

Pope calls meeting with bishops 'fruitful' guide

by John Thavis

VATICAN CITY (NC)—Pope John Paul II said the recent meeting between U.S. bishops and Vatican officials was a "fruitful" discussion that should serve as a guideline for the bishops in their future ministry.

The pope said that as a result of the meeting, he expected the bishops to convey to U.S. Catholics an "increased awareness of the challenges" facing the church in the United States—including cultural elements that need to be "purified" by the Gospel message.

The pope made the remarks in a letter to all U.S. bishops dated March 19 and released March 22.

The pope said the March 8-11 meeting, which involved

35 U.S. bishops and 25 Curia officials, gave him a chance to view the church in the United States "from within." He said viewing the U.S. church in such a way is an important part of his role as pope, which he said should not merely be considered as "a global service, reaching each particular church from outside."

The encounter "provided an occasion for a most fruitful reflection and discussion on important aspects of the church's evangelizing role in your country, which will offer valuable points of reference for your future ministry," the pope said.

"Rather than a list of specific conclusions, you were present will convey to those whom you represented an increased awareness of the challenges which call the church

in the United States to proclaim ever more effectively the mystery of Christ," he said.

The pope said U.S. culture had positive values, but "like everything human" was marked by "elements which need to be purified and uplifted" by Christianity.

"In this perspective our task as pastors is to speak always the truth of Jesus Christ entrusted to the church—that truth which gives life and which alone can set us free," he said.

The pope recalled that the meeting focused in part on the bishops' need to "encourage and support" priests and to give them careful formation. He said the meeting was both an important example of collegiality and a demonstration of church unity. "It is of the greatest importance that in the full power of the church's communion we continue to proclaim together Jesus Christ and his Gospel," he said.

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Chrism Mass attracts a full cathedral

Archbishop recognizes Bishop-elect Gettelfinger, talks about Vatican meeting

by John F. Fink

The SS. Peter and Paul Cathedral was packed March 21 for the annual Chrism Mass, as the oils used in sacramental rites were blessed and the priests of the archdiocese renewed their priestly commitments.

Representatives from every parish in the archdiocese were present to receive the oils and almost every priest of the archdiocese was present to renew his commitment.

Archbishop Edward T. O'Meara used the occasion to recognize the appointment of Bishop-designate Gerald A. Gettelfinger as Bishop of Evansville, and to comment on the meeting of 35 U.S. archbishops, with Pope John Paul II and members of his personal staff, the curia.

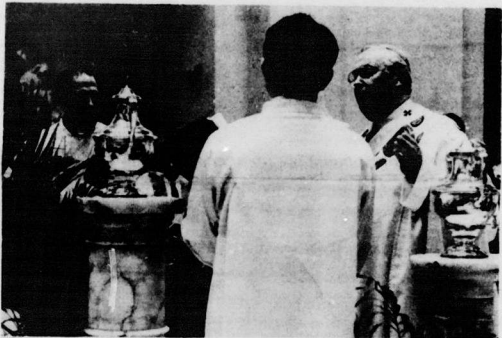
He noted that, since he arrived in Indianapolis in 1980, five suffragan bishops have been appointed, but "this one is special because he is one of ours."

(The archbishop of Indianapolis is metropolitan of the ecclesiastical province comprising the state of Indiana. A bishop of a diocese in a province other than the metropolitan is called a suffragan bishop. Since 1980 and with the appointment of a new bishop in Evansville, all four dioceses in Indiana have received new bishops, and

Lafayette has had two bishops appointed in that time.)

Archbishop O'Meara characterized the meeting with the pope as "the most

remarkable experience I have ever been part of." He said that the purpose of the meeting was to allow an exchange of ideas and positions on various aspects of the life



CHRISM MASS—Archbishop Edward T. O'Meara blesses sacred oils at the Chrism Mass (photo by Margaret Nelson)

of the church. This was done, he said, in relation to their pastoral roles as bishops, as evangelists in the church, and with special emphasis on "the culture of the immensely complex people of the United States." It was not just a discussion, he said, nor a debate, but an "exchange that was truly in depth."

"I came away from the meeting with great hope," the archbishop said. "I have never felt so good about being a Catholic, a priest, and a bishop."

Concerning Bishop-elect Gettelfinger, Archbishop O'Meara said that he didn't know about the appointment until the new bishop called him in Rome to tell him about it. "People seem surprised about that," he said, "but that's the way appointments are made. The pope alone can appoint bishops."

Returning to the purposes of the Chrism Mass, the archbishop said that it "is the most meaningful night of the year for the members of the presbyterate. When we recommit ourselves to the work of the church it's a connection that distracts from all other discussion in the church about orders or lifestyle. Those are important, but tonight we renew our love affair with Jesus. We are saying thanks to Jesus and we are accepting our responsibilities just as we did when we first became priests."

As seems to happen frequently during the Chrism Mass, there were a few people outside the cathedral protesting "sexism in the church" because women cannot be priests.

Ritter to open junior high level in fall of 1989

by Margaret Nelson

Cardinal Ritter High School plans to open a junior high program for students from Indianapolis West Deanery Catholic schools that do not have seventh and eighth grade classes.

Pre-registrations are now being accepted for classes to begin this fall.

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"So far, inquiries about the program are coming in far beyond what we had hoped for," said Father Joseph Schaedel, assistant principal who has been given responsibility for the program. Frank C. Velikan, principal, will be the chief administrator of the entire school.

The West Deanery Board of Education formed a committee to study the possibility of a junior high program in 1987. In December, 1988, the committee asked the board's approval for a feasibility study. And in February, 1989, the board approved the committee's plan to implement the junior high program at Ritter next year.

In the spring of 1988, Holy Angels School announced its decision to stop having eighth grade classes the next year and not accept seventh grade students so that its junior high program would be phased out.

St. Christopher, Speedway, and St. Susanna, Plainfield, already were without junior high level classes in that deanery.

The reasons for opening a junior high at Ritter were: to provide quality Catholic education in grades 7 and 8 where it was unavailable in the parish elementary school; to add to the feeder system for the deanery high school; and to make more efficient use of the high school facility and faculty.

The 7th and 8th grade students will be segregated from those in grades 9 through 12, especially in classrooms, cafeteria,

corridors, rest rooms and at social functions.

The high school will treat the program and its budget separately so that current curriculum offerings for grades 9 through 12 will not be affected or weakened. The new 7th and 8th grade program will offer all the basics, plus physical education, fine arts and practical arts.

The junior high will be accredited. The present staff and faculty will serve the new junior high program. Most have had experience at these grade levels. Pupil-teacher ratio is expected to be 20 to one.

The change will not affect parish high school assessments; additional costs will be offset by tuition charged the new students.

Enrollment will be limited to those who come from parishes where this level is not provided and to non-Catholic students from public schools, if space permits.

The Junior High Committee stressed this limitation because the high school cannot afford to lose the students from the feeder schools in the deanery which now do provide a 7th and an 8th grade program.

Also, if these "healthy" schools would stop offering their junior high programs, Ritter would have difficulty absorbing these additional students because of the expense of renovation and expansion this would necessitate.

There will be no entrance examination,

but students must have successfully completed the previous grade level.

The tuition includes nine monthly (Sept.-May) payments of \$90 each and a \$90 registration fee. Financial assistance is available for those unable to pay tuition.

Those interested in the new junior high program at Ritter High School may call the school office during school hours at 317-924-4333.

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FROM THE EDITOR

Marriage and family discussed at Vatican

by John F. Fink

Of all the things that came out of the March 8-11 meeting of 35 U.S. archbishops with the pope and members of the curia, what some people undoubtedly will remember most is the criticism U.S. tribunals received for the number of marriage annulments granted. Americans now know that almost 80 percent of the 1985 declarations of nullity came from U.S. tribunals.

(The talk about annulments prompted us to publish the article about them on page 3.)

But the issue of annulments was only a small part of what the bishops and the curia members talked about on the issue of marriage and the family. So let me devote this column to some of the other things that were said.

The papers on the family were presented by Cardinal Edward Gagnon, head of the Pontifical Council for the Family, and Archbishop John Quinn of San Francisco. (The criticism of the high number of annulments came from Cardinal Achille Silvestrini, head of the Apostolic Signature, the church's highest court, in an unscheduled talk during the discussion period after those papers were presented.)

CARDINAL GAGNON DIDN'T make any friends among women, especially women religious, when he said that they "can be helpful in dealing with marriage cases, but we have to be careful that their tender hearts do not play tricks on them." He compounded this faux pas later when, after being criticized by bishops for making a sexist remark, he said that the remark was not sexist but merely accurate. "We have hundreds of cases of tribunals run by nuns," he said, "and they give declarations of nullity as



soon as a woman cries in their presence." I wonder if his picture is now on some nuns' dashboards.

It was Cardinal Gagnon, too, who criticized the ministry to divorcees, saying that some forms of this ministry "have degenerated into dating services for divorced Catholics who are not free to marry."

Cardinal Gagnon wasn't all negative though. In his talk, he mentioned these positive things about the efforts of the church in the U.S. concerning family life: the "courageous work of laity and clergy since the Roe vs. Wade decision in forming consciences and changing mentalities" about abortion; leadership in the battle against pornography; encouragement of natural family planning; a coming revision in guidelines for sex education to help preserve chastity before marriage; and the publication of a manual titled "A Family Perspective in Church and Family."

ARCHBISHOP QUINN DID A marvelous job of explaining to the Vatican the many challenges which our American society offers to the church's teachings about marriage and the family and what the church is doing about it. Here are some of the problems he enumerated in his 2,900-word talk:

1. "The shift of emphasis from the economic and social conception of marriage to the personalist conception of marriage. This means that relationships within marriage and the family are viewed as important in themselves and not merely for the function they afford society." This has led "to the belief that marriage must fulfill all of an individual's needs and dreams." He called this a "distorted personalism."

2. "Marriage as relegated to the private sphere, dissociated from the community and the church." 3. The media in the U.S. is seen as a huge problem: "The picture the media present is often shaped by philosophical presuppositions which serve to undercut the stability and role of marriage and the family." He said that the media "reflect and contribute to the trivialized view that sexuality

is merely an instrument for personal gratification rather than as a gift with profound unitive and creative dimensions."

(Cardinal Gagnon, by the way, quoted a sociologist at the U.N. as defining the developed and underdeveloped nations as "those who looked at or could not look at the 'Dallas' TV series.")

4. The fact that more families have slipped below the poverty line requiring both parents to work, with its "consequent undesirable effects on children."

5. The widespread use of drugs and abuse of alcohol with their "consequent effects on the marriage relationship."

6. Pluralism and mobility. Some ethnic groups, he said, have a very strong family life while "the average American Catholic family has been more vulnerable to the societal attacks on family life and marriage."

TO TRY TO RESPOND to these challenges, Archbishop Quinn said, the church in the U.S. now has family life offices in 144 of the 177 dioceses and a great deal of effort is being put into marriage preparation programs. He particularly praised the "involvement of married couples" who meet with engaged couples. He said that more than 3 million couples have made the Marriage Encounter weekend.

He also pointed out that the church has "taken very significant steps to address some of the structural causes of the problems in marriage and family life in our country," pointing to pastoral letters, testimony before Congress and programs under the auspices of Catholic Charities and family life offices.

Noting that the Catholic Church "often stands alone in its teaching on the indissolubility of marriage," he praised the U.S. tribunals for their defense of marriage: "The time, expense and personnel given to the work of our tribunals give a clear message to non-Catholics that the church takes the indissolubility of marriage very seriously."

Archbishop to speak in Jewish temple

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara will speak from the pulpit of the Indianapolis Hebrew Congregation (IHC) during a worship service next Friday, April 7, at 8:15 p.m. IHC is located at 6501 N. Meridian St.

The archbishop's address is the culmination of a series of programs on Catholic-Jewish relations sponsored by the Interfaith Office of the Archdiocese of Indianapolis and the adult education committee of the IHC. The worship service and the archbishop's address are open to the public.

The first program in the series concentrated on what is good and right in Catholic-Jewish relations; the second explored some of the disagreements between the two, and the third, on March 22, was about Passover and Easter. Rabbi Bradd Boxman of IHC and Father Thomas Murphy of St. Joan of Arc Church, Indianapolis, were the principal presenters on March 22.

Rabbi Boxman gave seven reasons why Passover is a core event for Jews:

1. The story and message of the exodus of the Jews from Egypt is the greatest event in Jewish history because of the concept of freedom and the obligations to follow the

moral code of the covenant entered into with God.

2. Passover represents God's abiding presence in, and control of, Jewish history. 3. It is a time of family gatherings, from the first Passover in Egypt to the present time.

4. It ensures the continuity of the Jewish people and their mission. The Jews tell the story of Jewish survival for 4,000 years to their children through the generations.

5. Passover "demands that we personally relive the message of the exodus in each generation. It reminds us what it means to be a slave so we can know that there are others who still suffer today."

6. It is "the prototype or analogue to Jewish history that continues to repeat itself." In Passover, he said, is the whole history of the Jewish people: a flourishing people that enjoyed prosperity; then a people who knew oppression; and then the exodus and the wandering Jew. This pattern has been repeated throughout history, Rabbi Boxman said.

7. "Passover's essential message is one of hope and anticipation of a better future, with its last four words, 'Next year in Jerusalem.'"

Father Murphy described the liturgies of

Holy Week, including the Palm Sunday procession, the Chrism Mass, Holy Thursday's celebration of the institution of the Eucharist, Good Friday's commemoration of the death of Jesus on the cross to redeem all people, Holy Saturday services and the feast of Easter.

He read the prayer the church prays on Good Friday for the Jewish people. He said that Catholics believe that Jesus rose from the dead and this gives us hope that death is not the end but the beginning of our lives with God.

There were four other people on the panel at this meeting. Gladys Nisenbaum told about celebrations of Passover from the Sephardic Jewish tradition. Sephardic Jews are those from Arab countries and Spain; Ashkenazi Jews are from central Europe.

Michael Drexler, vice president of the North American Federation of Temple Youth, talked about Passover experiences as a young person growing up as a Reformed Jew in the U.S. Amanda Kramer, a student at Chatham High School, talked about the meaning of Jesus' resurrection to her, and Jay Morris, vice president of the St. Joan of Arc youth group, told about Easter traditions in a Polish family.

During the discussion period, a Catholic

asked Rabbi Boxman what Jews tell their children about Jesus. The rabbi answered that they usually tell them that Jesus was an historical figure who tried to liberate the Jews of his day, a rabbi who tried to reform Judaism. He was not well-liked by the Jews but he did get a following of people who thought he was the messiah who would liberate them from the Romans. When he was crucified by the Romans, the Jews felt that he wasn't the messiah or he wouldn't have died, he said.

The first Jewish Christians, who claimed that Jesus rose from the dead, found converts, Rabbi Boxman continued, but most Jews rejected him because he died. As Jews rejected the new religion and Christians began to blame the Jews for the death of Jesus, a rift developed that has been going on for 2,000 years. "It's that rift," the rabbi said, "that we're trying to overcome with programs like this one."

Father Murphy expressed the hope that the series of programs had helped to promote better understanding among Catholics and Jews.

Archbishop O'Meara's Schedule

SUNDAY, April 2 — Neophyte Mass, SS. Peter and Paul Cathedral, Indianapolis 4 p.m.

TUESDAY, April 4 — Midwest Canon Law Convention, Merrillville, Indiana.

— 50th Anniversary of ordination to the Priesthood of Bishop Raymond Gallagher, St. Mary Parish, Muncie, Indiana, Mass at 5 p.m.

