

Bishop Gerald Gettelfinger installed

by John F. Fink

"I promise to be true to you, to love you, and to serve you all the days of my life," Bishop Gerald A. Gettelfinger told the people of the Diocese of Evansville at the conclusion of his ordination and installation as their new bishop Tuesday afternoon in St. Benedict Church in Evansville. The fourth vicar general of the Archdiocese of Indianapolis used the words of a couple's marriage vows in his pledge to serve the people of Evansville. He explained that the sacrament of holy orders that he had just received is, like the sacrament of matrimony, a social sacrament because it is not just for the individual or the couple, but also for the entire community.

The large St. Benedict Church was packed with people from both the Archdiocese of Indianapolis and the Diocese of Evansville to see Indianapolis Archbishop Edward T. O'Meara ordain and install Bishop Gettelfinger. Co-ordinating bishops were Phoenix Bishop Thomas J. O'Brien, a classmate of Bishop Gettelfinger at St. Meinrad Seminary, and Memphis Bishop Daniel M. Buechlein, former president of St. Meinrad.

At the beginning of the ceremony, Archbishop O'Meara told the people of Evansville that the Archdiocese of Indianapolis was offering them "one of our best and finest, a man of faith, a man of character, a man who loves people." He joked that he understood that there was rejoicing among some people in southwestern Indiana that the new bishop didn't have a name like O'Meara or Shea, but he said, they should know that Bishop Gettelfinger is one-eighth Irish.

Besides the three ordaining bishops, 20 other bishops were present, including Archbishop Pio Laghi, the papal pronuncio, who read letters from Pope John Paul II. The first was to Bishop Francis Shea, who retired as Bishop of Evansville after 19 years. The Holy Father expressed his appreciation for his years of service. The second letter read by Archbishop Laghi was to Bishop Gettelfinger, raising him to the episcopal rank and appointing him to the diocese.

In place of a homily Archbishop O'Meara read the church's official charge to a bishop pointing out his duties, stressing the continuity of bishops as successors of the apostles through the gift of the Holy Spirit received by bishops with the laying on of hands by other bishops, and emphasizing that the title of bishop is not one of honor but one of service.



BISHOP INSTALLED—Bishop Gerald A. Gettelfinger is seated after being invested with his ring, miter and crozier. Archbishop Pio Laghi, papal pronuncio (left), and Archbishop Edward T. O'Meara lead the applause. (Photo by Margaret Nelson)

Bishop Gettelfinger then answered a series of nine questions concerning his resolve to uphold the faith and to discharge his duties faithfully.

Then, while Bishop Gettelfinger prostrated himself, the congregation sang a litany of the saints composed of the saints after whom the 73 parishes in the diocese have been named—plus St. Gerald.

This was followed by the laying on of hands, first by Archbishop O'Meara and then by the other archbishops and bishops present. Archbishop O'Meara then said the prayer of consecration, anointed Bishop Gettelfinger's head with chrism, presented him with the Book of the Gospels, invested him with ring, miter and pastoral staff, and finally led the new bishop to the chair from which he

will preside as head of the church of Evansville. The congregation stood and applauded.

Members of Bishop Gettelfinger's family participated in the liturgy. A sister and brother read the first two readings, a permanent-deacon cousin read the Gospel, and some of his nieces and nephews presented the offertory gifts.

A large choir of almost 100 members sang throughout the liturgy. Representatives of religious orders in the archdiocese and the diocese were present and a great many priests from both dioceses celebrated the Mass. Msgr. Francis Tuohy was one of Bishop Gettelfinger's chaplains.

At the end of the liturgy, and before his closing remarks, Bishop Gettelfinger, accompanied by Archbishop O'Meara and Bishop Shea, walked through the church and blessed the assembly.

Archbishop says relations with Jews are very good

by John F. Fink

Catholics and Jews "are coming along very well in our relations nationally and internationally," Indianapolis Archbishop Edward T. O'Meara said as he preached from the pulpit of the Indianapolis Hebrew Congregation last Friday evening.

"The person of Jesus divides us, of course, and we believe different things, but we can get along together," he said.

The archbishop was particularly happy about the relations between Catholics and Jews in Indianapolis, he said. "I would be with you against any form of racism or

anti-Semitism and I deplore such prejudice," he said. "I feel very much at ease with Jews and I am glad that we are closer together as a result of the three-part colloquy on Catholics and Jews that recently concluded."

Archbishop O'Meara preached during the regular Friday evening Shabbat worship service at the Jewish temple. It was the culmination of the program referred to by the archbishop that was co-sponsored by the Interfaith Office of the Archdiocese of Indianapolis and the adult education committee of the Indianapolis Hebrew Congregation.

The temple was crowded with both Jews and Catholics.

The worship service was led by Rabbi Jonathan Stein. In introducing the archbishop, Rabbi Stein noted that it was not the first time Archbishop O'Meara had preached from the Jewish pulpit, that he had also done so shortly after he was named archbishop of Indianapolis. He praised the close relationship between Catholics and Jews in Indianapolis and singled out Father Thomas Murphy, pastor of St. Joan of Arc Church and interfaith officer for the archdiocese, for his cooperation in sponsoring the program.

As he began his address, the archbishop said, "I say to my God, to your God, to our God, it is good to be here."

He related two personal thoughts. First, he said, this coming Dec. 9 will be the 10th anniversary of the death of Archbishop Fulton J. Sheen, with whom Archbishop O'Meara worked for 24 years. He said that he was always struck by the natural affinity Archbishop Sheen had for the Jewish people.

Secondly, he said, he too comes from an oppressed people—the Irish. "My mother talked about the Black and Tan marching through Tipperary, and I'm sure that has given me a feel for oppression and injustice and has made me empathetic with the Jewish people."

On the international level, Archbishop O'Meara said that the document "Nostra Aetate," passed by the Catholic bishops Oct. 25, 1965 during the Second Vatican Council, ended a 2,000-year-old sad chapter in Christian-Jewish history. "I am very sorry for that sad history and happy that that chapter is behind us," he said.

He also related his feelings three years ago this summer when he had a chance to visit Auschwitz during his trip to Poland on behalf of Catholic Relief Services. "I was not prepared for the overwhelming experience," he said, "trying to grasp the enormity of what it meant for one group of people to say they were going to wipe out another group of people in the most horrible ways imaginable. The enormity hit me in an unforgettable manner."

He said that Pope John Paul II, himself wanted by the Nazis during World War II, gave a beautiful address about Auschwitz while the pope was in Poland a couple years ago.

Archbishop O'Meara acknowledged some of the disagreements between Jews and Catholics. Concerning the fact that the Holy See "has not recognized the state of Israel in a political way," he said that he was pleased that the pope has said "that this is not for any theological reasons." He said he also understood the criticism the pope received when he met with President Kurt Waldheim of Austria.

At the national level, the archbishop said, "there is an enormous sensitivity to Jews' feelings" in the National Conference of Catholic Bishops. He mentioned a new booklet advising "how to be sensitive to Jews in Catholic liturgies."

During the worship service, Rabbi Stein received a little girl into the congregation. Her name was Courtney Kathryn and her parents were Katy and Dan Cantor. As he began his address, Archbishop O'Meara said that he couldn't help commenting that, when he heard the name Courtney Kathryn, he felt sure that the last name must be O'Brien or another Irish name.

Looking Inside

From the Editor: The laity in the U.S. have been challenged. Pg. 2.

Catholic Charities: Terre Haute Catholic Charities provides a wide range of services. Pg. 3.

Statehouse: AIDS bills are moving through legislature. Pg. 3.

Commentary: Concern about younger generation of Catholics. Pg. 4.

Point of View: Religion and prime-time TV. Pg. 5.

12 Tough Issues: What the church teaches about abortion. Pg. 10.

Penance: Is it poised for a comeback? Pg. 16.

Religious: Leaders of religious orders call new papal letter positive and helpful. Pg. 19.

FROM THE EDITOR

The laity in the U.S. have been challenged

by John F. Fink

Where are the laity when it comes to evangelization in the U.S.? That, in effect, was the question Cardinal Eduardo Pironio, head of the Vatican Council for the Laity, asked in his talk during the March 8-11 meeting of 35 U.S. archbishops with the pope and members of the curia.

This cardinal was complimentary to the U.S. bishops, but not to its laity. He praised the bishops for bringing a Catholic perspective to American public life, saying that their documents on war and peace and the U.S. economy "show the church's presence in public life, ready to face the great questions and challenges of the life of the country and to contribute and promote newer solutions in the light of the Gospel and social doctrine."

But, he said, it is "more difficult to indicate the existence in the country of a Catholic laity with a 'national' presence and input." He said that lay Catholics must witness to a "living synthesis between the faith they profess and their social, educational, cultural commitments, in the world of business and labor, in political life and in scientific endeavors." He clearly thought that we are not doing that.

FROM THE PROCEEDINGS of the meeting I've seen, the U.S. bishops didn't seem to try to defend the laity on this issue, perhaps believing that the criticism is justified. Cardinal Pironio was paired with Archbishop Patrick Flores of San Antonio and he, too, urged lay Catholics to do more about personally testifying to the influence of Jesus in our lives.

Archbishop Flores said U.S. Catholics "need to be

helped to fall more in love with Jesus, to be converted to him, to make him central to their lives and to share their experiences of him with others." But, he said, they find it difficult to live their faith in civil society. He said that it is the witness of other Christians and seeing their public witness that has stirred and challenged lay Catholics.

During the discussion after the two papers were presented, 12 U.S. bishops and two curial members made contributions and the issue of public witness was raised by several of them. One said the church may have spent too much time "preserving the faith and not enough sharing it."

IN MAKING THESE CRITICISMS Cardinal Pironio was urging us to do what Pope John Paul II said in his recent exhortation on the laity, "Christifideles Laici." This is an important document because it is the pope's response to the 1987 Synod of Bishops on the vocation and mission of the laity. It's long—40,000 words, a 196-page book in the format issued by the U.S. Catholic Conference—but it should be read especially by anyone in a lay leadership role.

In that document, the pope says forcefully, "It is not permissible for anyone to remain idle!" We must, he said, "hearken to the call of Christ to work in his vineyard, to take an active, conscientious and responsible part in the mission of the church in this great moment in history."

The pope is not talking here about the laity taking a more active role in the church. "The world," he says, "is the place and the means for the lay faithful to fulfill their Christian vocation." In another place he stresses that the laity's "field of evangelizing activity is the vast and complicated world of politics, society and economics as well as the world of culture, the sciences and the arts, of international life, of the mass media."

In fact, the pope said, "two temptations have not

always been avoided: the temptation of being so strongly interested in church services and tasks that some fail to become actively engaged in their responsibilities in the professional, social, cultural and political worlds; and the temptation of legitimizing the unwarranted separation of faith from life, that is, a separation of the Gospel's acceptance from the actual living of the Gospel in various situations in the world."

The pope, the 1987 synod and Cardinal Pironio at last month's meeting all warn against the danger of "clericalizing the laity." The pope, in "Christifideles Laici," said, "The various ministries, offices and roles that the lay faithful can legitimately fulfill in the liturgy, in the transmission of the faith and in the pastoral structure of the church ought to be exercised in conformity to their specific lay vocation, which is different from that of the sacred ministry."

THE POPE ALSO SAID: "The Lord entrusts a great part of the responsibility for the church's mission to the laity. Precisely because they are members of the church, they have the vocation and mission of proclaiming the Gospel. Today whole countries are undergoing a radical transformation as a result of a constant spreading of an indifference to religion, of secularism and atheism. In the context of the transformation taking place in the world of economy and work, the lay faithful have the responsibility of being in the forefront in working out solutions to very serious problems."

And what are those serious problems? The pope listed these: "The present-day phenomenon of secularism is truly serious and fundamental rights are being violated: the right to life and to integrity, the right to a house and to work, the right to a family and responsible parenthood, the right to participation in political life, the right to freedom of conscience and the practice of religion."

The laity in this country have been challenged.

AAA hopes to increase participation

by Sandra Behringer

A major goal of this year's Archdiocesan Annual Appeal (AAA) is to increase the number of households participating in the drive, according to Michael C. Prosser, archdiocesan director of development.

In 1988, 26,000 of the approximately 70,000 households in the archdiocese pledged \$1.6 million to the AAA. "With 37 percent of Catholic households already involved in AAA, we are reaching out to every registered household in the archdiocese to increase that percentage," Prosser said.

"A secondary goal is to suggest a minimum weekly pledge in order to maximize the impact of AAA," he said. The average pledge in 1988 was \$65 and AAA leaders recommend a minimum pledge of \$2 a week (annual gift of \$104) for the 1989 campaign.

"Larger gifts are greatly needed and we assure those who have been especially generous in the past of the continuing need and of the sincere appreciation of all who benefit from AAA," Prosser said. To encourage increased participation in AAA, this year's campaign poster features 12 Catholics from throughout the archdiocese. They are representative of services, programs and ministries that benefit from AAA money.

Mary Ann Sullivan, principal of St.



PLAN CAMPAIGN—Michael C. Prosser (left), archdiocesan director of development, and Joseph B. Hornet, chief financial officer, discuss plans for this year's Archdiocesan Annual Appeal. (Photo by Margaret Nelson)

Mary's School in North Vernon; Father Michael Kelley, associate pastor of St. Mary's in Greensburg; and Benedictine Sister Karen Berley of St. Anthony's Parish in Clarksville represent the effect AAA funds have on Catholic education. Catholic schools throughout central and southern Indiana must attract and keep good teachers. AAA money helps provide insurance and retirement programs to benefit those teachers.

Valerie Dillon, archdiocesan family life director, uses funds to help pay for programs needed to strengthen marriages, enhance parenting, heal those hurt by separation and divorce, and prepare the young for a commitment to marriage and family to last a lifetime.

Denise Cross of Secunia High School in Indianapolis assists young people with special education needs. AAA support is vital to continuing the operation of interparochial high schools like Secunia.

AAA funds help Father Bob Sims at Bloomington's St. Paul's Catholic Center at Indiana University to continue his work of keeping the faith alive in young Catholics pursuing college studies on the campus—away from the support of family and parish.

Charles Gardner, director of music ministry for the archdiocese, assists parishes in the use of music to increase

joyful, meaningful participation in worship, thanks to needed funding.

Father Rick Ginther, pastor of St. Mary's in Richmond, represents all those priests who provide spiritual ministry to the people of this archdiocese. The programs that support these priests and meet their spiritual needs are also provided for in part by AAA.

In New Albany, June Kochert works with the New Albany Pregnancy Hot Line (Plus Line) which depends on AAA funding to offer an alternative to abortion.

Claude Decker, president of Catholic Charities in Terre Haute, represents the good work of places like Ryves Hall which offers programs for young boys.

Lula Baxter, adult day care supervisor in Indianapolis, also benefits from AAA in her program as does Virginia Coleman in Tell City where she works at Rainbow Cottage to provide needed day care services for children.

"It is our hope that when Catholics throughout the archdiocese see the 1989 poster they will have a better appreciation of the extent to which their AAA pledges make a real difference in our community. We are also relying on our direct mail campaign to carry that message into every Catholic home in the archdiocese," Prosser said.

Archbishop O'Meara's Schedule

SUNDAY, April 16—Sacrament of Confirmation at St. Louis Parish, Batesville, and for the parishes of St. John, Osgood, St. Magdalen, New Marion, and St. Joseph. St. Leon, Eucharistic Liturgy at 2 p.m. with reception following.

—Sacrament of Confirmation administered at Holy Family Parish, Oldenburg, Eucharistic Liturgy at 7 p.m. with reception following.

MONDAY, April 17—NADEO Convention luncheon, Athletic Club, Indianapolis, 12 noon.

—NADEO Religious Services, St. John Church, Indianapolis, 7:30 p.m.

TUESDAY, April 18—Liturgy: Roman Catholic Eucharist, St. John's Catholic Church, Indianapolis, for NADEO Convention participants, 7:15 a.m.

—NADEO luncheon, Hyatt Regency Hotel, Indianapolis, 12:30 p.m.

WEDNESDAY, April 19—NADEO/ EDEO luncheon, Hyatt Regency Hotel, Indianapolis, 12:30 p.m.

—Sacrament of Confirmation administered at St. Peter and Paul Cathedral, Indianapolis, for the parishes of St. Gabriel and St. Plus X, Eucharistic Liturgy at 7:30 p.m.

THURSDAY, April 20—Sacrament of Confirmation administered at St. Michael Parish, Madison, and for the parishes of St. Mary, St. Patrick of Madison, St. Anthony, China, Most Sorrowful Mother, Vevey, and St. Mary, North Vernon, Eucharistic Liturgy at 7:30 p.m. with reception following.

SATURDAY, April 22—Sacrament of Confirmation administered at St. Michael, Charlestown, and for St. Augustine, Jeffersonville, Eucharistic Liturgy at 12 noon (E.D.T.) with reception following.

—Sacrament of Confirmation administered at St. Michael Parish, Bradford, and for St. Bernard Parish, Frenchtown, Eucharistic Liturgy at 5:30 p.m. (E.D.T.) with reception following.



MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

Name _____
New Address _____
City _____
State _____ Zip _____
New Parish _____
Effective Date _____
NOTE: If you are receiving duplicate copies please send them to us.

THE CRITERION

P.O. BOX 1717
INDIANAPOLIS, IN 46206

ARCHDIOCESAN CATHOLIC CHARITIES

Terre Haute provides range of services

Catholic Charities of Terre Haute has "grown up in the world" over 16 years. The work that began in a small office at the St. Joseph Parish Center now helps the poor, the elderly, the children and the unborn of the Terre Haute area.

And the central office is in a suite on the fifth floor of the Tribune Building.

Programs coordinated by the agency include Simeon House I, Simeon House II, Day Activities for the Elderly, Bethany House and Clothes Closet.

Catholic Charities also operates the Soup Kitchen, Emergency Services, Ryves Hall Youth Center, Latch Key Program, Youth Food Program, The Terre Haute Catholic Charities Foodbank, and Volunteers for Charity Recycling Center.

The Simeon House's quarters are in former convents (St. Patrick and Sacred Heart) where healthy elderly people share expenses and companionship and receive a private room, meals, recreation, laundry, utilities, and maintenance.

Both Simeon facilities offer Day Activities for Elderly, including their residents

and about 150 other older people who live in the community. Games, crafts, trips, lunches, movies and exercise are offered at little or no cost. The Simeon Club supports these as well as other activities at the Simeon Houses.

The Bethany House, using the former St. Ann Convent, has served as a shelter for families and single women for nine years. Housing, meals, counseling, transportation, clothing, laundry and bathing are provided at no cost.

Families that are burned out, stranded, abused, evicted, migrant, or otherwise in need of temporary housing are sheltered. Most are referred to Bethany House by service agencies or churches.

Besides the Bethany House kitchen where meals are provided for the homeless families, there is a large Soup Kitchen. Next to it is a Loaves and Fishes Dining Room that has provided a free meal from 11:30 a.m. to 1:30 p.m. every day for seven years.

Food donations are accepted by the Soup Kitchen at any time from many

sources in the community, including restaurants, grocers and gardeners.

Recent remodeling, done with state grants for the homeless, has upgraded appearance and provided better food storage and electrical equipment. The maintenance staff helped cut costs.

The Bethany House Free Clothes Closet is located next to the shelter and is open five days a week. Manned by volunteers, it serves about 600 people monthly with clean, usable donated clothing.

Started almost seven years ago, Ryves Hall Youth Center has over 500 members aged five to 17. Besides participating in organized activities like scouting, basketball and support groups, young people are encouraged to relax and visit with friends there from 2:30 to 8:30 p.m. daily.

Foster grandparents at the Ryves center spend time with "latch-key" children. And some visit so they can have a free meal. Children who need care for their families are taught nutrition and cooking skills.

Since higher education is not an option for some Ryves Hall children, they are

taught food service skills so they will be able to obtain jobs in that area.

A retired couple manages Volunteers for Charity, a recycling operation for metals, glass, batteries, and newspapers. They also distribute furniture, books, and even food that they receive, often to needy people who bring scrap items for recycling.

The Terre Haute Catholic Charities Foodbank, started at Ryves Hall in 1980, became affiliated with the Gleaners Foodbank of Indiana and Second Harvest in 1982. Now the foodbank distributes about a half million pounds of food per year to 81 not-for-profit agencies that serve the hungry in west central Indiana.

The Christmas Store uses donations of clothing, bedding, toys, and candy to provide gift items for needy families. Parishes of the Terre Haute Diocese have alternately provided space for the store.

The Deaneery Council of Catholic Women also sponsors this project. Families are referred to the store by parishes, schools and social service agencies in the community.

The store itself is in place during the second week of December. An adult member of the needy family may select gifts at 10 cents. Last year 300 families were served by the Christmas Store.

With supervision and direction by the archdiocese, Catholic Charities of Terre Haute operates with a board of directors headed by Claude Decker, president; Mary Ann Fuelle, vice-president; Mary Goltz, treasurer; and Pat Jenkins, secretary. John E. Eiting is the executive director.

Catholic Charities of Terre Haute is a separate agency that plans, initiates and coordinates programs, financing, record-keeping, reporting, maintenance and staffing for all deaneery programs. It is funded by the Archdiocese of Indianapolis Catholic Charities, the United Way of the Wabash Valley, some fees and many private contributions.

AIDS bills moving through legislature

by Ann Wadelton

The burgeoning number of Hoosiers suffering from AIDS will be helped if two bills currently being debated are approved by Indiana legislators. Both bills are supported by I. Michael Shuff, executive director of the Damien Center in Indianapolis. They are also supported by the Indiana Catholic Conference.

