

Detained bishop released in Libya

by Agostino Bano

VATICAN CITY (NC)—A Catholic bishop detained in Libya since April 10 has been freed, the Vatican said April 21. It was reported earlier that the bishop, three Franciscan priests and an Italian nun were being held hostage in case of a U.S. attack.

The Vatican announcement came after news reports from Libya quoted church officials in the North African country as saying that Bishop Giovanni Martinelli had been freed April 19.

"I can confirm the release," said Magr. Giulio Nicolini, Vatican press spokesman. ANSA, the Italian news agency, in a Tripoli, Libya, interview, quoted the bishop as saying he was "treated very, very well" after being detained by a group of Libyans. He said that he found the contact with "the Moslem world . . . a very pleasant spiritual experience."

Bishop Martinelli heads the Vicariate of Tripoli and is the apostolic administrator of the Vicariate of Benghazi, Libya. The 44-year-old bishop was born in Libya of Italian

parents and is a member of an Italian province of Franciscans.

Confusion about Bishop Martinelli's status has marked public statements by church and Libyan officials since his detention. The Vatican previously announced his release April 15 and Libyan ambassador to Italy Abdul-Rahman Shalgam at an April 16 press conference also said the bishop had been released.

After those statements were made, however, church officials in Libya said the bishop was still being held under house

arrest in Benghazi, where he had been detained.

Press reports from Libya said the four Religious were released April 19 along with the bishop.

There was no definite information, as of April 21, why Bishop Martinelli and the others had been detained. Franciscan Father Juan Pujol, Franciscan spokesman in Rome, had said April 14 that the bishop was being held in "preventive detention" as part of a roundup of "hostages with foreign ties in case of a U.S. attack."

The CRITERION

Vol. XXV, No. 29, April 25, 1986

Indianapolis, Indiana



Catholic leaders react to Libya bombing

by NC News Service

Concern and prayers for a peaceful resolution of the conflict were the dominant reactions of Catholic leaders to the attack by U.S. Navy and Air Force bombers of several military targets in Libya in the early morning of April 15.

President Reagan said the military action was a "last resort" measure to deter Libyan leader Moammar Khadafi from conducting further terrorist actions.

Pope John Paul II, in his weekly general audience April 16, expressed "anguish and intense worry" over the fighting.

The pope said government leaders should show "the necessary wisdom and magnanimity, in such a crucial moment, to know and have recourse to a just understanding among nations."

He also asked prayers for the "innocent victims" of this fighting and other conflicts around the world.

The pope several times this year has spoken out against terrorism but also against military reprisals for terrorist acts. Armed reprisals, the pope said in a Jan. 11 address to diplomats accredited to the Vatican, "also indiscriminately reach innocent people and continue the spiral of violence."

In his speech to diplomats the pope strongly condemned terrorism and its "massacres of innocents to plead a cause." He asked nations to take "concrete and firm action to banish terrorism from human affairs."

Cardinal Joseph Bernardin of Chicago, who chaired the U.S. bishops' committee that drafted the 1983 pastoral letter on war and peace, said in reaction to the attack that "the evil of terrorism must be confronted."

He added that news accounts indicate "that the administration sought to make what it judged a proportionate response to Libyan-sponsored terrorism, focusing on military-related targets."

Cardinal Bernardin added that his prayer "is that current tensions and hostile acts not escalate into further violence, destruction and death."

(See LIBYA BOMBING on page 2)



LIBYAN VICTIM—An injured woman is visited by her children at the Tripoli Center Hospital after her home was

damaged on April 14 in the early morning raid by U.S. planes on the Libyan capital. (NC photo from UPI-Reuters)

Order of Holy Sepulchre has investiture in Indy

by John F. Fink

Explaining his reasons for joining the Order of the Holy Sepulchre, Indianapolis

Looking Inside

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Archbishop Edward T. O'Meara praised the order's efforts to preserve the sacred shrines of the Holy Land and care for the people of the Middle East.

He did this during the homily of a Mass following the investiture of 79 men and women from 14 states as knights and ladies of the Holy Sepulchre. The ceremony was at St. John's Church in Indianapolis last Sunday afternoon.

Included among the 79 were Archbishop O'Meara, 11 priests, 38 other men and 30 women. Others invested from the Archdiocese of Indianapolis were Robert J. Cook, Robert M. Langsenkamp, George H. Maley, Ann Eastman Muller, John C. O'Connor, James E. Rocap, Jr., and Arthur J. Sullivan.

IN HIS HOMELY, Archbishop O'Meara noted that, besides being a way to honor Catholic men and women for their service to the church, the Order of the Holy Sepulchre has the particular mission of trying to preserve a Christian presence in the Holy Land.

He recalled his many years of work for the Society for the Propagation of the Faith

and his present service on the board of directors and as an executive office of the Catholic Relief Services, and said that both of those organizations also contribute heavily to help the people of the Middle East.

He urged the members to keep their vision of service to people throughout the world.

The Order of the Holy Sepulchre is one of two ecclesiastical orders in the church (the other being the Order of Malta) that date back to the first crusade in 1099. It is a means of recognizing distinguished Catholics. Members are proposed by other members of the order and approved by the bishop of the diocese and the grand magisterium in Rome.

Those who met in Indianapolis last weekend were from the Northern Lieutenantcy, which includes 14 states from Ohio to Colorado and the Canadian border to Kentucky. There are five lieutenantcies in the United States.

THE KNIGHTS and ladies also heard from Bishop Michael F. McArdle of Jefferson City, Mo., the grand prior of the

lieutenantcy and the main speaker at the banquet Sunday evening. Included in his (See SEPULCHRE on page 3)

the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The Libya bombing and just war principles

by John F. Plink

Did you notice that members of the Reagan administration, in justifying the bombing of Libya, emphasized the principles of a just war?

Thus, for example, President Reagan, in his speech announcing the action taken, stressed that it was done in self-defense and that "self-defense is not only our right, it is our duty." He also emphasized that the bombing was done as a last resort, after the United States had tried "quiet diplomacy, public condemnation, economic sanctions and demonstrations of military force" without success.

All this seemed to echo the Vatican II statement that "governments cannot be denied the right of lawful self-defense, once all peace efforts have failed" (Pastoral Constitution on the Church in the Modern World).

Secretary of State George Shultz used the words "measured" and "proportionate" to describe the attempt to counter Libyan leader Moammar Khadafy's terrorist attacks. Indiana's Senator Richard Lugar also said that the strike should indicate to Khadafy that the U.S. will respond "in appropriate and proportional ways" to terrorism.

The U.S. bishops' pastoral on war and peace, *The Challenge of Peace*, gave great emphasis to the importance of proportionality, that the damage to be inflicted must be proportionate to the good expected by taking up arms.

The administration also stressed that the targets were



military targets. White House spokesman Larry Spang, for example, said that every effort was made "to limit collateral damage," by which he meant that caution was taken not to harm civilians or non-military installations. Obviously, though, these efforts were not successful since many civilians were killed or injured, including Khadafy's children, and many non-military installations were damaged, including the convent of the Franciscan Sisters of Mary.

THE JUST WAR theory, first expanded by St. Augustine in the fifth century and later elaborated on by St. Thomas Aquinas in the 13th century, was given great emphasis by the U.S. bishops in their pastoral letter. From the statements made by the Reagan administration officials, it seems clear that they wanted to justify the bombing by using the just war criteria.

I suspect that this was done deliberately and that the effort was orchestrated by Patrick Buchanan, the Catholic former newspaper columnist who is now director of communications at the White House. He is quite familiar with the bishops' pastoral, having written about it while he was still a columnist.

Administration officials emphasized, therefore, that there was a just cause (the first criterion) for the bombing because it was carried out after there was "irrefutable" evidence that Khadafy was responsible for the bombing of the Berlin nightclub. They also said that the bombing was done for the right intention (another criterion), i.e., to put a stop to terrorism.

There is, however, another criterion of a just war—the probability of success. As the bishops' pastoral says, "This is a difficult criterion to apply," because it usually is a matter of opinion. Will the use of force convince Khadafy to give up terrorism, or will it make him even

more determined to lash out at the United States with terrorist acts?

One of those who fears the latter is Detroit's Auxiliary Bishop Thomas Gumbelton, president of Pax Christi USA, who said, "I guess coming from a position as I do believing that violence always breeds violence, I feel quite sure that instead of making everything more safe and secure for ourselves and others, we're only going to see an escalation in violence that's going to result in loss of many more lives."

THIS SEEMS to be the point of disagreement among those who believe that the bombing was justified and those who believe it was not. Will it achieve what it was meant to achieve? Will it stop violence or increase it?

Chicago's Cardinal Joseph Bernardin, who chaired the bishops' committee that wrote the pastoral on war and peace, said that "the evil of terrorism must be confronted" and that the administration "sought to make what it judged a proportionate response to Libyan-sponsored terrorism," but he also prayed that "current tensions and hostile acts not escalate into further violence, destruction and death."

So far the reaction has been an increase in terrorism. Perhaps Miami's Archbishop Edward A. McCarthy summed up the dilemma best when he said that he was both "troubled by" and "proud of" the bombing: "I am troubled by responding with violence to violence. I am proud of our nation's intolerance of terrorism."

There is no doubt that something must be done to end international terrorism, but there is great disagreement about what will truly be effective. Those who advocate that the United States do nothing are as wrong as those who would advocate unlimited retaliation. As in most things, there must be a middle course.

Family of hostage priest agrees with U.S. bombing of Libya

by Kimberly R. Kaveney

JOLIET, Ill. (NC)—The family of Servite Father Lawrence Martin Jenco, one of at least four American hostages still held in Lebanon, agrees with President Reagan's decision to bomb Libya to thwart terrorism, a spokeswoman for the family said April 21.

The family also doubts Father Jenco is in additional danger as a result of the bombing.

"We go along with the president's decision to bomb Libya," said Mae Mihelich, Father Jenco's sister.

Father Jenco, director of Catholic Relief Services in Beirut, was kidnapped in January 1985.

Mrs. Mihelich said family members doubt that the priest will be further endangered by the bombing because he apparently is being held by a militant faction that opposes Libyan leader Col. Moammar Khadafy.

One American missing in Lebanon, Peter Kilburn, librarian at the American University in Beirut, was slain with two British teachers in retaliation for the U.S. raid on Libya. His body was found April 17.

"We were very saddened to hear that Peter Kilburn was killed but we don't believe there will be any repercussions against our brother because he is held by a different group," Mrs. Mihelich said.

Mrs. Mihelich said the family was planning appointments in Washington with Reagan's staff and Middle East diplomats.

"Our government has to keep the pressure on my brother's captors. Our family in turn has to keep pressure on the government," Mrs. Mihelich said. She added that most of the information the family is getting is coming from the media rather than from the State Department.

Libya bombing

(Continued from page 1)

Auxiliary Bishop Thomas Gumbelton of Detroit, a leading pacifist bishop, said the U.S. response was "too macho and too vindictive and pragmatically not much use."

Bishop Gumbelton, president of Pax Christi USA, a Catholic peace organization, said he was sure that "we're only going to see an escalation in violence that's going to result in loss of many more lives."

He suggested that Americans should have listened to some of their European allies who were wary of the attack.

In the attack, a Franciscan convent in Tripoli was "seriously damaged," according to a Vatican Radio interview with Father Innocente Barbaglia, head of the Franciscan mission in Tripoli. No priests or Religious were injured, Father Barbaglia said.

Libyan sources reported dozens of people killed including the 15-month-old adopted daughter of Khadafy.

John Jenco, Father Jenco's brother, told The Washington Post that "we knew the bombing of Libya would raise the possibility of retaliation. In our family, every phone call makes your heart go down right into your shoes."

Kilburn's murder has been claimed by the Arab Commando Cells, a shadowy group believed to be linked to Libya.

Father Jenco and three other American captives are believed to be held by the Islamic Jihad, which is at odds with Libya.

Americans believed to be held by the Islamic Jihad, in addition to Father Jenco,

include Terry Anderson, Associated Press Beirut bureau chief; Thomas Sutherland, dean of the school of agricultural engineering at the American University; and David Jacobsen, director of the American University hospital.

Another American hostage, U.S. Embassy official William Buckley, reportedly has been killed, but there has been no verification of his death.



Father Lawrence Jenco

Schools to receive visits

Two Catholic grade schools in the archdiocese have been selected for visits as part of the Elementary Private School Recognition Program. The two schools, Immaculate Heart of Mary and St. Mark's in Indianapolis, are among the 130-135 schools selected nationwide as exhibiting characteristics of educational quality in private education.

"From what I understand, it is quite an honor just to be selected for an on-site visit," said Annette Lentz, principal of St. Mark's. The process began with notices of the program being sent to more than 17,000 private schools. Of these, 1,300 asked for applications and 600 completed them.

The applications are large—some 30 pages—with extensive questions about all aspects of the school. "It turned out to be a nice way for us to do a self-study," Lentz said.

Both schools will be visited some time before May 23 by a team of two people, one familiar with Catholic education and the other from another sector of private education. They will determine whether the responses given by the school on the application accurately represent the school. Eventually, a yet to be determined number of schools will be formally recognized by the council as private schools of outstanding quality.



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Archdiocesan Catholic Charities

Your dollars are at work in Bloomington

by Mary M. Miner

Growth. That's what your contribution to the Archdiocese's Annual Appeal is sponsoring in Bloomington. Since the beginning of Catholic Social Services Bloomington (CSSB) in June 1982 the growth has been steady. In four years, 2,640 persons have been served for a total of 2,654 hours of counseling.

Mary Miner assumed the position of area director and therapist in 1982 and continues in this position. For the past year she has been assisted by a part-time counselor, Patricia McClain. Also, a local advisory board was formed of representatives from the diocese parishes. It functions under the leadership of Mary Lou Paurazas.

Clients come to CSSB for a variety of reasons. Some are experiencing marriage difficulties, others are caught in parent/child conflicts, some bring their

children who are experiencing social or learning problems in school, while others want to grow in their personal lives. There are only a few of the numerous people seeking counseling. Over the past few years there has been a great awareness of the problems caused by alcoholism in families and many persons want to learn how they can overcome these problems and become healthy well-functioning adults.

