

# Pope has praise, criticism for U.S. religious

by Jerry Filteau

WASHINGTON (NC)—In a letter to the U.S. bishops, Pope John Paul II mixed words of praise for U.S. religious with sharp criticisms of "radical feminism and polarization" and other aspects of religious life in the U.S.

In the letter, released in Washington March 29, the pope blamed lack of new vocations partly on a failure of religious to live up to their calling and identity.

"A continual state of flux... an excessive self-absorption and introspection, an overemphasis on the needs of the members as opposed to the needs of God's people are often stumbling blocks" to potential vocations, he said.

The papal letter, 11 pages long, reflected on the results of a study of religious life begun by the U.S. bishops in 1983 under a special papal commission headed by Archbishop John R. Quinn of San Francisco.

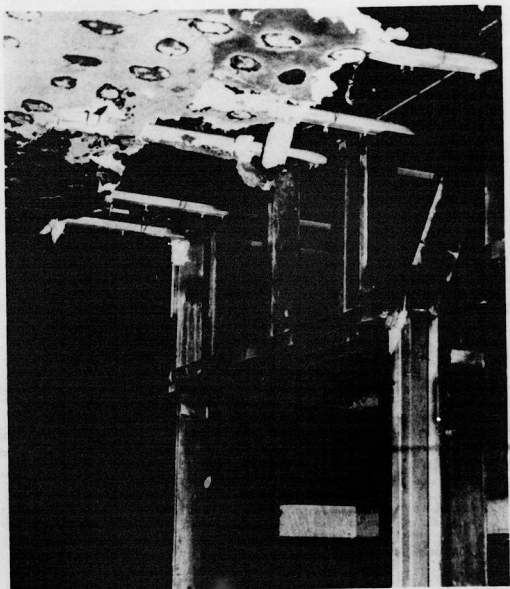
The pope stressed the primacy of consecrated life and community life for religious, warning that "in many (See POPE HAS PRAISE on page 24)

## The CRITERION

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**FIRE SOURCE**—This section of a storage room behind the sanctuary of St. Michael Church was where the \$100,000 fire started. (Photo by Margaret Nelson)

## St. Michael parishioners unite after church fire

by Margaret Nelson

"Out of this is going to come a stronger community," said Father James R. Bonke, pastor of St. Michael Parish, Indianapolis, after a fire on Saturday, April 1, caused an estimated \$100,000

damage to the sacristy and storage room of the church.

"I think it will deepen and strengthen people's faith," Father Bonke said. "In the end we will see positive results. God has strange ways of doing things. I think this is evidence of his mysterious will at work."

(See FIRE AT ST. MICHAEL'S on page 16)

## This year's AAA goal is set at \$1.8 million

The goal for this year's Archdiocesan Annual Appeal (AAA) has been set at \$1.8 million.

"Last year AAA contributions totaled \$1.6 million, which helped support the educational, service and spiritual works we engage in as an archdiocese—crossing parish boundaries and uniting us in works that benefit the entire Catholic community of central and southern Indiana," said Michael C. Prosser, archdiocesan development director.

The goal has been raised, he said, because "we need these funds to meet the rising costs of doing God's work in our interparochial high schools, needy parishes, pro-life efforts, services to children and adults and programs for the poor, the homeless, the troubled."

AAA funds also assist in providing salaries and benefits for more than 1,600 employees of the archdiocese engaged in spiritual ministry, educational programs and social services.

Parish chairpersons and auditors for the 1989 appeal have been named by pastors throughout the Archdiocese of Indianapolis. Deanery meetings have been held in the Indianapolis, Bloomington, Seymour and Terre Haute deaneries, and meetings in the other deaneries have been scheduled.

The theme of this year's AAA is "God Works Through People." Prosser said: "This year we are featuring Catholics from every part of the archdiocese in our poster and materials. We are helping our Catholic community realize anew how much good work is done with the assistance of AAA funds and to point proudly to our friends, fellow-parishioners and family members who make these works happen."

For the first time a mailing will be sent to each of the approximately 70,000 Catholic households in the archdiocese, Prosser said. All Catholics will be asked to return their pledge cards at Mass on the weekend of Commitment Sunday, May 7. A minimum pledge of \$2 per week is being asked.

A special audiotape message from Archbishop Edward T. O'Meara will be

played at Masses on the weekend of April 22-23. The archbishop's reflections on the importance of the AAA will replace the former slide presentation. A goal of the 1989 AAA will be increased participation in the campaign. "To those who have been generous, we express our gratitude and ask them to maintain their level of support," Prosser said. "To those doing their best, we extend our thanks and appreciation. To those who have not been involved in the AAA before, we ask for their careful consideration of the needs and their pledge to provide some financial support to the good works it makes possible."

Remaining deanery meetings for AAA chairpersons and auditors are scheduled for St. Paul Parish, Tell City, 10 a.m. April 8; St. Gabriel gym, Connersville, 10 a.m. April 15; St. Anthony Parish, Batesville, 7 p.m. April 18; and Providence High School library, Clarksville, 10 a.m. April 22.

### New features added

Two new features have been added to *The Criterion* beginning this week.

"Twelve Tough Issues: What the Church Teaches—and Why" explains the Catholic Church's position on 12 of the major issues of the day. With an introduction and a conclusion, the series will run for 14 weeks. It is written by Cincinnati Archbishop Daniel E. Pilarczyk, vice president of the National Conference of Catholic Bishops, widely regarded by the U.S. bishops themselves as one of the most intelligent and articulate of the American bishops. The first article in the series is on page 10.

"Light One Candle" is a regular column by Father John Cator, director of The Christophers (whose motto is that it is better to light one candle than to curse the darkness). Father Cator is also president of the Catholic Press Association and host of a weekly television program. His column is on page 5.

### Looking Inside

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## Bishop-elect Gettelfinger to be ordained, installed Tuesday

by John F. Fink

Bishop-designate Gerald A. Gettelfinger will be ordained bishop and installed as the bishop of Evansville on Tuesday, April 11, in St. Benedict Church in Evansville.

The bishop-elect has asked Indianapolis Archbishop Edward T. O'Meara to be his principal consecrator. Co-consecrators will be Bishop Thomas I. O'Brien of Phoenix, one of Bishop-elect Gettelfinger's classmates at St. Meinrad Seminary; and Bishop Daniel M. Buechlein of Memphis, the former president-rector of St. Meinrad Seminary.

Archbishop Pio Laghi, the papal nuncio to the United States, will be present and

will have a prominent role in the ceremonies, as will Bishop Francis R. Shea, the retired bishop of Evansville. Bishop Shea was appointed apostolic administrator of Evansville to serve from the time of Bishop-designate Gettelfinger's appointment until his ordination and installation.

Other bishops from the U.S. are also being invited to participate. Priests from both the Diocese of Evansville and the Archdiocese of Indianapolis will concelebrate the Mass and deacons in the Diocese of Evansville will also participate.

A public reception, following the installation ceremonies, will be held at the Ramada Inn, Highway 41 North in Evansville, from 6 to 8:30 p.m.

the criterion

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## Farewell to Bishop-elect Gettelfinger

by John F. Fink

Bishop-designate Gerald A. Gettelfinger will make an outstanding bishop of Evansville! We congratulate him on his appointment.

Many people were not too surprised by the appointment. It had been rumored for some time, although such rumors are never based on fact. It seemed to me that he would be a natural selection, but I also remembered that the present bishop of Fort Wayne, Donald Bend, came from Boston and the bishop of Gary came from Pennsylvania. So you never know.

He certainly is qualified to be a bishop. He has been trained well through a succession of responsible positions in the Archdiocese of Indianapolis. Indeed, his listing in the Archdiocesan Directory is longer than that of any other priest of the archdiocese.

**HIS EXPERIENCE HAS BEEN** in areas of particular importance to the church—as pastor of SS. Peter & Paul Cathedral in the center of Indianapolis, as head of Catholic education for the archdiocese, as chancellor (in effect, chief administrative officer) for eight years, as in the charge of the archdiocese's temporal affairs as secretary for temporality, and as the archbishop's deputy (vicar general) in the administration of the archdiocese.

With all the things Bishop-elect Gettelfinger has done in and for the Archdiocese of Indianapolis, it is understandable that Archbishop O'Meara had to express mixed feelings about the appointment. Although joyous for the new bishop, the archbishop confessed that "we have some pain—the pain of losing a strong member of the archdiocesan team."



If anything, that's really an understatement. He is the one who has been closest to Archbishop O'Meara, who has been most loyal to him, who has sometimes had to take criticism for tough decisions that were made only with the good of the archdiocese in mind. (This, too, has prepared him to be a bishop.)

Bishop-elect Gettelfinger will also always be known for his work in Catholic education—at Chatham High School from 1963 to 1970 where he made a number of innovative changes, for four years as archdiocesan superintendent of Catholic schools, and then six years as superintendent of Catholic education. During that time he developed an educational system that has since been copied in something like 30 or 35 other dioceses around the country.

**WITH ALL THESE PAST** assignments, it's natural, I suppose, to think of him as a strong leader and administrator. But the new bishop is also a deeply spiritual man. That comes through in his daily Masses at the cathedral and in his short but pungent homilies. He has also become somewhat of an expert on meditation, speaking about centering prayer (a form of meditation popularized by Trappist Father Basil Pennington) at the Benedictine Center at Beech Grove.

His activism has come from his spirituality. And that activism has been directed not just to financial and educational affairs, but directly to the poor, the homeless, the sick and the needy of the city. The cathedral serves daily breakfast and Sunday dinner to the poor, and the Damien Center for victims of AIDS in the former cathedral school is unique. The parishioners of the cathedral will be among those who will miss Bishop-elect Gettelfinger the most.

It seems most appropriate, though, for him to return to southern Indiana, where he grew up in Ramsey. For the few who might not know, Ramsey is just a few miles due west of New Albany. As Bishop Francis Shea,

former bishop of Evansville, said at the time of the appointment: "But for a few miles, he might have been a member of this diocese."

**AND WHAT IS "THIS diocese"** of Evansville like? In many ways it will be different from the Archdiocese of Indianapolis. It's a young diocese, only 44 years old last November, and Bishop-elect Gettelfinger will be only its fourth bishop. Until 1944 it was part of this archdiocese, so some of the Evansville priests were originally ordained for this archdiocese.

It's much smaller, comprising 12 counties (minus one township) compared with 38 counties plus one township for the archdiocese. But the percentage of Catholics is higher in the Evansville Diocese—18 percent, 83,766 Catholics out of a total population of 466,821. In the Indianapolis Archdiocese, it's 9.5 percent, 203,800 Catholics out of a total population of 2,127,915. Some cities in the diocese are very heavily Catholic.

There are 73 parishes, only four without a resident pastor, 28 elementary schools, five Catholic high schools, three Catholic hospitals. There are 133 priests, 351 sisters, two brothers and, something new for the bishop-elect, 22 permanent deacons.

**BISHOP-ELECT GETTELFINGER** joins a distinguished list of priests from the archdiocese who became bishops elsewhere. Among them are Phoenix Bishop Thomas J. O'Brien, born in Indianapolis and a St. Meinrad classmate of Bishop-elect Gettelfinger, and Memphis Bishop Daniel Buechlein, born in Jasper when it was still part of the archdiocese. Both of them will be co-consecrators with Archbishop O'Meara at the ordination and installation Tuesday.

Bishop-elect Gettelfinger, the archdiocese is grateful for all you have done for it. We wish you God's speed in your new assignment and *ad multos annos*.

## Special Mass welcomes newly-initiated

by Margaret Nelson

"How blessed is the church of Indianapolis. In our midst today are several new Catholics," began Father Clarence Waldon, archdiocesan director of evangelization.

The occasion was the Mass of Thanksgiving for the Newly-Initiated at SS. Peter and Paul Cathedral on Sunday, April 2.

(Related picture on page 8)

Archbishop Edward T. O'Meara presided at the eighth annual liturgy.

Father Waldon was recognizing the neophytes and "those received into full communion with the Catholic Church."

OFFICIAL  
APPOINTMENTS

Effective April 6, 1989

REV. STEPHEN JARRELL, appointed temporary Administrator of SS. Peter and Paul Cathedral, Indianapolis, and retaining his assignment as Director of the Office of Worship of the Archdiocese of Indianapolis.

The above appointment is the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.



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within the past year. Most became members of the Church at Easter Vigil Masses.

In his homily, Archbishop O'Meara noted that the Gospel for the Second Sunday of Easter contained "the last words of the last of the four Gospels."

He said, "The most important thing of all to remember is that before the first word of the New Testament was written, the Church existed."

At Pentecost, those who gathered in his

memory became the source of our truth, he said.

"With love being the motive all along," the archbishop said "God sent his image . . . truly becoming one of us, so that he might lift us up to where God is."

He said that Jesus brought us a way of life and things to believe about Almighty God and about ourselves, especially "the dignity attached to every single one of us as human individuals."

## Let's say one for the "gripper"

by Margaret Nelson

Someone should warn the people in the Evansville diocese.

Maybe a Schwartzengger-type bicep on Bishop Gettelfinger's coat of arms would indicate that "gettel" does not mean "gittel."

Yes, it may surprise the people of southwest Indiana to learn that their new bishop uses "strong-arm" tactics.

The first clue might be his handshake. People have been known to write in pain when participating in this routine social exchange with the former vicar general of the Indianapolis archdiocese.

And this surprised reaction usually brings a grin of delight from the Ramsey native.

Ash Wednesday, 1989, brought other examples of his "heavy-handed" tactics. Mgr. Gettelfinger seemed intent on impressing the faithful with the full impact of this sacramental at the morning and noon Masses at the Cathedral. His "victims" walked around the Catholic Center all day with ashen faces. "Ashen" in this case cannot, by any stretch of the imagination, be defined as pale.

Granted, it did bring a certain camaraderie to those who passed each other in the hall with blackened foreheads. "He got you, too," was a common comment.

Most Catholics have experienced remarks from non-Catholics about their soiled faces on Ash Wednesday, but it is a little harder to explain when the "dirt" is far removed from the forehead.

The Providence sister who is director of schools got her light-colored raincoat back from the cleaners on Shrove Tuesday. After Wednesday's Mass it was covered with a black powder reminiscent of the days when trains were coal-powered.

One accounting office employee got a speck in her eyelid and contracted a short-termed—though admittedly blessed—eye irritation.

The editor-in-chief, who attended the 8 a.m. Lent-opening Mass, swam a mile at the end of the day and still bore the dark sign of the cross after his shower.

At the noon Mass, some milder souls deliberately moved to Archbishop Edward T. O'Meara's line for the reception of this sacramental.

Bishop-elect Gettelfinger even extends his heavy-handed habits to the sprinkling of blessed water. During the televised Easter Mass for shut-ins, the Catholic Center employees and their families were advised to sit still and avoid patting their hair or pulling on their clothes during the taping.

The 10-year-old nephew of a Resource Center employee passed the ultimate test of obedience. He never touched his glasses, though streams of holy water flowed over them after the newly-appointed prelate sprinkled the congregation with an ever-green branch.

Bishop-elect Gettelfinger's strength seems to have an electric quality at times. Archbishop O'Meara stated that there will now be "another computer bishop." And this same prelate revealed that his nieces received the news of the recent elevation with: "Who's going to help Uncle Eddie fix his VCR?"

Associates and friends generally have a "powerful" pride and respect for the new Bishop Gettelfinger. And he will continue to be in their prayers as he assumes his new ministry.

But someone ought to tell the people of Evansville that their new bishop possesses strength even beyond that which is obvious in his spiritual and mental gifts.

By following Christ's code of morals, the archbishop how to handle the "inside of ourselves," and become less interested in externals.

The archbishop said the Christian life offers "a way of life far more sublime, far more challenging and satisfying, and a way of sure hope of everlasting life."

Archbishop O'Meara said, "In the last days of the life of Jesus, Jesus accomplished our salvation; Jesus reconciled us with our Father; Jesus loosed us from our sins . . . and he did it by an act of total obedience."

"This is what he came to do. It is into this that you have been baptized."

Following the Mass, the archbishop personally greeted the newly-initiated and their sponsors and families at a reception at the Catholic Center.

Archbishop  
O'Meara's Schedule

SUNDAY, April 9 — Sacrament of

Confirmation at SS. Peter and Paul Cathedral, Indianapolis, for the parishes of St. Luke and St. Monica, Eucharistic Liturgy at 2:30 p.m.

— Sacrament of Confirmation at SS. Peter and Paul Cathedral, Indianapolis, for the parishes of Assumption, Indianapolis, and Our Lady of the Greenwood, Greenwood, Eucharistic Liturgy at 7:30 p.m.

TUESDAY, April 11 — Honored guests luncheon honoring Bishop Gerald A. Gettelfinger, Ramada Inn, Evansville, 12 noon (C.D.T.).

— Ordination and Installation of Bishop Gerald A. Gettelfinger as Bishop of Evansville, St. Benedict Church, Evansville, 3 p.m.

WEDNESDAY, April 12 — 25th anniversary of the dedication of Fatima Retreat House, at 5353 E. 56th St., Indianapolis, Eucharistic Liturgy at 6 p.m. followed with dinner.

THURSDAY, April 13 — Sacrament of Confirmation at SS. Peter and Paul Cathedral, Indianapolis, for the parishes of St. Joan of Arc, St. Thomas Aquinas, St. Christopher, and St. Philip Neri, Eucharistic Liturgy at 7:30 p.m.

SATURDAY, April 15 — Annual CYO Archdiocesan Youth Conference, Roncalli High School, Indianapolis, 10 p.m.

# Independence Hall 'bargain' for older adults

by Margaret Nelson

Catholic Social Services (CSS) has a real housing bargain for the elderly older adults!

The former St. Patrick, Indianapolis, convent has been transformed into Independence Hall—a comfortable, convenient place for fourteen adults to live.

The bargain is that residents can get a room and private bath for \$425 a month. And the price includes two prepared meals a day—and ingredients for a do-it-yourself breakfast!

Those who wouldn't mind sharing a bath with two other people can get all this for \$375 a month!

It's a way to be independent and yet have other people around to share conversation, meals and expenses with.

The dining area is very roomy, with two large antique tables for the shared meals. Dietary restrictions can be followed, within reason. Residents can buy and keep favorite foods in the newly renovated kitchen. And they are even free to prepare their own dishes when the cook is not busy.