The center, the only religiously-sponsored AIDS facility in the state, is located in the former grade school of St. Peter & Paul Cathedral and is funded by the Catholic and Episcopal communities. It is the largest in the state and offers information, counseling and friendship through a network of volunteers.

According to Shuff, AIDS is increasing at an alarming rate, locally as well as nationally. And the patient profile is changing, although homosexual men and drug addicts still account for the majority of cases.

Because homosexual men were the first affected in large numbers, and because they were identified as the "high risk group," many see AIDS as someone else's problem, Shuff says. "That 'us' and 'them' is a dangerous dynamic," he says.

The caseload at the Damien Center doubles every six months. Patients range from 16 months to 67 years. Within the past month, twin nine-year-old girls were brought to the center. Both contracted

AIDS through molestation. The first young athlete came to the center for help recently. He contracted AIDS by sharing a needle while injecting steroids. "I've seen a family go from a \$60,000 annual income to zero in a few months," Shuff said, "when the father, the breadwinner, was disabled with AIDS."

Nationally, a new AIDS patient is diagnosed every 14 minutes. Within four years, a new case is expected every 36 seconds.

HB 2047 would require the Indiana Department of Human Services to work with community action groups to coordinate the assessment of AIDS prevalence, to formulate strategies for education and prevention of the disease and to develop health and human service delivery systems for the care of AIDS patients. Twenty-seven such community groups have already been started by the state Board of Health.

HB 1753 would require the Indiana Department of Public Welfare to seek a Medicaid waiver to provide case management services to AIDS patients.

Both bills received overwhelming support in the House and are not expected to face major opposition in the Senate.

Besides humane concern, the state's interest lies in the cost of AIDS. Ninety percent of Damien Center clients are eligible for Medicaid, which covers 25 percent to 40 percent of all AIDS costs.

The center sees an increasing number of single women head of households as AIDS patients. Among recent clients are three sets of parents with new babies. All were diagnosed as HIV infected when the babies were born with AIDS. The largest increase is among minority groups.

Among volunteers at the Damien Center is Howard Hess, assistant dean of the Indiana University School of Social Work, who will use a sabbatical leave to conduct a statewide needs assessment of resources for AIDS patients and develop a plan of action. The assessment is particularly needed in Indiana's rural areas, according to Shuff.

Bp. Gettelfinger's coat of arms

The coat of arms for Bishop Gerald A. Gettelfinger, newly ordained and installed as the Bishop of Evansville, was designed by Franciscan Sister Sandra Schweitzer. It is shown here and is described in heraldic language.

Blazon

Impaled; tierced in pale; azure, argent, or and vert; dexter, the arms of the Diocese of Evansville; middle, argent field charged with nine stars, or, sinister, sower on a field vert, base, Barry wavy argent and cheif, a sun or against azure. Motto: Dominus Pars.

Significance

Bishop Gettelfinger's coat of arms integrates the arms of the Diocese of Evansville with colors and charges personal to him. It is divided into three vertical parts.

The left section is the coat of arms from Evansville in blue and white.

In the middle panel nine gold stars on a field of white stand for the parents, brothers and sisters who have been Bishop Gettelfinger's main support. Gold represents the joy and wisdom shared in growing up in a large family.

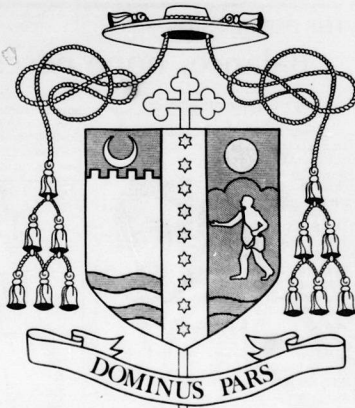
The panel to the right signifies several levels of relevance. Place and space are important to the bishop, especially the hills and fields of southern Indiana, symbolized in green ground with blue heavens and waters of the Ohio River.

The gold sphere not only speaks of the summer sun of those fields but of Jesus who is the "Sun of Righteousness" and the "Light of the World."

The appointment of Gerald A. Gettelfinger as bishop around the Easter of 1989 answers the question of whether the sun is setting or rising. It is the sun of a new day.

The sower is a special symbol. He casts seed to the ground in a wide arc. As the son of a farmer, the teacher of youth, and preacher of the assembly, Bishop Gettelfinger reverses the symbol in the "broadcasters of seed."

The motto "Dominus Pars" is derived from the Tonsure Prayer of Ordination, "Dominus pars hereditatis meae et calicis mei: tu es qui restituisti hereditatem meam mihi."



Schools' 'We're Off to See' week to be observed April 16 to 23

by Margaret Nelson

Next week, April 16-23, will be "We're Off to See . . ." Week at 50 elementary schools throughout the archdiocese.

The open houses, newsletters, parish bulletin inserts, and telephone crusades are all parts of a "Travel the Yellow Brick Road" campaign being used by the Catholic schools to help build awareness and recognition as time for registration nears.

C. Joseph Peters, coordinator of school services said, "The campaign is much larger than we originally predicted because of very generous sponsorship."

Efforts by local schools will be supplemented by distribution of direct mail pieces. More than 55,000 will be sent to Catholic parishioners. Most of these will include information about the local Catholic school.

Another 7,000 mailings will be directed to households with children under 12 in selected ZIP code areas. 6,700 pieces will be distributed to realtors, chambers of commerce or information bureaus, or used in other promotions.

To support the mail campaign, newspaper and radio advertising is being used. Besides the full page ad in *The Criterion* this week, ads will appear in local newspapers for the New Albany, Terre Haute, and Indianapolis deaneeries.

Newspapers will also promote Catholic elementary schools in Batesville, Bedford, Bloomington, Brownsburg, Clinton, Columbus, Connersville, Greenfield, Greensburg, Madison, North Vernon, Plainfield, Richmond and Shelbyville.

Most of these schools will be promoted by local radio advertising as well.

The 50 schools met the challenge grant from Archbishop Edward T. O'Meara, so that they could receive \$300 each for promotional efforts.

The "Travel the Yellow Brick Road" method includes books and tool kits that enable local school supporters to design public relations programs.

Grants, scholarships or donations have also been received from St. Vincent Health Services, St. Francis Hospital Center, Bank One Indianapolis (plus advertising), Jefferson Hospital and Cheri DeBruicker.

Commentary

EVERYDAY FAITH

Young Catholics want church rooted in truth

by Lori Jacquet

My friend Mike is a remarkable human being. He'd be remarkable enough if he were 40 or 50 or older and as mature as he is. But he happens to be 25, and he happens to be one of the most knowledgeable and informed Catholics I have ever met.

When I say knowledgeable, I don't mean the term lightly. Mike knows the Catholic philosophers. He has read the great Catholic authors of past ages. He speaks with insight of the issues facing the church today on a variety of fronts, and does so



with a sense of humor and a wry appreciation for the foibles of those of us who make up the Church Militant. Because I have met so few Catholics under 40 who truly understand what the church teaches and embrace those teachings, Mike serves as an inspiration to me.

The conventional wisdom is that the church is finished among young people. Official Catholic spokespersons may deny it, but the word is out on the streets that once the Catholics in their 40s and 50s and older die off, there will not be another generation coming along in the U.S. with any sense of church history or any appreciation for the wisdom of church teaching. But young folks like Mike give me hope that we can still find future generations of intelligent, committed, dedicated young persons who will be drawn to

Catholicism by the sheer strength of its unwavering devotion to the Gospel in an age when devotion to anything beyond "right here, right now" merits instant suspicion.

I know from reader mail that many middle-aged Catholics are convinced that Catholicism as they have known and loved it is going the way of the Studebaker, the icebox and big band music. Rightly or wrongly, many feel that the faith they were taught to cherish has been replaced by a watered-down version, the proponents of which too often seem ignorant of everything good done in the name of Catholicism prior to 1965.

This newer brand of Catholicism, as more traditional Catholics see it take shape, too often puts belief in the divinity of Jesus and support for the Sandinistas—to use only a very obvious example—on an equal plane. It takes the magnificent, inspirational, loving and demanding Christ of the Gospels and refashions him into "Jesus, Our Buddy."

But for those who believe that we have abandoned the Catholicism of the ages in favor of something new, take heart. Catholics like Mike and many others like him—born during or after Vatican II and anything but nostalgic for a time they never knew—still love and revere the church for what she has to offer. These young Catholics believe that the works of Aquinas and Maritain and Chesterton and C.S. Lewis still hold some important lessons for us today. Better still, they're not still-necked about it. They know that the Spirit works in every age and works



today as well, producing good amid the chaos of the era we find ourselves in.

These young Catholics don't want a return to a past they never knew. They want a modern church unafraid to acknowledge its countercultural role. But they want that church to be rooted in authentic catechesis, not watered-down half-truths.

It seems like a reasonable request to me.

THE YARDSTICK

The voices of the voiceless are muzzled in Asia

by Msgr. George G. Higgins

Taiwan is often cited as one of the Southeast Asian countries where capitalist development has created pressures toward religious freedom and political democracy. I read this again recently in a new book by a leading American neo-conservative, a talented writer who happens to be a friend.

I might have been inclined to take his word for it, but shortly thereafter National Catholic News Service reported that an Irish-born Columbian missionary, Father Cornelius Magill, with 10 years of priestly service in Taiwan, had been expelled by the government there for allegedly inciting labor dissension.

Incidentally, this means, according to the Taiwanese government, that Father Magill encouraged workers to join or



form labor unions—a role inconsistent, it says, with his position as a visiting missionary.

On leaving Taiwan, Father Magill reported that on four occasions the police asked the bishop where he was stationed not to sponsor his application for a visa renewal. The bishop, to his credit, ignored the government.

On the day Father Magill was expelled, the bishops of Taiwan publicly stated that they will urge the government to allow him to return. They pledged that this work would continue. They stated further that the church should be involved in social issues, adding that its mission is to be "the voice of the voiceless workers."

The expulsion of Father Magill is a flagrant violation of religious freedom and political democracy and, alas, is not an isolated incident.

A few days before Father Magill was expelled, I received an anguished letter from another missionary in Taiwan who has also been ordered to leave the

country because he too encouraged workers to join labor unions. I know this man well.

Like Father Magill, my friend has tried for many years to be "the voice of the voiceless workers" in Taiwan. I admire his courage in sticking to his priestly task despite continuous harassment by the government. It will be a sad day for Taiwanese workers if he is expelled.

South Korea is also frequently cited as having made strides toward religious freedom and political democracy as a result of capitalist development. Maybe so, but I know from personal experience during several trips to South Korea that priests there have been harassed for encouraging workers to join or form unions.

And, speaking on labor matters at the major seminars during my last visit there, I was warned more than once by my hosts that there might very well be government investigators taking notes at my lectures.

It would appear that if capitalist development in Taiwan and South Korea

tends to create pressures toward religious freedom and political democracy, there remains a long way to go.

Defenders of capitalist development regularly complain that unnamed Catholic social activists in the United States tend to exaggerate human rights violations in developing capitalist countries while rationalizing or even defending violations in socialist or Marxist countries.

I think I can honestly say I do not fall into that category. I have repeatedly and publicly condemned human rights violations—particularly suppression of the workers' right to organize—in Poland, Nicaragua and other socialist or Marxist countries.

Yet I seldom, if ever, hear defenders of capitalist economies in developing countries like Taiwan and South Korea speak out against violations of religious freedom and workers' rights in these countries. They could begin making up for lost time by publicly condemning the act of expelling Father Magill from Taiwan.

© 1989 by NC News Service

THE HUMAN SIDE

Balance, hope necessary in considering future of priesthood

by Father Eugene Henrick

Despite the downward trends, I sense a spirit of optimism in the air regarding the priesthood. In one sense this is good—but then, it could be disastrous.

The downward trends indicate we will have at least 45 percent fewer priests than we had in the 1960s. Seminary enrollment has dropped another three percent in 1988 and few priests will deny there is a morale problem in the priesthood.

Lately, when I have reported these figures I have been told that this may be true but that there also are many good things happening. For instance, there is less chance of a priest being taken for granted. Bishops are listening to them, and many new types of support systems have been developed. There also have been renewed efforts to recruit men for vocations.

The conversation frequently shifts then to the brighter side of the priesthood. It is almost as if the Rev. Norman Vincent



Peale's book on positive thinking had been put into practice.

A positive attitude is good. Optimistic thinking causes change within people for the better. Change strategists tell us that one way to change a situation is to get



people to dwell on the best scenarios they can imagine.

Optimistic thinking becomes disastrous to the priesthood when it causes an ostrichlike, head-in-the-sand reaction. As much as good things are taking place in the priesthood, it still is true in a fewer young men are entering seminaries.

Morale is low, there are fewer priests and they are older. And though we know the Holy Spirit could turn the numbers around quickly, right now there is no sign that this is happening.

Something is causing these trends to move in a negative direction and that something needs to be identified. Just as a bolt needs to be lanced to release the poison, painful pointed questions need to be asked to get at the problems of the priesthood. If we bury our heads we leave ourselves open to problems that will fester.

So how do we contend with trying to think positively and yet face up to the worst in a situation? I believe we need a new type of thinking that strikes a balance, being neither overly positive nor overly focused on the negatives.

To dwell solely on everything that is wrong with us is to invite despair. It is to deny that life is redeemable.

To be overly optimistic is to drug our minds about the truth.

Today if the priesthood is ever to be healthy and to grow, those responsible for it will need a new type of heart. It is a heart that is balanced.

It is a hopeful heart that desires to have the best of scenarios, but one strong enough to continuously search out the truth no matter how difficult it is to face.

© 1989 by NC News Service

the criterion

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$18.00 per year

50¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.

ISSN 0574-4350

Postmaster: Send address changes to The Criterion

P.O. Box 1717, Indianapolis, IN 46206

John F. Fink
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December.

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206

Point of View

Religion and prime-time TV

by Richard H. Hirsch

A recent article in *TV Guide* by Dan Wakefield ("We Need More Religion in Prime Time") sparked a minor controversy when Walter Goodman, writing in *The New York Times*, took on Wakefield for his presumed piety.

With all respect to both these formidable journalists, the subject of religious belief on television deserves a more enhanced and thoughtful analysis than was accorded by either of them.

Goodman appears comfortable in merging mainline Christian traditions with the Khomeini version of Islam in the Rushdie affair, as well as the vagaries of Jimmy Swaggart. Wakefield seems interested in simply baptizing Hollywood.

The 100 or so writers in Hollywood who produce some 90 percent of our prime-time commercial TV series don't seem to know exactly what to do with religion. Are they all atheists? Certainly not. As writers for advertiser-supported TV, do they fear that the teachings of one or the other faith may be a divisive element that disturbs viewers as well as TV's commercial interests? Probably.

Are they cut off by religion's most prominent TV personalities—the electronic church folk? Certainly. How many of these writers really know or have experienced anything about the mainline faith traditions? Not many, but this doesn't mean they are opposed to organized religion.

Three highly respected annual Catholic awards events for television—the Humanitas Awards organized by Paulist Father Bud Kieser, the Gabriels, sponsored by Unda-USA, the trade association of professional Catholic Church communicators, and the Christopher Awards, managed by Father John Catoir—have no problem each year finding several popular national prime-time network programs to recognize for their solid human values as well as their genuine aesthetic achievement. The respect these awards have won is clearly evident in the full-page ads the winners take out to announce the fact in the trade publications.

Surely we'd like to see a more realistic

treatment of priests and nuns, and spiritual values, in problem-solving roles, on prime-time television. The lack of any meaningful role for religion in the recent CBS three-part "TV 101" miniseries on teen-age pregnancy was, for instance, reprehensible.

It could be argued that it may be just as well that Hollywood by and large keeps a safe distance from religion. The issue seems not all that different from prayer in the public schools. If it isn't going to be done with some substance and intelligence, isn't it really counterproductive, a misleading experience of religion itself?

Perhaps the best thing commercial TV is capable of—granted the vagaries of this pluralistic society—is a genuinely high-minded humanism, for example, like the notable broadcast on PBS recently of the motion picture "Stand and Deliver."

Two questions come to mind: What could change all this, and what role should religion play on the tube? Wakefield and Goodman have their ideas.

Catholics today, it seems to me, do want to see their religious values taken seriously. Religion in real life offers no easy solutions, no panaceas. Religion instead offers challenges—intellectual challenges as well as demanding human and ultimately faith-elicitating challenges.

Writers who don't grapple with such challenges in their own lives probably are as well served, as are we, the viewers, if they simply avoid writing on such subjects. For truly creative writers, however, whether or not they have had the experience of religious faith, their powers of observation should enable them to intelligently integrate this subject into their scripts.

We need more writers who can deal with these experiences. Where are they? How do we encourage them?

The second question is the harder one: What is the appropriate role of religion on television? Holy hypocrisy, the religion-is-swirl spirit, troubles Goodman as it troubles me.

Let's simply have religious figures be an accepted part of that dialogue in the media which is ultimately shaping the value consensus of the society. After all, that's the way it is in real life.

(Hirsch is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

LIGHT ONE CANDLE

Family guide to video movies

by John Catoir

Director, *The Christophers*

Last year more Americans rented or purchased videocassettes than went to see movies in theaters. Home viewing is on the rise and parents are becoming increasingly apprehensive about the moral quality of the movies children are bringing home.

To meet the need for solid information about these videos the Catholic bishops appointed Henry Herx, a gifted critic and writer, to undertake the prodigious task of reviewing over 5,000 movies dating back to 1966. Herx accepted the challenge and he and his staff produced a book entitled "The Family Guide to Movies on Video." It contains a fascinating array of excellent critiques. I recommend the book highly.

In the appendix there is a list of choice family movies under separate categories: drama, fantasy, animals, comedy, religious. A separate breakdown for teens and grown-ups is also included. When ever possible the reviews carefully distinguish between adult and juvenile tastes. For instance, the movie "Gandhi," the Academy Awards film of 1982, is listed as a "superb portrait of India's great political and spiritual leader in a perform-



ance by Ben Kingsley which is so authoritative, yet so sensitive that any flaws in the movie fade into insignificance." Six lines later there is this helpful commentary for parents: "Though its scenes of violence are not for children, the movie's vision of justice and peace is for everyone else, especially young people." The movie is then rated A-II (PG). The PG means that parental guidance is suggested, since the violent scenes are not suitable for children, though as a whole the movie is recommended for adults and adolescents.

For your information: A-I movies are for general patronage; A-II are for adults only; and A-IV movies are for adults, with reservations (this usually refers to movies which are not morally offensive in themselves but do require some analysis and explanation to avoid mistaken interpretations and false conclusions). An "O" rating means morally offensive.

This is a book every parent should have in the home. It could serve as a basis for family conversations about the moral quality of films.

You can obtain "The Family Guide" in paperback for \$12.95 (hard cover, \$27.50) by calling 1-800-638-3030 or by checking with your local bookstore. The publisher is Crossroads Publishing Co., 370 Lexington Ave., New York, N.Y. 10017.

(For a free copy of the *Christopher News Notes*, "Teach Them How to Love," send a stamped, self-addressed envelope to *The Christophers*, 12 East 48 Street, New York, N.Y. 10017.)

How the church in Korea has grown

by Ivan J. Kauffman

Two hundred years ago there was only a handful of Catholics in Korea. They were members of a group of laymen who had become Catholics from their own study, and who then traveled several hundred miles by foot to the nearest Catholic bishop in China to receive baptism. That was in 1784.

Many of those first Korean Catholics died as martyrs but they were determined to spread the faith. Although for the first 50 years of its existence the church in Korea had no priests or bishops of its own, it continued to grow. When the first missionaries arrived in Korea in 1836 they found a flourishing church already in existence, with its own martyrs and 50,000 baptized Catholics.

Today the Catholic Church in Korea has over 2 million members and continues to grow at a phenomenal rate. Korean Catholics have doubled in number in the past 10 years, and will likely double again by the year 2000. The church in Korea is generally regarded as the fastest growing national church in the world today. One parish in Seoul has grown so fast it now holds nine Masses each Sunday.

Korean seminaries are filled, with 1,100 Korean men now preparing for ordination. Young women are joining religious communities in even greater numbers. The church in Korea has formed its own foreign mission society and is now sending some of its priests abroad as missionaries.

Cardinal Stephen Kim, Archbishop of Seoul, played a major part in the 1986 political protests which restored democracy to Korea after a decade of military rule. Although Catholics make up only 5 percent of Korea's population (another 20 percent are Protestants) Cardinal Kim is looked on as a national moral leader by many non-Catholics.

"The growth of the church in Korea over the past 20 years, as well as the

prestige it enjoys in Korean society, has been miraculous," says Father Michael O'Loughlin, a Columbian missionary who served there. He believes the church in Korea's "stance on human rights is a principal factor leading to the present high rate of conversions and church credibility."

The dark spot in this picture is the division of Korea into north and south, with North Korea controlled by a communist government. But even here there are signs of hope. According to Cardinal Kim, the first public Mass since 1945 was celebrated in Pyongyang, the capital city of North Korea, November 20, 1988. It was held in a newly constructed Catholic church with about 60 North Korean Catholics participating.

The church in Korea's remarkable growth is receiving recognition this year because it will host the 44th International Eucharistic Congress in October. Held roughly every five years, the Eucharistic Congresses are something of a "family reunion" for Catholics from around the world. The theme of this year's Congress is "Christ Our Peace." Catholics from more than 65 nations will spend four days sharing the Eucharist and discussing the relationship between the Eucharist and peace.

There will be official delegations from each nation, as well as many individuals traveling to Korea in various voluntary pilgrimages.

This gathering of Catholics from around the world, in a nation where 200 years ago the Catholic faith was unknown, is a chance for Catholics everywhere to share in one of the most exciting stories of growth in the church's entire history.

