

## Gettelfinger is Bishop of Evansville

by John F. Fink

Msgr. Gerald A. Gettelfinger, 53, has been appointed Bishop of Evansville by Pope John Paul II. The appointment was announced on Tuesday in Washington by Archbishop Pío Laghi, apostolic pro-nuncio, in Indianapolis by Archbishop Edward T. O'Meara, and in Evansville by Bishop Francis R. Shea.

The former vicar general of the Archdiocese of Indianapolis will be ordained bishop and installed in St. Benedict's Church in Evansville at 3 p.m. on Tuesday, April 11. He succeeds Bishop Shea, who at 75 has reached retirement age for bishops.

Bishop Gettelfinger had just relinquished his position as secretary for temporalities for the Archdiocese of Indianapolis, a position he had held since 1983. Before being named vicar general in 1988 he had been chancellor since 1980. He also served as pastor of Cathedral parish from 1980 through 1989.

In making the announcement, Archbishop O'Meara said that he was delighted for the new bishop but, at the same time, "we have some pain—the pain of losing a strong member of the archdiocesan team."

The archbishop praised Bishop Gettelfinger as a man of courage, of deep faith, and of physical, moral and spiritual strength. He noted that he had developed an educational system in the archdiocese that is now in use in 30 to 35 other dioceses, that he spearheaded the renovation of the Catholic Center and the cathedral, and has managed the temporal affairs of the archdiocese. "He has been a very precious collaborator," he said. "The former archbishop O'Meara also praised Bishop Gettelfinger for his work as pastor of the cathedral. "He is strongly dedicated to the poor, the elderly, the sick and the needy of his parish," he said, "and the Dandelion Center for victims of AIDS is unique in Indiana."

The announcement of the appointment was made in the parlor of the cathedral, decorated with the portraits of former archbishops of Indianapolis. The new bishop said that this was most appropriate because of their influence in his life.

Bishop Gettelfinger issued this statement: "In asking me to accept appointment as Bishop of the Roman Catholic Diocese of Evansville, Pope John Paul II has honored me beyond words. In doing so, he bestows even greater honor on my late parents, Gerald and Mary Gettelfinger, my seven brothers and sisters and their families, and the people of the Archdiocese of Indianapolis, especially my brother priests.

"It has been a special grace to me in my years of service to the archdiocese to have had the confidence of



NEW BISHOP—Archbishop Edward T. O'Meara (left) introduces the new Bishop of Evansville, Gerald A.

Gettelfinger, at the announcement in the cathedral rectory on Tuesday. (Photo by Mary Ann Wyand)

three archbishops: Paul C. Schulte, who ordained me; George J. Biskup, who appointed me superintendent of Catholic education; and Edward T. O'Meara, my mentor for the last nine years.

"I also cannot let this opportunity pass without mentioning Sister Mary Philip Seib, former prioress of Our Lady of Grace Convent in Beech Grove, and, in 1949, my eighth-grade catechism teacher, who showed a missionary vocations movie to our class. That movie inspired three of us to tell her that we wanted to be priests. She could have shrugged this off as a childish whim, but she did not. She took us at our word and arranged with the pastor for us to take the entrance exam to St. Meinrad Seminary within the week.

"This moment brings a flood of mixed emotions, ranging from gratitude to elation, anxiety to awe, humility to pride, eager anticipation to out-and-out homesickness. I will miss the Archdiocese of Indianapolis, which has been my home since birth. I will especially miss the people here. Be assured that I will take you with me in my heart and in my prayers. And I ask for your remembrance and your prayers."

The new bishop is a native of Ramsey in southern Indiana, where he was born Oct. 20, 1935. Ordained in 1961, he served first as assistant at St. Matthew Parish, Indianapolis. In 1963 he became full-time assistant principal and instructor at Chatham High School and assistant chaplain at Chathamwood School. In 1967 he became principal of Chatham.

He was appointed archdiocesan superintendent of schools in 1970, a position that became superintendent of education in 1974. He continued in that position until he was named chancellor in 1980. During that time, too, he served as associate and then administrator at St. Andrew Parish, Indianapolis, associate and then administrator at St. John Parish, Indianapolis, and administrator of Our Lady of the Springs in French Lick.

In Evansville, Bishop Shea issued a statement about his successor, saying that "his experience in school, parish and chancery make him uniquely qualified for the tasks involved. I am very pleased with his selection. It is always nice to work with someone you have known and admired for many years. But for a few miles, he might have been a member of this diocese."

## Bishops, Vatican have historic open discussion

by John Thavis

VATICAN CITY (NC)—In one of the most wide-ranging and open discussions ever held at the Vatican, U.S. bishops and Vatican officials spent four days trying to find the best approach to evangelization in a highly secularized U.S. society.

The March 8-11 meeting, presided over almost continually by Pope John Paul II, covered such practical issues as annulment

procedures, penance rites and family planning programs.

But the discussion generally gravitated around topics such as tension between the Christian faith and Americans' idea of freedom. On that point, the need for bishops to promote and protect church teachings was repeatedly stressed.

The meeting was first suggested by U.S. bishops several years ago. At their insistence, full texts of all the talks were published, and briefings and other reports discussed the discussions in detail.

In the end, although "no specific decisions were made, no plans were set up," the bishops felt confirmed in their ministry, said Archbishop Daniel E. Piarczyk of Cincinnati, vice president of the National Conference of Catholic Bishops.

"The talks were characterized by candor, conviction and kindness. It was not the bad schoolboys coming home to be disciplined by their fathers," Archbishop Piarczyk said at a Vatican press conference March 11.

Cardinal Bernard F. Law of Boston said the meeting represented a "very significant" moment in the life of the U.S. church and he hoped it would lead to better acceptance of church teachings by U.S. Catholics.

The pope, summing up the meeting in a talk to the 35 bishops and 25 curial participants March 11, said that "difficulties will not be lacking" in bringing Christianity to "every sphere" of American life.

"What is important is that challenges or even opposition to the saving truth which the church professes be met within the context of faith," the pope said.

Bishops need to be "faithful in handling on what we ourselves have received," the pope said—in their dealings with priests and religious, in catechesis, in encouraging laity to take a proper role in the church's life and in "upholding the values of life and love in marriage and family life."

The pope's remarks touched on a theme that ran through much of the meeting, which began with a discussion on the teaching role of bishops and concluded with suggestions about the best way of reaching the unchurched in the United States.

In between, there were assessments of

U.S. liturgical and sacramental life, the ecumenical movement, lay Catholic involvement, and pastoral programs to help families. Some concern was expressed about religious and priestly vocations, seminary programs and the state of Catholic education in the country.

The keynote topic—the bishop as teacher of the faith—was taken up in talks March 8 by Cardinal Joseph Ratzinger, the Vatican's chief doctrinal monitor, and Cardinal John J. O'Connor of New York.

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### Full texts available

Readers who want the full texts of all the addresses given during the March 8-11 meeting of Pope John Paul II and Vatican officials with members of the U.S. hierarchy may obtain them from Origins, NC Documentary Service. The price of a set of the two Origins editions containing the texts is \$7. The price includes postage and handling. Payment must accompany order. Write to: Origins, NC News Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.

## FROM THE EDITOR

## Archbishops and curia pulled no punches

by John F. Fink

Last week's meeting of 35 U.S. archbishops with the pope and 25 curia officials proved to be more interesting than many people predicted. Before the meeting some writers were cautioning not to expect any fireworks because relations between the bishops and the Holy See had improved since the meeting was first called for more than two years ago.

The truth is, relations have never been poor between the bishops and the Holy See, but there have been disputed issues, as there always will be among humans. This meeting was called to clear the air and to make sure that the hierarchy of the church in the U.S. is truly working in collaboration with the pope. The meeting accomplished that purpose 100 percent.



NEITHER THE VATICAN nor the U.S. bishops pulled any punches last week. Although the meeting was set up like a symposium on "Evangelization in the Context of Culture and Society of the United States of America with Particular Emphasis on the Role of the Bishop as Teacher of the Faith" (a real mouthful, but certainly indicating what the pope wanted the meeting to cover), the curia members and the archbishops managed to cover most of the topics they consider the most important.

In the process they have produced reams of paper. As of Tuesday, we were still receiving copies of the 23 talks given plus summaries of the discussions. It will take awhile to digest it all. Cardinal Ratzinger's talk, for example, was 1,940 words and Cardinal O'Connor's was 5,350 words. However, the fact that we are

receiving copies of those talks is a victory in itself; the Vatican wanted to allow only summaries to be made available but the U.S. bishops insisted that the whole texts be published. The meeting itself was still held behind closed doors, unlike the annual meeting of the U.S. bishops, but progress on that front seems to have been made.

CARDINAL JOSEPH RATZINGER, head of the Congregation for the Doctrine of the Faith, was the first to lay his cards on the table. He said that bishops are abdicating their teaching role to theologians and "the so-called professional" religious educator. "Theologians in many parts of the world have taken the place of the bishop as teacher," he said.

He was immediately answered by Archbishop John May of St. Louis, who said that many Americans "consider the divine right of bishops as outmoded as the divine right of kings." And Cardinal John O'Connor of New York reminded the Holy See that many problems facing U.S. bishops stem from a U.S. culture "alien, if not hostile," to Catholic teachings, and he said that frequently when American bishops are perceived as questioning the authority of the Holy See, what they are really doing is trying to make things "work" in our culture.

An interesting discussion, led by Archbishop John Roach of St. Paul, then ensued about the American characteristic of compromise. As a result, the curia members learned more about American pluralism and the importance of compromising as a tactic in working toward a greater goal. The abortion issue was given as an example.

MARRIAGE ANNULMENTS in the U.S. produced one of the sharpest debates. Cardinal Achille Silvestri, head of the church's highest court, cited 1985 figures

that showed that 36,180 of the 45,632 annulments granted worldwide were granted by U.S. tribunals, and he said such high figures call into question the validity of tribunal procedures. He was quickly challenged by Archbishop Roger Mahony of Los Angeles who responded that Cardinal Silvestri didn't take into account the number of annulment cases tribunals refuse to hear because of lack of grounds. He said that the Los Angeles Archdiocese granted 1,000 annulments in 1985, but refused to hear 13,000 cases.

We lay people also received our share of criticism. Cardinal Eduardo Pironio, head of the Vatican Council for the Laity, praised the bishops for bringing a Catholic perspective to American public life, but said it is "more difficult" to see evidence of Catholic lay witness on a national scale. He took lay people to task for not being "a living synthesis between the faith they profess and their social, educational, cultural commitments, in the world of business and labor, in political life and in scientific endeavors."

AS ARTICLES in this issue indicate, there were other criticisms, too, including "radical feminism," altar girls, and liturgical abuses. But it has to be stressed that it wasn't all negative, that many positive things were said about the church in the U.S.

Archbishop Daniel E. Pylarczyk said the sessions "were characterized by candor, conviction and kindness" during which "everyone said what he thought." Archbishop O'Connor, too, said the atmosphere was one of "good will" and that "no one felt any inhibition about saying anything at all in the presence of the Holy Father."

The real outcome of this meeting, it seems to me, is that both the Vatican and the U.S. bishops understand that one another better. If this is true, it can only be called a successful meeting.

## Catholic-Jewish relations explored

by John F. Fink

A large crowd listened attentively and participated in the discussion when Rabbi Dennis Sasso and Father Donald Schmidlin opened the series of programs on "Catholics and Jews" at the Indianapolis Hebrew Congregation (IHC) on March 7.

The series continued this past Tuesday and the third program will be Wednesday, March 22, at 7:30 p.m. It will feature Father Thomas Murphy and Rabbi Bradd Boxman on the subject "Passover and Easter."

The series will culminate with an

address by Archbishop Edward T. O'Meara during the worship service on Friday, April 7, at 8:15 p.m.

The programs are being sponsored by the Interfaith Office of the Archdiocese of Indianapolis and the adult education committee of the IHC.

On March 7, Rabbi Sasso and Father Schmidlin spoke about "What's Good and Right in Jewish/Catholic Relations." Both indicated that much of the former antagonism that used to exist between Catholics and Jews no longer exists because of changed attitudes on the part of Catholics. Both paid particular attention to the Vatican document *Nostra Aetate* (Declaration on the Relation of the Church to Non-Christian Religions), issued in 1965.

Rabbi Sasso, of Congregation Beth El Zedeck, noted that dialogue between Catholics and Jews was non-existent for most of the past 2,000 years. He said that that changed with Vatican Council II and *Nostra Aetate*, and he called that document a turning point in the nature of the church's relationship to Judaism. He said that the Catholic Church "has officially denounced the accusation of deicide against Jews, and this is most welcome."

Father Schmidlin, pastor of Nativity Church in Indianapolis, also pointed to the document, rejecting the attitude that Jews are responsible for killing Jesus and for the positive teaching of St. Paul that the Jews were chosen by God and are "the root of the olive tree onto which Gentiles who believe in Jesus have been grafted." He recalled a sad episode of Catholic violence against an old man because he was "one of those Christ-killers," and he said that Pope John XXIII's deletion of the word "unbelievers" from the Good Friday service when Catholics pray for the Jews was highly significant.

Rabbi Sasso also called attention to the recent statement of the pope condemning racism, including anti-Semitism. He noted, however, that neither Vatican document deals with Israel (although U.S. bishops' documents on the Jews do), and the Vatican fails to realize how essential the land of Israel is to the Jews. He said, too, that the Jews are disappointed that Pope John Paul II has met with Yasser Arafat and President Kurt Waldheim of Austria. On his part, Father Schmidlin said that, although he shares many of the Vatican's concerns about the

Palestinians, he "feels defensive of the Vatican refusal to accept the current political status of Jerusalem."

Rabbi Sasso said that "dialogue means understanding each other as is" and does not mean proselytizing. He noted that Catholics seem to have stopped trying to convert Jews. He also said that "we must learn to accept" our differences, pointing to abortion as an issue on which Catholics and Jews disagree.

Both speakers said that there are still stereotypes about Jews among Christians. Father Schmidlin said that, although he doesn't realize it at the time, he grew up in an anti-Semitic culture and "I am still a victim of it and have a need to root it out far more than I have." He also realizes, he said, his ignorance about Jewish traditions and commentaries on their scriptures, and suggested that this is something that should be a part of seminary training.

Rabbi Sasso acknowledged, though, that Jews also misunderstand Christians and refuse to dialogue. "This will only lead to intermarriage," they say, "and who needs it?"

Father Schmidlin lamented the fact that there are few opportunities "to pray and worship together as Catholics and Jews. I believe that our faith in one God is sufficient to allow this." He also noted "the many common threads in our worship services," pointing in particular to the fact that Catholics read from the Jewish scriptures at Mass every Sunday and priests and others who recite the liturgy of the hours recite from the Psalms daily.

The comment that brought the most reaction from the audience was from Rabbi Sasso on the theory of chosenness. He proposed that "we teach history in a radically different way. We must teach our children that it is wicked to teach that any one religion is better than another. We must eliminate the idea of a chosen people." Catholics in the audience said that they have always accepted the fact that the Jews were chosen.

Rabbi Sasso explained that he is a Reconstructionist Jew as opposed to Orthodox, Conservative or Reformed and that Reconstructionism teaches that religions should not claim to be the only true one. This is a major controversy in Judaism, he said.

Father Schmidlin said, "Everyone is

the chosen one of God. We should not exclude anyone from God's love."

When asked if he was saying that one religion is as good as another, Rabbi Sasso replied that that is the wrong question. He said that "all religions deal with the predicament of humans. They are all human efforts to bring the divine into human life. All religions, then, are potentially equal."

Besides Rabbi Sasso and Father Schmidlin, others who participated in the program were Rosemary Kaplan of IHC and Lois Jansen, pastoral associate of St. Christopher Church, Indianapolis. Rabbi Jonathan Stein of IHC served as moderator.

After the program, Rabbi Stein took those interested into the sanctuary of the synagogue and explained the various symbols. He opened the Ark and displayed the four Torah scrolls that IHC owns. The Torah, the first five books of the Old Testament, is the most sacred object in a Jewish synagogue. Unrolling one of the scrolls, Rabbi Stein showed that the Torah is written in Hebrew entirely by hand on parchment.

## Archbishop O'Meara's Schedule

SUNDAY, Mar. 19 — Palm Sunday Mass and solemn blessing of palms, SS. Peter and Paul Cathedral, Indianapolis, 10:30 p.m.

— Sacrament of Confirmation administered at SS. Peter and Paul Cathedral, Indianapolis, at 2:30 p.m. for the Parishes of Little Flower, St. Matthew, St. Bridget, St. Rita, all of Indianapolis, and St. Malachy, Brownsburg, and Fort Benjamin Harrison.

TUESDAY, Mar. 21 — Chrism Mass, SS. Peter and Paul Cathedral, Indianapolis, 7:30 p.m., reception following in the Catholic Center Assembly Hall.

THURSDAY, Mar. 23 — Mass of the Lord's Supper, SS. Peter and Paul Cathedral, Indianapolis, 5:30 p.m.

FRIDAY, Mar. 24 — Good Friday Liturgical Service, SS. Peter and Paul Cathedral, Indianapolis, 2:00 p.m.

SATURDAY, Mar. 25 — Solemn Easter Vigil Service, SS. Peter and Paul Cathedral, Indianapolis, 8:30 p.m.

## Correction

In last week's article about the appointment of Joseph Hornett as chief financial officer of the Archdiocese of Indianapolis, it was stated that the appointment was recommended by the Finance Council. One of the members listed as a member of that body, Charles Wagner, is no longer a member.

Present members of the Finance Council are Eugene Henn, Norman Hipskind, Len Delehanty, Peter Barrick and Philip McCauley. The last three were recently appointed.



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## FOCUS ON YOUTH

## Catholic Social Services recognizes volunteers

by John F. Fink

"The spirit of volunteerism" was celebrated during the second annual dinner and awards ceremony of Catholic Social Services (CSS) at the St. Pius X Council of the Knights of Columbus in Indianapolis March 8.

Kathleen Kennedy Townsend, the eldest child of Robert and Ethel Kennedy, stressed the importance of volunteers, especially among today's youth. Thomas



**PROCLAMATION**—Indianapolis Mayor William Hudnut gives a proclamation to Robert Riegel, director of CSS. (Photo by Mary Ann Wyand)

Douglass was honored for volunteering his time and efforts for a great variety of causes. Indianapolis Mayor William Hudnut praised CSS for "rendering marvelous services." And Father David Coats, chancellor of the Archdiocese of Indianapolis, thanked CSS volunteers for the work they do.

Mayor Hudnut presented a proclamation to CSS saluting "this vital agency." He also presented a key to the city to Townsend. In response, Townsend joked that she had worried about Hudnut since he was a Republican, a Presbyterian and a graduate of Princeton (Townsend graduated from Harvard), but thanked him for the symbolic key.

Indiana Secretary of State Joseph H. Hogsett, representing Governor Evan Bayh, also honored Townsend by making her an honorary secretary of state. She, in turn, said that she was glad to see that Indiana had elected a Democratic governor and secretary of state. "I'm glad you in Indiana are at last trying to redeem yourselves," she said in an obvious reference to Republican Vice President Dan Quayle.

Townsend, who is director of community service for Maryland's Department of Education, also interrupted her introduction by CSS Vice President David Dreyer, saying, "Ahh, they don't want to hear all that about me." Her message to the 400 people present, though, was serious.

Townsend told about her efforts to encourage service on the part of youth. "It is a challenge to say to young people, 'You too can be involved,'" she said. "Student service represents a revival of volunteerism. It teaches the virtue of common

effort, helping one another in many diverse ways."

She said that, as she was growing up, "Volunteering was as natural as going to school or to political rallies. We were taught to take to heart St. Luke's admonition, 'From those who have much, much will be expected.' The older generation doesn't always have the time and energy to devote to volunteering. That's why we must look to the young," she said.