WEDNESDAY, April 5 — Annual visitation to St. Augustine Home, Indianapolis, Mass at 11 a.m. followed with lunch.

— Administration of the Sacrament of Confirmation at St. Paul Parish, Bloomington, and for the Parishes of St. Charles and St. John, Bloomington, Mass at 7:30 p.m. with reception following.

THURSDAY, April 6 — Third Annual Catholic Charities Awards Banquet, Catholic Center Assembly Hall, 6 p.m.

FRIDAY, April 7 — Guest speaker at the Indianapolis Hebrew Congregation's Sabbath evening services 6501 N. Meridian St. 8:15 p.m.



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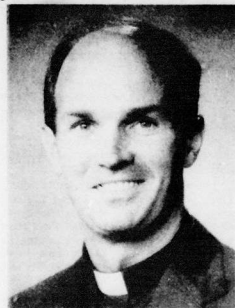
Robert J. Loughery to be ordained

Robert J. Loughery, a native of Indianapolis, will be ordained a priest in the Congregation of Holy Cross at 1:30 p.m. this Saturday, April 1, in Sacred Heart Church at the University of Notre Dame.

Loughery, son of Mr. and Mrs. Robert J. Loughery of St. Luke Church, will offer his first Mass in the Log Chapel at Notre Dame at 12:15 p.m. Sunday, April 2. He will offer a second Mass of thanksgiving at St. Luke at 11 a.m. on Sunday, April 9.

Loughery attended St. Joan of Arc and St. Luke elementary schools and graduated from Brebeuf Preparatory High School in 1974. He received a bachelor's degree in architecture from Notre Dame in 1979. He worked as an architect in Indianapolis and Chicago until he entered the Holy Cross Fathers' Moreau Seminary, Notre Dame, in 1983.

He received a master of divinity degree from Notre Dame last May and was ordained a deacon in August.



Deacon Robert J. Loughery, C.S.C.

What's the story about marriage annulments?

by Mary Ann Wyand

A top Vatican official challenged U.S. bishops about rising annulment statistics in America during the March 8-11 meeting of U.S. archbishops with Pope John Paul II and members of the Roman curia.

Criticizing the "high percentage" of annulments granted by tribunals in the United States, Cardinal Achille Silvestrini, head of the church's highest court, urged American bishops to exercise more "vigilance" because U.S. tribunals are granting too many annulments.

The cardinal's criticisms were based on 1985 statistics indicating that U.S. church courts granted 36,180 of the 45,632 annulments approved worldwide.

Cardinal Silvestrini questioned the validity of U.S. tribunal procedures and described the high number of annulments granted in the United States as "a source of surprise" and "a serious problem."

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

He particularly criticized the "high percentage" of annulments granted "on the grounds of so-called psychological incapacity," frequent use of written statements instead of direct interviews to decide cases, and not enough attention to defending the marriage bond.

In *the marriage bond*, *The Criterion* asked Father Frederick Easton, vicar judicial for the Metropolitan Tribunal, about the number of annulments granted and the procedures followed in determining whether or not to grant annulments.

General statistics indicate that two out of five, or 40 percent, of marriages in America end in divorce," he said, "but only a small percentage of Catholics who divorce decide to pursue annulment proceedings."

Father Easton attributed this to the fact that some divorced Catholics have a difficult time bringing up the past and are reluctant to confront painful issues in their lives. Many prefer to avoid reawakening the sense of failure, he said, arising from irreconcilable differences that led to divorce.

"However," he explained, "annulment proceedings can have a side benefit of healing memories from the past when the person confronts the dark shadow of the marriage problems."

Depending upon the degree of investment placed in the union, some divorced Catholics may decide not to pursue annulment proceedings to have the marriage declared null and void.

But those who choose this option, offered by church law, work with a trained and objective tribunal staff dedicated to serving archdiocesan needs. "We're an arm of the archbishop," Father Easton told *The Criterion*, "and we're here to assist."

The vicar judicial said, "Permanence is the nature of marriage, and as Jesus said in the Gospel of Matthew, 'What God has joined together, let no one put asunder.' But some marriages that do not meet the essentials required for the Catholic teachings of marriage are null and void from the very beginning even though the couple entered the marriage in good faith."

Marriage is not a private matter, Father Easton continued. "It's an institution that impacts the Catholic community."

The tribunal's process of determining the validity, or nullity, of a marriage involves detailed fact-finding procedures that follow church teachings and jurisprudence.

Some people refer to the annulment procedure as a "Catholic divorce," he said, but this definition is erroneous. "From the Catholic point of view, civil



ADVOCATE—Archbishop Edward T. O'Meara congratulates St. Monica parishioner Jean Galanti of Indianapolis on her archdiocesan appointment as a permanent advocate of the Metropolitan Tribunal while Father Frederick Easton, vicar judicial of the tribunal, looks on. A graduate of St. Mary's College, Galanti is a certified paralegal and recently completed a six-month training session with the tribunal. (Photo by Margaret Nelson)

divorce is the ending of the civil effects of a marriage," Father Easton explained. "It's one way of legitimizing and recognizing the separation of the spouses in the civil community."

A divorce that has been adjudicated in civil court frees the couple to live separately and to marry again in civil law, he continued, but this legal decree is not in compliance with church law without an annulment.

"For us (the church tribunal), basically the annulment process is to decide whether or not there is enough proof to be certain that a given marital union was not a marriage in the Catholic sense from the beginning," Father Easton said. "In a fairly high percentage of cases that come to the tribunal, the petitioners are Catholic, have married for a second time in a civil ceremony or before a Protestant minister, and want to reaffirm their faith and be more fully reconciled with the church."

The process from first application to final hearing averages about one and a half years or longer, he said, and

generally costs about \$300 although actual expenses incurred by the tribunal exceed this fee by twice or more.

"There is a myth that it's 'who you know and how much you can pay,'" Father Easton said. "Our philosophy is that no one is going to be prevented from pursuing a marriage case by their inability to pay the fees."

When a divorced Catholic consults a parish pastor for information about annulment proceedings, the priest provides a basic data sheet to start the extensive process of tribunal analysis of the marriage case. In many instances, a lengthy questionnaire follows which asks about childhood, adolescence, courtship, marital life, and matrimonial issues at the time of divorce.

Depending upon the issues involved, the tribunal determines whether to accept the case based on whether or not it seems there was an impediment or deficiency of consent to marriage from the Catholic perspective.

"We're not causing something," Father Easton explained. "We're discovering

something. There is a period of evaluation of the case, and we will often involve a psychiatrist or psychologist to review the gathered evidence and to give us an opinion from the point of view of psychology. The psychologist acts as an advisor to the court, and provides a written opinion."

A tribunal advocate assists the petitioner with procedures, he added. Testimony from witnesses, such as priests, friends, and relatives, add insight and objectivity. The petitioner does not have to confront the former spouse because partners are interviewed separately, if at all.

The advocate and a defender of the marriage bond review the case history and write briefs, or documents, after considerable discernment and analysis of evidence. Then the tribunal judge or panel of three judges makes a decision.

As required by canon law, an appeals court comprised of a new defender of the bond and three new judges automatically reviews each annulment case. By the time an annulment is granted, the marriage case has been discussed multiple times by experienced tribunal staff members and advisors.

Even though the marriage has been formally annulled, the children remain legitimate, Father Easton emphasized. "From the Catholic point of view, if we had every reason to think there was a marriage at the beginning, the children born of such a union are forever legitimate."

Last October, U.S. Catholic reported that of the eight million divorced Catholics in America, fewer than 10 percent have chosen to pursue annulment proceedings. Some six million remarried, mostly outside the church.

The magazine also noted that U.S. marriage courts accept 90 percent of the petitions received, and of those another 90 percent are ultimately granted. About 80 percent of the annulments granted are based on psychological grounds, which the publication attributed to a new code of canon law adopted by the church a few years ago.

And it is this new approach to annulments by American tribunals due to changes in canon law that resulted in the increased statistics and recent criticisms from the concerned Vatican official.

National Workshop on Christian Unity set here

by Margaret Nelson

Indianapolis will be the site of the 26th annual National Workshop on Christian Unity with the theme: "Building Community—One Body in Christ."

On April 17-20, 450 Catholic and Protestant leaders will gather to acknowledge "the openness to ecumenism resulting from Vatican II," Father Thomas Murphy, Ecumenical Officer for the Archdiocese of Indianapolis, will coordinate the opening liturgy on Tuesday morning for the Catholic National Association of Diocesan Ecumenical Officers (NADEO), which will hold meetings in connection with the workshop.

Catholic thinking will be included in the main conference discussions of Christian theology on baptism, Eucharist and ministry centered on the World Council of Churches agreements.

Ecumenical officers, staff members of ecumenical organizations, theologians, pastors and lay persons of different denominations will discuss the progress of Christian unity at the sessions to be held at the Hyatt Regency Hotel.

The opening worship will be celebrated in St. John Catholic Church at 7:30 a.m. Monday. The preaching will be done by



Dr. Toinette M. Eugene

Lutheran Bishop Harold C. Skillrud of Atlanta.

Dr. Toinette M. Eugene, advisor to the U.S. Catholic bishops in drafting the pastoral letter on women's concerns, will give the keynote address at 9 a.m. Tuesday. Eugene is teacher of pastoral theology at Colgate Rochester Divinity School.

Ten seminars will cover subjects ranging from the ethics of new reproductive technologies and termination of life-sustaining procedures to how the creative arts sustain religious symbolism and the human spirit.

"Challenge to Ministry in Response to Biomedical Issues" will include presenters from the area: Father Joseph Rutenberg, ethicist, St. Vincent Hospital; Dr. Diana Bader, Catholic Health Association, St.

Louis, Mo.; Dr. David H. Smith, medical ethics author, Indiana University; and Judith Granbois, ethics of reproduction teacher, Indiana University.

Sponsor of the event is the National Ecumenical Officers Association. Indianapolis co-hosts are the Archdiocese of Indianapolis, the Indiana Council of Churches, the Indiana Interreligious Commission on Human Equality and the Church Federation of Greater Indianapolis.

The NADEO schedule includes a Tuesday luncheon, with Bishop Wilton D. Gregory of Chicago discussing "The Black Catholic Agenda and Ecumenism."

On Tuesday afternoon, a Disciples of Christ and Roman Catholic dialogue will feature presentations by Msgr. Raymond T. Bosler, retired Indianapolis ecumenical officer and Dr. Paul A. Crow, Jr., Council on Christian Unity president. Father Michael Shugrue, ecumenical officer for the Diocese of Raleigh will preside.

Other NADEO seminars include "Interchurch Marriage," with a panel of interchurch couples, and "Building the Earth Community: Models for Interreligious Dialogues of the Environment."

The Wednesday luncheon of the combined NADEO/EDEO groups will hear a talk on "Future Directions: Reflections on Lambeth, ARCIC I and II" by Father Carl Peter, school of religious studies, Catholic University of America.

The first National Workshop on Christian Unity was personally sponsored in Baltimore in 1964 by Cardinal Lawrence Sheehan after a convention of the National Council of Catholic Men in Atlantic City in 1963.

Information may be obtained by contacting the Indiana Council of Churches, 1100 W. 42nd St., Indianapolis, Ind. 46208.

Former Child Center director dies

William I. Brown, former executive director of St. Mary's Child Center, died March 23 and was buried from St. Thomas Aquinas Church in Indianapolis on March 27. He was 60.

Brown was associated with St. Mary's Child Center for 13 years. From 1973 to 1975 he was principal of St. Patrick School. Brown was a graduate of the University of

Dayton, Ohio and a member of the Community Service Council.

In addition to his wife, Alice (Whitfield), Brown is survived by one son, Peter W.; his mother, Genevieve Cull Brown; and four sisters, including Sister Lillian Ann, Jane Smith, Josephine Rodgers and Elsie Boyd. Memorial contributions may be made to St. Mary's Child Center.

Commentary

THE YARDSTICK

The international war on drug trafficking

by Msgr. George G. Higgins

Pedro Leon Pineda, Julio Cesar Uribe, Jose Hernan Usuga and Gilberto Chaverra Robledo had a number of things in common—one of them terrifying and final. Leon, Cesar, Hernan and Chaverra, all Colombian trade unionists seeking to advance the rights of fellow workers, were gunned down by assassins' bullets.

These men of labor were among a staggering total of more than 200 Colombian trade unionists and peasant leaders murdered or missing in the Latin American country



between 1986 and 1988. This horrendous violation of human and trade union rights prompted the governing body of the International Labor Organization, an agency of the United Nations, to press the Colombian government recently to take stringent steps to halt the genocide—heinous crimes committed for the most part by assassins hired, trained and protected by the nation's drug barons.

Colombia, as dreadful as the situation is, is not alone for the tragedy of drug trafficking and abuse is a growing global problem. All of us can find some cheer in an effort by the ILO to mobilize an international war against the escalating illicit drug trade that is killing individuals, shattering families, hindering productivity and leading to wholesale violations of human rights.

With a charter to improve the status of working people worldwide, the ILO might seem an improbable organization to try to galvanize efforts to fight drugs. But through its diverse technical cooperation programs it is seeking to encourage peasants who cultivate drugs to move into alternative enterprises.

In terms of reducing drug demand, the ILO is working with employers and unions to discourage workers from abusing drugs and alcohol, thus trying to reduce the terrible cost in human and financial terms.

Recently the ILO's outgoing director-general, Francois Blanchard, took a number of positive steps to mobilize the United Nations, major international unions and his own Geneva-based organization to expand and intensify efforts in the global war on illicit drug trafficking and abuse.

In an appeal to U.N. Secretary General Javier Perez de Cuellar, Blanchard urged the world organization and its satellite agencies to explore the means by which war against drug trafficking and abuse "can be intensified and made more coherent."

Simultaneously, he asked the heads of three international labor groups, the International Confederation of Free Trade Unions, the World Federation of Trade Unions and the World Confederation of Labor, to lend their active support in fighting this "terrible scourge."

With more than 50 million people worldwide estimated to be dependent on drugs, the stakes in the war on drugs are



high in terms of individual and family trauma, losses, medical costs, lost production and profits, rehabilitation and reintegration expenses, and even death.

Anything less than all-out warfare on drugs and the criminals who push them by the world community of nations is unacceptable. Let your position on this international tragedy be known to your elected officials in Washington and urge them to support this assault on drugs under the banner of the United Nations.

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THE BOTTOM LINE

The changing notion of children's wear; Do clothes make the child?

by Antoinette Bosco

I can't imagine spending \$90 on a little girl's dress, but apparently a lot of people are paying a fortune for children's designer wardrobes.

Benetton is offering a girl's sweatshirt at \$58. Laura Ashley's velvet dresses are \$90 and up. A new specialty gift shop has an "extremely expensive" line of dresses from \$100 to \$200 in infants to size 10. Another store offers a toddler-size pantsuit at \$70.

The stores' customers are reportedly affluent, "quality-conscious" parents or grandparents who want to give their children or grandchildren a "leading fashion edge."

I am a grandmother, and few things give



me more pleasure than buying cute little outfits for my grandchildren. But I doubt the day will come when I will spend \$120 on a toddler's sweater.

It sure is different from the way I dressed my children. I remember those good old rummage sales. I'd search for used clothing—the larger the better. I'd bring it home, wash it, and cut out new clothes for my children. I'd sew up their little outfits and try to make them look as good as I could.

Sometimes I'd find a good sweater or skirt intact. Pants for the boys were impossible, though, because they all had holes in the knees. Pants always had to be sewn from scratch.