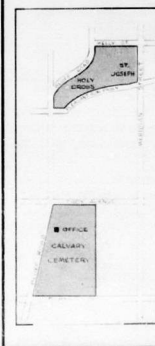
The pilgrimage from the Archdiocese of Indianapolis will be one of the official delegations from the U.S. It will leave Indianapolis for Korea on Oct. 2. After the Eucharistic Congress it will continue to Hong Kong and then tour China, returning to Indianapolis on Oct. 19. For information about the tour write to *The Critterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

Catholic Cemeteries

Archdiocese of Indianapolis

Cemetery Mass Schedule — 1989

April 19	Calvary Chapel	2:00 p.m.
May 17	St. Joseph Chapel	2:00 p.m.
May 29	Calvary Chapel	12:00 noon
June 21	Calvary Chapel	2:00 p.m.
July 19	St. Joseph Chapel	2:00 p.m.
Aug. 16	Calvary Chapel	2:00 p.m.
Sept. 20	St. Joseph Chapel	2:00 p.m.
Oct. 18	Calvary Chapel	2:00 p.m.
Nov. 2	St. Joseph Chapel	10:00 a.m.
(All Souls Day)	Calvary Chapel	12:00 noon



*The Burial of the Faithful:
A Corporal Work
of Mercy.*

Catholic Cemeteries & Mausoleum

Calvary — Holy Cross
St. Joseph

435 W. Troy Ave., Indpls. (at Troy & Bluff Road)

784-4439

AT CATHOLIC CHARITIES DINNER

Bishop Sullivan urges helping needy find faith

by Margaret Nelson

Bishop Joseph M. Sullivan of Brooklyn told the audience at the Catholic Charities Annual Meeting: "No one is ever happy to be on the receiving end. No one wants to be solely a taker."

He urged those who work with the poor to take their mission from the church by educating those they serve about the Word of God and about values. One of the major goals should be to create a sense of community. He said that Jesus "not only

found the needs of those he served, but he found their faith."

Bishop Sullivan suggested that Christians look at those less fortunate and reflect, not "There but for the grace of God go I," but "There go I."

He told those connected with Catholic Charities that there are two ways of looking at the work of the church—the local church and the universal church. "The pastor who does not look beyond his parish is missing the whole point," he said.

"We really become church when we

respond to the needs of the poor," said the man who acts as liaison between Catholic Charities USA and the National Conference of Catholic Bishops. "We must witness to the love of God for the people."

Bishop Sullivan warned against just "fixing" the situation. Their purpose is "not only what you do for people, but who you are for people."

The auxiliary bishop of Brooklyn said, "It will be the church that touches the poor that attracts young men to the priesthood and people to religious life."

"How do we reach out and really join hands?" asked Bishop Sullivan. "We gather around the table of the church and realize that it is there that we find our strength."

The church as an institution can be

renewed if it is a church that has got the right mission," Bishop Sullivan concluded.

Awards were given to five board members, five staff members and five volunteers for their outstanding work for Catholic Charities during the past year.

Archbishop Edward T. O'Meara congratulated them as "a parade of all different kinds of people who have made a difference in the community in all different kinds of ways. It is just amazing."

The archbishop commended Robert Riegel, Archdiocesan Executive Director of Catholic Charities, for his leadership. He noted that the archdiocese covers 14,000 square miles and said, "People are hurting and needing everywhere." He said that Catholic Charities is the way the church focuses on the poor in the church of Indianapolis.



AWARD RECIPIENTS—Catholic Charities Annual Meeting honored (front row, from left) volunteers Sam and Peg Jeffries, St. Elizabeth; Pat Bromer, Catholic Social Services; Ruth Scheidler, Terre Haute Catholic Charities; and Boni Head, St. Mary Child Center; (standing) Robert Reigel, executive director of Archdiocesan Catholic Charities; Nancy Hildwein, staff, Catholic Social Services; Dr. Joseph Fitzgerald, board, St. Elizabeth; Barbara Williams, director, New Albany Catholic Charities; Ron Dovee, board, Archdiocesan Catholic Charities; Gloria Sahn, nurse, St. Elizabeth; Chuck Godbey, staff, Terre Haute Catholic Charities; Pat Jenkins, board, Terre Haute Catholic Charities; David Dreyer, board, Catholic Social Services; Larry Gold, board, St. Mary Child Center; Janice O'Hara, staff, St. Mary Child Center; Bishop Joseph Sullivan and Archbishop Edward T. O'Meara. (Photo by Margaret Nelson)

St. Roch to hear talk by two women who lived with homeless

Two women involved in social ministries lived on the streets for a week to experience what it is really like to be homeless.

The St. Roch Parish Renew group is inviting anyone interested in the problems of the homeless to hear their stories on Thursday, April 27 at 7-9 p.m.

Cathy Scott is a member of St. Thomas Aquinas Parish and an Indianapolis psychiatric social worker.

Marcie Taylor is assistant professor at the Indiana University School of Social Work.

The two women began their experience downtown on Easter Sunday, 1988, with nothing but their clothing and \$11 each. They went to a mission every night for dinner and chapel services. Then they were driven to a shelter. They could shower, but not wash their clothing. After the first three nights there was a small charge to stay at the shelter.

Each morning they walked three miles back downtown, collecting cans and selling blood plasma to survive. Sometimes they shared a soft drink at a fast food restaurant to obtain daytime shelter. The mission opened at 5 p.m.

They learned that the homeless are proud, courageous and caring. They concluded that most did not choose to take handouts. Some men at the shelter asked to be awakened at 4 a.m. to walk to distant job lines.

And they learned that their own feelings were directly related to their physical health. Both women suffered, especially from all the walking on the limited diet.

The two women also sent 24 trained volunteers to five shelters for an in-depth survey of the needs and circumstances of the homeless.

At the April 27 presentation in St. Roch School, White and Taylor will talk about their homeless project and answer questions from those in attendance.

Cardinal Sin coming to St. Rita's

Cardinal Jaime Sin, Archbishop of Manila, the Philippines, will be in the city of Indianapolis as St. Rita Church celebrates its 70th Anniversary on Tuesday, July 25.

Cardinal Sin will join with the parish and the Philippine community of the Indianapolis area at a 6 p.m. Mass at St. Rita Church in the near northeast part of Indianapolis.

The celebration happens to fall on the cardinal's feast day, Divine Word Father Ponciano M. Ramos, pastor of St. Rita explained.

After the Mass, the cardinal will attend a reception and dinner in his honor at the Westin Hotel. Proceeds from attendance at these events will benefit St. Rita School.

Those wishing further information about these or other anniversary activities should contact Father Ramos by calling, 317-632-9349. Details about the Mass will be announced as they become available.



Cardinal Jaime Sin

16 DAYS
Best of BRITAIN & IRELAND

— Visiting —

London, Chester, Oxford, Coventry, York, Stratford, Dublin, Killarney, Waterford, Blarney Castle, Ring of Kerry, Edinburg, Lake District



John F. Fink, Tour Director

— Tour Price Includes:—

- Air Transportation Via Scheduled Airlines
- First Class Hotels Throughout
- Breakfast And Dinner Daily, Continental Breakfast Only In London
- Services Of Professional Tour Escort
- Deluxe Motorcoaches
- Comprehensive Sightseeing, Transfers, Porterage, Taxes & Service Charges

July 19
thru
August 3, 1989

\$2550 From Indianapolis

— CLIP AND MAIL TODAY —

Yes, I would like to know more about your 16-DAY TOUR OF ENGLAND, WALES, IRELAND and SCOTLAND. Please send me additional information:

Name _____
Address _____ Telephone _____
City _____ State _____ Zip _____

Send to:

The Criterion • P.O. Box 1717 • Indpls., IN 46206
ATTN: Mr. John F. Fink, Editor
Telephone: (317) 236-1570

GWENDOLYN BROOKS

Poet calls poetry 'life distilled'

by Stacey Nicholas

"Poetic integrity," Gwendolyn Brooks began, "means to speak the truth to the people. Poetry is life distilled."

With these remarks, the "Poet Laureate of Illinois" drew inspiration from urban life in Chicago shared her powerful,



Gwendolyn Brooks
(Photo by Bill Teague)

contemporary style of poetry with a receptive audience at Marian College on March 21.

Brooks, a one-time house cleaner now in her 70s, is the first black woman to receive a Pulitzer Prize in poetry. Best known for her poem "We Real Cool," the 1988 inductee in the National Women's Hall of Fame focuses her poetry on social issues and the lives of impoverished blacks.

In a deep yet still voice, Brooks articulated a rhythmic story about the lives of young black men who drop out of school to hang out in pool halls.

"Sit down/Inhale/Exhale/The gun will

wait/You do not have to die this certain day/I assure you death will wait/You need not die today."

Reflecting on those lines, Brooks told the gathering that, "The suicide of young people is distressing because when you get my age you understand just how much strength and courage you have to have to survive."

Her voice became quiet and reflective as she recalled reading about the death of Elizabeth "Lisa" Steinberg of New York City from injuries she sustained during child abuse. "I felt I just had to write a poem (for her)."

In the verse, the narrator of the poem tells Lisa that, unfortunately, most of the public will forget her and the abuse that killed her. But some people will remember her sad story.

"We can not help you be comforted little spirit/Because of the vulgarity of your storm/Another Lisa will not die/You help us begin to hear."

During her readings, Brooks enthralled the capacity crowd with other socially conscious poems that commented on love, abortion, and the South African policy of apartheid.

The poet laureate, who holds 50 honorary doctorates and served on former President Jimmy Carter's Commission on the National Agenda, concluded her program with a poignant reminder.

"A poem doesn't do everything for you," Gwendolyn Brooks emphasized. "You are supposed to go on in your thinking."

Students host senior parishioners

by Margaret Nelson

The Adventuresome Group is a St. Therese Little Flower social club for older parishioners.

Students at Little Flower School enjoy socializing with these folks, especially since some of them are related. Several have grandchildren in the school.

It has become a Little Flower School tradition to invite the Adventuresome Group to attend an 11 a.m. Mass and then

join one of the upper grade levels for a Silver Tea in the lunchroom. These students serve their elders and then sit and chat with them for a while.

After the repast, one of the younger classes provides entertainment.

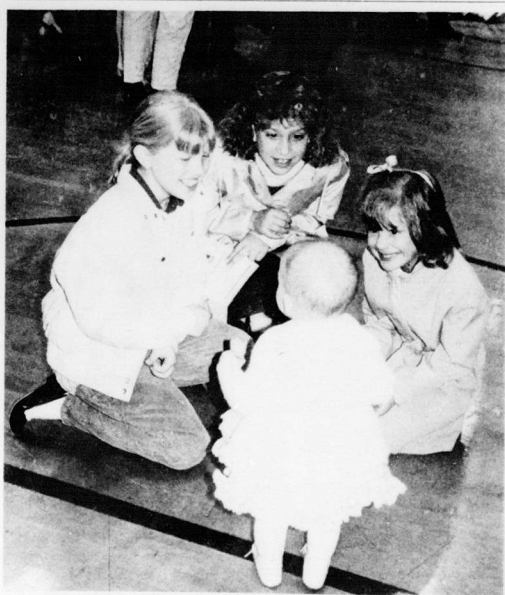
Each time the invitation is extended, two different classes are chosen.

In the March gathering, the Adventuresome Group attended Mass in the church. Afterwards, the eighth grade students served them and joined them at their tables.

Because it was during the busy Lenten season, the school's junior choir sang some of its prepared musical selections.



SILVER TEA—Members of the Adventuresome Group, senior parishioners at Little Flower Parish, Indianapolis, enjoy the semi-annual party given by students at the school. Matt Greene (clockwise from front left), Millie Greene, Chet Chesterton, Jason Newkirk, Jeff Matthews, Margaret Shoemaker, Helen Claeger and David Hawkins enjoy the gathering. Millie Greene and Margaret Shoemaker are Matt Greene's grandmothers. (Photo by Margaret Nelson)



HOLDING COURT—Fifteen-month-old Alisa Fitzgerald draws the attention of three older girls at a reception at the Catholic Center on Sunday, April 2. Alisa's mother, Lisa, of St. Michael Parish in Indianapolis, was among those welcomed at the Mass of Thanksgiving for the Newly-Initiated. The toddler's new friends are (from left) Kara Davis, and Karen and Stephanie Yaeger. (Photo by Margaret Nelson)



Grinstainer Funeral Home, Inc.

SAM H. PRESTON — F. EDWARD GIBSON

The oldest Funeral Establishment in Indianapolis — Founded in 1854

"Centrally Located to Serve You"

1601 E. NEW YORK STREET INDIANAPOLIS, IN 46201 (317) 632-5374

Isn't it HIGH TIME

that you made
out your will?

When you do,
won't you remember
the missions?



Just word it this way:

I hereby devise and bequeath unto the Society for the Propagation of the Faith — 1400 North Meridian St., Indianapolis, IN 46202 the sum of \$_____ for the missions.

Such a gift
will follow you
into eternity!

THE SOCIETY FOR THE PROPAGATION OF THE FAITH
1400 N. MERIDIAN STREET • P.O. BOX 1410 • INDIANAPOLIS, IN 46206
Rev. James D. Barton, Archdiocesan Director

Rule S-1 serves all handicapped students

by Cynthia Dewes

In 1978 the Commission on General Education of the Indiana State Board of Education adopted rules, regulations and policies concerning special education, which came to be known familiarly as Rule S-1.

The new state law would effect much change in the years ahead. It joined Public Law 94-142 (the Education for the Handicapped Act), the federal law enacted in 1975, in mandating educational services for all handicapped students.

Rule S-1 states that every child, no matter what his or her handicap, is entitled to a free, appropriate public education. This has always been provided for non-handicapped children in our society.

Extending such a right to the handicapped should be surprising only because it was not demanded by law sooner. It might also be noted that the operative word in the law is "appropriate," not necessarily "best."

Handicapped children whose parents choose to send them to non-public schools, such as Catholic parochial schools, are nevertheless still eligible for "special education and related services."

Section 2-D of Rule S-1, entitled "Nonpublic School Children," provides

that public schools shall make special education and related services available to nonpublic school handicapped children residing in the jurisdiction of the local public school. This applies only when such services are not normally provided by the non-public school.

Regular education/special education services (for public and non-public school children) "are provided at public expense, under public supervision and direction, and without charge," states Rule S-1.

("Without charge" is not an absolute term, however. Incidental fees such as book rental, etc. can be charged, so long as this is the same charge to all students.)

A handicapped child may be referred to the public school for an educational evaluation and possible placement in special education by "the child, parent, teacher(s), school administrator(s) and/or specialist(s)," according to the Rule, which continues, "Such a referral shall proceed in a manner consistent with the school's referral process."

During the referral process, the child's special needs are identified in order to place him/her in the "least restrictive environment" for his/her education. Parental permission and cooperation are included in the process.

Once the need for special education

services is established, a Case Conference Committee is meeting to design an Individualized Education Program (IEP) for the handicapped child. The committee is composed of teachers, administrators, parents and others who are responsible for, and familiar with, the child and his/her education.

Services to handicapped students in non-public schools may be provided at a neutral site, at the non-public school or at the local public school. They may also be arranged through dual enrollment.

Determination of the location of service, and all other special education decisions, are made at the Case Conference Committee meeting. Subsequent case conferences are held annually, and at other times upon the request of parents or schools.

Special education programs for handicapped children are not confined to serving only the readily recognizable handicaps, such as mental retardation, deafness or blindness. Rather, they range from communication handicaps to visual handicaps.

Programs also serve the seriously emotionally handicapped, the hearing

impaired, the multiply handicapped, the mentally handicapped, the physically handicapped and the learning disabled.

Before Rule S-1 came along, handicapped students were served sporadically, if at all, by public educational agencies. Some schools had "special ed" classes for "slow learners."

The Indiana School for the Blind and the Indiana School for the Deaf served children with those handicaps (and still do) in residential settings and as day students.

Parents stayed home with their mentally retarded or cerebral palsied youngsters, or sent them away to public institutions and state hospitals or to private schools in other states.

Children with learning disabilities or those with mild mental handicaps often went unrecognized in the general school population. They floundered through the system until they were dismissed by failure or age.

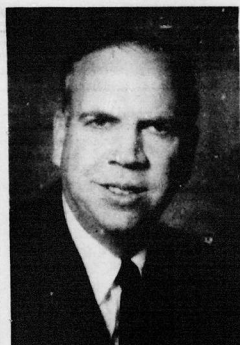
Questions about special education for handicapped children may be submitted to the Division of Special Education, Indiana Department of Education, 251 E. Ohio St., Indianapolis, Ind. 46204, 317-232-0570.

Before Rule S-1, the handicapped were served sporadically



Cathedral High School

Perpetuating Excellence in Catholic Education
From Generation to Generation — Some Things Never Change



Hugh B. McGowan

*Cathedral High School
Class of 1962*

*Independent
Insurance Agent*

Hugh M. McGowan

*Cathedral High School
Class of 1989*

Student



Cathedral High School is very special to me. Three generations of my family have benefited from the excellent education and enduring values it teaches. The lessons learned by my father at Cathedral in the 1920's and me in the early 1960's are the same that my son learns today.

An education at Cathedral High School affords one the opportunity to be involved in a broad spectrum of activities with varied personalities from different economic and cultural backgrounds. This melting pot, coupled with the intangibles of a caring and loving atmosphere, enhances the personal growth and development of each and every student. I have observed my son and his friends develop academically; furthermore, their lives have been enriched through extracurricular activities which, just as academics, are driven by spirit and tradition. I have often said to my son what my father expressed to me: Cathedral High School is a unique institution. It is a school steeped in tradition which provides quality education along with strong Christian values that enable one to face the difficult challenges in life.

CATHEDRAL HIGH SCHOOL

5225 E. 56th STREET
INDIANAPOLIS, IN 46226
542-1481

My past four years at Cathedral have meant much to me. Due to the challenging academic curriculum and outstanding faculty, I have been able to apply to the colleges I have always hoped to attend. Cathedral High School attracts students from throughout the city with various backgrounds. It has developed my ability to understand and associate with different types of people, which is something I will find invaluable later. I have had the opportunity to attend various camps and competitive contests throughout the state, and wherever I have gone, people have respected me because I attend Cathedral. The identity of being a Cathedral graduate is something I will treasure for the rest of my life. My father went to Cathedral as did both of my grandfathers. My family has been intrinsically a part of the seventy years of Cathedral mystique and tradition. I will always strive to make certain my family name remains synonymous with Cathedral, and I will try in some way to pay back what she has done for me.

TWELVE TOUGH ISSUES

What the church teaches about abortion

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

Fundamental to all religious sentiment is reverence. Once we acknowledge that God exists and that God is creator and Lord of all that exists, we become aware of our own littleness in comparison to God. We find God at the same time fearsome and fascinating. In relation to God, we find ourselves in a posture of awe and submission. All this we call reverence.



This reverence for God extends to all which is of God. Nothing of the creation which surrounds us is really ours to do with as we please. It is all God's doing. It is all the result of God's loving will. We are called to respect and reverence God's handiwork and as we are called to reverence and respect God.

We perceive that God's human creatures are the masterpiece of creation, that they have a particular dignity all their own and that, therefore, they have a claim for special reverence. Scripture expresses this by telling us that human-kind is created in God's very own image and likeness (Genesis 1:26 ff). Human life is sacred and is to be revered and respected because it is a special reflection of the holiness we associate with God.

A Religious View

These fundamental religious insights are the basis for the church's teaching about abortion. No human life, even unborn human life, is ours to do with as we please because all human life is God's. This is the foundation for the claim to inviolability and respect which each of us has the right to expect from other men and women and they from us.

This claim to inviolability and reverence, this human dignity, is prior to all achieve-

ment. Human dignity does not depend on human accomplishments or even on human potential. It does not have to be earned. It does not have to be demonstrated. It is a given, a presupposition established by God and therefore beyond all human demands for proof or justification.

The willful destruction of any innocent human life is wrong because it is a violation of the rights of God the creator and therefore a violation of reality. Killing an innocent human being involves interfering with that which is not ours, treating as our own that which is God's alone. It is an offense against the reverence we owe to God.

This teaching is easy to understand when we are dealing with women and men we can see and know. If we look closely enough we can see some worth in practically anybody, a worth that precedes any conferring of rights by human agency. To see human dignity in one who is yet to be born is less easy. Nonetheless the dignity and the worth are there because even the unborn belong to God in the same way and to the same degree that each of us belongs to God.

All this explains why people of religious conviction find the killing of an unborn child abortionist.

From a religious point of view, then, abortion is not a particularly tough issue. Abortion is clearly wrong and the reasons are clear. Abortion becomes a tough issue, however, in the context of a society which does not accept religious argumentation.

A Secular View

Are there purely rational grounds for opposing abortion in a secular context which makes no provision for religious beliefs as such? Yes, there are. Any society which permits the general killing of unborn children runs the risk of eventual self-destruction. Such a society launches a logic which leads to social suicide.

The basic protection which society must provide its citizens is the protection of the right to be. Our Declaration of Inde-

pendence expresses as self-evident the truths "that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness," and that governments are instituted to secure these rights. Whether one believes in a creator or not, the responsibility of government in the matter of human life is clear.

When abortion was legalized in our country, government, in effect, said that the unalienable right to life does not apply to certain beings which are, nonetheless, definitely human beings. A whole class was eliminated from the law's protection. For all practical purposes it made every unborn child legally vulnerable.

Legalizing abortion was a judicial and social mistake, a grave mistake which we must find a way to remedy if our country is to preserve its very foundation. The question to be faced here is not whether a reversal of our country's position on abortion is called for but how that reversal is to be achieved. The most direct way to effect the change would be through an amendment to our Constitution which would prohibit all abortions at all times for any reason. Another approach, recognizing the political obstacles to a constitutional amendment, would be to entrust the matter of abortion to the individual states' legislatures in the hope that positions respectful of human life may be easier to bring to legal expression there than at the federal level.