She said that the U.S. has always been a nation of volunteers, from the founding of the country to the present. We have also always been willing to send volunteers to other countries, she said, noting missionaries in particular.

"We must recover the idealism of youth without lapsing into illusion," she said. "Young people can attack the worst conditions in society and accomplish amazing things if given the opportunity. The spirit of service says that our children and our children's children will have the strength to survive," she concluded.

After Townsend's talk, CSS honored Thomas Douglass, retired deputy chief of administration in the Indianapolis Fire Department, with its outstanding community service award. Douglass was cited for volunteering in support of the Peace Games, St. Elizabeth's, the Fire Department's Explorer Scout Post, the United Way, the Muscular Dystrophy Foundation, and several other groups.

Robert Boehmer, president of the CSS board of directors, served as master of ceremonies. Dr. Robert Riegel, CSS executive director, introduced senior staff members. Father Coats, representing Indianapolis Archbishop Edward T. O'Meara, who was in Rome, spoke briefly and gave the invocation and the benediction.

A drawing for a trip for two to Rome was won by Marianne Price.



**SPEAKER**—Kathleen Kennedy Townsend was the dinner speaker. (Photo by Fran Simmerman)

## Chrism Mass

The Chrism Mass will be held at St. Peter and Paul Cathedral on Tuesday, March 21 at 7:30 p.m. Archbishop Edward T. O'Meara will be the principal celebrant.

Benedictine Archabbot Timothy Sweeney from St. Meinrad Archabbey will concelebrate, along with the priests from the archdiocese. During the liturgy, the clergy will renew commitment to their priestly vows.

Representatives from parishes and missions throughout the archdiocese will receive the blessed oils to be used when the sacraments are celebrated in their communities.

All who attend the Chrism Mass are invited to a reception in the Catholic Center Assembly Hall.

## Which approved bills will be funded by assembly?

by Ann Wadelton

With more than two-thirds of the session over, the Indiana General Assembly is facing the moment of truth. Which of the many bills approved thus far will be funded? And at what levels will they be funded?

The crossover deadline, the 38th session day, saw a record number of bills crossover from one chamber to the other. The House had approved almost 500 bills, compared with 331 in 1987 and 316 in 1985, the last long sessions. The Senate approved about 200 of the bills.

The time crunch now hits the Senate as they filter those 500 bills through their 17 standing committees in about 12 days. Deadline for the final third reading vote comes four days later and conference committee reports are due in another three days.

The big consideration is the state's biennial budget, which sets Hoosier priorities for the next two years, according to Dr. M. Desmond Ryan, lobbyist for the Indiana Catholic Conference. Many human service projects have been generously funded in one chamber.

But many fear, Ryan says, that the support represents political posturing rather than genuine commitment to such programs as prenatal care for poor pregnant women and babies and the funding of ISTEP testing for non-public schools.

Legislators need to know that Hoosier citizens support such programs, says Dr. Ryan.

The prenatal legislation, also called SOBRA after the federal program which authorizes it, was approved by 47-0 vote in the Senate. SB 449 would fund prenatal care at 150 percent of the federal poverty level. The House bill, HB 1378, was withdrawn from consideration by its sponsor, Rep. Joyce Brinkman (R-Indpls), rather than have it reduced from its 185 percent level.

The Senate bill would expand the Medicaid program to include medical care for pregnant women and babies to age one who live in families earning less than 150 percent of the federal poverty level, \$13,250 for a 3-person family. Children to age eight

would be covered in families earning less than 100 percent. Indiana's current level, set last year, extends to 50 percent of the poverty level.

The state's share of the cost at 150 percent figures about \$23 million and would bring in \$47 million in federal money.

By federal mandate, Indiana must raise its eligibility to at least 75 percent by July 1989 and 100 percent by July 1990. That comes in the face of increasing recognition of the U.S.'s high infant mortality rate in comparison with other developed countries. And also the recognition of the cost-effectiveness of spending money up-front on prenatal care as a means of preventing lifelong disabilities.

In his state-of-the-state address, Governor Bayh gave support to the mandated 75 percent level of care.

The ISTEP funding bill, HB 1667, was approved 71-27 by the House and assigned to the Senate Finance Committee because of the \$175,000 appropriation. Senate sponsors are John Sinks (R-Fort Wayne), Richard Thompson (R-North Salem) and Robert Hellmann (D-Terre Haute).

The bill would direct the state to pay for ISTEP testing for all accredited schools. Currently, although the state requires all accredited schools to administer the test, they limit payment to public schools.

"People power" helped to move HB 1667 through the House, according to Ryan. Supporters of non-public schools mobilized teachers, parents and friends to lobby legislators who represent them at the Statehouse as the bill faced stiff opposition from teachers' unions. Several schools sent notes home with their students asking parents to write letters, said Ryan. One teacher called a former pupil, now a legislator, to urge support for the bill.

That personal lobbying effort will be needed again to move the bill through the Senate, according to Dr. Ryan. Catholic schools spent \$120,000 to administer the ISTEP test last year.

## Matters Temporal

by Bishop-Elect Gerald

A. Gettelfinger

Former Secretary for Temporalities

## Parting Comments

As I began this column, I noted that this was my 30th using the word processor here at the Cathedral. In typing the number "30" on the screen, I reminded myself that this was my last "Matters Temporal," the reason being that, for the sake of the editor, I end each column with the journalistic code "30," meaning the end of the piece.

This is the end of this column. My congratulations to Joe Hornett who assumes the duties of Chief Financial Officer for the Archdiocese of Indianapolis on Monday, March 20, 1989. The title of "Secretary for Temporalities" is being abandoned in favor of a more contemporary and descriptive one. The job is the same, one that I am more than delighted to relinquish to a very competent young man. I have assured him that the cooperation that I have experienced from all across the archdiocese will make his work a joy. Let he be misled, I did insist that he will be looked to for prompt service, something that I was not able to deliver to everyone's satisfaction—especially my own.

Mr. Hornett is active in his home parish of St. Malachy in Brownsburg. He is quite aware of parish life and its demands on personnel and material resources. He knows that financial planning is critical if we are to maintain the programs and services that are called for in today's church. He also knows how to do it. Those who are directly accountable to Mr. Hornett are the Directors of Accounting, Development,

Information Systems and Management Services. I am quite confident they will be energized with his dynamic leadership.

In this transition, I hope that some of the old questions will again be raised that new light may shine on them. The other day at a meeting we got on the subject of Catholics and their contributions to the church. Someone suggested that we ought to apportion out to our parishioners the costs of the entire operational budget for the year and bill each wage earner for his or her portion on a monthly basis. In this fashion, the alms that are collected on Sunday could be seen to be clearly that—not simple payment for self-serving programs as Sunday collections have come to be. The speaker attributed this idea to Bishop William McManus and Fr. Andrew Greeley. Impetuously, I laughingly dismissed it allowing how it was easy for them to think that way; they don't have to do the collecting since neither is active in parish ministry.

On second thought, there is insight in that idea. My experience with Sunday collections, most of which is vicarious, is that funds gathered go directly to meet the operational budget which is primarily self-serving; it is "payment" for services rendered. It is no different than paying the utility bill with the significant exception that the utilities are cut off when the bill is not paid. We don't do that when someone fails to drop the envelope in the basket.

The spirit of consumerism: "If I don't like the service I get, I'll go somewhere else"—the grip of materialism: "Things" is where it's at—and the rush of hedonism: "If it feels good do it" are significant powers militating against the Christian spirit. They make voluntary giving to charity truly counter cultural.

Welcome aboard, Joe!

-30-



# Commentary

## THE BOTTOM LINE

### Parental leave: an idea whose time has come

by Antoinette Bosco

The U.S. Congress has a great opportunity to strengthen American families and I hope they take it.

Sen. Christopher Dodd, D-Conn., has reintroduced legislation, called the Family and Medical Leave Act of 1989, to guarantee working parents up to 10 weeks of unpaid leave from their jobs to care for newborn, newly adopted or seriously ill children. This is the third time he has offered such legislation.

The Senate bill will also give employees



up to 13 weeks of unpaid leave if they are incapacitated by a serious illness and cannot work. Its aim is to provide "job protection during the two kinds of crises which can remove the primary breadwinner from the labor force and cripple a family's economic security," Dodd explained.

"The American family (is) changing right before our eyes," said Dodd. "Ozzie and Harriet and June and Ward Cleaver have been replaced by 'Roseanne' and 'My Two Dads.' Only one in 10 American families has dad at work while mom stays home with the kids," Dodd added.

More than half of all mothers with infants under the age of 1 work outside the home. Thirty-three million American children live in "non-traditional" households.

Dodd cited 29 million two-earner families and 8 million single-parent families.

No parent should have to lose a job because a child is ill. But that is what often happens.

The proposed legislation is supported by the U.S. Catholic Conference, the American Civil Liberties Union, the American Academy of Pediatrics and more than 150 other national children's family, health, labor and business organizations.

Businesses which already have parental leave policies in place have testified that it actually saves them money—in reduced absenteeism, turnover and hiring and training costs.

In practice, I'm sure most parents won't take 10-13 weeks leave from their jobs regardless of the law. How many people can afford to go a week without pay, let alone two or three months? But at least they wouldn't lose their jobs in cases of extreme emergency.

Moreover, it is a step in the right direction. It makes a powerful conceptual statement about the place of job and family in our lives.

I recall a time 20 years ago when, with six children to support, I went to an employment agency. After filling out the application, the interviewer glared at me and asked, "You have six children? Why are you wasting my time? No one will hire you. If your kids get sick, you'll give them priority over the job."

I tried to explain that, while of course I would take care of my sick child, I understood and respected professional



responsibilities. She would not hear it and simply threw me out. There was, and still is, so much prejudice against single mothers in the job market.

Among industrialized countries in the world, only the United States and South Africa are without national family leave policies. Parental leave is an idea whose time has come. Instead of being pulled dragging and kicking into the 21st century by society's realities, why not take an enthusiastic leap forward right now?

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## THE YARDSTICK

### Suggestions on nurturing church-labor cooperation

by Msgr. George G. Higgins

During the last week of January the AFL-CIO, in cooperation with a representative group of Protestant, Jewish and Catholic organizations, hosted a national conference on the topic of religion and labor.

It fell to me to wrap up the three-day meeting with a series of pointers, from my own experience, on how to and how not to nurture church-labor cooperation.

I raised the following points for discussion:

1. Both labor and churches and synagogues have much to learn about one another's organizational structure, mode of operation, chain of command, etc. Ignorance in this area can lead to false expectations and, ultimately, disillusionment.



I suggested that we start off by getting to know one another in our local and regional communities by listening to each other before we plunge precipitously into programmatic cooperation.

2. While the two sides have much in common, they will at times inevitably have separate agendas. Neither side should expect the other to accept its agenda completely. A coalition means that we agree to work on those things we can work on, and quietly and in good humor go our separate ways on other issues.

3. Avoid like the plague anything like a quid pro quo approach to church-labor cooperation. This is the issue on which some recent efforts at church-labor cooperation have floundered. Some church groups have insisted that they could not cooperate with the labor movement "unless..."

4. Neither side should try to convert the other party to its own agenda. For example, in recent months and years violations of

this principle have centered mainly around the questions of foreign policy, such as some issues involved in Central America.

We have to learn to live with such disagreements, discuss them and dialogue about them amicably. Church people must also keep in mind that unions are democratic—not perfectly democratic, but far more democratic than church-related organizations. Labor's policy decisions are hammered out within the movement and, if needed, must come from within the movement democratically. It cannot come from the outside from church people who claim to have answers that the rank-and-file members are not smart enough to know.

5. In my experience there is an appalling lack of knowledge in church circles and U.S. society in general about the history of the American labor movement. I would go so far as to say there should be a law against any church person getting involved in the church-labor movement unless he can certify he has read at least a few good books

on labor history. A knowledge of labor history will, among other things, help us understand why and how our own labor movement has developed differently from the way labor movements in other countries have developed.

6. Neither the labor movement nor the churches and synagogues are monolithic organizations in their structures and personnel. I warned both sides to be aware of stereotypes, pointing out that church people and labor leaders come in all shapes and sizes.

7. Finally, the time is long overdue for church-related groups interested in church-labor cooperation to begin to concentrate, as we have not done in the past, on the organization of women workers. Unless I have misread the record, there are relatively few Catholic women involved in the Coalition of Labor Union Women and similar groups. I hope the churches and synagogues will move rapidly to make up for lost time in this neglected area.

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## EVERYDAY FAITH

### Accepting the fact that we can't go back and heal the hurts

by Lou Jacquet

Among the many good things we can never do in this life, perhaps the most difficult to accept is that we can rarely go back and heal the hurts we have caused, deliberately or inadvertently, as we pass through the years.

We can't do much about them except forgive ourselves for hurting others in the cruelty or callousness of a distant moment. Whether our actions were caused by pain, injustice, or lack of depth at that stage of our lives, anything that brings them to mind again serves to give us a twinge.

For me, the same incident always comes to mind. It's 1976, and I'm an insufferably arrogant young graduate student in journalism, in the process of telling a particularly kind and gentle young woman who wants to marry me that I have no time or space for her in my life.

I tell her that the pressures of beginning a career will prevent me from considering marriage. In some secondary sense, perhaps, that is true. But there is a far sorer

reason for my actions than worries over career mobility. The sad truth is that I am so caught up in the ways of the world that I cannot imagine being married to a woman who is not, in terms of appearance, the picture-perfect wife. The absurdity of that

reasoning baffles me now, but at the time it made sense. Was I ever really worried about what others thought of my actions and the appearance of those I spent my time with? The evidence clearly indicates that I was.

As I picture the incident now, I come over to her graduate teaching office on the last day of the semester to tell her that I will not be seeing her again. She is plainly hurt by the news, but she bears up stoically (after all, it's not like she's losing Julio Iglesias) and we chat for a few minutes before I leave. I walk away, down the halls to the steps outside, and look back. That's when I see the look on her face that I cannot forget: the tears, the hurt, the knowledge that even in leaving I have lied to her about the real reason for my decision.

I have conducted myself with considerably less than Christian perfection on numerous occasions in my life. I suspect that most of us could say the same thing. Yet there always seem to be one or two incidents that stand out as reminders of how deeply we can hurt our fellow human beings by callousness or indifference.

No matter what the outcome, incidents like that change us. If we have learned something from them, they make us realize

that, in this world at least, about all we have to get us through our everyday struggles is the companionship of those around us and a belief that the Lord holds a better place in wait for us in the days ahead.

All the more reason, then, to treat kindly those who cross our paths today. We might never get the chance to do so again.



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# To the Editor

## Details about Cathedral band

I read the article by Chris Dahling about the Cathedral High School jazz band (youth page, Feb. 24 issue) with great interest. As an alumnus of the band, I am glad to hear that it is experiencing a resurgence. However, I feel that there are a few details that should be added to the historical record before they vanish in the mists of time.

I was a band member from 1982 to 1986. During that entire time Cathedral had a jazz band consisting of the best trumpet, trombone, saxophone, clarinet, bass guitar, and percussion players in the band. The jazz band played at various events such as school functions that did not require a full band, basketball games, and an occasional outside public performance.

The exaggerated reports of the death and rebirth of the jazz band can best be explained by the decline in membership the band suffered between 1984 and 1987. The decline in membership necessitated the inclusion of a greater percentage of band members in the jazz band. As time went by, it became more difficult to tell the jazz band from the rest of the band and it would have been easy for an outsider to conclude that Cathedral did not have a jazz band.

I'm happy to see that the Cathedral High School band is doing so well.

Frank P. Baukert

Indianapolis

## Where are these teen-age lackeys?

Where did Cynthia Dewes find those teen-age lackeys whose endentured bondage justifies their expense ("Cornucopia," column "It's Our Dirty Little Secret," March 3)? I've yet to meet or even hear of such.

As for my three lackeys, it exhausts all of my physical and mental talents to contrive methods of enticing them to pick

up their playthings. Playthings that, after all, would not be there if the poor things were washing dishes and making beds all day.

I must admit, though, I have two nephews whose parents require that they mow the yard (the audacity!). The boys, in turn, however, require that they be paid \$20 a crack and be provided an additional pair of Nikes each to be used solely for this purpose (lest their other pairs become grass stained).

Picking up children's toys, making children's beds, doing the family's dishes and taking out the family's garbage can certainly be considered drudgeries. But who are the slaves that are all too familiar with these household tasks? My guess is that only a few mothers are blessed with children who do these chores regularly.

It's not that we don't all adore our children. Neither is it that they aren't worth the effort as well as the cost. But we are hardly enslaving them by asking that they learn to provide for a small portion of their own maintenance.

Theresa Friesen

Indianapolis

## Sick to death of pro-PLO bias

I am sick to death of your newspaper's pro-PLO bias. You insist on letting your bleeding hearts gush with compassion over the enemies of the United States who are guilty of much more vile crimes than our allies, whom you take delight in slamming frequently for their so-called moral bankruptcy.

Why don't you publish any columns favoring Israel? Don't tell me there aren't any pro-Israeli Catholics because I am one. As Anthony Lejeune recently said, "There is no real merit in unmercifully criticizing the mote in the eye of a friend while ignoring the monstrous beam in the eye of an enemy."

Israelis do not hijack planes and kill all the Americans on board. They do not make pacts with other Middle Eastern countries to ensure our destruction. They do not plant bombs in our country. They are,

however, surrounded by enemies on all sides and you propose that we stab them in the back as well.

By the way, investigations have shown that CRS is one of the most corrupt charity organizations in the world. (Editor's note: I can't let that go unanswered. It simply isn't true. Investigations have found no such thing and there is no basis for the accusation.)

Why don't you shut up about Israel and South Africa and mention the genocide in Afghanistan or the persecution of Catholics in various communist countries or the denial of civil rights (even South African blacks have certain rights) in Angola, Mozambique, Bulgaria, Albania, Yugoslavia, Hungary, East Germany, Czechoslovakia, Cambodia, Vietnam, Laos, Nicaragua, etc.?

I also suggest you start being a bit more fair in reporting issues instead of being painfully biased and never veering from some obscure "party line" you've developed. You're turning off Catholics who know better than to believe everything they read.

Kimberly Gustin

Indianapolis

## Teaching about AIDS in schools

Alice Price, in her letter "Learning of AIDS the Hard Way," March 3, makes a case (see my letter "OCE Shouldn't be Involved With AIDS," Feb. 17). Ryan White acquired AIDS from a blood transfusion. He is a hemophiliac and a transfusion of AIDS-tainted blood infected the young-

ster. One other case of a youngster in Indiana was the result of a transfusion of AIDS-tainted blood.

There is nothing OCE could teach Ryan White or any other school child that would have prevented this tragedy. The doctors at the hospitals where White and the other youngster were transfused with tainted blood had to learn a lesson—and they did. They no longer use AIDS-contaminated blood for transfusions.

The two other cases reported in Indiana since July 1982 were the offspring of a parent infected with the AIDS virus. None of the four cases in Indiana since 1982 could have been prevented with any amount of instructions to children in grade school about safe sex and the use of condoms.

The OCE is on the wrong track. They are wasting time and money on a problem that does not exist in the Catholic school system. Homosexual activists would like to get the support of anyone who would get the U.S. citizens and government involved in their problem. They would like the government to spend billions of dollars to find a cure for a problem that could be cured simply by changing their sexual behavior.

Fires killed 51 children under the age of 13 last year. OCE would better serve the Catholic schools by teaching children about the hazards of matches, tobacco and drugs.

It is evident that OCE is being led in this case by homosexual lobbyists. There is no one else that would benefit from AIDS education of children in kindergarten through the eighth grade.

