

AAA campaign will be next week

by John F. Fink

With the theme "God Works Through People," the 1989 Archdiocesan Annual Appeal (AAA) swings into high gear this weekend. Pastors have been asked to speak about the importance of the AAA during this weekend's Masses.

Next week all registered households throughout the archdiocese will receive, through the mail, the appeal and a pledge card. They will be asked to drop the pledge card in the collection at their parishes next weekend.

The mailing is being sent to more than 67,000 households. It is the first time in the history of the AAA that direct mail has been used so extensively. In previous years pledge cards have been filled out during weekend Masses in many parishes. This will not be done this year.

A minimum pledge of \$2 a week is being requested.

Last year's AAA goal was \$1,600,000 and \$1,709,000 was pledged by 26,000 families. Money actually received from last year's pledges, as of March 31, was \$1,593,000.

This year's goal is \$1,800,000. It will be

used to help underwrite the cost of programs and personnel for services provided by the church to the people of central and southern Indiana.

Contributions to the AAA support all the many activities of the church in this archdiocese outside the parishes. This includes Catholic Charities and Catholic Social Services in Bloomington, Indianapolis, Connersville, Seymour, New Albany, Tell City and Terre Haute. It includes Catholic education in six high schools and religious resource centers in New Albany, Terre Haute and Indianapolis.

Contributions also help support finan-

cially depressed parishes, the Urban Parish Cooperative, Campus Ministry, the CYO, work with Hispanics, special services for the deaf and hospitalized. They support archdiocesan offices including Family Life, Pro-Life, Evangelization, Ecumenism, the chancery and the tribunal.

In a brochure that will be part of the mailing, Archbishop Edward T. O'Meara asks Catholics "to put your love for God and neighbor into action." He also asks them to "remember that it is through those who staff the programs and through your contributions that this work is accomplished."

the CRITERION

Vol. XXVIII, No. 29, April 28, 1989

Indianapolis, Indiana

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Vicar general, chancellor appointed

Fr. David Coats named vicar general, Sr. Loretta Schafer first woman chancellor

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara has named Father David E. Coats the new vicar general, Providence Sister Loretta Schafer chancellor, and Father Paul D. Koetter assistant chancellor.

The vicar general's position had been vacant since March 14 when then-Msgr. Gerald A. Gettelinger was named bishop of Evansville.

Father Coats, who had been chancellor since July 1, will retain his duties as moderator of the archdiocesan curia, secretary for operations and administrator of Our Lady of the Springs Parish, French Lick, and Christ the King Mission, Paoli.

Sister Loretta, who had been assistant chancellor since 1981, will retain her duties as secretary for pastoral services.

Father Koetter will retain his duties as secretary for religious ministry, director of vocations and administrator of St. Agnes Parish, Nashville.

Sister Loretta is the first chancellor of the archdiocese who is not a priest and, of course, the first female chancellor. She thus joins a growing list of women chancellors. A survey in November 1988 showed that, at that time, at least 17 U.S. dioceses had female chancellors.

In making the announcement, Arch-



Father David Coats

bishop O'Meara said that the appointments put the archdiocese in accordance with the revised code of canon law. Canon 478 states that a vicar general should be a priest "holding a doctorate or licentiate in canon law or in theology." Father Coats received his licentiate in canon law from the University of St. Thomas Aquinas (the Angelicum) in Rome in 1988.

The vicar general, according to canon

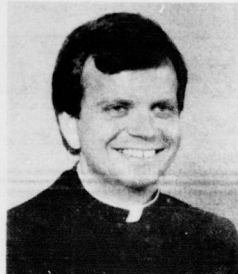


Sister Loretta Schafer S.P.

475, "is to assist the diocesan bishop in the governance of the entire diocese." Canon 479 says that the vicar general "possesses that executive power which belongs to the diocesan bishop." He is, in effect, the chief operating officer of the archdiocese.

As moderator of the curia, Father Coats "coordinates the exercise of administrative responsibilities and sees to it that the other

(See VICAR GENERAL on page 3)



Father Paul Koetter

Archdiocese 8th in contributions

The Archdiocese of Indianapolis ranked eighth of 154 dioceses in contributions per person to the Retirement Fund for Religious taken up in parishes last December.

That was one of the facts that emerged from a meeting of the Tri-Conference Retirement Project April 12 in Chicago. Benedictine Sister Mary Luke Jones represented the archdiocese at the meeting.

\$410,892.55 was contributed in the archdiocese. \$25,473.62 was contributed throughout the country.

Ecumenical leaders anxious for unity

by Margaret Nelson

Archbishop Edward T. O'Meara used an evergreen branch to scatter water over

500 Catholic and Protestant ecumenical leaders after they renewed the baptismal covenant at St. John Church, Indianapolis.

Voices blended in song and prayer for the opening worship of the 26th annual National Workshop on Christian Unity (NWCU) on the evening of April 17.

The theme of the conference was "Building Community—One Body in Christ." Members of at least seven Christian denominations met at the Hyatt Regency Hotel for the four-day event.

Evangelical Lutheran Bishop Harold C. Skillrud of Atlanta began his remarks at the worship service. "I lament with you that our Christian unity is not yet at that point that we would like it to be."

But he cited the advances in recent years that brought a Lutheran boy from a 70 percent Catholic town on the banks of the Mississippi to stand in the 152-year-old Roman Catholic sanctuary "as the Holy Spirit moves in this church."

(He was reminded of the time when he was 12 years old and he hid his Sunday School attendance pin as a priest entered the parochial school gym.)

Noting the power of science, medicine and politics in today's world the Lutheran bishop said, "We have the promise of Jesus Christ, but it's terribly invisible. How

difficult it is for us to trust the promise," he said. "It is much easier to ape the power of the world."

Bishop Skillrud stressed that God's power is an experience of love: "It's all we've got, friends—the Good News of Jesus Christ. But it is what has transformed the world."

An offering was taken for the homeless who are under the care of the Indianapolis Metro Episcopal Council.

Father Thomas Murphy, ecumenical officer for the archdiocese said, "I think that there is a renewed, reinvigorated spirit. A tone was set by the opening worship service in which the assembly was sprinkled with water to remind us of our baptism as we together become Christ people."

Father Murphy added, "Flowing from that experience is the increased awareness of the Spirit guiding the men and women engaged in the ecumenical mission."

In her Tuesday morning keynote address, Dr. Toinette M. Eugene, provost and pastoral theology professor at Colgate Rochester Divinity School, saw ecumenism as referring to the whole inhabited world. She urged that both secular and religious

(See ECUMENICAL on page 2)

Looking Inside

From the Editor: Some basic facts about the New Testament. Pg. 2.

Indiana legislature: Legislators want study of surrogacy in Indiana. Pg. 3.

Commentary: 30 million Americans without health insurance is a moral test of our society. Pg. 4.

Point of View: Pro-choicers are having a difficult time of it. Pg. 5.

Children of divorce: Now there is help for them. Pg. 8.

12 Tough Issues: Church teachings about capital punishment. Pg. 8.

Today's Faith: The role of friendship in a fractured world. Pg. 11.

Sex education: Testimony of representatives of the archdiocese before public school board. Pg. 16.

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Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Basic facts about the New Testament

by John F. Frink

This week let me continue with some basic facts that Catholics should know about the Bible. Last week a major part of the column was about John's Gospel, so this week I'll say something about the other books in the New Testament.

The earliest books of the New Testament were some of the letters of St. Paul, and the Pauline letters comprise about one-fourth of the New Testament. The two letters to the Thessalonians were written in the years 51 or 52. The letter to the Galatians was written soon after, although some exegetes believe it was written as early as 49.

Paul's 14 letters are monumental sources of the development of Christian theology. Although several of them may not have had Paul as their actual author (Hebrews, Timothy and Titus, for example), evidence of the Pauline tradition behind them is strong. The letters to the Colossians, Philippians, Ephesians and Philemon are called the "captivity letters" because they were apparently written while Paul was under house arrest or in prison.

THE ACTUAL AUTHOR of the letter to the Hebrews is unknown and open to speculation, which is too bad since it has high literary style and is a complex treatise on Christology, the priesthood and sacrifice of Christ, and the New Covenant. Even the title "to the Hebrews" is misleading since it was definitely addressed to Christians and opinion is divided over whether it was meant for Judean Christians or Gentile Christians. It could have been written anytime between 70 and 96.



The other seven letters in the New Testament are called "catholic" letters because it was thought (not always correctly) that they were addressed to a universal audience rather than to particular communities. The letters are attributed to James, Peter (two), John (three) and Jude. With the exception of 1 Peter and 1 John, the inspired character of these letters was disputed in the early church and settled in their favor only at the beginning of the fifth century. The first letter of John probably was written by the author of John's Gospel.

THE FIRST GOSPEL to be written was Mark's, around the year 70, or about 40 years after Jesus ascended into heaven. Early church figures and historians said that Mark was St. Peter's interpreter and editor and there seems to be no reason to doubt that he was the John Mark identified with both St. Peter and Paul in Acts and in some of the letters. Modern scholars have shown, though, that Mark's sources cannot be explained solely in terms of Peter's preaching. There are several endings to the Gospel indicating later additions to what Mark wrote.

Luke wrote both his Gospel and the Acts of the Apostles around the year 75, dedicating them to a certain Theophilus—a Greek word meaning "God's friend." It's unknown whether this was actually some individual or a literary figure signifying Gentiles.

Luke is generally accepted to be the physician friend of St. Paul mentioned in three of his letters ("Luke, our dear physician, sends you greetings"—Col. 4, 14). In fact, Luke seems to have traveled quite extensively with Paul: There are three sections in Acts that are known as the "we-sections" because Luke suddenly stops writing about Paul in the third person and writes as one of his companions.

Luke apparently knew Mark well and used his Gospel as one of his sources for his own Gospel. Since Luke is the evangelist who reports John the Baptist's birth, the

Annunciation, the Visitation, Jesus's birth, his circumcision, his presentation and later finding in the temple, it's easy to think that another of his sources must have been Jesus' mother Mary. Sadly, though, there is no evidence of that.

Matthew's Gospel was written between 80-100, perhaps about the year 85, according to most modern scholars, who see the theological development in the Gospel requiring a date later than those of Mark and Luke. There is quite compelling evidence for the dependence of Matthew on Mark. 600 of Mark's 661 verses are also found in Matthew.

Mark's, Luke's and Matthew's Gospels are called synoptic because they have so many similarities. They came ultimately from the traditions of Peter and Paul. John's Gospel, which came from the Johannine tradition, edited into its final form between 90 and 100, is different in plan and treatment and is the most sublime and theological of the Gospels.

REVELATION is the final book in the Bible (and the most difficult to understand). Written in the 90s along the lines of John's Gospel, it is a symbolic and apocalyptic treatment of things to come and of the struggle between the church and evil. It borrows from the Old Testament, especially Ezekiel, Zechariah and the Book of Daniel.

The author calls himself John, but it is doubtful that it could have been written either by the apostle John or by the author of John's Gospel. It is most likely that the author was another disciple of the apostle John.

These two columns have presented just a few basic facts about the Bible—really just about the New Testament. There hasn't been space to try to explain what each book says; indeed, books have been written about that. I hope, though, that it might encourage you to start reading the Bible regularly.

Next week: basic facts about the Old Testament.

Ecumenical leaders anxious for unity

(Continued from page 1)

activities "move toward a united human family."

Eugene reflected on the problems and power of memory in ecumenism. And she stressed the role of faith in "really becoming new creatures."

The black Catholic theologian said that churches "stand indicted by our negative collective memory," using the example of European Christians who transported black Africans to America as slaves. That

black culture then "underwent social devastation," she commented. "Most white Christians looked on or looked away."

Becoming new creatures "requires not just exorcism of the old; it requires birth of the new and dependence on others—divine and human," said the advisor to the U.S. Catholic bishops in their pastoral letter on women's concerns.

A second difficulty in renewal involves risk taking, Eugene said. "We want to cling tightly to an ever-shrinking faith, even as we try to ignore an ever-increasing population of poor in the world," she warned. She called for reflective, self-critical, conscious action. "It is radical Christian faith that makes possible what memory repudiates."

The closing NWCU luncheon address on Thursday was by Dr. Michael Kinnamon, a professor of theology and ecumenical studies at Lexington (Ky.) Theological Seminary.

The ten NWCU workshops covered issues such as: women; biomedics; evangelization; common confession; the "Baptism, Eucharist and Ministry" document; holiness; art; building community; the diaconate; and episcopacy.

Father Joseph Rautenberg, ethicist at St. Vincent Hospital, Indianapolis, was a member of the biomedics panel.

Sponsor of the NWCU event was the National Ecumenical Officers Association. Co-hosts in Indianapolis were the Catholic Archdiocese of Indianapolis, Church Federation of Greater Indianapolis, Indiana Interreligious Commission on Human Equality and Indiana Council of Churches.

Catholic officers meet

Denominational groups of ecumenical officers met separately in connection with the NWCU. More than 100 Catholic leaders in the National Association of Diocesan Ecumenical Officers (NADEO) held a luncheon on Tuesday.

Father Stanley A. Schmidt of the Archdiocese of Louisville received the annual James Fitzgerald Award for Ecumenism at the NADEO luncheon on Tuesday. He was cited for "outstanding contributions and service to religious understanding and unity." A member of the archdiocesan Office for Ecumenical Affairs since it was opened in 1967, Father Schmidt has also received three awards from the Louisville Jewish community.

Father Schmidt said, "The central question in ecumenism has been, 'Have we



Bishop Wilton D. Gregory

come close enough to each other to share together in table and pulpit? I think the question is, 'Are we any longer justified in staying apart?'"

Auxiliary Bishop of Chicago Wilton D. Gregory discussed "The Black Catholic Agenda and Ecumenism" at the Tuesday NADEO luncheon.

"If one were to search for the heart of African tradition, the search would have to begin in church," in the kind of faith which he said "transcends traditional denominational boundaries."

"Ecumenism," said Bishop Gregory, "has invited us to review our own unique character within the Catholic Church." He said that white Catholics in parishes which serve the black population "sense a general warmth, excitement and openness among black Christians."

"Spirited worship is a hallmark of the black church," the bishop said. "There is a limit to what Roman Catholic worship can accommodate. But worship is only one example of the tension we feel."

Bishop Gregory said, "African American Catholics need to be concerned about evangelization. The number of unchurched is much greater than one might expect. Many are generic Christians. We must depend upon the active outreach which black people can extend to one another in a special way."

He commended the Catholic schools for their educational apostolate because "so many have been able to achieve great things." But he said, "We must view our

Archbishop O'Meara's Schedule

Week of April 30

SUNDAY, April 30—Sacrament of Confirmation administered at St. Peter and Paul Cathedral, Indianapolis, for the parishes of St. Jude and St. Lawrence, Eucharistic Liturgy at 2:30 p.m. with reception following in the Catholic Center.

—Sacrament of Confirmation administered at St. Peter and Paul Cathedral, Indianapolis, for the parishes of Christ the King, St. Mark, and Holy Trinity, all of Indianapolis, and Mary, Queen of Peace, Danville, Eucharistic Liturgy at 7:30 p.m. with reception following in the Catholic Center.

MONDAY, May 1—Sacrament of Confirmation administered at St. Michael Parish, Brookville, and for Holy Guardian Angels Parish, Cedar Grove, Eucharistic Liturgy at 7 p.m. with reception following.

TUESDAY, May 2—Msgr. Busald Awards presentation, St. Philip Neri Church, Indianapolis, Eucharistic Liturgy at 7:30 p.m. with reception following.

WEDNESDAY, May 3—Sacrament of Confirmation administered at St. Joseph Parish, Rockville, and for the parishes of St. Joseph, Universal, Sacred Heart, Clinton, and Immaculate Conception, Montezuma, Eucharistic Liturgy at 7:30 p.m. with reception following.

SATURDAY, May 6—The Church of Indianapolis welcomes back the Most Reverend Gerald A. Gettelinger, newly ordained Bishop of Evansville, Eucharistic Liturgy at St. Peter and Paul Cathedral, Indianapolis, 11 a.m., with reception following in the Assembly Hall of the Catholic Center.

schools as common treasures rather than individual burdens."

Msgr. Raymond Bosler, retired ecumenical officer for the archdiocese, was one of the presenters in the Tuesday afternoon *Catholic* dialogue with Disciples of Christ leaders. A forum on interchurch marriages and an environmental exchange were the other NADEO seminars.



Dr. Toinette M. Eugene

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Thousands offer encouragement to Erin Bower

by Margaret Nelson

St. Pius X kindergarten Erin Bower reached for the toothpaste tube in the K-Mart as any five-year-old might do. It was out of place in the trash bag display at the Castleton store.

What happened next on the night of April 17 changed her life.

The explosion from a homemade pipe bomb that had been placed inside the colorful tube ripped away part of Erin's left hand. Fragments cut open her left eye.

Later that night, doctors had to ampu-

tate what remained of Erin's hand. No fragments were found in the eye. But the eye surgeon found it necessary to remove part of the damaged left eye Tuesday. She may have enough vision to focus by wearing a contact lens.

Kevin and Maureen Bower are praying that their oldest daughter will be able to live a normal life after she comes home from the hospital to rejoin them and her one-year-old sister, Megan.

And they are counting their blessings. "There are children up on her floor who may not be like that, who may not get to

leave at all," Maureen Bower told a Methodist hospital news conference. "It really makes you stop and appreciate what you've got and quit wanting more and more and more."

Maureen Bower said that Erin has told them that she is going to get better. One factor that will help Erin is the abundance of mail. "She loves mail," Maureen Bower said. The young mother explained that the public response to the child's plight has been overwhelming.

Kathryn Walsh-Miller, hospital spokesperson, said, "We have been inund-

ated by calls. Erin has received bundles and bundles of hand-drawn cards and letters, many tied with cheerful ribbons, from all over the country. Quite a few of them are from school children."

Father James Sweeney, pastor of St. Pius X, said he touched on the incident in his homily last weekend. He discussed how Christ's message helps people deal with feelings of anger and helplessness.

The parish has collected more than \$3,000 in "Erin's Hospital Fund," he said.

The pastor said the children of the school seem most affected. Some first graders told him the most important part of their preparation for this week's school Mass was "when we pray for Erin."

Sheila Hauerperger, the school counselor, is talking with any children who are troubled. And principal James Leffler, who has five young children himself, is aware of their concerns Father Sweeney said. Some of Erin's cousins attend St. Pius School.

By press time, the date of the child's release from the hospital was uncertain. Walsh-Miller explained that even after Erin goes home, she will need to return for eye treatment, the hand prosthesis, plastic surgery, and for lengthy rehabilitation.

Five-year-old Erin Bower will have plenty to keep her busy at home—opening all the mail. Walsh-Miller said, "She is very excited and pleased about that. She wants to open all of them herself."