There are several community lounges where the "family" can watch television, play the piano, work on craft projects, or just chat.

A new washer and dryer are available for laundry. And a maintenance man has been hired to keep things workable.

When the weather is nice, Independence Hall residents can sit on the sunny back porch. There is a nice courtyard where they can indulge their "green thumbs."

Most of the bedrooms of the congregate living site are on the second floor, so the steps automatically provide a chance to get a little exercise as well as privacy.

Those who want more exercise (or company) can walk just around the corner to the Southeast Senior Citizens Center on Shelby Street. This service offers noon meals and sponsors several interesting trips in the Indiana area. And

there are several stores within walking distance.

Those who want to do more extensive shopping can take a bus north from Shelby

Street to downtown stores or south to the Greenwood shopping area.

Residents can be sure they will have nice neighbors because the Sisters of Provi-

dence St. Gabriel Province operates out of the lower level of the former convent.

The spiritual lives of the Independence Hall family can be enriched by visits to the chapel and to St. Patrick Church, just across the parking lot from their home.

Diane Kowalski is coordinator of Independence Hall for CSS. She defines the older adult age requirement loosely—a person who fits in or who doesn't mind spending time with older people. She said, "We could take people who are 50, but if they don't like spending time with an 80-year-old, it won't work out."

Like all CSS ministries, Independence Hall will accept non-Catholics and those of any race or national origin.

Kowalski said this congregate housing situation would be especially good for people who can't handle all of the responsibilities of home ownership, but want to maintain their independence. Older couples can be accommodated.

Only one man has moved into the new congregate housing facility so far. Furnishings and services will be increased as the two-story building becomes more fully inhabited. Those who move in are welcome to bring some of their own furniture.

Those interested in taking a tour or just asking questions about Independence Hall should contact Diana Kowalski at the Catholic Center, 317-236-1550.



TESTING—Margaret Cain of Retired Senior Volunteer Services (RSVP) checks the kitchen facilities during an open house at Independence Hall, the new facility for older adults at the former St. Patrick Parish convent in Indianapolis. (Photo by Diana Kowalski)

## Leaders ask help for mothers, babies

by Ann Wadelon

At a press conference in the Statehouse Rotunda, religious and medical leaders appealed to the governor and legislators to give a high priority to mothers and babies as they finalize the biennial budget.

Representatives of the Catholic, Prot-

estant and Jewish faith communities and the director of a hospital neonatology unit called for increased funding for medical care in view of Indiana's disastrous infant mortality record.

Bishop-elect Gerald A. Gettelfinger of Evansville told news reporters, "Our prayer is that adequate funding of prenatal care will be a high priority for legislative leadership in the current budget deliberations and ultimately for the governor of the state of Indiana."

Referring to the challenge in the bishops' pastoral on the economy "to be a defender of the defenseless," Bishop-elect Gettelfinger asked, "Who among us is more defenseless than the pregnant woman who has neither health benefits nor money to afford prenatal care? Or the baby, who is born into an economically deprived family, yet has the same need for health care as other infants?"

Dr. Bob White, neonatologist at Memorial Hospital, South Bend, urged the governor and legislators "to get off the fence. Money is not the issue. At issue is whether we as a society are going to allow children to suffer and die." Sacred books and medical books agree, he said, "we are all failing our children."

Rev. Scott Schiesswohl, speaking on behalf of the Indiana Council of Churches, said that "care for the human family is among our first priorities. We support not

just minimal standards of care but at the highest level our resources will allow."

Rabbi Louis Weiss, for the Jewish Community Relations Council, reminded listeners that "the Old Testament talks about our obligation to our children. We are all parents of the children of Indiana."

The press conference was held to highlight the moral and medical perspectives of SB 449 which would expand the Medicaid program to include more pregnant women and children in families among the working poor. Although the federal government allows states to give health care, under the Medicaid program, to pregnant women and children in families earning up to 185 percent of the federal poverty level, Indiana has set that level at 50 percent. The Hoosier poor, including the working poor with jobs that do not provide health benefits, are covered if they earn less than \$4,600 annually for a three-person family. The federal government pays 67 percent of the cost.

Under proposed legislation, the eligibility level would be raised to 100 percent starting July 1, 1989 and gradually phase in coverage to 150 percent by 1993. Children to age 2 would be included. The Indiana Catholic Conference will support amendments to raise the eligibility and to include children at least until age 5 to allow for early care and for shots before starting school.

## ARCHDIOCESAN CATHOLIC CHARITIES

### Catholic Social Services is active in Bloomington Deanery

by Molly Brunner

Catholic Social Services - Bloomington is a small social service agency that provides individual, couple, family and group counseling in response to a variety of needs and concerns.

People usually seek counseling services because of some difficulty in their relationship with others or with themselves that is causing some distress, and they are seeking some resolution to the situation. These difficulties may include, but aren't limited to, issues regarding self-worth, grief, depression, anxiety, poor communication, a lack of assertiveness and difficulty with conflict resolution.

CSS-B serves people in Monroe, Brown, Lawrence, Morgan, Green and Owen

Counties. All counseling is confidential and fees are based on a sliding scale. There is one full-time therapist, Molly Brunner, who also serves as the director, and four part-time therapists (Rick Brunner, Paula Bates, Scott Andrews, and Jo Hargreaves). The part-time therapists see from four to eight clients per week. Mary Ellis is another part-time therapist who, under a contract with the Brown County Department of Public Welfare, sees clients involved with that agency.

CSS-B receives office space and secretarial services from parishes in the Bloomington Deanery. It uses office space at St. John the Apostle, St. Paul's Catholic Center, and St. Charles' School. It is also a member of the United Way of Monroe County.

## UPC to co-sponsor free Job Fair

The Urban Parish Cooperative (UPC), in cooperation with the Job Corps, is offering a free "New Life" Community Job Fair at the Catholic Center on Wednesday, April 26 from 1 to 5 p.m.

Area employers and job seekers are extended this opportunity to match employment needs during this afternoon at the center's Assembly Hall.

Unemployed and under-employed adults are invited to attend. Employer participants working at booths will offer the opportunity to make employment applications for a wide variety of positions. Large and small, for-profit and non-profit businesses are expected to be represented.

Free refreshments will be provided for job seekers and area homeless who visit the fair. The goal is to help people who want jobs to meet employers so that they can begin to work.

Job Corps applications will also be accepted at the Job Fair. People in the 16 to 22 age bracket from low-income families who need training to get jobs may apply.

Successful applicants will get housing, meals, clothes allowances, medical and dental care and counseling. Job Corps members receive help with their education, job or armed forces placement, and a savings account for readjustment.

Job Corps trainees are prepared for such work as business/clerical, nursing, computer, welding, carpentry, brick masonry, plumbing, plastering, painting, auto mechanic or body repair, cosmetology, culinary arts and retail sales.

Those interested in further details about the Job Fair may contact the UPC at 317-283-6179 or the Appalachian Council AFL-CIO Job Corps at 317-631-1234.



STRATEGY MEETING—Rev. Scott Schiesswohl, executive director of the Indiana Council of Churches, and Bishop-elect Gerald A. Gettelfinger of Evansville talked prior to a press conference in the Statehouse Rotunda at which religious leaders urged legislators to give priority to mothers and babies. (Photo by Margaret Nelson)



# Commentary

TO TALK OF MANY THINGS

## 'Fundamentalism' with Humpty Dumpty factor

by Dale Francis

"Who Are the Catholic Fundamentalists?" That was the question asked in the title of an article by Jesuit Professor John A. Coleman in the Jan. 27th issue of *Communiqué*.

Catholic fundamentalists? It's a contradiction of terms. How can Father Coleman and some others who have lately come to speak of Catholic fundamentalists come to this contradictory terminology? First of all, it derives from an incomplete understanding of Protestant Fundamentalism.



But important, too, is the application of the Humpty Dumpty factor.

When I use a word," Humpty Dumpty said, in a rather scornful tone, "it means just what I choose it to mean—neither more nor less."

"The question is," said Alice, "whether you can make words mean so many different things."

"The question is," said Humpty Dumpty, "which is to be the master—that's all."

When Father Coleman uses the term "Catholic fundamentalists," he is making fundamentalism mean different things but when he uses it, like Humpty Dumpty, he insists it means just what he chooses it to mean—and he doesn't intend to allow the proper definition to be the master.

But he explains it in another way, that demonstrates his unfamiliarity with historic fundamentalism. He writes, "It has become clear to me there does exist a kind of Catholic fundamentalism, historically called integralism."

The absurdity of this is that there is not only no similarity between the two but that the foundational concept of each is the antithesis of the other.

Fundamentalism has a precise meaning, historically established, and its origin was ecclesiological. Father Coleman apparently believes fundamentalism had its origin in the early 20th century and he unbelievably identifies William Jennings Bryan as an early Protestant fundamentalist leader. He is almost a century off.

It was in 1827 in Great Britain that the newly-ordained Anglican clergyman, John Nelson Darby, founded Fundamentalism, beginning with the rejection of any need or role for the church. Fundamentalism was an assembly of like-minded believers, united in spirit, without formal ministry—for each person was layman and minister, tied by bonds of doctrinal consensus of fundamental truths but each assembly independent. Most importantly, it rejected the church.

Integralism, which Father Coleman identified as Catholic Fundamentalism, was the antithesis of fundamentalism. Integralism's error was the rejection of the truth as it was in the church and there was nothing that was good unless it was explicitly from the church. Since they are antithetical, it is absurd to speak of integralism as fundamentalism.



I will speak only briefly of the purpose of Father Coleman's article misunderstanding fundamentalism, to denounce fellow Catholics. I have known the Opus Dei for more than 35 years and Catholics United for the Faith since its origin by that great gentleman Lyman Stebbins, who died late in February.

I must assume Father Coleman knows as little about them as he does about fundamentalism when he assails them as what he calls Catholic Fundamentalists.

### THE BOTTOM LINE

## Sexist advertisements unfair to men and women

by Antoinette Bosco

The men's liberation movement is getting more aggressive in its efforts to do away with anti-male sexist sentiments.

Men's Rights Inc., a Sacramento-based organization concerned with "sexism and men's problems," recently announced its third annual awards for the "best and worst in advertising."

In 1984 Men's Rights Inc. created "Mr. Media Watch" to monitor sexism in advertising and to improve the image of men in print and broadcast media. Its survey last year of 1,000 ads found that "every jerk singled out in a male-female relationship was the male."

This year Mr. Media Watch reports that there has been progress. Some



advertisers, it says, are beginning to respect the male consumer.

The ads that won the "best" awards show men as warm, caring and nurturing.

"Best in Broadcast" went to Budweiser for a powerful portrayal of love between father and son. Pure & Natural received an award for its ads with a father bathing his infant.

The best public service award was given to The National Easter Seal Society whose ads of a handicapped father demonstrated that "a father doesn't even have to have hands to keep his baby happy, healthy, loved and well-fed."

These images are a far cry from the old macho ideals. A lot of people are catching on. What we should respect in a man is not power or money, but his ability to be loving.

Among the Men's Rights Inc. citations for the "worst" in advertising was one to Pamper, on grounds of implying that only mothers change diapers.

Men's Rights said that Nutri-Grain

consistently portrayed men as ignorant in cereal and waffle commercials. It said Grape Nuts created "the most obnoxious couple of the '80s. The woman would rather die than give him some positive feedback, and he never seems to tire of her abuse."

The diamond industry was accused of escalating harassment by encouraging women to demand that men spend large sums of money to buy relationships.

I'm glad to see men standing up for a more positive image. I hope they succeed.

Women, of course, have had to wage enormous battles against degrading images in the media, and have only been partly successful. For every picture of a foolish-looking guy, there are probably 10 still portraying women as empty-headed sex objects. Sexism definitely goes both ways, and it always has.

The sitcoms of the 1950s almost always portrayed fathers as idiots of the Dagwood Bumstead variety. Men were hen-pecked, frazzled, brow-beaten, help-

less and uninvolved with home and family. Women didn't fare much better—they were selfish, ditsy-brained, nagging spendthrifts who drove their husbands bonkers.

In the '60s and '70s women began fighting back. Now men are following suit, and I think there is a clear reason why.

Perhaps it all reflects a power game within the society the advertisers are addressing. Just as men have tried to keep women out of the board room, maybe women want to keep men out of their turf of home and family. Many women are reluctant to give up their traditional power base.

But the handwriting is on the wall. The forces working for equal rights for both sexes are too strong to hold back now.

Equality between men and women is inevitable. Women will run more businesses and men will nurture more children. So we might as well stop fearing it and learn to enjoy it.

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### THE YARDSTICK

## Confidence in the Spirit imparts hope for uncertain future

by Msgr. George G. Higgins

Americans in general and American Catholics in particular are more willing today than a century ago to question and, if necessary, to challenge.

polices of their own government. This kind of responsible opposition, born of the conviction that all nations and peoples stand under the judgment of God, is calculated not to weaken, but to strengthen the solidarity of the nation.

Some, of course, hold the contrary view: Opposition, no matter how sincerely motivated and responsibly exercised and how firmly grounded in the moral law, by definition is inimical to the common good.

Pope John Paul II, writing about this some years ago as a professor at Lublin University in Poland, did not seem to share that opinion. He held that responsible opposition in any community, including the religious community, reflects a deep concern for the common good. In his most important philosophical publication the



future pope argued that every community must be so organized "as to allow the opposition that emerges from the soil of solidarity not only to express itself within the framework of the given community, but to operate for its benefit."

At a time when the United States, because it faces so many serious problems, may again have to contend with widespread loyal opposition, the pope's advice is pertinent. It is equally pertinent in the life of the church and church-related institutions of higher learning.

Though some would prefer to think that unity in the church means uniformity and that opposition is synonymous with disloyalty, the study of theology and of history—which, from all accounts, seems to be losing ground these days—suggests there may be something lacking in their understanding of the nature of the church and of a Catholic university.

History records that the great medieval universities, and specifically the University of Paris, where Aquinas himself was for a time very much in the opposition camp, were bastions of freedom. We are told that it would be hard to think of a serious problem touching God, the world or the church which was not posed in the universities of the 13th and 14th centuries.

The Second Vatican Council was reflecting the best in our Catholic tradition when it said—in widely quoted words which have yet to enter fully into the bloodstream of the Catholic community—that for the good of the church and its institutions, and not simply as a grudging concession to the spirit of the times, it must be recognized that "all the faithful, clerical and lay, possess a lawful freedom of inquiry and thought and the freedom to express their minds humbly and courageously about those matters in which they enjoy competence."

The mature and responsible exercise of freedom in the church and its institutions of higher learning will, on occasion, result in a certain amount of untidiness and confusion. That's inevitable, but no cause for alarm.

Confusions, Jesuit Father Ladislav Orsy writes in a book of meditations titled "Lord of Confusion," "are part of our human and Christian condition. We have to live with them."

Let us pray the Lord, therefore, that he should not take them away. Let us pray rather for the grace of confidence (in the Spirit) when we walk in the jungle or when we sail on the high seas. We do not trust in

order, but in the Spirit, who leads God's pilgrims through all confusion."

Confidence in the Spirit will stand all of us in good stead as we face an uncertain but predictably crisis-ridden future. It will equip us, God willing, to become prophets of hope at a time when many competent observers say hope is in short supply.

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# Point of View

## The church should not relax its rules

by Alice Dailey

I can't believe that American Catholics have become so soft our bishops and cardinals must explain to Rome that we are a different breed and need special consideration.

There are millions of us still around who hold to the faith of our fathers. When the church says "don't" we don't. We may not like that "don't" but we honor the church's directives since for us she is the way, the truth and the life.

Widespread moral laxity which has chipped away at society has so colored the thinking of some quite vocal Catholics they demand the church relax its rules too.

"Flexibility" is the word being tossed around.

Let's be flexible with the criminal because he has an unhappy childhood.

Let's condone easy divorce and remarriage; the original spouse is so hard to live with.

Let's give our kids birth control material, let's sexually active anyway.

Let's abort unwanted babies because "a woman should have the right of control over her body."

As to the latter, a woman who so insists should, in all consistency, refuse to lend her body to acts which result in pregnancy. If we give our kids birth control material we're saying, in effect, "You shouldn't, but if you're going to do it just don't get caught."

What kids don't need is "safe sex" knowledge. What they need is to learn self-esteem, self-control. When was the last time these two words turned up in teen advice columns?

Sometime back such a column was edited by an ethical-sounding person but his tenure was brief. He disappeared without comment and was replaced by one who advocates, "Don't have sex until you're ready." Nothing about "until marriage."

Dissenters snort, "Let's be realistic. This is a completely different age we're living in."

Let's be realistic about decent living. It is timeless. It belongs to all ages.

Commitment to marriage isn't just something our ancestors suffered through. Substantial numbers of couples, having learned that marriage isn't the perfection they envisioned, stay with it anyway. They don't go running off to the marriage tribunal for a way out because "love has fled."

They are the ones who grow in wisdom and selflessness. They are helping to hold together a somewhat shaky society.

But we never read about them. Why? Because they don't make good press. They're the silent majority.

Good press is the single mother whose live-in boyfriend has tortured her children. Good press is the reporting of every move some shameless public figures make.

What about the faith-filled married couples who take responsibility for their actions and welcome their children as they come? That, too, is not good press.

Good press is the loud abortionist justifying her lifestyle by denouncing the painful horrors of back-alley abortions. It's to be assumed, then, that legal abortions are a joyous picnic, a painless bashing of the defenseless?

Good bishops and cardinals, please don't yield to the strident minority groups that would reduce our church to a compromising union. It's great to be compassionate as our Savior was compassionate, but he didn't overdo it. He didn't make excuses for the woman caught in adultery. He told her plainly, "Go and do this sin no more."

In this country there are millions who daily affirm the church's teaching by unserving devotion and conformance. We don't need excuses; what we do need is your affirmation and support.

## Why aren't things getting any better?

by Ann Bradshaw

This past January I and other University of Notre Dame students were part of Urban Plunge '89, designed to increase awareness of community needs.

Before participating in the Urban Plunge, a chasm between attitude and action inhibited me, binding me to the

security of home, youth, and wealth. I was angered by injustice and outraged by government complacency, so I sought strength to cross that chasm and transform my feelings into action.