Theodore T. Lazarz

Indianapolis

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# Point of View

## Examining our compassion levels

by Shirley Vogler Meister

"I've never known a more loving and compassionate person," said the man about his wife after relating this story:

The two, visitors from the United States, had been ascending a long, winding stone staircase at a shrine in Mexico. Along the way, they noticed a peasant woman—withered, disheveled, and dirty—huddled along the side, too weary to complete the climb. Without hesitation, the man's wife bent over the old lady to embrace and comfort her; two diverse cultures merged in a spontaneous act of compassion. This gesture reflected the intrinsic nature of the sympathetic woman.

Different languages—or the lack of language—pose no barriers when it comes to compassion. During a recent illness, a friend patiently spooned hot soup into me because I was unable to do this for myself. I could speak very little; she said little. But I sensed her strong compassion, and I was grateful.

Those who experience the love of Mother Teresa of Calcutta and her followers know this kind of compassion. So do patients under the care of kind medical professionals, or children taught by loving teachers, or the physically disabled and elderly under considerate care. Compassion should be all-inclusive, should permeate every vocation, every life situation.

Because we are human, however, we sometimes suffer from compassion-burnout. Fatigue or illness or monotony takes its toll on the most well-intentioned persons. That's when a little self-compassion can help: recognition that the body or the spirit must be renewed.

Lent is a perfect time for us to examine our compassion levels. Is that acerbic remark really funny or does it cut into your target's heart? Will the criticism of a neighbor eliminate the problem you believe exists or would loving action on your part help? Does yelling over your teen-ager's bad grades make them better or would careful tutorage relieve the deficiency? When your spouse is tired, is it imperative that he or she do what needs to be done NOW? If a friend gets into trouble, do you back off or lend your love?

During Lent, I'm reminded of the legendary tale of Veronica, the woman who didn't back off. Her veil reportedly captured Christ's image when she wiped his brow during the agonizing climb to Calvary. How frightened Veronica must have been to step forth and help a political prisoner headed for crucifixion! Yet she showed compassion.

So, too, is our loving God compassionate; for he sent his only-begotten Son to redeem humankind. In the ultimate act of compassion, Christ suffered and died in order to embrace us along the steep and winding staircase to eternity.

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## CORNUCOPIA

## More to life than survival

by Cynthia Dewes

If we could figure out a way to make freeze-dried martinis, maybe we'd join the survivalists. It is tempting sometimes, isn't it, the idea that we can retreat to the wilderness and survive by living close to nature (whatever that means)?

It gives us a primitive kind of thrill to think of putting on camouflage suits and roaming around the woods as masters of our own fate, eating berries and roasted roots and thinking uncomplicated thoughts.

We can picture ourselves in the years ahead as noble grayheaded survivors, passing our days in the country somewhere with the attack cat at the ready and a loaded shotgun standing near the front door of our cabin.

The idea is so appealing because the world out there has forced a siege mentality upon us. We used to spend most of our worry time on how to prevent kids from going through the knees of their jeans every six weeks, or how to get people to volunteer help for the parish festival.



Regular readers of the "Cornucopia" column will want to know that Cynthia and Ed Dewes son, Peter D. Dewes, 28, died in Plainfield on March 7. The funeral Mass was at St. Monica Church, Indianapolis, on March 10.

Peter Dewes is survived by his wife, Sandra K. Orr Dewes; daughter, Jessica Ann Dewes; brothers, William, James and John Dewes, and sister, Katherine Stark, as well as his parents. Memorial contributions may be made to the American Heart Association.

In those times we weren't exposed to the sight of hostage-takings at the local mall, or brutalized elderly robbery victims from our own neighborhoods appearing on the evening news.

Fascinating as they may be, we didn't have abortion, adultery, "safe sex" and festival practicing presented as acceptable practices, either. The aberration was not the norm so we didn't feel threatened.

All that has changed today, when we're confronted firsthand with national and world problems so overwhelming as to almost destroy hope. There's terrorism, for one, with the ayatollah up to no good again. Bless his heart, what would we do without him?

And then we have drug addiction and child abuse and cafeteria (take your pick) morals leading to feasts of crime and social ills. All unsolvable problems, we think, at least in the near future, and certainly not within our power to correct.

It's enough! to make us crazy. We're almost tempted to buy assault guns and go to it with the Skinheads and Klansmen and other fellow traveling survivalists who view life as "them and us." It seems as though "A Clockwork Orange" has become the new Scripture defining the decline of our civilization.

Almost. Then we remember who we are: Children of God. Not animals, not machines, not sensory buds without minds or souls, but human beings made in God's image who are supposed to be in control here.

Now, maybe we can't manipulate world events, or social mores, or even family crises. But we can control ourselves. We may not wind up as Masters of the Universe, but we will be masters of our own fate if we exercise our free will.

Survival should not be our chief concern. Living is. Survival is passive, reactionary. Living is positive and even aggressive. It takes doing, not just avoiding being done to.

The end of the Lenten season is a good

time to summarize what we've learned about living and surviving. We survived Lent, and now it's time to live Easter.

## vips...

Benedictine Father Eugene Hensell, president-rector of St. Meinrad Seminary, announced that the following men received the Regan-Evvard-Curley scholarships for students to the priesthood: **Todd Bragg and Jim Clancy**, sophomores; **Rick Van Slyke**, junior; **Michael Day**, **Joe Moriarty**, **Greg Welch**, and **Mark Wyss**, seniors; and **Brother Anthony Turner**, second-year theologian, who is studying for St. Meinrad Archabbey. The scholarship fund was started by the late Arthur Regan and his brother, Dr. Francis Regan, of West Terre Haute and is supported by members of their families.

**Helen Kanter**, teacher at St. Barnabas School, Indianapolis, saw lots of aluminum soft drink cans being tossed away and decided to ask students and teachers to save them as a parish Renew project. This decision added \$100 to the funds of the **Holy Family Shelter** for homeless families.

**Providence Sister Ellen Cunningham**, chairperson of the St. Mary of the Woods College department of science and mathematics, has been named to the board of the **Kovalevskaja Fund**, a foundation which helps fund the study of science for women in 81 developing countries.

## check-it-out...

The Rural Ministry Education Institute will conduct its first **Transition to Rural Ministry orientation workshop** on the weekend of April 28-30 at St. Louis, Mo. The workshop will provide orientation and job development for persons moving into rural and small town ministry, and persons new to this ministry. The Institute provided education services to rural ministers throughout the nation. For more information contact: **RMEI**, 3825 W. Pine Blvd., St. Louis, Mo. 63108-3307, 314-531-7901.

The Brebeuf Mothers Club will sponsor the **Brebeuf Bistro on Holiday Dinner/Auction** on Saturday, March 18, beginning at 6 p.m. at the school gymnasium. Tickets are \$35; proceeds will benefit the teachers' endowment and enrichment funds and the counseling department, and pay for renovation of the school lobby. Those wishing more information may call **Judy Cosgrove**, 317-843-2433.

**St. Francis Hospital Center Diabetes Support Group** is sponsoring "Grocery Shopping," a dietician's talk on how to purchase foods consistent with diabetic

diets. The free program will be held in the hospital auditorium on Tuesday, March 21 at 7 p.m. Call 317-782-6685 for information.

The **National Council of Catholic Women** is sponsoring a **Leadership Institute** for Catholic men and women at Beech Grove Benedictine Center from 5 p.m. Friday, April 21 through 3 p.m. Sunday, April 23. The \$85 registration fee includes manuals, meals and room. Spiritual motivation and personnel enrichment will be offered to help in developing leadership skills and provide instruction for training at the parish level.

The Office of the Hispanic Apostolate and the Office of Catholic Education are sponsoring a conference on the **National Pastoral Plan for Hispanic Ministry** on Tuesday, April 11 from 1 to 4 p.m. in the Catholic Center Assembly Hall. **Father Rodriguez**, internationally-known lecturer and writer on the Hispanic ministry, will speak. Lay or religious people interested in this ministry are invited to participate. Registration is free, but due by April 2 at: **Hispanic Apostolate Office**; 311 N. New Jersey St.; Indianapolis, Ind. 46204.

A memorial service will honor **Archbishop Oscar Romero** on the ninth anniversary of his assassination in El Salvador. Sponsored by the **Association of Religious of the Indianapolis Archdiocese and Indianapolis Folks Concerned about Central America**, the service will be held at 7:30 p.m. on (Good) Friday, March 24 in the Brebeuf Preparatory School Chapel. The theme will be "A Contemporary Way of the Cross."

The **Fatima Retreat League** will sponsor its 14th annual "Spring into Summer" luncheon and fashion show on Saturday, April 15 at noon at the St. Pius X Council Knights of Columbus, 2100 E. 71st St., Indianapolis. Reservations for the \$15 luncheon are due by April 7. More information is available by calling 317-545-7681.

The **Office of Worship** is sponsoring a workshop on "Vestments: Fabric and Fabrication" on April 22 from 9:30 to 3:30 p.m. at the Catholic Center Assembly Hall. The history of vestments, appropriate design and textiles and the construction of vestments will be discussed and demonstrated by **Suzanne Halverson**, **Franciscan Sister Evelyn Forthofer** and **Franciscan Sister Sandra Schweitzer**. Registration fee is \$7.

The **Polish Century Club**, which won the grand prize with its food booth at the International Festival on March 3-5, will present a traditional Polish **Dyngus Dinner and Dance** on March 31 from 6:30 to 11 p.m. at the K of C Hall, 13th and Delaware, Indianapolis. **Kielbasa**, **Golabki** and **Pieczonka Kura** will be served. The "Pok-a-Dots" Polka Band will play. Tickets are \$10 per person purchased in advance; \$12.50 at the door; dance-only, \$5. Call Ed Zebrowski at 317-241-9356 or 317-257-0124 for further information.

## The Ad Game

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The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad" advantage... the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (example: **MAFITA** would become **FATIMA**). The sixth advertising name will be used as a tie breaker (see rule #4 below).

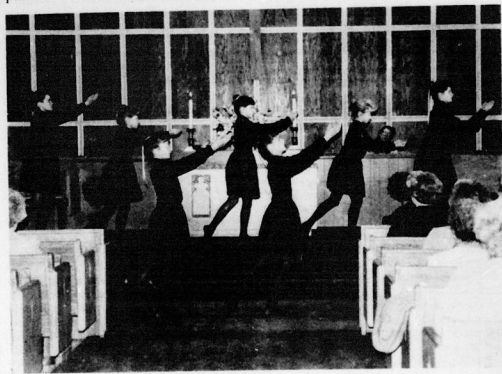
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1) Anyone can enter "The Ad Game" with the exception of employees of the *Criterion* and their families.  
 2) Entries must be received on or before noon on the first Tuesday following publication of the game.  
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 4) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in the next issue of *The Criterion*



OUR FATHER—Sixth grade girls from Holy Spirit School, Indianapolis, perform a liturgical dance to the song "Our Father" at the ecumenical World Day of Prayer held at Eastminster United Presbyterian Church on March 3. They are (from left) Katie Cooper, Stephanie Duval, Christine Higgins, Sally Stewart, Adriane Russell, Michelle Annee and Julie Rohrburg. The principal, Providence Sister Marie Geiger was the choreographer. This year's liturgy was written by the women of Burma. Women from nine denominations participated. (Photo by Margaret Nelson)

# 'Retiree' instills confidence as drama teacher

by Margaret Nelson

Arthur L. Berault bridges the generation gap—and the color gap. And the younger generation at St. Joan of Arc School is richer for it. "This is really what I've always wanted to do," he said.

The teacher of speech and drama uses these subjects to help his 30 sixth, seventh and eighth grade students gain confidence—and awards.

This year their presentation of "God's Trombones" is being presented in churches and other schools. It includes the reading of James Weldon Johnson's Negro sermons in verse.

Berault worked for the post office for 33 years before retiring in 1982. That was when he answered the volunteer appeal of Kathleen Fleming, then principal of the northside Indianapolis school. That first year he worked with the children one day a week.

The next year, Fleming asked him to work every day—and he did for five years. This year, he cut it to three days "so I can enjoy some of my old age."

"Part of the problem in working with these kids," said Berault, "is that I don't know if they're doing well. I have a great affection for these children; I am not an objective judge of what they do."

"As far as their presentations, they really do a beautiful job. I think they do a beautiful job because they're willing to go over it and over it," he said. Of "God's Trombones" he added, "This is beautiful poetry, so you don't get tired of working with it or listening to it."

Janita Hale reads the beginning poem and sings "Amazing Grace" and "Were You There" with a gospel touch. The songs are done in an on-pitch a cappella that few professional adult singers can achieve. When "Trombones" was presented at St. Andrew School recently, the eighth grade

student's performances drew prolonged applause.

Janita said she likes the opportunity to work with Mr. Berault. "I get to come and just speak and be me. I don't have to be anyone else. And I can sing. I love to sing."

Berault observed, "I really gives the kids that sense of accomplishment. They know they are good readers. They know they can read literature well."

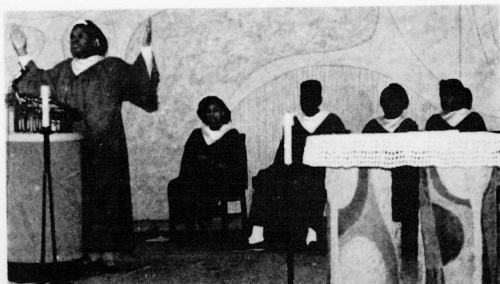
The speech coach recalled, "When I first started out, there was a little girl in the sixth grade who read so poorly that she had to take reading with the fifth grade. But she had tremendous emotion. We won a state debate with 200 people from all over the state competing. She took first place with her reading. From then on was a different person."

St. Joan of Arc speech team alumni have won the Actor of the Year awards at the Junior Civic Theater for 1987 and 1988. The school took 19 awards at the Brebeuf Preparatory School competition in December. And on Feb. 18, six students competed at a speech contest in Richmond and came home with four ribbons. Taryn Sababu, who did a dramatic interpretation from "Raisin in the Sun," won a blue ribbon.

"Before this, I couldn't talk in front of anybody," Taryn said. "This really helped me out."

"It is nice to win," Berault said. "But what it is really doing for them is to help them develop their personalities."

Martino Perkins does the "Noah Built the Ark" reading during "Trombones." The young St. Andrew audience especially appreciated his falsetto reading of Noah's wife's comments. Of Berault, he said, "This is a very nice gentleman. If it wasn't for him I wouldn't have enough courage to participate." At the urging of one of the girls, the tall eighth grader added, "except in basketball."



'GOD'S TROMBONES'—Students from St. Joan of Arc School who are part of Art Berault's group presenting readings are (from left) Nache' Brown, Janita Hale, Martino Perkins, Taryn Sababu, and Raquel Daniels. (Photo by Margaret Nelson)

Nache' Brown dramatically reads "The Creation" in "Trombones." She said, "I used to have stage fright in front of a crowd. After 'God's Trombones' I could let myself, personally, come through. This speech helps me start to understand how Negro preachers preached in the '40s. And it makes me understand more about Christ Jesus and God."

Berault came by his teaching and drama skills naturally. His father was a Shakespearian actor. Art Berault said, "My father made his living traveling the country acting in plays. He taught speech at Franklin College. My mother made a

living acting and teaching. At one time she taught 1,200 children at a lot of parochial schools. She started her own school at 1300 N. Alabama."

The speech coach credits St. Joan of Arc junior high teachers Joann Cauchi and Nancy McKeown for their "infinite" support of the program. McKeown designed the pantomime in "Trombones." And he calls the principals he has worked for at St. Joan of Arc "angels" because of their kindness.

And he appreciates the support of his wife Jean and five grown children, who "have covered the walls of my Walter Mitty classroom with curios."

## Lenten penance services planned

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

Following is a list of services which have been scheduled, according to deanery:

### Indianapolis East Deanery

March 20, 7 p.m., Holy Cross.  
March 20, 7:30 p.m., St. Simon.  
March 20, 8 p.m., St. Rita.  
March 22, 7 p.m., St. Philip Neri.

### Indianapolis South Deanery

Confessions at St. John: March 22, 10-11 a.m.; March 23, 10:30-11:30 a.m.; March 24, noon-1:30 p.m., 3-3:30 p.m.; and March 25, 3-4:30 p.m.

### Indianapolis West Deanery

March 18, 7 p.m., St. Bridget.  
March 21, 8-11:30 a.m., Ritter High School.

### Batesville Deanery

March 19, 2 p.m., St. Louis, Batesville.  
March 19, 2 p.m., St. Maurice, Decatur Co.  
March 19, 4 p.m., St. Mary, Millhouse.  
March 19, 7:30 p.m., St. Maurice, Napoleon.

### Connorsville Deanery

March 18, 12:05 p.m., St. Mary, Richmond.  
March 20, 7 p.m., St. Andrew, Richmond.

### Tell City Deanery

March 19, 7 p.m., St. Augustine, Leopold.  
March 20, 7 p.m., St. Joseph, Crawford Co.  
March 22, 7 p.m., Holy Cross, St. Croix.  
March 22, 7:30 p.m., St. Martin, Siberia.  
March 22, 7:30 p.m., St. Isidore, Bristow.

### New Albany Deanery

March 19, 7:30 p.m., St. Augustine and Sacred Heart, at St. Augustine, Jeffersonville.  
March 20, 7:30 p.m., St. Mary, Lanesville.  
March 22, 7:30 p.m., St. Anthony, Clarks-ville.

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GOVERNMENTAL ATTENTION—On the Dick Wolf (from left) television show, Governor Evan Bayh and his wife Susan discuss the work of the Retired Senior Volunteer Program (RSVP) with Ina Stone, director of the RSVP in Richmond. RSVP is coordinated by Catholic Social Services. (Photo by Fran Simmerman)

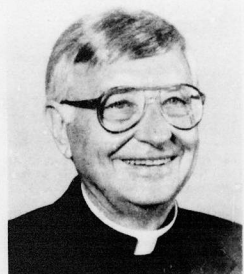


# Msgr. Brokhage marks 50 years

by Margaret Nelson

Msgr. Joseph D. Brokhage will celebrate his 50th anniversary of ordination with a Mass at St. Maurice Church, Napoleon, on April 16.

The Golden Jubilee Mass will be held at 4 p.m. in the church. After the liturgy, a



Msgr. Joseph D. Brokhage

dinner will be held in the Napoleon VFW Hall to honor Msgr. Brokhage.

Ordained March 19, 1939, Msgr. Brokhage served from 1972 through 1981 as personnel director for priests in the archdiocese.

After his first assignments as assistant pastor of St. Joan of Arc and Holy Rosary parishes, Indianapolis, Father Brokhage took graduate studies at Catholic University of America, Washington, D.C. for two years.

In 1948, he served as assistant at St. Thomas Aquinas. He was named archdiocesan synodal examiner in 1949.

Father Brokhage became pastor of St. Leonard Parish in Terre Haute and instructor at St. Mary of the Woods in 1951. In 1955, Father Brokhage was named rector of Latin School, the former seminary high school in Indianapolis. In 1956, he took the added responsibility of pastor of Holy Rosary Church.

Raised to the rank of monsignor (domestic prelate) in 1967, he had become the archdiocesan censor of books in 1957 and was named papal chamberlain in 1964.

During the time he was in priests' personnel, Msgr. Brokhage served as pastor of St. Catherine (1972) and St. Matthew (1973) churches in Indianapolis.

and as administrator of St. Maurice, Napoleon (1975), and Immaculate Conception, Millhousen (1980).

Msgr. Brokhage continues to serve as administrator of these two parishes.

Five other priests in the archdiocese will

mark their golden jubilees this year: Fathers William Engbers, Harry Hoover, Louis Marchino, Ambrose Schneider, and Paul Utz. All were ordained on May 30, 1939.