Legislators want surrogacy study

by Ann Wadelton

Surrogacy in Indiana. How large an industry is it? What problems have been raised? Does it need further regulation?

That would be one of the focuses of a legislative study committee this summer if the request of state legislators is honored. Representative David Cheatam (D-No. Vernon) and Senator Steven Johnson (R-Kokomo) have asked for an interim study on aided conception and surrogate mother arrangements.

A study would be a follow-up to legislation passed last session making surrogate contracts unenforceable in Indiana courts, and calling for continued study of the volatile and emerging issue. But that study has not been done, according to Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference, one of the primary supporters of last year's legislation.

In March 1987, Pope John Paul II issued a major policy statement on procreation asking specifically for legislation banning surrogate motherhood and other nontraditional reproductive techniques.

In many states, Catholic conferences and pro-life groups have been major supporters of efforts to ban surrogacy. The church's objection is based on its belief in the sacredness of life, which it believes is diminished by an industry which makes newborns a commodity to be marketed. The church also believes that human reproduction belongs in the matrix of personal sexuality, marital love and family bonds.

Surrogate arrangements continue in Indiana. The legislation signed into law last year affects only those situations where one of the parties challenges the contract. Then the surrogate contract would be held unenforceable and custody of the baby would be decided in the best interest of the child in adoption and custody cases.

Two surrogate bills were introduced this session. One, authored by Representative Brad Bayliff (R-Kokomo) would have repealed last year's legislation. It died without a hearing. The other, sponsored by

Representatives David Cheatam (D-No. Vernon), Jack Cottey (R-Indpls.), Richard Dellinger (R-Noblesville) and Frank Newkirk (D-Salem), would make the biological mother, under a surrogate agreement, guilty of child selling, a class D felony. That bill died without a vote with committee members concerned about the severity of the penalty and the lack of information about the surrogacy industry in Indiana.

The majority of states have considered surrogate legislation of some kind. Several bills have been introduced on the federal level. The most prevalent bill would either ban surrogacy outright or impose severe restrictions, such as outlawing payment to the surrogate.

Other bills include requirements for psychological screening of surrogate mothers, licensing of the lawyers and doctors who arrange surrogate agreements or court approval of each agreement. Several would require proof that the woman seeking a baby is infertile.

Other proposed laws, borrow from the common state adoption policies to give the surrogate mother a chance to change her mind and keep the child. Some lawyers say this would put the contracting couple at risk of not only failing to get the baby but also having to pay child support to the surrogate mother.

To date, seven states have passed surrogacy laws. Michigan, Florida and Utah have declared surrogate contracts illegal and attached criminal penalties. Indiana, along with Kentucky, Nebraska and Louisiana have made the contracts unenforceable but with no criminal penalties.

Surrogate contracts entered the Indiana court arena in 1986 when Marion County Superior Court Judge Victor S. Plau of the probate division ruled that a surrogate mother who accepts money to bear a child "commits profiting from an adoption, a class D felony." The matter came before him when a couple went to legally adopt the child delivered by the surrogate. The judge still approved the adoption by the husband who donated sperm to artificially

inseminate the surrogate. The surrogate mother ended up not taking any money because it would have reduced her public assistance payments.

In addition to New Jersey's celebrated Baby M case, where the biological mother refused to give up the newborn, other states have also faced difficult court cases. One involved a handicapped baby with neither the biological mother nor the adopting couple wanting the child. Another baby was born with AIDS. And still another biological mother refused to give up her baby when she learned that the adopting mother was a transsexual.

History, weaving, construction taught at vesture workshop

by Margaret Nelson

Almost 60 women came to the Catholic Center in Indianapolis on Saturday, April 15 to participate in "Vesture: Fabric and Fabrication," a workshop offered by the Office of Worship.

One priest came to learn about vestments, too—Father Dan Atkins, ordained in 1987 and associate pastor of St. Jude, Indianapolis.

"That's about 40 more people than I expected," said Franciscan Sister Sandra Schweitzer, artist and director of liturgical art for the archdiocese.

The participants were given a copy of the U.S. Catholic bishops' paper, "Environment and Art in Catholic Worship." It stressed quality and appropriateness, taking into account the artists' special gifts. And it pointed to the necessity of consultation with expert liturgists and artists when creating "any object used in any way with the liturgy."

Vestments were described as combinations of forms, colors, and textures which should create an atmosphere or mood.

Sister Sandra called the chasuble "a symbol in itself," which signals to the assembly the position of the person who is wearing it. "You don't need to add symbols to it," she said. She suggested that vestments be appropriate for the priests wearing them as well as for the space in which they are used.

"We can do better than the scraps that are lying around for liturgy," Sister Sandra said. "If you don't have the money for quality fabric, save for it," she added.

The program addressed the interests of people who had never made a chasuble and those who had made more than 20. There were books on the history and construction of vestments and displays of old and modern altar attire.

Slides showed some of the early "cone-shaped" chasubles and the "fiddle-backed," in which the part covering the arm was cut away at a time when priests in heavily adorned vestments held the Eucharist up for long periods of time. Some of the fuller, modern vesture was also shown.

Sister Sandra explained that the Carmelite sisters no longer make vestments. The Indianapolis sisters stopped making them 10 years ago and the Terre Haute sisters more than two years ago.

Involvement of the laity encouraged by Vatican II was one of the reasons the sisters were making fewer vestments, Sister Sandra said. But she explained that the "cut and paste for Jesus" period did not always produce appropriate vesture. "In

the last decade, some of the priests have had to swallow real hard to wear what has been given them," she said. But some of the women told of priests who had requested improper fabrics and styles.

Carmelite Sister Ann of Jesus from Terre Haute made historical slides and wrote a commentary for the workshop. She provided instructions and patterns for constructing a vestment. Also, the Terre Haute sisters were praying all day for the success of the workshop, Sister Sandra said.

Franciscan Sister Evelyn Forthofer, a sewing instructor at Cardinal Ritter High School, Indianapolis, used methods and patterns of the Terre Haute Carmelites to demonstrate construction of chasubles and stoles. Many of the women copied the patterns so that they could make vestments themselves.

"It is really exciting to see so many seamstresses together," Sister Evelyn said. "One nice thing about it is that you can share with each other what you have learned from hands-on experience."

Suzanne Squires Halvorson, a weaver from Bloomington, discussed and demonstrated hand weaving materials for liturgical use. She said, "Color is an outward expression of the mysteries of the faith. It is the first thing we are drawn to." Of her own fabrics, she said, "My primary concern is drape."

Each participant in the workshop was given an opportunity to operate the loom personally.



WORKSHOP—Betty Young of St. Mary, Greensburg, inserts a woven vestment on display at a vesture workshop sponsored by the Office of Worship. Among the vestments and banners she has made was a vestment for Father Michael O'Mara, who grew up in her parish and was ordained last June.

Vicar general, chancellor named

(Continued from page 1)

members of the curia duly fulfill the office entrusted to them," according to canon 473. The diocesan curia "consists of those institutions and persons which furnish assistance to the bishop in the governance of the entire diocese, especially in directing pastoral activity, in providing for the administration of the diocese and in exercising judicial power," according to canon 469.

The duties of the chancellor, according to canon 482, are "to see to it that the acts of the curia are gathered, arranged and safeguarded in the archive of the curia. . . . The chancellor and vice-chancellor are automatically notaries and secretaries of the curia." In practice, the chancellor serves as chief administrative officer for the archdiocese.

In appointing Sister Loretta as chancellor, Archbishop O'Meara said it was "in recognition of the splendid service she has rendered to the archdiocese as assistant chancellor. She has superb pastoral sense. She has performed many challenging tasks for the archdiocese. She, too, can fill the job in accordance with the revised code."

Sister Loretta said that she is "honored

to be allowed to perform this service for the church. I belong to the church and therefore it has always been my ministry to serve the church in any way I can."

Father Coetzee was ordained in 1974. He was associate pastor of Holy Trinity in New Albany and co-pastor of St. Paul, Tell City, St. Michael, Cannelton, and St. Pius, Troy before being named archdiocesan personnel director for priests in 1982. He left to pursue graduate studies in 1986.

Sister Loretta is a past deputy vicar-general of the Sisters of Providence and, prior to that, provincial of her order's St. Joseph Province. She has taught at the junior high, secondary and college levels, and served as a departmental chairman and dean of freshmen at St. Mary of the Woods College and dean of Providence College in Taiwan.

A native of Chicago, Sister Loretta has a bachelor's degree from St. Mary of the Woods and master's and doctoral degrees from the University of Notre Dame. She also did post-doctoral work at Indiana University and American University.

Father Coetzee was ordained in 1977. He was associate pastor of Our Lady of Perpetual Help, New Albany, and St. Therese of the Infant Jesus, Indianapolis before being named vocation director.

Commentary

THE BOTTOM LINE

How about considering the falsely accused?

by Antoinette Bosco

The outrageous and tragic Lisa Steinberg case has focused national attention on the shameful reality of child abuse.

Child abuse is a heinous crime and a prevalent one. About 2 million children a year become victims, according to estimates by the U.S. Department of Health and Human Services and by the American Association for Protecting Children.

Clearly, protecting endangered children has to be a priority. But what is now being called a "child abuse climate" is also giving rise to a new



injustice and a new victim—the falsely accused.

More and more stories of false accusations of child abuse are coming to light. According to Washington-based Douglas Besharov, first director of the U.S. National Center on Child Abuse and Neglect, each year more than 500,000 families are put through investigations of unfounded reports.

Many of these false allegations are dismissed right away. But a frightening number of innocent people do end up facing criminal charges.

I heard of the case of a man accused of child abuse by his troubled 15-year-old stepson. The teen-ager, who is currently serving time in prison for a violent crime, had apparently attacked his stepfather and a fight ensued.

The man was arrested, thrown in jail

and brought to trial for face 10 years in a penitentiary. He was acquitted. However, he lost his job, ended up flat broke after legal expenses and was traumatized by the injustice.

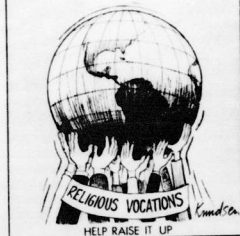
I related this story to a social worker who has worked in family services for over 10 years. She was unfamiliar with the case, but her comment was, "There is no doubt in my mind that the man is guilty. Otherwise, he never would have been brought to trial."

That social worker's snap judgment captured the prevailing attitude toward child abuse cases. The repeated complaint is that justice is contradictory here, with accused persons regarded as guilty unless able to prove their innocence.

Perhaps a dangerous imbalance is developing, even if it is well-intentioned. There may be "so much focus on child abuse that there's no justice for the falsely accused," said Harold and Ruth Werner, founders of a Connecticut chapter of VOCAL, Victims of Child Abuse Laws, a national organization with more than 100 chapters worldwide.

The Werners organized VOCAL after their friend, of whose innocence they are convinced, was accused of sexually abusing his 12-year-old daughter. Despite the absence of any medical evidence and no forensic investigation, the man was convicted on "her word against his" and received a 35-year sentence.

Child sexual abuse allegations are appearing so frequently in divorce and custody cases that the phenomenon has earned its own name. It is called SAID Syndrome, Sexual Allegations in Divorce.



One member of a task force on child abuse underscored the dilemma by saying, "There are victims on both sides. Whose rights come first?"

We cannot make light of the victimization of the falsely accused. This growing injustice has to be recognized and treated seriously, and people who make false accusations held accountable.

As a society that strives to ensure justice for all citizens, we must open our eyes to the realities of both child abuse and false accusations. Both are horrendous and unacceptable tragedies.

THE YARDSTICK

U.S. health quality and accessibility at a crisis point

by Msgr. George G. Higgins

If problems always could be solved by throwing money at them, the U.S. health care system would have none. The United States is spending more for health than ever—more than 11 percent of the gross national product.

We're spending more and almost every day new medical advances amaze us. But it seems we are slipping backward in important ways. Thirty-seven million Americans have no health insurance. Others don't go to the doctor as often as they should because of the expense.

Employers are straining to get health benefit costs under control, sometimes cutting into the quality and accessibility of care. Often they want to get out of the health insurance business altogether.



The nation's moral health is also under strain. Hospitals are turning away sick people. Each year an estimated 250,000 patients are transferred for economic, not medical reasons. Despite laws against it, the practice continues because of the tremendous financial incentive.

Many people assume wrongly that public insurance programs will protect those without private insurance. Federal cutbacks have whittled down Medicaid eligibility. Fewer than one-half of Americans below the poverty line are eligible, down from two-thirds in the late 1970s.

The real health coverage crisis is at the workplace where most Americans get their health insurance. The health care access problem has roots deep within the changing structure of the economy: the shift toward the service sector and the explosion of low-wage jobs with few benefits.

Having a job isn't enough any more.

Three-quarters of the uninsured are workers and members of their families. Declining health insurance coverage is the predictable outcome of the current approach to health cost containment—unfettered competition. This so-called solution ration health care through higher prices, co-payments and shifting costs to the worker.

Some are priced completely out of the market. Others cannot afford coverage for their dependents. Many do not use needed services because of cost. The ranks of the underinsured are growing fast.

The underinsured and the uninsured avoid going to the doctor, skipping preventive care. As a result they end up needing more expensive care. If the uninsured seek a doctor at all, it is in a hospital emergency room, a costly way to provide primary care.

Those who can pay for those who cannot. Taxpayers who support public

hospitals and employers who insure their workers pick up the tab. The result is a massive, unfair subsidy to employers of the uninsured working poor.

The uninsured include 12 million children whose physical and mental development is jeopardized by inadequate care.

Universal health coverage is the key to getting costs under control. We need to convince elected representatives.

The National Leadership Commission on Health Care, a blue-ribbon commission which includes representatives of business providers and labor, recently recommended a public-private partnership model that also would secure universal access. It would provide strong incentives to employers to provide health insurance.

Thirty-seven million Americans without health insurance is more than a problem—it is a moral and ethical test of our society.

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EVERYDAY FAITH

by Lou Jacquet

What if Jesus came back just for today? What if, for example, he showed up at the mall where I walk a couple of miles every afternoon and startled those whose lives seem wrapped up in slot machines and the endless pursuit of more possessions?

What if he showed up in your parish this Sunday and listened to the way Catholics in America worship? Would he shake up the folks in the pew the way he shook up the moneychangers in the temple with his righteous anger?

Probably not. There are two things wrong with this daydream fantasy of mine. The first is that, if his stay among humanity a couple of thousand years ago is any indication, Christ might more likely be ignored than rallied around by today's spiritual footsoldiers. In three years of earthly ministry, he was not notably successful in getting his Father's message across to even his hand-picked but thick-skulled band of followers.

There is also a second problem. As Christians, we cannot rely on the return of

Christ to stir the hearts of the indifferent. That is the task he assigned to us when he left us. He poured everything he had into that earthly ministry, then told his disciples (and by extension, us) to continue this work among the living.

"Left us" is not quite right, of course. He himself said that he would be with us



until the end of time. And he comes to us as often as we wish in the Eucharist. Still, we Christians often say among ourselves that the world would be quite different if Christ were physically present among us now, acting as some sort of supernatural patrol leader to guide the decisions of his faithful and touch the hearts of the unchurched.

If he were present in that way, we tell ourselves, there would be no teens in our schools hooked on crack. There would be no animosity and infighting in the church he established. There would be less indifference to encyclicals and pastoral letters, and we would never, we might believe, have come to the state of affairs in the U.S. where we could about 20 million of our unborn in the past 16 years. Crime, pornography and war might not be epidemic around the globe.

Yes, perhaps things would be different if Christ were here physically present, using the mass media to reach and influence millions. Or perhaps nothing would be different. In this age of affluence he might simply be ignored as irrelevant to the pursuit of pleasure. But in any case, it's a moot point.

We cannot rely on the Lord's presence to do the work that must be done, for we are called to do that work step by step and soul by soul, the wearisome yet exciting task that has consumed the energies of

What would it be like if Jesus came to the mall for a day?

millions of Christians over the past 20 centuries and will continue to absorb us until Christ does return. That's the way he wanted it, which means—in the here and now—that I have to be less concerned with making judgments during my daily mall walk and more concerned with the people I encounter while walking.

That's Christianity. There are, I am reminded almost daily, no simple shortcuts to living it.

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

Most Rev. Edward T. O'Meara
publisher

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

To the Editor

The law and the individual's worth

On Good Friday, March 24, I took part in a pro-life rescue in Kettering, Ohio. This intervention on behalf of the unborn babies present on the grounds of the Kettering Women's Health Center triggered other events which led to my appearance in Kettering Municipal Court before Judge Wurtz. At our trials the judge posed this question to each of us: "Which is more important, the law or medicine?" With prodding I ventured that without the law society would become a jungle and health care a matter of chance.

His analogy of society being held together by the fabric of laws, hence citizens' refusal to obey laws with which they disagreed results in a damaged, weakened safeguard for all, made me uneasy. Uneasy because my purpose, the defense of the unborn, is unquestionable before this or any court today. The unborn by the unilateral action of the Supreme Court are, and have been, nonpersons since 1973. Our pro-life defense of the innocent is a non-event. What a craven betrayal of the Declaration of Independence and the other founding documents of this republic!

In order to let Judge Wurtz know just how far I thought the judicial branch of government had fallen, I quoted from that document: "... that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it. . . . Yes, affecting even

the judiciary as impervious to removal as judges are. The judge naturally reminded me that there are ways to go about this correctly. There are lawful means, he suggested, even as his smile assured me that this really is not the case.

The notion of the law as guarantor of our freedoms, until we too lose our personhood through poverty, illness, or advanced years, makes a mockery of the Declaration of Independence and all for which we believe our country stands. How does our inalienable right to life, liberty, and the pursuit of happiness square with the concept of life as a series of renewable leases? As property owners we hold that right for only six months at a time. Our inability to pay property taxes means we lose our homes. Must our lives, the only thing we can truly be said to possess, be subject to court whims as well?

What value has the law if the concept of an individual's worth is further cheapened and degraded? The erosion of respect for both the individual and the law since 1973 is a lesson for anyone willing to learn it. Certainly, the most chilling and satanic rewards lie ahead on this road.

Lois M. Jackson

Indianapolis

Kneel or stand at the consecration?

I cannot help wondering if we're the only diocese in the United States that does not kneel for the consecration of the Blessed Sacrament.

In the past few months, I have attended Mass in two churches in Columbus, Ohio, one in Cullman, Ala., one in Kissimmee, Fla., one in Fort Wayne, Ind., one in Pittsburgh, Pa., and one in Donora, Pa. During the past two years I have also attended Mass on Cape Cod and Hilton Head, S.C. At all of these Masses, everyone knelt for the consecration.