Our growth as an agency has extended from offering social services in Bloomington to a full day a week in Bedford. There, Miner is involved in group counseling at St. Vincent de Paul parish school and in a women's therapy group. She also allows time for individual and marital sessions.

CSSB plans to open a counseling outreach to the Martinsville area by early this summer. Therapists are now being hired for part-time positions in both Martinsville and Bloomington. This will

make the services of CSSB available to a greater number of people in the diocese, which includes Monroe, Lawrence, Morgan, Owen and Owen counties. CSSB also receives referrals from Greene County, which is in the Evansville Diocese.

CSSB, in cooperation with Tied Penabody of the Family Life Office, has continued to promote the growth of a Spirituality, Divorced and Remarried Catholics group within the diocese. Pat Fitzgerald and a group of volunteers are working to allow the

group to expand and minister to those in this area of the Body of Christ.

CSSB receives its funding from the Archdiocese's Annual Appeal and from client fees. CSSB has also found it necessary to make application to the United Way of Monroe County for funding which will allow the continuation or expansion of present operations. The programs are also supported by the Indianapolis Catholic Social Services staff and by St. John Parish, Bloomington.

Notre Dame Club gives Naughton award of the year

Joseph A. Naughton Jr., a partner in the law firm of Woodard, Weilhart, Emhardt & Naughton, was the winner of the Award of the Year from the University of Notre Dame Club of Indianapolis last Thursday, April 17.

The award was made during the annual Universal Notre Dame Night dinner at the Indianapolis Athletic Club. It was attended by 188 people.

John C. O'Connor also received a special award during the dinner—a monogram jacket. O'Connor played basketball for Notre Dame back in 1937 but was nine minutes short of having enough playing time to win his letter.

The club also announced the winners of scholarships to Notre Dame for next scholastic year—A.C. Dammal, a senior at Cathedral High School in Indianapolis; Joseph Meyer, a senior at Socinas High School in Indianapolis; William Green, a senior at Lapel High School; and Laura Hunkler, a senior at Central Catholic High School of Lafayette.

The main speaker for the dinner was Dr. William P. Sexton, vice president for

university relations at Notre Dame. James R. Cain Jr., dinner chairman, served as master of ceremonies, and K. Clay Smith, club president, conducted club business.

The Notre Dame Club has presented the Award of the Year since 1959. Arthur J. Kronsieder, chairman of the selection committee, in presenting the award, praised Naughton for his involvement in religious, education, and charitable activities.

A 1951 graduate of Notre Dame, Naughton was honored by his parish, St. Barnabas, with the Distinguished Lay Person of the Year award in 1980. He has served St. Barnabas as secretary and president of the board of education, as chairman of the Archdiocese's Annual Appeal for the parish, and on fund raising and building committees.

He is a member of the archdiocesan board of education and has served as president of St. Elizabeth's Home, vice president of the Serra Club, president of the St. Thomas More Legal Society, and president of the Notre Dame Club, among other activities.

The Office of Catholic Education has formed a Steering Committee for Catholic School Development. Membership includes principals and development directors representative of the various types of schools served by the office—elementary, secondary, small-town, center city, suburban, large and small schools.

The committee of 12 will meet regularly over the next two years to learn about Catholic school development concepts as a core team; to share needs and ideas; to provide input to the Office of Catholic Education and other archdiocesan agencies; and to guide, lead, influence and build consensus among the schools in their development efforts.

Development for the Catholic schools has as its purpose increasing understanding and support for each institution. Public relations, student recruitment, marketing and long-range financial development are viewed as one concept. The major question the committee must deal with is: "What are the development tasks that schools can do together as an archdiocese that cannot be done as individual schools?"

Training for Catholic school principals and others associated with the schools will be a major concern of the steering committee. Brian Ragan, former assistant development director for the University of Notre Dame, now president of Brian Ragan and Associates, will provide a one-day workshop for principals on Aug. 7.

Local and regional topical workshops on public relations, publications and fund-raising will also be offered during 1983-87 school year.

"The Distinctly Catholic School, a Catholic Identity Instrument" was introduced in the schools this year. The purpose of the instrument is to highlight those characteristics which make Catholic schools distinctive among schools, especially the faith dimension. The unique contributions of distinctly Catholic schools will be the emphasis of the schools' future public relations and marketing efforts.

The members of the new committee are: Benedictine Sister Rachel Best, principal, St. Anthony School, Clarksville; Kerry Hamblin, principal, St. Roch School, Indianapolis; Don Burkhart, principal, St. Mary School, Rushville; Tom Greer, principal, Central Catholic School, Indianapolis; Ott Harrie, development director, Socinas High School, Indianapolis; Providence Sister Barbara McCalland, principal, Holy Cross School, Indianapolis; Sarah McNeil, principal, St. Vincent de Paul School, Bedford; Art Politz, principal, Shawe High School/Pope John XXIII School, Madison; Glenn Tobbe, principal, St. Mary School, Greensburg; Sandra Wolfman, principal, St. Luke School, Indianapolis; Providence Sister Lawrence Ann Linton, director of schools; and G. Joseph Peters, coordinator of school services, chairman.

Sepulchre speakers discuss terrorism and the Middle East

(Continued from page 1)

remarks was his opinion about the bombing of Libya. He said that not all would agree with him, but that he thought the bombing was a mistake, that the United States should be trying to solve the problem of terrorism through negotiation.

The reaction he received from the audience showed that many, indeed, did not agree with him.

EARLIER during the weekend, on Saturday, the members heard from Msgr. John G. Nolan, the secretary of the Catholic Near East Welfare Association and president of the Vatican's Pontifical Mission for Palestine.

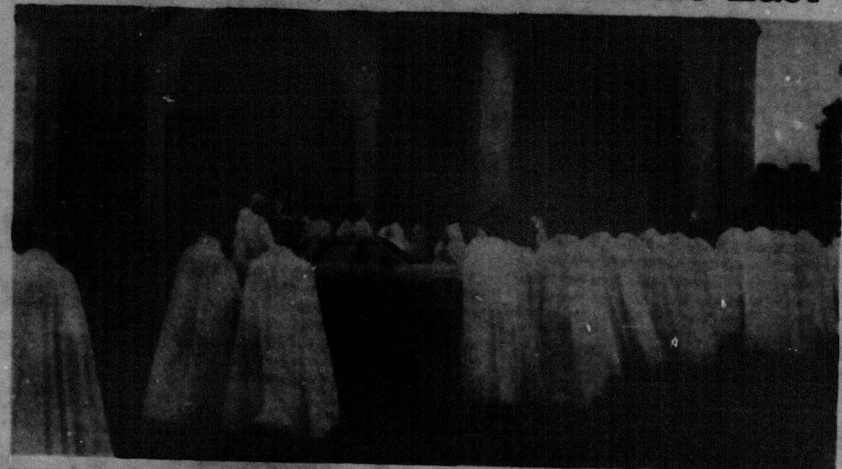
Referring to international terrorism and the U.S. reaction to it, he said, "World War III has started." He went on to say that this war is completely different from the other world wars because it's a war of terrorism and "nobody knows what to do about it."

He said that today's terrorism stems from the creation of the state of Israel in 1949 and the expulsion of the Palestinians, most of whom are Muslim but many of whom are Catholics. This is still the overriding issue in the Middle East, he said.

Msgr. Nolan noted that the Vatican still has a mission to "Palestine," although that country hasn't existed since 1949. He said that the Vatican is not anti-Jewish as demonstrated so well by Pope John Paul's visit to a synagogue in Rome. However, he said, "The pope didn't talk about the state of Israel because that is a political, not a religious, issue. Some people want to make it a religious issue, but it is a political issue."

MSGR. NOLAN talked about the mission of the Order of the Holy Sepulchre, to, as he put it, "support the remaining remnant of the church in the Holy Land." He said that today there are only a few thousand Catholics left in the city of Jerusalem and 60,000 in all of Israel, the West Bank, Jordan and Cyprus.

"People are leaving there for the same reason my an-



WALKING IN THE RAIN—Knights of the Holy Sepulchre walk across a rain-soaked Capital Avenue from the Indiana Convention Center to St. John's Church prior to last Sunday's investiture ceremony.

cestors left Ireland or your ancestors left wherever they came from—to make a better life for their children," he said. "And I can't blame them."

He urged the knights and ladies to continue to support schools that educate Christian Arabs and then make it possible for them to make a living in the Holy Land.

Other speakers told about the order's efforts in the Holy Land, including the contribution of more than \$100,000 by the northern Indiana group during the past year.

day's investiture ceremony. Eight from the archdiocese were invested into the organization during the ceremony at St. John's. (Photo by Marie T. Flah)

Robert J. Alard of Indianapolis was the chairman for the meeting. The hostmaster for the northern Indiana group was James E. Madigan of Green Bay, Wis. Dignitaries of the order present included Alfred J. Blasco of Kansas City, Mo., a member of the grand magistratum, and Notwendists from four of the other Notwendists in the United States.

Also present and participating in the liturgies were Bishop William L. Elg of Lafayette and Benedictine Abbot Raphael Walsh of Mount Michael Abbey in Eldon, Neb.

COMMENTARY

Balancing roles of laity and hierarchy in politics

by Dale Francis

It is reported there was some surprise among the bishops when a survey revealed that while most priests were in favor of the bishops speaking out on political issues, a solid majority of the laity did not approve of political involvement.

The responses to this that I've seen in Catholic papers have suggested the statistic indicates a need for education of the laity. It apparently hasn't occurred to anyone that the statistic might be sending a meaningful message to the bishops.

It isn't likely that Catholics fail to recognize that the bishops have both the right and obligation to speak to moral questions facing the nation. Where what is



involved concerns clear Catholic moral teaching as, for example, abortion does, the bishops must speak directly to legislative and constitutional questions.

But the bishops, in their pastoral on war and peace and in the pastoral now before them on the U.S. economy, go beyond just the clear moral issues. They offer solutions in areas where there can be legitimate differences of opinion among equally sincere Catholics. It's not just me who is saying this; the bishops have said this themselves. When they do this it is with careful consideration but it is of their opinion, not of the authority of the church.

It is this, I think, that disturbs many of the laity. But it is important to understand why it may disturb them. Some may think it is unwise for the bishops to involve themselves directly in political issues where Catholics may legitimately disagree. But, more importantly it raises another question: where is the role of the laity?

The laity knows that we have the responsibility, living in the world, to see that the divine law is inscribed in the life of the earthly city.

We are expected to bring Christ to the marketplace, to create a just society. We must work to apply to the society in which we live the principle of the importance, worth and dignity of every individual. We come to our society as witnesses, proclaiming Jesus Christ by our lives in the world.

This is implicit in our role in the mission of the church. We must make mature decisions, based on our faith in Jesus Christ, or, as the "Pastoral Constitution on the Church in the Modern World" says: "Since they have an active role to play in the whole life of the church, laymen are not only bound to penetrate the world with a Christian spirit. They are also called to be witnesses to Christ to all things in the midst of human society."

But what happens when the Catholic bishops extend their role to almost every facet of political decisions? It really is true that in recent years public stands have been taken on virtually every important issue before congress by the U.S. Catholic Conference, the administrative board of the National Conference of Catholic Bishops, or the National Conference of Catholic Bishops itself.

I'm not arguing that this is wrong. But it should be understood that the bishops in doing this do not speak with the authority of their office. Catholics can in good conscience disagree where no clear moral teaching is involved.

But the best educated laity in the history



of the church in this country, often better educated in economic and political problems than the bishops and more experienced by their state in life, are left in what for them as faithful Catholics is the uncomfortable position of holding positions that differ from those expressed by the bishops.

We have all learned well the lesson that the church is all of us. We support the bishops in their role of leadership, teaching and formation, but hope for their trust that the laity may fulfill their mission in the church.

Do bishops' conferences have any real authority?

by Msgr. George G. Higgins

The Rev. Richard Neuhaus, a Lutheran pastor, theologian and journalist, covered the 1965 extraordinary Synod of Bishops as a neophyte Vaticanologist. Now he informs readers of his newsletter, "The Religion and Society Report," that the part played by the American bishops at the synod was "curious and even somewhat embarrassing" and that Bishop James Malone's intervention on national bishops' conferences was self-serving and superficial and "got nowhere."

Bishop Malone of Youngstown, Ohio, is president of the National Conference of Catholic Bishops.

In short, Mr. Neuhaus is persuaded that the majority of synod delegates share his view that bishops' conferences need to be cut down to size. I think he is indulging in wishful neo-conservative thinking, but so be it.



Here I am concerned with his statement that episcopal conferences have "no teaching authority of their own." I find that statement "curious and even somewhat embarrassing."

To support his position Mr. Neuhaus quotes a one-sentence statement by Boston's Cardinal Bernard Law to the effect that "national conferences have whatever authority individual bishops choose to give them." Other than that, Mr. Neuhaus writes in vague generalities. He states, without supporting evidence, that "it was repeatedly emphasized" at the synod that episcopal conferences have no teaching authority of their own.

It is curious that Mr. Neuhaus does not even refer to the arguments of distinguished theologians—notably, Father Avery Dulles, SJ—who have concluded, with the necessary qualifications, that bishops' conferences do have a certain measure of teaching authority. Father Dulles' thoroughly researched treatise, "What Is the Doctrinal Authority of a Bishops' Conference?", appeared in the Jan. 24, 1968, issue of *Origins*.

For Father Dulles the crucial question is "whether the declarations of the bishops'

conference give rise to an obligation on the part of bishops and faithful of the territory to concur with what is said." I find his response persuasive:

"Those who deny that the conference has a mandate to teach are in a sense liberals: They argue for freedom of conscience. But they are not liberals down the line, because they hold that when a person teaches with a 'mandatum,' as does the individual bishop in his diocese, the faithful are bound to agree."

In Father Dulles' opinion, this reasoning is too juridical. "Assent is never a matter of sheer obedience, but one of responsible judgment. Whenever anyone teaches without a clear guarantee of infallibility, others must reflectively decide whether or not they can agree. Bishops are qualified witnesses to the word of God and as such enjoy a certain presumption in their favor. But the individual bishop who teaches in isolation has only limited authority. The fact that he happens to be one's own bishop, rather than a bishop of a neighboring diocese, does not necessarily add to his credibility. If the bishops of a whole nation or region, after careful consideration, come to a consensus as to where the truth of

the Gospel lies, their witness normally has more force than that of the average individual bishop."