Fathers Paul Dede, William Ernst, John Gees, Stanley Herber, John O'Brien, and Clarence Waldon will mark 25 years since their ordinations on May 3, 1964. The details of these celebrations will be available at a later time.

## Pro-life leader Joan Andrews talks at St. Meinrad Seminary

by Don Hale

"My moral duty is to save lives and I have committed myself to saving the lives of unborn children." That was the message Joan Andrews brought to St. Meinrad Seminary on Feb. 28 in a lecture sponsored by the Peace and Justice Committee of the College Student Union at the seminary.

Andrews has been arrested 105 times for her involvement in pro-life demonstrations since the Roe vs. Wade decision in 1973. Her commitment stems from one basic premise, she said: that we experience the love of God through one another. "If we do not love the unborn, those children will never know love in their lives," she said.

When she is raising an awareness about the injustice of abortions, she refers to her presence at the abortion clinics as a "rescue," she said. "One aspect is to act in charity, which forces society to face the reality that babies are dying. The second component is a response to the words of

Mother Teresa, 'We are not called to be successful. We are called to be faithful.'"

One of the dangers she perceives in her work is the "low-key response" on the part of Christians who fail to see the unborn as babies. "Because these babies have no one to cry for them, their cries go unheard," she said. "Many of the mothers who are about to terminate their pregnancies have not experienced unconditional love in their own lives and therefore are not capable of extending that kind of unconditional love to the unborn."

"You Reject Them. You Reject Me." Prison Letters of Joan Andrews' is a recently published book about Andrews and her experience in solitary confinement in Broward Maximum Security Prison in Florida. She tried to imagine herself as one of the unborn infants during her prison term and because of her lack of cooperation, she was put in solitary confinement. She was released from prison in October after more than 30,000 letters were sent to Governor Robert Martinez asking for his intervention in the case.

## 53rd K of C Way of Cross set

This is the 53rd year that the Outdoor Way of the Cross will be held on Good Friday at the American Legion Plaza in Indianapolis, just north of North Street between N. Meridian and Pennsylvania streets.

The 12:15 p.m. event will be sponsored by the Indianapolis Chapter of the Knights of Columbus as a service open to members of all Christian communities. The ceremony lasts approximately 30 minutes. The priest presider will be Divine Word Father William E. Fitzgibbon, chaplain of the Mater Dei Council.

An honor guard will consist of Bishop Chatard Assembly of the Fourth Degree Knights of Columbus and the Fourth Degree Knights of St. Peter Claver.

The choir will consist of the Ambassadors of the Msgr. Downey Council #3228 and the Columbians of the Mater Dei Council.

The Our Lady of Fatima Council #3228 will serve as host. The council's grand knight, Charles W. Miller, is chairman.

The outdoor ceremony marking the observance of Christ's passion and death on the cross was started in 1937 as a public demonstration of faith.

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**RIDING INTO JERUSALEM**—St. Mary of the Knobs holds a special Palm Sunday procession through the community to recreate Christ's ride into Jerusalem. In this photo of last year's march, Mark Messmer rides the donkey to represent Jesus Christ. Vincent Ott leads the donkey. The parish uses the procession as part of its religious education program to illustrate the event more clearly for the children. Parishioners, including the younger generation, carry palms and follow the religious parade through the town. (Photo by Paul Schellenberger)

# Group direction enhances faith life

by Mary Ann Wyand  
First of two parts

*Turn your eyes away from daily grind.  
To witness change in nature's mood.  
A thousand sweet memories your soul  
will bear  
When spring makes meltin' frost and  
cool set air.*

—Paul Naghi

Student, poet, author, and artist alike reach for inspiration in nature's call, so eloquently expressed above by Indiana University sophomore Paul Naghi of St. Joan of Arc Parish in Indianapolis.

Yet those without a literary or artistic orientation may grasp for words or symbols to express and understand their faith.

However, a new group spiritual direction program at Alverno Retreat Center on the Indianapolis northside offers insight and inspiration through faith sharing experiences with others.

"Spiritual direction is the process of one person walking with another in company with the Holy Spirit on the life journey to God," according to Alverno

administrator Sheila Gilbert. "Group spiritual direction is a relatively new church model which recognizes the power of group interaction in discerning the work of the Holy Spirit in an individual's life."

Alverno's group spiritual direction program is based in part on "the ancient tradition of the church," she explains, "with St. Ignatius, Teresa of Avila, and John of the Cross providing the framework, and spiritual masters such as Thomas Merton supplying guidance based on our current understanding of the spiritual journey."

It is adapted from a method developed by Benedictine Father Noah Casey of St. Meinrad Seminary. Franciscan Father John Doctor, director of novices for his Franciscan province, will supervise the directors.

Gilbert suggests that persons interested in spiritual direction consider these questions:

- Are you actively searching for God in your life?
- Do you have a "restless yearning" for something more than this world can provide?

►Do you want to spend more time in prayer, but aren't sure how to begin or what to do?

"Until recently," she continues, "spiritual direction was a concern only for priests and religious. Now the church has come to realize that all people are engaged with God on their life journey, and all could profit with guidance and insights from a director."

Alverno's spiritual direction program brings together eight to 10 persons with a trained director so they may mutually support each other's journey.

Programming focuses on personal prayer and spirituality rather than theology or doctrine to appeal to Christians of any denomination. Participants are asked to attend monthly group sessions for one year, with a \$10 fee per month. Daily prayer and reflection supplement group interaction.

To register for one of five new groups, telephone the Franciscan retreat center at 317-257-7338.

Franciscan Sister Sue Bradshaw will work with participants who wish to live a Franciscan lifestyle of peace, simplicity, and joy in the world.

Jan Beck will lead a group composed of persons interested in contemplative prayer, and Meg Spitznogle's group for women will focus on deepening their prayer lives.

Gilbert will meet with individuals who view leadership and administration as a call to service for the Kingdom of God, while Daughter of Charity Sister Francine Brown will share her commitment to serving Christ in the person of those in need.

Joseph and Jan Beck will conduct a group for married couples who wish to pursue their relationships with God as a couple and as individuals.

Monthly sessions provide an opportunity to share what is happening in an individual's life and prayer. Gilbert notes, as well as a half hour of individual prayer based on Scripture and followed by group discussion.

Articulating feelings and ideas isn't always easy, she acknowledges, but group dialogue facilitates understanding of the everyday little things to crises.

"Someone else's experiences help us gain perspective," Gilbert explains. "It can be the burdens, or the joys, but mostly it's the day-to-day experiences that help us grow closer to God. An important part of this process is being aware of God's involvement in our personal journey. Group spiritual direction can be very helpful in that."

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# CYO honors its leadership with Bosco Medals

by Mary Ann Wyand

Under the starry sky of the Indiana Roof Ballroom, Catholic Youth Organization supporters honored four recipients of the prestigious St. John Bosco Medal and swapped stories of years gone by during a 50th anniversary celebration March 11 in downtown Indianapolis.

"Fifty years of existence and success is by itself a significant event," CYO board president Edward J. Fillenwarth, Jr. told the capacity crowd.

"It stands as a monument to people too numerous to mention," he emphasized. "As we share with each other our own golden memories of CYO, we will share reflections on the past, a happiness about the present, and an enthusiastic optimism for the future."

Monsignor Richard T. Kavanagh, who served as CYO director from 1943 until 1955, and Father John P. Elford, CYO director from 1955 to 1966, were recipients of St. John Bosco Medals during the golden anniversary dinner dance.

Accepting posthumous awards for the late William S. Sahm and William F. Kuntz were Reva S. Sahm and Florence E. Kuntz in recognition of their years of dedicated service at the helm of the youth organization.

Sahm served the Catholic Youth Organization as executive director from 1966 until 1973. Kuntz was CYO executive director from 1973 to 1984.

The four administrators were an integral part of CYO's history from 1943 until

1984, serving in a variety of leadership roles before assuming the position of director.

Monsignor Kavanagh also received the first St. John Bosco Award in 1954.

During his 12 years as CYO director, the Monsignor was largely responsible for expanding the organization's youth services from the city of Indianapolis throughout the archdiocese.

He formed the first Archdiocesan Youth Council, sponsored a weekly radio program called "Youth and Religion," and opened Camp Rancho Framasa, a summer camp facility in Brown County during 1946.

Monsignor Kavanagh also dedicated the CYO Stadium in 1949, realized the inclusion of the Catholic Youth Organization in Community Chest funding during 1952, started the CYO Football lambooree in 1953, and held the first CYO awards banquet.

His successor, Father John P. Elford, also served the organization for 12 years. He supervised construction of the Olympic-sized swimming pool at Camp Rancho Framasa in 1956, added a new press box and cinder running track at CYO Stadium the same year, and staged a Songfest at Butler University in the late '50s which attracted 7,000 participants.

Further, Father Elford constructed and opened the CYO office next to the stadium in 1958, held the first CYO archdiocesan convention in 1960, and opened Camp Christina in Brown County during 1961.

Former CYO director William S. Sahm



**CYO AWARDS**—Recipients of St. John Bosco Medals are (from left) Monsignor Richard T. Kavanagh, Reva S. Sahm for the late William S. Sahm, Florence E. Kuntz for the late William F. Kuntz, and Father John P. Elford.

was hired as executive secretary in 1954 then named executive director in 1966, serving the organization for two decades.

He was instrumental in organizing the hobby show, the "56" athletic program, holiday basketball tournaments, the wrestling program, the music contest, and the track and field program.

Sahm formed the St. John Bosco Guild in 1963, the Priests' Advisory Committee the same year, and the Public Relations Advisory Committee in 1966. He was also responsible for construction of the Monsignor Downey Athletic Field in 1962 and the Ray Katzenberger CYO Field North in 1968.

The fourth St. John Bosco Medal, presented in memory of William F. Kuntz, recognized his 28 years of service to the youth organization.

Kuntz was hired as a CYO program assistant in 1957 then advanced to positions as assistant executive secretary and athletic director the next year. Under his leadership as executive director from 1973 until 1984, CYO enjoyed additional growth in its varied programming for archdiocesan youth.

With the assistance of Lilly Endowment, Kuntz initiated major improvements at Camp Rancho Framasa in 1974. He began training programs for adult volunteers the same year, conducted adult seminars in the

late '70s, and combined that programming into the widely respected Leadership and Service Institute in 1980.

The St. John Bosco Medal is the highest award presented by the Catholic Youth Organization and is given in recognition of dedicated service to youth.

Monsignor Gerald Gettelfinger, vicar general of the archdiocese, presented the medals and gifts of wall clocks.

Before the presentations, Fillenwarth praised Archbishop Edward T. O'Meara for support from the Archdiocese of Indianapolis, Indianapolis Mayor William H. Hudnut for city backing, and the United Way of Central Indiana.

Art Bustamonte, an executive assistant to the mayor, was on hand to present a proclamation establishing March 11 as Catholic Youth Organization Day in Indianapolis.

"The Catholic Youth Organization has truly been blessed with great leaders," Fillenwarth emphasized after the awards ceremony.

"The present executive director, Edward J. Funder, has benefited from the teachings of those who came before him," he continued. "He has coupled that with his own hard work and vision for the future, so that today the CYO is progressing and ready to meet the challenges of the next 50 years."

## CYO spreads message of Christ

"Looking to the Future . . . Advancing the Dream" was the theme for a Mass of Celebration in recognition of the Catholic Youth Organization's 50th anniversary March 11.

As part of the "Golden Memories of CYO" celebration last Saturday, Monsignor Gerald Gettelfinger, vicar general of the archdiocese, celebrated the joyful Mass at St. Peter and Paul Cathedral with assistance from youth group members and adult volunteers.

"We are here," Monsignor Gettelfinger said, "to recall memories as we celebrate 50 years of goodness."

Banners identifying each deanery decorated the altar as eight priests celebrated the Eucharistic liturgy. Father Joseph Schaevel, assistant principal at Cardinal Ritter High School, spoke of a caring Christ in his homily.

"Jesus made people feel worthwhile," Father Schaevel told CYO supporters. "The Jesus of the Gospels is always making the nobody feel like a somebody. He offered affirmation."

Pausing for emphasis, Father Schaevel asked, "Who needs affirmation more than young people?"

Adolescents crave support, he emphasized. "Children beginning adolescence, that awkward period, constantly need the assurance they are okay. Our youngsters, today more than ever, need to know at every turn they are worthwhile. They are loved."

Citing the stress of growing up in American society, Father Schaevel continued, "You need somebody to tell you that you're okay when you get those 'funny feelings' inside or your body begins to feel so awkward."

Worse yet, he added, "Just where do you stand when mom and dad are fighting, before they finally settle on divorce?"

America's young people are literally dying for some affirmation, the priest emphasized, and are turning to drugs or alcohol in ever increasing numbers.

"More than ever," Father Schaevel noted, "our young folks need the message of 'you're worthwhile' that Jesus brought to people in his day."

CYO fulfills that need, he said, by conveying the message of an affirming and caring Jesus.

Citing the history of the Catholic Youth Organization, Father Schaevel added that, "Since the CYO was founded in Chicago in 1930, it has been the vehicle that Christ's church could use to help young people be all they could be. For the past 50 years, CYO here has been the voice of Christ telling our boys and girls 'you are worth something. We care.'"

During the past half century, he continued, "CYO has been using thousands of volunteers who have become apostles—sent out with the message of Jesus—to let these young people know they are important, they can achieve, they are gifted by God."

Further, Father Schaevel noted, "The positive Jesus is heard from every time one of the CYO volunteers reaches a youngster through a program."

For without the Catholic Youth Organization, he concluded, "Where will the voice of Christ come from to tell them that every person has dignity and every person is worthwhile in the mind of God? That voice has to be ours."

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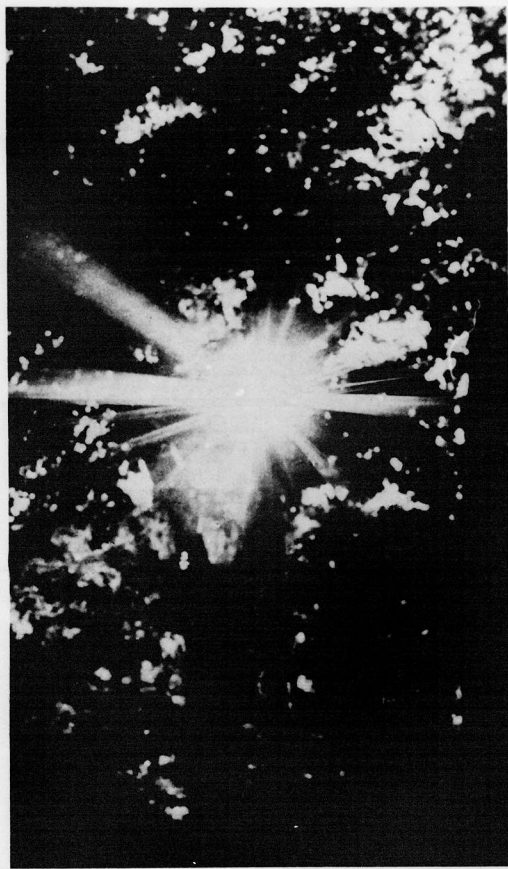
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# Today's Faith

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## John's words help us understand God's glory



by Fr. Eugene LaVerdiere

Some things seem absolutely clear, but only until someone asks about them. For example, adults might draw a small child's attention to a flower arrangement and say, "Isn't that beautiful?"

But then the child looks, smiles, and asks, "What does beautiful mean?" There is nothing like a child's question to reduce an adult to utter helplessness.

We try to explain, thinking it is just a matter of finding the words a child can understand. It takes awhile to realize that we actually have no idea what the word "beautiful" means. In all likelihood, we may never even have thought about it.

Eventually, we recognize that we do not have to know the meaning of beauty. We only have to recognize beautiful things when we see them.

We may not be able to explain what we mean when we say something is beautiful, but we can show a child what we see when we point and say, "Isn't that beautiful?"

Little by little, the child will learn to see what we see.

It is like that with the word "glory." John's Gospel says that the Word of God "became flesh and made his dwelling among us, and we saw his glory, the glory of a Father's only Son, full of grace and truth." It all seems clear until someone asks, "Just what is glory, anyway?"

Glory is a common enough word, and we find it often in the Old Testament, which speaks of God's glory in terms of brilliance. When we think of God's glory, we think of a powerful divine light surrounding the presence of God and overwhelming those who look upon it.

God's glory is too much for the human eye. That is why in the stories of the Exodus of the Israelites from Egypt, God's glory was surrounded by a cloud, as it accompanied the people of God on their journey through the desert.

As St. Paul wrote to the Corinthians, the mere reflection of God on the face of Moses as he came down from Mt. Sinai was too brilliant to look upon.

This cannot be what St. John meant when he wrote of the glory of the Word that became flesh. John was not describ-

ing the glory of an overwhelming presence that impressed people with God's remoteness from human life and the rest of creation.

He was describing the glory of a person in whom God drew close to us, became like us and lived among us. That was the glory of God found in Jesus every day, not just on extraordinary occasions.

Some special moments help us to appreciate that glory. To find them, the word "radiance" is more helpful than "glory."

There is the radiant bride, for example, beaming, moved along by the events of her wedding day.

There is also the radiance of a young mother holding her newborn child, and of an awed father picking up his child for the first time. Those people are radiant, and what we see in them is human glory.

With Jesus, people saw a human glory, a simply wonderful radiance, but his radiance was also divine.

St. John did not try to define that glory. But it is clear to anyone who reads his Gospel's Prologue that he saw it, admired it, contemplated it, and appreciated it.

John also said something about it. He said it showed the Father's only Son, Jesus, full of grace and truth.

What people saw in Jesus was a person who reflected an abundance of divine gifts and blessings. That is what grace is all about.

They saw, too, that his whole life was consistent with God's graciousness and goodness toward him. The way Jesus lived was true to God's grace.

Jesus was a wonderful reflection of God's goodness and love. He lived what St. Paul wrote about in 1 Corinthians 13, when he said, "Love is patient, love is kind . . . not jealous . . . not pompous . . . does not seek its own interests."

That is why Jesus was the expression of God's life, the Word of God, radiant with God's glory.

We may not be able to define the glory that was in Jesus. But like the adult trying to explain what the word "beautiful" means, we can point to it when we see it in his disciples.

We can show others what we see, hoping they too will recognize the glory of God dwelling among us.

*Just what is  
glory, anyway?*

## Gospel of John presents an 'introduction' to glory

by David Gibson

Most people would probably like to experience a moment of glory at some point in life. If you ask 10 different people what their notion of glory is, however, you undoubtedly will receive 10 different descriptions.

What is your notion of glory?

Some people associate a moment of glory with a time when personal achievements are piling up one after another and when success seems to be theirs. They may feel that exercising influence over others sweetens the moment.

### This Week in Focus

Part of John's Gospel is called the Book of Glory. But what sort of glory does John have in mind? John didn't exactly define the word "glory," but it is clear to anyone who reads his Gospel that he saw glory, admired it, contemplated it, and appreciated it. And so can we. John wants people to discover that the glory of God is displayed in the ordinary places of their lives. For example, it is God's glory that shines through when we share acceptance and love with another person.

For others, glory comes with an hour or a day in the spotlight. The companions of this kind of glory are recognition by others, even adulation.

Winning the lottery or gaining a long-sought job offer might make some people feel that their moment of glory has arrived. This is the glory of a moment when everything seems to be going right.

People may describe anything from a fine, relaxing weekend to an elegant party as glorious. The perfection of events or the joy and elation of the moment produce this kind of glory.

"Glory," as you can see, is one of those words whose meaning is difficult to pin down. Nonetheless, most people have a notion of glory of some sort. And there's a lesson in this for people setting out to read the Bible.