It was interesting to note that some of these Masses were near tourist attractions, and many of those attending were tourists from all over the United States, Canada and foreign countries. At the consecration there seemed to be no hesitation on anyone's part. Everyone

knelt. No one was left standing, or even hesitated. It seemed as though it were their practice to kneel.

We're told that standing is the natural posture for prayer. That may be so. However, I submit that kneeling is the posture of adoration, humbleness, worship, submission, and penitence. This is the posture we should assume when in the presence of Our Lord. Or do we really believe that we are in the presence of the Lord?

In America, we bow to no man. But are we too proud to bow before God?

Winfred E. (Bud) Moody

Indianapolis

LIGHT ONE CANDLE

Conscience and freedom

by Fr. John Catoir
Director, The Christophers

"Dignitatis Humanae" is the Latin designation for the Second Vatican Council's Declaration on Religious Freedom. In it the council fathers professed their belief that "it is upon the human conscience that (moral) obligations fall and exert their binding force. The truth can not impose itself except by virtue of its own truth as it makes its entrance into the mind at once quietly and with power."

While private conscience is clearly referred to here, this document is primarily concerned with the human right to worship God free from any outside coercion by individuals or civil society.

The key point is that religious freedom has its foundation not in the subjective disposition of the person, but in human dignity itself. It's a subtle point, but one worth pondering.

Subjectively sincere convictions are not necessarily the same as objectively truthful convictions. Hitler may have been sincere, but his philosophy was essentially corrupt. Corrupt thinking has led to corrupt actions. In his case we know the results all too well.



We are always free to follow our consciences, but self-deception can cause misery and ruin if we're not careful. Every action is consequential. Each one of us is able to jump off the Empire State Building if we want to, but only once.

To guide us in the difficult job of discerning truth Jesus gave us the Beatitudes. "Blessed are the poor in spirit for theirs is the kingdom of heaven." One who is poor in spirit does not say: "It's my body, I'll do what I want with it." Rather one asks what God wants of one in this situation.

There are moral issues where honest people may differ in good faith, but that doesn't make every opinion truthful. Try to be objective about the moral opinions you hold. You may be right, and you may be wrong. It's important to pray for the wisdom to know the difference and to walk "in the Holy Spirit, in unfeigned love, and in the word of truth" (2 Cor. 6:6-7).

The more you realize how much the world needs you the more initiative, imagination and courage you will show in bringing forth the truth that God has hidden in you. Your conscience wedded to the truth will bear good fruit from now into eternity.

(For a free copy of the *Christophers* News Notes, "One Person: You Can Make A Difference," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Point of View

It's just a matter of choice

by Gail Quinn

Despite the large turnout on April 9 to lobby the Supreme Court on the Missouri abortion case it heard this week, it is evident that ardent pro-abortionists—or pro-choicers—are having a difficult time of it.

What they are championing—absolute freedom for women to choose to destroy their unborn children for any reason at any time during pregnancy—is tough to maintain. But they do it anyway, with grim and predictable rhetoric that bears little relation to reality.

In the 1960s, the National Association for the Repeal of Abortion Laws (NARAL) made the astounding claim that 5,000 to 10,000 women died each year from illegal abortions. The organization's co-founder, Dr. Bernard Nathanson, confessed years ago that he and his colleagues purposely fabricated these figures for political purposes (there were closer to a hundred deaths from all abortions, legal and illegal). Yet NARAL still uses those false figures today in its ads maintaining that unrestricted abortion is necessary.

Another factor that rears its ugly head in the debate is religious bigotry. Human life is a continuum that begins at conception and ends at death. That is a biological fact that has nothing to do with religion. Before birth the child in the womb—whether zygote, embryo or fetus—is undeniably a member of the human species.

Yet on the public television program "Abortion: A National Town Meeting" last nationwide (April 9), Dr. William Schultz, president of the Unitarian Universalist Association, said that "the key issue"—the point at which fetal life can be called full human life—"is a religious question." Dr. Louise Tyrer, a physician with the Planned Parenthood Federation

of America, said "human life—as opposed to pregnancy—when that starts, is an individual moral decision." If you decide that the child in the womb is human, and I decide it is not, by Dr. Tyrer's standard, we're both right. Or at least neither of us is wrong.

On this show pro-abortion panelists claimed that it is difficult—but not illegal—to obtain a late-term abortion (one performed after 24 weeks' gestation). Doctors, they said, are reluctant to perform them. However, they admitted that abortion for any reason is legal through the entire nine months of pregnancy. Asked if Planned Parenthood would accept restrictions at least on late-term abortions, Dr. Tyrer said it would not. Asked if NARAL would oppose a ban on elective late-term abortions, its spokeswoman, Kate Michelman, said, "Absolutely."

Ms. Michelman said we have to "get back to the real issue"—which she defined as "choice." But neither she nor the other pro-choice panelists would discuss the substantive issue about what is involved in that "choice." What is destroyed in the abortion a woman chooses? Is a woman's "right" to choose an abortion so compelling as to negate the very right to life itself of her child? Do people have the right to choose to destroy the life of unborn children?

Among the Hollywood stars, college students and others marching down Constitution Ave. on April 9 were many children. Some wore signs saying "I'm choice." Or "Every Child Is a Wanted Child. Like Me." Did they understand why they were marching?

When a six-year-old boy from Philadelphia was asked if he knew what abortion was, he said: "It's when somebody says you have to kill your baby." And what do you think about that? Ask the child, "I think that's a bad idea."

I explained it to a woman's choice," said the mother. "Whether he understands or not, I don't know."

I think he understands.

(Gail Quinn is director of program development for the bishops' Office of Pro-Life Activities.)

With gratitude and joy the Church of Indianapolis
welcomes back

The
Most Reverend Gerald A. Gettelfinger, D.D.
Newly Ordained Bishop of Evansville

The Most Reverend Edward J. O'Meara, S.J.D.
cordially invites you to join
Bishop Gettelfinger
in the celebration of the Eucharist

Saturday, the sixth of May
One thousand nine hundred eighty-nine
at eleven o'clock in the morning
in the SS. Peter & Paul Cathedral
in Indianapolis

A Reception in
Bishop Gettelfinger's
Honor will follow in
the Catholic Center

CORNUCOPIA

Family cops are off duty

by Cynthia Dewes

When we were young we never did anything wrong. Honest.

This was our excuse as we scolded good children, as like to tell my children out of duty and parental righteousness. It was because we were acquainted with every single person in our entire neighborhood.

We weren't intimate friends with them, but we could call them by name and we knew their family histories, including whatever skeletons they were hiding.

Any one of those people would've dared do something "bad." Not only that, grownups of my race, gender or religious persuasion would call the family

cops on us if they even suspected that we were up to no good. Even in our own front yards.

And when the family cops (usually mom, followed immediately after work by dad, or any other available adult relative) were called, they made arrests. Like stopping the bad behavior now, grounding the miscreant, and scattering onlookers.

The anonymity that urban kids enjoy today simply didn't exist. No public naughty act, no unkind prank went unpunished, because the hand (or face) of the perpetrator was easily identified.

By the time today's Baby Darling is a child, it's possible that (s)he's lived in two or three states and been alive in several more. Nowadays we are a mobile and transient bunch, moving from home to home, job to job. Even our dogs have traveled more widely than most of our grandparents.

It is not uncommon to be transferred all

around the mulberry bush of job stations, even when we're not "in the military." We are sent to open the Detroit branch of the store, or construct an offshore oil platform in Texas, or create new markets somewhere.

Baby Darling hardly gets to know the kid in the next sandbox before (s)he's snatched up into a new environment. Her babysitters, pre-school and Sunday School teachers whiz past before (s)he even realizes they're different from the last batch.

There's something to be said for the sophistication and independence a child learns from the unsettled lives we're living. Something, but not much.

Maybe kids hang looser today because no one pays attention to what they do. They used to get caught in their semi-dirty deeds because parents or someone really cared what they did.

Maybe we're so preoccupied with the new job, the new house, the new location, that we forget to care—about our wives or husbands, about our friends and neighbors, about children.

Maybe we're so busy giving our kids (and ourselves') wings that we've forgotten our "roots," our relationships with others.

We don't need to live in one house forever, or keep one job, in order to be whole ourselves or wholesome for others. But we do need to have continuity in our relationships.

We need to work on loving one carefully-selected spouse (not just one at a time). We need to care for our children.

check-it-out...

The semi-annual Pilgrimages to Our Lady of Monte Casino Shrine near St. Meinrad Archdiocese will be held on the Sundays of May at 2 p.m. CDT. Featured speakers and topics will be: May 7, Benedictine Father Jerome Palmer, "Why the Apparitions at Fatima?" (the Universal Rosary March will be held at 2 p.m.); May 14, Benedictine Father Malachy Fulton, "Mary: Mother of Us All"; May 21, Benedictine Father Kieran Klezwicz, "Mary: Disciple of the Lord"; and May 28, Benedictine Father Severin Messick, "Mary: Faithful Daughter of the Father." During May, Mass will be offered at the Shrine every Tuesday, Thursday and Saturday at 7 a.m. C.D.T. The Saturday Mass for the Clients of Our Lady of Monte Casino continue throughout the year.

New Albany Deaneary Youth Ministry will hold its annual Awards Celebration at 6:30 p.m. on Thursday, May 11 in the deaneary facilities at Our Lady of Providence High School in Clarksville. Recognition will be given during the catered banquet for volunteer service by adults and youth.

The Terre Haute chapter of the National

Council of Catholic Women will hold its annual Luncheon and Style Show on the theme "May Is..." beginning at 12 noon on Wednesday, May 10 in the Terre Haute Holiday Inn. Tickets are \$8 each and reservations are due by May 1. Call Val Hicks at 812-299-1284 or Dorothy Munoz at 812-299-4175 for more information.

The Sisters of St. Francis of Olenburg will sponsor a Day of Prayer from 9 a.m. to 4 p.m. EST on Saturday, May 13 in Olivia Hall on the motherhouse grounds. To register, or for more information contact: Sister Maureen Irvin, Sisters of St. Francis, Olenburg, Ind. 47036, 812-934-2475 or 812-934-5016.

vips...

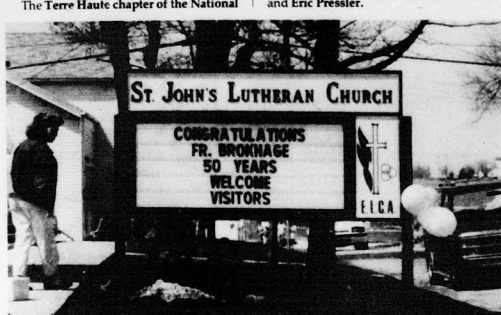
Fred and Clara Merkel will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 2 p.m. EST on Saturday, May 6 in St. Anthony Church in Morris. An open house will be held in their honor after the Mass from 3 to 6 p.m. in Schall Hall, Morris. The Merckels were married on May 10, 1939 in St. Nicholas Church in Sumner. They are the parents of eight children: Raphael, Virginia Fordeher, Romilda Moorman, Kathleen Belton, Leona, Wilfred, Marilyn and Christine. They also have 20 grandchildren.

The Secular Franciscan Order, St. Anthony of Padua Fraternity in Clarksville will hold a Jubilee Celebration on Sunday, April 30 to honor those who have completed 25 years or more as professed members. Those to be honored include: Elizabeth Link, professed 60 years; Ida Mae Cullins, Amelia Leist and Edith Soergel, professed 50 years; and Linda Friegerer, professed 25 years. The celebration will begin with 2 p.m. M in St. Anthony of Padua Church, and conclude with refreshments.

Fifth grader Julie Parakkat of St. Anthony School, Clarksville was a county winner in the *Louisville Courier Journal* Young Authors Contest in March. Contestants wrote books and competed against other students in their grade level. School winners of the contest included fifth graders Katy Burger, Aimee Heis, Kristi Eger and Nicole Meyer.

Winners in the East Central Indiana Regional Science Fair held at Ball State University in Muncie on April 1 included students from Seton School in Richmond. Winner of a NASA Aerospace certificate was eighth grader Jimmy Seneise, while another eighth grader, Patrick Burlaff, took first place in Junior Physics. Seventh grader Heather Sickmann won honorable mention in Junior Botany.

The St. Jude Academy Olympic Team, coached by Nancy Bemis and Mary Ann Chamberlin, recently won the Academic Olympic Competition for archdiocesan junior highs sponsored by Cathedral High School. The competition is modeled after the high school "Brace Game" and is designed to foster academic competition and mastery of general knowledge in junior highs. Team members included: Molly Chamberlain, Keith Wesseli, Phil Agresta, Darrell Bains, Jack Halloran, Greg Robinson, Mary Schoettle, Mandy Holbrook and Eric Presser.



GOLDEN YEAR—The sign in front of St. John's Lutheran Church in Napoleon was one of the many that greeted the community on Sunday, April 16 to honor Msgr. Joseph Brokhage as he celebrated his 50th anniversary of ordination. The administrator of the parish was honored at a Golden Jubilee Mass at St. Maurice Catholic Church at 4 p.m. followed by a dinner and reception. The church was well-lit with well-wishers from around Ripley County and the state. (Photo by Barbara Jachimik)

The Academic

\$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled last week's puzzle:

Ruth Salzman, Little Flower, Ind.
F. Hernandez, Sacred Heart, Ind.
Jeanette Sullivan, Holy Spirit, Ind.
Edith Stein, Holy Family, Ind.
Richard Gendron, St. Ignace, Ind.
Sue O'Brien, St. Malachy, Greenburg, Ind.
C.A. Williams, St. Ignace, Ind.
Dorothy DeWitt, Annunciation, Brazil
Robert Hunsake, St. Louis, Bensenville
Marge Kress, St. Benedict, Terre Haute
Anne Sanders, St. Barnabas, Ind.
Cathy Porter, St. Jude, Ind.
Margaret Ceding, St. Benedict, Ind.
Terre Haute
Helen Augustin, St. Patrick, Madison
Mary Wallace, St. Philip Neri, Ind.
Bernie Karmel, O.L. Lourdes, Ind.
Virginia Eckert, St. Joseph, St. Leon
Mary Nelson, St. Anthony, Clarksville
Nancy MacKenzie, St. John, Elmhurst
Catherine Fry, St. Louis, Bensenville
Lara Benamer, St. Ignace, Ind.
Angela Colvin, St. Ambrose, Seymour
Mary Sorens, St. Matthew, Ind.
Meyore Miller, Holy Guardian Angel
Cedar Grove
Regina Latzer, St. Augustine, Leopold
Mae Nick Merker, St. Anthony, Bensenville
Anne Heiser, Holy Trinity, Ind.
Janice Obermeyer, St. Louis, Bensenville
Mary Mitchell, St. Anthony, Morris
Paul Hottelmer, St. Louis, Bensenville
Lucille Van Winkle, St. Ignace, Bensenville
Eloise Dilling, St. Mary, Perry County
Paul Dilling, St. Paul, Terre Haute
Joseph Laker, St. Mary, Bensenville
Dorothy Madison, St. Christopher, Springfield
Mary Gass, St. Michael, Greenfield
Mary Jo Jacob, St. Paul, Terre Haute
Pauline Neider, St. Christopher, Springfield
Diane Penick, St. Barnabas, Ind.
Marilyn Duggins, St. Philip Neri, Ind.
Anne Bridges, St. Catherine, Ind.
Eileen Hagall, Holy Name, Beech Grove
Madeline Bear, St. Joseph, Ind.
Loretta Blumman, St. Mary, Greenburg
Robert Jones, Holy Spirit, Ind.
Alice Wofford, St. Barnabas, Ind.
Lucy Allen, Little Flower, Ind.
Effie Ziegler, O.L. Greenwood, Ind.
Michelle Lecher, St. John, Elmhurst
Janet Becht, St. Maurice, Greenburg
Marilyn Cherry, St. Mary, Greenburg
Agnes Schmeddow, St. Jude, Ind.
Mary Beth Dickson, Holy Family, Olenburg
Mary Henley, St. Dennis, Westport
Leona Anderson, Holy Family, Olenburg
St. Mary Vincent, O.S.B., Christ the King, Ind.
John Hansen, St. Mary, Greenburg
Doreen Zepf, Immac. Conception, Milledale
Carole Duncan, St. Simon, Ind.
Donald Wiering, St. Louis, Bensenville
Lillian Kraker, St. John, Elmhurst
Anna Schwing, St. Dennis, Westport
Virginia Herbert, St. Mary, Russellville

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Paul Kedowitz, St. Ambrose, Seymour
— Your \$25 Check is in the Mail —

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

Look for "The Ad Game" in
Next Week's Criterion!

— ANSWERS TO LAST WEEK'S "AD GAME" —
ROMANYGRATULIANA
ARMY NATIONAL GUARD
TEISERPINSXESCRE
ESSEX ENTERPRISES INC
RANCIMCOI
MICRO AIR INC
DRABINBERNEWCOFISE
FAEBERS BE WINDOW INC
BUDIPLASPASTELANGNIPIL
CAPITAL BUILDING SUPPLIES
(716-666-6666)
INCLINEOFBROERGOROV
OBRIFEN FLOOR COVERING

ST. PAUL CENTER RCIA OUTREACH

IU students enjoy working with St. Rita Parish

by Margaret Nelson

Jeanette Swiezy is a senior in the school of business at Indiana University, Bloomington.

April 15 was a beautiful Spring Saturday morning.

Instead of spending the day in the sun,

Jeanette and her friends came to Indianapolis and helped clean up a center city school.

It's the sort of attitude that earned Swiezy one of the two John H. Porter awards, given by the school of business for the first time this year to recognize volunteer service.

The trip to St. Rita began as part of the

Rite of Christian Initiation of Adults (RCIA) program at St. Paul Catholic Center. Providence Sister Mary Moloney, pastoral associate at the Newman Center, wanted to incorporate a community service aspect into the agenda.

Jeanette, the daughter of Anthony and Rose Marie Swiezy of St. Mark, Indianapolis, worked with Sister Mary on the RCIA program. The two of them rounded up a group that was willing to spend a Saturday helping out in inner city Indianapolis.

Ann Marie Hanlon, coordinator of the Volunteers in Ministry program of the Urban Parish Cooperative, arranged the project from the urban side, Swiezy said. St. Rita Parish on the near northeast side needed to clean the school building for the April 28-30 Revival.

Swiezy said, "I was kind of amazed at the turnout." She explained that ten or more school children and at least 25 adult parishioners came to help them clean.

The St. Paul's group included Peter Perreault, who is studying for his doctorate in business and was involved in the RCIA program. Dan Miller, a third year law student, and Terry Cortez, a human resource specialist for Westinghouse in Bloomington, were also in the RCIA program. Terry's fiancé Aaron McClung, an engineer, and Paul Pancelli, who is a musician at the St. Paul Center, completed the cleaning crew with Swiezy.