Father Dulles goes on to say, again with the necessary qualifications, that episcopal conferences (and even ecumenical councils) should not attempt to supplant the individual bishops. If I understand him, he does not agree with charges that the NCCB has diminished or replaced its individual members' teaching authority.

To the contrary, he agrees with Bishop Malone's statement at the 1964 meeting of the National Conference of Catholic Bishops that "the conference does not substitute for the voice of individual bishops, but it provides a framework within which a coherent theological, moral and social vision can be articulated and a sense of direction for the church can be determined. The conference is a unique structure, ecclesially and socially, for shaping a consensus on public issues and expressing it."

Mr. Neuhaus owed it to his readers to address the arguments put forth by Father Dulles and other distinguished theologians who agree with Father Dulles on the role of episcopal conferences.

If it won't matter in five years, why do we worry about it?

by Antonette Bosco

When I heard the latest prediction of just how far the price of gas might drop, it reminded me once again how everything changes in the long run. We spend our whole lives worrying about issues and problems that ultimately fade away.

In my life so far, I've watched dozens of doom and disaster predictions fizzle out over time.

We were so worried about overpopulation and now we are running into a shortage of young workers to fill entry-level jobs. Ten years ago PhDs left academia in droves because they couldn't find teaching positions. In a dramatic turnaround, a severe shortage of college professors is expected by 1995.

In the 1960s we were shocked by the popular slogan "God is dead." Today we are witnessing an enormous revival of fundamentalist Christianity.



In our personal lives as well, we spend our days making mountains out of molehills. I hate to think how much energy I have wasted worrying whether the turkey was moist enough or whether I might have gained two pounds or whether I said the right thing at the dinner party.

We waste our precious lives worrying about the petty details rather than seeking truths that endure. But who remembers what we wore or what we ate three days ago?

My sister called the other day to find out how things were going with a problem I'd been having last week. This week I could barely remember what the fuss was about.

In most cases, the "huge" problems we faced a year ago have faded into oblivion.

People know the truth of "ashes to ashes and dust to dust." But few live their lives as if they had that knowledge.

Instead we get upset and rattled by fleeting problems at the office, arguments with family and neighbors, the leak in the dishwasher or the broken carburetor. We allow ourselves to be overwhelmed by the dozens of daily difficulties which can defeat us if we don't keep them in perspective.

One big reason why we put so much time

and energy into temporary problems is that we are always trying to get control over our lives. In our hearts, we know that real control is impossible—the specter of some sudden natural or man-made disaster always looms over our heads. But instead of accepting that reality, we fight against it.

Until we give up that futile struggle, we won't find peace. Developing a sense of surrender to God's will is the only thing that can bring lasting freedom and fulfillment. We are better off with an attitude of patience for the long term than of control over the moment.

To me, the importance of participating in Mass each Sunday is the weekly reminder that the guiding principle of our lives must be God's eternal word. We need to be constantly reminded that our places on earth are not our lasting homes.

It is always a struggle to keep our focus on the will of God. Nothing is harder than putting compassion above selfishness, and spiritual values above material pursuits and status seeking.

Ultimately, at the end of our physical lives, only the issues of spirituality will stand before us. The only questions in the

long run will be whether we truly accepted our God-given responsibility to love others, whether we rose to the challenges of our faith and how much we connected to our real, eternal home during our stay on earth.

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the criterion

1400 North Meridian Street
P.O. Box 1410
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-238-1570

Price: \$12.00 per year

30¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.

ISSN 0074-4550

Most Rev. Edward T. O'Meara
general manager

John F. Fink
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1410, Indianapolis, IN 46206



VIEWING WITH ARNOLD

Spielberg's 'Money Pit' falls flat on its comic face

by James W. Arnold

"I've never been good at that sort of thing... work."
—The Money Pit

This is an honest enough admission. The trouble is that the people who made "The Money Pit" may be good at many things, but one of them is not the work of making slapstick comedy.

This tale, which emerges from Steven Spielberg and associates, is the one about fixing up an old house. No ghosts this time. It's just that everything either (1) won't work or (2) falls apart. Nothing as subtle as a leaky roof or balky furnace. This house is an earthquake waiting to happen, instant Beirut. This is the Mount St. Helens of old house fix-up movies.

Some suggest that "Pit" is a sub-rosa remake of "Mr. Blandings Builds His Dream House," the 1948 Levittown-era Cary Grant-Myrna Loy comedy about a married couple who struggle hilariously to overcome a conspiracy by architects, builders and bureaucrats, to create a homestead in Connecticut. Whatever its intentions, "Pit" is not in that class. It's more like "The Pink Panther" or Laurel and Hardy, but without the timing, grace and affection for humanity.

The couple this time are Tom Hanks and Shelley Long. She is a symphony violinist who used to be married to the stereotypical glamorboy conductor (Alexander



Godunov), and he is an agent or something for a variety of rock stars. It looks like a built-in taste conflict, but nothing develops. David Giler's script was maddening from both camps mainly for piddling laughs.

It may be obvious that at least one difference between Grant-Loy and Hanks-Long is that the former couple was married. What? You got a couple moving into an old mansion in the country together, and they aren't married? No big deal in today's movies. This way they get to have the wedding scene as a sort of climax (anticlimax?) at the end of the show.

In fact, when we first meet them, here and heroine are cowering together in her ex-husband's apartment. He says he's just a conventional guy and asks her to marry him. She wants more time. But they're forced to move when the conductor's entourage barges in. Somehow, this gets the movie off on the wrong foot.

Their real estate agent finds them a bargain, a House Beautiful mansion that has to be sold in a hurry and is going for a fraction of its true value. When Hanks feels guilt about this, the agent reassures him: "You got to capitalize on other people's misfortune. That's the basis of real estate."

Hanks borrows the money from a kid rock superstar, who looks about 15 and employs his adoring mother as a housemaid. At first he refuses, but relents when Hanks threatens, "I won't like you anymore."

The movie goes downhill fast when Hanks and Long move into the house. So much happens in the first few days (front door and main staircase collapse; go comes out of the plumbing; the kitchen wiring shorts out and blows all the appliances like a line of falling dominoes,

CIVIL WAR SAGA—The bloody nightmare that was America's Civil War is dramatized in the 10-hour ABC miniseries "North and South, Part II," based on John Jones' best-seller "Love and War." The drama, airing May 6-8 and concluding May 11, stars Patrick Swayze and James Read as two friends forced to take arms against one another. The cast also features James Stewart, Lee Remick, Lindsay Ann Down, Parker Stevenson, Mary Crosby, Joan Slaughter, David Caradine, Linda Evans, Ed Harris and Ed Harris. (ABC photo)

shooting the oven turkey out the window; the bathtub falls through the floor; the backyard trees fall down) that there is little room left to build comic suspense. Credibility also pretty much flies out the window with the turkey. But we're in for another hour of the same.

The problem with eight zigs, as the silent comics knew, is that they can be mechanical, boring, even stupid—like a line of firecrackers going off—unless they are unexpected, carefully timed and ideally linked to characters we care about. Credibility is less important, especially if the world of the film is almost surrealistically absurd. But "Money Pit" has few of those necessities going for it at any one time.

It all gets a bit worse as we meet the greedy workman who came to repair the place, descending like a gang of desert bandits from "Mid Man." It's like rebuilding London after the Blitz. When it's finally put back together, we half expect it to fall into one of those deep holes that often appear at the end of Spielberg productions. But the conclusion is devoted to a battle of the same over whether she slept or didn't sleep with the symphony maestro. It's one of the world's thinnest-chattering lines.

To be fair, director Richard Benjamin

provides some gags that are marvels of ballet-like construction, and the cast works very hard. Hanks especially performs about 10 percent above the material. A few good lines are occasionally audible through the din. ("He couldn't forgive me," she says, "and I couldn't forgive him for that.")

What is unforgivable is the harm done to the fine art of slapstick. It may not have died with Peter Sellers, but it's in desperate need of the genius of a great clown.

(Physical comedy that misses the broad side of the humor; some raunchy and/or tasteless situations. Not recommended.)

USCC classification: A-II, adults and adolescents.

Recent USOC Film Classifications

Basic Training	0
Jo Jo Dancer, Your Life Is Calling	A-IV
Three Men and a Cradle	A-II
Wine Cops	0

Legend: A-I—general audiences; A-II—adults and adolescents; A-III—adults; A-IV—adults, with restriction; 0—family oriented. A high recommendation from the USOC is indicated by the 0 before the title.

'Resting Place' is good drama on racial prejudice

by Henry Herz

As television's longest-running series of dramatic specials, the Hallmark Hall of Fame has long enjoyed recognition for the quality of its productions. Hallmark's latest offering—the 149th over a 35-year span—is "Resting Place," an original teleplay about racial prejudice, airing Sunday, April 27, 8-10 p.m. EST on CBS.

John Lithgow stars as an Army officer assigned to assist the family of a black lieutenant killed in Vietnam. The parents want their son's remains buried in their hometown's all-white cemetery. This is a Southern community in 1972 and the authorities refuse to allow the burial.

Lithgow tries to help by getting testimonials of the dead officer's bravery from those who had served in combat under him. What Lithgow finds instead is a seeming conspiracy to cover up what really happened on the day the lieutenant died.

Although only an incomplete version was available for preview, it was sufficient to show that "Resting Place" is dramatically compelling in its treatment of racial injustice. Beginning with the confrontation between the black family and the white authorities, the drama turns to unraveling the mystery about the relationship between the dead officer and the soldiers in his unit.

Directed by John Korty, who won his first Emmy for "The Autobiography of Miss Jane Pittman," the program is about how prejudice distorts the human reality. In addition to Lithgow, the excellent cast includes Morgan Freeman and C.C.H. Pounder playing the parents of the dead officer, and Frances Sternhagen as a neighbor who secures a proper "resting place" for their dead son.

Ms. Sternhagen, one of Broadway's most dependable actresses, in an interview by telephone, was careful not to give away the ending other than to say that the "resolution of the program reveals aspects of prejudice in people which they hadn't known about. In the process the characters look deeply into their past to discover things about the dead man and themselves," she said.

When asked why she did not appear in many films or TV programs, Ms. Sternhagen replied that, "I'm not willing to

travel all over and I certainly don't want to move to California. Everything connected with my life—my family and the theater—are here in New York."

The mother of six, Ms. Sternhagen said the only way she could explain how she was able to raise a large family and rise to the top of her profession is that "when you really want to do something, you find the way to do it."

Married in the 1940s, her husband is also an actor and understood that he would have to share in raising the children. Between them—and baby-sitters—it worked out well. "But that's what is nice about a large family; the children learn to help each other."

As for television, Ms. Sternhagen confessed that when the children were young, the viewing was strictly limited. As they grew, so did the amount of programs they watched. But she and her husband watched with them in order to answer questions or make observations about something they considered improper.

"We didn't allow the children to have their own TV sets. For us television was definitely a family affair."

In terms of "Resting Place," the drama is intense but the moral message is clear and needed. It offers a potentially good learning experience for youngsters provided they watch with their parents.

"Cathedral," PBS, April 29

The great Gothic cathedrals that were built during the Middle Ages are the subject of "Cathedral," airing Wednesday, April 29, 7-9 p.m. EST on PBS.

Based on the book by David Nicolson, the program shows how it took a brilliant French town several generations to build its own cathedral honoring the Virgin Mary. Although Notre Dame de Beauvais is an imaginary cathedral, it represents all the famous French cathedrals of the period from Notre Dame de Paris to Chartres.

The program combines animation sequences of 13th-century life and the methods used in construction with live action visits to modern museums and the cathedral cities in France.

The result is an introduction not only to the beauty of

Gothic architecture but also to the Age of Faith, when religion was central to the life of Western society. For those who know nothing about either subject, it opens a fascinating world for the general audience.

"Cathedral," a previous Macaulay program, aired last year on PBS. Next year, provided the funding is secured, it will take viewers back to ancient Egypt in "Pyramids." The picture books, published by Houghton Mifflin, have a large following among educators, from the elementary grades to the university level.

At a press preview of "Cathedral," Macaulay explained that the reason his books do well in schools is that "the pictures tell the facts—people like to be taught and entertained at the same time." His task is to show clearly and simply how things go together.

Television is well suited to Macaulay's kind of visual popularization and he hopes to find the funding sources in order to continue making other programs.

Television programs of interest

Monday, April 25, 8-9:30 p.m. EST (PBS) "Damian." The story of Father Damien's heroic ministry to the lepers of Molokai is retold in Allyn Morris' one-man play, starring Terence Kopp. Originally aired in 1978, the program remains one of the best religious dramas ever produced for television and well deserves being brought back for inclusion in the current season of "American Playhouse."

Wednesday, April 28, 8-9:30 p.m. EST (PBS) "Day After Tomorrow." This rebroadcast of a 1984 documentary tells the story of the grand old man of gospel music—minstrelman Thomas A. Dorsey—and the men and women who began the popularization of what was once considered a profane mixture of sacred music.

Wednesday, April 28, 9:30-10 p.m. EDT (PBS) "The Stone Carvers." In this rebroadcast of an Academy Award-winning documentary, some of the last remaining stone carvers in America demonstrate their craft in fashioning the delicate statuary and playful gargoyles that contribute to the Gothic splendor of the Washington Cathedral in our nation's capital.

Child abuse at its ugliest

We recognize evil as being evil when it rejects the Word of God and are therefore distressed with the disruptive evil in the present array of "children having children." Responsible for that degradation is the Godless program of sex instruction as administered to our school children, by Planned Parenthood.

In carrying out its relentless conspiracy of "confidentiality to minors," Planned Parenthood has disdainfully rejected the wisdom in God's precepts, the well-being of minor children, and the God-given right of parents to protect their children from Godless immoral inducements. This ruthless conspiracy has produced a flood of

teenage pregnancy which has reached a point where it is now a national disaster.

Successful resistance to evil is recognized to be a fundamental measure of character but the fact of the ongoing debacle in our schools discredits the credibility of every adult human being who complacently stands by and tolerates the indecent expending of our children's rightful heritage. We have a moral obligation toward our young people but, during this last decade, we have abandoned them to the tactics of Planned Parenthood—"child abuse" at its ugliest!