But what level of popular support would be required to make either of these approaches effective? If, by hypothesis, an amendment were to be passed which large groups of people found unacceptable, would we be opening the door to the kind of lawlessness our country experienced under Prohibition?

Large numbers of our fellow citizens seem to be opposed to abortion on demand but think abortion should be allowed in certain circumstances. Could or should abortion legally be tolerated in some cases where morality clearly forbids it? How much moral evil should a society allow for

the sake of a greater good? Is it better to legalize all abortions, or to permit abortion only in the extremely rare cases of pregnancy resulting from rape or incest while forbidding all the rest? These are issues on which persons of good will differ, even if they agree that the moral and societal implications of abortion are such that a change of our present policy is imperative.

Individual Challenge

Abortion is also a tough issue at the level of the individual. This is not the place to consider in detail the subjective situation of the woman who decides to get an abortion, except to remark that sometimes the decision is made in panic and desperation. That does not make it a right decision, of course, but it reminds us that Christ's love and compassion are not offered only to those who have never made a wrong choice.

All of us need to address lots of complicated questions as we come to grips with abortion. What steps can I, as an individual, take to change this destructive direction in which our society has embarked? Is it acceptable to do nothing? If not, is it acceptable to do everything? Are any and all means appropriate as long as the end is good? What is my obligation as a Christian believer toward those who provide abortion services? What kind of support can or should I provide to those who offer national and local leadership in opposing abortion? Is opposition to abortion a matter of protest only, or should there also be a component of assistance to those who find themselves in a difficult situation? What alternatives to abortion are there, and how can these alternatives be made available to those who need them?

Plenty of questions are connected with abortion. Some have clear and cogent answers; other not. Clearly the issue here is a tough one.

(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.)

DUPOINT
STAINMASTER
CARPET

FACTORY CARPET SPECIAL

DUPOINT
STAINMASTER
CARPET

Save
Your
Money

SPECIAL OFFER!
3 ROOMS OF CARPET
\$369*

DUPOINT
STAINMASTER
CARPET

Installed
With Pad
on
Ready Floors!

*Based on 32 sq. yds.

Choose from
40 Beautiful Decorator Colors

*5% Indiana Sales Tax on Material Only!

New DuPont
Decorating Ideas Book

28 pages filled with colorful room scenes,
decorating ideas, and information about
carpet colors, textures and styles.

\$2.95 value — yours free for the asking.



\$2.95 VALUE
FREE

VISIT OR CALL THE PROFESSIONALS FOR YOUR CARPET & VINYL NEEDS AT:

O'BRIEN FLOOR COVERING

90 DAYS
SAME AS CASH
TERMS AVAILABLE

HOTLINE: **636-6903**

3521 West 16th Street
Indianapolis, Indiana

Youth Ministry Coordinator

needed for a wholistic team approach in ministries to youth, early adolescents and young adults. Bachelor's degree in Youth Ministry, religious studies or equivalent preferred. Background in social work, counseling or related areas desired. Applications accepted until April 21, 1989.

PLEASE FORWARD RESUME TO:

Rev. Stanley Herber
St. Mary Church
415 East Eighth Street
New Albany, Indiana 47150
(812) 944-0417

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:

Christ the King Catholic Church
52473 U.S. 33 North
South Bend, Indiana 46637

Today's Faith

A supplement to Catholic newspapers published with grant assistance from Catholic Church Extension Society by the National Catholic News Service, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. All contents copyright © 1989 by NC News Service.

Teen-agers need to have Jesus as their friend

by Katharine Bird

Christian Brother Floyd Warwick tells of meeting a student in the hall at school one day who appeared on the verge of an emotional outburst. Noting that he had built up a friendly relationship with the student, Brother Warwick took the teen into his office, sat him down, and invited him to talk about his troubles.

Brother Warwick listened sympathetically while the boy complained bitterly that his father "was hopping all over him" for his classroom performance and how he was convinced his father "wanted him to be a different person."

Their conversation helped the teen overcome his immediate emotional upheaval by showing him that someone was concerned, said Brother Warwick, a religion teacher at Calvert Hall College, a Baltimore high school.

He told that story during an interview on how adults can help teen-agers relate to Jesus as a friend.

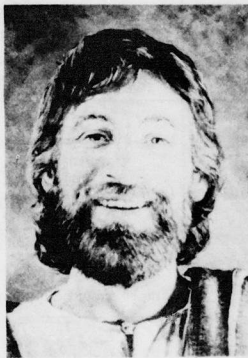
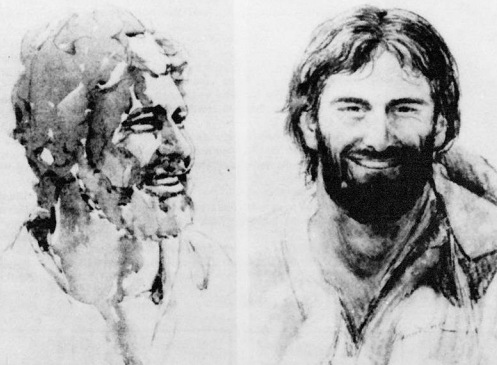
Brother Warwick said it is his guess that when teen-agers consider Jesus a friend, "It's because they have known an adult in the parish or at home who has made that connection" with Jesus and tries to act as Jesus did, Brother Warwick said.

But it is "tough" for teens to get a real grip on Jesus as a personal friend," Brother Warwick added. They typically have trouble with relationships and "the normal relationship problems are compounded when relating with someone from 2,000 years ago."

At the same time, the idea of Jesus as a friend can be "just the right idea at the right time" for teens, said religious educator David Thomas. He is director of the adult Christian community development program at Regis College in Denver.

During the teen years, youths are exploring the value of friendship as they move beyond the immediate family to the outside world. A big question for teens is consistency, whether people are faithful, and whether they can trust anyone.

This gives adults all the more reason to present Jesus as a friend that teens can trust, Thomas said.



Happy Faces of Jesus

These four portraits depicting a joyful Christ were displayed at the Easter Monday celebrations of the Fellowship of Merry Christians, an ecumenical group based in Kalamazoo, Mich. Artist Lawrence Zink titled his painting of Jesus (top left) "Smiling Christ" while Francis Hook named this contemporary style portrait (top right) "The Joyful Christ." John Steel also titled his artistic "Smiling Christ" (bottom left) and Willis S. Wheatley described his line art rendition of Jesus (bottom right) as "The Laughing Christ." (NC photos)



How then can adults encourage teens to see Jesus as someone who can be a friend? ■ Avoid pious pictures of Jesus that make him "seem unreal," Brother Warwick recommended. Concentrate on the kinds of things Jesus did: his encounters with people, with the woman at the well, his temptation, all those things that show Jesus as a real person.

■ Nurture the image of Jesus as a friend by presenting him as someone with the qualities of friendship, someone who accepts, understands, and forgives, Thomas said.

■ Use the biblical incident with the 12-year-old Jesus in the temple to show how Jesus struggled with his allegiance to God and his obligations to his parents. The temple incident shows that Jesus' family relationships "were strained at this time," Thomas thinks. Any teen can identify with this situation.

■ Highlight the special qualities of Jesus that can attract teens. Jesus comes across as an idealist in the Bible, Thomas said. Jesus is honest, not hypocritical. He stands up for what he believes in and does not run away from problems. He sticks with his friends, even when they run away from him. He is not a phony, which is a high value for teens.

"If they met that Jesus, they would like him," Thomas said.

The Bible also shows Jesus going out of his way to help outcasts and marginal people, the non-conformists of his day. This characteristic appeals to teens because they "feel themselves as outcasts in the eyes of others," especially adults, said Brother Warwick.

Some teens admire the image of Jesus as a

hero, the way he endured his passion and death. This portrait of Jesus plugs into teens' desire to help others, Brother Warwick said.

Teens may not speak readily of Jesus as a friend. But this doesn't mean the friendship doesn't exist.

Teens "don't talk much about their relationship with God," Thomas noted. They hesitate to talk freely about subjects that really matter to them.

But when his five children, aged 14-21, do talk about their relationship with God and with Jesus, Thomas said, "it seems to me the characteristics they describe are those of friendship."

Friends are those we care for, respect, and trust

by Fr. Eugene LaVerdiere

When I hear young people talking about their friend Jesus—for example, after a retreat—I admit that I usually wince. Yet Jesus himself, speaking to the disciples at the Last Supper, said, "I have called you friends" (John 15:15).

In the New Testament, friendship is always a two-way street. If we are Jesus' friends, he is ours too. Anyone ought to be able to think of him as a friend. But everything depends on how we think of friendship.

This Week in Focus

How can adults start a conversation with teen-agers about Jesus? One way is to focus on Jesus as a friend. Young people are at a stage in life when they are exploring the meaning of friendship, and Jesus has the qualities they consider most important in friendship. Unfortunately, some teens are reticent to call Jesus a friend because their experience of friendship has been too troubling or disappointing to risk ascribing it to Jesus. But if people are to regard Jesus as a friend, it is important that their idea of friendship be large enough for him. A helpful framework exists for discussing Jesus as a friend when teen-agers know adults who embody important qualities of friendship for them.

Most people have a few friends who stand out among their many friendly acquaintances. One such friend of mine is a classmate named Gerald.

Gerry and I grew up together and went away to the seminary together. Eventually we were ordained priests together in 1964.

As priests, we always have been stationed far apart but we managed to get together at least once a year. Through 25 years of priesthood, we have remained close friends.

Today when I say Gerry is my friend, the word is loaded with more than 40 years experience.

There was the time, for example, when Gerry's father was very sick with cancer. Whenever I visited my family in Maine, I visited his also, and he did the same for me. It was an unspoken pact. As friends, we belonged to one another's family.

On this occasion, when I was home for Christmas and New Years, I visited his mom and dad and celebrated Mass for them in their home on the eve of both feasts.

There was no doubt in my mind that this was what my friend expected me to do. I was there in his place, representing him.

That story says a lot about friendship.

■ A friend is someone we care for and respect.

■ We trust a friend.

■ We want our friend to prosper and be happy.

■ We do not expect a friend to be selfish.

■ A friend is one who will come to our help even when we do not know we need help.

Finally, we expect a friend to take our place and represent us when there is something we cannot do.

All that fits Jesus pretty well, one so selfless that he laid down his life for us: "No one has greater love than this, to lay down one's life for one's friends" (John 15:13).

Jesus took our place before God our Father and continues to plead for our sake. He asks us to take his place in the world and carry on his work out of the same selfless love he showed.

We find all of that in what is surely one of the finest passages ever written about friendship, John 15:11-17.

The trust of friends may not live up to this ideal. But real friends know that is where the friendship ought to be heading.

Such a friendship is far from a mere buddy-buddy relationship, where we cut down a so-called friend to our size, perhaps to feel better about ourselves, our faults, and limitations.

That may be what makes some of us wince when we hear Jesus referred to as a friend. We wonder what idea of friendship is implied.

A friend does not make us complacent about ourselves, but draws out the best in us. A friend is a challenge to become everything God wants us to become.

That is Jesus the friend.

We need not wince when we hear young people talking about Jesus their friend. Their friendship is a young friendship which will mature. Forty years should make a difference.

'Friends are friends together if the Lord's the Lord of them'



by Fr. Herbert Weber

The day after one of our college students was killed in a car accident, her former roommate and other friends asked me if they could have a memorial service in our church. I agreed to help them plan this prayer time.

After choosing some Scripture passages and appropriate songs for congregational singing, they said there was a tape from a contemporary Christian singer that they wanted to play.

According to Kathy's friends, she had explicitly stated a few weeks earlier, in one of those rare discussions about death, that this song should be played at her funeral.

The song, by Michael W. Smith, was simply titled "Friends," and had the refrain: "And friends are friends forever if the Lord's the Lord of them. And a friend will not say never 'cause the welcome will not end. Though it's hard to let you go, in the Father's hands we know, that a lifetime's not too long to live as friends."

As the memorial service progressed, I found myself deeply moved by the way Kathy's life and death had struggled to unite two deep loyalties of friendship and faith.

As the song seemed to say:

► A true friendship has a faith element.

► Likewise, strong faith can help friendships flourish.

In the following weeks, I started to wonder if the Lord of friendship that I heard about from these grieving college students is not the ultimate friend himself.

In other words, in the eyes of young adults, for

whom friends are so important, what would it mean to consider Jesus as a friend?

I continued my research when I talked to the group of students that meets in my living room each Wednesday night for discussion and prayer. During our conversation, I asked if they really saw Jesus as a friend. Much to my surprise, there was a long pause.

Several of the college students said that maybe they saw Jesus as friend, at least at times. Frankly, they preferred to describe Jesus as guide, Lord, or brother. But as friend? They were cautious.

Then Tom, an unofficial leader in the group, spoke up. He said that friendship was a highly prized part of life for everyone in the room. All of them would love to have Jesus as friend. But, to tell the truth, their experiences with friendship had been too troubling for them to want to categorize Jesus that way.

For them to confidently call Jesus friend, they would first have to talk about what a true friend could be.

So they did. For the rest of that session and most of the next, these 10 college students talked about their disappointments and hopes, their disillusionments and needs. I was pleased with their honesty while I ached for their loneliness.

A couple of the participants talked about the way their so-called friends had betrayed them. Others mentioned a certain casualness and lack of commitment, which meant that some friendships are simply based on convenience.

A friend in the residence hall one year might be a stranger the next year if he or she then lived across campus. Only rarely had friends lived up to expectations.

After this lengthy discussion of disappointments and disillusionments with friends, Sally zeroed in for us. "Maybe Jesus as friend is the model of what we all desire to give and receive," she reflected, "loyalty, trustworthiness, honesty, and one who is truly concerned about the other's welfare."

Cynthia added that just as human friendships can lead people to see Jesus in a new light, in the same way, accepting Jesus as friend can enable students to develop their other friendships.

Above all, I discovered that referring to Jesus as friend should never be done lightly or as a pious platitude. Both friendship and the faith-relationship with Jesus are too precious to be treated carelessly.

Alverna

8140 SPRING MILL RD. • INDIANAPOLIS, IN 46260
(317) 257-7338

SYMBOL & RITUAL IN PERSONAL & SMALL GROUP PRAYER

This retreat/workshop invites participants into a fresh appreciation of the importance of symbol and ritual in our prayer. The day will follow a rhythm of experience and reflection interspersed with prayer times and Sunday Eucharist.

May 6-7

Presenter: Fr. Gil Ostedick, O.F.M.
(Professor of Liturgy, Catholic Theological Union)
Cost: \$60.00 per person

GROUP SPIRITUAL DIRECTION

If you have a desire to deepen your personal journey with God, Group Spiritual Direction can help you focus in on this relationship.

Groups meet with a qualified Spiritual Director once a month for one year.

DIRECTORS

DATES

Mrs. Meg Spitznogle	1st Friday 9:00-11:30 a.m.
Mrs. Sheila Gilbert	3rd Thursday 7:00-9:30 p.m.
Sr. Francine Brown, D.C.	2nd Wednesday 7:00-9:30 p.m.
Mr. & Mrs. Joseph Beck (for couples)	4th Wednesday 7:00-9:30 p.m.
Mrs. Jan Beck	3rd Wednesday 7:00-9:30 p.m.

FOR THE FOCUS OF EACH GROUP CONTACT:

ALVERNA RETREAT CENTER
8140 SPRING MILL ROAD
INDIANAPOLIS, INDIANA 46260
(317) 257-7338

**DAVE & MARY
PETREE**
AUCTIONEER • BUYER

(317) 745-5166



U.S. 36
1 1/4 Miles West of
Danville, Indiana

Open Year Round For All
Your Plant Needs.

**HEIDENREICH
GREENHOUSES**

Growing For You
For 4 Generations

502 E. NATIONAL AVENUE
(1 BLOCK NORTH OF HANNA
BETWEEN US-31 & 431)
786-1528

**Highsmith
Floral**

"SERVICE AND
SATISFACTION"

925-6961

CRONIN/MARER/
SPEEDWAY
Indianapolis

FROST *Bedrooms*
UPHOLSTERERS
Fabrics at Discount Prices
On In-Shop Work or Do-It-Yourself
We Do Quilting
Fabrics Shown in Our Showroom or Your Home
Monday thru Friday — 7:30 to 5:30; Saturday — 7:30 to 2:00
Estimates — 6 Days a Week
— 26 Years Experience —
4024 E. Michigan Street • Indianapolis • 353-1217

BECKER ROOFING
IN
CONTINUOUS BUSINESS
SINCE 1899
Residential & Commercial Specialists
Licensed • Bonded • Insured
ROOFING • SIDING • GUTTERS • INSULATION
636-0666 J.C. GIBLIN, Mgr.
"Above everything else, you need a good roof"
OFFICE & WAREHOUSE — 2902 W. MICHIGAN ST. • INDIANAPOLIS
MEMBER — ST. MICHAEL'S PARISH

Seventh Annual Newman Conference

August 11-13, 1989

Center for Development in Ministry
University of St. Mary's of the Lake
Mundelein, Illinois

"Lead Thou Me On"

Newman and Conversion

For registration information call or write:

Father Vincent J. Giese, Chairman
1989 Newman Conference

Suite 400 • 35 East Wacker Drive • Chicago, IL 60601
(312) 236-7240

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

— The Village Dove —

FIRST COMMUNION HEADQUARTERS



WE CARRY

• Rosaries • Rosary Cases • Cards • Music Boxes
• Statues • Jewelry • Bibles • Picture Frames • Purse
plus: Veils — Ties — Prayer Books

First Communion Gift Idea Fliers Available Upon Request

GIVE A LASTING KEPSAKE

THE VILLAGE DOVE
SERVING THE CHRISTIAN FAMILY
RELIGIOUS GOODS AND BOOKS

BETH KUCZKOWSKI & CATHY PATERSON

726 E. 65th • Indianapolis, IN 46220

(317) 253-9552

Mon. Tues. Wed. — 10:00 AM-5:30 PM

Thurs. Fri. — 10:00 AM-12:00 PM

Sat. — 10:00 AM-5:00 PM
— PLENTY OF FREE PARKING —

FOURTH SUNDAY OF EASTER

The Sunday Readings

April 16, 1989

Acts of the Apostles 13:14, 43-52 — Revelation 7:9, 14-17 — John 10:27-30

by Fr. Owen F. Campion

Again this Easter season, the Acts of the Apostles provides us with the first reading in the Liturgy of the Word. The Acts vividly record the faith of the apostles, chiefly Peter and Paul, their companions, and believers in the early church.

In addition to Paul, this week's reading mentions Barnabas, Paul's associate and student for some time. A Jew of the tribe of Levi, from Cyprus, Barnabas became one of the heroes of the church in its beginnings. In time, he and Paul parted, but Barnabas continued to be an important Christian leader and missionary. Some ancient traditions honor him with the title of "apostle."

The reading this weekend describes an experience typical for Paul and Barnabas. They moved into a city, in this case Antioch of Pisidia, in modern Southwestern Turkey, and there taught about Jesus in the synagogue.

Both Jewish by background and education, they spoke in the custom of the synagogues, relying upon the Torah and Moses. However, they preached Christianity, the perfection of the revelation to Israel. In return, people rejected them and their message. The two great Christians left Antioch somewhat emphatically and went on to Iconium, another city in the Roman Empire, today's Middle East.

Supplying the Liturgy of the Word this weekend with its second lesson is the Book of Revelation, or the Apocalypse, as some older translations call it.



Revelation is heavy with symbolism. The lamb, of course, is the Lord Jesus. Elsewhere in early Christian writings Jesus is seen as the lamb of God.

In this reading, he gathers the good and righteous to him and to his Father. Symbolically, they approach God in robes of gleaming white. The white clothing suggests holiness and sinlessness. Important in understanding this reading is that Christians do not enter God's presence and there their appearance suddenly becomes white and holy. Rather, they feast themselves in the whiteness of purity and truth. In that clothing, they present themselves before God.

As its Gospel reading, the liturgy this weekend offers the graceful and meaningful selection from St. John's Gospel in which the Lord is seen as the Good Shepherd.

Few images of Jesus are as beloved as his role as Good Shepherd. For the Jews of his time, and indeed for their contemporaries in many places, the shepherd was a familiar figure on the landscape. So, obviously, were sheep. So too were predators and thieves and the wandering instinct that threatened the sheep.

The Good Shepherd, careful, protective and alert, always gentle, endeared itself as an image to Christians of the first century and to believers in all the centuries that have followed.

The absolute security of sheep following the Good Shepherd is clear. His role in guiding and caring for the sheep is a role bestowed by God himself. They are where they should be as sheep amid the predators of the world.

Reflection

The Easter season's liturgies are abundant with resurrection narratives from

the Scriptures. Those narratives brilliantly convey to readers in every time and culture the enthusiasm of the first Christians as they realized that the Lord lived!

More excitedly for those early followers of the Lord was the understanding that in him they had found the very presence of God. His word marked the path to true security, everlasting peace, and joy.

Men and women of all ages and conditions seek peace-of-mind, fulfillment, and the touch of all that is good, warm, and permanent. Easily then so many have inclined to the Risen Lord, as they have heard the Scriptures re-tell the first believers' experience of Jesus and his eternal life.

In these weeks of Easter so far, the church has spoken again to us its memories

of the resurrection as it recorded them long ago in the New Testament.

That has been an act of proclamation, but also it has been an invitation. It is by no means simply a statement that once upon a time, God's own Son, in earthly life, overcame death. It is that statement certainly, but also this season's readings make clear the possibility of our own identity with Jesus and, in that identity, our discovery of true happiness and hope of reward.