"I washed walls and cleaned cafeteria chairs," she said. "The whole idea was new for me. I had done work in the inner city, but it was out of state. I guess I just didn't realize what was happening right in my own city."

Swiezy enjoyed working with the people and getting to know them. "We all had lunch together—four tables of us. It was really neat. We had a really nice chili lunch for us. It was good! They were so nice to us."

"It was neat to hear (parishioner) Lillian



COOPERATION—St. Rita parishioner Ira Hogan, Sr., and Jeanette Swiezy from St. Paul Catholic Center in Bloomington clean chairs in the St. Rita School cafeteria in preparation for the parish revival. (Photo by Jan Erlenbaugh)

Stevens' stories. We were all laughing. And she talked about Archdiocesan Black Catholics Concerned. She's sending me a brochure of their program at Madame Walker Center. She is real interested in doing a history of black Catholics in the church. I think it's a good idea," Swiezy said.

The Indiana University student plans to return to St. Rita's to help. And she plans to bring more workers.

The six young people from St. Paul Catholic Center in Bloomington who spent a mid-April Saturday working in the parish also hope to return to Indianapolis during the St. Rita Church Festival on May 19-21.

Sister Margaret Irene still works full time after 60 years



SPECIAL FRIENDS, SPECIAL DAY—Rea Renquette (from left) congratulates Providence Sister Margaret Irene Miles on her 60th anniversary in the religious life as Rea's mother, Judy Renquette, looks on. (Photo by Margaret Nelson)

Providence Sister Margaret Irene Miles has spent 60 years serving others. Now, thanks to those who recognize her dedication, she should be able to make her fourth visit to her very favorite spot—the shrine at Lourdes.

She was honored at a Mass on Sunday, April 9 at St. Rita Church. And a reception was held in her honor at the St. Peter Claver Center afterwards.

It would be a mistake to assume that Sister Margaret Irene is retired. To the contrary, observed Providence Sister Mary Terrence Haag, "She keeps busier than most 30-year-olds."

Sister Margaret Irene is pastoral minister at St. Rita Parish in Indianapolis. "She takes care of the sick and the poor, not only at St. Rita, but far beyond the parish boundaries," said Sister Mary. "She goes to the welfare for them."

She sees that the jobless get their rent paid, according to Sister Mary. "If they are being evicted, she goes to court for them. She goes out and finds designated housing. She's got her finger in everything."

At St. Rita Parish, the Providence sister prepares the children for their First Communion. Most of the children already know Sister Margaret Irene because she spends a couple of days a week teaching rhythm band and square dance to the pre-school students.

Sister visits Central State Hospital every week, according to Sister Mary. And she goes to the Women's Prison when those she knows are confined there.

"She just does anything and everything. She is in the sacristy every morning when I arrive at 5 a.m.," said Sister Mary Terrence, confiding that she will be in trouble for talking about the modest nun, because she tends to minimize her works of service.

"She made up 100 baskets to distribute to the needy at Christmas," with help from St. Luke, Nativity and Little Flower parishes and Cathedral High School, Sister Mary said.

Twice the jubilarian has taken groups of handicapped people to Lourdes Parishioners, friends, associates and Clavers hope she can make the trip again.

That's why they made the "wishing well" overflow for her 60th anniversary.

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Now there's help for children of divorce

by Mary Ann Wyand

Millions of American children face divorce situations each year.

Locally, the family and children's services division of Catholic Social Services addresses that dilemma with "Children of Divorce," a unique, multifaceted six-week program designed to help young people aged six to 16 deal with the normal feelings of guilt, loneliness, and anger resulting from parental discord and an altered lifestyle.

Children are given the opportunity to share concerns and feelings with both parents and peers. Separate parent meetings enable adult participants to learn new basic child guidance techniques and explore their own feelings of anger, guilt, and rejection that affect happiness, relationships, and parenting.

"Programming provides children with the opportunity to be more open and honest, apart from their parents," Dr. Lawrence Strohacker, director of the CSS family growth program, said.

"Divorce is a painful situation," Terri Brassard, CSS family and children's services secretary and program assistant, explained. "It's perfectly natural that parents are going to be concerned with their own pain."

Yet children need a safe outlet for expression too, so the informal program format focuses on improving parent-child communication, accepting changing lifestyles, and looking to the future.

During separate sessions for parents and children, participants address such issues as "Parental Put Downs," "Remember When?" and "Who's To Blame?" Visitation problems, bribes, tattling, paren-

tal dating, and remarriage are other important discussion topics.

"What we hope to achieve in the group is a beginning," Brassard added. Gradually, the children will accept the subtle program messages that "life does go on" and "things will get better" with time and acceptance.

And they learn that as this program ends, so too will the pain of the divorce. As a result of the "Children of Divorce" sessions, parents may discover that their children need more personal space, are tired of hearing about the divorce, or are not concerned about particular issues that worry their care givers.

CSS school social worker Sheila Hauersperger noted that program participation often forms the basis for friendship among the children as they realize that, "I'm okay. I'm not the only child with divorced parents."

Shared experiences encourage cohesiveness and formation of common bonds, she said, almost like a family.

"I feel strongly that the children learn from each other," Hauersperger emphasized. "We're not there to lecture on divorce."

Strohacker said facilitators utilize role playing, video taping, and simulated family interaction to improve communication, and the process of growth and healing evolves quite naturally during the six-week program.

"It's more of an activity format than a subject format," he added. "The whole idea is to improve communication between children and parents. The vignettes encourage honest communication because we talk about their own sense of what's going on."



CONFUSION—Divorce forces children to accept changing lifestyle. (NC photo)

An informal, relaxed atmosphere helps participants deal with the impact of divorce on their young lives.

"The format doesn't put the child on the spot," Hauersperger emphasized. "We mix games and snacks in with discussion time."

When facilitators encounter children in need of professional counseling, they offer appropriate referral information.

Eventually, he said, Catholic Social Services would like to offer the "Children of Divorce" program in parish settings rather than just at The Catholic Center in downtown Indianapolis.

Current program funding for the 10-year-old CSS program comes from a Region 8 Social Service block grant offered

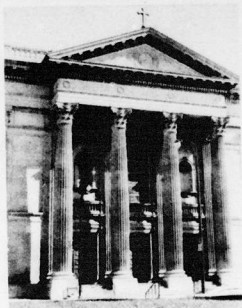
by the federal government and administered through state channels to the archdiocesan social services agency. Grant funds enable CSS to offer the program without charge to participants.

For program or registration information, telephone Catholic Social Services at 317-236-1500.

As the program brochure explains, "Children are often the victims of marital discord, and in the confusion they do not 'really understand' by some automatic process. At this time, it is critical that the feelings and fears of the child be explored and expressed in a non-threatening atmosphere. 'Children of Divorce' provides the means wherein the child can learn to assimilate and accept the changes that have occurred in his universe."

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'Life is a gift' separated, divorced Catholics are told at conference

by Mary Ann Wyand

"Life is a gift," Augustinian Father James Friedel of Chicago told nearly 100 participants during his keynote address at the Annual Spring Conference for the Separated, Divorced or Remarried April 15 at the Catholic Center in Indianapolis.

The one-day conference was sponsored by the archdiocesan Family Life Office, Beginning Experience, and Separated, Divorced and Remarried Catholics.

Conference topics dealt with ways to grow in prayer life, build self-esteem, increase confidence, understand emotions, and deal with loss.

In "Celebrating the Gift of Who I Am," Father Friedel recalled numerous stories tailored to remind his audience that everyone possesses special and unique gifts.

When an interviewer asked comedian Jackie Gleason how he made people laugh, Father Friedel responded honestly. "I don't know... It's a gift."

Further, the priest recalled that Gleason said, "First of all you have to recognize that you don't own the gift, that it was given freely, and the only thing you can do is use the gift and thank God for it."

And that's what we are about, Father Friedel emphasized. "It's all a gift. Everything. The fact that we are here. It's all a gift."

Depending on our vision of God and personal frame of reference, he continued, we may not believe that about ourselves if other people have given us conflicting or negative messages.

"We all operate on attitudes that have been instilled in us during childhood," the keynote speaker added. "Whatever you heard then is pretty much what you believe today."

Quoting William James, whom the

priest described as the father of American psychology, Father Friedel noted that, "The greatest discovery of our 20th century is that you and I can change both the way we feel and the way we behave by getting at the attitudes upon which they were formed."

Negative attitudes interfere with our relationship with God, he emphasized, as well as our relationships with others. "Everybody has something in his or her life that he or she wishes were different," the Chicago priest explained. "Life is messy. Everyone of us is wounded, and the only way we get through our wounds is by sharing them with people who care. That's God's grace."

To achieve happiness, Father Friedel suggested, believe in yourself, believe that God forgives you, accept yourself as you are, and accept others as they are.

"Figure out who you are," he advised, "not who you aren't."

People place too much pressure on themselves, he said, then magnify that with guilt and blame.

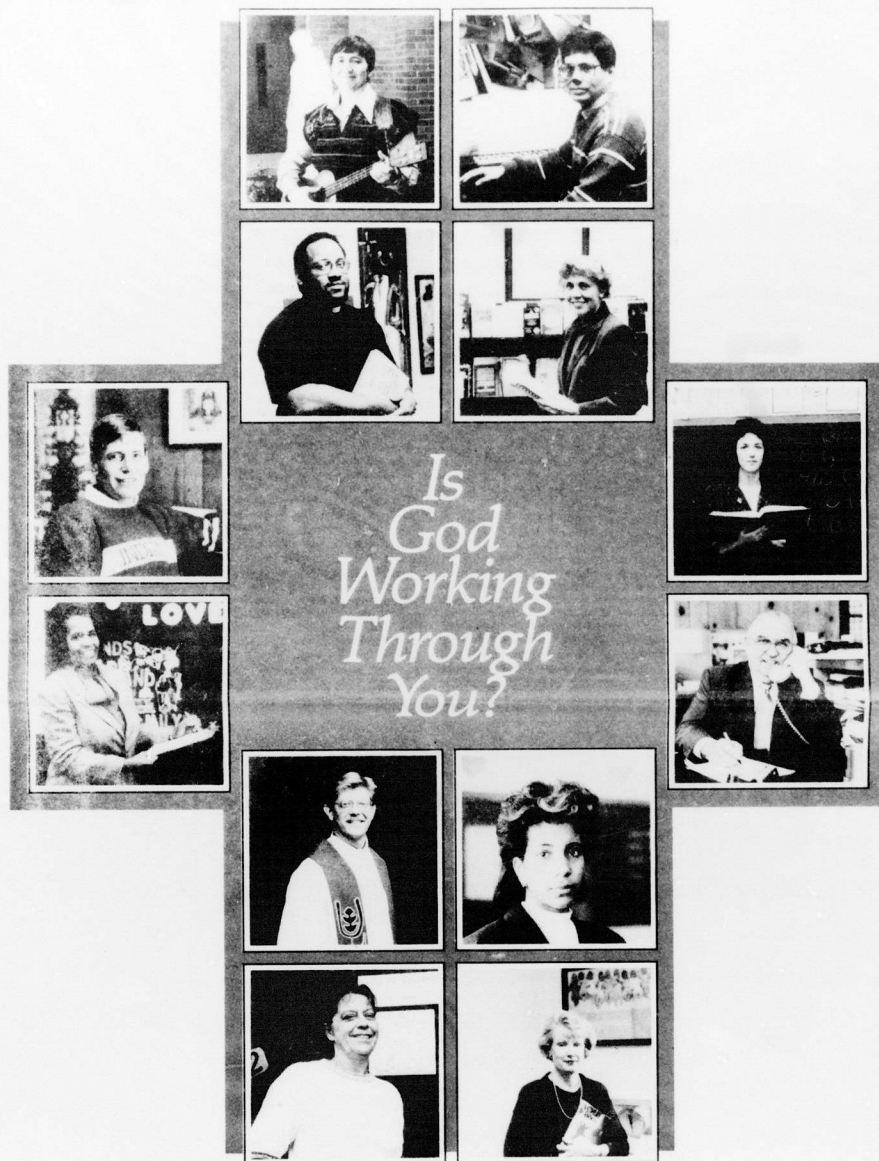
"I grew up thinking you had to be perfect," he lamented, adding that it's a common feeling among Americans. "The problem with that is not so much that we can't see and enable God to forgive us, but that we find it hard to forgive ourselves."

It's important, Father Friedel said, to "love others as you love yourself, forgive others as you forgive yourself, and see others as a gift as you see yourself as a gift."

People naturally try to avoid pain, he explained, but wounds won't heal until we face the pain and deal with it.

A gracious God working through others is the key to reconciliation and healing, Father Friedel concluded. "It is not the advice that one person offers to another," he said. "What really touches people is a listening heart. How many people do you and I have who will simply listen?"

GOD WORKS THROUGH PEOPLE



Archdiocesan Annual Appeal May 7, 1989

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St. Paul's Catholic Center
Indiana University
Bloomington
Lula Baxter
Supervisor
Adult Day Care
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Top Left

Sr. Karen Byerly
Teacher
St. Anthony's School
Clarksville
Fr. Micheal Kelley
Youth Ministry
St. Mary's School
Greensburg

Lower Left

Fr. Rick Ginther
Pastor
St. Mary's Parish
Richmond
Virginia Coleman
Supervisor
Rainbow Cottage
Tell City

Top Right

Charles Gardner
Music Director
Office of Worship
Indianapolis
Valerie Dillon
Director
Office of Family Life
Indianapolis

Lower Right

Denise Cross
Special Education Teacher
Secena High School
Indianapolis
June Kochert
Director
Pregnancy Plus Line
New Albany

Right

Mary Ann Sullivan
Principal
St. Mary's School
North Vernon
Claude Decker
President
Catholic Charities Board
Terre Haute

TWELVE TOUGH ISSUES

Church's teachings about capital punishment

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

Capital punishment is a tough issue because our teaching seems contradictory. On the one hand, Christian faith maintains that all human life is sacred, that it is God's to give and take, not ours. Yet traditional Christian teaching has also held that executing convicted criminals is permissible. Now, in the last decade or so, leaders in the Christian community are saying that capital punishment should be abolished. What is going on here?



To understand this seeming contradiction we must begin by identifying correctly the questions which are at issue. There are two: (1) Does society have the right to terminate the life of those who have, through legal process, been convicted of serious crimes? (2) Even if society has the right, should it exercise this right?

Society's Right

The answer to the first question is yes. St. Thomas Aquinas, speaking about the crime of deliberate murder, formulated the traditional teaching: "If a person is dangerous and destructive to the community on account of some sin, it is praiseworthy and healthy that he be killed in order that the common good be preserved." (Summa 2a2ae, 64.2).

We are dealing here with the question of self-defense. If a person is so violent and so vicious that human society itself is

threatened, society has the right, if necessary, to take that person's life in order to preserve itself.

Human life, all human life, is indeed sacred—the life of the sinner but also the life of the innocent. Precisely for this reason, innocent persons are permitted to defend themselves from the criminal. There is no obligation to sacrifice the life of the innocent for the sake of the life of a social offender who threatens to destroy the innocent. Just as I have an obligation to defend my life against its destruction by disease, so also I have an obligation—or at least a right—to defend my life against its destruction by malefactors. If this were not the case, all human society would degenerate into a struggle for mere survival, or into domination by those who are most violent. Society's taking the life of the convicted criminal is not denying the inviolability of human life, but rather asserting the inviolability of human life against those who would destroy it.

Society's Need

This brings us to the second question at issue: Given society's right to take the criminal's life, should it do so? Here the answer is both yes and no: Yes, if taking the life of the criminal is the only way that society can defend itself against destruction. No, if society can defend itself in some other way. In other words, the presumption in favor of human life takes precedence if the well-being of society is not endangered.

Church leaders who advocate the abolition of the death penalty believe that society no longer needs to defend itself by means of capital punishment. We are no longer in a semi-barbarous frontier situation in which the lives and livelihoods of innocent citizens are at the mercy of lawless

people who cannot be restrained except by execution. We have other ways of dealing with lawless people. We no longer need to take their lives to defend ourselves and, because we do not need to take life, we should not.

In addition to that basic insight, other factors argue against the wisdom of capital punishment:

1. Many potential criminals are not deterred by the threat of the death penalty.

2. The death penalty is carried out on an entirely disproportionate number of poor persons and members of minorities. This is not because the well-to-do abstain from violent crimes but because the well-to-do are in a position to provide better legal defense for themselves.

3. Miscarriages of justice do occur. Erroneous executions take place which obviously cannot be rectified.

In summary, while society always has the right to defend itself against those who would destroy it, exercising the right to execute criminals is no longer necessary, useful or just. The basic principle has not changed, but its application, appropriate in other social contexts, is not appropriate in our culture and time.

Several other matters call for comment in connection with capital punishment:

Punishment—Not Revenge

First, the exercise of capital punishment should never have been a matter of revenge and cannot morally ever be a matter of revenge. Someone's having done an evil to me never gives me the right to do evil back, not for the sake of doing evil or for the sake of making that person suffer as I have suffered.

Second, the case against capital punishment is not a case against all punishment. Those who have harmed society must be

made to provide some recompense to society. In most cases, this involves removing them from the community through imprisonment. Ideally imprisonment gives the offender a chance to repent and undergo rehabilitation. Given the realities of the penal system in our country, however, this is too often not the case. Nonetheless, imprisonment does punish the criminal by taking him or her out of the kind of social existence which constitutes humane living for most people. Anyone who has ever visited a maximum-security prison will not say that incarcerated criminals are not suffering for their crimes.

Third, Catholic leaders who oppose capital punishment and who call for its abolition are not denying traditional teaching. They are, rather, giving guidance about the application of traditional teaching in its fullness to the concrete circumstances in which we live. They are making a prudential judgment about how traditional moral principles seem to find application here and now. Such a judgment is not an inflexible dogmatic teaching but an exercise of pastoral leadership. Persons of good will may disagree with the position, but if they are to disagree conscientiously, they must take into account the purpose of the basic teaching and the significance of the facts which constitute the realities of our society.

Another question inherent in the issue of capital punishment concerns our own attitudes toward social offenders. Obviously we are not free to hate them or anyone else; we believe that the Lord calls on his followers to love everyone, even their enemies.

At the same time, we must feel compassion for those whose lives have been irreparably harmed, or even taken, by the antisocial behavior of the criminal offender. We dare not pretend that nothing has happened, that the victims have no claim on society, or that forgiveness is easy. Nor may we allow our society to be undermined by lawlessness.

We are dealing here with a tough issue of reconciling rights, the rights of those affected by criminal behavior, the rights of the offenders, the rights of all those who would live peacefully in the human community. There are no easy answers, but we know that we cannot solve moral and social problems by solutions which do not really speak to the complexities of the situations to which they are addressed.