With a big family and a small salary, that is how it had to be done. My children did not look fancy, but they looked nice. I do not think they suffered any bad effects for having worn new clothes made from old.

I am turned off by this kiddie boutique business. It strikes me as a contradiction to

what a child should be. Does a child need to have a designer label slapped on him so he can be a status symbol for his parents? It seems to me that the children lose something. It takes away their freedom to get dirty.

If my children wanted to play in the dirt, that was fine. What did it matter if their rummage sale clothes got dirty? But is a little girl allowed to make mud pies when she is wearing a \$90 Laura Ashley? Probably not.

Besides their freedom, maybe the children lose some of their innocence, too, when they are so dressed to outdo the Joneses. Maybe some of that status consciousness rubs off on them. What message do they get? That clothes make them important?

I am tired of this focus on form rather than substance. In the past decade we have seen so much emphasis on surface appearance. Rock singer Madonna's self-centered "Material Girl" has certainly proven to be the emblem of the 1980s.

Kiddie boutiques reflect not only materialistic values running rampant, but also what may be the unhealthiest socioeconomic trend in the United States today—the extreme stratification between rich and poor.

We used to have more layers in our society—more blending of economic levels. Our economy was strong because the middle class was vibrant.

Now we have millions of homeless, hungry children dressed in rags while a growing class of privileged tots do designer suits. It is unfair and unhealthy.

I keep hoping that the 1990s will bring a dramatic shift in values. I would like to see a society where parents felt ashamed to put a \$100 outfit on their child, knowing that there is a hungry child nearby.

It is plain and simple: Kiddie boutiques reflect lousy values. I am tired of this self-centered materialism. How about a good strong swing of the pendulum, starting now.

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EVERYDAY FAITH

"Liberal" and "conservative" terms are considered offensive

by Lou Jacquet

Catholic historian Christopher Kauffman has heard all he wants to hear of the terms "conservative" and "liberal" from his fellow Catholics. From his viewpoint that immediately makes yours truly and Mr. Kauffman soul mates of a sort.

But whereas my vexation with those hackneyed terms arises from having been endlessly branded too liberal by conservatives and too conservative by liberals during my dozen years in the Catholic press, Kauffman has a different reason for finding the terms offensive.

Quite simply, he doesn't think they are useful anymore. Instead, he prefers "preservationist" and "transformationalist." Both may seem like a mouthful compared to "conservative" and "liberal," but Kauffman's terms contain more substance than their wearisome, overused and argument-inducing predecessors.

As Kauffman views the terms, preservationists are those who choose to separate themselves from their society and culture, forming enclaves to maintain

their faith and heritage against what they see as the overriding negative influence of society.

Transformationalists, on the other hand, are more open to the culture. "They believe," Kauffman told this journalist recently, "that the church should be transforming society or the culture and be open to the transforma-

tionalist impact of the culture on the church." They also believe, he says, that "the Holy Spirit dwells not just within the Catholic community but in the culture itself, that the Spirit moves there as well."

Although Kauffman believes that "the transformationalist view is the post-Vatican II spirit in the church," he says that "no one is a total transformationist or a total preservationist. There is always going to be a mixture of these tendencies." Most people, he notes, are both preservationists and transformationalists, depending on the issue under discussion.

Kauffman's terms make a great deal of sense. As one who has long argued that we in the church spend way too much time denigrating fellow Catholics who happen to disagree with us on a given issue, I think a good case could be made that it is way past time to bury the "conservative" and "liberal" labels that have so polarized Catholics in the U.S. for the past 25 years.

Using Kauffman's terminology, I can freely admit that I am both a preservationist and a transformationalist, without drawing the ire of so-called liberal or conservative Catholics as soon as I express any position in sympathy with one camp or the other. Having been at the center of that firestorm all too



often, I know full well that America's Catholics need desperately to put aside their self-proclaimed divisions and get on with both preserving doctrine and transforming society.

If we do not—if we persist in this endless quest to bash the daylight out of fellow Catholics who do not agree with us in every respect—then we will get what we deserve a decade or two down the road: a church in which nobody worships anymore because nobody feels welcome anymore.

the criterion

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To the Editor

AIDS education in Catholic schools

At first I was frustrated by Ted Lazarz's narrow-minded viewpoint against the OCE program of AIDS education in Indianapolis Catholic schools. Now, after his rebuttal to my reply, I'm more charitably sorry for his ignorance of the *modus operandi* of the OCE.

Let me assure you, concerned parents, not for a minute do I believe our OCE will start dispensing condoms to our K through 8th graders nor, for that matter, to our high school kids, either. What they will be dispensing is common sense education on how to avoid AIDS, with an emphasis on *chastity*—which couldn't hurt our kids to hear in any case—as well as how to deal with the reality of AIDS in our midst, in order to avoid the narrow-mindedness that is hurtful to those whose lives are touched by this horror as well as those whose lives may well one day be affected in some way by this here-and-now disease.

Apparently we've opened up a whole "can of worms" here, Mr. Lazarz. I have received "support" phone calls from members of your parish who don't even know me personally. They want to sponsor an AIDS Awareness Program which will, hopefully, run simultaneously in several parishes in the archdiocese. If this is to be the result of

our letters to the editor, I couldn't be happier, and I should thank you for making your opinions known so that I could respond to them and, as a result, perhaps help to remove the blinders from others who are misinformed on this important issue.

Alice Price

Indianapolis

When the Jews arrived in history

Since moving to the Indianapolis Archdiocese five years ago, I have been reading your publication for its informative and educational value and have found it helpful, in conjunction with other sources, while teaching CCD at St. Martin's.

"The Sunday Readings" is one column I always read carefully and have found it to be excellent. Until recently, in the Feb. 19 issue, we are told of Jews in Genesis; in Feb. 26 we find Jews in Exodus; and, on March 5 they're in Joshua! Aarrggg! Not only is this mis-education, it comes at a time when a special series of programs to foster better dialogue between Jews and Catholics is taking place in our archdiocese.

When a person is educated in theology as we presume Father Owen Campion to be, and he finds Jews in the Pentateuch, what hope is there for the laity?

Oh, help us! In the March 17 issue we read that Father Schmudlin said on March 7 at the IHC program that "... Catholics read from the Jewish scriptures at Mass every Sunday."

One positive: Father Campion's reference to Jews in this week's issue is correct as we are up to the time of Isaiah.

Ted Morhart

Martinsville

Living in a Sodom and Gomorrah era

I just read Mr. Lazarz's letter ("Teaching About AIDS in Schools," March 17 issue), and I certainly agree with him—up to a point.

Do you ever get the feeling we're living in a Sodom and Gomorrah era? I do, what with all the crooked politicians, corrupt preachers, and our country filled with AIDS. That filth didn't come on innocent people. Granted a few, and very few, were innocently involved and you say our government will have to pay. No, not our government, the poor taxpayers.

There should never be any more sex taught in our schools—ever. When you see young girls on the street, in front of their colleges, handing out condoms to the boys, it makes me sick. Is that information or an invitation?

Then they come down to birth control or, more serious, abortion, which was

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to The Criterion, P.O. Box 1717, Indpls., IN 46206.

legalized by our government through Roe vs. Wade. This will soon mean participation in CVS, the killing of handicapped like St. Maximilian was murdered.

We have almost come full circle since World War II. We are almost at the point where our country's ethics match those of Adolph Hitler's. As I said before, the Sodom and Gomorrah era. Hopefully, God will intervene. But don't look back.

Phyllis Schreiber

Brookville

Name omitted

Last week the name of the writer of the letter to the editor "Call a Sin a Sin, Not Mental Illness" was inadvertently omitted. The letter was from Katie Hollet of Hamburg.

Point of View

Democracy and Catholicism

by Ivan J. Kauffman

"It would be helpful for the Holy See to recognize 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."—Cardinal John O'Connor

The recent meeting in Rome between the U.S. archbishops and Pope John Paul II and other top Vatican officials was not the power struggle the secular media tried to make it, but it was a recognition that Catholics do face some problems in a world where democracy is the norm.

The meeting was the direct result of a controversy a few years ago involving Archbishop Raymond Hunthausen of Seattle. The Vatican felt some things he had done indicated the church in the U.S. was on the verge of going its own way. But for the U.S. bishops—many of whom respect Archbishop Hunthausen rather highly—the issue was not so much loyalty to the church as it was being effective spiritual leaders in a culture where Catholic tradition is not always understood or accepted.

At the heart of the matter, as Archbishop John May of St. Louis, president of the National Conference of Catholic Bishops, said in his opening address at the Vatican meeting, is the conflict between democracy and authority.

For some on the extreme left democracy means the individual can do whatever he or she wants. In this view the individual is the ultimate authority. And for those on the extreme right—who also accept this view of democracy—that equates democracy with chaos.

But the idea that democracy and order are incompatible doesn't fit the facts. In fact, what history shows is that democracy and order are closely connected. That's because when people feel they've had a hand in making the rules, and feel the rules are for their good, they're much more likely to want to follow them.

The idea that democracy is a simple matter of doing whatever people want is completely contrary to our history. The Constitution and Bill of Rights, which put strict limits on what people can do to other people, are essential to our democratic system. Without these limits, enforced by the courts, it would be easy for the majority to tyrannize the minority.

When Catholics in the U.S. were being discriminated against earlier in our history they turned to the Bill of Rights and the courts for protection. In the same way blacks turned to the courts during the civil rights movement.

But if being democratic isn't doing whatever you want, neither is being a Catholic simply a matter of following rules. Without a free, inner commitment to Christ, Catholicism becomes a facade which quickly crumbles under the pressure of time and temptation.

There have been cases in past centuries when people were required by law to be Catholic. Today those laws are viewed as mistakes by virtually everyone. History is very clear that the church has been strongest when membership has been voluntary. When it comes to morality and faith, people have to be convinced, not coerced.

But if freedom is essential to the church, morality is just as essential to democracy. Somebody has to say, "What is true is true, regardless of what the majority thinks." If, for example, we voted to repeal the law of gravity it wouldn't make any difference. If you dropped a brick on your foot it would still hurt.

Archbishop Fulton J. Sheen once said, "What the world needs is a voice that is right—not when the world is right, but a voice that is right when the world is wrong."

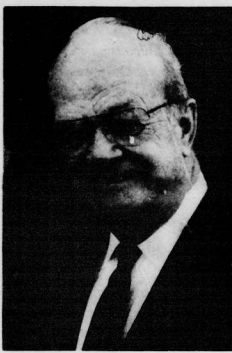
Standing for morality against public opinion is what the churches did during the civil rights movement, and what Pope John Paul II and other Catholic leaders are doing today on secular morality. Without prophetic voices in its midst democracy degenerates into chaos, and one of the church's jobs is to make sure that doesn't happen.

The fact is that democracy is good for the church, and the church is good for democracy.

Harry L. Bindner

Cathedral High School
Class of 1935

Retired President
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The vision of Bishop Chartrand and the Brothers of Holy Cross of Notre Dame in 1918 resulted in a mission for Cathedral High School to be the premier secondary school for the Catholic youth in the Indianapolis area. Since that time, Cathedral has maintained its mission and opened its enrollment to youth of all faiths.

Although Cathedral has changed in some ways through the years (location, changing to a co-educational institution, being managed by a lay board of directors), these changes have enabled the school to adapt to a progressive society.

There is a spirit that has been developed through the years at Cathedral. You can experience this spirit in the classroom, at athletic events, and amidst the extracurricular events where Cathedral students, alumni, and friends gather.

Lou Holtz said it was the spirit of Notre Dame that beat the University of Miami last year. Cathedral has been called the Notre Dame of high schools, and I believe that the same spirit that exists at the University of Notre Dame is apparent at our Cathedral High School.

I attended Cathedral during the early thirties in the midst of the depression. I had the opportunity to make new friends from all areas of Indianapolis, and I've found that the friendships formed at Cathedral last a lifetime.

The objectives of Cathedral—the discipline, the pursuit of academic excellence, the long tradition to "do our best to be the best"—along with the chance to meet new friends, made Cathedral an unforgettable experience for me.

I have had the good fortune to serve on the Cathedral High School Board of Trustees for the past 10 years. Serving in this capacity has given me the opportunity to compare the Cathedral of today with the Cathedral of 55 years ago. It has not changed. The tradition, the spirit, the objectives still exist.

I recommend Cathedral High School to young people who are trying to decide today where to attend high school in September 1989. It would be a challenging and rewarding experience.

CATHEDRAL HIGH SCHOOL

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CORNUCOPIA

Planting an Easter seed

by Cynthia Dewees

The minute Easter is over we imagine that we hear the earth greening succulently into flower. We notice the patter of soft rain and baby birds chirping for grub, and the world is suddenly throbbing to the fancied beat, beat, beat of "Bolero."

The urge to go forth and plant becomes overwhelming. We put on gardening gloves we got in a Christmas gift exchange, and a ratty hat from Mexico circa 1956 and set out with trowel and watering can. For some jobs, the outfit is everything.

Our intention is to create a verdant paradise, something like Monet's lily ponds in the French countryside, or an English garden so effortlessly casual that Jane Austen might sit in it. Alas! The reality of what we see outdoors is no match for our inner vision.

The overgrown juniper bushes holding the front of the house hostage in no

way resemble the noble pines of Rome. The spindly stubble clinging to Indiana clay in the yard is simply not in the same league with the lawns of Kensington. And flowers! The Cotswolds, we ain't.

Except for ivy. Poison ivy. And English ivy, too, seizing the outside walls in a death grip, threatening to cover every window and force the inhabitants to move to another home if they're interested in seeing daylight again. It's the kudzu of the north.

Losing heart, we survey the estate, all one-fourth acre of it. The wood chips spread on the borders years ago have long since been overcome by the weeds they were supposed to thwart.

Stalks of last year's plantings fill the flower beds, and branches loosened by winter dangle from trees. Leftover autumn leaves strew the sidewalks and gutters.

It's depressing.

But we begin. We edge the walks and turn over the soil in the beds. We trim vines and pick up nature's clutter. We sweep the walks and the garage and shake the mat on the front step.

Muscles we thought were per-

manently atrophied begin to operate, sending pain signals to other regions. Sweat drenches our foreheads, already grubbied by swipes from soiled forearms. The garden gloves won't see another Christmas.

Our efforts look puny, especially if we remember Monet and Jane Austen. But we feel good about ourselves, and it's true the yard looks better. It's a start.

Easter is a start, too. It promises life from death, hope from grief, sunshine from darkness. It makes our spirits pulse with the kind of rhythm we are feeling in nature, and it offers fulfillment if we choose to grow to its beat.

When we awaken each morning we are given a new day to live, full of promise and joy. Easter is our new day. It promises joy.

vips...



Mr. and Mrs. Theron Kilander will celebrate their 60th Wedding Anniversary at 11:30 a.m. Mass in St. Matthew Church, Indianapolis on Sunday, April 9. Ki Kilander and the former Ruth Sturm were married April 10, 1929 in Holy Cross Parish rectory. They have three children, Patricia Kilander-Brothers, Gerald and Jamie, and four grandchildren. Congratulations may be sent to them at 4608 N. Lesley, Indianapolis, Ind. 46226.

Two students from Catholic high schools in the Archdiocese of Indianapolis have been named winners in the National Achievement Scholarship Program for Outstanding Negro Students conducted by the National Merit Scholarship Corporation. **Adam Y. Holton**, Cathedral High School, is one of 350 finalists receiving a \$2,000 scholarship. **David W. Marsh** of Brebeuf Preparatory School is one of 196 finalists who will receive a FMC-sponsored Achievement Scholarship.