This weekend's liturgy makes clear, however, that identity with Jesus is neither automatic nor imposed. It follows true contrition and genuine acceptance of Jesus by uniting with him in obedience to God. Thus, in being contrite, in freely and totally choosing to love God wholeheartedly and in actual fact, we clothe ourselves in spotless white and, thus properly attired, we enter God's eternal hall of celebration.

COTTAGES AT THE VILLAGE

Independent cottage living at its finest is available at the Village Christian Parke. Large one and two bedroom cottages with two life rights plans make this style of retirement living attractive while providing security in a Christian atmosphere of caring.

The Village Christian Parke

Owned and operated by Christian Homes, Inc.

A ministry of the independent Christian Churches of Central Indiana

675 S. Ford Road, Zionsville, IN 46077

Call: 873-5205



"Help us to help others"

CRITICAL
NEED for

Refrigerators, Gas Stoves, Washers, and all types of Furniture and Bedding.

We also need VOLUNTEERS — men and women to work in our warehouse at 1111 E. 17th St. on Wednesdays or Saturdays.

For FREE pickup or to volunteer, call: — 926-4416

THE POPE TEACHES

Disciples understood
only after Resurrection

by Pope John Paul II

Remarks at audience April 5

Today we consider the mystery of Christ's ascension. The Gospel tells us that after he rose from the dead Christ appeared

MY JOURNEY TO GOD

Pilgrim's
Passage

She's gone away and left her things
Just as they were before:
Her coat hangs here, her scarf is there,
Her umbrella is by the door.

Her keys are safe here in her purse—
A kerchief, too, is there,
A page of notes, a clipping,
And small change she had for fare.

A drawer holds some dainty things—
Sweet sachet tucked between;
A corner shelf holds cherished vase
And a lovely figurine.

Her favorite books still line the walls—
This one has pencilled note;
She's underscored a passage here,
A verse she liked to quote.

But, see, here's her prayer book
thumbed and worn—
Mute evidence of love

For Him who came upon this earth
To prepare our home above.

—Agnes Dober Koch

(A resident of Laurenceburg, Agnes Dober Koch wrote this poem "in memory of someone who so ardently loved Him.")

to the disciples for 40 days before returning to the Father.

Jesus foresaw his return to the Father. At the Last Supper he said to his disciples: "Now I am going to him who sent me. . . . I go to the Father, and you will see me no more."

The disciples would understand these words only after his resurrection, when they would see them as a prophecy of his ascension into heaven.

Christ's ascension was the final stage of his earthly pilgrimage and is closely linked with his incarnation, the moment of his "descent from heaven."

Left to ourselves and our own resources, we cannot gain access to the "Father's

"Now I am going to
him who sent me"

house," to a sharing in the life and happiness of God.

Only Christ can open the way to the Father, only he who "came down from heaven" and "came forth from the Father" can lead us to the Father.

As Jesus said: "And I, when I am lifted up from the Earth, will draw all men to myself." The lifting up of Jesus on the cross was already the beginning of his ascension.

After Christ ended his visible presence among his disciples, he remained invisibly present by means of the Spirit. He told his apostles on the evening before he suffered: "It is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you."

After his ascension Jesus sent the Holy Spirit who "gives life" and who prepares us to enter the "Father's house."

For that
printing or copy job
you wanted
yesterday,
call us today!

**Quik
Printing**
a copy center

NORTH 7120 Zionsville Rd
(Park 100) 297-5817

DOWNTOWN 34 N. Delaware
637-8282

155 N. Illinois
635-3939

SOUTH County Line Mall
882-2000

INDIANAPOLIS MUSEUM OF ART



Joseph Philipp Hackert (1757-1807), 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.

Views of Rome

Drawings and Watercolors from the Collection of the Biblioteca Apostolica Vaticana

Through June 4

Indianapolis Museum of Art • 1200 W. 38th Street
(317) 923-1331

Tuesday-Sunday, 11 a.m. to 5 p.m.

This exhibition is a joint project between the Smithsonian Institution Traveling Exhibition Service (SITES) and the Biblioteca Apostolica Vaticana. In Indianapolis, the exhibition was made possible by the Indiana Arts Commission and the National Endowment for the Arts.



**TED DEANE UPHOLSTERING
AND TRIM SHOP**



1117 14th Street
Columbus, IN 47201
378-0286

9 North 16th Avenue
Bloomington, IN 47407
783-5117

Entertainment

VIEWING WITH ARNOLD

'New York Trilogy' lets viewers enjoy diversity

by James W. Arnold

Anthology films are rare. For the producers, they seldom make significant money; for the artists, they seldom offer a

major challenge or opportunity for a masterwork, or even a big payday. The advantage is that a half-hour episode is a small risk, and doesn't consume more than a few weeks of your life.

For the audience, the benefits can be attractive. If you don't like one episode, the next may be better. You don't have a yawning two-hour abyss stretching in front of you. You avoid the most dreadful feeling possible in a theater: an opening five minutes that you know with certainty will only get worse. On the other hand, it's reasonable to suspect you won't see the best work any of the moviemakers can do.

Like most anthologies in recent decades, "New York Stories" is built around directors (Martin Scorsese, Francis Coppola, Woody Allen), rather than stars, writers or even themes. The three episodes are all comedies, but only Allen's is "funny ha-ha." The Manhattan setting is essential to all, but each deals with elite or odd characters beyond the experience even of most New Yorkers.

Since these particular directors are among a dwindling few who often touch moral and/or theological questions in their films, there is an upfront disappointment here. Nothing much in any of the three tales belongs on that kind of playing field.

The closest is probably the opening (also longest and most adult) episode, Scorsese's "Life Lessons," with a script by Richard Price ("The Color of Money"). A famous painter, an aging, scruffy bear of a man



(Nick Nolte), tries desperately to preserve a live-in relationship with a much younger woman (Rosanna Arquette) who is both his student and lover.

At the same time, as the affair hits its emotional peaks and valleys, he clearly uses its energy in his work, to meet a deadline for a show, much as he uses the high volume music that pours out of the stereo in his messy, paint-splattered loft studio.

The girl wants to break it off, but he keeps her hooked with vague references to the "life lessons" she's learning in his company and by resolutely avoiding her questions about the quality of her paintings. In the crunch, this otherwise amoral rascal can't bring himself to lie about her dismal efforts at art, so he must lose her.

Clearly, she's only one in a possible endless cycle of eager young women: he used her, but she has also used him. Yet they do love one another, in their fashion.

The emotions are typically Scorsese fever-pitch, and the screen radiates visual excitement, with an active camera by Nestor Almendros ("Places in the Heart") and creative editing by Thelma Schoonmaker that suggest that painting is anything but a passive artform. The music ranges from Puccini to Procul Harum's nerve-grating "Whiter Shade of Pale."

Coppola's "Life Without Zoe," which he co-wrote with his daughter Sofia, is the movie equivalent of a *New Yorker* magazine vignette about pre-adolescent rich kids who live in posh hotels, nannied by butlers and doormen, while their celebrated parents are on tour. Heroine Zoe (Heather McComb) lives at the Sherry Netherland (Coppola's real-life abode) and taxis to a private "ethical culture" school where the girls discuss Abu, the new boy, a sheik's son who is richer than all of them.

A fanciful miniplot, about returning a fabulous lost earring to Abu's aunt, who is some kind of princess, seems intended



NEW YORK TRILOGY—Woody Allen sits in a movie theater in a scene from "Oedipus Wrecks," one of the three short films that make up "New York Stories." The U.S. Catholic Conference calls the movie's unique format an inspired trilogy of short dramatic vignettes filmed in and about New York City by notable directors, actors, and production talent. Due to some sexual banter and suggestions of illicit liaisons, the USCC classification is A-III adults. (NC photo from Touchstone Pictures)

mainly to set up a Fellini-style costume party put on by the kids and uniformed hotel staff. Don Novello steals a few minutes footage as a witty and kind servant, Giancarlo Giannini has warm moments as Zoe's world-famous Dad, a concert flutist.

Aside from a bizarre incident, in which Zoe is grabbed by a street person living in a cardboard box and lives up to her promise to bring him candy, "Zoe" is basically an idea in search of a purpose. It's full of pretty images and nice music, all antipasto and wine but no main course.

In "Oedipus Wrecks," Allen works imaginative twists on a classic gag of the domineering Jewish mother. Allen plays a middle-aged lawyer pursued by a Mom (marvelous veteran Mae Questel) who nags and reminds him of all his failings. "I love her," he says, "but I wish she would disappear."

That happens, in a fascinating comic way. But as in most cautionary fairytales, the hero's good luck suffers a false reversal and Mom is soon embarrassing him publicly beyond his wildest nightmares. Mia Farrow appears as the gentle woman Allen wants to marry, and Julie Kavner performs wacky rituals as a mystic who's trying to locate the vanished lady. She is a

typical Allen character. She wants to believe in the supernatural but "nothing ever works." God is silent, but as it turns out, not entirely.

The ultimate point—that mothers somehow are always right, even when they are most maddening—may not be really true but won't be debated by most viewers. For Woody, it's a long joke but finally a reaffirmation of tradition and the social order.

(A stylish tripleheader of interest but only minor rewards; mild sex situations but predominantly innocent comedy; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Chocolat	A-III
The Dream Team	A-III
Sing	A-III
Trop Song Beverly Hills	A-II

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

Four priests address church issues in new TV sitcom

by Richard H. Hirsch

"Have Faith," a new sitcom series beginning Tuesday, April 18, 9:30-10 p.m. on ABC, deals with the lives of four priests in a downtown Chicago rectory.

In the first episode, "The Teacher," we meet Mgr. MacKenzie (Joel Higgins, from "Silver Spoons"), a slightly irreverent young cleric; Father Edgar Tuttle (Frank Hamilton), an elderly priest from the "old school"; Father Vincent Paglia (Ron Carey, from "Barney Miller"), the cost-conscious parish accountant; Father Gabriel Pod-

maniski (Stephen Furst, from "St. Elsewhere"), a former Notre Dame tackle who was recently ordained; and the new secretary at the rectory (Francesca Roberts), an avowed agnostic.

The debut episode concerns Father Tuttle's disciplining of a bratty sixth-grader (Jenny Lewis) whose parents threaten to sue the parish, a parishioner (Peggy Pope) who believes she is possessed by a demon who ravishes her as she sleeps, and the hiring of the new rectory secretary who doesn't know the difference between a priest and a rabbi.

"Have Faith," described by ABC as

"an ecclesiastical ensemble comedy," is several cuts above recent, ill-fated series about priests. Both the talent and production values of the first episode make it better than passing escapist entertainment fare.

While much of the humor—male camaraderie—could have as easily been set in a firehouse or a police station, "Have Faith" shows promise of addressing real pastoral concerns of parish life from a light, healthy, common-sense perspective.

This first show was not without its limitations, however. For example, some people may feel that religious figures simply do not belong in situation comedies.

In a few instances, the relationships between the four priests ring false. Whatever normal frictions exist in most rectories—which seldom are lucky enough to have four resident priests—the priests' putdowns of one another are neither as constant nor as sharp, and the Father Podmaniski character is simply too much a buffoon to be credible.

The producers tell us that they intend to take on the church's "controversial" issues in subsequent programs and to deal with sensitive subject matter. How well remains to be seen.

Nevertheless, "Have Faith" is endearing and its producers appear committed to exploring the extended family life in a rectory and how priests today relate to one another and to the parish community they serve.

That just may be fun, and perhaps even a little uplifting and enlightening. "Have

Faith" deserves watching, if TV's traditional sitcom format is to your liking.

TV Programs of Note

Friday, April 14, 9-11 p.m. (PBS) "George Washington: The Forging of a Nation." Two-part dramatization of James Thomas Flexner's Pulitzer Prize-winning biography of America's first president stars Barry Bostwick and Patty Duke as George and Martha Washington. The second part airs Friday, April 21 in the same time period.

Saturday, April 15, 7:30-8 p.m. (PBS) "The Man Who Planted Trees." Winner of a 1988 Academy Award, the brilliant animation of Frederic Back in this "Long Ago and Far Away" presentation illustrates Jean Giono's remarkable story of how one man selflessly dedicates his life to growing a forest in an arid region.

Sunday, April 16, 8-9 p.m. (PBS) "Islands in the Sky." Wildlife photographer Wolfgang Bayer explores Venezuela's mist-enshrouded, plateau-topped mountains in a "Nature" program about an area that contains the world's tallest waterfall as well as strange animals and plants found nowhere else on earth.

Monday, April 17, 8-9 p.m. (PBS) "Visions of War and Peace." Analyzing the basic differences still separating the superpowers over the common goal of reducing the risk of nuclear war is the final program in the 13-part series, "War and Peace in the Nuclear Age."

Tuesday, April 18, 8-9 p.m. (PBS) "Can the Vatican Save the Sistine Chapel?" focuses on this controversy.



'HAVE FAITH'—Stephen Furst, Ron Carey, Joel Higgins, Frank Hamilton, and Francesca Roberts (left to right) are the stars of the ABC comedy series "Have Faith," which deals with the lives of four priests in a Chicago rectory. The U.S. Catholic Conference says the series "shows promise of addressing real pastoral concerns of parish life from a light, healthy, common-sense perspective." (NC photo from ABC)

QUESTION CORNER

'Live-ins' prompt letters

by Fr. John Dietzen

Dear Readers:

Several weeks ago, a mother wrote saying that her daughter had moved into an apartment with a young man. She asked for help on how to deal with the situation.

How should she keep the door open and still make her own feelings clear? Should her friend be invited to family functions?

I indicated some of the many factors that need to be considered in coming to a good decision, and also invited readers who have faced such decisions to write to me of their experience.

The response was overwhelming, not only in volume but in the evidence it gave once again of the faith in God and of the beautiful, almost primitive, parental instinct of love and protection that guides good mothers and fathers.

To adequately summarize the hundreds of letters is impossible. I'm studying the possibility of preparing a small



book with perhaps six or seven dozen letters that might most help relatives and friends of people in similar situations gain understanding, insight and support in their own decisions.

But for now here are some highlights.

First, by far the majority insist that parents have a right and responsibility to make clear they believe that what is being done is wrong and why, but absolutely no shunning, no keeping them out of family gatherings, even if that means inviting the live-in partner also and showing basic Christian kindness to him or her as well.

Everyone who mentioned the subject agreed that the couple should not be permitted to share a bedroom in the parents' home.

Not more than one or two percent of the parents pushed a hard-nosed approach. These "children" made their choice; they're out and they can come back when they change their ways. None of this group, incidentally, gave evidence in their letters to me of having faced the situation personally.

There was much difference of opinion about under what circumstances parents should visit the other home. Many made the point, however, that parents should offer no support, financial or otherwise, to the upkeep of the couple's home.

For the moment I will need to allow one Rhode Island couple to speak for nearly 300 others who expressed similar convictions.

"First and foremost, we have to remember that our children, a gift from God, pass through us. We do not own them."

"Second, we are admonished by God not to judge or we will be judged. So at this point, it is obvious we do not have much control except perhaps a negative approach like shunning them, which I think is against all Christ's teachings."

The answer sounds simple, but it is not, because of the heartbreak that comes from watching those we love do harm to themselves and others.

"The true solution is to do and accept the above, having faith that God will see us through, keeping the doors open, and encouraging love and communication, with the understanding between God and us that he will make the final judgment and enlighten us and our children to understand our responsibilities."

Some of the most encouraging and inspiring notes, finally, were from adults, now happily in good and strong Catholic marriages (with their former live-in partner or someone else) who express their gratitude for their parents' patience during a period they know now was a tremendous test of those parents' love.

These children, now with children of their own, admit they would never have kept their faith, or perhaps their emotional balance, if their parents had not stuck with them.

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

© 1989 by NC News Service

FAMILY TALK

Misbehaving child just wants attention

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have read some earlier columns of yours where you said not to pay attention to misbehavior. Better to focus your attention on the good behavior. You made it sound so simple, but how do you do it?—Florida

Answer: Attention, please. Nothing happens or continues to happen without some type of payoff or reward. Attention is the most powerful of all the payoffs. Most of us, adults and children alike, thrive on attention.

Imagine trying to talk with someone who is clearly not listening to you. In fact, they are carrying on a conversation with someone else. No shared eye contact. No responsive head nodding. No smiles. They are not even facing you.

How long will you continue talking with them? Probably not long. It is almost impossible to continue a conversation with someone who does not respond.

Behavior, even when it is bad behavior, will continue if it receives attention. How many times have we parents remarked, "The more I get after her the worse she gets"? Often we follow this up with an exasperated explanation, "She's just doing it to get attention."

We know what the problem is and we know that we are worsening matters by focusing on the misbehavior. We just don't know another way to handle the situation.

There is another way, a better way. Parents must be very careful what we do with their time and attention. As much as possible, they need to subtract attention from "bad" behavior and give it to the "good." Ideally, parents need to catch their kids "right in the act" of being good. That's the time to pay attention.

Sometimes parents become overwhelmed by all the trouble Johnny has gotten into. Right at this point Dad and Mom need to take an equivalent inventory of all that is good about Johnny.

An inventory of the good or at least neutral facts about Johnny is a wise parental strategy. If parents can think of no particular achievements, they might note some unconditional items. "He's our fourth grader." "He looks cute in his Superman T-shirt."

Hugs can be given for no reason at all. The silent message: "You don't have to be a bad boy to get attention."

You get more of any behavior you keep track of. Industry knows this. Whenever they keep statistics on a behavior, they will get a 50 percent increase in that behavior. Count assembly-line products made in an hour and they will increase. Keep records of consecutive days on time, days without absences, and you will get more.

Good coaches know this. Whether noting miles run, laps swum, time spent lifting weights, or practices attended, you get more by counting and keeping track.

On the other hand, if the coach gets after his runner for the miles not run, nags his swimmer for falling short, complains about weights not lifted or practices missed, coach will get more of that too. Good coaches know it is far wiser to keep track of good plays than errors, to count hits rather than strikes, touchdowns rather than fumbles.

To get started, good parents, like good supervisors and good coaches, would do well to list the good behaviors on a chart and check them off. Charting helps to get out of a parenting rut and refocus on the good behavior.

(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.)

© 1989 by NC News Service

GREENSBURG

CLOVER SEED
YB Sweet Clover — Mad Red
Mixtures — Alfalfa — Grasses
— Reasonable Prices —
SEED OATS, SOYBEANS,
SEED CORN



Call Bill (812) 663-8588
GREIVE SEED
BROADWAY EXIT NEW BYPASS

WINDSHIELD
REPLACED

As Low As
\$100.00

Greenwood
Auto Glass
U.S. 31 S. Greenwood, Ind.
— 317-535-5960 —

Support
Your Parish

J.C. Enterprises

- Diamonds & Precious Gems, Manufacturing & Design
- Class Rings and Wedding Sets
- Full Service Repair on All Jewelry on Our Premises
- We Buy Scrap Gold and Coins

831-7707

401 SOUTH INDIANA STREET — MOORESVILLE

DO IT YOURSELF AND SAVE!
UPHOLSTERY
FABRIC

Discount
Upholstery,
Drapery &
Slip Cover
Fabric

Foam Cushions Cut to Order
While You Wait.

- Shop in our 7500 sq ft Showroom
- Select from over 100,000 yds. of fine quality fabrics

OPEN DAILY
10 AM to 6 PM
SATURDAY
10 AM to 4 PM

Circle Fabric
3046 N. Shadeland Ave. 545-2318

Star of Indiana
Bus Lines

N.Y. YANKEES vs CHICAGO WHITE SOX — May 7

Game time: 1:30 p.m.

\$33.00 per person (includes transportation, ticket & refreshments)

MISSISSIPPI BELLE RIVER CRUISE — June 13-15

Mississippi Belle River Cruise will tour River town of
Gaines & ride up the mighty Mississippi

\$289.00 (dbl. occ. — \$319.00 sgl. occ.)

BELLE OF LOUISVILLE — June 21

Come join us for an afternoon cruise on the Belle
of Louisville. Includes transportation, cruise & box lunch.

\$31.00 per person

AMISH TOUR — MONTGOMERY, IND. — June 29

Come, go back in time with us to see the way it is
for those that still live with just the basic things in life.

We will tour a quilt & leather shop, fabric store,
balk food store, & an authentic Amish furniture shop.

You will eat lunch in a real Amish home.

\$22.50 per person (includes transportation, lunch & all tourings)

SAN FRANCISCO GIANTS vs CHICAGO CUBS — July 23

Game time: 1:20 p.m.

\$33.00 per person (includes transportation, ticket & refreshments)

For reservations call Star of Indiana Bus Lines

812-876-7851

INDIANA PAINT AND ROOFING COMPANY
825 Westfield Blvd. (in Broad Ripple) • Indianapolis, Indiana 46220

- ROOFING • PAINTING • GUTTERS
- INSULATION

253-0431
Gary Robling, Owner
"Protection From The Top Down"
WE RECOMMEND GAF® BUILDING MATERIALS



The Cathedral
of
SS. Peter & Paul
14th and Meridian Streets

Masses

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

FREE parking behind the Cathedral and in Catholic Center lot.

Church leaders say penance might be poised for comeback

by NC News Service

When St. Dominic's Parish in Oyster Bay, N.Y., first offered "no questions asked" confessions, about 700 people immediately showed up. Some church leaders said it indicates use of the sacrament of penance might be poised for a comeback.

The Long Island church first made the offer in Advent 1987 newspaper ads and since then word of mouth has kept people coming for confession, its pastor, Father Charles Ribaldo, told *The Long Island Catholic*, newspaper of the Diocese of Rockville Centre, N.Y.

"The phrase (no questions asked) seemed to catch on," Father Ribaldo said. "We've found an increase in our regular Saturday confessions since we started this."