In the final analysis, we are dealing with the problem of finding and expressing the love of God for us human creatures even in the context of human crimes. And that is a tough issue.

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

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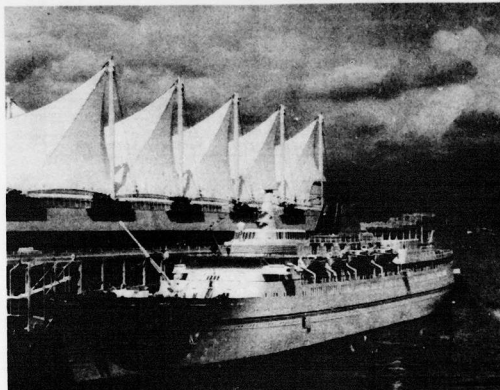
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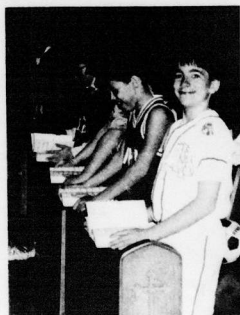
This cruise should appeal to you for many reasons. There is much less packing and unpacking to be done, and plenty of fun and games just staying aboard the ship. And Alaska's marine and mountain grandeur encourages deck sightseeing and photography. And yes, there are "shore leaves" in the towns—all different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



CYO MASS—Immaculate Heart of Mary students (front to back) Patrick Meyer, Brian Shadlow, Joanna Stahl, and Grant Cagaan joined in a parish tribute to the Catholic Youth Organization during an all-school Mass at the northside Indianapolis church on March 10. Students dressed in team uniforms to reflect the variety of CYO sporting activities available to archdiocesan youth. (Photo by Jerry Ross)

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.

Foundation of church built on faith, friendship

by Dolores Leckey

Some would call friendship an essential ingredient in the church's foundation.

At Jesus' last gathering with his disciples, he spoke words of friendship: "I go ahead to prepare a place for you," and "Do not let your hearts be troubled."

His actions were those of a friend who loves deeply. He shared food and washed his friends' feet.

Though friends often socialize with one another, what is really essential to friendship, it seems to me, are the qualities of trust, truthfulness, and encouragement.

I see those three qualities in the genuine friendship of priests and laity. And I believe that today new dimensions of lay-clergy friendship are being shaped.

Lay people tend to trust their priests in a whole variety of ways. Most obviously, we look to priests for comfort and hope in moments of desperation and we want our priests to celebrate the important moments with us.

Perhaps the most intimate and trusting experience in the unique friendship of laity and priests is found in spiritual direction. While gifted and trained lay people today sometimes undertake the role of spiritual director, priests still are commonly sought out as guides to the spiritual life.

When a priest serves as spiritual director, often he is one's confessor too. During spiritual direction sessions, the secrets of the heart are revealed, the quality of one's life examined, the stirrings of the Spirit detected and discerned.

For most of my adult life, I have had the benefit of spiritual directors who are priests. Spiritual direction helped me to develop the priorities and disciplines needed for a committed Christian life.

Truth is another essential element in friendship. Speaking the truth helps one to grow in freedom; hearing the truth is also liberating.

In spiritual direction, truthfulness leads both parties to a fuller understanding of human behavior and motivations. It also moves the priest and lay person more deeply into the mystery of God.

The third component of genuine Christian friendship is encouragement. Lay people live complex and demanding lives. Stress is frequently the result, along with the sense of living a fragmented life.

When priests express empathy for the laity's lives, people can "take heart," be



OPEN MY EYES—In "Diary of a Country Priest" by Georges Bernanos, the priest writes, "If only the good God would open my

eyes and unseal my ears so that I might behold the face of my parish and hear its voice." (NC photo by Gene Plaisted)

encouraged that the many and often conflicting strands of their lives have meaning.

The priest in "Diary of a Country Priest" by Georges Bernanos poignantly expresses such empathy:

"I know that my parish is a reality, that we belong to each other for all eternity. But if only the good God would open my eyes and unseal my ears so that I might behold the face of my parish and hear its voice."

Bernanos' priest sees himself in his people; he is in them and they are in him.

Bernanos leaves his readers with the sense that seeds of hope were sown by this priest.

By loving people, priests encourage them to see beyond personal individual need to some commitment to a larger purpose.

Of course, priests themselves are deeply affected by laity who convey to them the qualities of trust and truth and encouragement.

The recent "Apostolic Exhortation on the Vocation and Mission of the Laity" identifies increased collaboration among clergy, laity, and religious as one of the

positive developments of the period after the Second Vatican Council.

In the United States, this collaboration is occurring as priests, religious and laity share responsibility for the life of the church.

And as priests and laity deepen their bonds of Christian friendship, they will also, I feel sure, find that more and more they are collaborators in the mission to our hurting world, befriending the world's peoples by bringing them renewed trust, deeper truth, and enthusiastic encouragement.

Catholic faith brings strangers together in friendship

by Fr. Eugene LaVerdiere

I never would have guessed that complete strangers might recognize one another as friends. But this happened to me recently.

I was walking with a companion in a place we had never been. We were standing outside a building and talking about it when a man, about 60, came along with his little grandson. Soon others gathered, all people we did not know.

Within a few minutes, not more than two or three, and

without ever meeting these people before, we knew we were friends.

My friend, a Maryknoll priest, and I were walking along a bay on an island in the southern part of China. We were on our way to visit an old church, a shrine dedicated to St. Francis Xavier, one of the greatest missionaries of all time. He died on this island Dec. 3, 1552.

The building we were looking at had once been part of an old mission compound belonging to the Maryknoll Fathers and Sisters until 1950, when they were forced to leave it.

At first the conversation was cautious.

The building was now a government school. Why would strangers from the West be looking at this school? This is a remote fishing village where people live very simply. They fish, grow rice, and raise pigs. With that, they get by.

Why would strangers come here? Unless, of course, they were Catholics.

Finally the question came, "Are you Christians?"

"Yes," we said.

"Are you Catholics?"

"Yes, we are Catholics."

With that, the man beamed. "We are Catholics too."

He reached into his shirt and took out a medal he was wearing on a chain.

His Christian name was James. He had a brother named John. They had been named after James and John, two of the first disciples. Like them, they were fishermen.

The whole conversation was conducted in Chinese. My

friend, Maryknoll Father Peter Barry, speaks Chinese well. He interpreted for me.

As James, one of the first Christians of this village, was explaining everything to his grandchild and the others who had gathered around, my eyes started to fill.

This was no ordinary moment. I was in the company of a group of Catholics who had remained faithful to their Catholic faith through a long period of persecution. Now they did not have to hide their faith anymore. They could say who they were.

As we learned more about them, it became clear that the village was mostly Catholic. The neighboring village was Buddhist.

We told them we were priests. As we walked along, people were coming out of their homes or out of little alleys. Others looked up from fishing boats. One after another they were making the sign of the cross. We were doing the same, and saying "God bless you" in Chinese.

Their church was not opened yet. The government would not allow it. So we would not be able to celebrate Mass with them.

But we could spend some time with them, share our faith, and bless them.

And they could share with us the extraordinary faith of their village of 2,000 Catholics in China who had endured persecution.

We were friends—we and this community I might never see again. We were friends in the faith.

I am far from China now, but these new friends are always on my mind.

This Week in Focus

In a fractured and broken world, what is friendship's role? Friendship is fueled by the essential qualities of trust, truthfulness, and encouragement. Often, in a moment of crisis, people turn to a trustworthy friend, as illustrated in the story of a perceptive and thoughtful friend who helped a girl begin the healing process needed after she was sexually abused as a child. And in another story, American visitors met a group of Chinese Catholics during a meeting in China. The instant friendship formed with these people illustrated an important point about friendship among the people of the church.

Friends offer love and concern

by Fr. Herbert Weber

I asked Christie, a college freshman, if I could write her story. Christie is not her real name and identifiable circumstances have been changed. But the story is true.

When Christie was quite young, she became the victim of sexual abuse. The perpetrator was a relative who, along with his wife, frequently baby-sat for Christie and her brother while the parents were gone.

From the beginning, Christie sensed that something was wrong about what was happening. Yet she was unable to speak about it. Nor did she dare to let her parents know how much she feared spending time with these relatives.

Eventually, as Christie reached junior high age, the incidents of abuse ceased, but the pain and open wounds remained.

A strict silence over what had happened controlled Christie's life. But by her junior year in high school when she started to be able to name what she had experienced, Christie felt a strong need to include someone else in her secret. So she turned to a friend.

The girlfriend in whom Christie confided was able to do two things. She maintained Christie's confidentiality while at the same time helping her find an appropriate adult to talk with.

In short, this high school friend was trustworthy while also being honest about the seriousness of the secret. She also was mature enough to know that true healing would only come to Christie if others were allowed to help.

Christie's story is not yet ended. With lots of work and healing grace, this young woman will be able to live life fully. Meanwhile, we continue to work on the healing process.

What I have noted many times in working with wounded individuals is that the first recourse for assistance is not a professional, a member of the clergy, or even a newspaper advice columnist. The first person that someone turns to in order to clarify a problem is a friend. Some friends live up to the expectations placed on them; some do not.

Friend as "healer" is a gray area at best. Sometimes being close to another person prevents objectivity. Likewise, because many hurting persons come to a friend for "advice," friends often feel they have to be problem-solvers. Some of the solutions they pose only make matters worse.

Ideally, being a friend means unconditional acceptance of the other person. Such acceptance frees the other to talk openly about the source of the anguish.

At the same time, the person who goes to a friend for assistance will be assured that he or she is not alone in facing the difficulty. The work of healing will have begun.

When Tom lost his job after 15 years with the company, he felt that he had been used and abused. He was angry when new management decided to clean house.

But he also was hurt by how little he felt his work was appreciated. Soon his anger and hurt turned to depression and self-doubt. He started questioning whether he any longer had hireable skills.

Maybe, he thought, the new management simply saw his weaknesses more clearly than he did. Perhaps he was the deadwood that needed to be trimmed away.

For Tom, the friend was his father-in-law. The older man did not prevent Tom from talking about his fears and concerns. Nor did he try to smooth over the crisis by suggesting that "everything will be OK," as if it were not a major issue.

Instead, Tom's father-in-law treated him with dignity by continuing to ask his assistance on projects around his house, by working together on Tom's plans for future employment, and by helping Tom find ways to improve his skills.

The father-in-law did not try to wipe Tom's pain away, but instead helped him to regain his wholeness by walking through the darkness with him.

Often, it is friends like this, or the one who guided Christie—who are willing to travel the journey with another—who are true bearers of the good news of Jesus' healing touch.



CHILDHOOD SCARS—Christie turned to a trusted girlfriend when she finally was able to speak about the sexual abuse she suffered as a child. Her perceptive friend helped Christie begin the long healing process she needed to overcome the scars left by her childhood. (NC photo by Paul Conklin)

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SIXTH SUNDAY OF EASTER

The Sunday Readings

April 30, 1989

Acts of the Apostles 15:1-2, 22-29 — Revelation 21:10-14, 22-23 — John 14:23-29

by Fr. Owen F. Campion

Again this weekend, the church chooses the Acts of the Apostles as its source among the Holy Scriptures for the first reading in the Liturgy of the Word. In the event recalled by the reading, church communities distant from Jerusalem began practices that troubled the infant church's leadership in Jerusalem. Those practices were the elimination of Jewish rituals, such as circumcision, as a requisite for entry into the Christian body.

In reply, the Jerusalem leaders sent messengers with the apostolic decisions. In addition to Paul and Barnabas, the messengers were Silas and Judas Barsabbas. Silas appears elsewhere in the Acts. He was a respected member of the Jerusalem



proceedings, and of the early church. He accompanied Paul on missionary journeys. Evidently he was a Roman citizen, a rank not automatic for inhabitants of the great city, then the world's capital, but a status with considerable privilege conferred either by inheritance or by purchase.

The early church had its disagreements. The incident in this weekend's reading was typical. The Scriptures present settlement of those disagreements as being within the church community, by, and subject to, the apostolic authority.

Today, the outcome of the disagreement described in this section of Acts seems obvious. In the apostolic times, however, there were powerful sides of the argument in strenuous debate.

Few Scriptures are as stunning in their ability to describe, but as evasive at times in their message, as the Book of Revelation, or the Apocalypse. That book provides this weekend's second reading and, characteristically, it is breathtaking in the color and depth of its meaning.

In the reading, the great city of God, Jerusalem, comes into enchanted view from the pavilion of a very high mountain. The city has 12 gates, three at the east, three at the west, three north, and three south. Each gate bears the name of a tribe of Israel. Twelve sets of stones support God's city. They have the names of the Apostles.

The city, unlike the real Jerusalem of the time of Jesus and a generation afterward, had no temple. It was a striking difference. For Jerusalem as it actually was in the Lord's day, the temple was the city's crown and glory. Rather, the city in the reading boasted God himself and the Lamb, or the Lord Jesus, as its temple. With God's very presence in its midst, the city of the Apocalypse had no need for sun or moon. God flooded it with light.

In the church's first years, Christians excitedly considered the *parousia*, the Second Coming of Christ. For persons so separated by their beliefs from the culture around them, so threatened by the hostility of that culture and its government, and so captivated by the gentle, saving Lord, the very idea of the Second Coming was most inviting. This weekend's Gospel reading arose from a time quite alert to that excitement. But it says that God will dwell with those who truly love him here and now.

This reading goes further than merely assuring believers of God's presence. It defines that presence—in Jesus, through the Spirit. It bespeaks an important

Trinitarian understanding of the activity of God.

Reflection

The church prepares, and prepares us for the feast of the Ascension. That feast will commemorate the ascension of the Risen Lord to the throne of God in heaven. It symbolizes a reality experienced by Christians in that century as well as in all the others. Jesus seems not to be visible. He seems absent at times, from life here on earth. With its absence is the absence of his strength and direction, or so easily it may appear.

In these weekend readings, the church vigorously reacts to that impression of absence. On the contrary, it proclaims in faith but with conviction, the living Lord is here, present, and active. How? Through the obedience of each believer who loves God and who loves others genuinely.

The readings have a strong lesson about the church as a community, visible and structured. The first reading proclaims the church's apostolic authority, given by Jesus, venerated for so very long.

Within the church, in its worship, teaching, authority, and service, resides God himself. His presence gives it light and warmth. The 12 tribes symbolize its outreach to all. There were no more tribes in Israel. All were included. The foundation stones of the church are the apostles, whom Jesus taught and whom he sent forth to teach, as, in their behalf and for his sake, the church teaches still.

THE POPE TEACHES

Jesus is the source of salvation to all who proclaim, obey him

by Pope John Paul II
Remarks at audience April 19

Today we conclude our reflection on the mystery of Christ's ascension into heaven. At Pentecost, the apostle Peter proclaimed to the crowd that "God has made both Lord and Christ this Jesus whom you crucified."

The Ascension is that moment when Christ was exalted at the right hand of the Father and received his full share of God's own power and authority. In the ascension, Christ has truly become "the Lord."

The statement that "Jesus is Lord" appears throughout the New Testament. It reflects the powerful awareness of the first Christians that Jesus, the eternal Son, had been sent by the Father to redeem the world by his cross, and had entered into his glory. To say that "Jesus is Lord" is to make an act of faith in Christ.

St. Paul insists that "no one can say 'Jesus is Lord' except by the power of the Holy Spirit." The spirit of life must enlighten our hearts if we are to recognize,

and then proclaim, that Jesus is Lord, that he has become "the source of eternal salvation to all who obey him."

Christ is Lord of the church, which is his body, and which he acquired at the price of his blood. From her glorified Lord, the church continually receives the life which flows from the cross.

Christ is also Lord and king of the whole universe, because his death on the cross

The spirit of life must enlighten our hearts

has reconciled all of life and all of history to God.

Christ is likewise the Lord of eternal life, because he will come to judge the living and the dead. As the victor of the cross, he will pass judgment on every sin and evil. As the one who took flesh "for us men and for our salvation," he will grant a share in his own glory to all those who recognize his lordship and respond to his call.

MY JOURNEY TO GOD

Walking

What God has given us as living human beings is really amazing when you stop to think.

And we just take it all for granted. We're so intent in how we feel and how things work scientifically that we don't even stop to think how miraculous our bodies are.

Take walking. For most of us, walking is something we can do pretty comfortably for a large part of our lives. It is a real hardship when it is painful or impossible.

But when we are capable of walking, do we appreciate that gift? It costs almost nothing in comfortable "shoe leather." It can be done every day of the year with the addition of suitable attire when needed. (It's surprising how few "inclement" days there are when you ignore the excuses and just go out and walk.) And we don't have to go to some distant place to be able to participate in this kind of exercise.

Instead of appreciating and using the gift, we park as close to the doors as we can get at church and the store and the job. Sometimes we even fight for the privilege. And it makes our day if we catch someone pulling out of a spot near our destination. We do almost anything to avoid using this gift.

And what a gift it is! It enables us to breathe the outdoor air and to smell and see and hear some of God's other gifts: the sky, the trees and flowers, the birds. Walking in an urban setting puts the pedestrian in a position to view God's indirect gifts through the creative process he gave us.

That weathered man who is trying to take a bag of trash from a dumpster without anyone noticing, the couple heading for the fast food restaurant for a quick lunch, and that young woman waiting for the bus with her tiny baby bundled in her arms, are all very precious in God's eyes.

Walking is good physical exercise. And it can be good spiritual exercise, as well. Christ, our perfect example, did a bit of walking himself, even on water!

—Margaret Nelson

(An avid walker, Margaret Nelson is a member of St. Andrew Parish in Indianapolis.)



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Entertainment

VIEWING WITH ARNOLD

'Baron' pays tribute to the human imagination

by James W. Arnold

Moviemakers and religionists hold in common a belief that the universe is a dramatic place, full of magic and miracles, where the deepest truths lie beyond the reach of the naked eye.

Story-tellers have always been part magician, but the movies and their infinite possibilities for conjuring are beyond the dreams of anyone who lived before this century. This idea is at the heart of "The Adventures of Baron Munchausen," Terry Gilliam's expensive cinematic tribute to the Tall Story and the human imagination.

"Munchausen" has been one of those legendary out-of-control movie projects, plodding through years of delays and changes while its \$24-million budget doubled amid predictions of disaster. Its final emergence, at just over two fairly coherent hours, is the result of ingenious international finance and machete-like editing.

This movie will never break even, but



it's going to earn some money back because it's a colossal curiosity, equivalent to an uneasy merger of the Arabian Nights, Disney, DeMille and Don Quixote, a bizarre mix of nonsense, adventure, satire and romantic idealism.