Providence Sister Marie Kevin Tighe, director of the archdiocesan Office for Pastoral Councils, has been elected to the 1989-90 Coordinating Committee of the National Pastoral Planning Conference. She will serve with seven fellow committee members from other dioceses around the country. The Conference promotes development of pastoral planning, assists those involved in the pastoral planning ministry, provides training in pastoral planning, and encourages collaboration with other national organizations.

Bonnie Harvey, a volunteer for Catholic Charities of Terre Haute, has been named one of 50 finalists in the Pillsbury's Best Against Hunger National Awards Program. She is the mother of five grown children who began helping at the Bethany House soup kitchen and the Catholic Charities Foodbank in 1982. She works 35 hours a week driving to pick up food donations, planning meals, and supervising the foodbank's cleaning up the kitchen and dining room. Her son, John, volunteered her services in the beginning, and all members of her family have served as volunteers in the soup kitchen and foodbank. **Jule Rogers**, recently was employed as director of Bethany House after volunteering there. Ten final Pillsbury's Best award winners will be announced in May, with cash grants being given to non-profit organizations for their choice.

Matt and Cleo Werners will celebrate their 60th Wedding Anniversary at 1:30 p.m. Mass on Sunday, April 9 in St. Maurice Church, St. Maurice. Their children will hold a reception and open house for them afterward in St. Maurice Hall. The Werners were married on April 3, 1929 in Holy Family Church in Oldenburg. They are the parents of 16 living children (one is deceased): Betty Young, Lorene Brankner, Virg, Jake, Ursel, Elmer, Debbie, Dick, Argerger, Celia, Bilz, Rita, Mary, Franciscan Sister, Cleo, Charlie, Theresa Nobbe, Mary Merkel, Regina Lowe, Kenny, and Mary Doll. They also have 81 grandchildren and 31 great-grandchildren.

Bishop Daniel Buechlein, a member of St. Meinrad monastic community, will celebrate the community Mass at St. Meinrad Archabbey at 9:30 a.m. on Sunday, April 9 to commemorate the Silver Jubilee of his ordination. Bishop Buechlein serves as Bishop of Memphis, Tenn.

check-it-out...

The date for the conference on the **National Pastoral Plan for Hispanic Ministry** mentioned in the March 17 *Criterion* has been changed to Wednesday, April 12 from 1 to 4 p.m. in the Catholic Center Assembly Hall.

Milford Retreat Center in Milford, Ohio, recently established **Bright Wings**,

SEMINARIANS REHEARSE—St. Meinrad seminarians from Nassau, Bahamas perform rehearsal "A Chorus Line and More!" to be presented in St. Bede Theatre on the seminary campus on March 31, April 1 and 2. The annual Sounds of Spring show is sponsored by the student-run Cooperative Action for Community Development, Inc. (CACD) which assists the poor and underprivileged in the St. Meinrad area.

No Ad Game

Due to space limitations, the "Ad Game" which normally appears on this page was pulled...yanked...held...lifted...temporarily dropped. It will, however, resume in next week's *Criterion*. Meanwhile...

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Rev. James D. Barton, Archdiocesan Director

Because the Catholic Center will be closed in honor of the ordination of Msgr. Gerald Gettelfinger as Bishop of Evansville on April 11, material for Active List, Check It Out, VIP's etc. must be in *The Criterion* office by Friday, April 7 to be included in the issue of Friday, April 14. Submit items to: *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

a hermitage and retreat center in rural Ripley County, Ind. where personally directed retreats, hermitage retreats and other spiritual programs will be offered beginning in April. The Milford Center will offer renewal afternoons on Sundays, April 16 and 23. For more information about the new hermitage, write Jesuit Father Maurice Reardon, Bright Wings/JRC, 5361 S. Milford Rd., Milford, Ohio 45150.

The fourth annual St. Vincent de Paul Essay Contest for parochial and CCD students in grades 5 through 8 will be held this year on the theme "The Parable of the Talents: Responding to the Call to Serve." Participants will be asked to interpret the parable in light of their own talents, especially with regard to responding to the needs of the community. The annual contest is intended to heighten awareness of Christians' responsibility to each other, to increase awareness of the St. Vincent de Paul Society, and to celebrate the birthday of the Society's founder, Frederick Ozanam. Entries of 350 words may be sent to: SVDP Essay Contest, 1151 Lakeshore Drive East, Carmel, Ind. 46032. Include the student's name, grade, parish and city. Parents or teachers are asked not to screen or prejudice entries. Winners will be announced during the week of April 17-21.

Beech Grove Benedictine Center will sponsor a weekend retreat on the spirituality of Meister Eckhart entitled "Come to the Well" on the weekend of April 14-17. A **Secretary's Workshop** will be offered from 8:30 a.m. to 3 p.m. on Wednesday, April 12. And on Tuesday, April 18 a **Spirituality of Grief and Loss** Workshop will be held from 7 to 9:15 p.m. For information or registration for all Center programs call 317-788-7581.

A religious studies program for adults on "Church History" will be sponsored by New Albany Deaneary at the Aquinas Center, Clarksville, from 7 to 9:30 p.m. on Wednesdays, April 5, 19, 26, May 3 and 10. The \$15 fee includes books and materials. Pre-registration is required by April 3. Call 812-445-0354.

Peace Counseling Referral Center and the New Albany Deaneary will sponsor a four-part **Parenting Skills Course** from 7 to 9 p.m. on Wednesdays, April 19, 26, May 3 and 10 at the Aquinas Center in Clarksville. The cost is \$5 per session, \$7.50 per couple; \$15 per series in advance, \$22.50 per couple. Advance registration is required. Call 317-948-2299.

The United Neighborhood Coalition (UNC) will hold its 1989 Congress at 9 a.m. on Saturday, April 1 at Central Avenue United Methodist Church, Central Avenue at 12th Street. Featured speaker is Pablo Eisenberg, director of the Center for Community Change in Washington, D.C. The congress will include workshops and information booths centered on neighborhood improvement. No charge for admission or lunch. Call 317-633-8230 for more information.

A weekly hour of prayer for peace and justice is held each Monday evening at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction follows at 9 p.m.

Birthing will present "Love Works Magic," a fashion show and luncheon beginning at 11:30 a.m. on Saturday, April 22 at Ritz Charles, 12156 N. Meridian St. Fashions by Tarkington Tweed. Reservations are \$15. Call 317-236-1550.

Dr. Craig Overmyer, a Disciple of Christ minister, will present a series of six seminars on "Biblical Models for Stress Management" from 7 to 9 p.m. on six Tuesday evenings, April 11 through May 16, at Alverna Retreat Center, 8140 Spring Mill Rd. Recommended for Catholic and Protestant laity and clergy, the series will explore the five petitions in the Lord's Prayer as a model for stress management. The fee is \$150 per person, \$250 per couple, with scholarships available. Call 317-257-7338 for more information or registration.

The National Office for Black Catholics (NOBC) and the National Black Lay Catholic Caucus (NBLCC) will sponsor a **Black Catholic Lay Leadership Symposium** on the weekend of April 14-16 at the National Shrine of Our Lady of the Snows in Belleville, Ill. This year's symposium, featuring keynote speaker Dr. Giles A. Connolly of Morehouse College in Atlanta, Ga., is Phase II of a program designed to build Black Catholic lay leadership. For information, call the NOBC at 202-635-1778.

The Catholic Conferences of Indiana, Kentucky and Ohio will co-sponsor "Faithfulness in the 90s," a program for people working in church-based social action, on Wednesday and Thursday, April 19-20 at the Move Center in Melbourne, Ky. Two major sessions will focus on strategy and spirituality. The \$40 cost includes overnight accommodations and meals; commuter cost is \$30. For more information call Jim Lund at 502-451-5451. Registration deadline is April 10.

The Sisters of St. Francis of Oldenburg will hold a **Vocation Awareness Retreat** for single Catholic women from 9 a.m. on Saturday, April 15 until 2 p.m. on Sunday, April 16 in Olivia Hall on the motherhouse grounds. For information or registration contact Franciscan Sister Maureen Inz, Sisters of St. Francis, Oldenburg, Ind. 47036, 812-934-2475 or 812-934-5016.

Brown Co. palm walk



PALM PROCESSION—Members of five Brown County churches join in a prayer march through Nashville on Palm Sunday. (Photo courtesy Brown County Democrat)

by Sr. Mildred Wannemuehler, OSB

Those involved with the Renew Program at St. Agnes Parish in Nashville proposed a procession through the streets of Nashville as a witness to Christian values and concerns.

As the idea was shared with other local churches, the plan developed into an ecumenical experience.

On Palm Sunday at 5 p.m. about 75 Christians met at the high school parking lot to begin the procession. Father Paul

Koetter, pastor of St. Agnes, led prayers for the youth of the world.

A minister reflected on a theme and led the group in prayer as the procession made four more stops in the town. The intentions were peace, respect for life, the poor, and Christian unity.

Members of the congregations joined in the procession and met at St. Agnes for refreshments and fellowship afterwards.

Those who participated expressed hope that this will become an annual introduction to Holy Week.



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SCIENCE WINNERS—Sarah Lindley (left photo), sixth grader at St. Patrick School, Terre Haute, shows her winning biological project. In photo at right, Fred Janski (left), seventh grader, and Larry Newport, eighth grader, look over their biological winner. Ernie Vane took the top prize in sixth grade physical science and eighth grader Garrett Boggs won junior high physical science honors. (Photos by John Fuller)



PENNIES—Preschoolers Megan Murray and Jared St. Malachy of St. Malachy Parish in Brownsburg add pennies to a wishing well as part of a family Lenten project to provide water for the poor in Ethiopia.

St. Malachy helps poor in Ethiopia

St. Malachy parishioners are reaching out from their Brownsburg church to embrace the critical survival needs of the poor in Ethiopia.

Organized as a family Lenten project, participants from the church and school have raised nearly \$8,000 toward the cost of a \$10,000 well project to provide water for residents of Jimma in southwest Ethiopia.

This humanitarian fund-raiser for people in the Third World country dates back to Father Martin Peter's trip to the African nation last year.

The St. Malachy pastor returned to his parish and described the serious need for clean water there, water that is basic to survival yet lacking in quantity.

Catholic Relief Services assistance from American donations came in response to the severe famines in Ethiopia during 1984, 1985, and 1987. Father Paulus Fesshaye, who directs church relief and development work in parts of Ethiopia, visited several Indianapolis parishes in February to offer thanks for the generous gifts.

At St. Malachy, parishioners re-

sponded to Father Peter's call for help with collections at church and school, plus \$2,000 in pledges for a recent student jump-a-thon benefiting "Project Build-A-Well." More funds will come from a parish plant sale featuring Mother's Day gifts.

Wishing wells placed in the church vestibule and in a school corridor are visible reminders of the parish fund-raiser. The wells supplement collection cups given to parish families to generate increased awareness in the home about the importance of water in daily living. Parishioners were asked to place the cups beside sinks and donate coins when using water.

Project coordinators Judy Phillips and Karen Murray of Brownsburg told *The Criterion* that the fund-raiser has been wonderful because it includes parishioners of all age groups.

"Children opened their piggy banks for the project," Phillips said. "Of course, we couldn't do it without the large donations, but pennies from the children have been very important too."

An inspirational slogan used to promote the project inspired donations with the message that, "As every drop of water is important, so is every penny. It takes so little to offer so much."

Verdict on ISTEP funding coming

by Margaret Nelson

By the time *The Criterion* is in the hands of its readers, the fate of funding for Indiana Statewide Testing for Educational Progress (ISTEP) materials for Catholic and other non-public schools may have been decided. But it is expected to take longer.

Dr. M. Desmond Ryan of the Indiana Catholic Conference (ICC) and Steve Noone, lobbyist for Non-Public Educational Association, (NPEA) have made this "a matter of justice" in the Indiana legislature this year.

To be accredited by the state, schools must administer the ISTEP to the required grade levels. But until now the non-public schools have had to pay for the materials themselves.

Last week, the ICC distributed an alert for its networkers to communicate their support to the Senate Finance Committee, which was expected to hear House Bill 1372 on Wednesday, March 29.

HB 1372 addresses the cut-off score at which students taking ISTEP would be required to be remediated. (Last year, the Indiana legislature approved payment for remediation for non-public schools students after efforts by the ICC and NCEA.)

Last week HB 1667, which provided

for funding of ISTEP materials for non-public schools, appeared doomed because it looked unlikely that it would be heard by the Senate Finance Committee. So Senators Morris Mills (R-Indpls.) and John Sinks (R-Fort Wayne) of that committee amended the measure into HB 1372.

Most of the Catholic elementary and all of the secondary schools in the archdiocese are accredited. Last year, ISTEP materials cost \$175,000.

According to Ann Wadelton of ICC, the ISTEP funding part of HB 1372 could be retained, removed or changed. If it does survive a hearing, "it still must survive second and third reading votes in the Senate," she said.

Wadelton explained, "Then HB 1372 must return to the House for concurrence with the amendments added in the Senate. If the House dissents, the bill will be thrown into conference committee with huge opportunities to again retain, remove or change the amendment and/or total bill."

All of this must take place before the 61st or final day of the 1989 legislative session, which is expected to be April 18.

"The final fate of the ISTEP funding will probably not be known until the end," Wadelton said.

SDRC sets April conference

"I long to see you so that I may impart to you some spiritual gift to make you strong . . . that you and I may be mutually encouraged by each other's faith." (Romans 1:11)

Separated, Divorced, and Remarried Catholics (SDRC) will hold its annual spring conference "Celebrating our Gifts" at the Catholic Center, Indianapolis, on April 15.

The keynote speaker will be Augustinian Father James Friedel from Chicago. He has master's degrees in philosophy, theology and religious psychology and is a doctor of ministry. His address will be "Celebrating the Gift of Who I Am."

Father Friedel will also talk at one of the concurrent morning sessions on "Prayer: The Baltimore Catechism, Notre Dame Football and the Mid-Life Crisis." He will give a closing reflection on "The Healing Gifts of the Spirit."

Other morning sessions will include: "The Gift of Self," by Pokey Sheldon; "X-Rated Talk About Annulments," by Jean Galanti; "Restructuring Your Family—Single Parent and Step Families," with Lawrence Strothaker; "Write Your Own Script," with Susan Beard;

and "Intimacy: The Ultimate Gift," by Joyce Duval and Gene Critchfield.

Concurrent afternoon sessions will cover "Balancing Head, Heart and Gut," presented by Priscilla Crawford; "Called and Gifted," Ray and Beth Ruto; "Positive Self Talk," Jane King; "Male Emotions—Better Than a Hole in the Head," Jay Carigan; "Remarriage," with a panel moderated by Lawrence Strothaker.

Father Stephen Jarrell will preside at the 11:45 a.m. SDRC Mass for those attending the conference.

The day is sponsored by the SDRC, Beginning Experience (a weekend personal growth experience for the divorced or widowed) and the archdiocesan Family Life Office.

The \$20 conference cost ("with a friend"—two for \$35) covers general sessions, choice of coffee and doughnuts, lunch, afternoon wine and cheese and an evening social. The 7 p.m. social alone costs \$3.

Those wishing further information should call the Family Life Office at 317-236-1596. Registrations are due by April 10 and should be addressed to: SDRC/BE Conference, Family Life Office, P.O. Box 1410, Indianapolis, Ind. 46206.