However, I found that the purpose of the Plunge was not to appease my guilty feelings. Nor did it enable me to significantly help anyone. I expected an inner fulfillment and pride in what I had done, as well as the knowledge that life would be better because of it.

What I found astonished me. So many people face such complex physical and emotional problems that at first I felt totally powerless.

Then I met with some of the wonderfully dedicated staff members of various community service organizations and learned about the tremendous work designed to care for needy, disabled, unemployed, sick, pregnant, and homeless residents.

With all of these services, I could not ignore the glaring question, "Why aren't things getting any better?"

The question is multi-dimensional. I realize that many are being helped by these service organizations, which are visible proof that some people truly care and are empowered to act on their behalf. This, in itself, is reason to hope.

The question I ask is deeper. I must wonder whether we are giving people dignity by these services. If our efforts extend simply to providing the basic human needs that they cannot attain themselves, then what are we saying about their worth? Are we telling them that they first must achieve a decent standard of living for themselves and their families before they can contribute to society?

The intrinsic limitations of any governmental service project become increasingly clear to me. Obviously, the system does much to impede progress.

The roots of the problems are easily exposed, but the solutions, if they exist, still elude me. I have found two answers to the question "What can one person do?" Both answers lie strictly on the personal level.

The first has to do with a conversion of attitude. During the Plunge, I saw many services to meet people's physical needs and a few that serve people's emotional needs, but I never saw any attempt to serve spiritually. When I asked a friar if he ever witnessed to the poor, he replied, "My faith speaks through my actions."

Indeed, if faith does not speak through action it has no real voice. As Christians, if we only feed the hungry, clothe the naked, and visit the imprisoned, are we not telling them that food, shelter, and clothing are their top priority? Shouldn't we also share why we are serving them?

I believe that the greatest gift any person can give is sharing the message of Jesus Christ. For if, through God's grace, people receive Christ, they also receive his peace. As Christians, they will find self-worth, not in the ability to contribute to society or provide for a family, but simply in humanness.

I do not imply that social service is worthless. On the contrary, God demands it. However, social service alone is not enough.

The second personal answer I found must go hand in hand with the first. How can I help all the world's hungry, all the homeless people, all those who are lonely, and those who appear to have no hope? The answer: Help one.

For it is in doing what God wills for us personally that we can make any kind of difference. We need not search for sweeping solutions or governmental compromises. Our duty is to listen to God. He speaks loudly and clearly to those who hear him.

The bishops' pastoral letter on economic justice states, "We should not be surprised if we find Catholic social teaching to be demanding. The Gospel is demanding." And author Dorothy Day understood when she said, "It is not a duty to help Christ, it is a privilege."

(A 1988 graduate of Cathedral High School, Ann Bradshaw of Indianapolis is a freshman at the University of Notre Dame.)

## LIGHT ONE CANDLE

## God is speaking just to you

by Fr. John Catoir  
Director, The Christophers

This piece is the anonymous work of someone who really understood that God is Love. Read it slowly and imagine that your loving Father in heaven is speaking just to you.

"You do not have to be clever to please me; all you have to do is want to love me. Just speak to me as you would to anyone of whom you are very fond."

"Are there any people you want to pray for? Say their names to me, and ask of me as much as you like. I know all their needs, but I want you to show your love for them and me by trusting me to do what I know is best."

"Tell me about the poor, the sick, and the sinners, and if you have lost the friendship or affection of anyone, tell me about that too."

"Is there anything you want for your soul? If you like, you can write out a long list of all your needs, and come and read it to me. Tell me of the things you feel guilty about. I will forgive you, if you will accept my forgiveness."

"Just tell me about your pride, your touchiness, your self-centeredness. I still love you in spite of it. Do not be ashamed; there are many saints in heaven



who had the same faults as you; they prayed to me and little by little their faults were corrected. Do not hesitate to ask me for blessings for the body and mind; for health, memory, success. I can give everything needed to make souls holier for those who truly want it.

"What is it that you want today? Tell me, for I long to do you good. What are your plans? Tell me about them. Is there anyone you want to please? What do you want to do for them?"

"Are you afraid of anything? Have you any tormenting, unreasonable fears? Trust yourself to me. I am here. I see everything. I will not leave you."

"Have you no joys to tell me about? Why do you not share your happiness with me? Tell me what has happened since yesterday to cheer and comfort you. Whatever it was, however big or small, I prepared it. Show me your gratitude and thank me."

"Are temptations bearing heavily upon you? Yielding to temptations disturbs the peace of your soul. Ask me, and I will help you overcome them."

"Well, go along now. Get on with your work or play or other interests. Try to be quieter, humbler, kinder, and come back soon and bring me a more loving heart. Tomorrow I shall have more blessings for you."

(For a free copy of the Christopher News Notes, "Let's Talk About Prayer," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 Street, New York, N.Y. 10017.)

## Joseph F. Quill

Cathedral High School  
Class of 1939  
Attorney-at-Law



Cathedral High School is a cornerstone of education and civic contribution to the City of Indianapolis. Historically, it has been a center for the consolidation, in its own way, of the many different family environments in the Indianapolis area. I recall, almost vividly, the many ways and forms the kids used in the late 1930's to get to and from 14th and Meridian Street. It involved bicycles, walking, thumbing, etc. The cars driven by students could be counted on one hand. But such is the passage of time.

Cathedral has always been and continues to be an outstanding college preparatory school. More than 95% of its graduates enroll in college. With its diversified honors program, admission to recognized educational colleges and universities is almost the rule. It has a disciplined, yet friendly, campus atmosphere. Being a member of the Board of Trustees allows me an insight to both the educational and social aspects of Cathedral.

The time spent at Cathedral and the study habits acquired there enabled me to enroll at the University of Notre Dame and to complete my undergraduate and law school studies there. In a more cloistered sense, Notre Dame was but an extension of Cathedral. I feel certain that all Cathedral graduates have that same feeling of confidence at any university they choose to attend. They realize they have a solid background that allows them to compete scholastically with their peers. With that confidence and their ultimate success, they eventually become what was mentioned at first, a part of a very noble history.

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## CORNUCOPIA

## A matter of celebrity

by Cynthia Dewes

Andy Warhol once said each of us would be famous for 15 minutes during a lifetime. Well, most of us are still waiting. We know we are special, but the world has yet to acknowledge that fact in print or neon.

"The next best thing to being there" is knowing someone who is. I once met a woman who was a close friend of F. Scott Fitzgerald. President Eisenhower waved at my dad during a parade once. And like that.

If we've lived in the same place long enough, having met the governor or some other elected official is not unusual. Maybe we've even been introduced to



the county prosecutor or sheriff—socially, we hope.

At one time or another we probably meet our archbishop or other religious persons of note, heads of community or church agencies, and various local luminaries. We accumulate points for Famous People We Know and feel like "Hey you, almost a celebrity!" ourselves.

This nagging feeling, that we'd better embellish our credentials because we really don't count for much, begins early, probably when the first sibling comes along. While all the adults are going gaga over Baby Bubbles, the firstborn (or each succeeding usurped-youngest down the line) is plotting the new guy's demise.

Somehow he/she intuitively that murdering the little bugger would be easier than trying to compete with her/him. But reason and adult intervention inevitably prevail, just before the stroller is tipped over or a heavy toy crashes into the crib.

The disenfranchised one eventually forgets his/her plans for murder and begins to concentrate on a positive self image. She/he'll be at it for a lifetime.

Childish attempts to gain attention, any kind of attention, begin the process. Sometimes they result in notoriety.

Kids who go this route used to be known as "bad" kids, always on the minds and tongues of parents or teachers. Later they were described as "hyperactive" and put on ritalin by anyone who could pronounce the word. Some kids don't get enough of any kind of attention. So they evolve into show-offs who embarrass their peers by carrying on lively conversations with the school librarian or picketing for reptile rights during the Science Fair.

If primitive social behavior continues, we wind up as the immature, the insecure, or the criminal adult, or possibly as an actor or an attorney (only kidding). The rest of us just grow up.

But, try as we may, most of us don't grow up famous. We schlep along doing the everyday things practically incognito: kids, partying with friends.

Our lives are not revealed on "A Current Affair" or "Entertainment Tonight." Our names don't appear in the newspaper, or our faces on the televised evening news.

But so what? The Scriptures promise that God knows us by name and loves us as we are. That ought to be enough celebrity for anyone.

## vips...

Providence Sister Margaret Irene Miles, pastoral minister of St. Rita Parish in Indianapolis, will celebrate the 60th anniversary of her entry into religious life at 11 a.m. Mass on Sunday, April 9 in St. Rita Church. A reception in her honor will be held at the St. Peter Claver Center following Mass. The public is invited to join in the celebration.

Lester and Hilda (Amberger) Barnhorst will celebrate their 60th Wedding Anniversary at a Mass of Thanksgiving in St. Louis Church, Batesville on Friday, April 7. They were married on April 8, 1929 in St. Anthony Church in Morris. The Barnhorsts are the parents of two daughters, Helen Wandling of Indianapolis and Barbara Hart of Burbank, California. They also have 10 grandchildren and four great-grandchildren.

St. Paul Parish, New Alsace will hold a celebration for Father William Engbers in honor of his 50th Anniversary of Ordination beginning with 4 p.m. Mass (3 p.m. slow time). A musical program by St. Paul's school children will precede the Mass at 3 p.m. and a dinner will be held in the gym after Mass. The public is invited. RSVPs are necessary.

Mr. and Mrs. Donald E. Poinsett will celebrate their Golden Wedding Anniversary at 5:30 p.m. Mass on Saturday, April

15 in St. Plus X Church, Indianapolis. A reception will follow in the church hall. Donald Poinsett and the former Anne K. Farrell were married April 15, 1939 in St. Anthony Church in Indianapolis. They have eight children, including Donald J., Eugene J., Leo J., Sharon A. Smith, Irene M. Snyder, Cynthia D. West, Mary Anne Stohler and Philip J. They also have 19 grandchildren.

John Hilenbrand II of Batesville and William P. Quigley of Indianapolis were among the 10 winners of Jefferson Awards for 1989 named recently by *The Indianapolis Star*. The awards are presented for outstanding public service. Hilenbrand supports conservation efforts. Quigley and his wife, Fran, are involved in many volunteer activities for church- and community-sponsored charitable organizations.



Raymond and Catherine (Miller) Krueer will celebrate their 50th Wedding Anniversary with a Mass at 2 p.m. on Saturday, April 22 in St. John Church, Starlight. A reception will follow in the school gym. The Krueers were married on April 27, 1939 at St. John's and are lifelong residents of Starlight. They are the parents of 11 children, including Thelma Boxcock, Melvin, Norbert, Marge Schindler, Alfred, Kenneth, Jeanette Williams, Arlene Bertrand, Joyce Eyerly, Mike and Richard. They also have 19 grandchildren and expect their first great-grandchild in May.

## check-it-out...

"Building Shalom Families," a leadership training workshop, will be conducted by Kathleen and James McGinnis on the weekend of April 28-30 at the International Friendship House in Winona Lake, Ind. The McGinnises are national coordinators of the Parenting for Peace and Justice Network and have authored several books promoting peacemaking in the home. For more information contact Clare Schumm, Menonite Church, Box 1245, Elkhart, Ind. 46515, 219-294-7523.

Cathedral High School Alumni Association will sponsor a "Day at the Races" for Cathedral alumni and friends on Saturday, April 29. The \$20 cost includes transportation to Churchill Downs in Louisville, Ky., a ticket into the park, and refreshments. For reservations call Martha Brennan at 317-543-4940.

Central Indiana Marriage Encounter will present a Marriage Encounter Weekend on April 23-25 at the Sisters of St. Joseph Motherhouse in Tipton. Call



STARS OF PLAY—"The Decision," a play based on a young man's struggle concerning the American Revolutionary War, was presented by fifth grade pupils of St. Luke School, Indianapolis. The class of Maryann Pluckebaum combined the study of American history and reading with play-acting skills during the celebration of President's Day.

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# The Ad Game

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

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

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(TIE-BREAKER) HONCSNOSTLA  
□□ □□ □□□□□□

Mail entries to: The Criterion, P.O. Box 1717, Indianapolis, IN 46206

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

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

George and Ann Miller at 317-788-0274 for information or reservations.

St. Elizabeth's of Southern Indiana, an agency serving birth, single and adoptive parents welcomes financial assistance and volunteer help. For more information write 621 E. Market St., New Albany, Ind. 47150 or call 812-949-7305.

The Sacred Heart Fraternity Secular Franciscans will begin an **Inquiry Class** for prospective third order members at 2 p.m. on Sunday, April 23 in Sacred Heart School Hall, 1530 Union St. The inquiry period lasts three months, followed by a year of study before induction into the order. For more information on the Secular Franciscans call Ella Vinci at 317-634-3195 evenings.

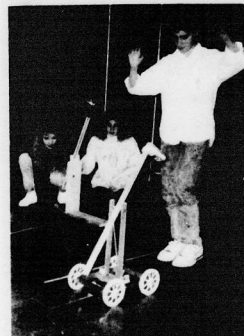
The Summer 1989 session of **Marian College's annual Elderhostel** will be held Sunday through Saturday, June 11-17. Three non-credit courses will be offered: "Exploration of the Dream Drama From a Jungian Perspective," "Creation, the 'Big Bang' and the Origin of Life," and "Third World Leaders: People in Crisis." The program cost is \$235 per person, which includes room, meals, course instruction and extra activities. Indianapolis area residents may register as commuters for \$80 per person and buy their own meals. To register, or for more information contact Franciscan Sister Miriam Clare Heskamp, Elderhostel, Marian College, 3200 Cold Spring Rd., Indianapolis, Ind. 46222, 317-929-0123.

The Little Sisters of the Poor at St. Augustine's Home in Indianapolis invite everyone to join them for a **Holy Hour to pray for vocations** at 4:15 p.m. on the third Sunday of each month. The next Holy Hour, featuring Exposition of the Blessed Sacrament and Benediction, evening prayer and rosary, will be held on Sunday, April 16.

St. Peter Claver Ladies Court #20 is accepting applications for Junior Daughters. Applicants are required to be Catholic and between the ages of seven and 17 years. Interested girls may call Junior Daughter counselor Vivian Thomas at 317-926-3028 after 5 p.m. or 317-353-5816.

Alumni and friends of **Roncagli, Sacred Heart, Kennedy and Chantard High Schools** will sponsor an Alumni Social/Dance from 8 p.m. to midnight on Friday, April 14 at the Southside K of C, 511 E. Thompson Rd. The event will include door prizes, reunion information, music and dancing, a cash bar, a beer garden, and 1976 Roncagli grad Jim "Maddog" Matis providing entertainment. Tickets for persons under 21 only are \$5 per person, \$8 per couple. For presale tickets or information call Chuck Weisenbach at 317-787-8277.

A tribute to **Queen Isabella of Spain** on the 538th anniversary of her birth will be held on Friday, April 21 in Washington, D.C. Participants include the Organization of American States and the Daughters of Isabella and the Foundation for the Advancement of Hispanic Americans (FAHA).



**ENGINEER**—Julie Clements (from left), Wendy Arnold, and Chris Weintraut participate in St. Malachy's Engineering Challenge. Weintraut sends his soft drink can-powered device off in its run as Clements and Arnold prepare their project. The students are members of Mrs. Mullin's 8th grade class.

## Fashion show will benefit Birthline

The Birthline Guild will present a "Love Works Magic" Fashion Show and Luncheon on Saturday, April 22 at the Ritz Charles, Inc., 12156 N. Meridian St. in Carmel. Fashions will be by Tarkington Tweed.

The guild supports services offered by Birthline, a Catholic Social Services agency that provides counseling for women involved in crisis pregnancies.

Birthline also provides referrals to resources that handle other needs or concerns.

Volunteers are on call by home telephone hookup. They are trained to talk with the women about the options and resources available to help them deliver healthy babies.

Birthline arranges for pregnancy tests, medical attention, maternity and baby clothes, emergency food, and sometimes, baby beds and equipment.

Members of the steering committee are guild president Sarah Lechleiter, Lisa Kelley, Joyce Beckerich, Karen Whitham, Mary Mahler and Barb McClintch. Pat Chandler will coordinate models for the fashion show.

Reservations for the luncheon and fashion show are available until April 17 by contacting the Birthline office, 317-236-1550. The donation is \$15.



**BIRTHLINE BENEFIT**—Modeling fashions to be presented at the Birthline Guild's "Love Works Magic" Luncheon and Fashion Show at the Ritz Charles on Saturday, April 22 are (from left) model coordinator Pat Chandler, guild vice president Lisa Kelley and president Sarah Lechleiter. (Photo by Margaret Nelson)

### Korean priest will celebrate Mass at Indianapolis center

Father Pius Lee of Korea will be studying in Indianapolis for six months and will be offering Masses in his native Korean language every Sunday at 11 a.m. at the Korean Catholic Community Center, 7536 E. 46th St., Indianapolis.

There will also be Masses at 7:30 p.m. each Thursday and Friday.

Korean language prayer services are also held on Thursday evenings at the chapel on E. 46th St.

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ATTN: Mr. John F. Fink, Editor

Telephone: (317) 236-1570



# Grief expert blends humor, advice

by Mary Ann Wyand

What do you do when a loved one dies? When will the anguish stop? And how do you help a bereaved person?

Nationally recognized author and speaker Doug Manning of Hereford, Texas, skillfully answered those questions and other difficult queries on the topic of grief by blending advice with humor during a bereavement workshop March 21 in Indianapolis.

"When A Loved One Dies" was the topic of a day-long session for health care professionals and bereaved persons sponsored by St. Francis Hospital Center and St. Vincent Health Services that addressed a multitude of sensitive issues.

Programming included "Understanding the Loss of a Loved One" by Manning, "Creative Healing" by Andrea Gambill, "Male Grief" by Dr. Paul Riley and Alan Beckley, and "Grief and Sexuality" by Karen Fountaine.

Other workshops explored "Transition: The New Life" by Margaret Pike, "Children and Death" by Patricia Bledsoe, and "Miscarriage" by Sara Rich Wheeler. Notre Dame Sister Mary Ann Williams and Linda Johnson moderated a panel discussion on the benefits of a grief support group.

As keynote speaker, Manning tackled the challenging subject of death with ease and insight during a humorous evening monologue to close the intensive one-day seminar.

The author of "Don't Take My Grief Away From Me" and "With God On Your

Side" chose a blunt approach in his introduction.