Gilliam, 48, is a determined fantasist in a stubbornly "realistic" movie world. He began as a surrealist illustrator and the only American in the Monty Python comedy troupe. He co-wrote the infamous "Life of Brian," a side of his personality that carries into some iconoclastic moments in "Munchausen." This movie about the Baron is best seen as the final piece in his trilogy ("Time Bandits," "Brazil") on the importance of magic in human life.

Unfortunately for Gilliam, magic in the movies costs a lot. The preference for fantasy in an overly rational world (of which one expression is a revolt against budgets) is a familiar theme in fantasy films (like "The Neverending Story," Spielberg's "E.T." and "Roger Rabbit"). Gilliam's approach to "unreality" is unique and more difficult. Fairy tales and Alice-in-Wonderland movies succeed now and then, but popular fantasies tend to be simple and embedded in an otherwise familiar or credible world.

Gilliam's world includes characters hitching rides on cannonballs, flying white horses, disembodied talking heads, a strongman who strings together ships and whirls and heaves them in an awesome hammer throw, others with the breath to literally blow away an enemy army or the alacrity to outrun a speeding bullet.

One of the floating heads belongs to Robin Williams. As the moon king, he endures a severely literal conflict between philosophical mind and ravenous body that leads to constant detachment and re-attachment. As ever, Williams is funny on his own terms, and for 15 minutes he controls the movie.

"Munchausen" is about superheroes unknown to most Americans. The Baron was an actual person, an 18th-century officer who served with Frederick the Great and became famous for telling improbable stories. For European children, he is the personification of the mythmaker. His companions include the horse, the speedy runner, the strongman and an incredibly long-range sharp-shooter.

In the film, the aged Baron (veteran British actor John Neville) is a Quixote-styled blowhard whose glory years are long-gone. Yet his confidence inheres in heroism in ordinary people. During a late 18th century Turkish siege, he storms into a theater where a clumsy troupe is performing his "adventures" and tells them they've got it all wrong. The movie then becomes partly flashback to his "true" exploits, as the Baron (now played by the inspired by the faith of a little girl (Sally Salt, played by Sarah Polley) to restored vigor and saves the town and people from annihilation.

After a stuttering start, the movie literally takes off as the Baron and Sally go aloft in a balloon (more like a townspeople's britches) to get help. They stop first (naturally) at the moon.

Other ports of call: a volcano, where the Baron has a literally soaring waltz with the goddess Venus, inciting the

jealousy of her blue-collar spouse, the god Vulcan (played well by Oliver Reed); an oriental palace, with a harem of compliant women, where the sultan plays a Pythonesque pipe organ and the notes are the screams of enraged prisoners; and the inside of a giant fish (a la Pinocchio) where the Baron discovers the rest of his former crew.

All this ought to excite the imaginations of children and keep their parents amused and off-balance. However, the story rambles. It's like running through a house opening room after room to see how some madman has decorated them.

Gilliam's key villain is a cynical "age of reason" politician (Jonathan Pryce) who wants to stifle dreams and aspirations, and uses endless war with the sultan as a way of controlling the people. There is also a malevolent dead figure—a giant bird with a death's head—that keeps threatening to get the upper hand.

However, the powers of darkness do not prevail. The great advantage of fantasy is that you can provide happy endings. As in fairy tale, what is too-good-to-be-true is the authentic truth.

[Outlandish to wonderful buffet of the fabulous; some double entendres, adventure movie violence; otherwise satisfactory for all but very young children.]

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Disorganized Crime A-III
Heathers O
La Lectrice O
Powwow Highway A-III
Say Anything A-III
Legend, A-I—general pattern; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'Anything But Love' has earmarks of a solid hit

by Henry Herx and Judith Trojan

The worst thing about "Anything But Love," the new ABC sitcom starring Jamie Lee Curtis and Richard Lewis, is that it's over, for now at least.

Nudging the top 10 in ratings since its first airdate, the show has all the earmarks of a solid hit if ABC decides, as rumored, to slate the show in its permanent fall lineup.

Although it had a shaky start, the show improved appreciably as its six short weeks drew to a close. This may have something to do with the increased input by its stars, Curtis and Lewis, a move which apparently led to the recent resignation of the show's creator, Wendy Kout, and two other writers over "creative differences."

Lewis began his showbiz life as a stand-up comedian specializing in Woody Allen angst. Lewis is remarkably believable as Marty Gold, a 40ish award-winning investigative writer on *Chicago Monthly*. At

first, his comic shtick was a weak afterthought to the action, which was a real mistake. But as the series evolved, Lewis began to interact more of the anxiety that made him famous, and Marty Gold took on life and laughs.

Despite his all-consuming pessimism and casebook hypochondria, Gold is a successful writer who enables teacher Hannah Miller (Curtis) to break into journalism. They meet on a plane. Marty is, of course, in a fearsome phobic state, and Hannah talks him through the flight.

Moving back home to Chicago after a bad love affair, Hannah wants to chuck teaching to follow her dream of becoming a writer. Marty gives her career the boost it needs, and she lands a slot as researcher on *Chicago Monthly*.

Recently a standout in the black comedy "A Fish Called Wanda," Curtis is a vibrant comedienne who is best at playing savvy young sophisticates with

just a touch of vulnerability. She just doesn't make it as an airhead, which initially seems to be where the writers were taking Hannah Miller. The more assured her character became, the more Curtis seemed to gather momentum.

As with Lewis, the early shows didn't allow Curtis to work to her strength as an artist. Both Hannah and Marty were too wishy-washy and unfocused to raise interest at first. But something changed, which perhaps reflects increased input from both stars.

So far, "Anything But Love" has dealt with Marty's Jewish mother, Hannah's career, Marty's career, and their personal troubles with past and present relationships. While it in no way comes up to the level of "Murphy Brown," "Anything But Love" has a refreshing premise and two very attractive, talented stars.

With some fine-tuning and a better supporting cast—Sandy Faison as a shrill society columnist could disappear—"Anything But Love" has great potential for the fall, especially in its recent time slot sandwiched between ABC's hits "Roseanne" and "thirtysomething." The most pleasing aspect of the show is that it sees the couple remaining friends and not, yet, taking the fabled next step to become lovers. As best friends, Hannah and Marty are made for each other and for TV audiences.

TV Programs of Note

Saturday, April 29, 7:30-8 p.m. (PBS) "Bill and Bunny." Animated Swedish film about a young boy and his family as they learn to accept that the baby they eagerly awaited is "different" and to love her. A presentation of the "Long Ago and Far Away" family series.

Saturday, April 29, 8-9 p.m. (PBS) "Good Old Boy." The second of a two-part dramatization, based on the autobiographical novel of author Willie Morris, focuses on his growing up in the bayou country of Yazoo, Miss., during the summer of 1944 when he was 12. A "Wonderworks" program.

Sunday, April 30, 8-9 p.m. (PBS) "Rulers of the Wind." This program in the "Nature" series shows that though eagles, falcons and hawks are considered

threats to domestic livestock, the birds of prey live at the top of the food chain and serve scientists as an early-warning system that indicates ecological damage long before it directly affects humans.

Sunday, April 30, 9-11 p.m. (ABC) "My Name Is Bill W." Set in the 1930s, this mini-series of Fame drama tells the true life story of Bill Wilson (James Woods), the co-founder of Alcoholics Anonymous. Also stars James Garner as Dr. Bob, a physician and fellow alcoholic who worked with Bill to develop a support group, the model for AA, for those afflicted with alcoholism.

John Williams stars as Wilson's wife. Directed by Daniel Petrie Jr. Tuesday, May 2, 9-11 p.m. (CBS) "Guts and Glory: The Rise and Fall of Oliver North." David Keith stars in this four-hour miniseries chronicling the dramatic life and career of Lt. Col. Oliver North. Based on the book by Ben Bradlee Jr., this saga begins in 1964 when 21-year-old North is involved in a car accident that nearly ends his military career. As a dedicated midshipman at the U.S. Naval Academy, he battles to make it back into the academy, enters the Marines, proves heroic in Vietnam, and finally moves to Washington, where he works for the National Security Council. Also details the events surrounding North and the Iran-contra scandal. Other stars include Bernard Hughes as CIA Director William Casey, Peter Boyle as John Poindexter, Paul Dooley as Robert McFarlane, Annette O'Toole as North's wife, and Amy Stock-Poynton as Fawn Hall.

Tuesday, May 2, 9-10 p.m. (PBS) "Extraordinary People." Because of the prescription drug, thalidomide, some 25 years ago scores of Canadian women gave birth to badly malformed children. Three of whom are profiled in this three-hour report on their struggle to overcome their handicaps despite government neglect and inadequate rehabilitative treatment.

Wednesday, May 3, 8-9 p.m. (PBS) "Island Arks." The first episode of "Atlantic Realm," a three-part natural history series, explores ocean life from above and below the waterline and goes back to the dawn of time to illustrate the formation of the Atlantic seas.



GOOD OLD BOY—Based on a novel by famed southern writer Willie Morris, this PBS special follows the adventures of a 12-year-old boy and his friends in a small Mississippi delta town during World War II. Maureen O'Sullivan is Willie's eccentric great aunt, and Richard Farnsworth is his loving grandfather. The program ends April 29.

QUESTION CORNER

Seek counselor's help

by Fr. John Dietzen

Q I am a widow with eight children, all baptized and raised as Catholics. I have a mentally ill son, Bill, who is in his 30s and in and out of hospitals. He did some drugs when a teen-ager. In addition to his other problems, he is now a schizophrenic.

My main concern, though, is another son, Roger, who is divorced and has joined some fundamentalist religion. He keeps trying to convert me and Bill. My faith is strong, but Bill's mind keeps going back to how bad God treats him (he thinks) because of what he did when he was younger.

The worst part is that Roger keeps talking to him about Armageddon and judgment and Bill wakes up screaming in the middle of the night that God wants him, the devil wants his soul, and he is afraid to die.

Roger just keeps preaching and preaching, saying that he and his friends are the only ones with the truth and the only ones God will save. Can you explain that religion



to me? It is causing a great amount of pain in our family. —Colorado

A I'm not at all sure I am the one to give you the help you ultimately need. Whatever else may be required, at least you and Bill need help from outside your family.

A couple of thoughts may help ease the situation. First, don't bother attempting to argue with or refute your son Roger. Groups such as the one he now identifies with are on a totally different wave length from our church (and most other Christian churches) on God, the Scriptures and nearly everything else relating to religion.

The black-and-white, either-or manner in which they see all the big truths of life and faith make any fruitful dialogue almost impossible. At least, that is my experience and the experience of others who have tried to deal with situations similar to yours.

Is there any way you can control Roger's access to his brother? It is just plain wrong for Bill, with his obviously fragile personality, to be abused this way. It should not be allowed.

You also could receive enormous help from a Catholic or other Christian group for people like Bill, groups whose attitude about God and their relation to him is far more Christian and gentle. They could help your son understand

and be comforted by God's love and care for him. Such a group exists in your area. Perhaps your parish priest could put you in contact with it.

If your other children are still in the neighborhood, they could help by their direct support and encouragement to Bill and by suggesting that Roger direct his preaching toward people less likely to be seriously hurt by it.

You surely have a big cross here. I wish you all the grace you need to carry it.

Q I have multiple sclerosis and other accompanying problems, am in and out of the hospital, and very limited when I'm at home. I live alone and must make special arrangements to get to church. Yet I can't say from day to day what my condition will be.

My question is about receiving the Eucharist. When I'm totally incapacitated, I easily accept my priest or a eucharistic minister bringing it to my home. But when I can be up, I feel I should go to Mass and do not want to bother them. Can you help me? —Pennsylvania

A I'm sure your pastor and eucharistic ministers will agree wholeheartedly in what I say. Please be peaceful with yourself about this and don't feel you are pushed to go or not to go to Mass.

Your heart is obviously in the right place and God knows that. You are sharing in the suffering of our Lord in a very special way and seem to be doing it with great patience.

Even if you call at the last minute to say you will try to get to Mass, don't worry about it. The priest and eucharistic ministers will understand. It's nice to share the eucharistic liturgy with your parish community.

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

FAMILY TALK

Love means giving, sharing, listening

by Dr. James and Mary Kenny

Dear Dr. Kenny: We've just had a new baby and are fascinated by her. I love her so much. I love that love is not enough to raise a child, but that having is a very important foundation. What is love? —Iowa

Answer: Philosophers have been asking that question for years. Loving means all the listening and all the hugs and the shared tears. Loving means reaching back for untested resources, giving when you have nothing left to give, stretching your heart farther and wider than you thought possible.

There are two kinds of love: unconditional and conditional.

Conditional love is better known as discipline. This is the love we provide when our children behave themselves or achieve. Children surely need to be directed along the right path. "I love you if you do your jobs; if you don't fight with your brother; if you earn good grades."

Conditional love teaches us which way to go and to be responsive to the needs and wishes of other people.

But all of us, especially children, need to be affirmed with unconditional love, the love that continues no matter what we do, the love with no strings attached. "I love you just because you're you." What person, young or old, is not lifted and warmed by such a message.

Infancy is the period of life when children need and flourish on unconditional love alone. Parents don't make demands on infants. The understanding parent loves the baby whether or not he sleeps through the night. And whether or not the infant cries or spits up is irrelevant. Nothing the baby does causes the parents to withdraw.

All babies need unconditional love. Understanding, loving parents feel "it is all right for you to wake up during the night, little one." Schedules were made by and for adults, not infants. "It is all right for you to cry just to be held. Holding is just as important to you as food."

As baby grows, parents introduce conditional love. "I love you if you stay dry at night, if you do your homework, if you make the varsity team, if you go to college."

However, the child, whether 3 years old or 16, still needs unconditional love and the place to find it is in the home. School, jobs and competitive sports all offer conditional love. We must perform to be loved.

Home remains the one place people welcome you, care about you and love you just because you are you.

In homes where people love one another simply for the fact that they are who they are, the strengths and weaknesses of all the members are accepted graciously. There are some things that all people share in common: None of us is perfect; every one of us thirsts for love; we all need to be loved for our own sake regardless of our talent or lack of it. We cannot be dependent on receiving love only if we constantly have to do something to deserve it.

Such unconditional love is the foundation of parenting. From the onset of toddlerhood, parents need to set and enforce an increasing number of expectations so the child can learn to survive in a rough world.

But underneath it all, there needs to be an abiding message: "I love you, whatever you do or say. My love is always there, forgiving and warm."

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

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Testimony given on sex education

The Indianapolis Public Schools' board of commissioners is considering a new program of education in human sexuality. It held a public hearing on April 11 to get viewpoints of parents and others. Two representatives of the Archdiocese of Indianapolis gave testimony. Their testimony is presented below:

Moral issues are not inappropriate

My name is Dorothy Wodraska. I am here this evening as a representative of the Family Life Office of the Catholic Archdiocese of Indianapolis. I have been actively involved in sexuality education for the past 12 years, in the areas of program development and implementation on the elementary and secondary levels. I am a teacher and a parent.

Moral education in sexuality is a very important need today, if the family is to survive. The church recognizes, supports, and encourages efforts to provide positive and prudent education in sexuality, including all dimensions of the topic: moral, spiritual, psychological, emotional, and physical.

Education which helps people understand sexuality begins in infancy. Attitudes toward self, other people, the created world, toward life and the family, maleness and femaleness, human warmth and affection—these and so many other realities are all part of sexuality, and education about them begins at birth.

The church recognizes the parents as the primary, and ordinarily best, teachers of their children. However, it also recognizes that parents need to be supported and assisted by other social institutions—especially church and school—in this most important task. It is imperative that the parents be involved at every level, develop-

mental, implementation, and evaluation of all educational programs designed to help children grow into adults with a healthy appreciation and respect for sexuality.

Ideally, programs in sexuality education should provide substantial parent involvement with the children. Programs designed with this as part of the structure often are more successful than those solely classroom based. In any case, the parents should always retain the right and duty to participate as fully as they deem necessary and prudent. Parents must have the right to protest and withhold participation in any sexuality education program which violates their moral or religious convictions. Parents should have the right to monitor classroom activities, and to express concerns on an ongoing basis, including review of audio-visual selections, curriculum changes, teacher changes, etc.

The church in Indianapolis supports your efforts to provide sexuality education, because young people need to be exposed to a comprehensive program incorporating concepts such as emotional growth, family, relationships, personal safety, physical growth and disease prevention. They need responsible adults, in addition to their parents, who are willing to talk about these issues openly, realistically and respectfully.

There are some people who say that values cannot be taught in a public setting, but I do not believe that is true. It's true that in a pluralistic setting, there may be disagreement, especially if the values in question are clearly sectarian. But, if the issue is teen-age sexual activity, I do not know of any responsible adult who believes this to be a good and desirable activity. There are many consequences of this behavior, which argue against teen-age sexual activity, which are pragmatic, not necessarily moral concerns.

However, moral issues are not inappropriate in this discussion. Can you imagine a program dealing with drug abuse to which there is not a consideration of moral values? Saying "no" to such activity is proposed to be the only effective way to address that question. However, when abstinence is proposed as the ~~second~~ active way to avoid the consequences of premature sexual activity, it is ~~not~~ ^{not} equipped with the same confidence.

Sexual abstinence outside of marriage is a reasonable and human approach which provides a sense of confidence and self-respect. A family life program which enables an individual to understand, value, and make responsible decisions in the exercise of their sexuality will be most beneficial to all young people. In turn, society will benefit from a renewed respect and reverence for the human person in the exercise of his rationality, the highest of the created order. The church commends you for your efforts to provide just such a program.

Children have right to sex education

My name is Robert W. Meaney. I am representing the Office of Catholic Education of the Catholic Archdiocese of Indianapolis. I have seven points I would like to state:

1. All children have a right to positive and prudent sexual education. This education involves not only biology, but also intellectual, moral, and spiritual realities which must be respected. Education in family life and human sexuality cannot be detached from its properly ethical moorings in the total person.

2. The task of imparting such education belongs primarily to the family, but the family also requires the help of society—especially the church and school—as they

help their children grow into healthy sexual adults.

3. Public schools have the right to assist parents in family life and human sexuality education. This can take the form of a comprehensive, year by year exposure to concepts as outlined in this proposed curriculum: emotional growth, family, relationships, personal safety, physical growth and development, and disease prevention.

4. In their role as primary educators, parents need to have ongoing opportunities to be involved with the design, implementation and evaluation of such family life and human sexuality education. Parents need to be made aware of the goals, proposed changes in the curriculum, and media selected for the program. There must be a strict collaboration between the school and the family to guarantee an advantageous exchange of experience between parents and teachers for the good of the pupil. Parents have a right and a duty to protest sex education programs which violate their moral or religious convictions and to remove their children from the classes if needed.