Tom Smyth

Indianapolis

Thanks archdiocese for support

I wish to thank the people of the Archdiocese of Indianapolis for their continuing and generous support of the Campaign for Human Development. A check for \$94,727 has been received here at the national office. This amount is the three-fourths portion to be distributed nationally to self-help projects controlled by the poor themselves and designed to remove the causes of poverty.

By this continued support, the people of your archdiocese are helping to fulfill the

wish expressed in the final report of the 1985 Extraordinary Synod of Bishops.

CHD provides an opportunity for us in the spirit of Vatican II to claim as our own the joys, hopes, griefs and anxieties of people of our age, especially those who are poor. It allows us to do this in the image of Jesus who gave of his own power that all might experience human dignity.

Father Alfred LaPinto

Campaign for Human Development
Washington, D.C.

POINT OF VIEW

A response to hunger

by Michele Melnick Higgins

From the news, from magazine ads, from TV appeals, and other sources, we are constantly being shown the poverty, starvation and great need of those in Third World countries. Sometimes the starvation seems so overwhelming, the famine so massive, the figures so universal compared to the caring of one individual. The easiest thing to do would be to look away. But sometimes, we just can't. But there the frustration begins. In the face of all the suffering in the world, what can one person do to help?

1. Pray.

Sometimes it seems like so little and so individual. But do we realize the full impact of our prayers? God can do anything, and he says he will answer our prayers if we pray believing. But the power of prayer does not stop there. If we continually pray for the poor, the poor will continually be on our minds so that we are more likely to notice opportunities to help them, thus becoming one instrument through which God answers our own prayers.

2. Keep abreast of pending legislation.

There are often bills pending in Congress which would give more aid to needy countries, change import laws to favor developing countries, or in other ways help the poor.

Bread for the World, a Christian citizens lobbying organization concerned with legislation to alleviate domestic and international hunger, puts out a monthly newsletter listing the numbers and descriptions of bills and updates on their progress in congress. Their address is: Bread for the World, 608 Rhode Island Ave. N.E., Washington, D.C., 20002.

The Institute for Food and Development Policy, 2800 Mission St., San Francisco, Calif. 94118, is also a good source of information.

3. Write your congressman.

Once you know which bills need your support, write your congressman. The most effective means of affecting the way a congressman votes is by a well-written letter from a constituent. They know that someone who cares enough to write a letter, cares enough to watch a voting record and support a congressman they favor. Paul Shuman, a senator from Illinois, said, "Someone who sits down and writes a letter about hunger... almost literally has to be saving a life."

Bread for the World gives these

suggestions for writing your congressman:

- a. Be brief, one page or less.
- b. Use your own words.
- c. Ask for one specific legislative action.

Here are the addresses you will need:

Representative —
House Office Building
Washington, D.C. 20515

Senator —
Senate Office Building
Washington, D.C. 20510

After you have written your letter, encourage your friends and relatives to write one.

4. You can also help tremendously with your financial support of an organization working in the Third World. Here are the addresses of a few good ones:

The Maryknoll Fathers and Brothers
Maryknoll, N.Y. 10545-0009

Catholic Relief Services
P.O. Box 2805
Church Street Station
New York, N.Y. 10008

Medical Mission Sisters
680 Pine Road
Philadelphia, Pa. 19111

Catholic Medical Mission Board
10 West Seventeenth Street
New York, N.Y. 10014

Onion America
P.O. Box 2176
Boston, Mass. 02104-0205

5. Simplify your life.

Living more simply can mean anything from cutting out meat for one or two meals a week, to living as ascetically as a monk. But the question is, why simplify? Does it really help the starving in Africa if you go without meat once a week?

The answer is, yes, if you give the money you save to a relief organization. Or if your meanness meal makes you more aware of Third World problems. Or if one meanness meal leads to two so that someday our society stops draining Third World resources to satisfy our excesses.

Now we must continue to ask ourselves: how can I continue to help? How can I continue to simplify my life?

the pope teaches The soul of every human is created directly by God

by Pope John Paul II
Remarks at audience April 19

God created man and woman in his own image and endowed them with both spiritual and bodily dimensions. Insofar as we have a body we are linked with the exterior world, and because we have a soul we transcend the created world and long for spiritual fulfillment.

The human person, then, while being essentially one, is made up of both body and soul. The two dimensions of human life are reflected in the teaching of Jesus when he said: "Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell."

It is especially by reason of the soul that the human person bears the image of God. But this does not mean that the body deserves to be despised or that it stands in opposition to the soul. Rather, the body and soul are so joined that the body, in some way, shares in the dignity of being God's image.

Thus, in the creed we profess our faith in the resurrection of the body on the last day. We believe that, at the end of time, body and soul which were divided by death will



once again to united and will enjoy everlasting life.

In modern times, the theory of evolution has raised some serious questions about the church's teaching on the origins of the human family. In response to these questions, the church has replied that she could accept the theory of evolution to explain the origin of the human body. But the soul of every man and woman is created directly by God and could never evolve from other living things. The whole person, body and soul, is made in the image of God, but it is especially the soul which reflects our likeness to the Creator.



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May & June, 1986 TV Mass Schedule:

Date	Celebrant	Congregation
May 4	Fr. John Beltans	St. Ann Parish, Indianapolis
May 11	Fr. Joseph Kos	St. Thomas Parish, Indianapolis
May 18	Fr. Clem Davis	St. Monica Parish, Indianapolis
May 25	Fr. Robert Borchertmeyer	St. Theresa, Little Flower Parish, Indianapolis
June 1	Fr. Robert Mazzola	St. Andrew Parish, Richmond
June 8	Mgr. Francis Tuohy	St. Luke Parish, Indianapolis
June 15	Fr. Donald Quinn	St. Catherine & St. James Youth Group, Indpls.
June 22	Fr. James Higgins	St. Martin of Tours Parish, Martinsville
June 29	None (There will be no TV Mass this Sunday due to the March of Dimes Telethon to be carried on WXIN-Channel 59 this weekend)	

CORNUCOPIA

The making of the sexes

by Cynthia Doves

They say that girls are easier to raise than boys. I say nay.



From infancy we are brainwashed with the nursery rhyme about girls being made of "sugar and spice and everything nice." In the same breath, we're sing-songing into the related idea that boys are made of "snakes and snails and puppy-dog tails."

Note that we are thus throwing "I'm OK, you're OK" down the toilet at an early age. Boys realize right off that they're expected to be naughty. And girls who don't fit the pink mold feel uneasy as well. A self-fulfilling prophecy is germinating.

Little boys are ingenious; their motives are right up front. When parents' party tables groan with forbidden appetizers, pretzels, olives, fancy cookies and candy, you can see gluttony misting their eyes. Their knuckles will soon be sore where they were rapped for filching the goodies.

Not so the girls. True to subtle conditioning, they have raided their favorites quietly beforehand and cleverly rearranged the display to hide the looses.

For good measure, they will tattle on the hapless boys and look demure when they see them punished. The battle of the sexes has been staged.

Little boys are no messier than little girls, according to my research (which was extensive—documentation available upon request). But when they drop their clothes any old place, grab up faces and hands, or wipe their winter noses on a brother's pillowcase we laugh and say "Boys will be boys."

We wrongly expect little girls, however, to stay neat and pretty. We admire curls and ruffles on them because conventional wisdom says they are daintier than boys. The truth is, we often can't tell one sex from the other in toehold unless velcro hair ribbons are glued on the appropriate heads.

Boys won't separate the girls from the boys, either. All small children love to cuddle babies: real ones, stuffed animals, unrealistic Cabbage Patchers, or lifelike, it makes no difference. And kids of either sex love toy dump trucks and tractors and earth movers or anything combining action, dirt and homemade sound effects.

Only later when the old hormones start polarizing them do boys and girls begin to follow significantly different paths. Middle-aged kids (eight, nine) drop androgynous babyhood for admiration of, and friendships with, members of their own sex. Identity begins.

By the time the agony and the ecstasy of teen years pass, two distinct sexes have emerged. Some characteristics may be common to both: kindness, intelligence, ambition.

But it's the other qualities, the ones that separate the men from the women, that are most interesting. Vive la difference!

vips...

✓ New officers of St. John Bosco Guild will be installed at a special Mass on Thursday, May 8, in St. Malachy Church, Brownsburg. They include: Barbara Keers, president; Pat Canby, vice president; Agnes Langenbacher, secretary; Sally Engel, treasurer; and Sue Reeves, president-elect. The guild, which supports CYO activities, will hold its annual Spring Luncheon at the Country Club of Indianapolis following the Mass. Tickets are \$9. For reservations call Shirley Deal 241-9632 or Bernie Price 632-4831.

✓ Oldenburg Franciscan Sister Sarah Page and Dr. Patricia A. Cook, members of Marian College class of 1949, have been named 1985 Distinguished Alumni by the Marian College Alumni Association. Dr.

Page is an educational consultant for her order and Dr. Cook is an associate professor at Indiana Central University.



✓ The Hermitage will sponsor a lecture by author Dr. Elizabeth Kubler-Ross from 7 to 9:30 p.m. on Friday, May 2, in the Murat Temple, 510 N. New Jersey St. Dr. Kubler-Ross is well known for her book "On Death and Dying" and other bestsellers. Tickets are \$15 in advance or \$18 at the door. For reservations call 317-545-8722.

✓ Bill and Stella (Ruth) Martin will celebrate their 55th Wedding Anniversary on Saturday, May 3, at Southeastway Park Lodge. The Martins were married May 5, 1930, and were charter members of Holy Spirit Parish. Their children include one son, William H., and three daughters, Jean McAtee, Carol Jahnke and Mary Clifford; 16 grandchildren and six great-grandchildren.

check it out...



✓ Glenmary Home Missioner Father Frank Ruff will visit St. Anne Church, Hamburg, on Saturday and Sunday, May 3-4, to explain his society's ministry throughout Appalachia and the rural South. Father Ruff is president of the Missioners, who are active in areas where at least 30 percent of the population lives in poverty and less than one percent are Catholic.

✓ The 13th annual National Marriage Encounter conference, "Share Love's Light," will be held Thursday through Sunday, July 17-20 at Miami University in Oxford, Ohio. Singer Deanna Edwards, speaker Jim Kern and author Ken Olson will be featured. \$220 per couple includes meals, air-conditioned room and all programs. For information call Mary and Judy Chapman at 317-872-0726 or contact registration chair couple Dick and Charlotte Sharpe, 2534 Chester Rd., Columbus, Ohio 43221.

✓ The National Council for Catholic Evangelization's Third Annual Meeting will be held at the Fairmont Hotel in New Orleans from Friday through Monday, June 6-8. Strategies and approaches to evangelization applicable to local dioceses and parishes will be stressed. Call Sister

John Wagner 317-535-1459 or 632-352-0510 for more information.

✓ The liturgical commission of the Connersville Diocese Pastoral Council will sponsor a Spiritual Enrichment Celebration for all ministers of Sunday eucharists in the archdiocese. The liturgy will be held at 7:30 p.m. on Monday, May 5 in St. Gabriel Church, Connersville. Father Rick Glazier, associate pastor of St. Paul Parish, Tell City, will be principal celebrant.

✓ The National Catholic Young Adult Ministry Association's Biennial National Conference '85 will be held the weekend of May 30-June 1 at St. Catherine's College in St. Paul, Minn. Community building, prayer and education will be featured. For information contact: NCYAMA Conference Coordinator, 2890-A Harwood Road N.E., Washington, D.C. 20017.

✓ "Proclaim the Gospel with Power!", the 1985 National Conference on the

Charismatic Renewal in the Catholic Church will be held at the University of Notre Dame during the weekend of May 30-June 1. For information contact: Conference Office, 207 N. Michigan St., South Bend, Ind. 46620, 800-343-2227 or 219-334-6951.

✓ St. Mary Academy Class of 1935 will hold a 50-Year Reunion on Saturday, June 7 beginning with Mass at 11:30 a.m. in St. John Church. A brunch at the Athenaeum Hotel will follow the Mass. Two classmates, Gladys Hageman and Bernice Williams (Mrs. Fred Seidell) cannot be located. Anyone having information on their location may call Thelma Hendrix at 298-3355.

✓ St. Vincent Stress Center needs volunteers to be lobby receptionists during visiting hours: Monday-Friday, 9:30-4 p.m., and Saturday-Sunday, 1-4 p.m. For information or interviews call Mary Owen at 676-4332.

✓ Sunnyside High School Class of 1951 will hold a Five Year Reunion this summer. Class members who have not yet been contacted about the reunion are asked to send names and addresses to: P. Brewer, 1849 E. Wash, Indianapolis, Ind. 46203, as soon as possible.



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QUESTION CORNER

Baby is focus in baptism

by Fr. John Dickson

Q During this past winter a niece of mine in a nearby state had a child. She is not married. It was a sad situation for everyone but one thing worries me. The father of the child was not even present and, as I understand, has hardly talked to anyone in the family since he learned about the pregnancy.

At the baptism I asked the priest whether this boy's name would go onto the baptism certificate. He said it would since he was sure the boy was the father.



What is the church's policy on this? I think it is dangerous because people could be hurt. We had a situation like this in our paper a few days ago and it could happen in the church too. (Mans.)

A First let me respond a little to something you said, that it was a "sad situation for everyone." I understand what you mean, but it seems to me that families and others closely concerned need to keep their thoughts straight at a time such as this.

Surely there is always much frustration, disappointment and even probable anger over whatever wrong has been done. But the presence of a new life and the birth of a new child is and should be a cause for joy.

Whatever the background of the event,

every child deserves to come into the world being loved unconditionally and received with real affection. That sounds obvious, but too often in my experience these things are overlooked because of our understandable feelings and concerns about other things.

As for baptism records, the church has the same concern as you, for the mother as well as the father. It provides for both these concerns in canon law.

The name of the mother must be omitted from the baptism record unless there is public proof that this is her child or unless she requests to be named as mother in writing or before two witnesses.

Similarly the name of the man may be inserted only if he is proven to be the father by some public document or by his own declaration before the parish priest and two witnesses (See Canon 877).

Priests usually are very careful to observe these cautions.

