Liguori Publications, \$2.95, 128 pp. Offers spiritual wisdom and workable suggestions to those who would promote peace.

"From Praying Never to Praying Always," by Mary Amlaw, Pueblo Publishing, \$5.95, 100 pp. Tells of a spiritual journey beginning in the confines of a fearful, self-interested prayer and ending in the freedom that comes with praying always.

"Resurrection," by Morton Kelsey, Paulist

Press, \$8.95, 201 pp. An attempt to articulate in a systematic way the meaning of the resurrection of Jesus.

"The Morality of Capital Punishment," by Michael E. Endres, Twenty-Third Publications, \$5.95, 152 pp. Develops and presents a moral legal argument against the death penalty.

"The Shut-Ins," by Armand Di Francesco, Our Sunday Visitor, \$5.50, 89 pp. Deals in practical ways with many of the problems of those who are confined.

"Fundamentalism: What Every Catholic Needs to Know," by Anthony E. Gilles, St. Anthony Messenger Press, \$3.75, 62 pp. Defines fundamentalism, compares Catholic and fundamentalist

views of the Bible, and offers a brief analysis of favorite fundamentalist slogans with a suggested response.

"Full Christianity: A Catholic Response to Fundamental Questions," by Father Richard Chilson, Paulist Press, \$3.95, 136 pp. Replies to many of the questions about Catholicism fundamentalists pose.

"The Spring of Life!" by Father Laurin J. Wenig, HITME Publishers, \$3.50, 112 pp. Easy-to-understand concept of biblical writings. Leader's Guide, \$2.50.

"How to Win Your Family to Christ," by Stephen J. Vaudrey, Prentice-Hall, \$6.95, 122 pp. Practical means of showing your relatives the way to salvation.

Tolkien's delightful myths based on Catholic faith

J.R.R. TOLKIEN MYTH, MORALITY AND RELIGION, by Richard L. Purtill. Harper and Row (San Francisco, 1985). 154 pp., \$12.95.

Reviewed by
Stephanie Overman
NC News Service

If your passport has never been stamped "Middle-earth," Richard Purtill's study of the role of religion and morality in Tolkien's enchanted, enchanting world may be difficult to follow.

But if the land of Gandalf,

Frodo, Bilbo and Gollum is familiar territory, Purtill's book can enrich the journey through it.

Tolkien's works—"The Hobbit," "The Lord of the Rings," "The Silmarillion"—have attracted a following so fervent that some fans even dress in costumes and reenact incidents from the books.

Purtill admits to being a Tolkien loyalist himself, going so far as to say that "those who love Tolkien tend to be nicer people than those who hate him . . ."

Although Purtill may not

be able to prove that Tolkien fans are nicer people, he offers plenty of evidence that the key to Tolkien's world is a belief in Christianity, particularly Catholicism, that gives joy and vision to his work. He sees Tolkien as a kind of evangelist, "someone who has expressed God's truth in a new form."

Quoting from Tolkien's letters and comparing his work to that of Tolkien's friend, C.S. Lewis, Purtill explores Tolkien's views on death and immortality, good and evil, virtue, fate and free will.

Purtill finds Tolkien a writer "who achieves many of his most important effects by indirection. What is most important to him is often not stated but underlies the whole story." As he says of religion, "the religious element is absorbed into the story and the symbolism."

In fact, Purtill says, it is only at the end of "The Lord of the Rings" trilogy that the journey of Frodo, the Ringbearer, "deepens into a Way of the Cross," and religion is explicit.

By Purtill's definition Tolkien created literary myth that comes as close as is possible today to original myth such as Homer. But, he says, "Tolkien was, of course not foolish enough to think of himself as creating Gospel (though a few of his madder readers may make this error.) Tolkien gave his belief and allegiance to a particular Gospel, Roman Catholic Christianity." Tolkien's imagined world reflects that belief in the Gospels, which he saw as containing "all the essence of fairy-stories."

According to Purtill, "Some of Tolkien's critics hate God and others merely hate Elves." "J.R.R. Tolkien Myth, Morality and Religion" makes you feel sorry for both groups.