The fact is that no one comes to the Bible empty-handed, or empty-headed. What I mean is that people come to the Bible with certain notions of how things are, or ought to be, and what words mean. People have certain preconceptions which accompany their reading of the Bible.

Now, the writer of John's Gospel had glory on his mind. The part of the Gospel beginning with Chapter 13 often is called the Book of Glory.

What you get from John is a sort of introduction to glory. But John's notion of glory may bear very little resemblance to your notion of it.

In John's depiction of glory, Jesus stoops to wash the disciples' feet. Later, he is betrayed and others attempt to humiliate him. He dies, a victim of scorn.

As you read the chapters of John's Book of Glory, you might at times find yourself wondering why it is called that. But this Jesus, who is the servant of others, fits the Gospel's notion of glory just fine.

This is an example of how the Bible stretches people by expanding their notions of things and even overturning some of their preconceptions.

People read in a variety of ways and with a variety of purposes. Sometimes what we want from a book is a confirmation of our own view of the world and the people in it.

We may seek support for our own notions.

It is no different when it is the Bible we are reading. But the fact is, the Bible isn't very obliging in this regard. To explore the Bible, one has to be open to the surprising ways it views things.

This means making a conscious effort to really hear what the Bible says without first imposing our own preconceptions on it. That is easier said than done, of course.

But it is well worth the effort. For when an attempt is made to really hear what the Bible says, its riches open up and the reason why it has been considered such a treasure for so many centuries becomes apparent.

# Glory of God is all around us

by Fr. Robert Kinast

My friend was in a cranky mood. "Why aren't there any good religious novels by Catholic authors?" he asked.

I thought I'd take him on. So I asked, "Have you read Graham Greene's 'The Power and the Glory'?" My friend hadn't, so I loaned him my copy.

A few weeks later, I asked how he liked the book. "Not bad," he acknowledged. "I could see the power part, but I didn't get the drift of the glory."

A lot of Catholics find themselves in the same predicament. Though we repeatedly invoke God's glory, we may not get the drift of what is being proclaimed.

On most Sundays we pray or sing the "Gloria" after the penitential rite of the Mass. When the reader indicates it is time for the Gospel, the congregation responds, "Glory to you, O Lord." After the offering of gifts, the congregation prays that this sacrifice will be acceptable "for the praise and glory" of God's name.

During the Mass, we acknowledge that "heaven and earth are full of your glory." Again, it is said that "all glory and honor are yours." And in the conclusion to the Lord's Prayer we hear, "Yours is the kingdom, the power, and the glory."

So it is obvious that "glory" is a well-established part of our church's ordinary vocabulary.

What do all these references mean? Where is this glory to be found?

"Glory" refers to God's self, the innermost perfection which is God. This divine life does not remain wrapped up in itself. Instead, it is made manifest. As a result, it calls creation into being.

This means that the whole of creation, especially human creation, is oriented to its source, the divine life. Creation has an orientation toward the glory which is God.

This rather abstract truth is experienced much more concretely in our daily lives.

When we view a stunning sunset, a clear, star-filled sky, a hillside covered with autumn colors, we are moved to a sense of wonder. We are drawn into the glory of God.

Similarly when we love another person, when we discover common hopes and values with different people, when we work together to solve problems or overcome obstacles in our lives, we are drawn into the glory of God.

God's glory is manifested in and through our world. As a result, a never-ending paradox is set in motion: The created world, which is not God, manifests the glory, which is God.

Some of the earliest Christian writers expressed this by saying, "The glory of God is the human person, fully alive."

This paradox is lived out especially in the liturgy. This is where we bring the whole of our life and allow it to be drawn into God's glory, to be transformed by closeness to God. We do this, not by leaving aside our human experience and the physical world, but by letting God's glory shine through them.

In the Mass, you can see that God's glory is to be discovered in ordinary events and the things of daily life.

► In those who make up the assembly of worshipers, the diverse human experiences of our world are represented.

► The penitential rite expresses the ways we block God's glory.

► The Scriptures put us in touch with the lives of our ancestors in faith and the history which has brought us to this moment.

► Our prayers of petition point to the contemporary settings in which God's glory can be manifested.



► Our gifts of money express the real world in which we live and work.

► Our music, vestments, and art bring the world of culture and beauty into worship.

► Even the gifts of bread and wine brought to the altar symbolize our world, with its vineyards and grain fields.

What this suggests is that God's glory is all around us. It is closely, intimately at hand.

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## PASSION SUNDAY (PALM SUNDAY)

## The Sunday Readings

MARCH 19, 1989

Isaiah 50:4-7 — Philippians 2:6-11 — Luke 22:14-23:36

by Fr. Owen F. Campion

An introductory rite precedes the liturgy of this Sunday, Passion Sunday, traditionally called Palm Sunday. That rite centers about the Procession of the Palms, and it includes a reading from the Gospel. However, the Liturgy of the Word occurs later. These readings compose this weekend's Liturgy of the Word.

The second section of Isaiah is the source of this weekend's first reading. Second Isaiah was written in a unique period of Jewish history. Political events were changing swiftly. The Jews were captives in Babylon, but the Babylonian Empire was in great decline. Looming over the empire was a new master in the ancient Middle East, Cyrus, the king of Persia.

For the Jews, the demise of Babylon was a great event. It signaled their own freedom, and their liberty to return home to Jerusalem and to their homeland. Thus, Second Isaiah presents the thrill of prisoners being set free.

There also was the nagging concern of why the merciful, protecting God of Israel ever had allowed pagan Babylon to subvert his chosen people.

Second Isaiah is among the most eloquent of the ancient Jewish prophets. Treasures in that eloquence are the four Suffering Servant songs. Poetic, moving, and most expressive, they tell the story of a faithful servant of God unjustly and severely abused. He does not overcome his oppressors in any earthly sense. Instead, he dies. However, even in perishing in earthly death, he creates a majesty that rises from his faithfulness and long-suffering.

Who was the "Suffering Servant"? That

question still prompts great debate. Was it the Jewish people? Was it a former prophet, or a king? Scholars conclude today that the Servant was a literary device. Christians traditionally have seen in the Servant the prefigurement of the Lord.

As energetic and descriptive as Second Isaiah in the Hebrew Scriptures is St. Paul in the Christian Scriptures. There is no more apparent statement of Paul's enthusiastic—and developed—faith in Jesus, the Son of God, than in this reading from his epistle to the Philippians.

The Christians of Philippi were a distinct minority. There were political pressures moving against them, although those pressures did not gain such focus and strength for a while. But the Christians, there as everywhere, lived in a world that totally responded to a different tune. It was a pagan world, unfriendly to Christianity, and scornful of Christians. St. Paul encouraged the Philippians. He reminded them of an everlasting reward, if, as was Jesus, they were obedient. The apostle pointed out that Jesus was obedient even to crucifixion, but he is exalted above all and everything.

Each of the Four Gospels contains a lengthy account of the Lord's trial and death. St. Luke's Gospel supplies the reading from the Gospels for this weekend. Luke's report of the Lord's passion is the longest section of his gospel.

Accounts of the passion were needed as time passed in the church. Untrue stories arose about how Jesus died, and about his resurrection. The record needed clarification and an accurate transmission into the future. Christians gathered chiefly to celebrate the Eucharist, which has a profound association with the Lord's redemptive death. They would have been keenly interested in details about his death.

Luke brings his own, distinctive nuance to the story. The reader is not a bystander. The reader is invited to enter the plot, but

to become, as was Simon, a bearer of the cross along with Jesus.

## Reflection

The liturgy for this weekend is stunning in its history, power, and meaning. The procession of the palms superbly situates each of us in the congregation with the crowd that Sunday long ago in Jerusalem, and wisely it leads us to associate ourselves with the crowd that welcomes the Lord one day and turns against him through sin the next day.

Because of its power, the liturgy can overcome the Liturgy of the Word. But the readings themselves are vital. They convey the meaning of the procession and of the associations the day creates.

Few questions so vex humans of all persuasions, and Christians too, as that of personal suffering, disappointment while the wicked achieve, and death itself. The Liturgy of the Word addresses those questions. It resolves about the reading of the passion. Jesus walked our path through hardship, and to death. The world about

us, as did his world, has its inequalities and sinfulness. Indeed we may be victims of illness or of the misdeeds of others. The Suffering Servant too was victim.

Our challenge is to be faithful—even until death. This was Jesus the faithful, obedient messenger of God. St. Paul, in the second reading, excitedly reassures us with the fact that we are identified with the Lord. Jesus has linked himself with us. We possess his strength. Through him, we have access to God. In him, we have a vision of what is true and eternal. He is Lord!

Paul's joyful hymn projects our hopes for peace and union with God into the future. We are future bound. Paul himself furnishes in himself another reward. Despite his own sufferings and troubles, he was aflame with purpose and joy in serving that purpose. That was his faith. He was rewarded even on earth. So too can we be rewarded if we are obedient in earthly life, during earthly life, even though, as did the Servant, we face overwhelming earthly odds.

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## THE POPE TEACHES

## 'Father, the hour has come'

by Pope John Paul II  
Remarks at audience March 8

As we continue our catechesis on the resurrection of Christ, we consider the words of St. Paul: "If Christ has not been raised, then our preaching is in vain and your faith is in vain." For Paul, the Lord's raising to new life is the basis of Christian faith; it is the greatest sign of the truth of the Gospel.

On the first Easter day, the angel told the women at the empty tomb: "He is not here; for he has risen, as he said." By rising again, the Lord not only fulfilled his promise of resurrection, but he also made believable everything he had said and done. No better or more authoritative proof of Christ's teaching can be found or imagined.

In the resurrection, we see a manifestation of Christ's divinity as the Son of God.

At the Last Supper, on the eve of his Passion, Jesus had made reference to his divine sonship. He prayed: "Father, the hour has come; glorify your son that the Son may glorify you. . . . Glorify me in your own presence with the glory which I had with you before the world was made." The Father answered this prayer by revealing his glory in the death and resurrection of the Son.

For St. Paul, Jesus was the eternal Son of God from the moment of his conception and birth. But it was the resurrection that fully manifested the divine sonship of Jesus and made him "Kyrios," the Lord in glory.

In accordance with God's plan, Christ's rising to new life reveals and completes the incarnation. "In him the whole fullness of deity dwells bodily." The Resurrection is the high point of revelation, the heart of the church's preaching, and the center of our faith.

## MY JOURNEY TO GOD

## One of God's Angels

Recently I said goodbye to a precious friend. She had been on a joyful journey to God for 73 years. Now I know she is home safe. Her journey is done.

For 17 years she lived across the alley from me. Seldom a day went by without me seeing her smile and hearing her kind words. We spoke of you often.

Just days before her departure, she said, "I have lived a good life. I love my God, and I'm ready to go home to Him."

I thank you, God, for putting her in my life.

She was, and will remain, a beautiful example of Christian love. She will forever be a priceless jewel, not only to me but to all who knew her.

Please, make me an example to others, so when the time comes that my destination is close at hand, I will face it as sweetly and joyfully as my dear friend has done.

May my life be a shining light reflecting your love so that others may know that you live in me.

Patricia Drischel

(A resident of Hagerstown, Patricia Drischel is a member of St. Elizabeth Parish in Cambridge City.)



# Entertainment

VIEWING WITH ARNOLD

## Wickedest of the films nominated for Oscar

by James W. Arnold

"Dangerous Liaisons" may not be the most popular but it's certainly the wickedest among the five films nominated for best picture of 1988. The question is how wicked, and whether it merits all the attention it's bound to get for the next few months.

For Catholics, even those with short memories, feelings are likely to be mixed at best. The film's source is the naughty, apparently immortal 18th century novel by Choderlos de Laclos about games of sexual deceit among decadent aristocrats in pre-Revolutionary France. Thirty years ago, Roger Vadim caused one of his many sins with a modernized movie version (with Jeanne Moreau) that earned the attention of censors everywhere.

The new film, set in the original period, comes from the Christopher Hampton play staged in New York in 1987 by the Royal Shakespeare Company. Emphasized now



are the classic style, wit and subtlety of the drama, and the moral reverberations are somewhat more complicated.

Helping to class up this well-traveled tale of scandalous doings among the over-privileged are co-stars of enormous skill (Glenn Close, John Malkovich), beautiful M. J. Kelly Pfeiffer, the on-a-roll British director Stephen Frears ("Prick Up Your Ears"), and the considerable literary talents of playwright Hampton. (His recent work includes the screen adaptation of Graham Greene's "Honorary Consul.")

Add to that luminous images by the extraordinary Philippe Rousselot ("Therese," "Hope and Glory") shot in the authentic mansions and gardens of rural France, costumes by the designer of "The Last Emperor" and interiors by the people who did "Gandhi" and "The Mission." The result is a production elegant enough to hang in Donald Trump's dining room. (The seven Oscar nominations are for best picture, actress, supporting actress, script, costumes, sets, music.)

Despite all this radiance, the project still gets most of its juice from the

thoroughly rotten (and thus shockingly fascinating) behavior of the principals, the Marquise de Merteuil (Close) and the Comte de Valmont (Malkovich). This is what the audience enjoys, not too differently than it digs the schemes of J.R. on "Dallas."

Es-lovers with nothing much else to do, they plot revenge and sexual mischief among the crystal chandeliers and vast sculptured gardens. Merteuil challenges Valmont to seduce and "deflower" Cecile, the wealthy 16-year-old virgin he: old boyfriend hopes to marry.

The corruption of innocence seems too easy to him, though eventually he agrees. Simultaneously, he sets out to seduce a religiously devout young married woman (Pfeiffer). Will he destroy her faith to bypass her moral resistance? No. "I want her to continue to believe and yet betray everything that is important to her."

The Marquise thinks this is jolly, and offers to reward him with a night in her boudoir. Meanwhile, she is seducing a youth she will try to palm off on the 16-year-old. The "good" are typically weak and turn out to be pitifully easy marks.

If this sounds almost too perverse, you have an ear for psychological truth. The movie's point is that the villainous pair are not cynical enough to survive their own contrivance. He succumbs to love, she to jealousy. Human nature triumphs.

"Liaisons" obviously has problems. Drama requires at least minimal sympathy for the lead character(s). Merteuil takes pride in being a "virtuoso of deceit" and has the general appeal of the Dragon Lady. ("I was born to dominate you, sex," she tells the Comte in one of her riper lines, "and to avenge my own.") Valmont has a touch more surface charm, but it's hard to find much to like in his almost gleeful debauching of an inexperienced girl.

The complaint is not that these nasty people are passed off as role models. They

are detestable, although amusing in the cunning way that corrupt Roman emperors often are in early Christian movies. The point is you want to escape from them—out of the theater. You don't give a cheese ball what happens to them.

The only thing that can hold a sensitive viewer for the first 100 minutes is the hope that there may be a human point to it all. There definitely is, but it's hasty and unimpressive. Alas, the decadence is well developed, the virtue slapped together in a hurry.

It's impossible to dispute the theatrical quality of the key performances, and the power of the final moments when the Marquise gets her well-deserved comeuppance. The dazzling aspects of the production also considerably soften the hard edges of the amoral content. While director Frears deliberately excludes social context (the film story seems to be happening on another planet), the amorality of the 1780s no doubt bears comparison to the evil cynicism of our own times.

But ultimately, "Liaisons" is a vast lovely building filled with pictures of Dorian Gray.

(Female nudity, sex situations, low moral tone; not recommended.)

USCC classification: O, morally offensive, severe.

### Recent USCC Film Classifications

Bert Rigby, You're a Fool ..... A-III  
 Dream a Little Dream ..... A-III  
 Lean on Me ..... A-III  
 Skin Deep ..... O  
 Legend: A-I—general panage A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the \* before the title.

## Prime-time television and teen-age sex education

by Richard H. Hirsch

"TV 101," a lesser series in the 1988 CBS-TV fall lineup, began a curious three-week program of sex education Feb. 25 when it moved to its new time slot on Saturdays, 9-10 p.m. EST.

With follow-up episodes on March 4 and 11, all three programs encompassed a one-sided study of teen sexuality, birth control, pregnancy and abortion.

"TV 101" is set in a high school TV journalism class and takes on the trials and triumphs of teen-agers in their rites of passage. It appears that the show is targeting a teen audience. Luckily, on Saturday evening most of the kids aren't home.

The three "TV 101" segments explore how a teen-age couple deal with the girl's pregnancy. In Part 1, Chuck (Matthew LeBlanc) impregnates Jamie (Lisa Trusel). At the conclusion of Part 2, they decide to get married and raise the baby. In Part 3, facing the realities of the situation, Jamie decides, with her mother's support, to have an abortion. The program ends as everyone agrees that all this has been very sad and unfortunate. Says Chuck: "I knew we should have waited until we had birth control."

Several irrelevant subplots surround the key issue. The principal's daughter gets married and the class agrees to shoot the wedding (much comic relief here). Two other teen-agers fall in love via a computer dating service (warm and touching). A driver's education instructor uses students as part of an obstacle course in a driving test (more bizarre than comic).

Relevant to the central plot, however, are the attitudes of the show's adults. One says that he fathered a child before marriage and the strain on the subsequent marriage led to his divorce. Another teacher admits she had an abortion. Chuck's father thinks only of his son's wrestling career when he learns of Jamie's pregnancy. Counselors at the local clinic pass out contraceptives like lollipops. Jamie's mother believes her daughter's decision to have an abortion is simply the girl's to make: "Whatever you decide, I'll be right there with you." So much for role models!

Organizations concerned with such material on television often are faulted by those who claim such groups keep television from taking on serious themes which address social challenges. Unintended teen-age pregnancy is certainly one of these challenges, and responsible television producers do well to draw our attention to it.

What is so reprehensible about these three episodes of "TV 101," however, is not that producers Karl Schaefer and Scott Brazil have taken on this issue, but that the programs represent a short course in sex education as if written by the Center for Population Options and Planned Parenthood, which "contributed to the research," the producers admit.

Clearly these three shows are a free endorsement of the

organizations' philosophy of how best to deal with teen-age pregnancy today: be careful, use birth control, view abortion as a painful but viable option, and—by their very absence from the storyline—consider religious values as irrelevant in coping with this problem.

A press release about the program as much as admitted a bias when it said that it was now deemed "appropriate for a thought-provoking series of episodes exploring teen sexuality, birth control and pregnancy, especially in light of the Supreme Court's reassessment of Roe vs. Wade."

There was a time when CBS' Standards and Practices Division (only recently resurrected) would have questioned such programs both for balance and fairness.

For commercial-entertainment television to offer its own version of prime-time sex education is a misuse, even an exploitation, of that medium. Television has no right to abrogate parents' rights in the sex education of their children.

Admittedly, some parents are less than effective in giving children responsible information about sex. But biased prime-time programs cannot make up for their lack. There are solid books available on this subject, and—maybe even better—there are quality videotapes

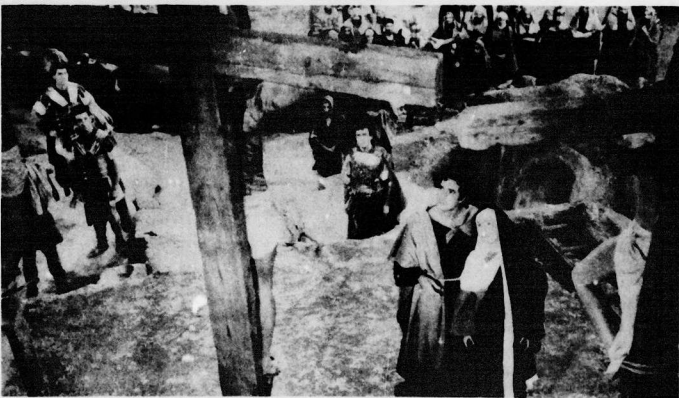
developed on teen-age pregnancy for school, home and small-group use. One of the better ones has been produced through a grant from the Catholic Communication Campaign by Catholic Charities of Louisville and is distributed by Ikonographics, 807 E. Gray Street, P.O. Box 4454, Louisville, Ky. 40204; (502) 583-3506.