Describing the healing power of humor, Manning told the attentive gathering that, "We're going to talk about some tough things, but we don't have to do that in tough ways."

When he wrote his first book on grief 12 years ago, the former Baptist pastor explained, very little had been written on the subject. "We just had never studied the whole idea of what happens when someone is brokenhearted or is suffering from grief."

Calling grief "one of the major social problems of our time," Manning noted that, "It's a social problem because we have no way of knowing how much grief or trauma has never been properly dealt with. Some people with tremendous social problems in reality have tremendous grief problems."

Problems with alcoholism, for example, may originate from unresolved grief. "One man's answer to the death of his children," Manning continued, "was just to shut the door on his grieving. He became an alcoholic."

Unfortunately, the keynote speaker added, "When folks try to shut the door on their grief, they have to help keeping that door shut. Some turn to alcohol."

A native of Oklahoma, Manning let his regional drawl melt tension in the room as he related jokes and humorous anecdotes about death, dying, grief, and grieving. And his amazed audience responded eagerly as the award-winning writer inspired laughter and enlightenment on very painful topics.

The divorce rate among couples who have lost a child is very high, possibly as high as 70 percent, Manning explained, because couples go through the grieving process on different schedules. "She's at the bottom looking up," he emphasized, "and he's saying, 'Let's get on with our lives.'"

Unfortunately, Manning added, "Anybody in that kind of pain is going to be living on the survival level, and when you are living on that survival level the only thing that really matters is your pain."

Surveys show that the divorce rate is greatly reduced among grieving couples who participate in a support group together, he said, but the majority of men are not comfortable with that kind of group sharing and intimacy.

Quoting comedian George Carlin, Manning told the group that, "Everybody needs a place to keep their stuff!"

Further, Manning said, "If you live long enough, you're going to go through grief or know someone who is going through grief."

And grief, he said, is the natural response to any loss.

"Grief is that hollow feeling, that hollow hurt, that pain in the pit of your stomach, that sad loss is there," Manning explained. "People argue about grief, about what type of grief is the worst. Those who have gone through divorce say it's the worst kind of grief because you still have to put up with the person!"

However, the keynote speaker emphasized, "Grief only comes in one size. Extra large."

And each person's grief is unique, he added, although all the pain is the same and that's because it's intense.

"When a woman's husband dies, it is a process of gradually letting go," Manning said. "But when a woman's child dies, it is a process of hanging on. You have to walk through the world for the child in order for the significance of that life to be established."

This is perfectly natural, Manning emphasized. "We have built within us a natural process for dealing with grief. Nature's way of healing a broken heart is to allow the process to happen, not avoid it or delay it."

And that's why, he continued, a grieving person may have to say, "Don't take my grief away from me! I deserve it and I'm going to have it!"

The grieving process averages about two years, Manning noted. "In that two-year period, there are peaks and valleys about every three months. Sometimes the hope of dying is all that keeps you alive!"

Within the grieving process, there are generalized concepts or stages, beginning with shock and unreality. Gradually, the author said, grieving people move from the shock experience to the reality stage.

"And that's when the awful realization that I'll never see that person again begins to dawn on you," he explained. "When folks are in the reality stage, they need friends to hang around, hug 'em, and 'hush.' They just need the power of presence. They just need you to be there and hold them and listen."

During the next phase, the reaction stage, grief-stricken people are "not doing well at all, and are just about half crazy," Manning admitted. "They begin to feel anger, the natural response to hurt. Basically, they hit bottom and get mad. Then they start fighting back."

Problems arise when people fail to recognize and experience their anger. "We have all of these neat little words to hide the process of anger," he emphasized. "The problem with anger is not that it's there, but that it's not focused rationally."

It's okay to focus anger on God, the speaker noted, because "we don't want anger to turn inside." People who are internalizing anger tend to say, "If only" or "I should have" and add guilt to their grief.

"You don't change people's anger by arguing with them," Manning explained. "You change their anger by helping them discover where their anger is, and they will change it themselves."

During the reaction stage, he said, some people become hyper-religious, others sleep too much, others become excessively busy, some choose promiscuity, and still others turn to alcohol or drugs.

"People who drink," Manning said, "tend to drink ahead of the pain in case they hurt."

But, gradually, grieving people move to recovery, the last stage of grief.

"You don't get over grief," the speaker admitted. "A hole has been chewed out of your heart and it won't go away, but the time comes when you turn the corner and you cope with it. Most of the time it's a dramatic event. You have to decide whether to live or die, whether to be sick or get well."

Turning to a down-home analogy, Manning told the gathering that, "Grief is like peeling an onion. It comes off one layer at a time, and you cry a lot. I really think we need to allow folks to peel the onion when they are ready."

Further, he reiterated, "I think we (friends and relatives) tend to clean people's houses out too quickly. Most of the time we rush in and clean everything out. We need to allow folks the right in their own time and on their own schedule to peel off the layers."

Grief-stricken people need plenty of opportunities to talk, he said. "People need to tell their story, are desperate to tell it. They need to keep telling the story over and over and over. Sometimes they need a fresh pair of ears."

And talking about grief with friends, relatives, and professionals provides important insight necessary for healing.

"People don't care how much you know," Doug Manning emphasized, "but they know how much you care."



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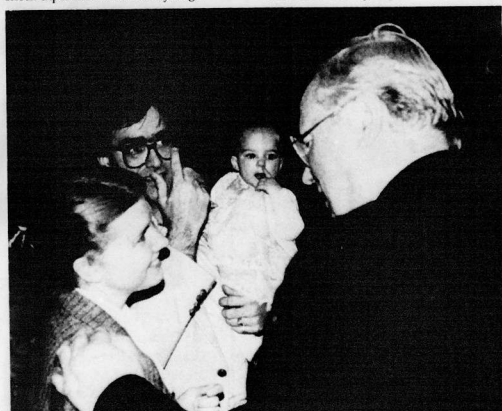
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**WELCOME**—Being greeted by Archbishop Edward T. O'Meara after the Mass of Thanksgiving for the Newly-Initiated (from left) Lisa and Ed Fitzgerald and 15-month-old Alisa from St. Michael, Indianapolis. Lisa was received into the Catholic Church this year during the Easter Vigil. See related story on page 2. (Photo by Margaret Nelson)

# Sisters of St. Benedict start renovation project

by Sister Mary Luke Jones, OSB

Sister Mary Margaret Funk, prioress, announced that the Sisters of St. Benedict in Beech Grove have started a \$240,000 renovation project.

A large dormitory is being converted to individual bedrooms to accommodate new members and sisters retiring to the monastery.

"We have sisters who have worked for the church 40 and 50 years. They need a place to come home," said Sister Mary

Margaret. "Our recruitment efforts make us hopeful for women to follow in our footsteps. We need to provide for them, too," she added.

Kicking off the fund-raising campaign with a lead gift of \$25,000, Archbishop Edward J. O'Meara said, "It's given with the expression of confidence that the archdiocese has about the future of your community."

Seventy percent of the \$240,000 goal has already been realized. An anonymous gift of \$100,000 from a private individual boosted the total to \$167,000.

The sisters are being assisted by their lay board of advisors. Established in 1965, the board consists of men and women who offer advice about finances, maintenance and development. Board members Elton

Geshwiler, mayor of Beech Grove, and John Purdie are working on gifts for the renovation project with Sister Sharon Bierman and Sister Mary Luke Jones, director of development.



INSPECTION—Benedictine Sister Mary Gilbert Schipp checks the progress of renovation at Our Lady of Grace Monastery. (Photo by Sister Mary Luke Jones)

## Marian building 2 residence halls

Construction has begun on two new faculty residence halls at Marian College, Indianapolis, to help meet the projected college enrollment for next fall.

The new residences, with a price tag of \$750,000, will be used by the Sisters of St. Francis who are on the college faculty and staff. The sisters will move out of their current residence in St. Francis Hall.

St. Francis Hall will be converted into a student residence hall. It will house 89

students, 53 in single rooms and 36 in double rooms.

Marian's enrollment has risen 38 percent in the past 10 years. Last fall, for the first time in its history, Marian achieved an enrollment of 1,215 students. The increased enrollment filled the residence halls to their 544 student capacity. Marian's admission's office is projecting the fall enrollment to be up by 125 students.



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## TWELVE TOUGH ISSUES

## What the Catholic Church teaches—and why

by Archbishop Daniel E. Pilarczyk  
Archbishop of Cincinnati  
Excerpted from "Twelve Tough Issues"  
First in a 14-part series

Listening in a crowd is tough. Whether at a football game, a Thanksgiving Day parade, a protest march or a cocktail party, we have trouble distinguishing who belongs to what voice in a crowd and what the various voices are saying. We hear a mixture of sounds, none distinct. In a crowd clarity of sound is hard to get, and clarity of meaning even harder.



Yet we spend much of our lives in crowds. At any given moment a whole chorus of voices surrounds us: voices of the press and the television; voices of the merchants trying to sell us underwear and computers; voices of friends talking about their concerns with their problems and voices within us, deliberating on the personal relevance and worth of what the voices outside us are saying.

The purpose of this series of reflections is to clarify one of these voices, the voice of the church expressed in official church teaching.

In our culture, the church's voice is one among many voices, as believers, we hold that the church has something special to say, something of particular importance, indeed, something of eternal importance for our lives. For that reason we need to know what the church is saying amid the vast body of sound which surrounds us. We need to distinguish this voice from the others, simply because this voice is more important than the others.

The church speaks on many issues. In fact, in one way or another, the church addresses every issue. This is so because the voice of the church reflects the voice of God's love, and God's love impacts every aspect of our existence.

This series, however, will not deal with all issues, only with 12. These few are those which seem most difficult to understand, most difficult to grasp clearly, in the midst of the great clamor in which we spend our lives. I refer to these issues as the "tough issues," tough because of the confusion which surrounds them in our culture, tough because of their inherent complexity, tough because of the demands they make on those who are trying to follow the teaching of the Lord Jesus spoken through his church.

These tough issues include abortion, artificial conception, capital punishment, divorce and remarriage, contraception, homosexuality, economics, warfare, priestly celibacy, the ordination of women, authority in the church and conscience.

My purpose is not to provide a full theological treatment of each issue. It is simply to identify, clarify and articulate what the church teaches about these various matters and why the church teaches what it does. In these reflections I assume the posture, not of prosecuting attorney, but of witness; not of personal counselor, but of teacher.

My best hope is that the people who read these reflections will better understand and accept what the church teaches and, in the process, come to a deeper realization and acceptance of God's love for us.

## Reality vs. Rules

Before turning to the specific issues, some distinctions might be helpful. First of all, let us distinguish between teaching and rules. Teaching has to do with truth and rules have to do with behavior. Right rules are the practical conclusions from right teaching.

For example, medical science teaches us that eating too much cholesterol-rich food is likely to clog our veins and arteries, thus making us more vulnerable to strokes and heart attacks. Scientific research has discovered this truth. It is the way things are. Consequently, dieti-

tians tell us that we shouldn't eat more than a certain number of eggs each week. This is a rule based on a teaching, a precept for behavior based on a reality.

We may not like the rule. We may want a breakfast of two eggs fried in butter every day. We may demand that the rule be changed. But demanding that the rule be changed, or simply disregarding the rule, makes no sense unless we can demonstrate that the reality on which the rule is based is false.

The rules for moral behavior which the church offers to us are the same. They are not based on the decision of some ecclesiastical legislator, but on the awareness of a truth, of a reality, which itself determines the behavioral consequences. Demanding that the church change the "rules" is meaningless if the rules reflect reality. The church does not make the reality. It discerns and teaches what the reality is and helps us see the implications for behavior which flow from the reality.

In this series of reflections, we will be dealing primarily with the realities from which the rules flow.

## Harm vs. Sin

We must also distinguish between doing wrong and committing sin.

Neither we ourselves nor those around us nor the church are free to ignore reality or to treat it as if it were something different than it is. In fact, whenever we behave in a way which conflicts with reality, we do harm: harm to ourselves, harm to those around us, harm to the community of the church.

Moreover, the harm which comes from disregarding the demands of reality is automatic. Whether we are aware of it or not, whether we intend it or not, the harm occurs. If I eat six eggs every day, I harm my body, whether I have ever heard of cholesterol or not. What I am doing is harmful, and therefore wrong, regardless of my ignorance.

Sin is something more than doing wrong. Sin is consciously and deliberately doing what I know to be in

discord with reality. Sin is doing wrong while knowing I am doing wrong and freely wanting to do the wrong. Because I have free will, I am morally accountable for the sins I commit. They are my responsibility because I have freely and knowingly chosen them. The harm which comes from them is a harm I have freely done.

This distinction between doing wrong and committing sin is an important one because it can keep us from judging the sinfulness of others. If I know and understand the reality which lies behind the church's moral "rules," I may be able to determine that certain courses of behavior which others follow are ultimately harmful and therefore wrong. I may wish to try to help the others see the error of their ways. But I am not authorized to conclude that they are committing sin. That conclusion belongs to God, who alone is able to read hearts and minds, who alone is able to determine what degree of personal responsibility belongs to each choice which people make.

## Witnessing vs. Accusing

In this series of reflections, my purpose is to bear witness to the wisdom and the love of God. I do not wish to convict anyone of personal sin, nor do I invite others to do so. That task is far too great for our small human resources. I merely wish to identify the realities which underlie the issues in question and to clarify the most important of the many voices which surround us.

We all face tough issues, tough in many ways, tough for many reasons. But even the tough issues can be easier to come to grips with when we understand the realities which lie behind them. The most basic reality is God's love for us as human creatures. That love is what this series is all about.

(Excerpted from "Twelve Tough Issues: What the Catholic Church Teaches—and Why." © 1989 St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. All rights reserved.)

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# Today's Faith

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## Parents can learn to graft friendship to kinship

by H. Richard McCord

Can parents and children be friends? Usually we think of choosing our friends and making a decision to develop a friendship.

Our children are a different matter altogether. They are linked to us physically, psychologically, and spiritually in a manner more radical and inseparable than any friend. We can break off a friendship, but once we have had a child it is impossible not to be in some kind of relationship with that person for as long as we live.

Still, though, the question plays on my mind, especially as my son moves from childhood to his pre-adolescent years. I sense that we are entering upon a new stage in our relationship, but only recently have I been able to speak out what is happening. My flash of revelation occurred in and through a very ordinary circumstance.

It was time for Andrew's regular visit to the pediatrician. As far as my wife and I were concerned, it couldn't have come at a better moment. We had been living through some trying times with Andrew. He seemed to lack motivation, generally was resistant to our promptings, and appeared to have few interests.

What kind of child were we raising? The pediatrician listened to our tale of distress. Then he chatted with Andrew alone. When we came back together, he kindly but firmly put us straight.

Yes, our son had interests and exhibited motivation. Andrew had discussed these with him eagerly. The problem seemed to be that he was inclined toward things which had little appeal for us, like comic books and wrestling. Could we accept this? Could we welcome the person Andrew was becoming?

This incident marked a turning point in my understanding of parenthood. I realized that now I was being called upon to befriend my son as a person in his own right.

In earlier years I had pictured myself more as a nurturer and protector. I was responsible totally for Andrew and he was dependent completely upon me. I even had some notion of myself as a craftsman shaping, and maybe controlling, what he would become.

Now I began to see that it was not only possible but absolutely necessary for us to forge a new kind of bond. Hereafter, if our relationship was to mature, it would need to draw its vitality from cherishing the other's differences as well as from cultivating common interests.

That is a fact about friendship. A true



friend stands by you but doesn't seek control. With a good friend you discover much in common but you also agree to disagree.

Friendship is a freeing experience.

All of a sudden the oft-quoted lines of the late Khalil Gibran, a 20th-century poet and novelist, came rushing over me. "Your children are not your children . . . And though they are with you yet they belong not to you."

I began to see more clearly that friendship needs to be grafted onto

kinship. I would never cease to be a father, but now my parenting could be expressed in a richer way.

Jesus' words, uttered at a turning point in his life, echoed within me. "I no longer call you slaves . . . I have called you friends" (John 15:15).

Of course, it must be acknowledged that the application of friendship to parenthood has its limitations. Andrew is still a child. He needs a measure of guidance and control, including discipline that would have no place in another friendship.

**SPECIAL FRIENDS**—Sometimes children discover that mom and dad are the best friends they will ever have, and parents find that their sons and daughters are very unique individuals with many gifts to contribute in life.



But I'm beginning to see that, without my friendship, even the most enlightened control is likely to be perceived as oppression, the opposite of the friendship which freedom brings.

The notion of friendship has helped me to recognize the challenge of parenting at this point in my life. It involves accepting Andrew as a person distinct from me, building a level of trust and respect, making time for common pursuits, and acknowledging the legitimacy of our different interests.

## Unconditional love binds families and generations

by Debbie Landregan

Dan Leary spends hours with his grandchildren, playing ball in the nearby park, recounting tales about the old days, or just rolling around with the younger ones on the living room floor.

Pop-Pop, as his grandchildren call him, is doing more than baby-sitting. He is passing on a legacy of love and friendship given to him by his mother.

"She raised 10 kids and she's the one who held them all together and had a lot of faith and showed them what it

means to be brothers and sisters," says Maureen Leary Behmke, 34, the fourth of Dan and Pat Leary's five children.

"My dad just kind of inherited all that."

"He's just like my Grandmother Leary," agrees Patsy Leary Van Horn, 46, the Leary's oldest child. "Even my kids' boyfriends and girlfriends call him Pop-Pop. They feel he's like their grandfather, too, because he makes them feel that way."

Since his retirement eight years ago, Leary's life has centered around his family: Pat, his wife of 48 years, his five children, 18 grandchildren, and one great-grandchild.

"We're so lucky," Leary says. "We're blessed because our grandchildren are here, right around us within a couple of miles, all except one. He's in North Carolina, but we talk on the phone twice a week."

When it comes to passing out accolades, the Leary children give equal credit to their mother for the spirit which radiates from their parents' house in Aston, Pa., a Philadelphia suburb, their home of 32 years.

"Everything in that home still focuses around my mom and dad," says Maureen. "They are the anchor."

Friendship has been an integral part of the relationships among members of this family. Pat and Dan Leary both describe their relationship as one built on love and deep friendship.

"He's my best friend, my confidant," she says. "I can say anything to him."