(Ms. Overman is an NC News staff writer with a "Middle-earth" passport.)



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(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.)

† **BREWER, James W.**, 68, Little Flower, Indianapolis, May 1. Husband of Kathleen; father of Edward and Janet A.; brother of Marie Turk.

† **BURNETT, Hubert E.**, 79, St. Catherine of Siena, Indianapolis, April 26. Husband of Mary Haas.

† **ELLENBRAND, Alice Lilly**, 65,

Our Lady of Perpetual Help, New Albany, April 25. Wife of Lambert; mother of Sandra Grimes; sister of James and Paul Bowman, Emma Harris and Fern Bye; grandmother of two.

† **FISH, Paul E.**, 55, St. Gabriel, Connersville, April 25. Husband of Joy; father of Timothy and Mark; brother of John E.; half-brother of Arleta Hill.

† **FREJE, Florence A.**, 78, St. Joan of Arc, Indianapolis, April 20. Sister of Charles E., Adeline Kafoure, Helen Pollock and Zeldia Hanna.

† **GANNON, William E.**, 70, St. Mary, Greensburg, April 20. Husband of Dorothy; father of William Alan and J. Michael.

† **GRANNON, Victor A.**, 79, Our Lady of the Greenwood, Greenwood, April 24. Father of Elbert "Al," Tony, James, Raymond, Charles, and Katherine McCleary; brother of Joseph, Frank, Norbert, John, and Mary Heinz; grandfather of 22; great-grandfather of 13.

† **HOAGLIN, Mary Elizabeth**, 64, Christ the King, Indianapolis, April 26. Mother of David, Don, Michael, Jerry, Steve, Jane Davis, Pamela Below and Patricia; sister of Rose Burch, Lillian Burns, Margaret Hirschfeld, and Ken, Carl, George and Joe Coffield; grandmother of seven.

† **JANSEN, Elizabeth A.**, 84, St. Catherine of Siena, Indianapolis, May 1. Mother of Ralph J., Jr., Anne T. Armbruster, Mary E. Eagan and Estelle Redoutay.

† **JOHN, Lawrence R.**, 66, St. Ambrose, Seymour, April 29. Husband of Mary Ann Tryba; father of Linda Williams, Sandra Zwenke, Joyce Bumgarner and Mark; grandfather of seven; brother of Evelyn Smith, Dorothy Carpenter, Eileen Stokes, Betty Conway and Deloris Lonowski.

† **KIPPER, Walter**, 79, St. Mary, North Vernon, April 26. Husband of Marie; brother of Francis, Mildred Graybiel and May Danna.

† **KRUER, Ronald Lee, Sr.**, 40, St. Joseph Hill, Sellersburg, April 4. Husband of Mary Judith Becht; father of Ronald Lee, Jr., Allison, Salle and Macy; brother of Roy, Jerry, Robert, Betty Jean Koetter and Mary Jane.

† **RENN, Marie Klein**, 86, St. Joseph Hill, Sellersburg, April 29. Mother of Robert F.; grandmother of two.

† **SCHAFER, Albert J.**, 76, St. Michael, Charlestown, April 19. Husband of Rosa May Hoessle; father of Dr. A. Gervas, Rose A. Wiley and Rita Murray; brother

of Arthur, Marie Montgomery and Magdeline Jenkins; grandfather of 10.

† **STERN, Marion**, 69, St. Mary, North Vernon, April 27. Husband of Dorothy; father of Anita Ganger and Lori.

† **STEVENS, Marie Kress**, 80, St. Paul, Tell City, April 25. Mother

of Edward, and Patricia Jones; sister of Verone Lemastus, Mildred Thier, Helen Kleeman and Evelyn Faulkenburg.

† **UPDYKE, Ryan C.**, 18, Christ the King, Indianapolis, April 30. Son of Phyllis and George; brother of Laura and Brett; grandson of Suzanne Wood.

Sr. Loretto dies at 88

ST. MARY OF THE WOODS—Providence Sister Loretto Rose died here May 1 and received the Mass of Christian Burial on May 4 in the Church of the Immaculate Conception. She was eighty-eight.