PINEWOOD DERBY WINNERS—Members of Cub Scout Pack 93 sponsored by Central Catholic School at St. Catherine Church in Indianapolis display the awards they won recently in the annual Pinewood Derby competition. Presenting their winning car models are (from left): David Shreve, third place; Josh Tooley, second place; Alex Rivas, first place; and Jon Salinas, best of show. Kibitzing behind the winners is Jay McIntosh. (Photo by Robin Rivas)

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Today's Faith

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Common union with God creates friendships

by Fr. Robert Kinast

The first Christians understood that their common union with God created friendship among them.

Union with God through Jesus makes friends of his followers. The lives of the saints exemplify this point again and again.

St. Paul had such a friend named Barnabas. After Paul's conversion, Barnabas introduced him to the Jewish Christians and won acceptance for him (Acts 9:27-30). Later Barnabas asked Paul to join him in preaching at Antioch (Acts 11:25-26).

So friendship, as you see, can initiate people into the work the Lord asks them to do.

Friendship also can nurture and support people when they face opposition. This occurred often during the age of persecutions and martyrdom.

One example is the story of Sabina, a slave girl who became a Christian. This so angered her mistress that she had Sabina exposed to the elements as punishment. A local priest, Pionius, rescued her and took her into his household.

Later when Pionius was arrested and faced martyrdom, Sabina accompanied him rather than returning to her native city.

"What is my native city?" she asked. "I am the sister of Pionius," echoing Jesus' assertion that his family consists of those who hear and keep the word of God.

Christian friendship, of course, is found among siblings. This certainly was true for Benedict and Scholastica. They launched the monastic movement in the West and offered each other deep spiritual support, even though they met only once a year after they had founded their monasteries.

Friendship in Christ is not so spiritual, however, that it cannot affect human emotions and personalities. Jerome, for example, was a short-tempered eccentric whose brilliance and energy alienated him from most people he met. Except for Paula.

Paula always managed to find the way to cut through Jerome's bluster, to calm his impulses, and keep him focused on his great task of translating the Bible into the popular tongue.

Friends need not share the same



interests or lifestyle. The most striking example is the sixth-century queen, Radekund, who finally left her murderous husband, and established a convent at Poitiers in France.

During this time, she formed a close friendship with the fun-loving poet, Venantius. She inspired him to compose hymns that would come to be regarded as classics, like "Vexilla Regis" and "Pange Lingua."

Friendship also can have a competitive side whereby friends chide and challenge one another to be true to their values and to achieve their greatest goals. In this way Clare and Francis of Assisi kept outdoing each other in their drive for simplicity and poverty of lifestyle.

Similarly, Jane de Chantal and Francis de Sales kept drawing each other deeper into the riches of everyday life as a source of spirituality.

Not all friendships of saints took place in calm isolation. Some social activists who achieved sanctity pursued their vocation strengthened by a particular friendship. Vincent de Paul turned constantly to Louise de Merilac for financial, social, and spiritual support.

In our day, perhaps the clearest example of a friendship which combines so many of these themes from Christian history is that of Dorothy Day and Peter Maurin, founders of the Catholic Worker movement.

Dorothy Day always invoked Maurin's name with reverence as the thinker who

helped her see the contemporary meaning of the Gospel Beatitudes.

Maurin found in her a woman of unwavering courage, willing to live consistently what he could describe in such radical terms.

Christian friendship takes many forms and has many effects: support, advocacy, encouragement, enjoyment, competition, discovery, service, fulfillment. In all these different ways, friendship is a reminder that the Christian life is neither solitary nor unnatural.

In his farewell discourse, Jesus said, "I call you friends, since I have made known to you all that I heard from my Father" (John 15:15).

The one who calls us friends means it, and gives us one another to prove it.

We learn the value of friendship very early in life

by Monica Clark

While visiting my sister's home recently, I observed my 10-year-old niece, Erin, talking on the phone to her classmate Amy. As soon as she hung up, her three-year-old brother, Erik, announced he wanted to telephone Matthew.

"Who's Matthew?" my sister asked.

"He's my best friend," Erik explained of the youngster he'd met at his preschool.

We learn very early the value of friendship, of having

someone special in life who has chosen to have a relationship with us.

For Erik and Matthew, the mysterious attraction of one person to another—the first step toward friendship—already was happening. Out of the two dozen children with whom they played every day, Erik had chosen Matt for a particular relationship.

I marveled at their innocence and confidence, remembering how my best friend, Carol, and I long ago looked forward to our afternoon walks home from Our Lady of Perpetual Help School. We shared secrets and dreams. It was a warm and easy friendship. But it didn't last beyond eighth-grade graduation. We didn't know how to keep separate high schools and different interests from taking their toll.

There have been only a few times in my adult life where I "clicked" with a person on first meeting. Generally, friendships grow among acquaintances through communication and struggle. It takes effort to establish and sustain them.

But friendships certainly are a precious gift of life. I am aware particularly of this because it is my friends who help ease the loneliness that often comes with being single.

I have different kinds of friends—those with whom I enjoy doing social things, such as going to the theater, and those with whom I explore the spiritual.

There are friends I've met during assignments in the Third World who help me keep a global perspective, and those who challenge me to come out of my selfishness and respond to their needs. They are wonderful people who

have supported and loved me, and taught me the value of friendships in which each person has something to contribute to the other.

But my friendships have not been without pain and disappointment. I've learned that not all friendships can withstand the ups and downs of life.

My most poignant experience of friendship occurred during the terminal illness of my mother. For months, I was caught up in her care and had no time or energy to devote to friends. I felt some of them slipping away. After she died, I had to reassess.

I remembered those who had been there with words of encouragement, offers of help, a home-cooked meal, or an invitation to lunch. They had held on to me, actually upheld me, and our friendships had grown.

I also remembered some who had disappeared, perhaps through fear of having to deal with dying and grief. They were angry that I didn't have time for them. I let them go, and I work at forgiveness.

It is worth noting that in the fast-paced, crowded, often impersonal life that is ours, it is not always easy to relinquish unhealthy relationships. Why? In part, because we worry that others will not develop to replace them. After all, interdependence, emotional intimacy, mutual respect—essential for wholesome friendships—don't come easily.

Forming friendships means setting prejudices aside. And in a society that analyzes and overanalyzes things, at times it also may mean trying to rediscover the simplicity of children who reach out to one another and say, "Do you want to be my friend?"

This Week in Focus

What is a friend in the Christian view of friendship? It is important to remember that it takes effort to make a friend and effort to sustain friendship. And sometimes friendships develop unexpectedly, as in the story of a woman's five-year friendship with the man who sold produce for her family's table. Their casual friendship deepened into a trusting relationship, and the man felt comfortable sharing his concerns about an adult daughter. Famous friendships provide some insights into what friendship is. St. Jerome, for instance, was a bad-tempered eccentric, but his friend, Paula, was able to cut through his bluster and keep him on track in translating the Bible.

'Goodbye, my friend'

by Jane Wolford Hughes

Some people leave a mark on us even though they are only part of our lives a brief time.

Joe, a crusty old man from southern Italy, was one of those. He delivered fresh vegetables and fruits ripened to perfection on our street when my children were young.

Tough though Joe was, he needed a friend and I became one. It was brief—June to October for five years.

Joe's wife had died a few years before and his only child, a daughter, had entered a cloistered convent at a young age. Most of his relatives were back in the "old country."

Joe dulled his longing for the land by bringing its harvest to others. He taught me how to select a melon and to keep tomatoes at room temperature so they wouldn't lose their flavor.

We often talked of food, religion, and life. If my children were around, he filled their imaginations with stories.

Joe had the simplicity of the truly good person. He never would make history, and to some he was an invisible servant. But the tide of his life washed up on others, cleansing their fears and giving them an inner trust in God they had lost in the scramble of living.

One day he seemed troubled. Ordinarily his deep eyes were calm. That day, they were like black stones shining from

the bottom of a pool of water. Soon the tears flowed over, seeking creases in his sun-weathered face. Instinct, or grace, moved me to embrace him, and the story came tumbling out.

In a rare letter, his beloved daughter wrote that she had begun the process of leaving the convent. The orderliness of Joe's life was threatened. He had given his only child gladly to the Lord, and now felt she was defying God's will.

I tried to reassure him that such an action was allowed in the church, and I suggested that much prayer and counseling preceded her decision.

"She's a woman now, Joe," I reminded him. "Tell her of your love and support. It must be a hard time for her too." He relaxed and almost smiled.

The rest of the summer and into October, I had reports of what meager news he had from his daughter. I suggested that he spend the winter near her in the East if possible.

In late spring, I received a note beginning, "My dear friend," in which Joe said that he would stay in the East, selling produce and helping his daughter adjust.

Two years later, he wrote that God had blessed him with a beautiful granddaughter. There was never a return address on the envelopes.

A couple of years later, another note came from his daughter. She said that Joe had died while planting a garden for his granddaughter. And she thanked me for being his friend.



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SECOND SUNDAY OF EASTER

The Sunday Readings

April 2, 1989

Acts of the Apostles 5:12-16 — Revelations 1:9-11 — John 20:19-31

by Fr. Owen F. Campion

The Acts of the Apostles supplies the Liturgy of the Word for this weekend with its first reading. Authored by the holy writer who composed the Third Gospel, the Acts expresses the faith of the Church in its beginnings.

It is a religious writing, designed to convince and convert. As history, it is incomplete by modern standards. Nevertheless, as a glimpse into Christian life so long ago, it is superb.

This reading asserts two facts. The first is that the Apostles represented the Lord, and acted in the Lord's behalf and with his authority, after he physically had ascended. The second is that the church is the instrument by which the Lord continues to reach people, and to gather them in love and mercy into his Father's household.

Of all the writings of the Christian Scriptures, none is as bewildering in moments, or as profound, as the Book of Revelation, or the Apocalypse. Revelation occurs occasionally in readings at Mass. It provides the second reading this weekend.

In this writing, the writer identifies himself. He is an exile on the island of Patmos, situated 50 miles southwest of the Turkish coast in the Mediterranean Sea. Patmos is a small island, containing only 16 square miles.

Also in the reading, the author addresses seven ancient Christian communities, or churches. His use of the number "seven" has meaning. In ancient



times, it did not just represent the sum of six and one. Rather, it was symbolic. It meant totality, fullness, everything and everyone. The author, in effect, addressed all within the church wherever and as many as they might be.

The author's very condition of exile shows the atmosphere in which Christians then lived. It was hostile. By the time this book was written, Christians were doomed by their very faith to agony and to death. They were traitors. That condition produced the need for an unflinching faith, and for encouragement.

St. John's Gospel is very different from the other three gospels. Together, the other three are called the Synoptics. They proceed in many cases from the same source, although each has its different perspective and objective.

The gospel of St. John is another tradition, however.

All the gospels unite in their great detail and excitement as they tell the story of the risen Lord. This weekend's gospel reading, a story of Jesus after the resurrection, makes several points.

The first is that it makes clear that the church is the Lord present in earthly life and times. Dramatic for all who heard Jesus, and infuriating to some while consoling to others, was the Lord's assertion that he had power over sin. He forgave wrongs. He judged acts as right or wrong. In Jewish tradition, that strictly was God's right. Humans who judged were judges according to, and in favor of, God's Law.

The reading also states that the Lord's comforting forgiveness did not end with his ascension. He lives still.

Central to all this understanding is the presence of the Apostles. They were the church. They had heard and seen the

Lord, more than any other. He was their teacher. Upon them he breathed his spirit. That gesture would not have the same effect today. In the Lord's times, so unacquainted with biology, breathing upon another released upon that person something deep within a person, and something essential to life.

Reflection

The gospels all thrillingly tell the story of the Lord's victory over sin, the power of the world, and death itself. Religious writing has no parallel to the outpouring and strength of faith they proclaim as they remember the Lord Jesus, alive and free from death, that ultimate and universal human inevitability.

During these weeks after Easter, the church expresses its own faith in Jesus, the risen, and shares with us all its memories as set in print so long ago as the four gospels.

However, resurrection is not just history, nor just an achievement of Jesus, the Son of God. Rather, resurrection—through and with Jesus—touches each

believer in its life-giving and life-sustaining vigor. That resurrection is an accomplishment of each person who rejects selfishness and follows the Lord in worship, service, and love.

In these weeks, the church insists that communion with the risen Lord still occurs. It is not accidental nor rare. It is daily, constantly in life, abiding through life, as we turn from sin and love God wholeheartedly. The church itself lives now as Jesus lived. It teaches. It forgives. It gathers us together, and, in Jesus, to God.

We live in a world not unlike the time experienced by the author of the Book of Revelation.

In the United States, we practice religion freely. Others in the world do not. But, in the United States, we confront values and customs hostile to the gospel.

The church calls us especially this season to be strong in heart. Forgiveness, within the church, we are with God. A great, majestic vision waits us—when as was the Lord himself, united with him by faith, we too will rise from death.



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by Pope John Paul II

Remarks at audience March 22

Jesus "died for all, that those might live no longer for themselves but for him who for their sake died and was raised."

These words of St. Paul are a consolation to us, especially in Holy Week, when

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A Fuzzie

Did God make a fuzzie
when he made a baby?
Or did he wait for a big fat yak
to shed some of its hair?

Perhaps he caught the sparkle
found in your eyes so fair,
and mixed it up with a buttercup
then placed it under the chair.

Another Fuzzie

I see a little fuzzie there,
tangled in your pretty hair.
Maybe we should brush it out,
but then, again,
it just might sprout!
And think how much fun
it would be
to grow your very own
fuzzie tree!

Mary Ann Wyand

(A member of St. Thomas Aquinas Parish
in Indianapolis, Wyand enjoys writing
children's poetry.)

we reflect on the "Easter meaning" of Christian life.

Easter recalls the ancient "Passover," the passage of the chosen people from slavery to freedom, and our passage from death to life by reason of Christ's paschal mystery.

The "Easter meaning" of life consists of a thorough understanding of the saving effects of the redemption which Jesus accomplished by his passion, death, and resurrection.

We see this "Easter meaning" in the celebration of the evening Mass on Holy Thursday, which recalls Christ's institution of the sacrament and sacrifice of the Eucharist. We are reminded that our life as Christians must be "eucharistic," full of thanksgiving.

In the liturgy of Good Friday, we commemorate the true and the false "sacrifice of expiation" offered to God on behalf of all of humanity. It shows us both the seriousness of sin as a rejection of God's love and the marvelous saving work of Christ which has restored us once again to grace.

The impressive ceremonies of the Easter vigil, with the symbols of fire, light, and water, vividly express the "Easter meaning" of life since Christ is the light of the world and the source of our salvation.

Only Christ brings us the light of divine revelation, scatters the darkness of sin, and unlocks the enigma of history. Before the risen Savior, we feel the courage and enthusiasm to proclaim to the whole world: "Repent and believe in the Gospel!"

It is my fervent hope that this Easter will be for all of you a great spiritual moment, one to be prolonged throughout the year and which will lead you to the fullness of life in Christ.

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Entertainment

VIEWING WITH ARNOLD

Music and message in 'Tap' entertains viewer

by James W. Arnold

In "Tap," multi-talented Gregory Hines gets back in synch in an easygoing little musical drama that is a tribute to tap dancing as an art form. It's one of the most entertaining, positive and unpretentiously creative movies of the new year.

Hines, who was solid as an actor and certainly spectacular as a dancer in "Cotton Club" and "White Nights," pushes both gifts up a notch. He heads a mostly black cast in this simple, straight-ahead story about a second generation hothead who is tired of poverty and tempted to make fast bucks as a safecracker in a diamond theft. (He's light-fingered as well as light-footed.) After a stint in Sing Sing, Hines' Max Washington is at the crossroads: Does he rejoin a big-time burglary operation, or does he put on his tap shoes and follow in the clackety-clack steps of his legendary father, who was poor but proud and happy?