5. Fundamental human and moral values form an integral part of the family life educational curriculum. These values which are espoused by the church are not oppressive and are for the good of all. We also recognize that a curriculum offered by the public school is necessarily limited since it cannot be placed within a religious perspective. Therefore, it is our duty to be involved with the careful construction of family life education curriculum.

6. In regard to instruction in human sexuality, it is our belief that any educational effort must be based on developing healthy attitudes toward human sexuality among our young people and instructing them that the only reasonable, sound and human approach is one of abstinence from genital sexual activity outside of marriage.

7. Without critiquing the details of this specific curriculum, we respect programs in family life and human sexuality which enable individuals to understand, value, develop, and responsibly exercise their sexuality.

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Pope, Walesa celebrate Solidarity's legalization

by John Thavis and Agostino Bono

VATICAN CITY (NC)—Nobel Peace Prize winner Lech Walesa and Pope John Paul II celebrated together the legalization of Solidarity, Poland's independent labor union and symbol of opposition to the communist government.

The opportunity came during Walesa's April 19-22 visit to Rome to strengthen Solidarity's contacts with Italian unions and plug for Western aid to Poland because of its moves toward political democracy and reforms of the economic system.

In the United States, President Bush traveled to Hamtramck, Mich., home of a large Polish-American community, to unveil U.S. support for the recent economic and political reforms. He also praised the Catholic Church in Poland and the leadership of Solidarity.

At an April 20 meeting at the Vatican, Walesa, Solidarity's founder and leader, thanked the pope for his unwavering support of Solidarity and social reform in their homeland. In return, the pope blessed Solidarity and gave his stamp of approval to Poland's current reform programs, which included the April 17 legalization of Solidarity. It had been outlawed since 1982.

The pope's ties to Solidarity predate its formal founding in 1980 by Walesa, an electrician, and other workers at the state-run shipyard in Gdansk, Poland. Many analysts of contemporary Poland say the seeds of Solidarity were sown by the pope during a 1979 visit to his homeland. During the trip, his first to Poland as head of the Catholic Church, Pope John Paul constantly stressed the right of workers to form their own associations.

"I cannot imagine my own life or the life of Solidarity without the existence of this great man," Walesa said before his papal meeting.

Joaquin Navarro-Valls, Vatican press spokesman, said there are no plans yet for another papal visit to Poland. He specifically denied press reports that the pope would visit Sept. 1 to participate in government ceremonies marking the 20th anniversary of the German and Soviet invasions of Poland which launched World War II.

The pope did not wait for Walesa to praise Solidarity's legalization. On April 19, the day before the Walesa meeting, the pope placed Solidarity under the protection of Our Lady of Czestochowa, Poland's patroness, and expressed hope that the legalization would allow Solidarity to influence society.

Sweeping changes occurring in Poland are providing a "new opportunity" for the country "to transform the political, social, economic and moral life of the entire society," the pope said at his weekly general audience.

These changes occurred "thanks to the efforts of all those who have overcome prejudices, resentments and mistakes which have divided them," the pope added.

The pope and Walesa greeted each other warmly at the start of their 30-minute encounter. When Walesa walked into the pope's study and fell to his knees, the pope drew him up, pulled him back in front of the photographers and hugged him.

"We need to show them how Mr. Walesa greets me and how I welcome him," the pope said.

After their private meeting, Walesa said his batteries had been "recharged" and he was ready to "tackle any problem."

A Vatican official called the meeting a "personal triumph" for the Solidarity leader.

Walesa also met for 45 minutes with the Vatican secretary of state, Cardinal Agostino Casaroli, and later lunched with the pope.

It was Walesa's first visit to the Vatican since 1981. The two leaders also had met in 1983 and 1987 during papal visits to Poland.

Prior to the papal meeting, Walesa said the pope's moral support had been essential for Solidarity's hard-won success. If the pope had not lived following a shooting in 1981, Solidarity would not have survived, Walesa added.

The legalization of Solidarity is one of a series of reforms worked out in round-table talks involving government and opposition representatives. Also included in the reforms are the promise of elections for a new Senate in June and the legal operation of a free, opposition press.

Church leaders in Poland already had expressed strong support for the reforms. Accompanying Walesa to Rome was Bishop Tadeusz Goculowski of Gdansk. Vatican sources said the bishop's presence demonstrated the church's direct interest in Poland's social reform.

Walesa described Bishop Goculowski as "one of the authors and planners of the round-table talks."

Five days before the papal meeting with Walesa, the pope met a top Polish Communist Party leader, Jozef Czerwinski. The Czerwinski meeting balanced the one with Walesa and showed that the Vatican is working with both sides, a Vatican official said.

The April activities came at a promising moment in Vatican-Polish relations. Polish church and state leaders recently agreed on a proposal that would give the church and its organizations legal status for the first time under communist rule. Vatican officials have said he move opens the way to establishing diplomatic relations between Poland and the Vatican.

The visit also showed how Walesa has bounced back as a Polish leader despite government efforts to break his hold on public opinion. He was arrested after martial law was declared in December 1981 as part of government efforts to politically destroy him and dissolve Solidarity as an opposition movement. However, Solidarity was not outlawed officially until October 1982.

Part of Walesa's mission in Rome was to open up trade



SHARING GOOD NEWS—Lech Walesa, leader of the Polish trade union Solidarity, meets Pope John Paul II at the Vatican April 20. (NC photo from UPI-Reuters)

and economic possibilities for Poland with Western countries.

He also left the door open to running for president of

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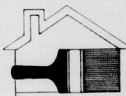
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The Active List

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

April 28

The Women's Club of Holy Spirit Parish will hold its Annual Spring Card Party at 7:30 p.m. in the gym, 7243 E. 10th St. Admission \$2.50. Tickets at the door.

April 28-29

Chataud High School will present "Gospel!" at 7:30 p.m. Adults \$3; high school students \$2; elementary students \$1. Call 317-251-1451 for information.

April 28-30

A Revival entitled "Come, Renew Your Strength," featuring Brothers of St. Martin de Porres Father Bruce Greening will be held at 7 p.m. Fri., Sat. and 10:30 a.m. Sun. in St. Rita Church, 1733 Dr. Andrew Brown Ave.

A Tobit Weekend for engaged couples will be held at Alverno Retreat Center, 8140 Spring Mill

Rd. Call 317-57-7338 for information.

A Retreat for Compulsive Overeaters will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

A Beginning Experience Weekend for newly divorced or widowed persons will be held at St. Bernadette Parish, Indianapolis. Call 317-236-1598 for information.

April 29

The Marching Band of Chataud High School will hold a Spaghetti Dinner from 4:30-7:30 p.m. Adults \$4.25; children \$3-12 \$2.25; under 3 free. Call 317-251-1451 for information.

April 30

St. Christopher Sunday Lecture Series will conclude with evaluations, sharing, coffee and doughnuts from 9:30-10:15 a.m.

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

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

A Pre-Cana II Conference for those preparing for second marriages will be held at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for information.

A Hamburger, Fries and Chili Dinner will be held from 12 noon-4:30 p.m. at Holy Rosary Parish, Seelyville. Adults \$3.75; children 12 and under \$1.75.

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"Open your mouth wide and say, 'Ah-men'."

Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

The Secular Franciscan Order will hold a jubilee celebration beginning with 2 p.m. Mass at St. Anthony Church, Clarksville.

Secina High School's Annual Champagne Brunch and Style Show featuring Lazarus fashions will be held at 12:30 p.m. in the cafeteria. Tickets \$7. Call 317-356-6377 for reservations.

St. Catherine Parish, 2245 Shelby St. will celebrate its 80th Anniversary with a reception in Father Busald Hall after 11 a.m. Mass. Everyone invited.

An Hour of Prayer for Peace and Justice will be held at 8 p.m. in St.

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. in St. Charles Borromeo Parish cafeteria, 2224 E. Third St. Bloomington for open forum discussion on "Living Alone and Liking It" led by Kathy Hopkins. For information call Pat Fitzgerald 812-336-1500.

May 2

Benedictine Sister Juliann Babcock will present a Spring Day of Prayer on "Count Your Blessings" from 10 a.m.-2 p.m. at Beech Grove Benedictine Center. \$20 fee includes lunch; free babysitting. Call 317-786-7581 for information.

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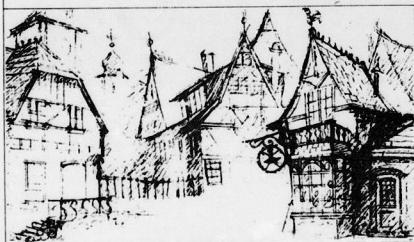
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On Vietnam Today

Having recently returned from a fact-finding mission in Vietnam, Archbishop Edward T. O'Meara will share his observations and experiences

Wednesday, May 10, 1989
7:15 p.m.

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Providence Sister Joan Slobig will present a Leisure Day on "Enhancing Self Esteem" from 9 a.m.-2 p.m. at Fatima Retreat House. Adults \$11; children \$3; non-refundable dep sit \$5. Call 317-845-7681.

☆☆

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

☆☆

Mrs. Rosalind CVO Awards Mass and reception will begin at 7 p.m. at St. Philip Neri Parish.

May 3

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

May 3-5

Franciscan Father Justin Belitz will lecture on "How Control of One's Thought Leads to Control of One's Life" at 7:30 p.m. each night at The Hermitage, 3650 E. 46th St. No charge. Call 317-545-0742 for information.

May 4

A Day for Senior Sisters will be held at Mount St. Francis Retreat

Center. No charge; bring bag lunch.

☆☆

Christian Adults Reaching Out (CARO) will hold a social meeting to plan events at 7 p.m. at the CYO Center, 580 E. Stevens St. Call Cathy 317-259-8361 for information.

☆☆

The Auxiliary of Providence Retirement Home, New Albany will sponsor a Salad Luncheon/Cand Party at 12:30 p.m. in Jansen Hall. Tickets \$3.50. Call 812-945-5221.

May 5

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer in the style of Medjugorje spirituality from 6:7 p.m. at St. Thomas Aquinas Parish, Center chapel, 46th and Illinois Sts.

☆☆

Channel of Peace charismatic community will celebrate First Friday Mass at 7:30 p.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian St. Soup and Bread Supper 6 p.m. Call 317-634-4519 for information.

☆☆

The National Association of Pastoral Musicians Indianapolis Chapter will B.Y.O.P. (bring your own priest, etc.) at 7:30 p.m. in the Catholic Center Assembly Hall, 1400 N. Meridian St. Optional dinner 6:15 p.m. Reservations required. Call Denise 317-271-0239.

☆☆

Our Lady of Providence High

School, Clarksville will sponsor a Derby Eve party at 7 p.m. in the old gym. Admission \$3; over 21.

☆☆

South Central Separated Divorced and Remarried Catholics (SDRC) will hold a Scavenger Hunt led by Bob Goehrl. Meet in front of J. Arthurs, 106 N. Walnut St., Bloomington at 7:30 p.m. For information call Pat Fitzgerald 812-336-1500.

May 6

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

☆☆

First Saturday devotions to the Blessed Mother begin at 7 a.m. at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆

Greenwood K of C, 695 Pushville Rd., Greenwood will hold a Reverse Drawing at 7 p.m. \$10/ticket. Free spaghetti dinner, beer, wine, soft drinks.

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A City-wide Rummage Sale, Flea Market and Fish Fry will be held from 8 a.m.-7 p.m. at Holy Angels Parish, 28th and Dr. Martin Luther King Jr. St. Call 317-926-3324 for information.

☆☆

A Marriage Encounter Image for encountered couples will be held at 7:30 p.m. For information call

Joe and Judy Dietz 317-299-4254 or Monty and Kathy Shields 317-894-2896.

May 6-7

Franciscan Father Gilbert Ostdek will conduct a retreat workshop on "Symbol and Ritual in Prayer" at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

May 7

Pilgrimages to Our Lady of Monte Cassino Shrine near 2 p.m. CDT with Benedictine Father Jerome Palmer speaking on "Why the Apparitions at Fatima?" Universal Rosary March today.

☆☆

Our Lady of Hope Hospital Guild members will celebrate Mass with St. Bridget Parish at 10:30 a.m. Business meeting follows. Call Joan Shepard 317-784-4221 for information.

☆☆

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

☆☆

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee; pre-registration required. Call 317-236-1596.

☆☆

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

☆☆

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

☆☆

Christian Adults Reaching Out (CARO) will spend a Day at the Track with Operation Forward. Pig roast, games, race drivers. For information or reservations call Mary 317-783-6582.

☆☆

A Natural Family Planning Class will be held from 9 a.m.-12 noon in Room B-17 St. Louis Parish School, Batesville, \$15 fee. For reservations call 812-934-3338 or 812-934-4054.

☆☆

St. Mary Parish, 212 Washington St., North Vernon will hold its Annual Festival and Chicken Dinner from 11:30 a.m.-4:30 p.m. Food, games.

Socials:

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30

p.m.; St. James, 5:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Greenwood K of C Council 6138, 695 Pushville Rd., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch, 7-11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



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Youth News/Views

Boys rap about Christ

by Mary Ann Wyand

Holy Cross Parish youth group members Terry Turner and Quentin Pendleton of Indianapolis like to rap about Jesus.

Their new rap song "J-E-S-U-S" was a hit with teen-agers attending Mass April 16 as part of the Catholic Youth Organization's Archdiocesan Youth Conference at Roncalli High School.

Terry, who likes to be called "T. T. Fresh," and Quentin, better known as "Boo" and "B-Ice," their rap names, turned to writing Christian music after success with secular rap compositions.

They co-wrote "J-E-S-U-S" with friends Kevin Wilder and Bonnie Sims and are currently working on another Christian rap song they plan to call "The Almighty."

The boys told *The Criterion* they enjoy spreading Christ's message to teen-agers because they believe their musical ability is a gift from God and should be shared with others.

"Anything you can do to help people change their ways is a gift from God," Quentin explained.

Christian rock singer Tom Franzak's performances during the youth conference were particularly inspiring for the young singers who are best friends.

Original lyrics and their own upbeat rap tempo describe the impact of Christ in daily life.

Let me tell you a story about Jesus the King/He's the Messiah of all living things/And on the cross he laid and he died/You may think he's dead but you must realize/That he's the creator of all human beings/And if you don't believe me seeing is believing.

When hundreds of teen-agers began clapping their hands in response to the song, Terry and Quentin said they felt their nervousness disappear as they sang the powerful refrain.

J-E-S-U-S/He is the very best/
J-E-S-U-S/He is the best.

Quentin blends "beat box" sounds that he makes with his mouth into their rap songs for an enhanced effect.

"We were both pretty shy, kind of nervous," Terry admitted as he recalled the experience of singing in front of the large crowd at the youth Mass.

"Once we got going, the crowd was into it," Quentin added. "It gave us confidence."

Later, they said, teens praised their music with remarks like "Nice rap! Did you make it yourself?" And Quentin said their compliments "made us feel good inside."

Asked how they happened to perform

during the youth conference, Quentin said simply, "We were led there by God."

The Arsenal Technical High School students said they joined a gang for peer acceptance but later realized their mistake and dropped out before getting into any trouble.

"We got wise," Quentin noted. "Luckily," Terry added, "I have some friends that care about me and helped me out."

Rap music is "an everyday thing" for the boys, who are also writing a song about violence in the world and another tune they hope to see made into a commercial for athletic shoes.

"People think rap music promotes violence," Terry explained. "They don't understand the concept."

Describing their rap time together as fun and creative, Terry noted that music plays a very important part in their lives. They plan to copyright their music, he said, and will compete in the Indiana Black Expo rap contest in June.

Playing basketball and spending time at the Catholic Youth Organization's Youth Center are other favorite pastimes.

During the interview, Quentin was wearing a button that asked "Why be normal?" and an oversized reproduction of a Kennedy half dollar on a chain with the prominent message "In God we trust."

Both friends have pledged to continue writing rap songs as a way to speak out about their feelings and beliefs.

"I've also been thinking about going into comedy," Quentin admitted. "Sometimes I do amaze myself!"



JESUS RAP—Arsenal Technical High School students Terry Turner (left) and Quentin Pendleton, members of the Holy Cross Parish youth group, inspire teens attending the Archdiocesan Youth Conference with their upbeat rap song about Jesus Christ during a youth Mass April 16. (Photo by Mary Ann Wyand)

New Albany Deanery promotes 'Yellow Brick Road' campaign

by Christopher Smith

While teaching good things for the head and heart, Catholic elementary schools in the New Albany Deanery are forging ahead. They have taken up an offer from the Archdiocese of Indianapolis to use the lessons from "The Wizard of Oz" for a new publicity campaign.

"The Wizard of Oz," also Our Lady of Providence High School's spring musical, epitomizes the search for heart, wisdom, and courage in Catholic education, according to Mary Jo Rigbsy, deanery campaign co-chairperson.

Providence is the deanery's only Catholic high school.

"Catholic schools need to stop apologizing," Rigbsy emphasized. "We offer a good program. In standard achievement tests, we often score well above public schools."

The program, called the Yellow Brick Road Campaign, is aimed at enhancing the image of parochial grade schools in the area and increasing enrollment.

Twelve radio commercials aired the week of April 9 sent a message to the public

that parochial elementary schools are alive and well and have a solid, whole education to offer to Catholic and non-Catholic students alike.

The elementary schools also planned a "Come and See Week" April 17-21, when school staff members were on hand to provide information and answer questions about Catholic education.

Holy Family's school open house was April 16, while St. Anthony and Sacred Heart schools scheduled their visitations April 20. St. Mary's of New Albany, Our Lady of Perpetual Help, and St. Michael's elementary schools were open to visitors all week.

Just as the actors of Providence High School sing and dance their way into the hearts of their audiences during performances of "The Wizard of Oz" this month, the Catholic schools of the New Albany Deanery are using their hearts, minds, and spirits to win over the people of southern Indiana, a very important audience.

(A senior at Our Lady of Providence High School, Christopher Smith is the son of Mr. and Mrs. Donald Smith from St. Mary of the Knobs Parish in Floyd's Knobs.)



TROUBLE—St. Thomas Aquinas students (from left) Monica Strigari as the Lion, Eddie Seib as the Scarecrow, Phil Larsea in the role of Dorothy, and Allison Koenig as the Wicked Witch encounter trouble when Julia Adeniyi as the Wicked Witch of the West interrupts their journey during the Indianapolis school's production of "The Wizard of Oz" on April 16. Their elaborately costumed play followed the theme of the Office of Catholic Education's "Yellow Brick Road" promotion. (Photo by Mary Ann Wyand)

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Youth events

For more information, call the Catholic Youth Organization, 317-632-9311, Connersville Deanery, 317-825-2944, New Albany Deanery, 812-945-0354, 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 28-30—New Albany Deanery Peer Leadership Training Program, Mount St. Francis Retreat Center, begins at 6 p.m. Friday.