Q At some of our Masses we have had the custom of holding hands during the Our Father. Now someone tells us this was forbidden several years ago. Is this true? (Ohio)

A Not to my knowledge. In 1975 the Sacred Congregation for Divine Worship was asked whether the congregation might hold hands during the Lord's Prayer instead of offering the Sign of Peace.

The answer was a strong no. "The Sign of Peace is filled with meaning, graciousness and Christian inspiration," it

said. "Any substitution for it must be repudiated."

Another concern that was implied was that this liturgical gesture of joining hands is not included in the rubrics of the Mass. But

the question and answer were directed mainly at considering the practice a replacement for the Sign of Peace, which it can never be (Rubric 8, 1975, 218). The Sign of Peace is an essential part of the liturgy.

(A free brochure, "Infant Baptism: Catholic Tradition Today," is available by sending a stamped, self-addressed envelope to Father Dickson, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701.)

(Questions for this column should be addressed to Father Dickson at the same address.)
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FAMILY TALK

Alternatives for wife in conflict with husband

by Dr. James and Mary Kenney

Dear Mary: I was married at age 18, right after high school. I had very good grades in school and always wanted to go to nurse's training. But then came the children, one after another until I had four. My oldest child is now out of school and the others are in grades 9, 10, 12.

I expressed my desire to return to school to my husband and he won't hear of it. It's not the money we need but I need the personal satisfaction of using the talents that God has given me. I feel that I am young yet and have a lot to offer the nursing world.

My husband thinks he must be the sole breadwinner of the family. His problem is that nurses make more per hour than he is making. We had a big argument and I decided that it's not worth breaking up a marriage over but I'll never get to be the whole person I want to be, which is sad and wrong. I'm sure there are others just like me. (Ohio)

Answer: While many feminists would deplore your choice, the very notion of choice means that we can go either way. You choose marriage even though you must forego personal goals. Personally I applaud and agree with your choice while I fully support the right of others to make other choices.

Often when family responsibilities are heavy, someone must forego personal goals in favor of family goals. What is so regrettable in your case is that the choice seems so unnecessary. You could have both.

I doubt that there is a good solution for you. You seem to have explored the situation already. However, here are some possibilities:

1. Become a nurse's aide at a hospital. Your husband might tolerate the idea of a short training period. Aides do not have the status or income of nurses. However,



having been hospitalized myself recently, I discovered anew that aides interact with, comfort and support patients, perhaps as much as nurses do. Such a position might threaten your husband less although he would still have to accept you as a breadwinner.

2. Become a volunteer. Volunteering is not highly popular today. Yet, as budget cuts hit schools, health care and social services, volunteers become even more necessary. Since you are looking for personal fulfillment, do not settle for a volunteer job where you staff envelopes. Find an area that challenges you and offers you satisfaction.

3. Ask someone else to talk with your husband. While you have been unable to change your husband, perhaps he would be more receptive to others. Surely some of your friends include couples where the wife works. Perhaps a friend whose wife works could share his feelings with your husband and give him a different perspective.

Other husbands and wives can learn from your problem. Growing, developing and changing are part of everyone's life. The more one loves a spouse, the more one should welcome and encourage that spouse's growth.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kenneys, Box 973, St. Joseph College, Rensselaer, Ind. 46783.)

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Layman spearheads a program to immunize the children of the world

by Kathy Viorst

WASHINGTON—Lane Vanderalice is one Catholic who knows first hand the horrors of poor health conditions in a Third World country. As a result of a personal experience he is now working diligently to help the world's children survive diseases and malnutrition that kill 14 million children each year.

This staggering death toll is etched in Vanderalice's mind because his son almost died from poor health and sanitary conditions in Colombia, South America in 1980. Lane Jr., then three years old, contracted diarrhea which caused serious dehydration.

"We were staying in a hotel without heat," Vanderalice recalls. "Never-ending rains had somehow cut off the hotel's water supply and we were unable to launder our clothing. The situation was a total disaster... messy and cold... a nightmare."

The Vanderalice family was isolated by language barriers and washed-out roads. The boy's illness dangerously worsened before he finally received life-saving medical attention from a Colombia doctor.

"We got help that many parents in Colombia couldn't afford or didn't have access to," said Vanderalice, a public policy analyst on foreign aid issues with Bread for the World, the national Christian citizens' anti-hunger movement. "U.S. citizens often take medical care for granted; many of us have little or no sense of the helplessness that parents in other countries go through when children are dying from a disease that we find curable or preventable."

Determined to help reduce disease-related child deaths in the developing world, Vanderalice is now spearheading a Christian campaign to win passage of legislation in Congress to fund immunization programs in developing countries. Six common but vaccine preventable diseases—measles, whooping cough, tetanus, diphtheria, polio and

tuberculosis—are the targets of the campaign. These six diseases kill an estimated 3.5 million children each year in Third World countries.

The campaign, called the "1986 Offering of Letters: A Chance to Survive," is being coordinated by Bread for the World. The national effort will help members of U.S. churches write letters to their U.S. senators and representatives in support of "The Child Immunization Act of 1986." This legislation, introduced in Congress late last year, would provide \$50 million for worldwide immunization through the U.S. government's Child Survival Fund.

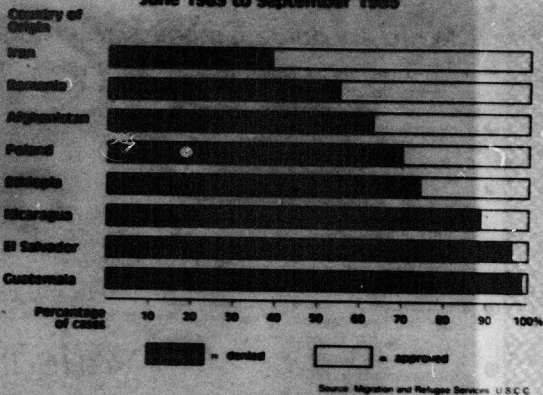
The Child Survival Fund is administered by the U.S. Agency for International Development and has earned the endorsement of the U.S. Catholic Conference (USCC). Rev. William Levors, a USCC staff member, has written to members of Congress supporting child immunization legislation, stating: "When one considers the billions of dollars that are to be appropriated for weapons systems, certainly the United States can afford to contribute \$50 million to a fund which will contribute to the survival of thousands of children throughout the world."

Vanderalice said the offering campaign is "an excellent opportunity for Christians to demonstrate their concern and compassion for these children." The letters generated are expected to boost international efforts by the United Nations Children's Emergency Fund (UNICEF), the World Health Organization and other international bodies that are promoting global child immunization programs.

Up to 1,000 U.S. churches and community groups are expected to participate in the immunization offering effort, producing thousands of personal letters to members of Congress this spring and summer.

More information about the Offering of Letters is available from Bread for the World, 802 Rhode Island Ave. N.E., Washington, D.C. 20019.

Political Asylum June 1983 to September 1985



APPROVED AND DENIED—Political asylum applications filed by Central Americans are disproportionately denied, according to the U.S. Catholic Conference Office of Migration and Refugee Services. A new publication titled "Refugees: Concerns and Responses" points out the dramatic differences in the U.S. government's approval rate for refugees seeking asylum from several nations. (ICC graph)

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South African bishops meet with rebel leaders

They pledge to encourage Catholics to engage in non-violent 'specific actions' against apartheid

JOHANNESBURG, South Africa (NC)—Representatives of the southern African bishops' conference have met secretly with South African rebels and pledged to mobilize white Catholics in non-violent opposition to South Africa's system of racial discrimination.

The white-ruled country's Catholic Church must "engage in specific actions to increase the pressure for genuine change," the bishops said in an April 16 statement issued jointly with the mostly black African National Congress. "Mere condemnation of apartheid is not enough." The statement did not elaborate on what action the bishops would encourage.

The statement followed the secret meeting between a four-member delegation from the Southern African Catholic Bishops' Conference and representatives of the outlawed rebel group, led by its president, Oliver Tambo. The meeting was held April 14-16 in Lusaka, Zambia. The bishops and the rebels said they will continue their contact.

THE STATEMENT said the church is obliged to "mobilize its white adherents not only to reject apartheid, but to act against it."

It said that whites should "recognize the fact that the black majority . . . knows the South African Defense Force and the South African police as instruments of oppression and repression."

In recent years, there has been a movement among some whites to resist the South African draft.

The bishops' group, headed by conference president Archbishop Denis Hurley of Durban, South Africa, was one of several delegations representing various segments of South African society which have met with the ANC during the past year.

While the bishops endorsed anti-apartheid activism, they rejected violence, which the ANC sees as one tool for ending apartheid.

"We said we might understand, but not agree with,

violent methods," Archbishop Hurley told reporters at Johannesburg's Jan Smuts Airport on his return from the meeting.

THE ANC SAID in the statement that it "uses the Catholic Church and the religious community in general as an important force in the struggle against apartheid."

The rebel group said it respected the church's right to form its own strategy for change, but called for a common front against apartheid. "A firm basis exists for common action" to "liquidate this system and . . . shape the future of South Africa."

The ANC was formed in 1912 by a group of educated, middle-class black South Africans to promote African rights in the then-Union of South Africa. Blacks had protested the

union's constitution, drafted by whites in 1909, which failed to include equal rights.

FOR MANY years, the ANC sought reform through moral and political persuasion. By the early 1960s, after the white National Party came to power and established apartheid as a government policy, the organization resorted to massive, non-violent civil disobedience.

The ANC abandoned non-violence as a policy after 67 Africans were killed March 21, 1960 when police opened fire on demonstrators outside a local police station in Sharpeville, an African township 35 miles south of Johannesburg.

In April of the same year, the South African government banned the ANC. Since then several of the organization's leaders have been arrested or have gone into exile.

Vatican and WCC condemn apartheid

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Apartheid, the government policy of racial segregation and discrimination practiced in South Africa, is "incompatible with the Christian faith," the Vatican and the World Council of Churches said in a joint statement released April 15.

"Both the Roman Catholic Church and the member churches of the World Council of Churches reject racism and its expression in apartheid as incompatible with the Christian faith," the two international church bodies said.

The statement was issued during an April 13-16 visit to the Vatican by the general secretary of the World Council of Churches, the Rev. Emilio Castro, who met privately with Pope John Paul II April 14.

The World Council of Churches is made up of 381 member churches. The Catholic Church is not officially a member, but it cooperates with the council on many projects.

The two bodies currently are studying "the biblical, theological and pastoral reasons" for the rejection of discrimination and are seeking ways in which Catholics and other Christians can give "common witness" against "the evils of racism and apartheid," the statement said.

In the same statement the World Council of Churches announced it is prepared to assist the Vatican in planning the papally initiated day of prayer for world peace Oct. 27. On Jan. 25, Pope John Paul invited religious leaders from throughout the world to join him in prayer in Assisi, Italy, the birthplace of St. Francis.

The April 15 statement also invited churches to participate in a World Council of Churches-sponsored "day of prayer for peace in southern Africa," scheduled for June 16.

The Vatican and the World Council of Churches repeated their call for Christian unity, calling it "the principal pastoral concern of the Roman Catholic Church and . . . a primary aim of the World Council of Churches."

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Faith Today

WEATHERING THE MIDLIFE STORM

By Neil Parent
NC News Service

The first time I met Hank and Edna, I was impressed. Something about their relationship was irresistibly attractive. It had a depth and freshness that made me think of mountain waters cascading over rocks: stability and movement at the same time.

Together with their four children, they made their marriage a place of open hospitality. Not infrequently clergy and parishioners from their church gathered there for lively discussion.

Three and a half years after I met them, their marriage lay in ruins. As Edna later explained, Hank had fallen in love with another woman and decided "to trade me in for a younger model."

What I later discovered in long conversations with Edna was that Hank's outgoing, self-confident manner masked a basic insecurity that grew more intense as he approached middle age.

When a young, attractive woman entered the scene, Hank thought he had found a reprieve from the aging process. Besides the boost from the discovery that he was still attractive to women, he felt a resurgence of youthful passion. This powerful combination was more than either his love for his family or his sense of right could withstand.

That a middle-aged man would leave wife and children for another woman is a familiar theme. Indeed, it is one commonly identified with the so-called middle crisis. Yet, while

percent of all divorces occur within the first 10 years.

What makes midlife such a crisis for many people is its potential to be a lightning rod for so many difficulties and problems at one time. Earlier in adulthood, problems seem to come less frequently, allowing us to tackle each in turn.

By midlife, the number of significant issues we have to deal with increases dramatically, often creating an emotional storm.

Midlife brings increasing reminders of our mortality: the fading of youthful beauty and vigor, the beginnings of chronic health problems, the loss of parents and even the sudden and unexpected deaths of friends. At the same time, there are the demands of rearing children, now in their turbulent teen years.

There is the inevitable facing up to unfulfilled career dreams; there may be the unsettling realization that one's marriage has sunk into mere cohabitation.

How well we cope with these and other midlife challenges is largely dependent upon how well we cope with problems in general. If problems generally set us off, anguishing about life's unfairness, we are bound to struggle through midlife.

However, if we tend to view problems essentially as opportunities for growth we will fare much better.

Psychiatrist M. Scott Peck views problems as essential to well-being. "Problems call forth our courage and our wisdom," he says. "It is only because of problems that we grow mentally and

see the challenges of midlife in much the same way. "Because of the false assumption that middle age is a period of decline, one interprets these life signs, paradoxically, as signs of approaching death," she writes. "Instead of facing them, one runs away; one escapes into depression, nervous breakdown, drink, love affairs or frantic, thoughtless, fruitless overwork."

Some people, she says, try "to cure the signs of growth, to exorcise them as if they were devils, when in reality, they might be angels of annunciation."

Somewhere in the process of learning how to convert problems into opportunities lies the virtue of detachment. This is the willingness to let go of our own designs on life in deference to life's designs on us.

This does not mean abandoning

our goals and aspirations, but rather placing them in perspective, not allowing them to stand in the way of dealing creatively with what God sends our way.

Perhaps this is the childlikeness of which Jesus spoke. Children have few set ideas about life; consequently, they are more ready to take it as it comes. Jesus calls for us to trust in a gracious and loving God who offers us life in a way ultimately for our own good.

Midlife need not be a crisis. It can and should be a time of intense personal growth, because we now have the wisdom and experience to make the most of it.