The Leary children, too, regard their brothers and sisters as friends, the kind of friends they can call anytime to chat or just listen.

"My family's always there for each other, especially in the bad times," Patsy says. "You always have somebody to talk to no matter what, and they don't judge. They're there just to help you carry the burden or whatever it is. And they're also there for the good times and the joy."

"We're loud and we're noisy and tease each other, but it's a lot of fun, says Maureen. "There's a lot of love there."

As parents, the Learys say they wanted to give their five children more than life's necessities. They wanted to bring up a family whose members care for and share with each other.

Maureen and Patsy say they try to instill in their own children the sense of family that their parents passed on to them. "I think it's important to always be there for other people, to do whatever you can to help them and just to love unconditionally," says Patsy, the mother of five.

"Unconditional love, no matter what," agrees Maureen, who has three children. "Over the years we've been through a lot of problems, individually and as a family, and that's what it comes down to."

### This Week in Focus

Unconditional love is the basis of close family relationships, but what is friendship's place at home? It varies depending upon each person's role in the family unit. For example, friendship between a husband and wife understandably differs from that of the parent and child. Qualities needed to make a spouse a friend include trust, communication, and creativity, while friendship between the parent and child prompts new challenges in parenting.

# Friendship grows in marriage

by Dolores Lecky

In ancient cultures, wives often were regarded as property. Men sought friendship elsewhere.

But the Christian way offered new possibilities for the marriage relationship. In Chapter 5 of the Epistle to the Ephesians, for example, both husband and wife are called upon to be subject to one another.

And in Pope John Paul II's recent meditation, "On the Dignity and Vocation of Women," that Scripture passage was used to emphasize the inherent equality of men and women. The pope rejected any Scriptural basis for subjugating women.

This equality of the sexes is essential in the special friendship that characterizes marriage. Yes, friendship.

In the early years of marriage, the tasks of creating a home, finding suitable work, or raising a family provide a common project for a couple. And common projects provide a means for the growth of friendship.

Mid-life challenges wives and husbands to deepen their friendship. The home has been created—and perhaps redecorated many times. Children may be grown. Now the question of how to be friends arises in a new way.

Carolyn Heilbrun has written that marriage can be reinvented in mid-life. What can happen, she says, is that a couple now can help each other to pursue particular quests which were attempted while they attended to child rearing and establishment of a home.

I know quite a few couples are befriending each other this way in mid-life. One man always longed for his own business, though the right partner never appeared on the scene. Last year, it occurred to him and to his wife that she was a person with the skills and knowledge he needed and a new consulting firm quickly was born.

Another couple I know thought together about how they would spend the extra time available to them now that they no longer were involved with children's dancing lessons, soccer games, and homework. This couple was surprised to learn that they shared a desire to

volunteer time at the local hospice for the dying. Together they took the necessary course work and now they give an evening each week as a hospice support team, assisting the professional care givers.

One woman I know, who for years successfully combined a career and homemaking, is now helping her husband discern what lies ahead for him after his soon-to-be early retirement.

In all these examples, certain friendship qualities are evident.

►The first quality is trust. These spouses are not afraid that their partner's growth will rupture their relationship. Both husband and wife are growing through new interests.

►The second friendship quality is communication. These couples talk together about their hopes, fears, needs, and dreams.

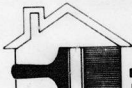
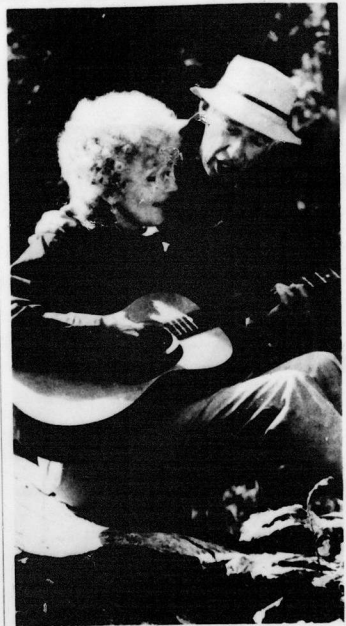
►Creativity is the third quality. These men and women are helping each other try out new ways of living and working. All these couples are experiencing new life.

Look carefully, and you will recognize that these qualities of friendship are Godlike.

Trust between two people helps them learn to trust God. So trust leads toward God. Communication and creativity are means of expressing and participating in the divine word and work.

Our friendships can be signs of God's friendship for us. What is unique about the friendship embedded in marriage is the extent to which we are known by one another. In marriage, people see each other as they are, with all their foibles and strengths. Only God sees us more thoroughly. Yet, having been seen, we are loved by God and by spouse.

Jesus said that the greatest love was to lay down one's life for a friend. That is what happens in marriage. It happens—in different ways and at different stages of a couple's life together—as they give each other heart and hope.



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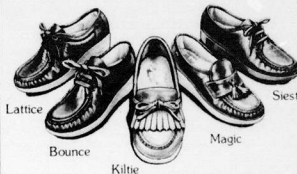
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## THIRD SUNDAY OF EASTER

## The Sunday Readings

April 9, 1989

Acts of the Apostles 5:27-32, 40-41 — Revelations 5:11-14 — John 21:1-19

by Fr. Owen F. Campion

The acts of the Apostles is a writing that teaches, by memories of the events in Christianity's first moments, the message of Jesus. Essentially, it is a religious writing. It hardly was designed to meet our modern, exacting standards of writing history.

This weekend, the Acts supplies the Liturgy of the Word with its first reading. In the reading, there is conflict between the Apostles and the officials of the society and power-structure around them. That conflict is not the passage's chief message, although it is important. The Christian Gospel came into a world propelled by many other, contrary influences. In the times of Peter and Paul, and always since then, the Gospel has conflicted with the world and with those influences.

The passage's lesson for this weekend, however, is in the Apostles' relentless intention to preach the Gospel. It would have been much more secure to preach to themselves and their own. Instead, they preached the Gospel fearlessly and constantly in the city.

In that act of preaching, they insisted that they were obeying God. God's plan was to send his Son to each person—through those who love him.



That offering of his Son to every person, through those faithful to the Lord, was not just an ideal. It was the essence of the relationship between God and humanity with which believers associated themselves in their union with the Lord. The Apostles were emphatic. Their affiliation with Jesus demanded their preaching of his Gospel.

Again this week, the Liturgy of the Word provides the Book of Revelation, or the Apocalypse, for its second reading. This weekend's reading repeats the theme of the first. Proclaiming the Lord, by word and example, is the Christian's duty. In the reading, "tens of thousands" of angels announce the Lord's glory and power.

This second reading expands upon the first. It proclaims the majesty of the Lamb of God, his salvation, and his place for human beings linking them in peace with God.

St. John's Gospel provides this weekend with its gospel reading. The passage recalls an appearance of the Risen Lord to his Apostles as they fished on the Sea of Galilee. There are several important lessons in the reading. The first derives from the positions and prominence of Simon Peter. This reading proclaims the institutional, visible Church, and the papacy as it occurred in the beginning with Peter. Peter is the leader. Peter speaks with the Lord. The Lord questions Peter and joins Peter's responsibility to feed the Lord's sheep with love for the Lord.

Secondly, the Apostles go out to fish. They do not closet themselves or think of

their own interests. With the Lord's presence, their catch is extraordinary. Numbers were symbolic figures of speech in ancient times. What does the number "153" mean? No scholar knows with certainty. St. Jerome suggested it meant all the fish in the world, since at that time marine zoology knew of 153 species. Totality is the message.

Finally, there is the meal on the seashore. The Lord serves the meal.

## Reflection

Each year, in the late fall, the King of Norway formally presents the Nobel Prize to a figure, or group, dedicated to the betterment of human life and to world peace in ceremonies in Oslo. The prize, named in memory of Alfred Nobel, the Swedish inventor of dynamite who endowed the process, is probably the most treasured of all distinctions today. Its past recipients have included Woodrow Wilson, Cordell Hull, Martin Luther King, Jr., Mother Teresa of Calcutta, and Elie Weisel.

A considerable cash gift accompanies the prize—but it is hardly so lavish that cash alone would make it so prestigious. Rather, its fame lies in the fact that it honors only the most singular and heroic of efforts to

serve others. Such service finds the admiration of people everywhere, at all places.

These weekend readings remind us that deep within our hearts as humans is the instinct to unite with others and to meet others in their needs. The Christian Gospel identifies the source of that instinct in God himself, the Creator. It reminds us that discarding the fears and selfishness that impede people from living that instinct is achieved when the life of Christ, his compassion, insight, and fearlessness, live with us.

Salvation means that people are freed from all selfishness and self-interest and willingly and totally unite themselves with God. Jesus reveals God, strengthens purpose, and directs intentions.

Christians unite themselves with the Lord in their faith. It is a life-giving union in continuing by word and example the revelation of God through Jesus. In that identification of Christians with Jesus by their faith, word, and example, resurrection in another sense occurs. To that identity, that union, that resurrection, the church invites us in these holy readings of the Easter season.

## THE POPE TEACHES

## Christ offered himself on cross for our sins and rose in glory

by Pope John Paul II  
Remarks at audience March 29

"Christ, our paschal sacrifice, offered himself on the cross for our sins and has risen in glory. Let us rejoice in the Lord!"

This is the thought which runs through the liturgy of these days after the celebration of Easter. We rejoice that Christ, victorious over death and risen in glory, is always actively present in the church and in the world.

On Easter morning, the apostle Peter entered the empty tomb, and there he saw "the linen cloths lying, and the piece of cloth, which had been on his head, not lying with the linen cloths but rolled up in a place by itself." Later, together with the other apostles and disciples, Peter met the risen Lord and conversed with him.

He and the others came to understand that their principal mission was to be "witnesses" to the Lord's resurrection, for upon this unique and amazing event

depends faith in Christ and the acceptance of his saving message.

Every Christian is likewise called to be a witness to the risen Christ. With deep faith in Christ's glorious resurrection and believing in him as the way, the truth, the life, and the light of the world, each Christian must bear "paschal witness" to the risen Lord.

We express this "paschal witness" first of all through our efforts at living the Christian life, by striving constantly toward perfection in conformity with the demands of our baptism and confirmation. We also bear witness through our apostolic commitment and through living the ideal of charity, showing others in practical ways the love of God.

The whole life of a Christian must be paschal! I invite you all to bring to your families, your work, and all your daily interests and concerns the peace, joy, and trust which come from the certainty that Christ has truly risen! And may Mary most holy always be with you and strengthen you in Christian living!

## MY JOURNEY TO GOD

## Looking Back

Our society seems to stress the "now" and the "me," not looking much to the future and certainly not to the past. The accepted philosophy seems to be: "Look out for number one; no one else will."

But one thing that comforts me when things are really bad in the "now" is the knowledge that I got through similar situations in the past. I also remember that I didn't do it alone.

Sooner or later (usually sooner), I would lean heavily on the Lord and walk through the problem time with him. And there were always people nearby who provided just the support I needed in that situation.

They didn't seem so concerned with number one.

In fact, I feel reassured when I look back at the very worst events in my life. Things always turned out for the best. And I became closer to God and his people.

It is human nature to think about ourselves. But when we look at troubled times, we see God and his people have helped us.

The gratitude we feel for that help should be turned into action for others who need our help.

—Margaret Nelson

(Margaret Nelson is a member of St. Andrew Parish on the Indianapolis northside.)



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# Entertainment

VIEWING WITH ARNOLD

## 'Cousins' covers both moral and amoral love

by James W. Arnold

"Cousins" can be best described as a wholesome, upbeat dirty movie. Or if you prefer, as "Half-Moonstruck." Or perhaps "Semi-Dangerous Liaisons."

How else can you explain a movie that is both moral and amoral, sexy but not steamy, often outrageous but relentlessly sunny and postcard pretty?

In these days, when there is the usual confusion over the subtle differences between and among love, sex, romance and fooling around, you have to be careful about what you agree to call a "romantic" movie. Certified, life-loving non-puritans (that probably covers most Catholics, though not all those who write letters to the editor) won't want to rise in a rage every time some sexual misalliance occurs in the movies in the name of love.

But "Cousins" is a big temptation. This is not a submarine sandwich. Its dumbness is seductive. It's to vapid as New Orleans is to gumbo.

"Cousins" comes to these superlatives naturally, since it's a remake of the French comedy, "Cousin, Cousine" (1975), which a noted critic described as a Disney movie for adults. It did great box-office and also got three Oscar nominations, but (we're grateful to history, that was the year of "Network."

This time around, the story is about a decently likeable couple, Larry and Maria



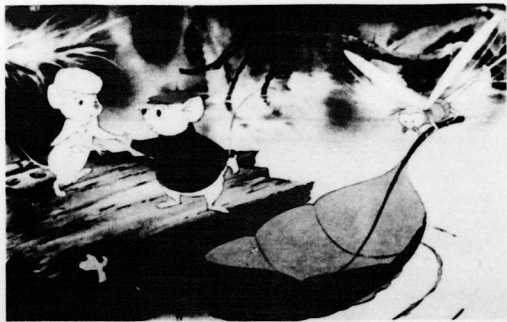
(Ted Danson, Isabella Rossellini), who have a warm loving relationship ("true love") going amid a chaos of satirical wooing, mating, lust, and cheating by others. The chief problem is that Larry and Maria are each married to somebody else. They are also (much smaller problem) technically cousins.

The setting is the generalized Northwest (actually British Columbia). The plot starts with a big and fairly disputable Polish-Italian wedding between his uncle and her widowed mother (Norma Aleandro). Despite some clichés, like a feisty elderly maiden aunt, ethnic and Catholic elements are mostly ignored.

Larry and Maria are the last to leave the reception because they're waiting for their respective spouses, Tish and Tom (Sean Young, William Petersen), who have gone off together suspiciously. Thrown together by infidelity, Larry and Maria at first nobly decide to resist their hormones and just become friends.

This resolve wears down in about 20 minutes of screen time. They ride off together on a sunnyside motorcycle for a glorious weekend at a waterside cottage. Director Joel Schumacher ("Silkwood's Fire") idealizes, no doubts how he feels about it. It gets the audio-visuals normally accorded to events like V-E Day or the Bicentennial. This is Love, and also What Life Is All About.

Once Maria decides to call home to check on her young daughter, (ignoring one's child in movies is worse than adultery.) Larry doesn't call home because his flaky post-adolescent son (Keith Coogan) is already somewhat off the edge. Anyhow, Maria feels guilty. "I just lied to my daughter," she says. These thoughts of



DISNEY CLASSIC—Miss Bianca (left) and Bernard set out to rescue a kidnapped girl in the animated Disney comedy-adventure "The Rescuers." The U.S. Catholic Conference says the family film "offers an adventure fantasy that most will find enjoyable." (NC photo from the Walt Disney Company)

duty ahead of personal fulfillment delay the inevitable, but expect a "happy" ending—riding off, no kidding, in a sailboat.

All this presumably can work for audiences because the injured spouses aren't to be taken seriously and the "love" has gone out of both marriages. Young as Tish is a gorgeous look who seems more interested in a cosmetics career (read greedy and shallow) and finally (being a swell kid) frees Larry even of his guilt. Petersen, normally in tough dramas ("To Live and Die in L.A."), is forced to play Tom as a humorless brawler and womanizer who has already betrayed the noble Maria many times.

The script setup is like the lions and the Christians. Tom is a total materialist; his values are sex and money. Larry has opted out of the rat-race. He's a dance teacher. We see him teaching the cha-cha-cha to senior citizens with great cheer. He's a free spirit (but still making money, buddy). As his uncle says, "Larry is a failure at everything but life." As for Maria, Rossellini's Bergamesque good looks give her the sweet aura of a madonna.

Thus all the moral accounts are balanced so we'll forget the marital ones. Another key character is Larry's sex-starved widower father (Lloyd Bridges), who

decides to stop reading porn magazines and propose to Aleandro, by now a widow for the second time. Bridges, at 76 a contemporary of Ronald Reagan, brings the film some raunchy energy.

How can anybody root against such people? Or a movie that says (without irony), "Always follow what your heart says?" (It leads, in Hollywood, right to the Bank of America.)

(Manipulative comedy with odd mix of values; sex situation, mild language; not recommended.)

USCC classification: O, morally offensive.

### Recent USCC Film Classifications

Dead Bang	.....O
Fletch Lives	.....A-III
Jacknife	.....A-III
Leviathan	.....A-III
Rootpops	.....A-III

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

## Nuclear fusion offers safe and clean energy source

by Henry Herx and Judith Trojan

The discovery of a safe, clean, and unlimited energy source may be near, according to the documentary "The Sun of Man," airing Sunday, April 9, 10-11 p.m. on PBS.

Knowing that Earth's supply of oil, coal, and other conventional energy resources will be exhausted in the 21st century, science has turned to harnessing the atom's nuclear power as the alternative energy source for the future.

Because the public lost confidence in the safety of nuclear power plants after accidents at the Three Mile Island and Chernobyl plants, science is now pinning its hopes on a much safer, less radioactive form of nuclear energy. Unlike nuclear fission, which creates great amounts of radioactive wastes by splitting atoms, nuclear fusion is clean since it releases energy by fusing atoms together as does the sun.

Research since the time of President Harry Truman. Because these experiments had a military purpose, they were conducted in secret until 1958, when the United States invited the rest of the world to join in developing fusion energy.

Since then the international scientific community has cooperated in trying to solve the complex technological problems of constructing a cost-effective fusion reactor. A major problem until now has been the fact that it took more energy to create fusion energy than what was ultimately derived from the fusion process.

The scientists interviewed seem confident that it is only a matter of time, anywhere from 20 to 50 years, before fusion reactors are economically viable. A Soviet scientist, however, fears that after 40 years of unsuccessful experimentation, public opinion may cause governments to stop funding fusion projects.

Produced, written and narrated by Mark Levenson, the program uses animated sequences to explain some of the more technical points of nuclear physics and technology. Most viewers, however, are more likely to fasten on the promise that fusion will offer a much-needed, long-awaited alternate energy source.

In a short but significant interview, Andrei Sakharov, Nobel Peace Prize winner for his human rights activities and the father of Soviet fusion science, comments that the development of fusion energy will not change the way people live in the future, but will provide a limitless

power source for future needs, whatever they might be. He also warns nuclear scientists about their responsibilities and says emphatically, "We have no right to have another Chernobyl."