In the Archdiocese of St. Paul-Minneapolis, Father Timothy Dornfeld, associate pastor of St. Mary of the Lake Parish in White Bear Lake, Minn., told the *Catholic Bulletin*, archdiocesan newspaper, that he didn't buy the idea the sacrament was "dying."

Rather, he said, "I think it's evolving." He said that during Lent this year two communal services for the sacrament brought 500-600 people to each and many to individual confessions that are a central part of those services.

"How can they say the sacrament is dying? Look at how many people are celebrating it," he added.

Studies have shown that fewer people are going to individual confession, and that becoming more popular are communal rites of preparation and thanksgiving which must include time for individual confession.

In the Archdiocese of Indianapolis communal penance services during Lent and Advent have been popular for more than 20 years. Father Stephen Jarrell, director of the Office of Worship, said that this is the only time that many Catholics in the archdiocese avail themselves of the sacrament.

The archdiocese does not have statistics on the number of people who attend the communal penance services or the number who go to confession during other times of the year, but Father Jarrell said that more people take advantage of the communal services than go on Saturday afternoon.

Rites of the sacrament of penance and reconciliation include:

► The traditional form of private preparation, followed by individual confession and absolution.

► A communal rite of preparation and thanksgiving with individual confession and absolution as a central element of the service.

► A third form—reserved under church law for extraordinary circumstances and governed by strict norms—of a communal rite with general absolution in place of individual confession. Anyone who receives general absolution for serious sins is still obligated to make an individual confession as soon as possible.

Francis, Father Donald Blaese, pastor of Sacred Heart Parish in St. Paul, said he is pleased with turnouts at his parish's communal services. "If we canceled those services... I can't believe all those people" would come to church just for individual confession, he said.

Benedictine Father Arnold Weber, pastor of Holy Name of Jesus Parish in Medina, Minn., said the communal service works for his parishioners, while individual confessions alone just don't attract people.

"I think the church needs to take notice of what people are telling us," said Father Blaese. "We're trying to arm wrestle the people to come back into individual reconciliation and they're just not coming."

In New York City's Catholic Church, Father John Riordan of St. John the Baptist Church told *The Long Island Catholic* that he also was seeing an increase in the use of penance at his mission church, which has stationed priests in reconciliation rooms from 7:30 a.m. to 6 p.m. to hear confessions of thousands of commuters each month.

"I think there's been a turnaround," Father Riordan said. "Maybe they aren't confessing the biggest sins in the world, but they have a healthy sense of their continuing sinfulness and want to establish a routine to deal with it. I'm also getting more requests for spiritual direction."

Father Riordan said he believes the unique schedule for confessions is helping bring more people to the church at various times of the day as well as encouraging them to bring their friends. "I think it means that some of our penitents are bringing others back to the church," Father Riordan said.

Father Ribaldo acknowledges that there may be theological and pastoral limitations on "no questions asked" penance celebrations where dialogue between penitent and confessor may be limited. But, he said, pastoral flexibility was needed to teach some Catholics about the benefits of the sacrament.

Father Ribaldo said some Catholics don't go to confession anymore because when they were going, they got tired of the routine. "Then they became guilty because they hadn't been in a long time," he said.

But others have seen the increase in confessions that their counterparts have been touting.

Msr. Frank Gaeta, pastor of St. Anthony of Padua Church in Rocky Point, N.Y., and Dominican Sister Elaine Jahnsdoerfer, director of liturgy at St. Lawrence Parish in Sayville, N.Y., have both offered various types of penance services and have found little increase in the use of penance in their parishes.

"People are coming to a sense that the Eucharist offers forgiveness" and are avoiding individual confession for minor sins, Msr. Gaeta said.

"Many people seem to feel that what's right and wrong is what's right and wrong for me," Sister Elaine said. She suggested the Sunday homily be used to correct such thinking. "People's practices are related to what they hear" from the pulpit, she said.

Pope to visit southern Africa

by John Thavis

VATICAN CITY (NC)—Pope John Paul II will beatify two popular local figures and meet with youths in three countries and a part of overseas France during his trip to southern Africa April 28 to May 6.

The trip, the pope's fifth to the continent, will take him to Madagascar, Reunion, Zambia and Malawi—his first visit to each.

Among the liturgical highlights of the visit will be the beatification in Madagascar of Victoire Rasoamanarivo, a native woman who refused government pressure to divorce her alcoholic and womanizing husband during the period of the island nation's evangelization.

On the neighboring island of Reunion, a French overseas department, Pope John Paul will beatify Brother Scubillon, born Jean-Bernard Rousseau, a French missionary known as the "Apostle of the Slaves" for his work in favor of rights for sugar cane workers.

The pope's separate encounters with youths in each of the four stops underlines the church's concern about Africa's growing population of young people and the new social problems they are facing.

The pope also will meet with non-Catholic leaders in Zambia and Malawi, two countries where the church is worried about the spreading popularity of Protestant sects.

A GUIDE TO

SUPERIOR DINING



CHOYS' WOKS
FINE CHINESE & AMERICAN FOOD

9984 E. Washington St.
(Next to Washington Square
at Mitthoeffer Rd.)

Mon.-Thurs. — 11:30 a.m. to 10:00 p.m.
Friday — 11:30 a.m. to 11:00 p.m.
Saturday — 12:00 noon to 11:00 p.m.
Sunday — 12:00 noon to 9:00 p.m.

898-8844

PIANO BAR OPEN DAILY 7:00 PM TO 10:00 PM
MILLIE MARSH — TUES. WED. THURS.
CHARLES BOWEN — FR. SAT.
JACK CHILDS — SUN.
FRANK SCHULER — MON.



NATIONALLY FAMOUS SINCE 1902

ST. ELMO STEAK HOUSE

127 S. ILLINOIS, INDIANAPOLIS

PRIVATE ROOM FOR BUSINESS MEETINGS NOW AVAILABLE

Fireside

RESTAURANT & BAR
BANQUET & FAMILY ROOMS • CATERING

WE WELCOME FAMILIES

- SIZZLING STEAKS
- MIXED DRINKS • SEA FOOD
- LUNCHEONS & BANQUETS

788-4521
522 E. RAYMOND, INDIANAPOLIS

BANQUET FACILITIES FROM 10 TO 150
RESERVATIONS ACCEPTED PARTIES WELCOME

FOR CATERING CALL 547-3663

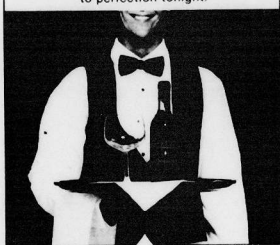
Holiday In Italy

There are times when you want everything about your dining experience to be perfect. The menu to provide an unforgettable selection of authentic Italian cuisine.

The wine list to include an extensive array of domestic and imported vintages.

The service to be impeccable in every aspect of the evening.

San Remo... we welcome you to perfection tonight.



San Remo
DISTINCTIVELY ITALIAN

Holiday Inn North at the Pyramids
Michigan Road (421) and I-465
872-9790



Nashville, Indiana's ExtraOrdinary Early American Tavern

On the main thoroughfare,
two doors south of
the Nashville House.
Open 7 days a week at 11:30 A.M.

Valuable Coupon

Fisherman's Cove

Best Fish In Indianapolis

**50% OFF
LUNCH or DINNER**

Buy one lunch at regular price, get second of equal or lesser value 1/2 off.

With Coupon
Expires April 30, 1989
CARRY OUT AVAILABLE
7041 East 10th St. Indpls.

357-8775

Valuable Coupon



Parishioners enjoy a 'Night Out'

by Margaret Nelson

St. Andrew the Apostle Church, Indianapolis, has discovered a way that parishioners can get more than a "nodding acquaintance" with each other. It's called Parish Night Out.

The monthly dinners in local restaurants draw a pretty good mixture of people, though those with irregular schedules and two jobs have difficulty attending. Couples, singles and the widowed; young and old; black and white, all seem to enjoy getting to know their fellow parishioners better.

At the January event, two men who have been parish friends for years learned that they had the same birthday. People have discovered they have mutual friends across the country. And like interests that are not visible at church liturgies have been discovered.

It all started when one St. Andrew's widow invited a newly-bereaved woman out to dinner. They met a parish couple at

the restaurant who invited them to sit at their table. The four enjoyed the evening. It seemed like such a good idea that the quartet planned to invite every parishioner they met to go out for pastor Father James Farrell's birthday the next month.

After that, the gathering was announced in the parish bulletin. That was seven years ago. And the event is still on the schedule. Sometimes there is no weekend free of parish social activities, so a "Parish Night In" is declared.

Restaurants chosen must be large enough to accommodate about 45 people easily, but not suffer if as few as 20 show up. The top attendance was 74 at an inexpensive buffet place with a separate room. The restaurants are "warned," but attempts to get reservations have been unsuccessful.

It defeats the purpose if a widow feels obligated to come to dinner when her children drop in for a visit, for instance. But sometimes people bring their guests along. And some of those who like to attend have lots of children or grandchildren whose

birthdays are being celebrated on Parish Night Out.

Most of the restaurants are inexpensive, but occasionally a "better" one that has an

all-inclusive Sunday night special is chosen if the total bill is reasonable. Everyone goes "dutch" but if it happens that someone can't afford it, financial help is available.

Limited menus are avoided, but one Chinese restaurant is a favorite because it provides a special room for the event. And a near-southside delicatessen is popular for the same reason.



SHARED EVENING—St. Andrew parishioners enjoying an evening together are (from left) Flossie Hill, Florence Bauman, Miriam Decker, Alma Worthington, Marie Moran and Father Tim Navin. Members of the church are invited to meet at a local Indianapolis restaurant for food and conversation. (Photo by Margaret Nelson)

Alaska and the Inside Passage

— plus —

Vancouver

Hosted by: The Criterion

August 24 to September 3, 1989

\$2150

From Indianapolis

Tour Includes:

- Air Transportation via scheduled airlines.
- Accommodations in double cabins with two lower beds on board the 7-day "Daphne" Alaska Cruise.
- Accommodations in twin-bedded rooms at first class hotel in Vancouver.
- All meals while on board the cruise.
- Local taxes and service charges.
- Transfers between airports/piers/hotels.

CLIP AND MAIL TODAY!

Yes, I would like to know more about your ALASKA AND THE INSIDE PASSAGE PLUS VANCOUVER TOUR. Please send me additional information:

Name _____
Address _____
City _____ State _____
Zip _____ Telephone _____

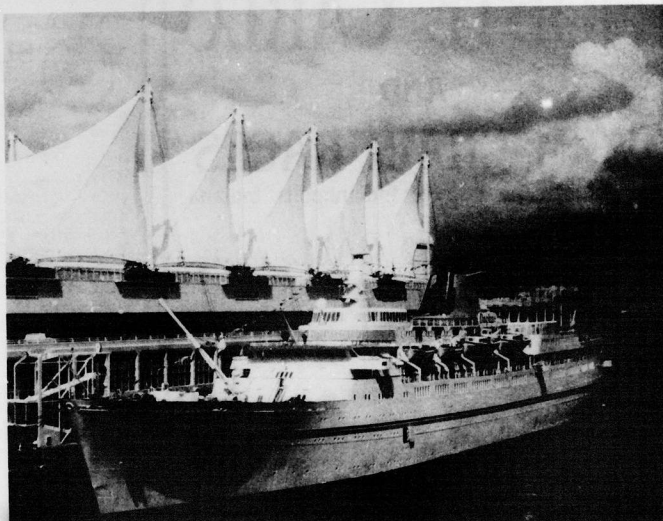
Send to: The Criterion
P.O. Box 1717 • Indianapolis, IN 46206
Attn: Mr. Dennis R. Jones, General Manager
Telephone: (317) 236-1570

The Criterion invites you to a cruise of Alaska's "Inside Passage." Some consider this to be the most beautiful place on earth, and advise that "if you are young, stay away until you grow older..." Why? Because any other tour you take will seem flat and dull by comparison.

This cruise should appeal to you for many reasons. There is much less packing and unpacking to be done, and plenty of fun and games just staying aboard the ship. And Alaska's marine and mountain grandeur encourages deck sightseeing and photography. And yes, there are "shore leaves" in the towns — all different but with typical Alaskan flavor for exploring and shopping.

Cruising is a style of travel that could be addictive. Chefs serve their best creations as well as Alaska's superb seafood. You can be sure that sometime during the voyage the dessert will be a flaming Baked Alaska.

Alaska — green panoramas of timbered islands and mountains with snowy peaks. Alaska — with small fishing and logging towns. Alaska — our most elusive and exclusive state — we hope you'll join us for this cruise of the "Inside Passage."



mtsDaphne

The Active List

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

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.

Roncagli, Sacred Heart, Kennedy and Chastard 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 information call Chuck Wessenbach 317-787-8277.

April 14-16

Benedictine Sisters Juliann Bab-

cock and Carol Fauser 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. Menard 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 \$20, 2/35. 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 Yesteryear" by Goodwill Service Guild. Reservations only. Call 317-545-7681 for information.

The Ladies Guild of Greenwood K of C, 605 Pushville 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 Srouji 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 Armchair Horseraces. 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 Oldenburg will hold a Vocation Awareness Retreat for single Catholic women in Olivia Hall on the motherhouse grounds. Call Sister Maureen Irwin 812-934-2475 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., Greensburg. 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 \$3. Call 317-356-5867 for information.

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

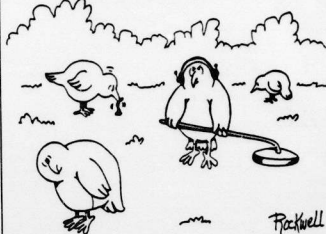
Marian Devotions are held each Sunday at 2 p.m. in Sacred Heart Parish Chapel, 1530 Union St. Everyone welcome.

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

The Tri-Parish Adult Education Forum will present Marian College history professor Jim Divita speaking on "Were There Always Seven Sacraments?" at 7:30 p.m. in St. Joan of Arc Parish Center, 42nd and Central.

A Redemptorist Mission Week continuing through April 20 begins at 7 p.m. at Our Lady of

© 1989 NC News Service



Perpetual Help Parish, 1752 Scheller Lane, New Albany.

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

St. Luke School, 7650 N. Illinois St. will hold an Open House for prospective students and families from 11:30 a.m.-3:30 p.m. For information call 317-255-3912.

April 17

Brebeuf Mothers Association will sponsor Judge James W. Payne speaking on "Juvenile Justice in Marion County" in its Family Dialogue Series at 8 p.m. in the cafeteria. Public welcome.

A Liturgical Ministry Formation Program on Phase II, Session VII "Liturgy and Social Justice" will be held from 7-9:30 p.m. at the Catholic Center, 1400 N. Meridian St.

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program by Dave Bethune on "How to Mix Friendship with Sexuality."

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

Brown Ave. Benedictin at 9 p.m.

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

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at St. John Church, 3410 W. Third St., Bloomington for program Personal Marketing (not April 20). For information call Pat Fitzgerald 812-336-1500.

April 18

A Liturgical Ministry Formation Program on Phase II, Session VII "Liturgy and Social Justice" will be held from 7-9:30 p.m. at Sacred Heart Parish, Jeffersonville.

The Archdiocesan Board of Education will meet at 7 p.m. (EDT) at Providence High School, Clarksville.

The Beginning Experiences or organization for the divorced, separated or widowed, will meet at 7:30 p.m. in The Catholic Center, 1400 N. Meridian St. Call 317-245-2606 for information.

Mature Living Seminars on Potpourri continue with "Nutrition for the Mature Adult: Aging Concerns" from 10 a.m.-2 p.m. in

PILGRIMAGE TO

Medjugorje Yugoslavia

1-800-426-7566 or (714) 530-8510

MAKE "TRACKS" TO

St. Philip Neri's

MONTÉ CARLO AND

ARM CHAIR RACES

550 North Rural Street, Indianapolis, Indiana

BUSALD HALL

Friday, April 14, 1989 — 7:30 PM to ?

\$200 ADMISSION \$200



FOR FURTHER INFORMATION CONTACT:

Scott Andrews — 788-1153
Jim Stockdale — 637-8589

CATHOLIC YOUTH ORGANIZATION SUMMER CAMPS

ARCHDIOCESE OF INDIANAPOLIS



RANCHO
FRAMASA



CHRISTINA

Celebrating 50 Years Of Service To Youth In 1989

1989 SEASON

	RANCHO FRAMASA	CHRISTINA
SESSION I	June 11-16 (Girls)	June 11-16 (Boys)
SESSION II	June 18-23 (Girls)	June 18-23 (Boys)
SESSION III	June 25-30 (Boys)	June 25-30 (Girls)
SESSION IV	July 9-14 (Boys)	July 9-14 (Girls)
SESSION V	July 16-21 (Girls)	July 16-21 (Boys)
SESSION VI	July 23-28 (Girls)	July 23-28 (Girls)
SESSION VII	Closed	July 30-Aug. 4 (Girls, Cheerleading)

HURRY!

CYO Summer
Camps are
Filling Up FAST!

For more
information or
for a camp
application, call:

The CYO Office
(317) 632-9311

Room 251 of Marian Hall, Marian College. Bring bag lunch or buy in cafeteria.

Rev. George Zornow will present a Workshop on Spirituality of Grief and Loss from 7:15 p.m. at Beech Grove Benedictine Center. Fee \$7.50. Call 317-788-7581 for information.

April 19

Beech Grove Benedictine Center Auxiliary will sponsor its Annual Desert Card Party 7-11 p.m. Tickets \$3. Call 317-788-7581.

The Catholic Widowed Organization (CWO) will hold a support meeting at 7 p.m. followed by regular meeting and meeting for Young Widowed at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Exercise therapy program.

New Albany Deaneary Youth Ministry continues its Religious Studies for adults on Church History from 7-9:30 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354 for information.

Socinea Parent Group will meet at 7:30 p.m. in the library for program on Motivation and Self-esteem by Bill Hulse. See the Side Multi-Service Center. Enter early doors. For information call 317-356-264.

April 20

New Albany Deaneary Youth Adult Ministry will meet at 8 p.m. for Fun and Fellowship at the New Albany K of C.

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

Newman Guild of Butler University will hold its annual Card Party beginning with luncheon at 11:30 a.m. in the Riviera Club. Reservations due April 17. Call 317-849-4635.

The Urban Parish Cooperative will sponsor a Workshop for Volunteers in the Church from 10 a.m.-3 p.m. in Room 206 at the Catholic Center, 1400 N. Meridian St. Fee \$7.50; bring sack lunch. Call 317-283-6179 for information.

April 21

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

Catholic Alumni Club (CAC) and Christian Adults Reaching Out (CARO) will play volleyball from 8-10 p.m. at St. Joan of Arc Parish, 42nd and Central. Cost \$2.50. Call Linda 317-875-0536 for information.

A Mass for Singles will be held at 6:30 p.m. in St. Lawrence Church, Shadeland Ave. at 46th St. Pizza afterward.

A Charismatic Mass will begin with pre-Mass singing at 7:15 p.m. in St. Charles Borromeo Church, 2222 E. Third St., Bloomington. Healing prayer and reception follow.

April 21-23

The National Council of Catholic

Women (NCCW) will sponsor a Leadership Workshop for men and women at Beech Grove Benedictine Center. Call 317-545-3136 for information.

Central Indiana Marriage Encounter will sponsor a Marriage Encounter Weekend at the Sisters of St. Joseph motherhouse in Tipton. For information call George and Ann Miller 317-788-0274.

April 22

The Office of Worship will sponsor a "Vestments: Fabric and Fabrication" Workshop from 9:30 a.m.-3:30 p.m. in the Catholic Center Assembly Hall. Cost \$7. Call 317-236-1483 for information.

Birthingline will sponsor a "Love Works" Magic fashion show luncheon at 11:30 a.m. at Ritz Charles, 12156 N. Meridian St. Fashion by Tarkington Tweed. \$15 donation. For reservations call 317-236-1550. Deadline April 17.

The PTO of St. Lawrence Parish, Lawrenceburg, will sponsor an Adult Dance-From 8 p.m.-1 a.m. in the school gym. '50s, '60s, '70s music. Prom dress optional. For reservations call 812-637-3780.

The Catholic Widowed Organization (CWO) will hold its 9th Birthday Party at Meridian Woods Club House. Call 317-236-1596 for information.

The Sisters of Holy Cross Convent will sponsor their Annual Chili Supper for the benefit of Holy Cross School at 5 p.m. in the parish hall, 125 N. Oriental St. Auction, games, entertainment. 7 p.m. \$10/family; \$3/adult; \$1.75/child at the door.

April 22-23

St. Meinrad College students will present Molier's "The Would-Be Gentleman" at 8 p.m. EST Sat. and 2 p.m. EST Sun. in St. Bede Theatre. Adults \$2; students \$1.25; seniors and groups \$1 at the door.

April 23

St. Christopher's Sunday Lecture Series continues from 9:30-10:15 a.m. with "Dreams: Means to Self and God" presented by Franciscan Sister Olga Wittekind.

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

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

A Golden Jubilee Celebration will be held for Father William Engbers at 4 p.m. EDT in St. Paul Church, New Alsace.

Our Lady of the Greenwood Parish, Greenwood will sponsor "The Messages and the Miracles," a film on Medjugorje, at 7 p.m. in Madonna Hall.

Religious order leaders find papal letter positive, helpful

by Jerry Filleau

WASHINGTON (NC)—Several top national leaders of U.S. Catholic religious superiors have described a new papal document on U.S. religious as positive and helpful.

"There are some very positive things in it," said Dominican Sister Nadine Foley, president of the Leadership Conference of Women Religious.