Midlife should be an "angel of annunciation" for an enriching life that yet awaits us.

(Parent is representative for adult education in the U.S. Catholic Conference.)

"What makes midlife a crisis for so many people," writes Neil Parent, "is its potential to be a lightning rod for so many difficulties and problems at one time." Among other challenges, middle brings increasing reminders of one's mortality and the inevitable facing up to unfulfilled dreams. One key to navigating successfully through the ensuing emotional storm is to learn to view problems as opportunities for growth, says Parent.

What am I doing here?

By Theodore Hengesbach
NC News Service

"It's time for me to do something for me."

"I want to get into something that satisfies me as a person."

"I hate my job."

You've heard others make statements like those. Perhaps you've uttered similar thoughts yourself on occasion.

There are points when people tend to wonder whether they're just jogging in place, not getting anywhere with life. They may even wonder where they want to get.

Sometimes these questions just rise up naturally. Other times they arise after the shock of a divorce or a job loss.

—A successful pharmacist I know wants to become a social worker.

—A clerk feels he wasted his time in school and wants to get started on a career rather than remain in his current job.

—A successful engineer with more than 20 years experience in a single company was dismissed because of a takeover and change in product line. Times change and even productive work as an engineer cannot assure continued employment.

These common occurrences can be mighty painful.

A person may have spent 15 years raising children, supporting a spouse in a career or caring for aging parents. Now that person thinks: "It's time to follow through on some of my own ambitions." When people think that way they often will wonder what they've been missing in life.

It's very natural for people to second-guess past decisions and actions, to think about how things might have been. This is the stuff of crisis, a word which means "to decide."

Most people will experience such moments of decision. When this happens in midlife it's popularly called the midlife crisis.

One reason for so much decision making in midlife is that as one approaches age 40 or so, an important change of perspective begins to take place. No longer is life viewed just as the number of years lived

since birth, but also as the years that remain until retirement or death.

Life becomes far more serious. It is natural under such circumstances to ask about the value of one's day-to-day work and relationships, about what one considers truly important in life, about where one is headed.

Midlife is a time of decision because one's concerns often go beyond survival and success to concerns about happiness, service to the larger community, making a mark, leaving something of value in the world: in short, about life's meaning.

This is a time when catechism questions memorized as a child take on new urgency, especially: "Why did God make me?"

Midlife can nudge people to think more seriously about serious matters. It is a time to take stock, to build not to tear down, to make productive changes if necessary. For some, it can occasion a kind of recycling process.

In that case, people review their life, discover that it is not so bad after all and, in the process, it becomes better. Others find that some kind of change is in order — like the pharmacist who is now in graduate school.

Midlife decision making is natural. It can be a time to gain new perspective, fine-tune an already good product or make a thoughtful change of direction.

It's good to know that we don't have to go it alone. It does help to talk about it with a friend, spouse or professional.

In midlife, people are likely to overhear some far-reaching observations and assessments of life and even ask a few very probing questions themselves about its purpose. But this period of life can be approached with confidence rather than fear if one is prepared for the adult growing pains it so commonly holds.

(Hengesbach teaches at Indiana University at South Bend.)

Coming

By Katherine Bird
NC News Service

The term "midlife crisis" has taken on a different dimension today for clinical psychologist Joan Schwab. Twenty years ago, she said, the term cropped up regularly in professional literature as well as in her practice. Most often, it was women who sought professional counseling to deal with their feelings of depression as their child-rearing years ended.

Today Ms. Schwab seldom sees the term in psychiatric journals. And, emphasizing that she is speaking out of her experience as chief psychologist at the Oaklawn Center in Elkhart, Ind., she is seeing more men than women exhibiting symptoms of midlife crisis.

Women faced with the end of their reproductive years today often "have not tried the vocation route," Ms. Schwab said. Realizing they can move on to a career or job defuses the midlife crisis for many women she encounters.

No one comes in to her office saying "I'm having a midlife crisis," Ms. Schwab said. Instead, they say they are angry or restless or depressed. Some speak of physical symptoms such as high blood pressure or stomach problems.

The midlife crisis strikes people at about the age of 40 who complain about feeling trapped and

Confession

By Father John Castellet
NC News Service

St. Paul was at a crisis point, a crossroads, a time for serious discernment and judgment. He had been beaten and jailed in Philippi, run out of town at Thessalonica and Berea, treated with cool condescension by the sophisticated Athenians.

He also was worried sick about his fledgling Christians in Thessalonica and had sent Timothy back to check on the situation.

When Paul arrived in Corinth he was tired, physically and emotionally. He had to be wondering whether it was all worthwhile. So much pain, so little apparent gain.

Paul had left a fervent little community at Philippi, a possibly shaky one in Thessalonica and Berea. But he had practically nothing to show for his stay in Athens. Now here was Corinth, the moral cesspool of the Roman Empire.

Discouraged as he may have been, Paul could not pass up the chance to preach in the synagogue. He was thus engaged when



g to terms with life

helpless, she said. They are not content with things as they are, but they don't know where to turn or what to do.

"Making choices is the core problem of the midlife crisis," Ms. Schwab said. Often people look back at the choices of their youth with the discomforting sense that they weren't freely made.

A man, for instance, may begin to feel that he has been locked into a particular pattern all his life: He went to school, graduated, took a job, married and had children all because, "well, it was the expected thing."

Now, though very successful in his business, what he would really like to be is an artist. He feels trapped, Ms. Schwab added, because his career is financially rewarding "and he isn't trained for anything else."

Sometimes the midlife crisis does not relate as much to a person's relationships or work as it does to the person's beliefs and view of the world. Thus, a midlife crisis may take form in the intellectual realm. For example, there is the person who has invested a great deal of energy in the investigation of faith but no longer is experiencing happiness or fulfillment here, Ms. Schwab said.

Many times, she continued, the midlife crisis impels people to come to terms "with the illusions

of youth." They realize that a chosen career or marriage partner has not brought the complete fulfillment they had anticipated in their youth. The discovery can be unsettling.

Common ways people respond to the midlife crisis are to break up a marriage and go on to a new relationship or to change jobs, possibly several times. But, Ms. Schwab cautioned, too often people keep "the same illusions" in a new situation and then find themselves experiencing disillusionment again.

People with "a real level of commitment to a partner are more likely to stick to a relationship" and work through problems, she said.

The midlife crisis "can be a critical period for coming to terms with life," she said. In counseling, she helps clients to look realistically at their questions and the choices they are considering.

Moreover, she suggests, it is important to resist the urge always to blame others for the anger or lack of satisfaction one may experience at this point in life. Instead, reflective persons can use this time to examine where there is a need for growth in their own personality traits and ways of relating with others.

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

ence born of crisis

Timothy and Silas came back from Thessalonica with heartening news.

But Paul met stiff, even violent, opposition from the synagogue congregation. In dismay, he gave up and went to live with a gentile who lived next door and believed in the God of Israel.

Several others joined the group. Things were beginning to look up a little. There were signs the crisis was passing, but only because Paul never really had given up.

Paul's confidence was bolstered when God helped him realize that what looked like a disastrous crisis was a golden opportunity.

God reassured him during prayer: "Go on speaking and do not be silenced, for I am with you. No one will attack you or harm you. There are many of my people in this city" (Acts 18:9-10). Paul ended by staying in Corinth for a year and a half, teaching the word of God. The crisis had been favorably resolved.

It was not the last such experience Paul faced. On his next journey he came to Ephesus, and once more was thrown into pri-

son. This time it looked like a major crisis. Paul described his internal conflict over it in a letter to the Philippians:

"I have full confidence that now as always Christ will be exalted through me, whether I live or die. For, to me, 'life' means Christ; hence dying is so much gain. If, on the other hand, I am to go on living in the flesh, that means productive toil for me — and I do not know which to prefer. I am strongly attracted by both (Philippians 1:20-24).

Paul was released from prison and engaged in productive toil. But the situation could have gone either way, since he was at the mercy of the authorities who jailed him.

Paul learned, in working through the crisis, that another authority was involved: God's. Much as he would have preferred to die, he bowed to that authority's judgment.

Out of crisis had come strength — and confidence in the future.

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

FOOD...

...for thought

As early as age 50, people may reach the peak of their careers. Many couples find at this age that they have been married for 25 years and that their children are adults, or nearly so.

This age is the gateway to "a new season of life," said theologian and retreat director Peter Foley. He encourages people to do some "critical parenting" of their futures at this time, "to turn inward, to reflect, to contemplate — to take a long and loving look at their lives."

It is a time to be in touch with "the graces, the sufferings, the friendships, the disappointments of life and to ruminate over the face of God in the passages of life," he said.

Foley conducts retreats in the Baltimore-Washington area where men and women, over a three- to six-month period, explore such questions as: "What does God want me to do from here on?" and "What do I want for the rest of my life?"

The first weekend people take stock of where they are. They look "at the talents, gifts, energies" that brought them to this particular point, he said.

The second weekend is a look back at the "the dreams I had about life at the start, at the enthusiasms and possibilities that

energized me," Foley continued. People talk about whether their youthful dreams were lived out or put on hold.

Foley also gets people to talk about those they admire. Identifying their heroes can help people see what direction to take next, he explained.

The third weekend is spent "making decisions and planning strategies, looking for the concrete, practical ways" to implement their plans.

Asked for some examples of decisions people make then, Foley told of the highly specialized engineer whose hobby was nature. He decided to change careers completely in order to work with a landscape architect.

Others come to see the structures in their lives in a different light. Foley pointed to the vice president of a computer franchising outfit who grew to see his career as a participation in God's creation. This man tries to "humanize his company, making it a good place for people to be."

Many people choose a "service route," hoping to make the world a better place, Foley said. He told of the corporation executive secretary who now serves as the volunteer assistant to the vocations director in a southern parish.

...for discussion

Our writers suggest that there are certain points in life — midlife, for example — when many people feel pressured to make far-reaching decisions that could change their lives in significant ways. In your opinion, why does this happen — and what should people do when it does happen?

It is often said that every crisis holds not only risks, but opportunities as well. What is meant by that?

Do you think there are any special considerations that members of the church should bring to the big decisions they make in life in light of the fact that they are followers of Jesus? What are some of those considerations?

Do you think our society fosters fear in people at midlife as they look to the years ahead? What are some reasons why "life begins at 40"? Why might people look ahead at midlife with a more positive and hopeful attitude, in your opinion?

SECOND HELPINGS

"As Bread That Is Broken," by Jesuit Father Peter van Breen. The great vocation given to each Christian is "to give people an impression of who Christ is," writes Father van Breen. But how exactly do people do this? "In one sense, there is no answer to this question," the noted spiritual writer says. It means setting out without knowing where we are going, following Christ and trusting him. "The history of every person's vocation is unique," he says. And God's call is wonderfully creative, Father van Breen adds, enabling us to "accept our limitations" and to find ways of revealing God within the circumstances of our daily lives. (Dimension Press, 1 Summit Road, Rockaway, N.J. 07866. 1974. Paperback, \$5.95.)

CHILDREN'S STORY HOUR

The desert saint

By Janan Mantemach
NC News Service

Anthony was born in Egypt in the year 251. He seems to have been a shy and serious child. Anthony liked to be by himself. He did not like to go to school with the other boys and girls.

His parents died when he was about 20 and left him their large farm. Anthony ran the farm for about six months. Then one Sunday in church Anthony was struck by the gospel story where Jesus tells the rich young man to go and sell all he has and give the proceeds to the poor. Anthony felt those words were spoken to him. So he sold his farm and gave away the money to the poor.

Eager to leave behind everything he felt might distract him from God, Anthony went to the desert to live and pray alone in a cave.

But instead of finding peace in solitude with God, Anthony experienced terrifying temptations. He felt every kind of temptation possible. At times he felt that devils were attacking him like wild animals.

He prayed. He fasted. He did every kind of penance. But the temptations just got worse. There were days when Anthony thought he was losing his mind. But he trusted completely in God. He was trying to follow the way of the Gospel as best he understood it.

Finally the temptations eased up and he found great peace all alone with God in his desert cave.

People heard about Anthony the hermit. Soon he became so famous for his holiness that people flocked into the desert to visit him. So he moved to an even more remote place on a mountain. For 20 years he lived in an abandoned hut, behind a wall of rocks he built up to keep people away.

Anthony spent his days and much of his nights in prayer. People believed he was very close to God. They felt that from his years of prayer he understood what life was really all about.

Finally his admirers convinced him that God wanted him to share his wisdom with others. He was about 54 when he came down

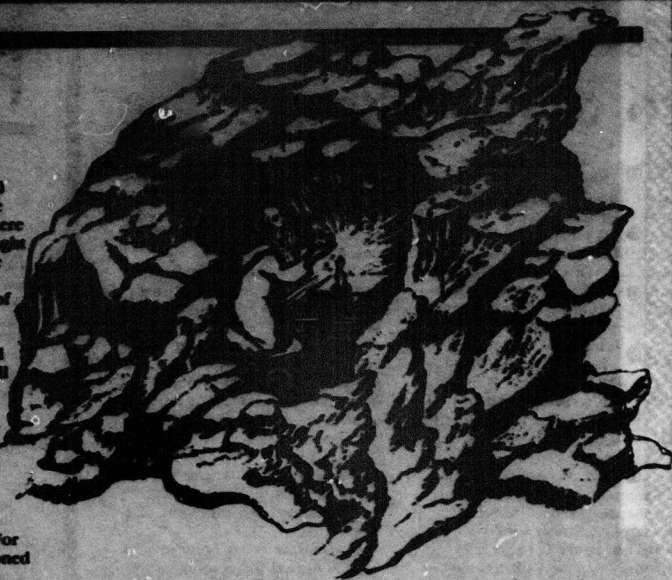
from the mountain and founded several monasteries.

Once Anthony traveled to Alexandria, Egypt, to encourage and comfort Christians who were being persecuted. There he met some learned Greek philosophers. They were amazed at his wisdom, especially since Anthony had no books or teachers.

The bishops sent him to preach

and to teach people about Jesus Christ. The Emperor Constantine wrote to Anthony requesting his prayers. The church honors St. Anthony every Jan. 17.

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



Word Scramble

Unscramble the words below. All the words are in this week's children's story.