Writer-director Nick Castle's story is made special by the setting and details. Max's place of refuge is his dad's aging upper Manhattan dance studio, which serves as a hangout for many of the old tap headliners at the Apollo theater. (Hines himself starred there at the age of five.) The presiding spirit is Little Mo (Sammy Davis Jr.), a wary old-timer with an inspiring dedication to tap, which he treats as if it were the Holy Grail.

Mo also has an idea he wants to sell Max about bringing tap back by wedding it to rock music. The difficulty is that rock is too noisy for tap, which has to be heard as well

as seen. The solution is to link up the dancer to synthesizers that will magnify the taps in a variety of percussion forms. When Max finally performs the Tap-Troms number, it proves to be innovative and a kind of wonderful idea.

Characters like Mo are usually in movies to be colorful and lovable (Davis, who is 63 but plays 10-year older here, is both). He is also expected to show beautiful daughters and to die off in a touching scene near the fade out.

The daughter, Amy (Suzanne Douglas), once was Max' dance partner and heartthrob until he ran out on her. Now she runs classes at the studio and keeps company with a white director who has a nostalgic tap dance review on Broadway. Mo's health is suspiciously bad, but not fatal.

Mo, Amy and her pre-adolescent son (likeable Savion Glover) make up the forces fighting to save Max's soul. Pulling him in the other direction is slick director Nicky, played with bits by Joe Morton (the star of "Brother From Another Planet"). Nicky lures dance and everything about Max. He just wants him to steal the diamonds. Eventually, Nicky and Max will have to fight it out.

Another credible heavy is Amy's choreographer friend (Terrence McNally) who wants Max to dance "like everybody else." Their head-to-head hassle at a show audition dissolves, and makes a cutting insight into racial arrogance and insensitivity.

The tale clearly has uplift model qualities, since Max is much too smart (not to mention nice) to be a crook. The only strange thing is the movie's obvious desire to avoid the gritty reality of most contemporary crime films. There is all but zero physical violence, and despite the underworld environment, not even the hint of ugly stuff like drugs. You don't miss the realism.



CHOICES—Sunshine substitutes for stage lights as Gregory Hines tap dances in his prison cell in "Tap." His character, Max Washington, must choose between a potentially low-paying career as a tap dancer or a lucrative life of crime. Due to a lusty kissing scene, brief and heavily shadowed nudity, a fleeting sexual encounter, and locker-room language, the USCC classification is A-III, adults. (NC photo from Tri-Star Pictures)

Among the small pleasures, an athletic dance by young Glover to demonstrate to a little boy that dancing is not "just for girls" and a dramatic moment under the Brooklyn Bridge interact with Bunny Briggs' softly socko singing of "Sunny Side of the Street."

The triumphs in "Tap" are the major dance pieces designed by Henry (Tang "Cotton Club") They range from an extraordinary, almost surreal tap routine by Max in his prison cell in the opening sequence, to a romantic Max-and-Amy rooftop evocation of Fred and Ginger (to "Cheek to Cheek"), and a rollicking, superbly edited group improvisation just off Times Square, when Max shows how he uses street and construction noises in his tap rhythms.

Another early highlight is a "challenge" dance that gives some precious screen time to a half-dozen graceful veterans. One is Sandman Sims, whose feisty personality and constant scowl are a running joke in the movie.

Filmmaker Castle clearly wants to honor the golden age of both tap and the dance musical. (His father directed many great ones, including some with Astaire and Kelly.) His use of sound is especially inventive, and the images glow from a kind of inner light. That just about describes the whole film.

(Classy dance-and-drama musical, mild language, sex situation, recommended for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Murmur of the Heart O
The Rescuers A-I
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the ★ before the title.

'America in the Age of AIDS' looks at Fort Wayne

by Henry Herx and Judith Trojan

Some Americans see the AIDS epidemic as a concern only to people in urban centers, primarily on the East and West coasts. This concept is little more than wishful thinking, according to "America in the Age of AIDS," a thought-provoking documentary airing Wednesday, April 5, 8-9 p.m. on PBS.

Acquired immune deficiency syndrome is now spreading across the country, and by 1991 experts say 80 percent of AIDS cases will be found in the mid-sized towns of the American heartland. To demonstrate what that will mean to hundreds of such communities over the next few years, the program focuses on the city of Fort Wayne in northern Indiana and relates how the Allen County community became aware of its own AIDS problem and found ways to cope with it.

Narrated by journalist Linda Ellerbee, the program offers some very human vignettes of AIDS victims and their families. It shows how their medical and personal problems were compounded when they saw the fears of many in the community and the antagonism of some who, in one case, even resorted to arson.

One major stride made by the town was organizing an AIDS task force to make people knowledgeable about the disease and to give support to its victims. The task force even succeeded in getting local dentists to treat AIDS patients instead of referring them to the town clinic.

The program also takes an objective look at Fort Wayne's homosexual circle and documents a visit to a gay bar. It similarly looks briefly at the local drug scene and

efforts made to stem drug abuse, especially the sharing of needles by intravenous drug users.

The program notes that teen-agers are especially at risk because many of them experiment with sex and drugs, both of which contribute to the spread of AIDS.

Because the state of Indiana requires an AIDS education program in every school, the program visits classrooms and interviews students and teachers.

State law requires that abstinence be taught, so one teacher said she tells her class that it is best to abstain from sex but urges use of contraceptive devices for students who decide to be sexually active.

Another teacher challenges this approach and says it gives students a double message about sex. The program's final word on the subject comes from a churchgoer who says one can "look at certain aspects of AIDS and teens as moral" issues, but the bottom line is that this basically is a life and death concern.

Produced by Bobbie Baker for KCTS-Seattle, the program is part of an ongoing public television effort to inform the public about the impact of AIDS on the community, the work place, and our children. That this is necessary is the point of Linda Ellerbee's final comment that all Americans with in the next decade will know someone who has AIDS.

Though the religious community is not directly represented in the program, its response is vital because these are issues not only of compassion but also of morality. The program offers a place to start, learning about AIDS and the immediacy of the problem. However, parents should be prudent about who in the family watches it. (HH)

TV Program of Note

Friday, March 31, 9-11 p.m. (PBS) "The Metropolitan Opera Presents." James Levine conducts a performance of Bela Bartok's "Bluebeard's Castle" and Arnold Schoenberg's "Erwartung," with Jessye Norman and Samuel Ramey singing the lead roles.

Saturday, April 1, 6-30.7 p.m. (PBS) "Happy Accidents." A series of mishaps at the railroad station helps those involved learn how to make the best of their mistakes in the latest episode of the children's series, "Shining Time Station."

Saturday, April 1, 7-30.8 p.m. (PBS) "The Sleeping Princess." Based on a fairy tale by the Brothers Grimm, this live-action British production features Georgina Kean as the princess and Peter Settlan as the prince in a presentation of the "Long Ago and Far Away" series for family audiences.

Sunday, April 2, 10-30.11 p.m. (PBS) "Letter from Palestine." The work of Palestinian doctors treating victims of political violence in the Israeli-occupied territories is documented by filmmaker Steve York who used a home video camera to record the series. "An American TV crew might have been precluded from filming."

Monday, April 3, 8-9 p.m. (PBS) "Missile Experimental." In assessing the debate over the development of the MX mobile missile, this program in the "War and Peace in the Nuclear Age" series asks whether the United States really plans to use nuclear weapons or only intends to maintain them to deter others from using them.

Monday, April 3, 9-10 p.m. (PBS) "Upstairs-Downstairs." The second in the five-part "Learning in America" series examines why some schools do a better job

of educating their students than do other schools. It looks at innovative programs that are helping make a difference in the nation's educational system.

Tuesday, April 4, 8-9 p.m. (PBS) "Tour of Duty." A special episode of this popular series coinciding with the 21st anniversary of the assassination of the Rev. Martin Luther King Jr. In the segment, racial tension plagues the men in Vietnam after the death of Dr. King, as black soldiers begin to question their involvement and possible exploitation in a "white man's war."

Tuesday, April 4, 9-10 p.m. (PBS) "The Dallas Drug War." This investigative report in the "Frontline" series centers on the struggle of one neighborhood in Dallas to combat the drugs and violence that threaten the lives of its citizens and the future of the entire community.

Tuesday, April 4, 10-11 p.m. (PBS) "Politics, Privacy, and the Press." What the limits are to the public's right to know about the private lives of public officials is discussed on the 10th and final "Ethics in America" program whose panelists include broadcast journalists Peter Jennings and Mike Wallace, Washington Post publisher Katharine Graham, former vice presidential candidate Geraldine Ferraro, and Rep. Barney Frank, D-Mass.

Wednesday, April 5, 10-11 p.m. (PBS) "Caring for Tomorrow's Children." Journalist Judy Woodruff narrates a program about how the U.S. infant mortality rate—we're 18th among industrialized nations—could be improved if government and the private sector joined forces to fund simple, preventative medicine for pregnant mothers and infants.

QUESTION CORNER

Church set penance rule

by Fr. John Dietzen

Q Please clarify the church's position concerning receiving the sacrament of penance once a year at Easter time. Is this binding if there is no serious sin? I've heard several interpretations from various sources, including priests. (Ohio)

A Church law states that all who have reached the age of reason are obliged to confess any serious sins once a year (Canon 989).
In this instance, however, as in past similar statements, the church does not impose a new obligation for confession. It simply prescribes a time within which any mortal sins should be confessed so that, if for no other reason, the individual might receive the Eucharist.

Thus the law does not apply to anyone who is not aware of an unconfessed serious sin.

All the faithful who have received first Communion should receive the Eucharist at least once a year. This should be during the Easter time unless there is some



FAMILY TALK

Mother can't handle alcoholic son's life

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am "stuck" with a 42-year-old divorced alcoholic son. He has been through three different hospitalizations plus psychiatric treatments, to no avail. No human seems able to reach him. At his expert suggestion, I put him out on his own though it nearly killed me. He was on Skid Row several months until a detective was hired to locate him.

He was doing well enough practicing law, but has been suspended as a lawyer until he can get his head together. Nine years ago his wife divorced him, taking his two sons with her. Last year my husband died.

My son sits idly by, day after day, watching television until he decides to sell his blood and go out and get drunk. He has also been in jail for 30 days for non-support of his boys. Nothing fazes him.

The peace in my family is no longer there. My older children will not visit because their brother is here.

I have gone to numerous Al-Anon meetings, sought help from experts, and prayed. I have tried just to accept my grief and go on living. This is most difficult. (Ohio)

Answer: Nothing is hopeless. There is always something to do. One fact we can all be certain of is that things change.

In your Al-Anon meetings, I am sure you became acquainted with the concept of "enabling." Enabling is all the things the family and friends of an alcoholic do to permit the drinking to continue. In your case, providing room and board might be considered "enabling."

Yet when you asked him to leave before, you said it almost killed you. Then you rescued him from Skid Row. You made the decision at the time that it was better to keep his body and soul together, even if he continued drinking, than to take a chance on his roaming the streets.

You are paying a high price for this choice. Your other children don't want to visit. You are miserable. And you are not helping your son. It may be time to review this decision.

Remember the AA Serenity Prayer: "God grant us the serenity to accept the things we cannot change, courage to change the things we can, and wisdom to know the difference."

At this point, it may be easier to focus on what you can do rather than on what your son should or should not be doing. Here are four possible next steps.

► You see a counselor. You have a hard problem, caring wisely for an alcoholic son. You must distinguish between your own needs and his, and between a firm, tough approach and a nurturant one.

► Call a family meeting. Get the advice of his brothers and sisters. They may find it easier to be critical of you than to come up with a plan that makes sense. See if you can all agree on a reasonable plan.

► You need some "break" time. If you cannot ask him to leave permanently, ask him to leave for shorter periods so you can entertain or simply find a day or two of peace.

► Get out of the house yourself. If your children won't visit you, then you visit them.

My heart and prayers go out to you.

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

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good reason for choosing another time of the year (Canon 920).

Obviously the background of these church laws goes back centuries to the days when receiving Communion fell into great decline. By the 12th or 13th centuries, when such regulations first appear for the whole church, even priests and sisters of strict religious orders considered Communion five or six times a year as more than enough.

Lay people in those days and much later might go years without the Eucharist. (This is the reason that even today some Catholics remember when it was assumed one should go to confession every time before Communion. Both sacraments were received once or twice a year, at most.)

Those days of neglect are past, happily. Every knowledgeable and practicing Catholic today rightly considers at least weekly Communion as normal and proper, and confession once a year as hardly a bare minimum.

Q What should keep the Lord's day holy mean to Catholics today? Attending Mass is simple. But refraining from servile work? Does this still have a meaning in our age?

Today many people hardly ever do servile work. It is possible for professional persons to work all day on Sunday

doing their daily work, not do a bit of "servile" work, but miss the spirit of the Lord's day.

Once or twice, I've been given vague directions by priests such as, "Does the work you are doing keep you from God?"

Please, are there any real guidelines or is it all a matter of attitude? (Texas)

A Participation in the Sunday eucharistic liturgy still is required for us, of course. Whatever other obligations we have to observe the Lord's day are meant to help us keep the spirit of reverent reflection, worship and rest.

Vatican Council II calls Sunday "the original feast day" and urges that its observance always should be proposed and taught "so that it may become in fact a day of joy and of freedom from work" (Constitution on the Liturgy, 106). Canon law says almost the same: "They (the faithful) should avoid any work or business which might stand in the way of the worship which should be given to God, the joy proper to the Lord's day or the needed relaxation of mind and body" (1247).

You probably are aware that the whole idea of forbidden "servile" work developed in a radically different agricultural-labor society. It generally misses the point entirely to discuss what kinds of "work" are allowed.

Our aim, as the above statements indicate, is to have our homes and activities reflect on that day above all the peace, joy, contentment, and love that should be ours because of what Jesus has accomplished for us by his death and resurrection.

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

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Holy Days 8:00 a.m.
..... 12:00 noon
..... 5:00 p.m.

Mass of Newly Initiated

(NEOPHYTE MASS)

Those men and women who were baptized or received into the Church on Easter celebrate their initiation by coming together for liturgy with Archbishop Edward T. O'Meara in the cathedral. Join us in this grand welcome for our new Catholic sisters and brothers.

April 5, 1989 4:00 p.m.

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 31

The Polish Century Club will sponsor a Dyngus Dinner Dance at 6:30 p.m. in the K of C Hall, 13th and Delaware Sts. \$12.50/person, dancing only \$5.

March 31-April 2

A Tobit Weekend for engaged couples will be held at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

☆☆

St. Meinrad Seminary will hold its annual Sounds of Spring show at 8 p.m. Fri. and Sat. and at 2 and 7 p.m. on Sun. \$4 adults; \$2 children 12 and under.

☆☆

A Special Singles (divorced, separated) Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

April 1

The Couple to Couple League

will hold a Natural Family Planning Class from 7-9:30 p.m. at St. Christopher Parish, Speedway. Call Bob and Susanne Sperba, 317-247-5847 for information.

☆☆

First Saturday devotions to the Blessed Mother will be held at 7 a.m. at St. Joan of Arc Parish, 42nd and Central. Rosary, procession.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish center chapel, 13th and Bosart. Everyone welcome.

☆☆

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold a Spring Dance from 8 p.m.-midnight at St. Charles Borromeo Parish Hall, 2222 E. Third St., Bloomington. \$3 admission.

April 2

The Altar Society of St. Francis Xavier Parish, Henryville will hold a Smorgasbord from 11 a.m.-2 p.m. in the parish hall, junction Hwy. 31 and 160. Adults \$3.75; children 20 cents/year through age 12. Crafts, baked goods, drawing.