Though the program's title may seem inappropriate if not sexist, the program still provides data needed by the public to understand whether further tax monies should be appropriated for the development of this particular alternate energy source. (HH)

### TV Programs of Note

Friday, April 7, 9-11:30 p.m. (PBS) "The New York City Opera at Wolf Trap." In a "Great Performances" presentation from Wolf Trap, the New York City Opera stages a production of a Sigmund Romberg and Oscar Hammerstein II swashbuckling romance, set in 18th-century New Orleans.

Saturday, April 8, 7:30-8 p.m. (PBS) "As Long as He Can Count the Cows." A young boy in the Himalayan kingdom of Bhutan has to convince his parents that he needs glasses to keep up with his schoolwork in a live-action production from Denmark presented on the "Long Ago and Far Away" family series.

Saturday, April 8, 8-9 p.m. (PBS) "Captain Johnno." In the first of a two-part Australian drama set in a 1950s fishing village, a 12-year-old deaf boy, who gets by only with the help of his older sister, is thrown into turmoil when she is sent away to boarding school in this "Wonderworks" presentation for family audiences.

Sunday, April 9, 7:30-8 p.m. (PBS) "Getting the Lead Out." In the season premiere of "Innovation," a new series devoted to health, science and technology, host Jim Hartz looks at the damage to the nervous system caused by lead poisoning from pipes that carry drinking water and impurities in European ceramic ware.

Sunday, April 9, 9-11 p.m. (CBS) "Bridge to Silence." A hearing-impaired woman (Marlee Matlin) must rebuild her shattered life and fragile relationship with her mother (Lee Remick) after a tragic car accident. Matlin, an Academy Award-winning actress, makes her TV debut in her first speaking role. Michael O'Keefe is featured as her friend who encourages her to return to the Theater of the Deaf as therapy. An outstanding cast and an important focus on the problems faced by the hearing-impaired make this a must-see.

Monday, April 10, 8-9 p.m. (PBS) "Reagan's Shield." This program devoted to former President Ronald Reagan's Strategic Defense Initiative looks at all sides of the continuing controversy over the cost and feasibility of a weapons system more commonly known as "Star Wars" in this next-to-last episode of the 13-part "War and Peace in the Nuclear Age" series.

Monday, April 10, 9-10 p.m. (PBS) "Teach Your Children." The third program in the five-part "Learning in America" series questions whether U.S. students are learning subjects necessary for survival in the 21st century and focuses on the ongoing argument for textbook reform and the role of technology in the classroom.

Monday, April 10, 10-11 p.m. (PBS) "The Hero's Adventure." Rebroadcast of the first in the six-part series "Moyers: Joseph Campbell and the Power of Myth." Topics of conversation between the late mythologist Campbell and journalist Bill Moyers include Buddha, Christ, dragons and "Star Wars" as Campbell shows what heroes of all cultures have in common. (Rebroadcast of the second episode follows on Tuesday, April 11.)

Tuesday, April 11, 9-10 p.m. (PBS) "Murder in the Amazon." The murder last December of Chico Mendes, a Brazilian environmentalist, brought to international attention the ongoing struggle to save millions of acres of the Amazonian rain forests from destruction by cattle ranchers and developers, as reported in this "Frontline" investigative documentary.

Tuesday, April 11, 10-11 p.m. (PBS) "The Message and the Myth." Rebroadcast of the second program in the "Moyers: Joseph Campbell and the Power of Myth" series which compares the creation story in Genesis with other creation stories from around the world and explains why myths are clues to the spiritual potentialities of human existence.

Tuesday, April 12, 8-9 p.m. (PBS) "Serengeti Diary." The subject of this "National Geographic Special" is the natural beauty of life in the wild as found in Tanzania's Serengeti National Park.

Thursday, April 13, 8:30-9 p.m. (PBS) "The Addicted Brain." Rebroadcast of a documentary that uses special effects to take a tour of the most prolific manufacturer and user of drugs in existence—the human brain—demonstrating, among other things, how compulsive jockers can become addicted to a biochemical "high" and suffer withdrawal symptoms when grounded.

## QUESTION CORNER

# Mary had many titles

by Fr. John Dietzen

**Q** I hope you can clear up a confusion for me. I do not understand why Jesus addressed his mother as woman at the marriage feast of Cana and again at the cross.

I cannot find any time he called her mother. Have I missed something, or is there something theological behind it?—Pennsylvania



**A** It is remarkable perhaps that at no time in the Gospels does Jesus directly call Mary by the title mother. The reasons may be many, but a few points may help us understand what lies behind these passages.

The two references you give in the Gospel of John (2:4 and 19:26) generally are understood in light of the heavily church-sacraments orientation of the fourth Gospel. Nearly everything in this Gospel relates in some way to the sacramental life of the church as the living body of Christ, continuing his presence and life through history.

Thus, Mary is seen not so much in her role as the physical mother of Jesus as in her role as the New Eve, the woman who is "mother of all the living," as the first Eve is called in the story of creation (Genesis 3:20).

This meaning is heightened when on Calvary Jesus speaks to his mother as woman, but says to the "beloved disciple," who stands for all believers in Christ: There is your mother.

## FAMILY TALK

## Stress interferes with need for restful sleep

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** I have insomnia. I try to sleep, but the harder I try, the more I stay awake. I have to analyze all the possible disasters of tomorrow and make careful mental plans to avoid them. Please give me some ideas on how to get to sleep.—Iowa

**Answer:** Stress can interfere with sleep. Lack of sleep makes the stress symptoms worse. If you go two or three nights without sleep, you can suffer from nervous exhaustion, an overtired and overstimulated state where you lie in bed, tossing and turning, but desperately desiring sleep.

Before you reach the stage of nervous exhaustion, you need to find rest. Here are some natural and effective ways to encourage sleep.

► Drink warm milk or decaf tea an hour before going to bed.

► Try mild exercise such as a 15-minute walk an hour before bedtime.

► Take a warm bath, not a shower, a half-hour before bedtime.

► Listen to music as you lie in bed.

► Use a bed lamp for late-night reading of favorite books or magazines.

► Try imaging. Picture a pleasant scene from your past when you were relaxed and happy. Examine it with your five senses.

► Learn relaxation techniques. Pay attention to your breathing. Count your breaths. Imagine you are exhaling all your tension and worries, and inhaling peace and love. Feel the heavy tension draining out of your limbs and into the bed.

► Pray. Say the rosary and meditate on the mysteries. Let your mind drift in contemplation of God's marvelous creation. Listen for God's comfort.

► If you still can't sleep, get out of bed and do something useful. For one-half hour, clean house, organize your photo album, watch late-night television, or write letters. When your eyelids start to close, go back to bed.

What about sleeping pills? Be cautious and use them as a last resort. We have all become too easy and careless with medicine. Drugs, like surgery, are a radical treatment. The body is chemically altered and there may be undesired side effects.

These ideas already suggested for getting to sleep. But if you go three to four nights without sleep, you may become exhausted. Little else will work in your life until you get some rest. In this case, a sleeping pill may be a temporary answer.

Actually, a glass of wine or a can of beer at bedtime may be safer than a sleeping pill unless, of course, you have a tendency toward alcoholism.

Sleep is truly a gift of God. A good night's sleep can be a valuable resource for dealing with hard days. Good night and sleep tight.

(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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You also might look at the Book of Revelation (Chapter 12) where, again, the woman who is the mother of Christ is identified with the mother of all his followers, "those who keep God's commandments and give witness to Jesus."

**Q** I do not understand the church's ruling which says that one who procures an abortion incurs an automatic excommunication from the church.

I certainly feel abortion is horrendous. However, I also feel that many women are pressured into it by family, boyfriend, and even doctors.

Even a woman who is happy about her pregnancy can go through a period of depression and confusion.

Since we do not excommunicate murderers, even those who commit multiple murders of innocent people, why then the woman who has an abortion? Is it a rule we are afraid to change because it may look as if we're approving abortion? It seems very judgmental against women.—Massachusetts

**A** It is true that according to the canon law of our church, anyone who procures a completed abortion incurs an automatic excommunication. This may include not only the mother but others directly involved in the act.

However, a number of critical conditions must be met before a particular individual is excommunicated for this reason. You hint at some of those reasons in your letter.

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For example, the individual must be at least 16 years old and be aware when the act is committed that such an excommunication is going to be incurred if the abortion is carried through.

Obviously, many people who know that abortion is seriously wrong still do not know that an excommunication is attached to this act. They may not even know what an excommunication is.

As you indicate, circumstances surrounding the pregnancy easily may cause nearly paralyzing fear and confusion in the mind of the girl or woman. All of us who work with women facing this decision know that, particularly if she is younger, pressure from relatives, friends, physicians and sometimes, incredibly, from their own parents, can be extremely severe. Again the excommunication would not be incurred.

Some other conditions also are required but you probably get the point.

Your remarks about the relationship of abortion to other forms of killing are perceptive. Canon law experts discussed that very point about the imbalance between penalties for abortion and other homicides in preparing the latest revision of canon law in 1983.

One reason the decision was reached not to change the church law on this subject at this time was precisely the one you mentioned, the fear that such a change might add confusion over the moral character of deliberate abortion.

For those interested in checking references, the sections of canon law most relevant here are Canons 1398, 97, 1323 and 1324.

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

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## COUPON SPECIAL

## 2 parishes cooperate for children's safety

by Mary Ann Wyand

Do you drive this fast on your own street or in front of your children's school?

That's the question some St. Joan of Arc and Immaculate Heart of Mary parishioners would like to ask commuters speeding to and from work each day.

Incensed by fast traffic on Central Avenue, residents of these northside Indianapolis parishes appealed to the City of Indianapolis for help in improving the safety of this heavily traveled street. After months of planning, petitioning, and pleading by the Meridian-Kessler Neighborhood Association and the newly organized Central Avenue Association, city officials responded to their concerns.

The Department of Transportation recently installed a flashing red light and signage to designate a three-way stop at the busy corner of 42nd Street and Central Avenue, just yards from the steps of St. Joan of Arc Church and only one block from the parish school.

"We are reclaiming Central Avenue as the neighborhood street that we feel it was created to be," Jeannette Kniesly,

whose children attend St. Joan of Arc School, told *The Criterion*.

Last August, she said, "Central Avenue residents got together and discussed the fact that the sidewalk was not safe for play or pedestrian traffic due to the increase in traffic flow and speed. We talked about what measures were necessary that would begin to create a safe feeling on the street."

One necessity, residents determined, was the three-way stop at the intersection of 42nd Street and Central Avenue in order to create a safe place for students and parishioners to cross the street. Father Thomas Murphy, pastor of St. Joan of Arc Church, and Franciscan Sister Marge Wissman, school principal, welcomed neighborhood efforts to improve safety conditions.

"People need to have safe access to their church and school," Kniesly emphasized. "This should have happened years ago."

The neighborhood group also looked at the need for "no turn on red" signage at the corner of 46th Street and Central Avenue where School 70 students cross

each morning and afternoon. City officials also granted that request.

Another requested item on their safety list involves reinstatement of a 30 miles per hour speed limit which was raised to 35 miles per hour in 1983. Research has shown that the average speeding infraction is 10 miles per hour over the designated speed limit and that traffic routinely exceeds 40 miles per hour along Central Avenue.

That matter is pending before the department's traffic committee, but Indianapolis Police Department officers routinely patrol the area in search of speeders.

Further north on the avenue, Immaculate Heart of Mary parishioners are working on improving the safety of their busy intersections near the church and two schools.

When a School 84 student was hit one afternoon last November while crossing Central Avenue, the city negotiated with the family and neighborhood residents to improve safety conditions.

Discussion centered on implementing a flashing yellow light with a school zone indicator sign along with a ban in parking

near the intersection. Residents prefer a flashing red light and four-way stop instead.

Central Avenue Association members joined forces with school administrators and parents to work for a more permanent solution to problems at this intersection.

Their request for a four-way stop at 57th Street and Central Avenue was approved during a March 20 City-County Council meeting. Father James Byrne, Immaculate Heart pastor, and Helen Sullivan, school principal, are pleased with city plans to improve safety conditions in the area.

And with eight churches and four schools along the stretch of Central Avenue from Kessler Boulevard to 38th Street, the Kessler Avenue Association plans to continue its safety campaign until additional modifications result in an even safer street and sidewalk.

As Kniesly emphasized, "Four traffic lanes create an extremely hazardous situation for pedestrian safety. One slip that a bicycle into the curb lane on Central Avenue could be fatal. And without a doubt, there should be safe access to all of these churches and schools."

## Marian students use spring break to help in Appalachia community

by Stacey Nicholas

"You won't see the world on fire," Glenmary Father John Brown told the nine Marian College volunteers, "but you will make a difference in people's lives."

The Marian College volunteers were a part of Spring Break Alternative '89, a missionary effort directed by Marian's campus ministry program.

Ann Carson, Patti Boyle, Shannon Harvey, Michael Rinaldi, Mary Sauerman, Stacey Nicholas, Corinne Wickens, and Victor Brickler traveled with Franciscan Sister Jean Gabriel Jones to Guthrie, Ky., to work with Glenmary Sisters Mary Joseph and Bernadette and Father Brown in their ministry for the poor in rural Kentucky.

Nestled between the Appalachian Mountains, the town of Guthrie is built on red clay that gives life to lush carpets of spring grass. Southern colonial mansions stand majestically beside shanty cabins. The parish house, where the volunteers stayed, was a mere two blocks from the Tennessee state line.

Guthrie is largely comprised of senior citizens. The Glenmary Sisters established a mission there in 1975, and the Marian students assisted them with spring house cleaning and visits.

Locally, Holy Cross Parish on the near eastside of Indianapolis has also taken an interest in SS. Mary and James Parish at Guthrie. Six Holy Cross parishioners visited the Kentucky town last year to help elderly residents with cleaning and repairs.

This year the Marian College students journeyed there for a week of community

service. Another group of six Marian students traveled to Beattyville, Ky., as part of the Spring Break Alternative '89 project.

"We did a little bit of help for those who needed it," Shannon Harvey, a freshman from Lafayette, explained.

"We cleaned a lot of windows," Michael Rinaldi, a junior from Lawrence, continued, "and that was one of the students cleaned 'so many windows that I overcame my fear of ladders!'"

Sophomore Mary Sauerman from Quincy remembered an evening visit with 96-year-old Emma Alexander and her 85-year-old sister, Margarie Bale, who live together.

"It was kind of sad," Sauerman admitted. "They had nothing to do but sit in their house all day. They just needed company and someone to share their experiences with."

While in Guthrie, the Marian volunteers spent two evenings "relaxing" at senior citizens dances.

"I take those dances as work," Harvey emphasized. "I didn't know they could dance so well! I learned not to underestimate them."

As they reflected on their experiences, the students realized that the problems of elderly Guthrie residents are not unique to that town, and that senior citizens throughout America face many of the same hardships.

"We took a week and went down there (to help)," Rinaldi noted, "and there is similar work to be done in Indianapolis."

(A resident of Crawfordville, Stacey Nicholas is a junior at Marian College.)

## Fire at St. Michael's Church seen as unifying people of the parish

(Continued from page 1)

One of the reasons the St. Michael pastor felt this way was the strong response to a call for volunteers after the Sunday Masses, which were held in the school cafeteria.

Pastoral associate St. Joseph Sister Patricia O'Bryan said, "At 9:30 Sunday morning, the cafeteria was filled like a banquet hall. They just took over. It was a beautiful spirit of cooperation. I see the fire as unifying the people of the parish."

By Monday morning, most of the burned items were ready for the trash pickup and the cloth banners and vestments were removed to be cleaned.

Sister Patricia explained that she found the fire in the supply room, behind the sanctuary right after the 5:30 p.m. Anticipation Mass on Saturday. Before it was under control, it had spread to the sacristy across the hall. Father Bonke had not yet removed his vestments from the Mass.

Sister noted that the flames were contained within the section that was added to the church after an arson fire in the building on Dec. 13, 1967. She believes the way the addition was constructed helped prevent further damage. But fire officials told her that the whole church would have been engulfed in another ten minutes. As it was, the church itself received only smoke damage.

Division Chief Timothy Whitaker said Monday that the cause of the fire was still unknown. "It looks as though it may have been candles. But we are still investigating. We still have not interviewed everyone who was in the room." The fire marshal said that the damage was mostly smoke, estimating that only about \$5,000 of it was structural.

Weekday Masses and liturgies were expected to be held in the convent chapel. The pastoral team hoped that the weekend Masses could be celebrated in the church.

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# Convention attracts 15,000 Catholic educators

CHICAGO (NC)—Speakers at the National Catholic Educational Association convention in Chicago praised Catholic educators for their great strides in education and said Catholic schools could serve as models for other schools.

About 15,000 Catholic educators attended the 86th annual convention, held March 27-30. This year's theme was "Catholic Education: Gift to the Church."

Parental choice and involvement, fund raising, minorities and troubled youngsters were among topics covered during the convention.

Honored for their efforts in Catholic education were Cardinal Joseph L. Bernardin of Chicago, who received the NCEA John F. Meyers Award, and Archbishop John R. Roach of St. Paul-Minneapolis, who was given the NCEA's Albert Koob Award.

Both awards are named after past NCEA presidents. Both Cardinal Bernardin and Archbishop Roach have served as chairman of the NCEA board of directors.

Archbishop Eugene A. Marino of Atlanta, the first U.S. black archbishop, in a keynote address on the opening day of the convention discussed how Catholic education has been a gift to the church.

He praised the monumental efforts of Catholic religious educators despite sometimes impossible burdens.

"Your energy is given freely and enthusiastically, even when the impediments are great and the physical realities burdensome," Archbishop Marino said. "Inferior facilities, inadequate salaries and benefits, overcrowding, understaffing, these and many other real adversities may beset you in your vocation."

"In spite of it all, the enduring product of Catholic education is consistently excellent, an ongoing testimony to the power of the Spirit," he said.

## Report says Catholic schools are more effective than public schools

by Lou Jacquet

CHICAGO (NC)—A National Catholic Educational Association report said science and math scores show Catholic schools may be more effective than public schools, particularly with black and Hispanic students.

It said that while minority students in Catholic schools lag behind their white counterparts in math and science achievement as is the case in public schools, Catholic schools have been more successful in narrowing the gap in achievement levels between the groups.