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.

May 3—Runathon Cardinal Ritter High School, 11:30 a.m. to 5 p.m.

May 5—Registration for Catholic Youth Organization co-ed softball league competition, which begins June 4.

May 6—St. Paul Parish, Tell City, youth group outing to St. Meinrad Seminary for tour and Mass.

May 6—New Albany Deanery Derby Day.

May 11—New Albany Deanery youth awards banquet, Providence High School, 6:30 p.m., \$8.50 per person.

CYO publishes ministry guide

A new **Youth Ministry Resource Guide** published by the Catholic Youth Organization addresses practical matters of parish, deanery, and archdiocesan youth ministry.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, describes the manual as a basic guide and reference for pastoral youth ministry that encompasses "the spiritual, emotional, physical, educational, and social aspects of a young person's life."

The project spanned three years, Sister Joan Marie said, and involved extensive research and collaboration with youth ministry advocates from the archdiocese and other dioceses throughout the United States.

The guide contains contract and program information for use by pastoral councils, youth ministry commissions, and parish committees.

Each parish received two free copies of the CYO guide. Additional copies may be purchased for \$10 from the CYO Youth Center, 580 Stevens Street, Indianapolis, Ind. 46203. For more information, telephone 317-632-9311.

☆☆☆

Cardinal Ritter High School's **Academic Super Bowl** teams earned first or second place honors in all subjects during area competition April 18 at Howe High School in Indianapolis. Two squads advance to the state contest April 29 at the Warren Performing Arts Center.

The state-wide Super Bowl competition run by Indiana Academic Competitions for Excellence is a research-based contest designed to take students beyond the normal high school curriculum. Nearly 250 schools competed this year.

Ritter squads took first place honors in social studies, science, and fine arts, and finished second in mathematics, English, and the all-around category. Team members are Molly Eddington, Jeremy Doherty, Jeb Bardon, Kevin Selwa, Monica King, Kathy Knerim, David Zetzl, Lina Pajunar, Marcia Hust, Michelle McClothin, David Sperry, Clifford Cua, Patricia Harding, Eve Stack, and Scot Dahly.

☆☆☆

The St. Paul Parish youth group in Tell City will sponsor a **tour of St. Meinrad Seminary** with Mass at the Archabbey May 6. For tour information, contact Pam Drake, youth ministry coordinator, at 812-547-5232 by May 1.

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BOOK REVIEW

Approach to prayer offered

SEEKING THE FACE OF GOD, by William H. Shannon. The Crossroad Publishing Company (New York, N.Y., 1988). 174 pp., no price given.

Reviewed by Shirley Vogler Meister

When he begins his book, William Shannon admits it is mildly autobiographical—unique in that it's his story, yet typical because its telling will help others articulate their own stories. "The stories divine grace writes in different lives are perhaps much more alike than we have realized," he says.

Shannon's book, an approach to Christian prayer and spirituality, emphasizes the universal and singular nature of prayer. It helps the reader understand that prayer is not so much introspection as the "great adventure of prayer"—"seeking the face of God" in whom "we live and move and have our being."

The rhythm of going within oneself alternating with a turning out to the world is the rhythm of any true spirituality. We need to turn within to find God and our own true selves and the great wide world finding its roots in him; and we need also to turn outward to carry out our appointed task in an often broken world," he writes. These tasks are healing, making whole, reconciling, and bringing justice, love, and peace to those longing for freedom and compassion.

In one chapter, the quality of sameness yet uniqueness is emphasized by explaining interdependence in prayer: "Since we all find our identity and uniqueness in God, we are not separate." He discusses the "communion of saints" and our responsibilities to each other.

Thomas Merton prologues compiled

"HONORABLE READER" REFLECTIONS ON MY WORK, by Thomas Merton. Crossroad (New York, 1989). 172 pp., \$16.95.

Reviewed by Brian T. Olszewski

Some things in God's creation are certain to make one feel good: a cold drink on a South Dakota summer day, a sunset on a northern Wisconsin lake, and anything written by Thomas Merton.

The latest Merton offering, "Honorable Reader," is, in fact, a revision of the 1981 volume "Introductory East and West: The Foreign Prefaces of Thomas Merton." One can revise, repack, re-edit, and rewrite, the result is the same—excellent. This work is comprised of the introductory Merton wrote for the foreign editions of his books. In them, he not only writes about his book, sometimes harshly,

Scriptures are strongly drawn upon to illuminate the varied aspects of prayer, including contemplation, reconciliation, intercession, praise and peaceful action.

Shannon, a Catholic priest of the Rochester diocese, is president of the Thomas Merton Society and editor and author of many works about Merton, so it's not surprising to find Mertonian wisdom in this work.

"Seeking the Face of God" is *lectio divina*: holy reading, but it is easily understood and easily applied. It is wholly contemporary.

(Shirley Vogler Meister is an Indianapolis free-lance writer and poet whose writings appear in many Catholic publications.)

but he also comments on his life and the state of society. Each of the author's works is preceded by a short article that gives background for the book in which each of Merton's introductions appeared.

Veteran Merton readers will not be surprised to find that a paragraph or two of the monastic's words are enough to provide hours of reflection. The reader will also discover something about the man himself. Catholics who are practitioners of the faith more than students of it will appreciate and be inspired by the priest's words about death, silence, and—born again. The words, and the faith and emotion that—any words, are beautiful and powerful.

(Olszewski is managing editor of the Northwest Indiana Catholic, newspaper of the Diocese of Gary.)

+ May they Rest in Peace

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

+ **BAUERLE, Violet Fern**, 77, Little Flower, Indianapolis, April 11. Mother of Thomas W., Charles N., Margaret Louise Curtis and Charlotte Janet Huber; sister of Hazel Ford; grandmother of 19; great-grandmother of 17.

+ **BREWSTER, Cleona E.**, 65, Sacred Heart, Jeffersonville, April 12. Wife of Howard A. Jr.; mother of Howard A. III.

+ **BRODNIK, Louis J.**, 75, Holy Trinity, Indianapolis, April 11. Husband of Janet; father of Charles, Larry, Michael, Thomas, and Mary Ann Rosner; brother of Carl, Henry, Carrie Velkan, Molly Postotnik, Sophie and Mary Barbanch; grandfather of six.

+ **BURGASSER, B. George**, 69, St. Patrick, Indianapolis, April 13. Husband of Joy; father of Robert; grandfather of one.

+ **COLE, Marie**, 65, St. Lawrence, Indianapolis, April 8. Mother of Kenneth B. and Maryann B. Murphy; sister of Ernest and Sepp Jund; and Hilde Billeck; grandmother of one.

+ **CROOKER, Clara L.**, 90, St. Augustine, Jeffersonville, April 19. Grandmother of Roseann.

+ **DOYLE, Harry F.**, 83, St. Plus X, Indianapolis, April 11. Husband of Carmella A. (Fegan); brother of C. Homer.

+ **ESTOPINAL, Christopher Wayne**, 3 months, St. Augustine, Jeffersonville, April 15. Son of Wayne and Theresa; brother of Ashley; grandson of Mr. and Mrs. Marion Driver and Mr. and Mrs. Thomas Gill; great-grandson of Edna Bennett, Marie Gill and Olene Dismon.

+ **GARBE, Charles J.**, 53, Our Lady of the Greenwood, Greenwood, April 15. Husband of Mary "Susie"; father of Stephen and Stanley; son of Charles A. and Anna; grandfather of 13; great-grandfather of two.

+ **COFFINET, Clarence W.**, 72, St. Paul, Tell City, April 12. Husband of Lillian; father of Charlotte Keelin, Patty Saalman, Bill, Robert, Mike and Rick; brother of Coy; grandfather of 13; great-grandfather of two.

+ **HINER, Elmer J.**, 78, St. John the Baptist, Osgood, April 16.

+ **HOGG, Loretta**, 75, St. Joseph, St. Leon, March 24. Wife of Carl; mother of Arthur, Stephen, Ernest, Earl Jr. and Jerome; sister of Leo Wilhelm and Dorothy Bischoff; grandmother of 17.

+ **KANZLER, Joseph E.**, 61, Our Lady of Perpetual Help, New Albany, April 14. Husband of Marilyn (Dapper); father of Kandace, Gemma, Brian, David and Dale; son of Antoinette; brother of Donald; grandfather of three.

+ **MANNY, Margaret S. (Robert)**, 79, St. Michael (formerly St. Monica), Indianapolis, April 21. Mother of Louise Gaynor; sister of Marjorie Troendle; grandmother of five.

+ **POTZLER, John C.**, 30, St. Lawrence, Indianapolis, April 13. Husband of Mary E. (Rugs); father of Monica L. Coomes and Linda L.; son of Irene, brother of Gerald, and Katherine Zenkus; grandfather of Miranda Coomes.

+ **SALYERS, Catherine Mae (Robert)**, 62, St. Christopher, Indianapolis, April 17. Wife of John A.; sister of Pauline L. Cervo.

+ **STEINBERGER, Mary B.**, 60, Holy Family, New Albany, April 16. Sister of Elaine Bischoff.

+ **THOMAS, Anna Pearl**, 77, St. Paul, Tell City, April 14. Sister of Mary Hermann and Rose Taylor; grandmother of three.

+ **WOHLHIETTER, James S.**, 90, St. Roch, Indianapolis, April 11. Husband of Aurelia; father of James Phillip; grandfather of Anne and Michael; great-grandfather of three.

Serena Elford, mother of priest dies April 21

BEECH GROVE—Serena (Makoway) Elford, mother of Father John P. Elford, died in St. Paul Hermitage home on April 21. The funeral liturgy was celebrated by her son, pastor of St. Joseph Parish in Indianapolis, and other priests on April 24 in the Hermitage.

Mrs. Elford was a member of Holy Name Parish in Beech Grove. She was the widow of John P. Elford Sr.

Other survivors include daughters Anne E. Powell and Mary E. Nag, Joseph sons W. Timothy and Dr. George W. Mrs. Elford also leaves 20 grandchildren and 22 great-grandchildren.

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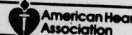
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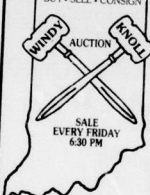
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News briefs around the world

Marriage prep guide published

WASHINGTON (NC)—A handbook on marriage preparation, including explanations of church teaching and discussions of the "serious difficulties" facing couples, has been prepared by the U.S. bishops' Committee on Pastoral Research and Practices. The handbook, titled "Faithful to Each Other Forever," is designed for pastors, teachers and those involved in marriage preparation work. It was approved for publication by the U.S. bishops' Administrative Committee last September.

Housing crisis threatens nation

WASHINGTON (NC)—New statistical data prove that "decent and affordable housing is beyond the reach of millions of American families" and constitutes a crisis that threatens the nation as well as its poor, a U.S. Catholic Conference official said April 17. "The American dream of decent housing has become a nightmare for too many (who are) paying most of their meager incomes for inadequate housing, stretching their scarce resources until they break," said John J. Carr, executive director of the USCC Department of Social Development and World Peace. Carr joined other housing advocates at a Washington news conference to announce release of a new report chronicling America's housing problems.

Asks action on child care needs

WASHINGTON (NC)—The U.S. Catholic Conference has urged the Bush administration and Congress to cooperate in developing a bipartisan, comprehensive federal response to child care needs. "American families do not need partisan or ideological conflict on child care," said Father Robert N. Lynch, USCC general secretary. "They need prompt, effective bipartisan action to help them find and afford quality care for their children. We pledge our best efforts in this cause." He commented in a letter to Bush and leaders of Congress dated April 14. Numerous day care bills have been introduced in Congress, including one on behalf of President Bush and another by a bipartisan group of senators.

Bush asked about tax credits

PHILADELPHIA (NC)—Reminding President Bush of the "significant role" of Catholics in his successful election bid, Pennsylvania's bishops have asked Bush to clarify his position on tuition tax credits. In an "open letter" to Bush, Archbishop Anthony J. Bevilacqua of Philadelphia and his 16 colleagues said they "are still unclear concerning the fuller implications and ramifications of your remarks" of March 29, when during a

meeting with visiting students, Bush said he supported the idea of credits but cited budget constraints. The prelates' letter was released April 21 in Philadelphia.

Boston Archdiocese has deficit

BOSTON (NC)—In its 1987-88 fiscal year the Boston Archdiocese had an operating deficit of nearly \$2.8 million, according to a financial report issued April 14 in *The Pilot*, the archdiocese newspaper. The archdiocese's central offices had expenses of \$30.1 million and an income of \$27.3 million, the report said. The difference was made up by the sale of two surplus properties, which brought in slightly more than \$2.8 million.

Nuns attacked for abortion stand

WASHINGTON (NC)—A top official of the Catholic League for Religious and Civil Rights has attacked the National Coalition of American Nuns for its support for abortion rights and has urged other Catholic nuns to "rally in defense of the sacredness of life." The league's national executive director, Sister of St. Joseph Patricia Cairns, said it was ironic that the coalition, an 1,800-member organization founded to promote social

justice and human rights, seems "unmindful of the most fundamental right, the right to life."

Grandmother arrested 15th time

LAS VEGAS, Nev. (NC)—A Catholic peace activist, arrested for the 15th time at a Nevada rally to ban nuclear weapons testing, said her d*** behind bars are not over. Barbara Wiedner, who founded "Grandmothers for Peace in Sacramento, Calif.," was among 1,060 protesters from around the world arrested April 15 at an American Peace Test rally at a nuclear test site in the Nevada desert about 65 miles northwest of Las Vegas. The protesters, charged with civil resistance, were arrested for defying Department of Energy "no trespassing" signs at the test site. Wiedner said that her 15th arrest would coincide with the birth of her 15th grandchild, an arrest trend she expects not to break. Her 16th grandchild is due later this year.

Two new NCCB officials named

WASHINGTON (NC)—Two new associate general secretaries have been named for the National Conference of Catholic Bishops and U.S. Catholic Conference, including the first woman to hold the position, Mercy Sister Sharon Euart. Sister Euart has been NCCB-USCC director of planning for the past 15 months. The other new associate general secretary is Father Dennis M. Schurr, a priest of the Diocese of Sioux City, Iowa, and a secretary at the apostolic nunciature in Washington since 1986.

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Education document to undergo major revision

by Greg Erlandson

VATICAN CITY (NC)—A world congress of Catholic educators elected a 15-member commission, including three U.S. university officials, to assist in a major revision of a draft Vatican document on Catholic higher education.

The congress also passed 10 major recommendations to guide the rewriting process, as well as a host of other major and minor suggestions, before closing with an audience with Pope John Paul II April 25.

A Vatican official said the changes foreseen in the draft document, already nine years in the making, are likely to be "radical" in style, if not tone.

U.S. educators came away from the eight-day congress expressing surprise and satisfaction with the willingness of the Congregation for Catholic Education to accept the educators' many criticisms, suggestions and recommendations.

The education congregation was responsible for the drafting of the document and for the meeting of 175 educators, bishops and experts at the Vatican April 18-25.

The creation of a 15-member commission for revising the draft document was announced on the next-to-last day of the congress by the secretary of the congregation, Archbishop Jose Saraiva Martins. Representatives were elected by region—three from North America, two from Europe, two from Latin America, two from Asia and one from Africa.

Other members of the commission include two bishops and three representatives of the International Federation of Catholic Universities.

North American participants at the congress selected as their representatives Jesuit Father Joseph A. O'Hare, president of Fordham University, Holy Cross Father Edward A. Malloy, president of the University of Notre Dame, and Sacred Heart Sister Sally Furay, vice president and provost of the University of San Diego and the only woman on the commission.

According to Ursuline Sister Alice Gallin, executive

director of the (U.S.) Association of Catholic Colleges and Universities, and other U.S. delegates, the congregation will redraft the proposed document and distribute it to the 15 members of the commission by June. After they have had time to study the revisions and consult with others, they will meet in Rome in September to discuss and work further on the draft.

This revision will be completed in time for the Oct. 23-25 plenary session of the education congregation, after which the final draft could be presented to Pope John Paul. He is expected to produce an apostolic constitution on the subject.

According to a congregation official who requested anonymity, the changes to be made in the present draft are likely to be "as radical in style as the changes from the 1985 draft to the 1988 draft."

The 1985 draft was widely criticized by educators around the world and attracted 540 responses, which in turn led to a significantly expanded second draft released in November 1988.

The official said the tone of the 1988 draft would not be changed, but that stylistic changes would likely include the statement of a few general principles rather than the current draft's 72 norms.

The congress participants spent about half their time in six multilingual working groups discussing specific sections of the 1988 draft. A steering committee composed in part of the heads of these six groups in turn synthesized 10 recommendations, which they found to be common to all six groups.

These recommendations, which the official said were approved by a "virtually unanimous" vote on the final day of the congress, called for a shorter document that would be "positive, inspirational and future-oriented."

"Normative principles" should be "few in number, general in nature and interpreted and applied in accord with principles to be developed by regional bishops' conferences, taking into account regional laws and institutional statutes," the recommendations said.

The draft document's section of norms had been widely criticized by U.S. educators and others as being too specific and insensitive to civil law and standards of academic freedom.

On another controversial issue—the relationship of bishops to Catholic colleges and universities—the congress said bishops and bishops' conferences "have a responsibility to promote and assist these institutions in maintaining the Catholic identity."

"Close personal and pastoral relationships should exist between university and church authorities, characterized by mutual trust, cooperation and continuing dialogue," the congress said.

But another recommendation asked that the norms neither go further than canon law in regulating bishop-university relations, nor repeat such canons anywhere in the final document.

By way of contrast, the 1988 draft said a church authority had "the right and duty to intervene in order to protect the truth and integrity of the Christian message" and could "declare, for sufficiently grave reason, that a university is no longer Catholic in its identity."

Other recommendations supported by the congress included:

►The affirmation of the university's autonomy and "freedom of research and teaching."

►A "clear distinction" between the "mission of evangelization given by Christ to the church" and the "teaching and research that constitute the mission of the Catholic university."

►Greater care in distinguishing between the different meanings of the church: a mystery of grace, a people of God and a hierarchy.

►Recognition that the "maintenance and strengthening of the Catholic identity of the university is primarily the responsibility of the university."

►A review of the final version of the draft document by civil and canon lawyers to guarantee that the "statutes of Catholic universities, as they relate to the civil laws and state governments in each region, be fully respected."

►Recognition of the "critical importance" of the teaching of theology in a Catholic university. "The Catholic theology that is taught should be faithful to the magisterium of the church," it said. At the same time, "research in theology is necessary and should be encouraged if the doctrine of the church is to be not only protected but better understood and communicated."

►That Catholic universities seek to "achieve a personal formation that is based on a Christian anthropology and mediated through academic work and service of the institution and society."

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