☆☆

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 42nd and Central.

☆☆

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

☆☆

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

☆☆

New Albany Deacons Young Adult Ministry Core Team will meet at 7:30 p.m. in the Aquinas Center, Clarksville.

☆☆

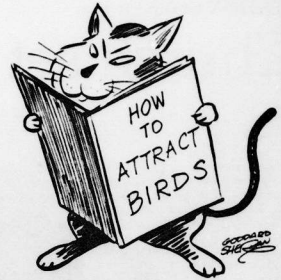
St. Christopher's Sunday Lecture Series continues from 9:30-10:15 a.m. with "Imaginal Education."

☆☆

Catholic Alumni Club (CAC) and Christian Adults Reaching Out (CARO) will hold Ice Skate from 7:30-9:30 p.m. at the Coliseum, Indiana State Fairgrounds. Cost \$3.50; \$1 for skate rental. For information call Linda 317-875-0536.

☆☆

The Little Sisters of the Poor will hold "An Evening of Sharing" for young women aged 16 and over from 4-9:30 p.m. at St. Augustine Home, 2345 W. 86th.



St. Callister Joan 317-872-6420 for information.

April 3

An Hour of Prayer for Peace and Justice will be held at 8 p.m. at St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction at 9 p.m.

☆☆

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold an open forum meeting led by Kathy Hopkins on "Living Alone and Liking It" at 7 p.m. in St. Charles Borromeo School cafeteria, 2224 E. Third St., Bloomington.

April 4

The Systematic Training for Effective Parenting (STEP) class

sponsored by Catholic Social Services continues from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

Mature Living Seminars on Potpourri continue with "Matter and Energy" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. Bring bag lunch or buy in cafeteria.

☆☆

Mother and Unborn Baby Care Pregnancy Problem Centers will hold an Information Night at 7 p.m. in Suite 819, 445 N. Pennsylvania St.

April 5

Our Lady Queen of Peace Meditative Prayer Group based on Medjugorje spirituality will

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April & May 1989 TV Mass Schedule:

Date	Celebrant	Congregation
April 2	Fr. Joseph Beechem	St. Lawrence Parish, Indianapolis
April 9	Fr. Richard Lawler	St. Mark Parish, Indianapolis
April 16	Fr. Michael Ketrton	Sacred Heart Parish, Cicero
April 23	(To be announced)	
April 30	Fr. Paul Dede	St. Jude Parish, Spencer
May 7	Fr. Gerald Kirkhoff	St. Jude Parish, Indianapolis
May 14	Fr. Mark Svarczkopf	St. Simon Parish, Indianapolis
May 21	Fr. Michael Fowler, O.F.M.	Sacred Heart of Jesus Parish, Indianapolis
May 28	Fr. James Farrell	St. Andrew Parish, Indianapolis

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gather from 6-7 p.m. at St. Thome Aquinas Parish Center chapel, 46th and Illinois Sts. For information call Richard Turi 317-299-5875.

☆☆

The Church History adult religious studies series sponsored by New Albany Deanery begins from 7-9:30 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354 for information.

☆☆

Brebeuf Mothers Association will sponsor a free Family Dialogue Series lecture by Judith Gutfuson on "When Parents Think They Are Helping..." at 1 p.m. in the Jesus living room at Brebeuf Preparatory School. Public invited.

April 6

The Altar Society of Holy Name Parish, Beech Grove will hold a Spring Rummage Sale from 8 a.m.-3 p.m.

☆☆

St. Joseph Sister Karen Van de Walle will present a Leisure Day on "Clay: An art form and a way to pray" from 9 a.m.-2

p.m. at Fatima Retreat House, 5353 E. 56th St. Adults \$11; children \$3 each; non-refundable deposit \$5. Call 317-545-7681.

☆☆

A musical based on the book of Genesis, "Sarah's Song," will be presented at 7:30 p.m. in St. Benedict Parish Hall, 118 S. Ninth St., Terre Haute. Reception follows. Free will offering.

April 7

Channel of Peace charismatic community will hold First Friday Mass at 7:30 p.m. at St. Michael Church, 519 Jefferson Blvd., Greentide. Soup and bread supper 6 p.m.

☆☆

Little Flower Parish, 13th and Bosart will hold a Monte Carlo from 7:30 p.m.-midnight in the cafeteria. Tickets \$3; food and cash bar available.

☆☆

The Altar Guild of St. Paul Parish, Greentide will sponsor its Annual Spring Rummage Sale from 8 a.m.-4 p.m. in the Parish Center.

April 7-8

Archdiocesan Black Catholics Concerted (ABCC) will sponsor performances by the African-American Dance Ensemble at 8 p.m. each night in the Walker Theatre, 617 Indiana Ave. Call 317-632-2541 for information.

April 7-9

"The Wizard of Oz" will be presented at Providence High School, Clarksville. Call 812-945-3350 for information.

☆☆

A Men's Retreat on "The Human Side of Jesus" will be presented by Father James Farrell at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

April 8

Cathedral High School, 5225 E. 56th St. will offer a placement exam for incoming freshmen at 8:30 a.m. in the library. No fees or appointments required.

☆☆

A Liturgical Ministry Formation Program on Phase I: Session VII "Practicum for Individual Min-

istries" (Part B) will be held from 10 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

The Couple to Couple League will hold a Natural Family Planning Class from 7-9:30 p.m. at St. Christopher Parish, Speedway. Call Bob and Susanne Sperback 317-247-5847 for information.

☆☆

A Spring Bazaar will be held at Holy Trinity Parish, 902 N. Dolmers, sandwiches, drawings, gift items.

April 9

The Sunday Lecture Series at St. Christopher Parish, Speedway continues from 9:30-10:15 a.m. with "The Value of Values."

☆☆

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

☆☆

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. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆

A Pre-Cana Day for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

Socials:

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY, K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St.

Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Greenwood K of C Council 6138, 695 Pushville Rd., 7 p.m.; food served 6 p.m. WEDNESDAY, St. Anthony, 6:30 p.m.; St. Roch, 7:11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY, St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY, Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY, Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Youth News/Views

Talents help gifts grow

Holy Cross Parish, located in the heart of the city, shares a common bond with Bishop Chatard High School on the Indianapolis northside.

That bond is Father Patrick Doyle, Holy Cross administrator, who divides his time between the inner city parish and the northside parochial school where he serves as chairman of the religion department.

Recently, Holy Cross offered a monetary gift of \$700 to Chatard as a thank you gesture for the school's assistance during a three-year friendship dating back to Father Doyle's appointment as parish administrator.

The relationship has been an uplifting experience for Chatard students who help with volunteer needs at the near eastside parish. Likewise, school officials say the student body has reaped many rewards in knowing that their on-going spirit and support of Holy Cross has made a big difference for many people.

Chatard's student body began the Lenten season on Ash Wednesday with an inspirational all-school prayer service that featured the gospel story of the master who gave a gold coin to each of his servants, Holy Cross parishioners and Chatard students decided to live out this story during Lent.

As the Bible story goes, the master instructed his servants to use their talents and later return the gifts. Some of the servants gave back more than they were given, but one servant was afraid and did not use his talent so could only give back the one gold coin.

Holy Cross elected to recreate this gospel story by giving one dollar to each student and staff member with instructions to use their talents to make the gifts grow and return the money to the parish at the end of Lent.

"One for all and all for one" was the predominant Lenten message as students and staff worked individually and together to best use their talents. A few of their creative ideas to make the gifts grow included dances, car washes, lock-ins, days of fasting, prayer services, and a basketball tournament.

On Holy Thursday, Chatard students and staff acted out the Last Supper during an all-school liturgy; then Father Doyle shared the happy news of their Lenten gift project. Bishop Chatard High School would return "threefold" the amount of their original gift from Holy Cross Parish. Their spirit of giving would benefit Chatard, Holy Cross, and a small rural parish in Guthrie, Ky.



MODELS—St. Mark parishioner Erin Speth (left) and Jason Greene from St. Roch Parish model new spring styles during the Catholic Youth Organization's annual fashion show March 12 at St. Barnabas Parish. Indianapolis area teen-agers enjoyed a dance following the program as part of CYO's monthly youth ministry programming. (Photos by Jerry Ross)

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Ministers plan group

The dictionary's definition of the word "minister" is "to give help or service to others." Many of the youth ministers working in the Archdiocese of Indianapolis feel that they would be more effective as ministers if they had an association that would fulfill their own need to receive ministry.

This professional association similar to the Association of Parish Administrators of Religious Education (APARE) or Archdiocesan Association of Pastoral Associates, Ministers, and Administrators (AAPAMA) would provide professional enrichment, growth, information, program ideas, and personal support.

With this in mind, 10 youth ministers from the archdiocese are organizing a youth ministry association and would like input and inspiration from full-time, part-time, paid, and volunteer youth ministers. Immediate goals are to name the association and formulate a mission statement.

Among the ideas for an appropriate name are Association of Youth Ministry (AYM), Association for Professional Youth Ministry Development, and Youth Ministry Network.

Send suggestions and comments to Tom Parlin, Deaneary Coordinator, Terre Haute Deaneary, 2931 Ohio Boulevard, Terre Haute, IN 47803, or to Mike Betting, Coordinator of Youth Ministry, Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany, IN 47150, before the April 14 subcommittee meeting.

Anyone involved in youth ministry is invited to attend the next meeting at 10:30 a.m. on May 9 at St. Agnes Parish in Nashville. For more information, call Parlin at 812-232-8400 or Betting at 812-949-8321.

Youth events

For more information: call 317-632-9311 for Catholic Youth Organization events, 317-825-2944 for Connersville 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.

March 31-April 2 — CYO "Search Retreat" for juniors and seniors, CYO Youth Center, beginning at 7 p.m. March 31.

April 1 — "Final Four Party" for youth group members and guests at St. Paul Parish, Tell City, 5:30 p.m. at the Youth Ministry Center.

April 3 — St. Paul Parish marriage course "Contract or Covenant" at Tell City.

April 5 — St. Paul Parish, Tell City, youth group pizza party and movie night, 7 p.m.

April 15-16 — "Walk That Talk," Archdiocesan Youth Conference, Roncalli High School, 3300 Prague Road, Indianapolis, 9 a.m. until 11 p.m. Saturday and 9 a.m. to 3:30 p.m. Sunday. Call the CYO office at 317-632-9311 for registration information.

April 19 — St. Paul Parish, Tell City, games night for youth group members, 7 p.m.

April 22 — Tell City Deaneary youth dance, St. Augustine School gymnasium at Leopold, 7 p.m. to 11 p.m.

Roncalli welcomes a record crowd to 'Quest'

Roncalli High School welcomed a record crowd to its fourth annual "Quest for Excellence" academic competition Feb. 26. Over 210 junior high students from Indianapolis South Deane parish grade schools participated in the Olympic-style academic competition.

Team members from St. Barnabas School earned the overall first place championship, with St. Jude School students finishing second and St. Mark School representatives in third place. St. Mark finished first in the Super Quiz competition followed by St. Jude's team in second place and St. Barnabas students third.

About 300 cheering supporters crowded into Roncalli's gymnasium to watch the schools battle in the exciting Super Quiz competition. For the first time, a tie for the title required seven "sudden death" questions before St. Mark claimed the championship over St. Jude and St. Barnabas.

Elaine Jerrell, Roncalli's coordinator of academic competitions, praised participants for a "fabulous" day. "We had a record number of students join in the competition," she said. "All of the students did a great job and should be proud of their performance."

Jerrell described the Super Quiz competition as "something else" due to the seven "sudden death" questions. "I was beginning to worry that we might run out of questions if the students kept getting them right," she admitted. "We are very proud of all of our feeder schools and the great job they do."

Students finishing in the top three positions in the spelling bee, speech contest, essay, art, American history, world history, geography, theology, and mathematics categories received medals.

Thirteen Cathedral High School students earned academic recognition for the northside Indianapolis school Feb. 24 by claiming the first place trophy for outstanding performance in the **Test of Engineering, Aptitude, Mathematics, and Science** sponsored by the Junior Engineering Technology Society at Wright State University in Dayton, Ohio.

Cathedral team members were Marcus Herbert, Karen Houk, Brendan Moriarty, John Fischer, Heather Martin, Mark Engel, Brian Flaherty, John Bradshaw, Patty Gable, Steve Pfanstiel, Andy McGuire, Jenny Schneiders, and Brian Fischer.

Chemistry teacher Glenn Mauger and mathematics instructor Lisa Ford accompanied the students to Ohio for testing in English, mathematics, biology, physics, chemistry, and computer fundamentals. More than 300 students represented 21 high schools in the competition.

Illinois State University junior Dan Hackman, a 1985 graduate of Bishop Chatard High School, has been selected as a **GTE Academic All-American**. The son of Mr. and Mrs. Marvin Hackman of Indianapolis, Dan is a business administration major and an offensive lineman on ISU's football team.

GTE Academic All-American recognition goes to student athletes chosen by the College Sports Information Directors of America for achievements on the field as well as in the classroom. GTE has sponsored this program for 37 years.

Cathedral High School senior Molly Cain of Indianapolis received a first place ranking at the **Indiana State School Music Association** contest Feb. 25 at North Central High School.

The daughter of James and Gretchen Cain of Immaculate Heart of Mary Parish, Molly earned the first place medal for her perfect score during a solo piano performance of Chopin's "Mazurka, Opus 33, Number 4."

Bishop Chatard High School seniors Kent Andrews, Rich Townsend, and Todd Williams have been nominated for the **McDonald's High School All-American Basketball Team**.

McDonald's spokesman Norm Rothenburg told school officials that the company believes Chatard is the first school to produce three nominees in the same year.

Andrews, Townsend, and Williams received an award for the nominations at the last Chatard home basketball game Feb. 17. Basketball coach Tom Stevenson has been instrumental in their athletic development.

Nominations are made nationwide and reviewed by a committee of sports writers. Of the 1,500 senior players nominated, only 25 are chosen for participation in an East versus West game to be broadcast April 23.

National Basketball Association stars Isaiah Thomas and Patrick Ewing were among high school basketball players selected to compete on the McDonald All-American teams within the past 15 years.

New members of the **National Honor Society** at Bishop Chatard High School are seniors Craig Borgert, Medana Davis, and Keith Klee, as well as juniors Nicholas Harmon, Michelle Jenkins, Michelle Jennings, Mary Beth Kirkhoff, Julie Nash, Eileen Powell, David Reeder, and Alysia Solomon.

They were inducted into the Father Casey Chapter of the National Honor Society during a candlelight ceremony Feb. 12 at Chatard. Society officers are Joanna Parsons, president; Daniel Traub, vice president; Kelly Jennings, secretary; and James Hunnicutt, treasurer.

Cathedral High School senior Adam Holton has been offered an appointment to the **United States Naval Academy** as a member of the Class of 1993.

In addition to this appointment, Adam has achieved academic recognition as a National Merit Commended Scholar, National Achievement Scholarship finalist, Navy ROTC Scholarship winner, IBM Watson Scholarship winner, Ball State Scholarship winner, and Carnegie Mellon Achievement Scholarship winner.

The son of Michael and Mary Holton of St. Matthew Parish in Indianapolis, Adam is co-captain of the varsity basketball team and member of the Model United Nations team and Center for Leadership Development.

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BOOK REVIEW

Struggle with temptor a 'gem'

THE FLEETWOOD CORRESPONDENCE, by William Griffin. Doubleday (New York, 1989). 166 pp., \$15.95.