The report, released March 28 during the 86th annual NCEA convention at Chicago's McCormick Place, was based on a study of math and science proficiency scores on National Assessment of Education Progress Tests of 600 to 700 Catholic school students in third, seventh and 11th grades, who were selected at random. The tests also were taken by public school students.

Michael J. Guerra, executive director of the NCEA's secondary school department, said the study confirmed that Catholic schools have "the power to close the gap that is typically found in the achievement of poor kids as opposed to non-poor kids, and the achievement of minority kids as opposed to non-minority kids."

NCEA President Sister Catherine T. McNamee, a Sister of St. Joseph of Carondelet, and her colleagues told reporters at the convention that significantly more Catholic school students completed Algebra 1, geometry and Algebra 2 than did public school students given the progress tests.

The report dealt only with math and science scores, what educators call "school subjects," that is, subjects that parents are unlikely to teach their children at home. Math and science are learned in the classroom, they said, while English and reading skills, for example, may be learned from parents at home.

The Catholic school math students scored 3.6 percent to 3.46 percent higher than their public school counterparts, the

Cardinal Bernardin March 27 said religious education programs are important but they can "never replace parents in the religious formation of children." He shared with parents and educators some of the points covered in his recently published book, "Growing in Wisdom, Age and Grace: A Guide for Parents in the Religious Education of Their Children."

Boys Town executive director Father Val J. Marty March 28 discussed how Omaha's Boys Town has helped troubled youngsters achieve success, and a divorced mother of three told educators to get ready for a wave of children from single-parent homes hurting from divorce.

The mother, Judy Perkins of Schaumburg, Ill., executive director of Rainbows for All God's Children, said that one of four students in the classrooms is living in a single-parent family or a stepfamily.

A Lutheran University of Chicago professor and historian, the Rev. Martin E. Marty, told educators that Catholic schools can benefit from thinking of themselves as public schools.

Catholic schools certainly are not public schools in the matter of ownership, tax support or governance, Dr. Marty said. But if properly conceived, of Catholic schools are truly public because they use their assets and viewpoints for purposes beyond the scope of their constituency, he said.

Also on March 28, a NCEA report was released which said science and math scores show Catholic schools may be more effective than public schools, particularly with black and Hispanic students. The report was based on a study of math and science proficiency scores on National Assessment of Education Progress Tests of 600 to 700 Catholic school students in third, seventh and 11th grades, who were selected at random. (See separate story below.)

study said, while science scores in Catholic schools were higher by 4.39 percent in third grade, 6.36 percent in seventh grade, and 3.76 percent in 11th grade.

"In general, it was found that the students in Catholic schools scored significantly and consistently higher than their public school counterparts at all three grade levels," Sister McNamee said.

She added that while educational levels of students' parents had an effect on Catholic schools' achievement levels in both Catholic and public schools, the effect was smaller among Catholic students.

"Children of relatively low levels of parental education did almost as well in Catholic schools as the children of college graduates," Sister McNamee said. "The gap had been narrowed. The Catholic schools seem to be able to eliminate some of the differences caused by social structures," she said.

Christian Brother Robert Kealey, executive director of the NCEA department of elementary schools, said test scores in math indicated a 8.5 point difference in third grade between students in Catholic and public schools, and 9.3 points in science. By seventh grade the difference in math had grown to 14.5 points and in science to 15.7 points.

"The data show that students in Catholic schools are learning, and learning at a substantially higher rate than the students in the general population out there," Brother Kealey said. "This applies to our minority students as well."

Guerra said the study showed that success in teaching science had less to do with expensive equipment in the classroom than with "the commitment that the school has to the fact that every student can achieve."

"The evidence shows," said Guerra, "that Catholic students are given a rigorous curriculum, that kids in those courses are not sorted by income or family background. If you look at who's who in a geometry class you would find that the low-income kids are as likely to be there as high-income kids. That's an important part of the success of our schools," he said.

A separate study of 12th graders released the same day said Catholic students not only have an academic edge over their public school counterparts but they also tend to have a stronger sense of values.

Peter Benson, a Lutheran and president of the Search Institute of Minneapolis, worked on the project with the NCEA and said Catholic high school students graduated with less militant beliefs and a more pro-marriage attitude than did Catholics in public schools.

On March 29, chairman of the National Endowment for the Humanities, Lynne V. Cheney, discussed parental choice and how Catholic schools can serve as models for educational reform.

Mrs. Cheney said Catholic schools are doing three things that public schools should seek to emulate:

► Requiring a tougher curriculum that includes more hours in the humanities.

► Making sure that prospective teachers devote sufficient time in college to studying the subjects they will teach, rather than loading up on education courses.

► Paring down the size of the administrative bureaucracy.

Brother Thomas Pettit, director of Lazarus House in Lawrence, Mass., a shelter for the homeless, said that the

Catholic values taught might bring an end to the tragedy of homelessness. He urged teachers to "empower your students to evangelize and live the Gospel."

"Remember," he said, "if you have 30 students, they can do 30 times more to help the poor than just you or I."

Bishop James W. Malone of Youngstown, Ohio, chairman of the NCEA board of directors, told educators that the difficulties facing Catholic education will be viewed by future historians "as its midlife crisis that was weathered well and that produced a more mature and spirit-filled future."

On March 30, Elinor R. Ford, president and publisher of William H. Sadlier Inc., a leading Catholic textbook publisher, said in the first keynote session that educators could not accept some predictions that Catholic schools would be just "a glorious footnote" in the church's history.

Ms. Ford told the teachers that when the future "comes looking for the tomb of Catholic schools in the third millennium..."

...they will know that the Catholic school system went through its Good Friday in the 20th century and has left the tomb, resurrected, revitalized, because you will find the Catholic school hand in hand with all the other ministries in the parish."



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Jacob Philipp Hackert (1737-1807). The Colosseum with the Temple of Venus and Rome, pen and ink and watercolor, with traces of black chalk, on paper, laid down, 370 x 535 mm.

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# The Active List

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

## April 7

Channel of Peace charismatic community will hold First Friday Mass at 7:30 p.m. at Little Flower Church, 4720 E. 13th St., Indianapolis. Soup and bread served 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.

## April 7-8

Archdiocesan Black Catholics Concerned (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 Issues" 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 Ministers" (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 Speedback 317-247-5847 for information.

☆☆☆

A Spring Bazaar will be held at Holy Trinity Parish, 902 N. Holmes from 10 a.m.-7 p.m. Dinners, sandwiches, drawings, gift items.

☆☆☆

A Spaghetti Dinner will be served at St. James Church, 1155 E. Cameron St. Adults \$5; grade schoolers \$1.50; pre-schoolers free; carry-outs available after 4:30 p.m. Mass.

## 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.

☆☆☆



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Rockall

"We better go. It looks like it's going to rain."

Sign Masses for the Dead are celebrated every Sunday in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahie 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-Canva 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 317-236-1506.

☆☆☆

Holy Trinity Youth Group and Confirmation Class will sponsor a Dinner Theatre in Bockhold Hall featuring the play "Shock of His Life" at 4 p.m. Adults \$5; children 10 and under \$2.

☆☆☆

St. Mary of the Woods College-Community Orchestra will spotlight "women of note" in a free spring concert at 3 p.m. in the Conservatory of Music. Public invited.

☆☆☆

Kevin DePry concludes the Anniversary Scripture Series with The Gospel of John from 7:30-9 p.m. at Fatima Retreat House, 5353 E. 56th St. Light

supper 6:30 p.m. Call 317-545-7681 for information.

☆☆☆

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

☆☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. to hear counselor minister Dee Gotner speak on "Can a Man and a Woman be Friends Without..."

☆☆☆

## April 11

The Adult Learning Committee of St. Lawrence Parish, 6950 E. 46th St. will sponsor a program on "A Christian Approach to Money Management" at 7 p.m. Leader, financial planner Ken Shannabach.

☆☆☆

The Systemic Training for Effective Parenting (STEP) class sponsored by Catholic Social Services concludes from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St.

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The Ave Maria Guild will meet at 12:30 p.m. for dessert and business meeting at St. Paul Hermitage, Beech Grove.

#### April 12

A Secretaries' Day Workshop will be held from 8:30 a.m.-3 p.m. at Beech Grove Benedictine Center. \$20 fee. Call 317-788-7581 for information.

☆☆☆

A Briefing on the national Pastoral Plan for Hispanic Ministry will be held from 1-4 p.m. at the Catholic Center Assembly Hall, 1400 N. Meridian St. Call 317-634-5022 for information.

☆☆☆

The Archdiocesan Vocation Office will sponsor a Leadership Interview Training Day to help parishes find young adults interested in pastoral ministry. Call 317-236-1490 for information.

☆☆☆

Madonna Circle, Daughters of Isabella will meet for 11 a.m. Mass followed by luncheon and business meeting, St. Elizabeth's Home, 2500 Churchman Ave.

#### April 13

Father John Maung continues his Bible Study on the Synoptic Gospels for high schoolers and adults at 7 p.m. in St. Lawrence Church, 4650 N. Shadeland Ave. Babysitting provided.

#### April 13-16

Providence High School will present "The Wizard of Oz." Call 812-945-3350 for information.

#### April 14

Catholic Alumni Club (CAC) and Christian Adults Reaching Out (CARO) will play Volleyball from 8-10 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts. Cost \$3. Refreshments afterward. Call Linda 317-875-0536 for information.

☆☆☆

Roncaldi, Sacred Heart, Kennedy and Chartrand High Schools alumni and friends will hold an Alumni Social/Dance

from 8 p.m.-midnight at the Southside K of C, 511 E. Thompson Rd. For tickets call Chuck Weisenbach 317-787-8277.

#### April 14-16

Benedictine Sisters Juliann Babcock and Carol Falkner will present a weekend retreat on the spirituality of Meister Eckhart entitled "Come to the Well" at Beech Grove Benedictine Center. Call 317-788-7581 for information.

☆☆☆

A Togetherness Weekend for married couples of all ages will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Donation \$130/couple. Call 317-257-7338 for information.

☆☆☆

A Retreat for Young Adults on "God is Everywhere" will be presented at Fatima Retreat House, 5353 E. 56th St. For information call Dave Siler 317-545-7681.

☆☆☆

A retreat on "Responding to God" will be held at St. Meinrad Archabbey. Call 812-357-6585 for information.

#### April 15

"Celebrating Our Gifts," the annual spring conference for the Separated, Divorced or Remarried will be presented from 8 a.m.-7 p.m. at the Catholic Center, 1400 N. Meridian St. Cost \$30. \$235; deadline April 10. Call 317-236-1596 for information.

☆☆☆

Fatima Retreat League will sponsor its 14th annual Spring Into Summer luncheon/fashion show at 11:30 a.m. at the K of C, 2100 E. 71st St. "Fashions of Yesterday" by Goodwill Service Guild. Reservations only. Call 317-545-7681 for information.

☆☆☆

The Ladies Guild of Greenwood K of C, 695 Fushville Rd. will sponsor a Chicken/Noodle Dinner from 6-8:30 p.m. Dancing 7 p.m. \$4 adults; \$2 children under 12. Call 317-535-5632 for information.

☆☆☆

Armchair Horseracing will be held in Hartman Hall, Holy Name Parish, Beech Grove. Doors open 7:30 p.m.

☆☆☆

The Medjugorje Network will present a free Multi-Media Presentation on Medjugorje by Catholic writer Jacqueline Strouji at 7:30 p.m. in Christ the King Church, 1827 E. Kessler Blvd. For information call 317-255-7076 after 6 p.m.

☆☆☆

St. Michael Parish, Indianapolis will hold Arm Chair Horse races. Sandwiches and drinks 6:30 p.m. Post time 7:30 p.m. For information call 317-925-3995.

#### April 15-16

The Sisters of St. Francis of Odenburg will hold a Vacation Awareness Retreat for single Catholic women in Olivia Hall on the motherhouse grounds. Call Sister Maureen Irvin 812-934-2473 or 812-934-5016 for information.

#### April 16

The Annual Spring Festival featuring chicken dinners will be presented from 11 a.m.-6 p.m. EST at the Knights of St. John Hall, 312 S. Wilder St., Greens-

burg. Adults \$5; children 6-10 \$3; under 6 free; carry-out available.

☆☆☆

The 4th Annual "All You Can Eat" Sunday Brunch will be presented from 9 a.m.-1 p.m. at St. Bernadette Parish Hall, 4826 Fletcher Ave. Adults \$5; children under 12 \$2.50. 50 cents off advance sale tickets. Call 317-356-5867 for information.

☆☆☆

St. Christopher's Sunday Lecture Series continues with IUPUI chaplains director Gary Sprout speaking about Medical Misadventure.

☆☆☆

The Tri-Parish Adult Education Forum will present Marian College history professor Jim Divita speaking on "Are there Only Seven Sacraments?" at 7 p.m. in St. Joan of Arc Church, 42nd and Central.

☆☆☆

A Redemptorist Mission Week continuing through April 20 begins at 7 p.m. at Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany.

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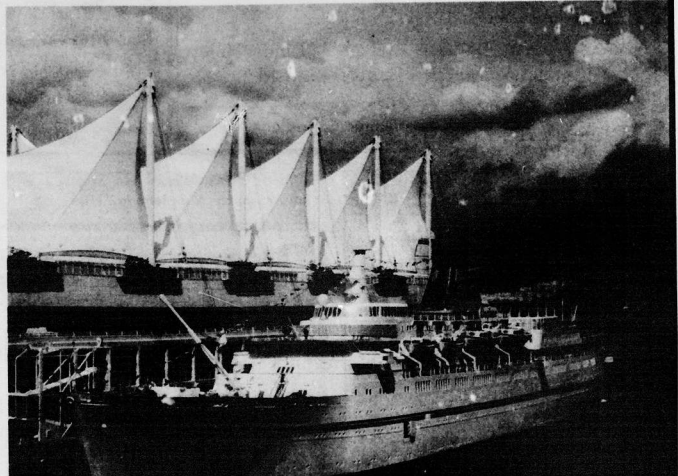
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mtsDaphne



# Youth News/Views

## Brebeuf sophomores tour service agencies

by Judy Barrick

Brebeuf Preparatory School sophomores were recently introduced to the many opportunities for community service in the Indianapolis area when 143 students visited a number of social service organizations.

School officials hope the experience will enhance their volunteer service as part of the junior religion course work and encourage more community involvement during their senior year, according to Paula Barbour, Brebeuf's director of community services.

During the one-day outing, each small group of students was accompanied by a teacher, mother, and senior student enrolled in or finished with the community services religion class.

Agencies visited by Brebeuf sophomores included the Learning Support Center, St. Augustine's Home for the Aged, St. Vincent Hospital's hospice, the Americana Nursing Home, and Gleaners Food Bank. Students also toured the St. Vincent de Paul warehouse, Central State Hospital, the Indiana School for the Blind, the Episcopal Metro-Council Family Shelter, the Holy Cross Parish food pantry, Flanner House, New Hope of Indiana, the Juvenile Center, and the Indiana School for the Deaf.

After visiting the agencies, students gathered in small groups at the school to discuss their impressions and determine the importance of each visit.

Instructor Kurt Bringerud described the outing as an effective learning tool. "The day's events and activities were extremely well-organized and effective," he said, "in creating a strong impression about what community service is all about and why it is becoming a requirement at Brebeuf."

Community service programming at the Jesuit school dates back to 1975 as a senior religion class elective, and will expand next year to include 30 hours of service during the junior or senior year as a graduation requirement.

Barbour believes it is vital for teen-agers at the northwestside school to become familiar with the problems of the poor and less fortunate. "Service is important to the persons receiving the additional care of volunteers," she said, "and also to the personal development of the volunteers."

Brebeuf teacher Susan Pratt, who accompanied the students, noted that, "It is exciting to be at a school which values volunteer service and assumes the responsibility to create an opportunity for young people to serve others as they are preparing for adulthood."

And Brebeuf's sophomores are well on their way to understanding the important role they have in their community as caregivers to those less fortunate.

"What better way can students fulfill a complete education," sophomore Sophia Tzeng asked, "than through first-hand observation and participation of selfless contribution from individuals to others of the community?"



SCENE FROM OZ—Providence High School student Matt Dattilo as the Lion is comforted by Kyle Kissinger as Dorothy, Chris Baker as the Tin Man, and Gretchen Gohmann as the Scarecrow on their way to the wonderful land of Oz during the Clarksville school's gala spring musical opening April 7 and continuing for two weeks. Directed by Rebecca Reisert, the "megaproduction" involves 164 actors in seven performances. Most performances are sold out, with only general admission seating available on April 11, 13, 15, and 16, and reserved seats on sale for the April 13 production. Dattilo, Baker and Gohmann are seniors and Kissinger is a junior. (Photo by Paul Schellenberger, courtesy of the New Albany Tribune)

## Richmond youth fast, pray, reflect

Richmond's Tri-Parish Youth Ministry Program participated in group prayer and a planned famine March 24.

As part of Holy Week observances, 12 Richmond teen-agers fasted together, helped with parish work, and pledged money for charity over a 24-hour period from Good Friday until Holy Saturday. They chose Franciscan Father Bruce Ritter's Covenant House programming as their community service project.

"We had a great learning experience together," Melody Schroeder, Tri-Parish youth ministry coordinator, told *The Criterion*.

"These young people are just beginning to see their part in our community," she said. "They have expressed interest in helping spread the awareness of Covenant House services. Their spirituality was further enriched by attending the Way of the Cross service at St. Andrew Church."

Through group fasting, teens experienced the meaning of self-sacrifice and gained appreciation for the comforts of home. And learning about the needy street kids that turn to Covenant House for help reminded youth group members of their own good fortune in life.

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## Youth Ministry Coordinator

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## STAFF CHAPLAIN

St. Vincent New Hope, a 200-bed residential facility for physically and mentally handicapped adults, is currently seeking a Catholic Chaplain to work with residents and staff. St. Vincent New Hope is one of four institutions which comprise St. Vincent Hospital and Health Care Center.

Previous work experience in this area is required. 2 units of CPE desired. Pastoral and educational skills in integrating the values of the church and sponsoring institution into residential and group home settings is essential.

St. Vincent offers a competitive salary, commensurate with qualifications, and an excellent benefit package. Please submit resume and salary history in confidence to: Sister Mary Elizabeth Cullen, V.P. of Mission Effectiveness, St. Vincent Hospital and Health Care Center, P.O. Box 40970, Indianapolis, IN 46240-0970. (317) 871-3960 (call collect). Equal Opportunity Employer.