The former Alice Mary Gebhardt was born in Chicago, where she attended grade school. After graduation from St. Mary of the Woods Academy and College she entered the Congregation of the Sisters of Providence in 1912. She made final vows in 1924.

Sister Loretto taught in grade schools in California, Illinois, Indiana, Maryland, Massachusetts and Washington, D.C. Her Indianapolis Archdiocese assignments included St. Gabriel, Connersville; St. Patrick, St. Philip Neri and St. Joan of Arc in Indianapolis; and St. Joseph and Sacred Heart in Terre Haute.

Sister returned to St. Mary of the Woods in 1967. She is survived by nieces and nephews in Chicago and New York.

Sr. Murtaugh dies at 80

BEECH GROVE—Eighty-year-old Benedictine Sister Cecilia Murtaugh died here April 29 in Our Lady of Grace Convent. She was a native of Terre Haute.

Sister Cecilia took her first vows in the Order of St. Benedict in 1926, and her final vows in 1929. She had been a music teacher for

50 years, from 1927 to 1977, in the Indianapolis archdiocese and in the diocese of Evansville.

A funeral service for Sister Cecilia was held on May 1 in Our Lady of Grace convent chapel. She is survived by two nieces, Mary Jo Crawford and Elizabeth Hygh.

Parish ministry is focus of priest group meeting

NEWARK, N.J. (NC)—Parish ministry was a central focus as the National Federation of Priests' Councils held its 1985 convention April 28-May 2 in Newark.

The parish is "the center stage" for making Catholic social teaching a force in society, said Father J. Bryan Hehir, secretary for social development and world peace of the U.S. Catholic Conference.

Priests need to build community "in opposition to our culture that is primarily individualistic," said NFPC President Father Richard Hynes in a "state of the federation" address.

Parishes must build "small communities of faith committed to spiritual development, conscious of belonging to the universal church, and engaged in the ongoing mission to the world," said Dolores Lecky, executive director of the U.S. bishops' Committee on the Laity. One of the main jobs of pastors is to encourage and develop lay ministries, she said.

Speaking about the role of the pastor in social justice leadership, Father Hehir said that he travels around the country giving about 100 speeches a year, but his "toughest talk to give is 12 minutes on Sunday morning."

Priests should be aware of the

significance of that Sunday homily and the influence they can have through it, he said. "I know of no political figure in the country who gets 10 to 12 minutes, once a week, with anywhere from 500 to 5,000 people."

RESOLUTIONS the delegates passed included:

► Support for Chicago Cardinal Joseph L. Bernardin's "consistent ethic of life" approach to moral issues in U.S. society, with a decision to send to all member councils copies of the cardinal's main speeches on that topic.

► Formation of a "Quindecim Committee" to study possible NFPC directions going toward the 21st century in 15 years. "Quindecim" is Latin for 15. Among items up for study is the possibility of restructuring the federation to make it a national association of priests themselves rather than of priests' councils.

► Support for the development of alternative pastoral approaches which could restore Catholics in invalid marriages to a more active church life even when a resolution of their marital situation through church courts is impossible.

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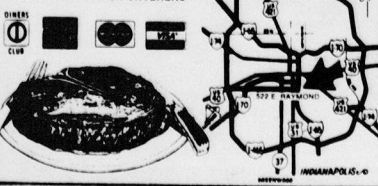
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Network lobbyist explains goals

by Jim Jachimak

To Jill Craig, the most important lobbyists are not the ones who earn their living on Capitol Hill.

Craig is an organizer for Network, a Catholic social justice lobby. She discussed the organization during a recent visit to Indianapolis.

"Network was established in 1971 by a group of Sisters who basically seemed to feel that we need a lobby for the poor and powerless, as opposed to the lobby in Washington which is for big business," she explained.

Network has members in every state and is organized according to congressional district. So most of the lobbying is done at the local level. "The membership is the important thing," Craig explained. "We have two lobbyists on the Hill but the important thing is the grassroots."