Example: TRSEED

DESERT

1. TNOYAHN

2. PYGET

3. AEIOPMNTTT

4. RARPYE

5. OTEDSUIL

Answers: 1. Anthony, 2. Egypt, 3. temptation, 4. prayer, 5. solitude

HOW ABOUT YOU?

☐ St. Anthony of Egypt sacrificed many things he could have had in order to pursue a special kind of life. What does the word "sacrifice" mean to you? Have you ever sacrificed anything you could have had in order to help another person or in order to be a better person yourself?

Children's Reading Corner

The story "YOU" by Ouida Sebestyen is about loneliness. It tells about 13-year-old Stowe, who lives with his mother. They are always poor, so life is not easy for them. But Stowe's mother has a gift for showing him the fun parts of life instead of the pain. Things change one day when Stowe gets a phone call about his dying grandfather who wants him to come for a visit. For various reasons, Stowe doesn't go. Then his mother decides to make a journey on her own to her father's deathbed and this decision brings about a great change in Stowe. (Little, Brown and Co., 34 Beacon St., Boston, Mass. 02108. 1982. Hardback, \$10.95.)

Sister Christine Taylor —

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with the demands of change.

With two priests and another nun, she works untiringly among the young, aged, shut-ins, and down-trodden to improve education, health-care, housing, working skills, and religious devotion. The many new services she has introduced and programs she coordinates have provided a better life for the Mohawks, giving them a sense of self achievement.

The humanitarian accomplishments of Sister Taylor have recently been reported in EXTENSION Magazine. To discover and read about heroes of today, send for a free trial subscription.

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The SUNDAY READINGS

FIFTH SUNDAY OF EASTER

APRIL 17, 1988

The first reading is from Acts. In this book, Luke seeks to demonstrate that the early church grew under the direct guidance of the Holy Spirit in just the way God wanted it to grow.

According to Luke, there is a basic pattern in the way the church grew. It is like the ring of waves that spread out when a pebble is dropped in the water. The pebble is the paschal mystery, the death and resurrection of Jesus. The water is the world. And the wave is the pattern of persecutions and conversions as the paschal mystery spread outward through the preaching of the apostles from Jerusalem to Judea and Samaria and finally to the ends of the earth (symbolized in Acts by the city of Rome).

The reading is taken from just before the midpoint in Acts where the wave of the paschal mystery bursts out of the confines of Judaism. Paul has been converted. Peter has shared the good news with Cornelius, the first gentile to be converted. A series of persecutions has driven many Christians outward from Jerusalem leading to the founding of the church at Antioch in what is now Turkey. The Christians in this key Middle Eastern commercial center in turn have sent Barnabas and Paul to evangelize the cities of Asia Minor.

In last week's first reading we see the same pattern of persecutions and conversions as Paul and Barnabas preach first to the Jews then to the gentiles. In this week's reading we see the result of their

preaching as they release their charge. In each of the cities where they had established a church, they encourage the new Christians and ordain elders ("presbyters," from which comes the word "priests") applying the model of organization said in the Jerusalem church.

The second reading is from Revelation. In this book John seeks to encourage the church which was enduring intense persecution by the Roman Empire (probably under Nero or Domitian). In doing this he uses a symbolic form of writing to show that the persecution is part of a climactic struggle in which God would overcome evil and fully establish his rule over all creation. The message is "Be patient, for God is in control. Focus your attention on what he has in store for his faithful ones!"

The passage is taken from the high point of the book, a tremendous final vision in which God unveils a new creation. It is the only place in the whole book where God speaks. Babylon (the symbol for Rome) has fallen. Evil has been utterly destroyed. Now God remains all of creation so that it will be good enough for redeemed humanity.

In his images and symbols, John draws from the Old Testament, particularly Genesis and the prophets. We are told that the sea is no more. For the ancients, the sea was a symbol of primordial chaos, a monster which God subdued when he created the world. Now it no longer exists.

Instead God creates a perfect city, the

the Saints

4/17/88

ST. FRANCA WAS BORN IN A FACCENZA, ITALY, IN 1170. SHE WAS RAISED AT ST SYRUS CONVENT FROM THE AGE OF SEVEN AND PROFESSSED HER VOWS AT 14. IN TIME SHE BECAME ABBESS BUT EVENTUALLY WAS OUSTED BECAUSE HER RULE WAS TOO STRICT. AFTER SEVERAL YEARS SHE BECAME ABBESS OF A CONVENT IN MONTELANA BUILT BY THE PARENTS OF ONE OF HER FOLLOWERS, CARENTIA, AND SHE INSTALLED THE CISTERCIAN RULE.

THE FOUNDATION LATER WAS MOVED TO FITTOLI, WHERE SHE DIED IN 1216. HER CULT WAS APPROVED FOR FACCENZA BY POPE GREGORY X.

HER FEAST IS APRIL 26.

ST. FRANCA VISALTA



New Jerusalem, pictured as coming down from heaven (that is, from God). It is a perfect cube 12,000 stadia (1,500 miles) on a side with 12 gates. (In John's symbol language 12,000 or 12 x 1,000 equals perfect and large.) The relationship between this city and God is described as being like a bride and groom. The sense is that God will be present to us in the way he was with Adam and Eve before the fall.

The gospel reading is from John. At the beginning of this gospel there is a prologue or introduction. It is written in chiasmic form, that is, it can be folded down the middle with the first part matching the last part, the second part matching the second to last part, and so on down to the middle. In the middle is the key to the message.

Here the prologue states, "To his own he (God the Son) came, yet his own did not accept him. Any who did accept him he empowered to become children of God." (John 1:11-12).

The whole gospel is arranged in the same way. In the first part (Chapters 2-12) we see Jesus coming to the people he had created and being rejected by them. In the second part (Chapters 13-21) we see Jesus teaching those who have accepted him how to become children of God. The passage is taken from near the beginning of the second part. Jesus has just washed the feet of the disciples. This is a parable in action. Then Jesus explains the parable. We become children of God by loving one another just as Jesus has loved us.

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1000 East 46th Street, Indianapolis, Indiana 46225

Coalition to raise \$100 million if Congress approves aid to contras

by Julie Asher

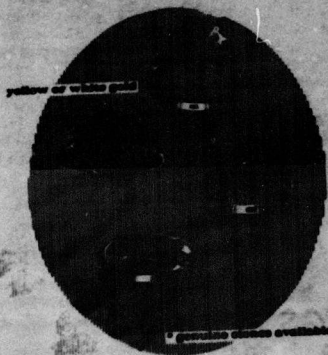
WASHINGTON (NC)—A coalition of Catholic, Protestant and Jewish groups has pledged to raise \$60 million for Nicaragua if Congress gives final approval to President Reagan's request for \$50 million in aid to "contra" rebels fighting Nicaragua's government.

Coalition leaders called Reagan's aid proposal "more and better." They said their pledge was for "true humanitarian" aid and would help the Nicaraguan people until "common sense and decency prevail" in U.S. policy toward that country.

The House of Representatives April 16 killed President Reagan's plan in a maneuver that House Republicans hoped would bring the contra aid measure back to the House in another month. If approved, H.R. 321-65, a substitute plan to provide \$27 million in refugee aid and \$2 million to support peace negotiations in Central America.

"If Congress votes \$50 million, we'll match the \$50 million," said Auxiliary Bishop Thomas Gumbel of Detroit, president of Pax Christi USA, a Catholic peace group.

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"The aid will offset the suffering from the war that the administration and Congress have so cruelly inflicted on the people," he said. "We are committed to defending the ideals we all cherish of self-determination, democracy and the right to live in peace."

Reagan's policy in Nicaragua is built on deception, Bishop Gumbel said.

The pledge follows an earlier campaign, called Quest for Peace, which was launched last December to raise \$27 million as a "direct challenge" to a 1985 U.S. aid package for the contra.

So far \$20 million has been raised and donations should reach the June goal of \$27 million, Jesuit Father William Callahan, co-director of the Quinte Center near Washington, said during the press conference.

The Quinte Center is contributing the aid, which is made up of medical supplies, food and clothing along with donations of cash to be used mainly for shipping the goods to Nicaragua.

Episcopal Bishop Paul Moore of New York turned U.S. policy toward Nicaragua "obscene." He added that during an Easter visit he "probed and probed and probed" to find evidence of human rights violations and religious persecution by the Sandinista government and found none.

Charges of Sandinista harassment of the church have been leveled most often by Cardinal Miguel Obando y Bravo of Managua.

Rabbi Solimar Bricker, of the Stephen Wise Free Synagogue in New York, said Reagan is stirring his "anti-communist obsession with a Jewish lull," referring to the administration's claims the Sandinistas are anti-Semitic.

Following the press conference religious leaders carried medical supplies earmarked by the coalition for Nicaragua in a procession to the steps of the U.S. Capitol across the street, where Father Callahan blessed the supplies and prayed for Congress.

Nicaraguan clergy protest 'aggression'

by NC News Service

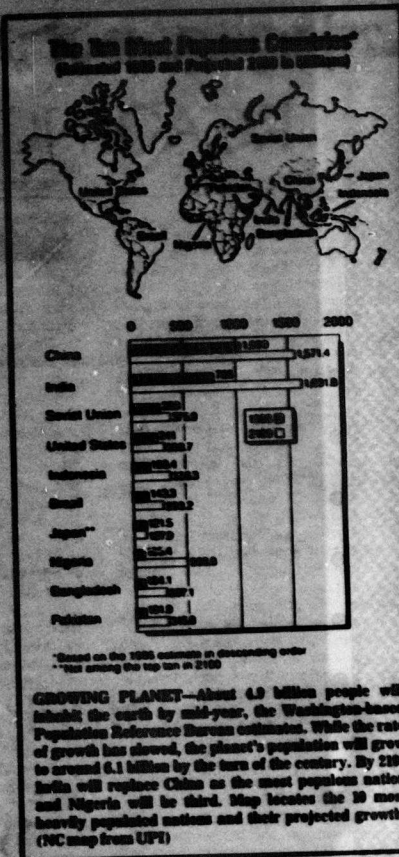
Catholic priests and nuns were among nearly 1,000 signers of a letter from Nicaragua to President Reagan protesting his "criminal aggression" toward the Central American nation.

The signers, questioning the sincerity of Reagan's religious beliefs, said, "We love Jesus and the people of Nicaragua to the point of being willing to shed our last drop of blood in defense of their inalienable right to life, to peace, to justice and to the free exercise of their sovereignty."

They told Reagan his criticism of Nicaragua's Sandinista government is "based on lies drafted by your own propaganda experts, so that your aggression against our people will seem less condemnable."

The letter, released April 11, also was signed by 35 Evangelical ministers, 35 Catholic Religious and 500 lay people. They included several U.S. priests and nuns working in Nicaragua.

Father Fernando Cardenal, Nicaragua's education



minister, and Maryland Father Miguel D'Escoto, the country's foreign minister, also signed the letter. Both had their priestly faculties suspended when they rejected a Vatican demand to resign their government positions.

At a press conference in Managua publicizing the letter, Jesuit Father Cesar Jerez said it was written to "denounce the crimes committed by the Reagan administration in Nicaragua, including the argument that the administration is defending the Christian faith."

Asserting that there is "no information which indicates that (President Reagan) is a religious person for whom God and his world have any particular importance," the letter said Reagan's "ostentation of religiosity... is no more than a simple manipulation of religion."

"We most forcefully condemn your audacity in proclaiming yourself the defender of the faith and religion of our people," it said. "It is you, Mr. President, who persecute the Christians in Nicaragua and order their assassination and kidnapping."

Nicaragua currently has 327 diocesan priests, 61 brothers, and 661 sisters. In addition, the January 1985 statistics of the U.S. Catholic Mission Association show 84 U.S. Religious in Nicaragua, in addition to missionaries from other countries.

Black congress changes place

BALTIMORE (NC)—Overwhelming response to plans for a 1987 National Black Catholic Congress has prompted congress organizers to change the date and location of the meeting, devoted to strategies for evangelization in the black community.

In order to accommodate the number of interested participants, the congress will be held at The Catholic University of America in Washington on May 21-24, 1987.

Originally, the meeting had been scheduled for April 1987 at a smaller conference center in Chevy Chase, Md., a suburb of Washington.

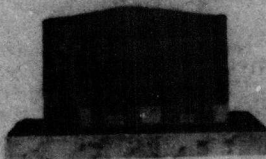
Black Catholics from dioceses across the nation will be invited to the congress to study and develop ways of evangelizing the 6 million to 10 million black Americans who have no church affiliation.

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Send to: The Active List, 1025 N. Sheridan St., P.O. Box 1418, Indianapolis, IN 46201

April 25

St. Christopher Choir directed by Larry Hart will present a concert for the benefit of the Sejourner House for battered women and children at 7:30 p.m. in the church, 2225 W. 10th St., Speedway. Adults, \$5; children under 12, \$1. For tickets call Debra Cunningham, 271-4222.

Holy Spirit Parish will hold a Card Party at 7:30 p.m. in the school gym. Admission \$2.50.

The Life in the Spirit Seminar continues at St. Monica Church, 6221 N. Michigan Rd., from 7 to 9 p.m. followed by Spirit of Joy prayer meeting from 9 to 9:30 p.m. Free babysitting.

April 25-26-27

Marion College speech and theater department will present "Heaven Can Wait" at 8 p.m. each evening in Prime Area Theatre. Call 926-4222 or 926-4123 for information.

A Charismatic Retreat: Spring Forth in the Spirit will be held at Fatima Retreat House.

3225 E. 50th St. Call 345-9222 for information.

A Charismatic Retreat will be conducted at Mount St. Francis Retreat Center. Call 823-422-4217 for information.

The Indianapolis Central Committee of the Knights and Ladies of St. Peter Claver will host the organization's 49th Northern District Conference at the Hyatt Regency Hotel.

The 15th Parish Renewal Weekend will be held at St. Andrew Parish, 200 E. 6th St., Richmond. For information call the parish, 923-2922.

April 26

A Day of Reflection for Lay Ministers will be held at St. Andrew Parish, 200 E. 6th St., Richmond. For information call the parish, 923-2922.

ARIA will sponsor a showing of the film "Behind the Veil: News," depicting the history of religious women, at 1:30 p.m. in St. Mary School cafeteria, New Albany. \$1 admission includes

popcorn and drinks. Everyone welcome.