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Coming Next Week: The Spring Home Improvement Supplement. Watch for it!

## Director of Youth Ministry

Progressive parish near University of Notre Dame seeks Director of Youth Ministry. Responsibilities include directing a total youth program emphasizing Religious Formation, Justice and Service, Prayer and Worship, and Community Building for youth grades 7-12.

Team approach and strong theology background expected. Minimum B.A. in Religious Education or equivalent; 2-3 years of experience preferred.

Send letter of application, resume, and three references by April 30, 1989 to:

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## MANAGER OF PASTORAL CARE

St. Vincent Hospital and Health Care Center is a 1000-bed, multi-specialty, acute health care setting comprised of four institutions. We are currently seeking a Catholic individual for this challenging, full-time position.

Selected candidate will have goal to seek certification of department by Catholic Health Association. Four units of CPE is mandatory with development of CPE Program desired. ACPE, NACC, supervisory certification is preferred; previous management experience required.

St. Vincent offers a competitive salary, commensurate with qualifications, and an excellent benefit package. Please submit resume and salary history in confidence to: Sister Mary Elizabeth Cullen, V.P. of Mission Effectiveness, St. Vincent Hospital and Health Care Center, P.O. Box 40970, Indianapolis, IN 46240-0970. (317) 871-3960 (call collect). Equal Opportunity Employer.



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# Excitement builds for CYO youth conference

Excitement is building for "Challenge '89: Walk That Talk," the Catholic Youth Organization's 32nd annual **Archdiocesan Youth Conference**, April 15-16 at Roncalli High School on the Indianapolis southside.

About 800 central and southern Indiana teen-agers are expected for the high-tech show featuring The Tom Franzak Band, other special attractions, and a variety of workshops covering relevant youth topics. Q-95 disc jockey "Mad Dog," Mats, the newly formed CYO Dance Company, and Dancedreams will perform during the two-day event.

Catholic Youth Organization officials will accept conference registrations this week by contacting the CYO office at 317-632-9311. Registrations are \$25 each plus an optional \$5 to purchase a conference T-shirt.

A popular Christian recording artist, Franzak delivers the good news of Christ through rock music written especially for his teen-agers. During the past seven years, hundreds of thousands of teens have heard his concert messages.

Indianapolis residents interested in serving as hosts for out-of-town conference participants are encouraged to telephone the CYO office for more information.

Wabash College has designated Jaemy M. Hwang, a senior at Secunia Memorial High School, as a **Lilly Fellow**.

The Lilly Awards Program, endowed by Wabash College in honor of the Lilly family, recognizes young men who have outstanding potential for achievement and leadership in adult life. Lilly awards for the 1989-90 academic year are valued at \$12,125 each.

Ten young men designated as Lilly Fellows this year will receive full tuition and room and board expenses for four years as well as a stipend of up to \$1,000 for travel and study after the sophomore or junior year of college.

A member of St. Simon Parish, Jaemy is the son of Mr. and Mrs. Bruce R. S. Hwang of Indianapolis. This is the third consecutive year that a Secunia senior has received the honor. Last year, Sang Lee, also from St. Simon Parish,

was named a Lilly Fellow by the independent liberal arts college for men in Crawfordsville.

**Our Lady of Perpetual Help Parish** youth group members bypassed the winter "blasts" with ice skating and swimming parties in New Albany recently. Parish teen-agers also participated in New Albany Deaneley volleyball competitions, painted and decorated the expanded youth center, and planned a camping and canoeing trip for summer. Younger members are practicing for the junior high soccer jamboree April 16.

St. Jude School students won the 10th annual **Academic Olympics** competition March 11 sponsored by Cathedral High School. Students from St. Michael School finished in second place over teams from 25 city parochial elementary schools.

Championship team members were Keith Weseli, Phil Agresta, Marcy Schoettie, Jack Halloran, Greg Robinson, Darrell Bains, Molly Chamberlin, and Mandy Holbrook.

St. Michael students earning runner-up honors were Shawn Borders, Duffy Gaynor, Mark Morgan, Jason Faies, John Watson, Lori Ditzelman, and Alex Schneider.

As part of **Catholic Schools Week** celebrations, students at two Indianapolis parochial high schools focused on their spirituality and enjoyed a variety of fun events.

Bishop Chatard High School students began each day with prayers offered by teen-agers in the religious education classes. Teens invited their grandparents to school for classroom visits one day, then recognized faculty members on another day.

Other Chatard schools week events included a special program honoring student achievements, with awards presented for positive attitude, accomplishment, and effort. Trojan Pride Day transformed Chatard into a sea of blue and white as students dressed in school colors.

At Cardinal Ritter High School, students celebrated a

combined annual "Spirit Week" along with the yearly observance of schools week. Activities included an all-school Mass, basketball game against Roncalli High School, and a dance that featured a lip sync contest and the crowning of Coley Gaynor and Angie Keers as "Spirit King and Queen."

Following a double theme of "Catholic Schools: Communities with Spirit and with Memories," Ritter students were running clothes on "Run Down the Rebels Day," then those special articles of clothing or jewelry to wear on "Memory Day." Classrooms and hallways were filled with red and black when students dressed in school colors, then the next day took on a jungle look when "Trap the Rebels Day" encouraged the teen-agers to dress in animal prints, camouflage clothing, or safari outfits, and carry stuffed animals.

To further highlight the memory theme, staff members displayed their baby pictures so students could try to identify Ritter's faculty and administrators.

Nativity Parish youth group members hosted the monthly Catholic Youth Organization youth ministry Mass and dance in Indianapolis Feb. 19 at the southeastside church. St. Barnabas Parish hosted a style show and dance for city teen-agers on March 12.

Tell City Deaneley youth are participating in an eight-part retreat at St. Meinrad College which began Jan. 28 and concludes April 29. "Friends: Relating to Jesus With Others" is the retreat theme. Discussion centers on awareness of Jesus in our relationships with self and others, the value of intimate relationships, and coming to know Jesus in our self through friends.

Another youth retreat at St. Meinrad, "Making A Choice," deals with confirmation and challenges teen-agers to consider their personal commitment to God. This retreat began Jan. 28 and continues until April 29.

## Teens need clear vision about sex

HARRISBURG, Pa. (NC)—Teen-agers need and deserve to be affirmed and supported by a clear vision of their sexuality as a gift from God and of God's plan for using that gift, 19 U.S. bishops from Pennsylvania wrote in a letter to youth.

"We can understand your confusion with the double standards which portray premarital and extramarital sexual activity in the media as acceptable, and yet which can turn around and condemn such conduct, for instance, in candidates for public office," the bishops wrote.

The statement, "To Love and To Be Loved," was released March 21 by Bishop William H. Keeler of Harrisburg, president of the Pennsylvania Catholic Conference.

"We understand how difficult it may be to delay the physical sexual expressions of your feelings for each other because of the strong drives which move you to do so," they said. "But we are convinced that it is in your best interest to control those urges."

The bishops said the adolescent years are a "key time" for developing many friendships, for studying and preparing for professions, and for deciding on a vocation.

"Sexual involvement at this time usually means an unhealthy emotional dependence on one person," they explained, "just when a successful maturing process requires having many and different kinds of contacts and friendships with others."

Only when two people have matured to the point when they are ready to make a lifetime commitment to each other in marriage, the bishops wrote, is a physical sexual expression of love healthy, appropriate, and morally correct.

The bishops said, "It is only in this context that a total gift of yourself—body and soul—to your partner can mean all that it is supposed to mean."

By engaging in promiscuous or casual sexual activity, a person gives only their body to another, and withholds the total gift of self which true love demands, they said. "This means that you are using another person."

The bishops also cautioned the teens about masturbation. "Self-seeking is also evident in solitary satisfaction which uses for oneself a gift intended for someone else."

Use of artificial contraceptives also goes against God's plan for human sexuality, they said. It means "denying

an essential purpose for which God made our sexuality—to pass on life."

"Using the gift of sexuality according to God's plan can lead to the most deeply fulfilled life a human being can attain—loving and being loved," their statement emphasized.

At the end of their statement, the bishops asked parents, educators, clergy, and media professionals to help teens understand the gift of their sexuality and to avoid sending mixed messages about what constitutes appropriate sexual behavior.

Further, they emphasized, sex education programs "which teach both abstinence and 'safe sex' are sending contradictory and therefore confusing signals to young people."

Their letter is intended to inspire reflection and discussion among teens.

## Do teens eat right for lifelong health?

by Gail Johnson

Are teens healthy?

Many of today's adolescents would admit to overindulging themselves with junk food at all hours of the day. Some even opt for a breakfast of candy bars, potato chips, soft drinks, or cold pizza, indications that they aren't thinking of their health.

And with all of the advertisements promoting fast food, soft drinks, and liquor, how can teen-agers resist their enticing message?

Although society looks at being overweight, out of shape, and unhealthy as self-destructive behavior, teen-agers may be unaware that bad eating habits during the school years can lead to high cholesterol levels, high blood pressure, and heart attacks later in life.

Taking care of your body is important, but some teens further jeopardize their health by combining bad eating habits with lack of proper exercise.

Good health for teen-agers should become a priority in the future, because eating wrong is no longer the right thing to do.

(A junior at Cardinal Ritter High School, Gail Johnson attends Holy Angels Parish and writes for her school newspaper. She is the daughter of Judy Johnson and Gary Johnson of Indianapolis.)

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# Recent movie ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-1—general patronage;  
A-2—adults and adolescents;  
A-3—adults;  
A-4—adults, with reservations;  
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

Accidental Tourist, The A-III  
Accused, The O  
Adventures of Baron Munchausen, The O  
Another Woman A-III

Babette's Feast A-III  
Bagdad Cafe A-III  
Bambi A-III  
BAT 21 A-III  
Beaches A-III  
Big Blue A-III  
Big Fish A-III  
Big Top Pee-wee A-III  
Bird and Ted's Excellent Adventure A-III  
Bill A-III  
Bilal A-III  
Boys A-III  
Burst, The A-III  
Clean and Sober A-III  
Chances Are A-III  
Child's Play O  
Chocolate War, The O  
Clara's Heart A-III  
Cocoon A-III  
Cocoon: The Return A-III  
Coming to America A-III  
Cousins A-III  
Crossing Delancey A-III  
Cry in the Dark, A A-III

Dakota A-III  
Dangerous Liaisons A-III  
Dead Bang O  
Dead Ringers A-III  
Dear America: Letters Home from Vietnam A-III  
Deepstar Six A-III  
Dert, Rotten Soundbells A-III  
Dominick and Eugene A-III  
Dream a Little Dream A-III  
Dreammaker, The A-III  
Elvira: Mistress of the Dark O  
Ernest Saves Christmas A-III  
Everybody's All-American A-III  
Farewell to the King A-III  
Fish Called Wanda A-III  
Fletch Lives A-III  
Fly II, The A-III  
Full Moon in Blue Water A-III  
Gleaming the Cube A-III  
Gonillas in the Mist A-III  
The Adventures of Dan Fosdy A-III  
Halloween 4: The Return of Michael Myers A-III  
Hanna's War A-III  
Heartbreak Hotel A-III

Heart of Midnight O  
Hellbound: Hellraiser II O  
Her Alibi A-III  
High Hopes A-III  
High Spirits O  
Hotel Terminus: The Life and Times of Klaus Barbie A-III  
I'm Gonna Get You Sucka O  
Imagine: John Lennon A-III  
Iron Eagle II A-III  
Jackie O  
January Man, The O  
Kinky: Forbidden Subjects A-III  
Land Before Time A-III  
Last Temptation of Christ, The A-III  
Lean on Me A-III  
Leviathan A-III  
Luckiest Man in the World, The A-III  
Madame Sousatzka A-III  
Marned to the Mob A-III  
Matador A-III  
Memories of Me A-III  
Mighty Quinn, The A-III  
Miles from Home A-III  
Mississippi Burning O  
My Stepmother is an Alien O

Mystic Pizza O  
Naked Gun: From the Files of Police Squad A-III  
New Adventures of Pippi Longstocking, The A-III  
New York Stories A-III  
1969 O  
Oliver and Company A-III  
Out Cold A-III  
Paperhouse A-III  
Parents A-III  
Pelle the Conqueror A-III  
Physical Evidence A-III  
Police Academy 6: City Under Siege A-III  
Punchline A-III  
Rain Man A-III  
Rooftops A-III  
Running on Empty A-III  
Salam Bombay A-III  
Scrooged A-III  
Short Circuit 2 A-III  
Skin Deep O  
Slaves of New York O  
Stand and Deliver A-III  
Talk Radio A-III  
Tango and Cash A-III  
Tap A-III  
Tequila Sunrise A-III  
Thin Blue Line, The A-III

Things Change A-III  
36 Fillette O  
Three Fugitives A-III  
Torch Song Trilogy O  
Troma's War A-III  
True Believer A-III  
Twins A-III  
U2 Rattle and Hum A-III  
Unbearable Lightness of Being, The O  
Voices of Sarafina! A-III  
Who Framed Roger Rabbit A-III  
Who's Harry Crumb? O  
Willow A-III  
Wings of Desire A-IV  
Women on the Verge of a Nervous Breakdown A-IV  
Working Girl A-III  
World Apart, A A-III  
For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by your contributions to the Archdiocesan Annual Appeal.

## Hungary plans to reopen Cardinal Mindszenty case

by Agostino Bono

BUDAPEST, Hungary (NC)—As part of a "democratic renewal," Hungary plans to re-examine the conviction of the late Cardinal Jozsef Mindszenty, said Barna Sarkadi-Nagy, vice president of the State Office of Church Affairs.

The re-examination is part of a general plan to reopen the "big lie" cases against church and political leaders in the years immediately after the Communist Party came to power, Sarkadi-Nagy said.

No date had been set for beginning the re-examination. Sarkadi-Nagy said he hoped that it would start before the end of the year.

Cardinal Mindszenty, symbol of staunch church resistance to the communist government in the late 1940s and early 1950s, was arrested in 1948 on charges of subversion, treason, spying and currency manipulation. He was later convicted and sentenced to life imprisonment. He was freed during the brief 1956 uprising and took refuge in the U.S. Embassy until 1971. Then, under Vatican pressure, he agreed to leave Hungary. He died in Austria in 1975.

The Mindszenty and other cases will be reopened publicly and Pope John Paul II has been informed of the government's decision, Sarkadi-Nagy said. The pope plans to visit Hungary in September 1991.

But re-examining the case does not mean the government plans to approve the cardinal's political views, said Sarkadi-Nagy. "He was too rigid" and "not very progressive in the Hungarian church," the official added.

"He was for keeping the (Hungarian) kingdom" and "against the Hungarian republic as a state," Sarkadi-Nagy said. The cardinal's attitudes caused "a tragedy for the Hungarian Catholic Church," he added.

If the bishops had been more flexible in the latter 1940s "maybe they could have had better results in negotiating with the government," he said. "But who knows. It's so complicated," he said, because the era was a "dark, Stalinist" period.

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# Pope has praise, criticism for U.S. religious

(Continued from page 1)

instances the apostolate or ministry seems to have eclipsed the other values."

He called for an end to the "polarization" among women religious, urging them to "speak to one another" and "remove the causes of their division."

At the same time he reaffirmed the status of the Leadership Conference of Women Religious—a focal point of complaints by more conservative women's orders—as the official organization established by the Holy See to coordinate relations with the Vatican and the National Conference of Catholic Bishops.

He said that other associations of religious can, legitimately be formed, but these "are distinct from" the LCWR and the parallel men's group, the Conference of Major Superiors of Men.

In recent years women superiors who have refused to participate in the LCWR have lobbied to end LCWR's exclusive representation of women superiors on joint commissions of the CMC, LCWR and NCCB.

Pope John Paul also criticized U.S. religious for inadequate structures and exercise of authority within some orders.

He acknowledged that "a rigid and autocratic style of government" sometimes found in the past had to be corrected, but said this could not be done "by destroying authority."

"The substitution of a management model of authority for a government model is not the answer," he said. He warned against "a loss of personal authority or an unwillingness to use it."

Lack of authority in religious life, he said, "leads to a self-direction and autonomy which are incompatible with being identified with Jesus, who came to do the will of the Father."

In his comments on feminism, the pope told the bishops, "I concur with you in supporting and promoting the rights

and dignity of women. . . . However, a radical feminism which seeks the rights of women by attacking and denying fundamental, clear and constant moral teaching does not reflect or promote the full reality and true dignity of women."

The pope urged the bishops to continue meeting with religious in their dioceses, as they have been doing under the guidance of the Quinn commission.

"In your role as bishops you have the responsibility to teach all your people, including men and women religious," he said.

In their local and national discussions with religious and among themselves regarding religious life, the U.S. bishops addressed a number of tensions facing men and women religious today.

These included tensions over the relationship between community life and apostolates, especially in orders founded for apostolic purposes, and over different approaches to authority and government in orders.

The pope said that "some of the tensions cited . . . can be dispelled by a clear and unambiguous theology of the church."

He urged the bishops to "promote a clear understanding" of the relationship between religious and the local bishop and the role of religious in the local church by meeting regularly with religious superiors in their dioceses for "a more effective and coordinated planning for mission."

He especially urged attention to the community life of

religious. "Community life is at the heart of religious life; it is a distinguishing feature of this type of consecrated life," he wrote. "Religious life is vowed life lived in community. Religious are called to be an exemplary community within the community of the church. . . . The holiness of religious is inexorably bound to the full living of their community life."

He said he shared a concern of bishops about "a growing secularization in religious life."

"Religious are not merely professional persons who assist in the work of the church," he said. "They are at the heart of the mystery of the church; they belong inseparably to her life and holiness. They are called to a radical living of the baptismal commitment common to all."

The pope described religious as "called to be a sign of contradiction, a witness of counterculture in a world which so often seeks self-gratification and fulfillment, which alienates the poor and the powerless, which is intolerant and hostile to minorities, which is noisy and strident and frenetic."

In such a world, he said, the consecrated religious commitments to poverty, chastity, obedience, community life and closeness to God "offer a viable and feasible alternative to what is and speak the promise of what is to be."

He urged bishops to "encourage and exhort them as they strive to live what they profess; like us they bear the weaknesses of the flawed human condition."

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