She added, "My definition of lobbying is real broad—sharing your values with your congressperson. We share our values in many ways. This is just another way to do that, and Congress really needs people of faith to share their values."

Members of Network choose the issues which the organization will concentrate on each year, based on criteria established by the organization. "We've generally chosen to work on issues not being worked on by others," Craig explained. For example, hunger issues were once a priority. But they are no longer emphasized because Bread for the World, another lobbying group, has been effective in that area. Abortion is not dealt with "because the National Committee for a Human Life Amendment is working on that so effectively."

For this year, Network decided to give primary focus to the federal tax and budget proposals, space-based weapons, South Africa and women in poverty. Primary focus means that the organization's Washington staff will be active in those areas, lobbying on Capitol Hill, planning strategy with other groups and providing educational materials.

Secondary focus will be given to civil rights, solar energy, Central America and

the MX missile. Secondary focus means that the emphasis will shift from the Washington staff to members at the local level.

Craig noted that all of those issues fall into three general categories—human rights, economic justice, and peace and disarmament.

The major human rights concerns are Central America and South Africa. Craig feels that Network's lobbying efforts were partially responsible for the defeat of President Reagan's proposal for aid to counterrevolutionaries in Nicaragua. "We've done a lot of work since Christmas (on Central America)," she said, "particularly on the Contra vote. My analysis is that the religious groups were successful (in defeating aid for the Contras) because of pressure at the grassroots level."

Under economic justice, the focus is on the federal budget.

Peace and disarmament issues include funding for various weapons systems, and "supporting Soviet-U.S. relations." Craig noted that Network would support any improvement in relations with the Soviet Union—arms negotiations, cultural events and meetings involving scientists, for example.

Before choosing those areas, Craig said, "we spent a lot of time looking at Scripture and looking at the church's social teachings. Given that, we've asked the questions, 'What would we like to see happen in Central America?' 'What should we do about the budget?' 'Should we be building missiles?'"

Network also offers advice on how to lobby—what to include in a letter, when to call a legislator's office and how to arrange meetings with legislators in their local offices or in Washington. That is the purpose of an annual legislative seminar held in Washington, D.C., in June. The seminar also allows Network members to attend hearings and meet with representatives and senators.

Although Network was founded by women Religious, membership is now open to lay and Religious men and women. An annual membership fee of \$20 includes a subscription to a newsletter which is mailed six times a year.

Providence Sister Nancy Brosnan, director of religious education at St. John parish, Osgood, is state coordinator for Network. For more information, write to her at 349 S. Buckeye St., Osgood, Ind. 47037, or call 812-689-6670.

There are district coordinators in all but

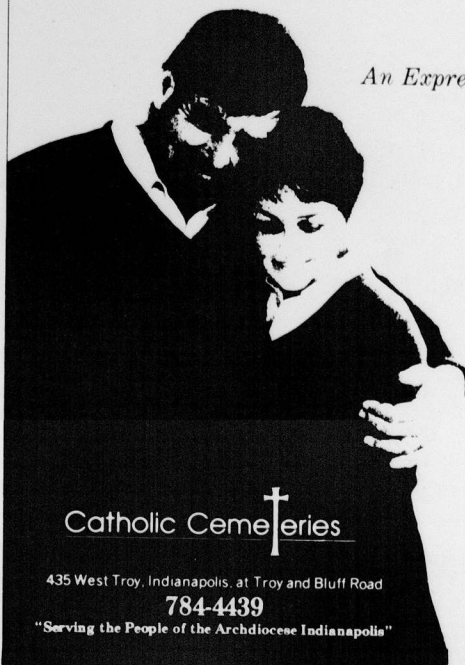
two of Indiana's congressional districts. They are: Providence Sister Marilyn Herber, 2nd District; Holy Cross Sister Susan Kintzele, 3rd District; Dale Ehrman, 4th District; Providence Sister Mary Ann Stewart, 6th District; Franciscan Sister Diane Drufenbrock, 7th District; Providence Sister Catherine Doherty, 8th District; Franciscan Sister Donna Rohmann, 9th District; and Franciscan Sister Rosemary Schroeder, 10th District.

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