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold a Spring Dinner from 6 p.m. to midnight at St. Charles Newman Parish, 3225 E. Third St., Indianapolis. Tickets \$4 at the door. Call Patrick Fitzgerald at 923-225-2225.

The archdiocese Office for Pastoral Councils will sponsor a workshop for the new Archdiocesan Parish Pastoral Council Guidelines from 1:30 to 6 p.m. at the Catholic Center, 1420 N. Meridian St. Call 217-225-1420 to register.

St. Christopher Parish School, 2225 W. 10th St., Speedway, will sponsor an Art Auction by Oxford Art Galleries beginning at 7 p.m. in the cafeteria. Donation \$1.

April 26-27

St. Meinrad seminarians directed by Benedictine Father Gavin Barnes will present "Brother Orchid" at 9 p.m. EST Sat. and at 2 p.m. EST Sun. in St.



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Clatsop High School will present "You're a Good Man, Charlie Brown" at 7:30 p.m. each evening. Tickets at the door are \$5 for adults, \$2 for students in grades 7-12, and \$1 for elementary and preschool children.

April 27

ARIA will sponsor the showing of the film "Behind the Veil: News," depicting the history of religious women, at 1:30 p.m. in Our Lady of Grace Center, South Grove. \$1 admission includes popcorn and drinks. Everyone welcome.

St. Simon Parish will hold a Golden Jubilee Celebration with Mass at 4 p.m. followed by a reception.

A Sign Mass for the Dead is celebrated at 10:30 a.m. every Sunday in St. John of Arc Church, 41st and Central.

A Sign Mass for the Dead is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 2225 Robin Rd.

The archdiocese Office for Pastoral Councils will sponsor an introductory workshop for the new Archdiocesan Parish Pastoral Council Guidelines from 1:30 to 6 p.m. at the Catholic Center, 1420 N. Meridian St. Registration closed.

April 28

A Children of Divorce program sponsored by Catholic Social Services begins from 7 to 9 p.m. at Holy Spirit Church. Parents and children in grades 1-5 are welcome. Call 225-1220 for information.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1420 N. Meridian St. for a pitch-in supper and program on "What Has Been My Journey As a Sexual Person." For information call 225-1220 days or 225-0100 or 225-3121 evenings.

April 29

The Mature Living Seminars conclude from 10 a.m. to 2 p.m. in Room 201 of Marian Hall, Marian College with a program on Elizabeth Seton. Bring bag lunch or buy in cafeteria.

A Regional Meeting for Pastoral Musicians will be held from 7:30 to 9:30 p.m. at St. Margaret Mary Church, Terre Haute. Call 217-225-1420 for information.

The Cammerville Deaconry Pastoral Council will meet at 7:30 p.m. at St. Gabriel Parish, Cammerville.



"Hi Ma! Did you know you can make popcorn in the dryer?"

May 1

St. Francis Celiac Unit will meet at 6:30 p.m. in the hospital cafeteria.

A Senior Sisters Day will be held from 9 a.m. to 3 p.m. at Mount St. Francis Retreat Center. Bring brown bag lunch. For information call 823-422-4217.

May 2

The Barnumage will sponsor "An Evening With Elizabeth Kolbe" from 7 to 9:30 p.m. at the Mount Temple, 500 N. New Jersey St. Tickets: \$15 pre-paid; \$20 at the door. Call 217-225-4722 for information.

Archbishop Edward T. O'Meara will celebrate the 4th Annual Human Services Mass for persons active in human services throughout Indianapolis at 11:15 a.m. in Holy Rosary Church. Luncheon will follow.

St. Vincent Hospital School of Nursing Alumni Association will hold its annual banquet at 6 p.m. in the Radisson Plaza Hotel, Keystone Crossing. For reservations call Eleanor Kavanaugh 353-4175.

First Friday devotions of Rosary and Way of the Cross will precede noon Mass at 11:45 a.m. in St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

St. Roch Parish will hold a (Continued on next page)

St. Roch Parish

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Abortion is main issue

DePaul cancels Smeal speech

by Lita Schuchman
NAC News Service

DePaul University, run by Vincentian Fathers, has canceled a May speech by Elleanor Smeal, president of the National Organization for Women, because of her views on abortion and because of internal problems with the university committee which invited her.

DePaul's faculty group of the Chicago university was making plans to invite Ms. Smeal to speak under its own auspices.

The cancellation marked the second time this year that a Catholic school has stopped a speech by Ms. Smeal on campus. An invitation to speak on the campus of The Catholic University of America was withdrawn, but she later addressed university law school students at an off-campus forum.

DePaul officials said procedural problems arose when a student-faculty-administration committee planning university speaking engagements overstepped its authority and not only recommended Ms. Smeal and two others as speakers, but invited them.

One of the latter could not arrange his schedule to speak

at the university, but the other, senior James Delaney, was expected to speak on campus in May.

James E. Delaney, university vice president for student affairs, said April 23 Ms. Smeal's abortion views played a key role in the decision to disinvite her. Ms. Smeal, a Catholic, strongly favors abortion rights and has been a leading critic of the church's stand on the issue.

DePaul said one of two reasons for canceling her speech was "her position on abortion. . . . It was purely her position and nothing aggressively for abortion legislation," but not her views on feminism, that concerned the university, he said.

The other issue was the structural problem with the committee, he said.

Although Delaney was invited by the same committee, his speech will go on as planned because "the abortion issue isn't there," DePaul added.

Midge Wilson, assistant professor of psychology at DePaul, said a faculty Committee to Welcome Elleanor Smeal was raising funds from university departments and individuals to host another speech by Ms. Smeal, who has offered to waive her usual fee if her expenses for the trip are met.

The Active List

(Continued from page 18)
The archdiocese Office for Pastoral Councils will sponsor a workshop on the new Archdiocesan Parish Pastoral Council Guidelines from 1:30 p.m. to 6 p.m. at St. Paul Catholic Center, 1100 W. Belmont. To register call 267-696-1400.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. John of Arc Church, 41st and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Nicholas Church, 6800 Ridge Rd.

The World Apostolate of France (Blue Army) will hold its First Saturday Holy Hour at 2:30 p.m. in Little Flower Parish Center chapel, 12th and Belmont.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m.

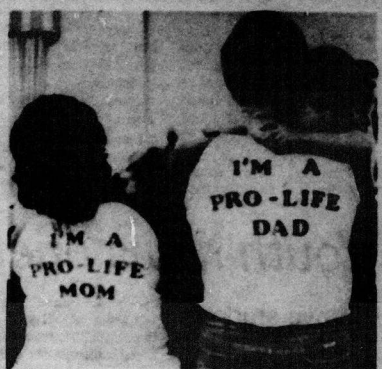
May 4

St. Mary Parish, North Vernon, will present its Spring Festival from 11:30 a.m. to 5 p.m.

St. Vincent Hospital Choir Unit will meet at 8:30 a.m. in the chapel for Mass, followed by a 9:15 a.m. meeting in the cafeteria.

A T-shirt Day for engaged couples will be held from 5:30 a.m. to 6:30 p.m. at Oldenburg convent, \$10/person, \$20/couple. Call 612-694-3501.

St. Pius X Choir and Instrumental Ensemble Concert will be held at 8 p.m. in the church, 7320 Santa Dr. Reception follows.



LIFE BACKERS—There is no question where John and Mary Macchiaro stand on the abortion issue. The St. Charles, Mo., couple and their children were among the 200 people attending the Missouri Citizens for Life state convention in Jefferson City, Mo. (NC photo by Father Hugh Behan)

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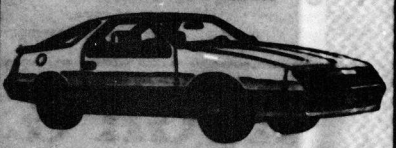
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YOUTH CORNER

Talking things out is vital for teens, parents

by Tom Lennon

Question: My parents have something against the person I'm dating but they refuse to talk to me when I try to talk it out. What should I do? (Georgia)

Answer: Perhaps (but only perhaps!) you can get a discussion going by showing your parents this column. Don't decide, however, until you have read the entire answer to your question.

First of all, if despite your continued attempts to get a discussion going your parents still do not want you to date this person, obey their wishes.

This may be painful, humiliating, irritating and deeply frustrating to you, but obedience is a way of

honoring your parents. It may help you somewhat to keep in mind that the Lord's command to honor one's parents is the one command that has a specific reward attached to it.

It could be that your parents know something about the person you wish to date that they do not feel free to reveal lest they harm his or her reputation.

Yet your desire to "talk out" this problem is a reasonable, even healthy one. As a general guideline, it is wise for parents and children to bring such problems out in the open and discuss them honestly and at length.

But a few rules should be observed in doing so.

Everyone concerned should strive to keep the emotional temperature well

below the boiling point. Cool, if possible.

No sarcasm or hurtful remarks are allowed.

If painful truths must be told, they should be told gently and with the utmost tact and kindness.

A spirit of trust must fill the air.

Phrasing of remarks is important. Never say anything like, "Aw, mom, I'm sick of hearing that crap." Instead, say quietly and patiently something like, "Mom, you've said that several times before but I disagree because..."

Parents should try to avoid the common trap of saying, "I'm older than you and I know more than you." This may be true but it's better for parents to tell specifically what they know

and how it applies to the situation being discussed.

If their judgment about the person you want to date springs from intuitions based

on past experiences, they would do well to say so. Their intuitions can be very useful. At the same time, it would be well for them to talk openly about their past experiences. That can be very helpful for you.

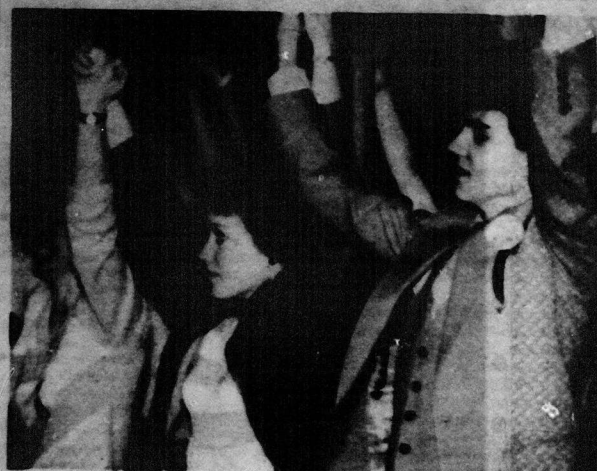
Parents also should consider that only the most

serious of reasons should lead them to close the lines of communication with the children.

Once closed, they might never be opened again.

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

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WE ARE THE CHURCH—Participants in the Archdiocesan Youth Conference joining in the "Our Father" during a closing liturgy include, from left, Stacey Pierce, a volunteer youth minister; Linda Shipp, Terre Haute Deanery youth minister; and John Flak.

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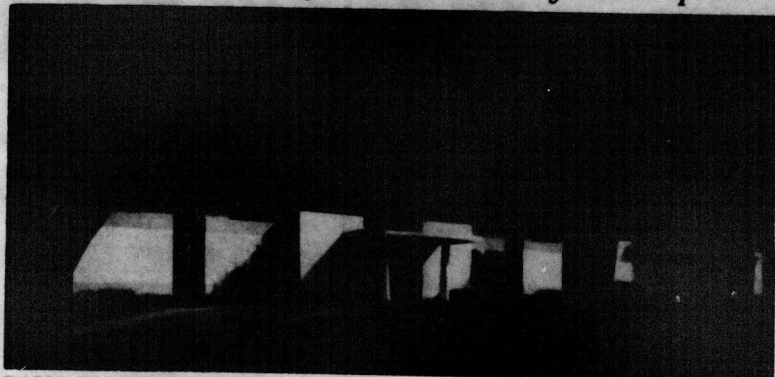
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Youth news briefs

Shawe students making history

Twelve students from Shawe Junior-Senior High School in Madison were winners in History Day Contest at Indiana University Southeast in New Albany. The students are Richard Barrea, Ken Hoving, David Kala, Brad Miller, Chad Miller, Kim Oeffinger, Danny Potter, Matt Prost, Mike Prost, Kristina Skiles, Jennifer Smith and Chris Ware. Each developed a historical theme and produced a written composition, model construction or media presentation.

CYO Awards Night May 6

The CYO will hold its annual Magr. Bussard Awards Night on Tuesday, May 6 at St. Philip Neri in Indianapolis. Mass will begin at 7:30 p.m. with Archbishop Edward T. O'Meara as celebrant. He will present the awards during the Mass. The Mel Olvey Memorial Citation will also be given. Both awards recognize adult youth volunteers for their service. Following the Mass, there will be a reception in Father Bussard Hall at St. Philip Neri. The church is located at 800 N. Rural St. in Indianapolis. All are welcome to attend.

Double event in Bloomington

Memorial Day weekend, May 24-25, the Bloomington Deanery youth will have a canoe trip and participate in the Hands Across America fund raising event. The group will leave Bloomington May

24 and canoe on the Whitewater River near Brookville. Then on May 25, 2 p.m. the group will for part of what is hoped will be a 2,000-mile continuous human chain stretching from coast to coast. The cost is \$25 for the weekend. Interested youth should register by May 14 by contacting their parish youth leader or Cathi Stone at 612-358-4185.

Workshop on sexuality

A special workshop on sexuality will be offered Sunday, May 4, from 8:30 a.m. to 5:30 p.m. in Helman Hall at St. Benedict in Terre Haute. Guest speaker is Val Dillon, director of the Archdiocese Family Life Office. Topics for discussion include: "Who does the Catholic Church teach about sex?", "How does the media and society affect our attitudes about sex?" and "Boy/girl relationships." The workshop is sponsored by St. Benedict and Sacred Heart youth and is open to all Terre Haute Deanery youth and their friends. St. Benedict is located at 119 S. Ninth St. in Terre Haute.

Pops concert is at Chatard

The Chatard Advanced Choir, Freshman Ensemble and Show Choir, "Sound of Stage," will present the annual "Pops Concert" in the Chatard Cafeteria on Thursday, May 1, at 7:30 p.m. The concert will include oldies but goodies as well as top 40 songs. The public is invited and admission is free. Chatard High School is located at 905 Crittenden Avenue (corner of Crittenden and Keaster) in Indianapolis.