Reviewed by Peggy Weber

Fleetwood ends his last letter in his correspondence by writing "And so this dreary correspondence comes to an end." However, once again the tempter is wrong. There is nothing dreary about this wonderful book by William Griffin.

Religion editor of Publishers Weekly, the author of a biography of C.S. Lewis and the editor of many of his works, Griffin has written a "sequel of sorts" to Lewis' "Screwtop Letters." He uses the same letter narrative style of that book to describe the work of Fleetwood, a diabolical tempter.

Based in New York City, Fleetwood is writing to his dying uncle in England about his successes in America. He also provides some marvelous insights about Christianity in America. He writes that "each Christian is convinced of the

correctness of his or her species and indeed of the speciousness of all others." Fleetwood is then challenged by his uncle to work at tempting one young individual and keeping her from a life of faith.

The rest of the book is Fleetwood's attempts at corrupting a young woman who is newly arrived in the Big Apple.

She is job-hunting, finding out about life and romance, and, most importantly, she is on a spiritual quest. The race

begins as she tries to find a spiritual home. And Fleetwood does his best, or perhaps one should say worst, to keep her from her baptism at Easter.

Interjected in each letter are some great insights about religion and life in America today.

And Griffin, in a touch of genius, never reveals which religion is adopted by the young woman.

However, he does point out that although she is being harassed by the devil she is never left alone by God.

The correspondence is a joy to read and does justice to a work that earned after Lewis' brilliant letters and the "Screwtop Letters" again. Again, it makes one really think about religion and faith today. The book is a gem.

(Weber is a staff reporter and columnist for The Catholic Observer, diocesan newspaper in Springfield, Mass.)

+ May they Rest in Peace

The Criterion welcomes death notices from parishes and individuals. Please submit 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.)

+BOHMAN, Otilia, 87, St. John the Evangelist, Elmhurst, March 5. Mother of 10; grandmother of 11 and 74.

+CRANEY, Clarence O., 74, Little Flower, Indianapolis, March 14. Husband of Agnes; father of Dotie McIntyre, Jim Hayden, Donna Lucas, Jim Ernie Helen Colvin, grandfather of 21; great-grandfather of two.

+DEVILLA, Marcella, St. Mary, New Albany, March 23. Wife of Frank, sister of Ann Bricker, Jayne Overholser and Ruth Stoy.

+DUFFY, James F., 44, St. Christopher, Indianapolis, March 15. Son of Joseph M., Imbrother of Rita C. Mullen, Imbrother of Bertha Bowen, grandfather of 11.

+EDER, Richard M., 73, St. Mary, North Vernon, March 17. Husband of Rose Marie (Simpson), father of Eric and Gary; brother of John and Wilbur "Doc" Houlder and Leona Waterman, grandmother of four.

+GHRING, Edna M., (Florence), 73, Holy Family, Oldenburg, March 19. Wife of Emil A.; mother of Dale, Keith, Donna Mylenec, Karen, Bedard, sister of John and Wilbur "Doc" Houlder and Leona Waterman, grandmother of four.

+HAGAN, Virginia, 59, St. Anthony of Padua, Clarksville, March 13. Wife of John L., Jr.; mother of John, Stephen, Mary, Krista and Donna; daughter of Mildred Beasley, sister of John Young, LaVerne Bolander, Carol Hellinger and Judy Colgate, grandmother of three.

+KLUEN, Pauline V., 85, St. Paul, Tell City, March 16. Mother of Marietta, March 16. Mother of seven; great-grandmother of five.

+MANNING, Helen M., 76, Our Lady of Lourdes, Indianapolis, March 18. Aunt of Susan Jensen, Jane Guyer and Joseph King.

+MATHES, Jeanne, 69, St. Mary, New Albany, March 22. Sister of Frank and Miller.

+METZGER, Cletus V., 80, Little Flower, Indianapolis, March 8. Husband of Beatrice N.; father of Barb Sparredahl, Lois Salzman, Marilyn Glenn, Karen Weiss, Joan Metzger-Hunter, Fred, Ralph, Michael and James; brother of Sylvia; grandfather of 35; great-grandfather of six.

+MORAN, Catherine E. (Early), 77, Holy Spirit, Indianapolis, March 18. Mother of Virginia Preston, Mary Kay Potter, Stephen N., and Michael T.; sister of Mary R. Early; grandmother of five.

+SANDERS, Nettie Grace, 56, St. Mary, New Albany, March 15. Wife of Leslie; mother of Nancy Pickering, Leslie Kora and Patricia Ann; daughter of Laura Taylor; sister of James, William Robert, Sarah Norflett and May Ann Alexandra; grandmother of three.

+SCHMIDT, Ed, 78, St. Maurice, Napoleon, March 16. Father of Ed K., Betty Hallgarth, Ida Jones, Charles, Don, Viola Flint, Delores Roll and Sharon Shockey; brother of William Robert, Fred, Henry, Anthony, and Martha Castle; grandfather of 15.

+SCHMITT, Louis L., 58, Our Lady of Perpetual Help, New Albany, March 15. Husband of Rose M., father of Rosalou and Gregory; brother of Viola Wine and Virginia Pfeiffer.

+SIDLIK, Sigmund J., "Ziggy," 74, St. Anthony, Indiana, March 15. Brother of Stella Williams.

+SPAETH, Hilda M., 88, St. Michael, Brookville, March 10. Mother of Rita Sheeran, Ruth Stuckey, Ellen Wilhelm, Mary Joan, Bernard Robert and Louis.

+STEVENS, Mary H., 76, St. Mary, New Albany, March 19. Wife of Delbert J.; mother of Linda Broadus; sister of Leona Rake and Emma Klein; grandmother of one.

+WAHLMAN, Pearl E., 87, St. John the Baptist, Osgood, March 19. Mother of Dora Hunter; sister of Hattie Browning.

+WEIKER, Nola (Smith), 97, Little Flower, Indianapolis, March 9. Mother of Alma, sister of Harold Olson; grandmother of three; great-grandmother of 10; great-great-grandmother of two.

+WEST, Frank H., 42, St. Vincent de Paul, Bedford, March 18. Husband of Phyllis (Guthrie); father of D.L., Billy, Chrissy and Mary Ann; son of Ida Mary Leach; brother of Donald, and Diana Jones.

+WILEY, James Edward, 66, St. Michael, Charlestown, March 7. Husband of Telitha (Greenlee); father of Edward and Keith Boley; brother of Russell Jr., John, Helen, Diney, Jane Hession, Maria Landis, Rosemary Smith, Betty Froehrich and Regina Watson.

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Franciscan Sr. Angela Marie dies



BATESVILLE—Franciscan Sister Angela Marie Keller died in Community Hospital here March 24 at the age of 91. The Mass of Christian Burial was

celebrated for her on March 27 in the sisters of St. Francis Motherhouse Chapel in Oldenburg. Sister Angela Marie was born in Carrollton, Ky. She entered the Oldenburg Franciscan Community in 1919 and made final vows in 1925. She served as an elementary teacher in Ohio, Missouri, Kansas, Illinois and Indiana schools.

In the Indianapolis Archdiocese Sister Angela Marie taught at St. Mary, Aurora, St. Joseph, Shelbyville, St. Mary, New Albany, and Holy Name, Indianapolis. She retired to the motherhouse in 1980.

Sister Angela Marie is survived by one sister, Sister Viola Keller, of the Franciscan Sisters of the Poor in Cincinnati, Ohio.

Pastors seen as affected by new fidelity oath

by Jerry Filleau

WASHINGTON (NC)—The daily pastoral practice of priests regarding birth control and other difficult areas could be affected by the new profession of faith and oath of fidelity issued by the Vatican, said Msgr. Frederick McManus, a U.S. canon law expert.

While most initial attention has focused on the likely impact of the new profession and oath on the Catholic academic world, Msgr. McManus said one area that the documents may "hit people hardest" is in their possible impact on pastors. Pastors are to take the profession and oath each time they are assigned a parish.

Msgr. McManus, a professor of canon law at The Catholic University of America in Washington, commented on the new Vatican documents in a telephone interview March 22.

If pastors interpret the oath and expanded profession of faith strictly, it may affect their approach to pastoral counseling and confession, Msgr. McManus said—especially "to put it bluntly in the area of *Humanae Vitae*," the papal encyclical that says all forms of artificial contraception are intrinsically wrong.

The Vatican Congregation for the Doctrine of the Faith published the new oath of fidelity and profession of faith in the Feb. 25 issue of *Osservatore Romano*, the Vatican newspaper. The new profession of faith consists of the traditional recitation of the Nicene Creed plus three new paragraphs in which the person expresses his or her adherence to everything taught by the church.

The fidelity oath, to be sworn with one's hand on a Bible, states in part that in all of his or her words and actions the person taking the oath will "foster the common discipline of the whole church" and will follow all authentic teachings of the pope and the bishops "with Christian obedience."

Among those who must take the new profession and oath are all candidates for the diaconate and all persons receiving new assignments as pastors or as teachers of philosophy or theology in all Catholic seminaries and universities.

Msgr. McManus was asked to compare the new oath with the church's 1910 Oath Against Modernism, which condemned a wide range of new historical, scientific and philosophical theories. Required of all priests, candidates for orders and seminary professors, that oath was taken each year in many places until it was dropped in 1967.

Today, less is remembered of the specific content of that oath than of the general impact it had on the church's intellectual life. It successfully repressed some potentially dangerous ideas about faith and doctrine, but

it also led a significant number of serious Catholic scholars to halt their theological and biblical research out of loyalty to the church or fear of reprisals.

While the new oath is quite different in content from the Oath Against Modernism, it is like it in the sense that "it is obviously an attempt to go after people who are considered insufficiently orthodox in different ways," Msgr. McManus said.

The doctrinal congregation declared that the new oath was to take effect March 1, but Msgr. McManus said he "can't imagine any effort to implement it" before it is published in the *Acta Apostolicae Sedis*, the official periodical through which church legislation is issued. The new profession of faith is simply a revised version of an existing requirement, but "the oath is an entirely new law," Msgr. McManus said.

The doctrinal congregation "can't issue a general (legislative) decree" without papal approval, he added, but the oath was simply printed in *L'Osservatore Romano* without the decree of promulgation that local church officials need to be able to interpret its authority and legal force accurately.

In terms of the new oath's possible impact on Catholic

higher education, Msgr. McManus said it again highlights the strong emphasis that Cardinal Joseph Ratzinger, head of the doctrinal congregation, has been placing on the idea that any Catholic theologian "teaches in the name of the church."

The concept of theologians teaching in the name of the church was central to the recent removal of Father Charles E. Curran as a moral theologian at Catholic University after Cardinal Ratzinger's congregation declared him ineligible to function as a professor of Catholic theology.

Msgr. McManus said he thinks that most theologians in U.S. Catholic colleges and universities view themselves as professors of theology by reason of their competence in that field, not as officials of the church who teach in its name.

He said Cardinal Ratzinger's concern for licensing and regulating those who are in a position to speak about faith and church teaching extends to other areas as well. When the new Code of Canon Law was being drafted, he said, Cardinal Ratzinger "was much exercised" when the commission drafting the code rejected his call for legislation that would require lay preachers to be given a "faculty" or formal license from church authority, to preach.

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First dissident Carmelite nun leaves monastery barricade

MORRISTOWN, N.J. (NC)—One of five women barricaded in the infirmary of a New Jersey Carmelite monastery has left because of health problems she was caused by the stress and pressure of the almost six-month protest.

Nicole Prescott, who was called Sister John of the Cross when the protest began in October, left the Discaled Carmelite Monastery in Morristown March 19. She was suffering from migraine headaches and recently had been hospitalized with an optic nerve problem.

She and another nun, both of whose temporary vows have expired, have been ordered by the Vatican to leave. Two other nuns, who have taken permanent vows, were ordered to transfer to other monasteries. The fifth protester, 72-year-old Mother Philomena, was told she could stay if she would pledge obedience to the monastery's prioress. The nuns have vowed to remain in the barricade.

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Bush meets Cardinal Casaroli, hosts reception

by Liz Schvetchuk

WASHINGTON (NC)—President Bush met with Cardinal Agostino Casaroli, Vatican secretary of state, for approximately 35 minutes in a private session March 20 and then hosted the Vatican official, six U.S. cardinals, and prominent Catholic lay people at a reception that evening.

Accompanying Cardinal Casaroli on both occasions was Archbishop Pio Laghi, papal pronuncio to the United States.

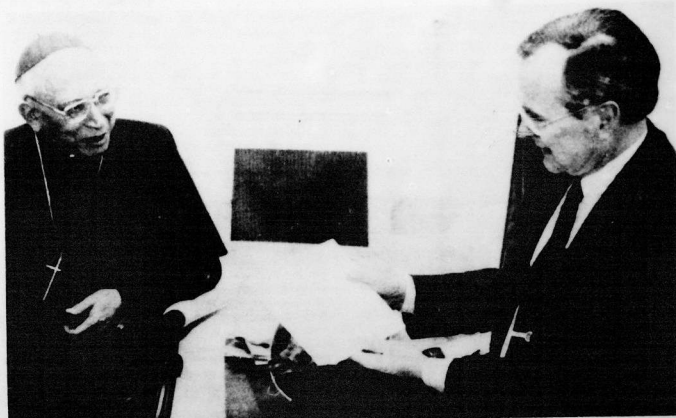
Father Timothy Dolan, secretary at the Vatican Embassy, said that at the afternoon meeting with Bush, "Cardinal Casaroli gave him a personal note of greeting from the Holy Father. I understand they had a very cordial and substantive meeting."

The priest said that also attending the afternoon meeting were U.S. Secretary of State James A. Baker and Brent Scowcroft, the president's national security adviser.

According to information from the National Conference of Catholic Bishops, the White House and the Vatican Embassy, guests attending the White House reception along with Cardinal Casaroli and Archbishop Laghi included Cardinals Joseph L. Bernardin of Chicago, Bernard F. Law of Boston, Edmund C. Szoka of Detroit, John J. O'Connor of New York, and James A. Hickey of Washington; Cardinal John J. Krol, retired archbishop of Philadelphia; Archbishop John L. May of St. Louis, NCCB president; Father Robert N. Lynch, NCCB general secretary; and Archbishop Renato Martino, the Holy See's permanent observer to the United Nations.

Alise Glen, White House deputy press secretary, said it is traditional for the new U.S. president to host the Catholic cardinals at the White House at some point.

"This is not unusual. In honor of the (Vatican) cardinal's visit, the president is hosting a reception," she said at the White House press office as dignitaries began



PRIVATE MEETING—Cardinal Agostino Casaroli, Vatican secretary of state, talks with President Bush in the

Oval Office at the White House. The president hosted a reception for the cardinal. (NC photo from UPI)

arriving for the festivities, held in the Bush's family residence.

Father Lynch said March 21 that the event "was just a very informal reception in the family's living quarters," upstairs in the White House. "They basically gave everybody a tour of the second floor" and mingled with their guests, he said.

"There was no formal speech. It was just a very informal gathering," he added. "It was just like any two people who invite friends to their house."

Other guests included Secretary of Energy James D. Watkins; William K. Reilly, administrator of the Environmental Protection Agency and Elizabeth Reilly, White House Chief of Staff John Sununu; Knights of Columbus Supreme Knight Virgil Dechant and Ann Dechant; business executive J. Peter Grace and Margaret Grace; and Thomas P. Melady, a former ambassador to Burundi and Uganda, and Margaret Melady.

Cardinal Casaroli March 19 had addressed a forum at Georgetown University, also in Washington.

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