Such tapes are appropriate for school and home use. There is nothing appropriate—either in the content or in medium—about the three episodes of "TV 101."

### TV Programs of Note

Sunday, March 19, 9-11 p.m. (PBS) "Bernstein at 70." Stars from the classical, pop and Broadway music worlds join the Boston Symphony Orchestra in a "Great Performances" tribute to conductor-composer Leonard Bernstein on his 70th birthday with a program of selections from such Bernstein works as "Candide" and "West Side Story."

Monday, March 20, 8-9 p.m. (PBS) "Carter's New World." How President Jimmy Carter was frustrated in his attempts to negotiate a reduction in the number of nuclear arms and to improve relations with the Soviet Union is examined in the ninth program of the 13-part series, "War and Peace in the Nuclear Age."



FAMILY THEATER—Mary and John are shown at the foot of the cross in "The Sorrowful Mysteries"—Family Theater's powerful drama of Christ's last days on earth

narrated by Loretta Young. Indianapolis' WTHR-TV, Channel 13, will telecast the special at 12:30 p.m. Sunday, March 19.

## QUESTION CORNER

# Commandment may be confusing

by Father John Dietzen

**Q** In a recent conversation about attending Mass on Sunday, I reminded them of the commandment, "Remember to keep holy the Sabbath day."

I was told this had no reference to Mass on Sunday. I was taught always that the commandment meant attending Mass on Sunday and a mortal sin was committed if you did not. What is the church's explanation of the above commandment? (New York)



**A** While that commandment often has been quoted in catechisms, sometimes in ways almost

## FAMILY TALK

## Always report incest

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** We have three children and thought we had a wonderful life. Sadly, two years ago our 14-year-old daughter forced her grandfather to confess to his wife, son and me that he had sexually molested her since she was 7.

We returned home the next day with promises of therapy for the grandfather and promises of payment for therapy for my daughter.

Soon after, we found that my father-in-law discontinued therapy, and the payment for our daughter's treatment stopped as well. Now there is no contact.

My husband is frustrated and angry and probably guilt-ridden for his parents' actions. My daughter is filled with rage and hate, and pretends her grandparents are dead.

I am caught in the middle. I cannot condemn too harshly without hurting my husband. I have to support my daughter and her feelings as well. She is the victim and indeed we are all victims now.

This has put tremendous strain on us as a family as we see no end in sight.

We have seen an attorney, and he feels we should sue for damages. What suggestions can you offer? So far, prayer is the only thing that has kept us from cracking up.—New York

**Answer:** You have the worst of both worlds. Not only has your father-in-law backed off from his promises, but the family has been badly split and your daughter is still in pain.

Most states require sexual and physical abuse to be reported to the Welfare Department. If not the Welfare Department, then certainly to the police. A crime has been committed.

My strong suggestion would be to report this crime at once. Child sexual abuse involves an adult taking advantage of a child. It must be stopped not only for your daughter's sake, but for any other child your father-in-law may approach.

I feel sure that you refrained from reporting the crime in the mistaken hope that you could avoid harsh feelings within the family. If anything, matters are worse. Most child abuse takes place in the family. This is why a special law for reporting was needed. If an outsider molests our children we have always been ready to bring that person to task. However saddened and fearful we feel, we must be prepared to report family members to protect children.

The sexual abuse has gone on for seven years. This is no one-time mistake. It may well have happened with other children.

You tried what a good prosecutor should do: bargain with your father-in-law for his therapy and some payment for counseling for your daughter. You failed because you lack clout. Your father-in-law would likely take a court order much more seriously, since his alternative would be prison.

By failing to report the sexual abuse, you allowed your father-in-law to back off his commitment. You also allowed relations in the family to become more unpleasant, not less.

Report the sexual abuse. Matters will be no worse for you and your daughter, and there will be increased pressure on your father-in-law to behave.

For your daughter's sake, a good caseworker or police officer can videotape her statement at once. Further, your attorney can ask for a deposition to be taken from your daughter, with your father-in-law's attorney present. This way your daughter may be finished with her part and able to get on with her life.

Thank you for raising a very unpleasant, but all-too-common issue. Courage and good luck.

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

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certain to be misunderstood, it has nothing to do directly with our Christian observance of Sunday and attendance at Mass.

According to the writings of the Old Testament, this is one of the commandments given to Moses during the Exodus, somewhere around 1,200 years before Jesus. Obviously it could not refer to our Mass.

While participation in the Eucharist, or "the breaking of the bread" as it was called then, was considered essential for Christians from the earliest decades of our faith, attendance at Sunday Mass did not become an actual church law in our present sense of the word until centuries later.

In addition, as you must know, Sabbath day for the Jews was the seventh day of the week, Saturday.

Of course, observing a day of rest and prayer, particularly in celebrating the Eucharist, still is vital in our Christian tradition. It means something quite different for us, however, than it did for the people of Israel of the Old Testament.

**Q** Your question and answer in our Catholic paper about a non-Catholic groom receiving Communion at a

marriage Mass gave me a chuckle. Thirty-five years ago I married a non-Catholic man. We were not allowed past the altar rail (which in most churches is not there anymore), let alone to have a Mass.

The pastor would not allow me to place a bouquet of flowers before the statue of the Blessed Mother, which I very much wanted to do. The pastor himself ended up doing this for me.

Some of the wealthiest Catholic marriages performed by the bishop have not survived the duration of our marriage. Someone up there loves us. (Texas)

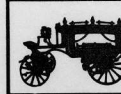
**A** Countless couples married some years ago would have similar stories. If one goes back a few years further in fact, an interfaith marriage was not allowed in the church at all. Such marriages were required to be in the rectory.

Your letter is another reminder of how far we have come in understanding the relationships we should have with each other.

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

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## Masses

Saturday Anticipation ..... 5:00 p.m.  
Sunday Morning ..... 10:30 a.m.  
Monday thru Saturday ..... 8:00 a.m.  
Monday thru Friday ..... 12:00 noon  
Holy Days ..... 8:00 a.m.  
..... 12:00 noon  
..... 5:00 p.m.

## Holy Week

Archbishop Edward T. O'Meara will preside and the choir will sing at all the Holy Week services this year. Join us in the simple, elegant beauty of your cathedral for these special celebrations of our life, death and resurrection in Jesus Christ.

Palm Sunday ..... 10:30 a.m.  
Holy Thursday ..... 5:00 p.m.  
Good Friday ..... 2:00 p.m.  
Easter Vigil (Saturday) ..... 8:30 p.m.

## Chrism Mass

March 21 (Tuesday) ..... 7:30 p.m.

# Youth News/Views

## Find the spark to help others through service

by Mary Ann Wyand

The late Robert F. Kennedy's oldest daughter espouses many of the values learned from her parents during childhood when she takes to the road to promote the concept of youth involvement in community service.

Speaking at Cathedral High School on the topic of "Community Service: A Total Responsibility" on March 9, Kathleen Kennedy Townsend enthralled the capacity crowd with her enthusiastic discourse on the spirit of volunteerism and empowerment of youth.

Her visit was arranged by Cathedral High School's Parent Network as a joint venture with Brebeuf Preparatory School and Bishop Chatard High School.

Indiana's first lady, Susan Bayh, State Representative John Day, and representatives from nine Indianapolis-area high schools applauded her speech.

"My faith is that Americans are not an inert people," Senator Kennedy said in 1961. "My conviction is that we are rising as a people to confront the hard challenges of our age, and that we know that the hardest challenges are often those within ourselves."

Echoing that theme, his open-minded daughter told the gathering of parochial students and adults that, "Each person has so much within them, if you can bring it out."

As director of community services for Maryland's state department of education, Bobby and Ethel Kennedy's daughter reaches out to students with inspirational ideas that encourage volunteerism and commitment.

Citing the bravery of firefighters, Townsend challenged her audience to reflect on the impact that individuals can have through service.

"Stand in front of a fire, even a small fire," she said, "and you can feel the heat begin to burn your face. Moving even inches closer requires self-discipline and courage. And now consider that each year tens of thousands of American firefighters go into burning buildings. Many of them go in there as volunteers. They're not paid. But even those who are paid are in a real sense volunteers."

The audience sat quietly as she continued her story. "For if money were the only object, there are a lot of easier and safer ways to earn it. Think of the police officer chasing a robber down a dark alley."

Praising America's armed forces,

Townsend suggested that, in May, "Look at the veterans on Memorial Day and see those men who have lost their youth and left part of their bodies on a foreign battlefield. Or think of your favorite teacher, who is dedicated to teaching you, to making sure you are learning, and yet is not paid very much."

These examples teach us that "the most important things in life you can't get just from money," she continued, "and the most important habits that we can instill in our children are the habits of serving, caring, courage, and commitment for the common welfare. This is really our challenge."

Townsend said a sister who taught at her girls' school emphasized that, "Silence is golden, but sometimes it's just plain yellow."

Further, she noted, "We were taught that it is important to think about the issues and be able to speak out. It's not just enough to do academically well if we're going to build a country of individuals who have strong character. You also have to get involved. You also have to serve others."

What is given is often as valuable as what is received, she emphasized.

In 1962, her father had said, "The future is not a gift. It is an achievement. Every generation helps make its own future. This is the challenge of the present."

Townsend was cautious in her advice, careful to present an accurate picture about the importance of planning to achieve success in community service projects.

"Every idea for economic development may not be so successful," she admitted. "When you think about what can be done, you have to understand that there always are going to be mistakes. These great ideas we have will not always turn out exactly as we have planned."

Addressing the subject of change, Senator Kennedy had said in 1963 that, "Progress is a nice word. But change is its motivator. And change has its enemies." Again, his daughter echoed that message.

"It's not enough just to help an individual," she charged. "It's not enough just to say 'I've tutored a child' or 'I've helped an elderly person.' The question to look at is how whole systems can be changed."

Pausing for emphasis, Townsend added, "Don't just fit into another system. Don't just accept things as they are. Don't



**EMPOWERMENT**—Indiana's first lady, Susan Bayh, (third from left) and Kathleen Kennedy Townsend (second from right) talk with Cathedral High School seniors Hugh McGowan, Judy Clarke, Katie Lockman and Barb Goeben about youth involvement in community service following Townsend's speech on the subject at the northside Indianapolis high school. (Photo by Mary Ann Wyand)

just keep silent. Figure out a way to speak out."

Empowerment of youth is essential when teen-agers are asked to help with community service, she told the crowd.

"I think when we talk about community service," Townsend explained, "the real challenge for adults is not just to say we know what our problems are and what we think young people should do, but to allow and to empower young people—the students themselves—to decide what it is they want to do."

Further, Townsend stressed, "It's very important that if community service is going to be really successful, and it is going to serve the persons that you think it should serve—that is, building self-reliant individuals that can give something back to their country—then those self-reliant individuals are going to have to take the power on themselves and make their own decisions."

Students should be given the power to decide what it is that they want to do, she reiterated. "Aristotle said, 'We learn to be just by doing just things.'"

Unfortunately, Townsend added, "One

of the real problems that are facing young people today is that they don't feel important. They don't feel like they belong. They're not part of any community."

And that, she emphasized, is why America is a nation at risk.

"It's not so much because of our math and science frailty, although that is important," she explained. "Often, our young people care too much about themselves and too little about others."

That fact is evident in the rates of drug abuse, alcoholism, and teen-age pregnancy, she said. "We see that in children who care more about what they wear than what they do."

In 1967, Robert F. Kennedy said, "Here in America today, perhaps the clearest mirror of our performance, the truest measure of whether we live up to our ideals, is our youth."

And during her talk, Kathleen Kennedy Townsend asked, "What can you as a young person do to help somebody else, to relieve their sadness?"

Every great movement, every change, begins with two or three people, she noted. "Find that spark."

## Teen-agers learn of Jesus through actions of others

(NC)—Adults often feel they are on uncertain ground when it comes to introducing teen-agers to Jesus, even though Jesus possesses the qualities teen-agers admire most.

Jesus, for example, is fair and just. Jesus makes a loyal commitment to people. Jesus recognizes what is special about a person. Jesus has time for others. Jesus does not judge on the basis of outward appearances. Jesus forgives.

These qualities of Jesus are important to people at any age. Yet they are qualities that teen-agers find particularly attractive, qualities they would expect their friends to have.

When adults and teen-agers talk about Jesus, these qualities of his are bound to enter into the conversation. Ultimately, however, the purpose of such a conversation is not just to talk about his qualities, but to point to Jesus as a total person, one with whom a personal relationship is possible.

And who is this person?

He is one in whom people find healing. He makes them whole. He nourishes them. Jesus focuses on people, breaking down the barriers between them. His way of love has an appeal all its own, a quite contemporary appeal.

All of this, and much more, can be said of him.

But people learn of Jesus not just through words and conversations. They

also discover him through the actions of others around them.

Real bonds exist among Jesus' followers along with real commitments to others. When these bonds and commitments lead to action, God's people become signs to each other of the friendship of Jesus.

So one way to introduce young people to Jesus as a person and a friend is to put them in the best possible position to see the people of the church in action. This happens when teen-agers are given active roles to play in parish works of service, philanthropic efforts through their school, other avenues of community service, or are involved in ministry to their youthful peers.

And parents can involve their children actively in family projects to serve others—something as simple as preparing dinner for a family enduring the serious illness of a parent or child.

It is important that young people see that Jesus' friendship does not exclude some people, that it isn't fickle or begrudging. Through actions of the community around them—and of their own families—young people can learn of Jesus and his way.

Finally, to be introduced to Jesus is to get to know him as someone to speak with, a companion.

As with other companions, conversation with him involves more than making requests and urgent appeals. This is a friend to confide in, and to do so is to pray.

## Youth events

For more information: call 317-632-9311 for Catholic Youth Organization events, 317-825-2944 for Connorsville Deaneary youth events, 812-945-0354 for New Albany Deaneary youth events, 812-843-5474 for Tell City Deaneary youth events, and 812-232-8400 for Terre Haute Deaneary youth events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indpls., Ind., 46206.

- Mar. 17 History Day at Shawe Memorial Junior-Senior High School in Madison.
- Mar. 17 Shawe Memorial Junior-Senior High School "Appreciation Celebration" for the school and Catholic community, 6:30 p.m. ham and cabbage dinner, \$4 per person, at the Knights of Columbus Lodge, Madison, followed by Irish sing-a-long and dance.
- Mar. 18 CYO Cadet Wrestling Tournament, CYO Youth Center.
- Mar. 17-18 CYO "Quest Retreat" for freshmen and sophomores, CYO Youth Center.
- Mar. 18-20 New Albany Deaneary freshmen retreat, Mount St. Francis Retreat Center.
- Mar. 19 CYO One-Act Play Festival, St. Catherine Parish, Indianapolis.
- Mar. 19 New Albany Deaneary youth Mass, hosted by St. Mary of the Knobs Parish.
- Mar. 20 "Seven Super Mondays" program, CYO Youth Center, 7 p.m.
- Mar. 29 St. Paul Parish marriage course "Contract or Covenant" at Tell City.
- Mar. 31-Apr. 2 CYO "Search Retreat" for juniors and seniors, CYO Youth Center, beginning at 7 p.m. Mar. 31.
- Apr. 1 "Final Four Party" for youth group members and guests at St. Paul Parish, Tell City, 3:30 p.m. at the Youth Ministry Center.
- Apr. 3 St. Paul Parish marriage course "Contract or Covenant" at Tell City.



# Official questions number of marriage annulments granted

by *Agostino Bono*

VATICAN CITY (NC)—Cardinal Achille Silvestrini, head of the church's highest court, told U.S. bishops to exercise more "vigilance" in their marriage tribunals because they are granting too many annulments, calling into question the validity of their procedures.

But at a special March 8-11 Vatican meeting to discuss evangelization in the United States, several American bishops defended U.S. tribunals, saying many more annulment requests are refused a hearing each year than the number of annulments granted.

The discussion took place March 10 at a morning session discussing family life problems.

The high number of annulments granted in the United States, accounting for most of the world total, "is a source of surprise" and "a serious problem," said Cardinal Silvestrini, head of the Apostolic Signature, the church's supreme court.

Citing 1985 figures, he said 36,180 of the 45,632 annulments worldwide were granted by U.S. church courts.

"One may deduce that various tribunals in the United States have introduced their own method, not fully in conformity with the Code of Canon Law," he told the 35-member U.S. delegation.

The Vatican official criticized the "high percentage" of annulments "on the grounds of so-called psychological incapacity," frequent use of written statements rather than direct interviews in deciding cases, and not enough attention to defending the marriage bond.

The reaction of U.S. bishops was reported at a news briefing by Joaquin Navarro-Valls, Vatican press spokesman, and Father Robert N. Lynch, general secretary of the National Conference of Catholic Bishops and an observer at the meeting.

Father Lynch, one of the strongest defenders of U.S. marriage courts, were Archbishop Roger M. Mahony of Los Angeles and Cardinal Edmund C. Szoka of Detroit. An archbishop Mahony, citing recent annual figures for his 5 million-member archdiocese, said Los Angeles tribunals refused to hear 13,000 annulment requests while granting 1,000 annulments, reported Father Lynch.

Father Lynch said several other bishops made the same point. He said there is a national ratio of from three to five refusals to hear cases for every annulment given in many dioceses.

In these refusals "tribunals review in a preliminary way the initial grounds for annulment," he said.

Cardinal Szoka was "extremely strong" in defending U.S. procedures, said Father Lynch. "He feels that the concern of the Signature was largely one of numbers, not procedures," he added.

Cardinal Szoka and several other bishops invited Cardinal Silvestrini to visit their tribunals for a firsthand look at how they operate, said Father Lynch.

Many bishops said "the number is high because the cultural situation, and its negative influence on marriage, is strong," Father Lynch said.

"Several U.S. bishops said the cultural milieu in which we live really strongly impacts the moment of consent in marriage," Father Lynch said.

Cardinal Silvestrini criticized "confusion" over use of "psychological incapacity" to understand the marriage commitment as grounds for annulment.

"There prevails confusion between maturity understood in the psychological sense and in the canonical sense of the term, between authentic incapacity and difficulty in assuming the essential obligations of marriage, between valid marriage and happy marriage," said the Vatican official.

Even if many modern psychologists say few people reach psychological maturity, marriage "cannot be considered or reserved just to a chosen few," he added.

"Canonical maturity requires only that minimum of intention and will which is necessary to validly contract marriage," he said.

"It is to be hoped that valid marriages are also happy ones; but it must be made clear that only true incapacity to assume the obligations of marriage and not just difficulties encountered by the parties causes nullity of marriage from the outset," the cardinal said.

In some U.S. cases there are "grave violations of the right to defense" when only one party wants the annulment, he said. The cardinal also criticized "the frequent use of so-called affidavits in taking depositions and written testimony."

"A marriage nullity case demands a particularly diligent investigation," he said.

"The bishops, even more than the officials who make up the tribunals, are responsible for the administration of justice," he added.

The discussion over U.S. marriage tribunals took place after opening speeches on family life by Cardinal Edouard Gagnon, president of the Pontifical Council for the Family, and Archbishop John R. Quinn of San Francisco. Archbishop Quinn defended U.S. marriage courts, saying their work shows "that the church takes the indissolubility of marriage very seriously."

"Many non-Catholics, in the desire to be received into communion with the church or to marry a Catholic, petition our tribunals to examine the nullity of their

marriages which have been previously dissolved by a civilian tribunal," he said.