U.S. religious are still struggling with many issues, but "this document is one of the best evidences that Rome is struggling with these questions, just as we are," she said.

"I feel it's something we can build on," said Marist Sister Stephen Tuten, president of the Conference of Major Superiors of Men.

Similar views were expressed by Third Order Franciscan Father Roland Faley and St. Joseph Sister Janet Roessner, executive directors of the CSM and LCWR, respectively. The two organizations are the Vatican-recognized national conferences of heads of men's and women's orders in the United States.

The letter from Pope John Paul II to the U.S. bishops, released March 29, was a wrapup of results from a study of U.S. religious life which the pope asked the bishops to undertake in 1983. The study was guided by a papally appointed commission headed by Archbishop John R. Quinn of San Francisco.

The papal letter contained a mixture of praise and criticism in its analysis of the state of U.S. religious life today. But the religious leaders who were contacted generally described the criticisms as challenges reflecting weaknesses and tensions that U.S. religious themselves feel.

All four gave a strong positive assessment of the dialogue that the papally mandated study brought about between bishops and religious and among religious themselves.

"The dialogue that has taken place, given that it was uneven from diocese to diocese, has been very beneficial to both bishops and religious," Father Tuten said. "We all have a better understanding of who we are, of what we're all about... of our (religious communities') role in the local church."

"One of the points the pope makes is the need to extend the dialogue, to continue it, particularly with the diocesan clergy," he added.

The dialogue, he said, has also helped men and women religious to become more aware of each other's concerns and to "collaborate on common issues."

Sister Janet said the papal letter avoided "either-or" approaches to areas of tension in religious life, such as the issue of greater emphasis on ministry or on consecrated life.

"I believe it's very important that we as religious live both consecration and ministry," she said. "It's not an 'either-or' question, but a matter of 'both-and.'"

In areas where there are significant differences between the lifestyle of apostolic orders and contemplative or monastic orders, "I don't think it (the letter) gets into specifics," she said.

"It's very upbeat," Father Faley said. The concerns it raises are ones that men religious in the United States are or should be addressing already, he said.

Father Faley said the dialogue process begun by the study has made a significant contribution to the "overall climate" of religious life in the United States. "I've found a very definite improvement in the relations between men religious and women religious, for example. Five years ago I did not find that closeness of cooperation that I find now."

Sister Nadine said that how women religious react to the new papal document will depend on how it is implemented. She said that since the papal study began "we've had very good discussions with Rome" on many of the issues confronting U.S. women religious. The way the letter addresses some of those issues indicates that "the Holy Father and others in Rome are hearing" the concerns of U.S. religious, she said.

When the papal study began, many women religious were sharply critical of a document from the Vatican Congregation for Religious and Secular Institutes summarizing what the congregation called the "essential elements" of all religious life. The critics said the document tended to present a monastic model of religious life for all religious, including communities founded for apostolic rather than monastic purposes.

Sister Nadine said questions about religious vows and mission and about community life and apostolates are still being discussed, but the new papal letter seems to be sensitive to the different concerns involved.

On such issues, she said, the papal letter is "infinitely superior" to the earlier Vatican document.

"Le Grande Garage Sale"

Brebeuf Preparatory School
2801 W. 86th Street, Indianapolis

SATURDAY, APRIL 22nd — 9-3
SUNDAY, APRIL 23rd — 1-3

- Clothing
- Bicycles
- Antiques
- Toys
- Sports Equipment
- Tools
- Doll Houses
- Linens
- Kitchen Ware
- Artwork
- Computers
- Small Appliances
- Jewelry
- Furniture
- Books
- Etc.

LOWER PRICES — MORE BARGAINS

All Proceeds to Brebeuf Scholarship Fund

— SUNDAY IS HALF-PRICE DAY —

— FOURTH ANNUAL — SUNDAY BRUNCH

"All you care to eat"

Sunday, April 16 — 9:00 a.m. to 1:00 p.m.

St. Bernadette Hall

4826 Fletcher Avenue, Indianapolis

MENU:

Entrées include: Scrambled Eggs, Bacon, Biscuits & Sausage Gravy, Hash Browns, Eggs & Sausage, Breakfast Casserole, Cinnamon Apples, French Toast, Danish Rolls, Fruit Salad, Homemade Coffee Cakes, Apple & Cherry Cobblers, Orange & Grapefruit Juices, Banana Pudding, Milk & Coffee.

Adults — \$5.00
Children under 12 — \$3.00
PRESENT THIS AD FOR 50% OFF PER PERSON

ATTENTION ADVERTISERS!

The 1989 Vacation/Travel Guide will be published in the May 19th issue of *The Criterion*. Aside from being the most popular supplement of *The Criterion*, we have found it the most useful to our readership. Included are the summer Mass schedules which our readers may refer to while traveling Indiana, places of interest throughout the state for vacation ideas and a calendar of summer social events from all parts of the Archdiocese. All in a handy pull-out section that may be kept and used throughout the summer.

The vacationers are on their way and are interested in discovering what specialties you have to offer for their enjoyment.

Please, don't disappoint them. Now is the best time to start advertising in *The Criterion*.

No one will know what you do or how well you do it unless YOU tell them!

Let us help you become the success that you deserve to be. Call our advertising department, 317-236-1581 before our May 5th advertising deadline.

Little Vegas Night

Saturday, April 15th

6:00 PM to Midnight

**Chicken & Noodles
Pizza**

• Games • Refreshments • Arm Chair Racing

— HOURLY DOOR PRIZES —

7:00 PM-11:00 PM

MUST BE PRESENT TO WIN

Holy Cross Hall

125 N. Oriental Street, Indianapolis

— OVER 21, PLEASE —

Death is forever

Heart disease
doesn't have to be.

THE AMERICAN HEART
ASSOCIATION
MEMORIAL PROGRAM

WE'RE FIGHTING FOR
YOUR LIFE

American Heart
Association

This space provided as a public service

Youth News/Views

Rocker sings of Christ

by Mary Ann Wyand

You've got to talk that
Got to be the best you were meant to be
from "Walk That Talk"

Hundreds of thousands of American teen-agers have heard Christian rock singer Tom Franzak sing about youth empowerment, friendship, self-esteem, and joy in the Lord during seven years of concerts for Christ.

The former youth minister, now a talented songwriter and lead singer in The Tom Franzak Band, brings his unique style of liturgical-based music to Roncalli High School in Indianapolis April 15-16 for a concert appearance named after his first album.

About 800 central and southern Indiana teens attending "Challenge '89: Walk That Talk," the Catholic Youth Organization's 32nd annual Archdiocesan Youth Conference, will hear Franzak and his band perform rock music inspired by Biblical passages.

I know myself
I'd never make it as the only one
But God is my guide
If you're on my side, I'll do what can be done
To know what I can change

Accept what I cannot
And find the peace in what I've got
from "Six As Your Secrets"

"Empowerment is one of the most critical elements in youth ministry," Franzak told *The Criterion* during a recent telephone interview from his home in Los Angeles.

"Very often, youth leaders and parents are concerned about the kinds of input that teens are getting on a parish level and the types of values and the kinds of tools they are getting to make critical decisions in their lives," he explained. "And at the same time, we are not allowing them the kind of space to make those kinds of decisions."

Further, the California-based musician emphasized, "We talk about their part in the church of the future, but we also need to talk about their role in the church now."

As communicator Marshall McLuhan has said, "The medium is the message." And Franzak skillfully uses the rock concert format and recordings to target his faith message to youth. His band has recorded two albums, "Walk That Talk" and "Shadowboxing," on the Word/Myrrh label.

"Adults have to be bold enough, secure enough, and trusting enough to be able to

give young people the power and the space to use their gifts," the former youth minister said. "It's the only way teen-agers can experience what it is like to discern how God is calling them to use their gifts, what the best response is to a given situation, and to exercise their full function as Christians, as baptized and confirmed Catholics."

Franzak also expressed concern about the many overwhelming aspects of American society and their long-term effects on teen-agers.

"We're so function oriented," he lamented. "We're priming young people from a very early age to think of themselves in terms of what they can do in a functional way, sort of a dehumanized or depersonalized way. We just perform a function and that's our value."

And that message translates into a "catch 22" situation.

"On the one hand, we tell them all these things about being so loved and so gifted yet they feel very little impact in their world," Franzak continued. "Our job is to confirm with our own experiences of God using us and loving us and empowering us to make a difference in our world and reiterate that message as a reality in their own lives."

It's essential, he said, that teen-agers invite God to be a part of their decision-making by asking the Lord to help them discover themselves and their gifts.

Initially, he added, people are reluctant to relinquish control over their lives and resist the idea of turning their lives over to God. "Eventually," the Christian rock singer emphasized, "it's a freeing experience."

Franzak acknowledges that the experience of "letting go and letting God" can be scary for both teens and adults.



Tom Franzak

And it's not easy to say, "I'm open, Lord. Use me, Lord. Help me develop these gifts and use them wisely." Franzak said the process requires faith, commitment, and discipline as Christians learn to "walk that talk" by living the Gospel message each day after hearing the Word of God during Mass.

"As we are open to service," he added, "the Lord teaches us more about ourselves and makes us more aware of how gifted we are. And the rewards are so great."

I'm a pilgrim on earth. I'm just passing through

My eyes on the finish in all that I do
Build up the kingdom, lift up all men
On my way to the Father in heaven. Amen.

from "Just Passing Through"

All Pro Baseball Camp



With High School and College Coaches
INSTRUCTIONS — VIDEO ANALYSIS
GAMES — BATTING CAGES

Sunday, June 12th-Friday, June 17
8-18

— INSTRUCTORS INCLUDE —

Cincinnati Reds' Paul O'Neill • Tom Browning
Jeff Treadway • Chris Sabo
In Norwood, Ohio

Just Southwest of Cincinnati • Group Rates
Day/Overnight Rates
Overnight Campers stay at Xavier University in Norwood

FOR FREE BROCHURE CALL
Tony Zellitto (813) 869-1349
— CALL TODAY! —

— FIRST COMMUNION —

DRESSES and VEILS



FIRST
COMMUNION
DRESSES
FROM \$34.95

Veils from \$6.00

Prayer Books

Black & White from \$2.95

Rosaries

Black & White from \$3.00

- First Communion Necklaces
- Charms
- Statues
- Plaques
- Cards
- Music Boxes
- Invitations and Napkins

Hours: Monday thru Friday — 9:30 to 5:30
Saturday — 9:30 to 5:00

Parking South of Store

Krieg Bros. Established 1892

Catholic Supply House, Inc.

119 S. Meridian St. Indpls. IN 46225

(2 blocks South of Monument Circle)

(Area Code 317) 638-3416 or 638-3417

Cathedral students earn city volunteer award

Cathedral High School's Christian Service Program was recognized as the winner of the long-term service category during the Volunteer Action Center's 16th annual recognition ceremony April 10 at the Marott Ballroom in Indianapolis.

The awards ceremony is coordinated by the Volunteer Action Center, a division of United Way of Central Indiana, to recognize outstanding community volunteers.

Students in Cathedral's Christian Service Program, coordinated by religion instructor Jim Oberghil, volunteer in many capacities, including helping in the Children's Library at Riley Hospital and assisting with patient care at several participating hospitals.

As part of their health care service, Cathedral students work with the nursing staff at Methodist Hospital and volunteer in the children's playroom at both Methodist and Riley hospitals. They also serve as escorts and run errands for various laboratories in the participating hospitals.

Two of the student volunteers serve as tutors to two Catholic grade schools. Each Cathedral student involved in the Christian Service Program serves approximately 100 hours during a 10-month period.

Ten Shawe Men, Jr. Junior/Senior High School coaches are pounding the backboards for bucks during four basketball fund-raisers at Madison in April.

After forming a special basketball team to raise funds for athletic department needs, the coaches overpowered their first challenger, the King's Daughters Hospital team, then lost to the coaching staff from Southwestern High School.

Their third benefit game pit the team against disc jockeys from Madison radio station WORX, who joked about using "the wrong offense, the wrong defense, and the wrong warm-ups." As predicted, Shawe's coaches claimed an easy victory with a score of 107-68. They will challenge a team from the local telephone company in their final game after Mike Hannan, project coordinator, player, and team coach, recuperates from an emergency appendectomy.

Shawe's all-time leading scorer, Bob W. and other talented former players are back in uniform for the fund-raisers, according to Mary Boedeker, Shawe's computer operations director.

As the saying goes, "For when the One Great Scorer comes to write against your name, He writes, not that you won or lost, but how you played the game." And in this case, the quotation could be expanded to "and whether or not you earned enough money to purchase a new weight machine."

Cardinal Ritter High School in Indianapolis will offer a girls' basketball camp June 26-30, and school officials welcome early registrations.

Alan Mac Donald, who coaches Ritter's Lady Raiders, will emphasize instruction and enjoyment during the one-week basketball camp for girls in the sixth, seventh, eighth, or ninth grades. Two former Indiana All-Stars, Luanne Hill from the 1978 team, and Muffy Murphy, a member of last year's team, will share their expertise with participants.

Enrollment will be limited for maximum instructional time so Mac Donald encourages girls interested in attending the summer camp to call Ritter at 317-924-4333 for

registration information. The camp fee of \$27.50 per person includes a basketball, T-shirt, more than 25 hours of instruction time, and a personal critique of individual skills and strengths.

Secina Memorial High School senior Jaemy Hwang, who was named a National Merit Scholar semi-finalist last fall, has met the rigorous requirements for finalist standing in the 1989 National Merit Scholarship Program.

The son of Mr. and Mrs. Ryong S. Hwang of St. Simon Parish in Indianapolis, Jaemy is one of a select group of scholars representing fewer than half of one percent of American high school seniors.

Shawe Memorial Junior/Senior High School and Pope John Elementary School in Madison are planning a joint open house April 18 from 6:30 p.m. until 8 p.m. and invite interested parents and students to tour the schools. For more information, contact the Shawe school office at 812-273-2150.

Secina Memorial High School has been granted affiliate membership in the National Forensic League, according to Larry Neidinger, principal of the eastside Indianapolis parochial school.

The league sponsors awards based on participation and success in speech and debate team competition. Students compete in cross-examination debate, extemporaneous speaking, original oratory, dramatic interpretation, and other categories.

Youth events

For more information, call the Catholic Youth Organization, 317-632-9311; Connersville Deanery, 317-825-2944; New Albany Deanery, 812-945-0343; Tell City Deanery, 812-843-5474; Terre Haute Deanery, 812-232-8400; or individual parishes.

The calendar appears every other week. Submit items for publication by 10 a.m. Monday to Youth Calendar, P.O. Box 1717, Indianapolis, Ind., 46206.

April 15-16—"Walk That Talk," Archdiocesan Youth Conference, Roncalli High School, 3300 Prague Road, Indianapolis, 9 a.m. to 11 p.m. Saturday and 9 a.m. to 3:30 p.m. Sunday.

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

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

April 23—Youth Mass, New Albany Deanery, St. Anthony of Padua Parish, Clarksville, 6 p.m.

April 28-30—New Albany Deanery Peer Leadership Training Program, Mount St. Francis Retreat Center.

April 28-30—Youth Ministry Professional Certificate training program on leadership skills, CYO Youth Center, 7 p.m. Friday to 3 p.m. Sunday.

April 30—New Albany Deanery soccer jamboree.

Catholic Schools

are the road with lessons
for the head and heart!

Archdiocese of Indianapolis, serving central and southern Indiana

An Educational Road On Which Children Can Succeed

It's a proven fact.
A Catholic elementary
education
paves the way
for achievement.



Photo by DEFAUS PHOTOGRAPHY

Catholic elementary school students out-perform their public school counterparts on most standardized achievement tests.

Studies by education researcher James Coleman, the National Assessment of Educational Progress, and others have confirmed this.

Catholic school students' verbal and math skills are a full grade-level above public school students' performance.

Why This Success?

There are many reasons for the success of Catholic schools, according to Coleman.

A partnership between Catholic schools and parents creates a special climate for learning. This partnership provides the support for the classroom teacher's achievement.

Consequently, job satisfaction runs high among Catholic school teachers.

Minority Students Excel

Minority and disadvantaged students gain even greater benefits from Catholic education.

Dropout rates are very low, and the proportion of students who continue on to college is almost double the public school rate.

The development of the whole child is Catholic education's central concern. The focus of Catholic education on both the child's head and heart develops judgment and will, with a strong sense of values.

Our Catholic Elementary Schools Have:

- Teachers and administrators certified by the state.
- Boards of education for each school — local decision-making.
- Archdiocesan ISTEP scores above state and national norms.
- A majority of teachers and administrators with advanced degrees beyond the bachelor's degree.
- Instruction on microcomputers and other technology.
- School accreditation by the Indiana Department of Education.
- Committed catechists trained to teach religion.
- A Christian, value-centered philosophy.

Remember the Yellow Brick Road? It was a special road along which these characters journeyed to discover the best in themselves. On their journey they discovered Wisdom, Self-Confidence and Caring.

We're off to . . . visit Catholic Elementary Schools along the Yellow Brick Road from April 16 through April 23. Call your local Catholic school for details or contact the Office of Catholic Education, 1-800-382-9836, ext. 1430. In Indianapolis call 236-1430.

Values And Religion: How Are They Taught?

Religion is more than a class in Catholic schools. It is a sense of values present in all classrooms and all subjects.

Teachers in Catholic schools are given a special mandate to provide instruction and discussion of moral and religious subjects.

Students are encouraged to question, discuss and reflect upon their faith, so that it is a daily reality, more than a Sunday obligation.

Values "Infused"

Catholic schools today teach re-



Photo by DEFAUS PHOTOGRAPHY

ligion and critical thinking. Concepts of peace and justice are being "infused" into regular academic subjects.

Children develop sound reasoning and social responsibility by considering the consequences of actions.

Benefits All Students

This value-based approach to education works for both Catholic students and those of other faiths.

Studies show that people who attend Catholic schools are more optimistic about life, more tolerant of others, and able to cope successfully with a diverse world.

Every road traveled is filled with hazards and detours. Catholic schools give their students the guidance to make decisions that will help them find the right road.

A Personal Physician is Important to Your Family's Health

Looking for a family physician? In need of a specialist? We'd like to help.



St. Vincent
Health Services

2001 South Main Street
P.O. Box 4000
Indianapolis, IN 46216-0400
(317) 631-1000

Call the Physician Referral Services at these hospitals, and we will help you find a doctor to suit your personal needs. We know it's not easy to find a doctor that's right for you. By offering this free community service, we hope to make this search a little easier.

Please note, these referral services are designed for persons seeking non-emergency services.



ST. FRANCIS
HOSPITAL
CENTER

1600 Albany Street
Indianapolis, IN 46202
(317) 761-0001

The Traveling The Yellow Brick Road campaign was made possible by a challenge grant from Archbishop Edward T. O'Meara, and the generosity of our sponsors in partnership with 50 Catholic elementary schools in the Archdiocese of Indianapolis. Please support our campaign sponsors: Bank One, St. Francis Hospital Center, St. Vincent Health Services, and Jefferson Hospital, Jeffersonville.

© 1986, 1987, 1988, 1989 The Paragood Group, Inc.



"A Catholic education for our children is very important to my wife and me. Good, strong morals and self-motivation came from our own Catholic school experiences. With the help of Catholic schools, our children will accomplish the same as they reach for their goal, in life."

Frank U. (Fuzzy) Zoeller, Jr.
Parent and Professional Goller
New Albany

"My Catholic education taught me to discipline myself and have great respect for my education. My Catholic elementary school gave me a sense of family and taught me to work well with others. I developed a closeness with God that I could not have found anywhere else."

Lori Goble
High School Student
Batesville/Oldenburg



"The discipline at Catholic schools develops good habits early, which make it easier for youngsters to function later in life. The closeness among teachers, students and parents is outstanding, and there are more one-to-one opportunities between teachers and students."

Jerry Harkness
Parent, Sportscaster
Indianapolis

BOOK REVIEW

Views given on drug situation

DANCING ON A VOLCANO, by Scott B. MacDonald. Praeger (New York, 1988), 166 pp., \$12.95.

Reviewed by James C. O'Neill

Much of the current debate over drug use in the United States centers on who's to blame—the supplier or the user. Does the increasing supply of drugs from Latin America create greater abuse in the United States? Or do the tremendous profits made possible by this country's demands for drugs create irresistible temptations for the less affluent nations?

"Dancing on a Volcano" is an attempt to examine the facts that underlie this debate. The author, an international economist, is not so much interested in assigning blame in supply-demand terms. Rather he tries to assess the political, economic and social damages and consequences this lucrative trade has had for the United States and throughout Latin America.

MacDonald reports, "All the cocaine, a third of the heroin and close to 80 percent of the marijuana on the United States

market comes from Latin America." He also reports that drug use, especially cocaine addition, has grown alarmingly in Bolivia, Peru and Colombia. Mexico and Jamaica have more drug users.

To help readers understand the dimensions of the drug trade and its effects on individuals and the economic life of entire nations, the author examines the current situation in each of these countries.

U.S. government efforts to destroy coca and marijuana

crops or to fight the traffickers on their home ground have been only partially successful for many reasons. Among them are nationalism, weak central governments, corruption and, of course, the sheer magnitude of the profits for illegal drug trading.

The author suggests that the continued growth of addiction in the United States and Latin America makes it impractical for each side to point the finger of blame. "The Latin American drug trade is an inter-American phenomenon and the solution will have to be inter-American in nature."

This short book is an excellent introduction to the complicated history and turbulent present-day status of illegal drugs in several Latin American neighborhoods.

(O'Neill is a free-lance writer and editor.)

† May they Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents

and Religious sisters serving in our archdiocese are listed elsewhere. Order priests and brothers are included unless they are natives of the archdiocese or have other connections to it.)