Cardinal Gagnon also urged U.S. bishops to be more vigilant with their marriage tribunals, especially in the choice of personnel. "Women religious can be very helpful in dealing with marriage cases, but we have to be careful that their tender hearts do not play tricks on them," he said.

"If young people, or married couples going through the unavoidable crisis of conjugal life, feel it easy to get a declaration of nullity, faith in the possibility of permanent love and commitment will decrease ever more," he said.

Cardinal Gagnon also asked bishops "to be vigilant" against attempts by International Planned Parenthood Federation "to infiltrate Catholic associations" and include methods of artificial contraception in natural family planning programs approved by the church.

The bishops were praised for planning an extensive revision of their guidelines for sexual education of youths, a cause of concern by the Council for the Family.

Cardinal Gagnon saw signs of hope in "the coming of

age of a new generation of moralists" with more orthodox views and "a wider recognition of the social and moral disaster a contraceptive mentality can lead to."

"But an equivocal concept of the role of conscience can linger in pastoral practice even after more orthodox theologians have been brought into our major seminaries and universities," he added.

The Vatican official criticized some church programs for divorced Catholics, saying they "have degenerated into a dating service" for people not free to marry.

Other criticisms by Cardinal Gagnon included:

► Sterilization in Catholic hospitals, and in a more general way among Catholic people. He complained "that men who are known to have been sterilized are ordained as permanent deacons."

► "I have often come upon parish bulletin boards referring people to IPPE (Planned Parenthood) centers or commending their initiatives."

► Marriage preparation programs are well-structured, but the content often reflects questionable theological trends. He said a bishop would not be wasting his time "if he personally reviewed the diocesan programs and literature pertaining to marriage preparation."

Cardinal Gagnon asked bishops to listen more to the complaints of "our ordinary people, the ones who care about their family life."

"It is indeed cumbersome and irritating at times to hear families complain about what is being taught to their children," said the Vatican official.

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# The Active List

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

## March 17

St. Patrick Parish, 950 E. Prospect St., will hold a fish fry and Drawing from 5:10 p.m. Adults \$3.50; children \$2; drawing donation \$2.

☆☆

St. Bernadette Parish, 4826 Fletcher Ave., will sponsor a Lenten Fish Fry from 5:30-8 p.m. Adults \$4; children \$2; fish and shrimp \$4.50; tuna noodle dinner \$4.

☆☆

A Eucharist and Pitch-in Dinner for area Catholics age 50 or over will begin at 11:30 a.m. at St. Andrew Parish, Richmond.

☆☆

St. Gabriel Parish, 6000 W. 34th St., will hold a Fish Fry from 5:30-7 p.m. \$3/men, special prices for children under 10.

☆☆

The Indianapolis Athletic Club will sponsor its 9th annual St. Patrick's Day Parade in downtown Indianapolis. For information call Kevin C. Murray at 317-639-5534.

The annual Secunia Irish Fair will be held from 5:30-11 p.m. at the school. Fish dinners served until 9:30 p.m. Crafts, children's and adult games, beer garden.

☆☆

The Women's Club of St. Luke Parish will sponsor its 11th annual St. Patrick's Day Dinner Dance from 6:30 p.m.-12 midnight in the gym. Irish food, Irish Express dance band. Tickets \$15; call 317-259-0026.

☆☆

The Altar Society of St. Catherine Parish, 2245 Shelby St., will hold a St. Patrick's Day Dinner Dance at 7 p.m. Reservations necessary. Call 317-787-7316 for information.

☆☆

The Systematic Training for Effective Parenting (STEP) class, sponsored by Catholic Social Services, continues from 1-3 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

St. Matthew Parish, 56th St. at S.R. 37, will hold a Lenten Fish

Fry from 5-8 p.m. \$5.50/dinner; extra plates available for children. Reservations or walk-ins. Call 317-257-4297.

☆☆

St. Lawrence School will offer open registration for kindergarten from 8:30 a.m. until 3 p.m. Parents and future kindergartners are welcome to visit with the teacher following registration. Bring birth certificates showing proof of age. Children must be 5 years old by Sept. 1 for enrollment in the 1989-90 class.

☆☆

St. Michael Parish, Charlestown, will sponsor an "all you can eat" Fish Fry from 5-7:30 p.m. in the school multi-purpose room. Tickets are \$4 for adults, \$3 for senior citizens, and \$2 for children. Call 812-256-3200 for information.

☆☆

St. Simon Education Endowment will sponsor a St. Patrick's Day party in Feltman Hall beginning with dinner at 6:30 p.m. and music provided by disc jockey Scott Morgan. Tickets are \$15 each. For reservations, call the parish office at 317-898-1707.

☆☆

St. Roch Parish will sponsor a Renew workshop on "Discipline: The Road Ahead," an evening of prayerful reflection, with Franciscan Father Leonard

Paskert at 7:30 p.m. at the church, 3600 S. Pennsylvania St.

☆☆

Sacred Heart Parish, 1530 Union St., will hold a Lenten Fish Fry from 5-7 p.m. in the parish hall. Dinner \$3.75, seniors \$3. A la carte and carry-out available. Stations of the Cross in the church at 7 p.m.

## March 17-19

Trinity Father Tom Stepaniak will conduct a Women's Retreat on "Living the Paschal Mystery" at Fatima Retreat House, 5353 E. 56th St. Cost \$65 including non-refundable \$20 deposit. Call 317-545-7681.

☆☆

Roncald High School Drama Department will present "Fiddler on the Roof" at 8 p.m. on Friday and Saturday. General admission is \$2.50, reserved seating \$4. A dinner matinee will be held at 2 p.m. on Sunday, with reservations at \$10. Call Jan Lauck, 317-888-0624.

☆☆

A Women's Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

## March 18

St. Catherine of Siena Court #109, Ladies Auxiliary of Knights of St. Peter Claver will sponsor its annual Scholarship Salad Spread and Card Party from 12 noon-3 p.m. at the Claver Center, 3110 Sutherland Ave. Tickets \$7. Call 317-357-9474.

☆☆

"Brebeuf Bistro on Holiday" dinner/auktion will begin at 6 p.m. in the school gymnasium. \$35 tickets include dinner and entertainment. Benefits teachers endowment and enrichment funds, counseling department, and lobby renovation. Call Judy Grogrove 317-943-2433.

☆☆

St. Philip Neri Board of Education sponsors an all-you-can-eat spaghetti dinner and reverse drawing at 6:30 to 8 p.m. at 550 N. Rural. Benefits the education subsidy.

☆☆

Irish Dinner Dance sponsored by the Ritter Parents Club begins at 7 p.m. in the Cardinal Ritter High School cafeteria. Advance tickets at \$12.50 per person are required. Call 317-924-4333 for information.

☆☆

Arts, crafts, ceramics and other hand-crafted items will be on sale at Roncald High School's Craft Fair from 9 a.m. to 4 p.m. at 3300 Prague Road, Indianapolis. Sponsored by P.A.C.E., a Roncald leadership



## March 19

organization, the fair will raise funds for future leadership conference. Call 317-787-8277 for information.

☆☆

Greenwood Knights of Columbus, 695 Pushville Road, will celebrate St. Patrick's Day with a corned beef and cabbage dinner at 6 p.m. and entertainment by Timothy O'Brien and the Sassy Brass plus other performers. No reservations are required. Dinner is \$7.50 for adults and \$5 for senior citizens. Call 317-335-5632 for information.

## March 18-19

The Ladies Guild of St. Bernadette Parish, 4826 Fletcher Ave. will sponsor its annual Easter Boutique from 4-7 p.m. Sat. and from 8 a.m.-1 p.m. Sun. in the parish hall. Easter crafts, gifts, baked goods, candies.

☆☆

St. Margaret Mary, Terre Haute, will hold an Easter Bazaar and bake sale. Hours are 8 a.m. to 5 p.m. Saturday; 8 a.m. to noon on Sunday.

☆☆

St. Gabriel will have sign-up after drawing at the Little Rock Scripture Series study of the book of Isaiah, to begin the week after Easter.

☆☆

St. Joseph Parish, Terre Haute, Ladies Club will sponsor its Easter Boutique from 4-6 p.m. Saturday and 8 a.m. to 12:30 p.m. Sunday. Baked goods, raffle and flea market available.

☆☆

Sacred Heart Altar Society in Terre Haute will sponsor a Bake Sale and Boutique with soup and sandwiches served Saturday beginning at 11 a.m.

Sign Masses for the Deaf are celebrated every Sunday in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. John of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

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

Providence Sister Ruth Eileen Dwyer will speak on Christian Vocation in the World at 9:45 a.m. at St. Bernadette, Hellmann Hall, Terre Haute.

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

St. Christopher Parish, Speedway continues its Sunday Lecture Series from 9:30-10:15 a.m. on "Centering Prayer."

St. Mary's Parish, Navilleton, will sponsor a dessert and card party at 7 p.m. in the parish activity center. Admission is \$2.

## March 20

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

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at the Catholic Center, 14th and Meridian. A video by (Continued on next page)

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CLEVELAND DEPARTURE

# Archbishops praise meeting for openness

by Greg Erlandson

VATICAN CITY (NC)—U.S. archbishops interviewed during their stay in Rome for an extraordinary meeting with Pope John Paul II and Vatican officials praised the encounter for its openness and candor.

(In Indiana, U.S. Archbishop Edward T. O'Meara called the meeting "totally positive." He noted that the pope had attended the meeting every day and, at the end during a meal with the bishops, he told them how much the meeting had meant to him.)

(Archbishop O'Meara had just returned to Indianapolis to be present when the appointment of Msgr. Gerald A. Gettelfinger as Bishop of Evansville was announced, and he had to fly to Washington Tuesday afternoon for a meeting. His impressions about the meeting in Rome will be covered in more detail next week.)

The archbishops also spoke about several issues raised during the Vatican sessions, including radical feminism, altar girls, annulments, general absolution and greater cooperation with the Roman Curia.

Many of the U.S. church leaders emphasized the positive aspects of the speeches and discussion which took place in the Vatican's Old Synod Hall March 8-11.

"I think people back at home need to know" that much time was spent on the positive developments in the church in the United States, said Cardinal Joseph L. Bernardin of Chicago. "Sometimes they get the impression that there are only complaints about us and what is happening in the United States. There are problems, but there are also many positive things happening."

Cardinal John J. O'Connor of New York described the atmosphere as one of "good will" in the hall, but added that he and other bishops spoke their mind. "No one felt any inhibition about saying anything at all in the presence of the Holy Father," he said.

On the high rate of annulments in U.S. church tribunals, which drew a special written intervention from Cardinal Achille Silvestrini of the Apostolic Signature and a spirited defense from U.S. participants, Archbishops John R. Roach of St. Paul-Minneapolis and Edward A. McCarthy of Miami said they felt the U.S. contingent had made its point.

Cardinal Bernardin said U.S. bishops allocate more resources to their marriage tribunals than bishops in other countries do. The reason for this, he explained, is that it is a "high priority" and even a "form of evangelization."

According to Archbishop McCarthy, after the lengthy March 10 discussion U.S. participants expressed regret that it "took time away from the discussion of the family," the main theme of the session.

Repeated allusions in the hall to the negative influence of "radical feminism" on U.S. church life drew further comment at the meeting's close.

Of particular concern to the bishops was a radical religious feminism which sees the entire church structure as "one that has to be radically changed, if not done away with," said Cardinal Bernardin.

A feminism that views the church as an "evil system" of male dominance "is seen as a destructive force that could have a serious impact," the cardinal added.

He said the Roman Curia as well as the U.S. bishops distinguish between Christian and radical feminisms, but said the Curia "may not face the reality of feminism as directly as we do on a day-to-day basis."

The author of an archdiocesan pastoral letter on women and the church, Archbishop Roger M. Mahony of Los Angeles said the church must involve "mainstream women" in its life.

"But many of us felt that the agenda" of radical feminists "is not an ecclesial agenda," he added.

But other concerns of women were quick to draw support. Altar girls, an issue that surfaced during the 1987 world Synod of Bishops on the role of the laity, arose again during this meeting.

Boston Cardinal Bernard F. Law spoke up on the matter in the hall, declaring that altar girls would be an appropriate development, Cardinal Bernardin said.

Summing up the bishops' arguments, Archbishop Mahony said the difficulty was explaining to "young girls that their mothers can be lecturers but they can not carry the cross or candlesticks. It's such a minor point," he added. "But if we don't deal with it, it will be a constant irritant."

While Curia representatives spoke little during the sessions, differences sometimes surfaced within the U.S. delegation, particularly on the subject of the sacrament of reconciliation and general absolution, participants said. Archbishop McCarthy said some bishops asked if general absolution services could be a means of reintroducing private confession and mentioned the burden individual

confession placed on dioceses short of priests. But other U.S. bishops were quick to respond that in their experience general absolution services did not mean an increase in private confessions.

"There was no disagreement on the part of anyone at the meeting" that the normal way to confess is privately, said Cardinal Bernardin. The disagreement instead "had to do with the means to the end, not the end itself."

On U.S.-Curia relations, Archbishop McCarthy said one point raised in the hall was that bishops needed to get Vatican documents sufficiently early to read and digest them before they are made public.

Cardinal Bernardin said there are consultations between U.S. bishops and the Curia on sensitive topics, including a forthcoming statement on AIDS and a draft U.S. bishops' conference document on relations between theologians and bishops. He said U.S. representatives met with Cardinal Joseph Ratzinger and members of the Congregation for the Doctrine of the Faith March 6-7 to discuss the draft document.

Last November, a last-minute letter from the congregation expressing reservations about the document forced it to be pulled from the agenda of the U.S. bishops' general meeting in Washington.

Reflecting on the large number of speeches and interventions heard in the hall, several bishops chose Cardinal O'Connor's for particular praise. The speech by the New York archbishop was a "very profound and at times brilliant analysis of the American situation," said Archbishop Eugene A. Marino of Atlanta.

Overall, U.S. participants praised the meeting, with Archbishop Mahony calling it a "marvelous experience of collegiality" that "exceeded all hopes and dreams."

Cardinal O'Connor and Archbishop McCarthy mentioned new pastoral ideas they will take home from the meeting. "I think a lot of us have learned from one another here," Cardinal O'Connor said. Despite two national bishops' meetings a year, "we never get this kind of opportunity for an exchange of ideas."

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## The Active List

(Continued from page 18)

John Powell: "Jesus as I know Him and His Disciples." Call Barb-Rago, 317-7198.

Kevin DePrey continues the Anniversary Scripture series with the Gospel of Luke at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for more information.

### March 21

Beginning Experience of Indianapolis, an organization supporting weekends for divorced, separated or widowed will hold its monthly meeting at 7:30 p.m. at the Catholic Center, featuring a John Powell film and discussion. Anyone who has been involved in one of the weekends is welcome. Call Family Life Office, 236-1596 for further information.

☆☆

The Marian College will start a new Mature Living Seminar series with "Topsport: A Medley of Topics," led by Dr. Faye Fancak, assistant professor of psychology. Meetings are from 10 a.m. to 2 p.m. at Room 251, Marian Hall. Pre-registration not required. \$10 donation accepted for all eight programs, but not necessary to attend. Participants can bring lunch.

☆☆

Systematic Training for Effective Parenting (STEP), sponsored by Catholic Social Services, continues from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1500 for information.

### March 22

The Downtown Lenten Series continues with "Resurrection in the Midst of Death" with Father William Strimman at 8 p.m. in downtown L.S. Ayres Club Room adjacent to eighth floor

Tray Shoppe. Bring bag lunch or buy in shoppe.

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Father Jeff Godecker continues the Spirituality of Thomas Merton series, from 7:30-9 p.m. at IUPUI Newman Center, 1309 W. Michigan St.

### March 24

Archbishop Romero Memorial Service, sponsored by ARCA and IFCA, at Brebeuf Preparatory School Chapel at 7:30 p.m. The theme is "A Contemporary Way of the Cross."

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St. Bernardine Parish, 4826 Fletcher Ave., will sponsor a Lenten Fish Fry from 3:30-8 p.m. Adults \$4, children \$2, fish and shrimp \$4.50; tuna noodle dinner \$4.

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St. Jude Fish Fry, 5353 McFarland Rd. from 4 to 8 p.m. Adults \$3.50; children \$1.75; five and under free.

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The Systematic Training for Effective Parenting (STEP) class, sponsored by Catholic Social Services, continues from 1-3 p.m. at the Catholic Center, 1400 N. Meridian St.

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St. Michael Parish, Charlestown, will sponsor an "all you can eat" Fish Fry from 5-7:30 p.m. in the school multi-purpose room. Tickets are \$4 for adults, \$3 for senior citizens, and \$2 for children. Call 812-256-3200 for information.

☆☆

Reservations are due for Chatham High School's April 7 Crystal Ball to be held at the Marriott Ballroom, beginning at 6:30 p.m. Reservations for dinner-dance are \$25 per person. Call 317-251-1451.



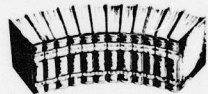
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# Bishops-Vatican meeting is historic

(Continued from page 1)

Both suggested that some bishops might have abdicated their teaching role to theologians and professional educators.

The resulting "confusion of voices," Cardinal Ratzinger said, often "drowns out" that of the bishop. Bishops have largely submitted to seeing their role reduced to one of spiritual administrator.

Cardinal O'Connor, while defending U.S. bishops as "articulate and courageous defenders of the faith," agreed that some seem to have been "browbeaten" by theologians and other educators. In the confusion, he said, Catholics came to believe they could "shop around" for viewpoints on such basic issues as birth control.

A bishop "must have the wisdom to distinguish between the essentials of the faith, which may demand definitive intervention on his part, and those matters which may be legitimately argued," said Cardinal Joseph L. Bernardin of Chicago, in a summary statement issued at the end of the meeting.

Some bishops also urged clarification of the role of the theologian, a subject of current study by the U.S. bishops' conference, said Cardinal Bernardin, who was a moderator of the meeting.

While Cardinal O'Connor made a strong call for a "countercultural" church in the United States, other bishops noted that U.S. ideals of freedom, plurality and compromise can also make the church stronger.

Archbishop John R. Roach of St. Paul-Minneapolis said U.S. bishops explained that they compromise tactically on some matters when a full victory cannot be won—such as in supporting legislation to modify abortion laws.

Afterward, Cardinal Ratzinger said that

while he better understood how U.S. bishops view the issue, compromise should not be used "when truth is at stake just to maintain peace."

In remarks at the closing press conference, Cardinal Antonio Innocenti, head of the Congregation for Clergy, said Americans "impassioned search for liberty" causes problems when church authority is questioned, but "also offers the great advantage of great freedom for the church, to be able to proclaim the Gospel message with all its consequences."

Cardinal Bernardin, summing up the meeting, said that "we cannot speak of a single American culture. There are multiple layers, some deeply secularized, some of a religious nature."

Participants repeatedly enumerated cultural pressures on the church's efforts, including secularism, consumerism, radical feminism, exaggerated individualism and a "divorce mentality."

Cardinal Innocenti, while noting these problems are worldwide, said the Vatican viewed the United States as a "country which precedes many others in both problems and solutions."

The solutions—pastoral programs and approaches adopted by U.S. bishops—were generally praised by the curial officials. As discussion moved to specific points, differences between the Vatican and U.S. representatives arose:

► "Radical feminism" was cited in a number of talks as negatively affecting the church in such areas as religious life, vocations and family values. Cardinal Bernardin reported participants saw "an urgent need for a sound philosophical theological critique of this type of feminism."

Cardinal Innocenti, speaking at the press conference, said the desire of women

to be priests sometimes seemed based more on "a search for power than service." But Cardinal Law said that "it's very difficult to read people's motivations" and that for many women "the drive can be service."