† BOONE, Peggy J., 36. Sacred

Heart, Jeffersonville, April 3. Wife of James R. mother of Matthew J., Leah J. and Emily J.; daughter of John V. and Norma Stengel; sister of Bruce V. Stengel.

† CARR, Josephine, 91. St. Thomas Aquinas, Indianapolis, March 23. Grandmother of Stewart and Jennifer Base.

† DELSIE, Walter O., 78. St. Elizabeth, Cambridge City, March 29. Husband of Mabel, brother of John, Paul, and Norma Knowlton.

† HALL, Elizabeth C., 75. Sacred Heart, Jeffersonville, April 4. Wife of Russell M.; mother of Juanita M., Oehmann and Leroy J.; sister of Norman and Joseph Sorg; Anne Palmer, Lillian Morris, Katherine Blair and Dorothy Smith; grandmother of six; great-grandmother of three.

† HANRAHAN, Martha, 67. Little Flower, Indianapolis, March 22. Wife of George E.; mother of Susan Jenkins and Patricia Brown; sister of Don Jr., Gene, Paul, Max and Ronnie Kelly; Mary Ann Thompson, Mildred Harris, Sharon Terhune, Gladys McAttee and Beverly Watkins; grandmother of three.

† HOOD, Robert L., 58. Little Flower, Indianapolis, March 28. Husband of Alice M.; father of Cynthia L. Bougey, Linda M. Drinney, Robert L. Jr., and David W.

† HOPPER, Ira Edmund, 83. Nativity, Indianapolis, April 2. Husband of Harriet; father of Inetta P. Melvin and Melody J. Scheuring; stepfather of Gloria Routsong, Nancy, Joseph and Gene Gagli; brother of Joseph, John and Carl.

† KEINE, Alice M., 61. St. Ambrose, Seymour, March 29. Mother of Helen and Blanche Gray; grandmother of four; great-grandmother of one.

† KRENKE, Tilford "Tip," 90. St. Vincent de Paul, Bedford, April 3. Uncle of five.

† LOCKWOOD, Clara T. (Kramer), 88. Holy Name, Beech Grove, April 2. Mother of Jack K., Mildred McCurdy and Marian Brown; grandmother of nine; great-grandmother of 11.

† MCGRATH, Joseph P., 76. Little Flower, Indianapolis, March 22. Husband of Marie; father of Steve, Kevin, Scott, Kyle and Brett; brother of Helen Schaeffer; grandfather of three.

† MENNEL, Marie, 88. St. Roch, Indianapolis, March 24. Mother of Mary Jane Berger, Helen Lanahan, George F. Jr. and Joseph; sister of Clarence Marion Gruner and Gertrude Misch; grandmother of 33; great-grandmother of 67.

† NESS, Leonard Tracy II, 11. St. Anthony of Padua, Clarksville, March 29. Son of Jeannette K.; brother of Christopher J.; grandson of Everett and Lanie Goldman and Deloris.

† PERSINGER, Charles, 71. Little Flower, Indianapolis, March 28. Husband of Josephine (Lombardo); father of Rosalie Morrow; grandfather of two.

† PIKE, Isabel S., 79. St. Mary, Russellville, April 4. Wife of Joseph; mother of Joseph Nick, David and Mary C. Sheehan; grandmother of seven; great-grandmother of one.

† PORTER, Robert E. "Bob," 70. St. Thomas Aquinas, Indianapolis, March 25. Husband of Jeanne Campbell; uncle of Nancy Jo Price, Wayne, Keith, and Keith Franklin Jr.

† SACK, Helena, 85. St. Roch, Indianapolis, March 22. Mother of Mary Ann Gallagher and Norbert C. Jr.; sister of Frances Clouser; grandmother of seven; great-grandmother of three.

† STAMMER, Mary Loretta, 85. St. Roch, Indianapolis, March 24.

† STROTTHMAN, Helen, 82. St. Peter, St. Peter, April 2. Mother of Kathleen Bauman and Robert; grandmother of eight.

† WALTER, Louis A., 84. St. Mary, New Albany, March 31. Brother of George J., Irma Falk, Lorraine Hess and Florence McDaniel.

† WEISENBACH, Alfred, 77. St. Anthony of Padua, Morris, March 31. Brother of Linus, and Mildred Harrison.



Before galeoplasty



Six weeks later. After galeoplasty

BALD SPOT REMOVAL!

Galeoplasty, a modern medical procedure, eliminates bald spots. The way the Elliott-Thomas Medical Group performs it, it's safe and painless. You end up with that bald spot gone, forever! And in its place, your own, real hair. So get back on top. Phone for our free brochure, or to schedule your free consultation today!

THE ELLIOTT-THOMAS MEDICAL GROUP, LTD.
PRACTICE LIMITED TO NATURAL HAIR RESTORATION
Suite 300 • 4755 Kingsway Dr. • Indpls., IN 46205
1-800-635-8847
CHICAGO, ILL. • NEW YORK, N.Y. • LOS ANGELES, CALIF. • PHOENIX, ARIZ. • SAN FRANCISCO, CALIF. • SEATTLE, WASH.



And our success is not some pipe dream. It really does work. Whatever odds and ends or valuable services you have to sell, whatever item or service you seek, you'll find the best marketplace in the classifieds. It's easy, as well as inexpensive, to place your ad and the results may amaze you. Call our advertising department for details and discover for yourself how effective those few words can be.

CRITERION CLASSIFIEDS
236-1581

Oakleaf Village

A Seniors Community

You and your friends are invited to our. . .

SPRING FLING

April 18, 1989

1:00 p.m. — 4:00 p.m.

Please join us for:

Card Groups — Canasta, Bridge & Euchre
Spring Bouquet Bingo — 2:00 p.m.

Daisy Mae Theatre — Your Favorite Movies
Tulip Time Snack Bar

Special Door Prize — New Color TV
(additional drawing tickets available for your guests!)

See you there!!

Oakleaf Village
8480 Craig Street
Indianapolis, IN 46250
317/842-6564

(Lunch available by reservation only.)

Please join us for a Spring Day Celebration in the Village. . .

We're Fighting For Your Life.

WE'RE FIGHTING FOR
YOUR LIFE

American Heart
Association

WE'RE
READ

According to a recent survey
nearly 100,000 Catholics
read *The Criterion*
EVERY SINGLE WEEK!

For Results Call:
The Criterion Advertising Department
317-236-1581

Both sides of abortion fight cite church fathers

by Liz Schetzchuk

WASHINGTON (NC)—As the U.S. Supreme Court wrestles with its latest abortion case, both sides in the dispute are citing the views of early church fathers—people like St. Thomas Aquinas and St. John Chrysostom—to uphold their points of view.

On April 26, the Supreme Court is scheduled to hear oral arguments in the case, Webster vs. Reproductive Health Services Inc., a dispute over a Missouri anti-abortion law scuttled by lower federal courts.

Pro-life groups hope—and abortion rights groups fear—that the high court will use the case to either seriously limit abortion or go even further and overrule the Roe vs. Wade ruling that legalized abortion nationwide in 1973.

Since one contested provision of the Missouri law was a declaration that life began at conception, friend-of-the-court briefs submitted by advocates on both sides stress the Christian understanding of the beginning of human "personhood" and the role of conscience in the abortion decision. However, the two sides reach different conclusions.

In a brief urging the court to strike down the Missouri law, the National Coalition of American Nuns and Catholics for a Free Choice stated that theologians have long been uncertain about the beginning of "personhood" and the exact time the soul begins to exist.

But their scholarship and opinions were attacked as "scandalous" by a spokesman for the National Conference of Catholic Bishops. "The brief abounds in errors of fact and logic," said Richard Doerflinger, associate director for policy development of the NCCB Office for Pro-Life Activities.

Meanwhile, a brief filed by more than 40 bishops and other officials of the Orthodox Church cited early Christian leaders such as St. John Chrysostom and St. Basil in denouncing abortion and urging the high court to overturn Roe vs. Wade.

But another brief, this one signed by some individual Catholics and eight bishops of the Episcopal Church, among others, stated that an end to abortion would violate religious freedom and that Christian views on the morality of abortion differ drastically.

According to the National Coalition of American Nuns' brief, uncertainty about ensoulment or the beginning of personhood is important to the abortion issue because

"possession of a soul is the characteristic that distinguishes persons from non-persons."

"There is no constant teaching in Catholic theology on the commencement of personhood," the brief maintained. "The teaching of Aquinas and others, and the scientific evidence regarding fetal development, provide 'good and solid' reasons for believing that the early embryo is not ensouled and thus not a person."

"Aquinas held that 'the human soul was infused into the body only when the latter began to show a human shape,'" said the brief.

Therefore, for some "serious Catholic believers, the embryo is certainly not a person during the early stages of pregnancy and that consequently it is not immoral to terminate pregnancy during this time provided there are serious reasons" for doing so, said the brief.

But the NCCB's Doerflinger said that "the old theories . . . proposing that a human soul is infused at some intermediate stage of fetal development were never official

church doctrine and were based on biological ideas of the fourth century B.C. which were exploded over a century ago."

He also said that when the brief "argues that a finding of 'personhood' for the unborn would violate the First Amendment's religion clauses" it "ignores several facts." He said the Missouri law "does not rely on the concept of 'personhood' but finds that the life of a human being begins at conception."

Beyond that, he said, "neither Missouri nor any other state demands proof that a human being has an immortal soul before recognizing him or her as a 'person' in other contexts."

For its part, the Orthodox Church in its brief asserted that "the early church recognized that life begins at conception and rejected distinctions based on fetal development or viability."

St. Basil, discussing unborn life, "wrote that 'any hairsplitting distinction as to its being formed or unfurnished is inadmissible with us,'" if the Orthodox bishops said.

DRE OPENING

St. Benedict Parish, Terre Haute

Master's Degree Preferred

MAJOR RESPONSIBILITIES:

Grade School Programs,
RCIA and Sacraments

SEND RESUME TO:

Bill Grimes

2637 North Eighth Street
Terre Haute, Indiana 47804

ST. MONICA PARISH

in Northwest Indianapolis

Seeks a Qualified Person
for the Position of

MUSIC COORDINATOR

Background in Catholic Liturgical
Music Desired. Organ Skills Essential.

Apply: St. Monica Parish

6131 North Michigan Road
Indianapolis, Indiana 46208

Telephone: (317) 253-2193

Classified Directory

FOR INFORMATION ABOUT RATES FOR CLASSIFIED ADVERTISING, CALL (317) 236-1581

URBAN PARISH COOPERATIVE

has an opening for an

EXECUTIVE SECRETARY

Full-time — Flexible Hours
Word Processing, Bookkeeping and
General Office Skills are Desired.

FOR INFORMATION CALL

283-6179

— MONDAY thru FRIDAY —

— FORMATION —

ROOFING AND SHEET METAL

Commercial • Industrial • Residential

— 24-HOUR EMERGENCY SERVICE —

Chris Underwood (317) 894-9724
3130 Pawnee Drive • Indianapolis, Indiana 46236

Terre Haute

For Complete Building
Material Needs See

**Powell-Stephenson
Lumber**

2723 S. 7th St. 235-6263

Batesville

Nobbe Oil Co. Inc.

UNOCAL
1190 S.R. 46 East
Batesville, Indiana 47006

Support your local
unit of

**The American
Cancer
Society**

Shelbyville

ROOSIER

PLUMBING, HEATING
AND COOLING CO.
1127 Miller Ave. 392-3269

Electrical

HAMMANS ELECTRIC, INC. Complete
Electrical — Installations, Service
and Repairs. Licensed-Bonded-
Insured. Emergency Service. Free
Estimates. Senior Citizens Discount.
634-5886

MASTER ELECTRICIAN does own
work for less. Commercial, Residential,
Service Specialist. Free Estimates,
Licensed, Bonded, Insured.
Scott, 241-2441.

Plumbing

NEED A PLUMBER CALL
WEILHAMMER PLUMBING
NEW • REMODELING • REPAIR WORK
NEW & OLD HOMES
SPECIALTIES:
WATER HEATERS & BATH TUBS
HOT WATER HEATERS INSTALLED & REPAIRED
BONDED • INSURED
FREE ESTIMATES
SAMP. LOC. SINCE 1901
1818 SHELBY
784-1870
12A-2227

Remodeling

KITCHEN CABINET REFACING

YOUR OLD CABINETS
CAN LOOK LIKE NEW

WITH NEW OAK DOORS,
DRAWER FRONTS AND
OAK COVERING FOR FLAT
SURFACES AND RAILS.
AT LESS THAN HALF THE
COST OF NEW CABINETS.

CALL
317-359-1467
FOR FREE ESTIMATE

Miscellaneous

— BUSES —
NEW & USED
RON OSKAY
3610 N. SHADELAND AVENUE
INDIANAPOLIS, IN 46226
317-546-6806

INDIANA BUCKLE UP FOR LIFE!

Services Offered

HAULING, MOVING & Delivery Service.
38th Street & North — Broad
Ripple, Carmel, Zionsville. Free Estimates.
Dick, 281-9883.

GAS FURNACES CLEANED
BY RETIRED GAS MAN
Gas appliances connected and
discussed. Vent piping work.
Reasonable prices.
Call: 255-7103

AUCTIONEER SERVICES

— CONTACT: —
DALE CHILDRESS, SR.
241-0091

Auto Parts

Wilson Auto Parts & Service

2302 E. 38th Street
Complete Auto Service
Front End Alignment

HOURS:
Monday-Friday 8 AM to 6 PM
Saturday 8 AM to 3 PM

253-2779

For Rent

FLORIDA — New Smyrna Beach
ocean front condo, completely furnished,
two bedrooms, two baths,
terrace and pool. Enjoy Disney
Epcot and the Beach, too! Phone
904-427-5376.

For the products and
services you need,
think first of
Criterion advertisers.

Novena

THANK YOU to St. Jude for prayers
answered. Novena to St. Jude works.
— M.J.S.

Want to Buy

\$ CASH \$
FOR JUNK
CARS, TRUCKS, VANS
FREE
TOWING **639-3506**

Parish Classified

St. Simon
VICTOR PHARMACY
Prescription Center
8057 E. 38th St. 897-3930

**FARMER'S
JEWELRY & GIFT SHOP**
JEWELRY DESIGNED, MADE
AND REPAIRED ON PREMISES
— WE STILL BUY OLD GOLD —
Keystone Plaza — 6250 N. Keystone
Phone: 255-8070

CLIP & MAIL — CRITERION BUY! SELL! CLASSIFIED AD! TRADE!

4 LINES — 1 TIME FOR ONLY \$7.00

Please insert in your CLASSIFIED the following 4-line ad
(20 words) to run 1 time for \$7.00. (Must be received by
Friday noon one week in advance of Friday publication date.)

MESSAGE:
Name _____
Address _____
City _____ State _____
Phone _____

PLEASE MAKE CHECK PAYABLE TO: The Criterion, 1400 N. Meridian St.
P.O. Box 1717, Indpls., IN 46206

Higher education meeting at Vatican to tackle thorny issues

by Greg Erlanson

VATICAN CITY (NC)—Catholic college administrators will be seeking consensus on some "thorny issues" when they meet next week in the Vatican to revise a draft document on Catholic higher education, a Vatican official said.

The meeting also will allow educators to struggle with the difficulties of composing a document on higher education intended to speak to many different cultures, he said.

The official—a member of the Congregation for Catholic Education, which has overseen the nine-year effort to write the document—was interviewed in late March. He declined to be identified by name.

He said reactions to the second draft have been positive, although questions remain concerning such difficult issues as the relationship between bishops and Catholic colleges and universities.

The April 18-25 meeting at the Vatican is expected to attract about 180 participants from 40 countries, including about 100 educators as well as representatives of national bishops' conferences and Vatican officials, he said. In addition, a "few" laity with children in Catholic universities or some sort of other educational interest will be invited, he said.

A delegation of 18 prominent U.S. Catholic college and university presidents and educators will be among those attending the meeting.

Announced last year, the meeting follows the publication in November of the second draft of the document, a 54-page statement that includes 72 norms governing Catholic institutes of higher education. During the weeklong meeting, participants will break up into working groups to discuss and revise individual themes dealt with by the document.

The draft document eventually will be forwarded to Pope John Paul II to help him prepare an apostolic constitution on Catholic higher education. The project was begun in 1980.

The second draft incorporated a large number of suggestions submitted by educators and bishops' conferences concerning the first draft, released in 1985.

So far, the revised version has drawn far fewer comments than the first, the official added. "The one universal comment is that the draft is much improved over the previous one and has taken serious account of the comments and suggestions made" about its predecessor, he said.

However, he added, "the basic question still is, as it has been: What is the relationship between the legitimately autonomous entity which is the university and the past of the church, especially the bishops? What rights do the bishops have within the university world, and how are those rights to be exercised?"

The draft document has tried to establish "general principles," he said. A norm might say the bishop has the right to intervene, but it leaves how this is to be done to the national level.

"We can't make" such a statement "more concrete, because at a worldwide level we can only state a principle," he explained.

The official foresaw further meetings at a national level to establish ways to implement the document's general norms.

While it would be "foolish" to seek "absolute agreement" among all the meeting's participants, the official said it was his hope that the "fear and suspicion that still exist" among some educators will be eased by the meeting's close, and that "some of the misunderstandings" will "be reduced by finding a better way to phrase" particular issues.

At the end of the meeting, after the document is revised, he said, perhaps "the controversial sections can be expressed in such a way that they do not do harm to any university in any national situation."

He said that if the document were to hurt "any Catholic university anywhere in the world, it should not exist."

While some criticisms of the second draft—its length and repetitiveness, for example—are common complaints, other concerns reflect regional or national issues and perspectives, he said. "It is very difficult to write a document which is valid at the international level and still has content," the official explained.

While some Western educators worry about the proposed role of the bishop and possible interference in the university, educators in the Catholic countries of Latin America want a "strong document which will protect them" from interference by governments which have traditionally been oppressive, he said.

Latin American educators also want a greater emphasis on the pastoral ministries offered by a university.

The official said that in the predominantly non-Christian countries of Asia and Africa, primary concerns are ecumenism and evangelization: "how the Catholic university can be a witness of the church" in non-Christian countries and the limits of ecumenism in Islamic countries, for example. Educators from these countries were "quite critical" of the 1985 draft because of what they felt was its overly Western perspective, he said.

Writing an international document also can involve smaller problems. In the United States, university instructors are routinely called professors, while in England and Ireland only a select few are called professors, the rest being labeled teachers. The document has generally adopted the word "teacher," a title some U.S. educators consider "demeaning," he said.

"One purpose of the meeting is to let the participants themselves struggle" with the drafting of a document which is "not for one culture" but "for all cultures," he said.

President Bush to meet with pope

WASHINGTON (NC)—President Bush is scheduled to visit Europe May 26-June 2 and one of the first items on his itinerary is likely to be an audience with Pope John Paul II at the Vatican, the White House announced.

Tentative plans call for the president to spend two days in Rome, where his official business was expected to include meetings with Italian Prime Minister Ciriaco DeMita and an audience with the pope, press spokesman Marlin Fitzwater said.

How to Beat the Medicare Supplement Premium Tax

Beginning in 1989, individuals who are Medicare eligible must pay a supplemental Medicare premium. A married couple could owe up to an additional \$1,600!

However, with an AUL Accumulation Annuity it is possible to decrease your current tax liability and lower the supplemental Medicare premium owed. You could save hundreds, even thousands of dollars in taxes.

To find out how to decrease supplemental Medicare premiums as well as your income tax...

Please contact: **AUL**
John D. Kelley

American United Life
One American Square
Box 82040, Suite 1610
Indianapolis, IN 46282-0003
317-263-1212, Ext. 243



— Attorney — FRANK M. MALEY

(Cathedral High School, Notre Dame, IU Law School)

- Accidental Injuries • Toxic Injuries
- Wills • Disabilities • Estates

136 E. Market St., #707 • Indpls., IN 46204

(317) 636-5561

— 25 YEARS IN PRACTICE —

With us

little things

make the big difference

There are literally dozens of tiny details in a funeral service. We work extra hard at those details so as to render a smooth, heart-felt funeral service—one which will be remembered with deep personal feelings, unmarred by technical embarrassments. After all, your comfort is our main concern.

FEENEY-HORNAK MORTUARIES

Shadeland — 1307 N. Shadeland; 353-6101

Keystone — 71st at Keystone; 257-4271

Westgate — 7110 W. 10th; 241-8518

INDIANAPOLIS



Mike Feeney



Mike Hornak

— ATTORNEYS —

HUGH "RED" BAKER

(CATHEDRAL HIGH SCHOOL, MARIAN COLLEGE, INDIANA UNIVERSITY LAW SCHOOL)

GREGORY S.

FEHRIBACH

(CHATARD HIGH SCHOOL, BALL STATE UNIVERSITY, OHIO NORTHERN UNIVERSITY LAW SCHOOL)

- Personal Injuries • Family Law • Wills
- Disabilities • Criminal Law

632-8513

120 E. MARKET ST. • #777 • INDIANAPOLIS, IN 46204

Marquette Manor
Retirement Community
& Health Care Center

Mass Daily

875-9700

Patronize Our
Advertisers

Pre-planning
a funeral
is an act
of love.

THE LEPPERT COPELAND

740 East 86th Street
Indianapolis, Indiana
844-3966

Serenity

Phone for your free
information kit today.

Information is key to making decisions. We at Flanner and Buchanan Mortuaries will provide you with all the facts and costs.

Your free, no-obligation Serenity planning kit can help you make decisions today.



FLANNER AND BUCHANAN
MORTUARIES
& CREMATORY
925-9871

Broad Ripple • Carmel • Fall Creek
High School Road • Mann Road
Morris Street • Shadeland • Zionsville