► U.S. Cardinal William W. Baum, head of the Vatican Congregation for Catholic Education, stressed "positive thinking" in the vocations crisis. "A positive approach to vocations must shrug off the pressures to mute the priesthood that come from people

who want women priests, married priests, part-time priests, or simply optional celibacy," he said.

"We must also be careful in interpreting the decline in vocations to the priesthood as 'provisionally' enabling other ministries to develop in the church," he added.

Cardinal Baum said more attention should be paid to philosophy, personal prayer, teaching the value of celibacy, and correcting a "theological thinness" in seminary programs.

On the same topic, Archbishop Pilarczyk said seminary programs have generally improved. He also said the drop in U.S. vocations raised a number of complex questions, such as whether a large



U.S. BISHOPS MEET—Cardinal Joseph L. Bernardin of Chicago (left) and Archbishop John R. Quinn of San Francisco (right) listen to discussion during a meeting of the U.S. bishops in Rome prior to the meeting with Vatican officials. Immediately behind Cardinal Bernardin is Archbishop Thomas Kelly of Louisville and behind Archbishop Quinn is Archbishop Daniel Pilarczyk of Cincinnati. (NC photo from UPI-Reuters)

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number of vocations is "an unequivocal sign of the health of the church" and whether "the decline in the number of priests (is) an indication of decay or a call to modify the way in which we minister to people."

►While Catholic schools have been a major reason for U.S. church vitality, there is room for improvement in areas of Catholic identity and formation of lay teachers, Cardinal Baum said. He said many people wonder whether church-run colleges and universities are as "Catholic" as they once were.

Archbishop Eugene A. Marino of Atlanta said U.S. Catholic schools are "committed to teaching the Catholic faith and its values" and added "they have survived and continue to thrive" in a highly competitive environment.

►The issue of marriage tribunals was raised in an unscheduled speech by Cardinal Achille Silvestrini, head of the Vatican's highest court, who questioned why most annulments granted in the world are in the United States. He said it could be deduced that U.S. tribunals were not following proper procedures.

Those comments drew strong defense of the tribunals from the Americans, including Detroit Cardinal Edmund C. Szoka, who said the Vatican seemed more concerned about "numbers" than procedure and invited Vatican officials to the United States for a firsthand look at the tribunals.

Archbishop Roger M. Mahony of Los Angeles and other bishops also noted that U.S. annulment figures are not so high when considered against the total number of requests.

►U.S. religious life was described as in "crisis." There were suggestions that bishops be open to new forms of consecrated life and keep close personal

contacts with religious orders in their diocese.

According to Cardinal Bernardin's report, one particular issue "elicited much concern and discussion"—the role of the Leadership Conference of Women Religious and its relationship to Consortium Perfectae Caritatis, a separate organization of women Religious who are opposed to what they consider improper reforms since the Second Vatican Council. There was agreement that "somehow a reconciliation must be brought about" between the two groups, Cardinal Bernardin said.

►Cardinal Eduardo Pironio, head of the Vatican Council for the Laity, said that the laity must give witness to a "living synthesis" between faith and public life. He praised the U.S. bishops for bringing a

Catholic perspective to American public life, but said it is "more difficult" to see evidence of Catholic lay witness nationally.

He said the bishops' documents on war and peace and the U.S. economy show the church's presence in public life, but "it is more difficult to indicate the existence in the country of a Catholic laity with a 'national' presence and input."

►On family issues, Cardinal Edouard Gagnon, head of the Pontifical Council for the Family, said he was generally optimistic about U.S. pastoral efforts. But he urged bishops to guard against contraceptive methods getting into church natural family planning programs and school-based clinics for abortion referral and contraception.

►U.S. Archbishop John P. Foley, who heads the Pontifical Council for Social Communications, suggested religious radio talk shows and inspirational television spots among other means of reaching the estimated 70 million "unchurched" and 15 million inactive American Catholics through U.S. media. Cardinal Szoka responded that air time is expensive and

there are doubts that television really changes people's views.

►In discussing penance, Cardinal Martinez Somalo raised a frequent Vatican caution against overuse of general absolution. Archbishop Daniel Kucera of Dubuque, Iowa, said that despite "vocal and inaccurate claims to the contrary," general absolution is used "sparingly" in the United States.

According to Cardinal Bernardin's summary report, Vatican officials vetoed limited experiments with general absolution aimed at encouraging returns to individual confession.

Throughout the meeting, the pope listened intently—hand on chin—and occasionally asked the U.S. speakers to go more slowly so the translators could keep up, according to those present.

The pope's final talk emphasized the "faith-filled history of the church" in the United States and its "generous missionary spirit."

Archbishop John L. May of St. Louis, president of the U.S. bishops' conference, said in a closing toast at a meal offered by the pope: "These have been most encouraging days for us, and we hope that we have shown you once again our total cooperation and loyalty."

## U.S. religious life was described as in crisis



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## BOOK REVIEW

# Potential for religious shown

**OUT OF CHAOS: REFUNDING RELIGIOUS CONGREGATIONS**, by Marist Father Gerald A. Arbuckle. Paulist Press (New York, 1989). 201 pp., \$9.95.

Reviewed by Joseph R. Thomas  
NC News Service

Father Arbuckle's book is aimed at such a limited audience—members of religious communities, basically—that it will never be a best seller. Yet it holds immense potential for the future of religious life.

The word potential is to be emphasized for a number of reasons. To start, it is by no means certain that community leadership generally would agree with his assessment of matters. That assessment is bleak: Religious life is in a chaotic state, although he sees this more as opportunity than reason for despair. He is also aware that others might not share his views. Indeed, he speaks much about denial as one of the mindsets hampering regeneration.

Additionally, there is always a gap between theory and practice. Absent strong evidence that Father Arbuckle's theories have been extensively tested and proven in the turmoil following Vatican II, there is a suspicion that they are utopian for all the neatness of the models he has created. But while this is a caveat that any prudent person would keep in mind, it must be admitted that Father Arbuckle, a professor of cultural anthropology in Manila, Philippines, who held a leadership position in the Marists for four years, argues both reasonably and persuasively.

To simplify, his point is this: Religious communities have come upon hard times and some, in fact, are in danger of complete collapse. A key reason is that many have drifted away from the precepts of their founders; their reason for being is no longer what it had been. They are therefore in need of radical reform—a "refunding" in his terminology. In part it is to spur such refunding movements that he has written "Out of Chaos" so leadership and membership alike will be able to identify

them and provide the necessary room for growth and development.

"Out of Chaos" is tightly organized and presented in such a logical and easy-to-follow fashion that even though Father Arbuckle relies on the social sciences and its peculiar jargon he is never obtuse. He constantly outlines his intention and then delivers that which he promises as he moves from basic principles and background, enunciated in Part 1, to practical considerations in Part 2. There he examines the role of the refunder, the freedom he or she needs, the responsibilities of authority figures and the realities of community chapters.

Always his stress is on testing and on the need to differentiate between true prophetic developments and the false starts that can mark any endeavor. "The touchstone of

*"Structure is not the enemy...  
there is little doubt of  
the need to reform religious  
communities."*

authenticity of the prophetic gift has always been the humble submission of the prophet to the final judgment of the church or the appropriate congregational authorities," he observes, demonstrating his conviction that the structure is not the enemy but a safeguard.

There is little doubt of the need to reform religious communities. Father Arbuckle's views are a valuable contribution to the process.

(Thomas is assistant director of The Christophers.)

## Rest in Peace

The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† **BONIFER, John A.**, 73. St. Anthony of Padua, Clarksville, Feb. 25. Brother of Barbara Thayer.

† **CCEL, Mary L.**, 85. Holy Family, New Albany, Mar. 1. Sister of Al M. Richard, Elizabeth M. Koetter and Ida R. Mills.

† **COLDWELL, Patricia J.**, 59. Holy Spirit, Indianapolis, Mar. 4. Widow of Don; mother of Chrs. Don III, and Scott Coldwell, Patty Catania and Mary Auli; daughter of Jean Jones; grandmother of three.

† **DENNEY, Mary Ella**, 82. St. Anthony of Padua, Clarksville, Mar. 6. Mother of Mary D. Roman; sister of William (Bud) Neff.

† **EDER, Gilbert L.**, 83. St. Mary, Greensburg, Mar. 9. Husband of Christina M. Eder; father of Mary Ann Luken, Margie Fisse and Jean Scheidler; brother of Homer Eder and Louise Wigal.

† **ESSELBORN, William**, 81. St. Patrick, Indianapolis, Mar. 5. Husband of Mary Esselborn; father of William III, Dennis, and Kevin Esselborn, and Anna Marie Bay. Brother of Robert, Raymond and Mary Esselborn and Gertrude Hohmann; grandfather of eight; great-grandfather of one.

† **GERTH, Veva Marie**, 73. St. Mary, North Vernon, Mar. 2. Mother of John and Mark Gerth, Lucretia Tuggle, Juanita McClellan and Marcia Wick; sister of Dr. Alfred Hausersperger and Lucille Hausersperger; grandmother of ten; great-grandmother of three.

† **HAHN, Edward J., Sr.**, 87. St. Augustine, Jeffersonville, Mar. 8. Father of Edward J. Hahn Jr. and Jane A. Fisher; brother of Earl Hahn; grandfather of five; great-grandfather of three.

† **JARDINA, Leo (Poppy)**, 89. St. Lawrence, Indianapolis, Mar. 4. Father of Agnes Hunter; brother of James and Frank Jardina, Frances Gentile and Anna Finley; grandfather of five; great-grandfather of five.

† **KARNEY, Maurice (Bud)**, 70. St. Paul, Tell City, Mar. 6. Husband of Alberta; father of Chrs and Tracy Karney; and Brenda Roberts; brother of Russell L. Magnus, Robert E. and Lucille Karney and Helen Howe; grandfather of four; great-grandfather of one.

† **KEMPE, Regina Higgins**, 80. St. Augustine, Jeffersonville, Mar. 8. Mother of Thomas W. Sr. and John E. Kempi; sister of Mary C. Higgins; grandmother of 13; great-grandmother of 16.

† **KING, Thomas J. (Jerry)**, 58. St. Susanna, Plainfield, Feb. 28. Brother of Paul and John King, Margaret Fox, Mary Chastain, Juliana Riddle and Susan Long.

† **LEMING, Charles E.**, 72. St. Gabriel, Connersville, Mar. 7. Husband of Mary Jane Lambert Leming; father of Lora Jean Brockman, brother of Marilyn Corder, Dorothy Foreman, Elizabeth E. Mazzola, Ruth Pearson, and Jo-Ann Taylor; grandfather of two.

† **LONG, David**, 19. St. Lawrence, Lawrenceburg, Jan. 7. Son of Phyllis Kaiser; stepson of James Kaiser; stepbrother of Randy and Ron Kaiser; grandson of Charles and Dorothy Long; step-grandson of Mrs. Otto Kaiser.

† **LUKE, Marjorie Agnes**, 68. St. Bernadette, Indianapolis, Mar. 4. Widow of William C. Luke; mother of George Edward and Michael J. Luke; sister of Margaret Gunkel and Mary Reberger; grandmother of eight.

† **McMANN, Theodore G. (Ted)**, 72. St. Michael's, Indianapolis, Feb. 19. Brother of Dorothy Palmer.

† **PREFLATISH, Betty M. Hill**, 80. St. Bernard, Frenchtown, Mar. 2. Mother of Harry Preflatish; grandmother of five; great-grandmother of eight.

† **REINHART, Mary H. (Mitt)**, Perkins, 70. St. Christopher, Speedway, Mar. 5. Mother of Phyllis Fie and Sharon Ray; sister of Louise Perkins; grandmother of seven; great-grandmother of nine.

† **SAVOY, Wm. S.**, 63. St. Gabriel, Connersville, Mar. 7. Husband of Rosemary Whelan Savoy; father of David W. John B., Michael D. Sr., and William J. Savoy, Rosemary Back, Brenda Bargo, Diane Edgell, and Kathy Greene; grandfather of nine.

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# Vatican projects record deficit of \$78.2 million

by John Thavis

VATICAN CITY (NC)—The Vatican estimated that it will face a budget shortfall of \$78.2 million for 1989, a record-high deficit that apparently will not be made up by worldwide Catholic giving.

In a statement March 9, the Vatican said annual contributions to Peter's Pence, the pope's discretionary fund that is normally applied to the budget deficit, had increased 5 percent to about \$53 million in 1988.

But even if Peter's Pence increases at the same rate this year, the Vatican would face a \$20 million gap for 1989, according to the figures. The Vatican has warned that this would mean selling off properties and investments to raise the cash.

The statement came after a meeting March 6-8 of the Council of Cardinals for the Study of the Organizational and Economic Questions of the Holy See. Pope John Paul II participated in the second day of the session, the statement said.

The estimate foresaw 1989 expenses totaling \$134 million, with income at about \$56 million. Personnel costs account for about half of the expenses.

Over the last several years, the Vatican has rung up deficits ranging in the \$50 million and \$60 million range. The jump in the predicted 1989 deficit was caused largely by the addition to the budget of operating expenses for the Holy See's 118 nunciatures around the world.

Until now, the Vatican said, the nunciatures had been financed through a special fund set up by Pope Paul VI, but that fund is now exhausted—along with other reserves that have been used to help cover Vatican deficits in previous years.

Cardinal John Krol, a member of the council and a leading church financial expert, said that in the face of the mounting economic pressure, the council took steps at the

## The Vatican might have to sell properties to raise cash

meeting toward cutting expenses in two important sectors: Vatican Radio and Vatican publishing operations.

Two subcommittees of experts were formed to investigate and recommend possible cuts in both operations. Cardinal Krol said in an interview March 7. One subcommittee will look at the Vatican newspaper, *L'Osservatore Romano*, and the publishing house, the Vatican Polygraph Press. The other will look at Vatican Radio, he said.

Cardinal Krol retired archbishop of Philadelphia, said there were serious questions, for example, about the newspaper's function and usefulness. "How many people are interested in articles on 14th-century archaeology?" the cardinal asked in a reference to the newspaper's often-specialized content.

It is hoped that the recommendations will be ready in time for the council's next meeting in the fall, Cardinal Krol

said. He said the council was hoping for action by the end of the year.

According to figures released last year by the Vatican, in 1987 Vatican Radio had a deficit of about \$16 million, while the publishing activities cost the Holy See about \$5.3 million.

The Vatican statement said the council considers most Vatican expenses justified by the needs of the universal church, but was still recommending "using every means to reduce them." Meanwhile, it suggested that the surplus from the separate Vatican City-State budget—which last year totaled about \$7.1 million—be used to help out the Holy See.

Last year much of that surplus went toward establishing a fund for severance pay.

In previous years, the council's statements have been accompanied by appeals to the faithful, to bishops and to religious orders for additional contributions. The March 9 statement noted that the Vatican is counting on "the support of particular churches and the faithful of the whole world," but did not make a direct appeal.

An informed church source said the council wanted to avoid further appeals until some concrete action was taken to cut expenses.

Cardinal Krol also reported to the council that the Papal Foundation, an endowment fund he helped establish in the United States, has begun serious fund-raising this year. He said some \$2 million has already been collected and about \$10 million promised. Under the plan, half the fund's annual interest will be given to the pope.

The Vatican statement gave no figures for the 1988 budget deficit, which had been estimated last year at about \$64 million. Cardinal Krol said the final figure may turn out to be higher.

The Peter's Pence collection for 1988—\$53 million—included \$33.4 million from the world's dioceses, \$9.2 million from religious orders and the rest from individuals, the statement said.

The Vatican did not specify how it made up the difference of at least \$11 million left uncovered in 1988. But Cardinal Giuseppe Caprio, head of the Prefecture for the Economic Affairs of the Holy See, said last year that future gaps would have to be made up "from the patrimony itself"—probably through direct sales of stocks, bonds and investment properties.

Documents showed that in 1985 the Vatican had assets of \$485 million and liabilities of \$261 million for a total net worth of \$224 million.

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# Pope urges bishops to speak 'true message'

by Greg Erlandson

VATICAN CITY (NC)—Pope John Paul II, in his closing remarks to a meeting of Curia officials and U.S. church leaders, urged bishops to "speak the true message" as pastors of the church.

The central theme of the meeting was the need for bishops to "be found faithful in handing on what we ourselves have received," he said.

The pope said all bishops are "guardians of something given" to the whole church, "because of something not the result of reflection, however competent, on cultural and social questions of the day, and is not merely the best path among many, but the one and only path to salvation."

The final day of the March 8-11 meeting also included a dawn Mass at the tomb of St. Peter and a closing lunch with the pope in his Vatican apartment.

In his final speech in the Old Synod Hall of the Vatican, where the four-day meeting took place, the pope praised the church in the United States and its "faith-filled history."

The pope said he was "deeply encouraged by the holiness and willing service of so many of God's people." "You will go back to particular churches which are spiritually rich and already possess the resources for a renewed evangelization," he told the bishops.

The pope said the bishops must be "faithful in breaking the bread of truth and friendship with your priests, faithful in ensuring the full and solid formation of seminarians, faithful in ministering to the life and charisma of religious."

They must also be "faithful in catechesis, faithful in encouraging the laity to take their proper and rightful place in the church's life and mission, faithful in upholding the values of life and love in marriage and family life."

He noted that the bishops had discussed the "immense contribution" of U.S. religious, as well as the "special problems" of religious life.



**PRESS CONFERENCE**—Cardinal Joseph L. Bernardin of Chicago and Cardinal Bernardin Gantin, prefect of the Congregation for Bishops, listen to questions during a news conference at the Vatican March 8. (NC photo from UPI-Reuter)

Priests often "most directly bear the burden" of hostile cultural factors, the pope said, and he expressed his gratitude for their work.

A need for the whole church is the restoration of the practice of the sacrament of reconciliation, he said.

Teaching the truths of the faith in a "cultural context which questions the integrity and often the very existence of truth" is a "fundamental challenge" facing the bishops, he told the 35 U.S. bishops and 25 Curia officials attending the meeting.

The pope said one conclusion to be drawn from the meeting was the "usefulness" of such gatherings "for understanding on questions or situations affecting the pastoral life of the church in various geographical and cultural spheres."

In an early morning Mass in the crypt where St. Peter is buried, below St. Peter's Basilica, the pope prayed for

"the inspiration and strength we need in order to imitate the apostles in bearing courageous witness to Christ."

Dressed in the purple vestments of Lent, the archbishops and the pope celebrated the Latin Mass in the simple, sparsely decorated chapel. Also attending the Mass were U.S. Ambassador to the Holy See Frank Shakespeare and his staff. The choir consisted of American seminarians.

The crypt of St. Peter has a special significance for archbishops because the lamb's wool palliums they receive at their elevation are stored in a box behind the altar.

The pope stressed the responsibility of the church's pastors in his brief remarks before the Mass began.

"What is asked of us is a love that puts its full trust in God and that perseveres to the end, even in the face of misunderstanding and rejection," he said.

The pope also prayed that God would "continue to pour out his blessings on the whole church in the United States."

At the closing luncheon for U.S. participants, the pope spoke spontaneously for a few minutes during a toast.

Cardinal Joseph L. Bernardin of Chicago, seated next to the pope during the lunch, said the pope raised the issue of his silence during the four days of meetings.

"I was very quiet," he recalled the pope as saying. "The reason I was quiet is that you always have to be quiet if you want to listen and learn."

The cardinal also recounted that during luncheon small talk, the pope asked him where Father Charles Curran, the U.S. theologian banned from teaching theology at The Catholic University of America, Washington, would now work.

The ban followed a 1987 Vatican ruling that the priest was ineligible to teach Catholic theology because of his dissent from certain church teachings on sexuality and other matters.

On Feb. 28 Father Curran lost a lawsuit seeking reinstatement. He is now a visiting professor at the University of Southern California.

— Attorney —

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