

AIDS policy guidelines announced

by Charles J. Schisla

Archbishop Edward T. O'Meara has approved the guidelines for the implementation of the 1988 archdiocesan policy on AIDS. The guidelines, which define the implementation of the AIDS policy, are being distributed to those responsible for pastoral ministry in the archdiocese as well as to those who supervise archdiocesan employees and volunteers.

The AIDS policy states: "Persons employed by or served by the Archdiocese of Indianapolis who have a positive HIV (human immunodeficiency virus) infection including AIDS (acquired immunodeficiency syndrome) or ARC (AIDS-related complex) shall not be discriminated against because of their illness. Such persons shall be received with the same care and compassion as any other person with a catastrophic illness."

The archdiocesan Pro-Life Office has been charged with developing guidelines

and a comprehensive AIDS ministry and education program. The guidelines were developed by a special AIDS task force under the chairmanship of Father Larry Crawford, J., pro-life director. In addition to Father Crawford, task force members are: Mr. Darrell Arthur, counselor in private practice; Rev. Canon Earl L. Connor, Episcopal canon and one of the founders of the Indianapolis Damien Center for AIDS education and counseling; Valerie R. Dillon, director of the archdiocesan Family Life Office; Father David Lawler, chaplain at Methodist Hospital, Indianapolis; Father Hilary Ottensmeyer, director of the archdiocesan Office of Ministry to Priests; Father Joseph Rautenber, ethicist on the staff of St. Vincent Hospital, Indianapolis; and Dr. Robert Riegel, executive director of archdiocesan Catholic Charities.

The archdiocesan AIDS policy and guidelines are a response to the call from the administrative board of the National Conference of Catholic Bishops in its

November, 1987 statement, "The Many Faces of AIDS: A Gospel Response."

According to Father Crawford, "The guidelines are the first step in implementing the archdiocesan policy on AIDS. We are now on record acknowledging the need for the Catholic community to provide a model for the community-at-large in dealing with AIDS in a positive way, based on compassion and Christian love for persons with an HIV infection, their families and friends."

The guidelines cover such items as: Persons with an HIV infection may not be refused enrollment in educational programs by reason of that alone; church personnel are to provide regular services to those with HIV infections; and, the church will provide equal treatment to employees or volunteers with HIV infections.

The guidelines also call for the education and training of those who minister to and care for persons with HIV infections. Prohibited is HIV antibody testing for

discriminatory purposes. Confidentiality of the records and files of those with an HIV infection is limited to persons with a demonstrated need to know.

According to Father Crawford, the AIDS task force is continuing its work of designing and implementing a plan for the pastoral care of persons with AIDS, families and friends of persons with AIDS, ministers and care-givers to persons with AIDS, particular communities impacted by AIDS, and those who provide pastoral care and who themselves have AIDS.

The goal of the AIDS task force is to assist the Catholic community in knowing the issues surrounding AIDS and to encourage a compassionate Christian response to those affected.

A day-long conference, entitled "Ministering to Ministers of Persons with AIDS," will be conducted Sept. 26 for clergy, parish ministers, Knights of Columbus representatives and pro-life chairpersons.

Ten priests note diamond, golden anniversaries

by Margaret Nelson

Three priests in the Archdiocese of Indianapolis are celebrating their 60th anniversaries as priests: Fathers Carl N. Kunkler, Augustine J. Sansone, and George B. Saum. They were ordained at St. Meinrad on May 21, 1929.

Six priests in the archdiocese are celebrating their 50th anniversaries of ordination this year. They are Msgr. Joseph D. Brokhage, Father William Engbers, Father Harry F. Hoover, Father Louis H. Marchino, Father Ambrose J. Schneider, and Father Paul J. Utz.

Five of the Golden Jubiliarians were ordained at the St. Meinrad Archabbey on May 30, 1939. Father James H. Rogers, who helps in the archdiocese several months each year, was also ordained with these men but has served in the Evansville Diocese since it was created in 1944.

Msgr. Brokhage, whose 50th anniversary was March 19, was ordained at North American College in Rome.

60th Anniversaries

Father Carl Kunkler's first assignment was that of assistant pastor of St. Joseph, Evansville. Next he went to St. Celestine, Celestine, and then to St. Augustine, Leopold, as assistant. In 1938, he became administrator of St. Maurice, Decatur County.

In 1943, Father Kunkler was named pastor of St. Martin, Siberia, and then in 1949 at St. John, Starlight. After going to St. Philip Neri, Indianapolis, as assistant in 1950, he retired due to illness. In 1962, he



Father Kunkler

Father Sansone

Father Saum

Msgr. Brokhage

Father Engbers



Father Hoover

Father Marchino

Father Rogers

Father Schneider

Father Utz

became chaplain pro tem for the Little Sisters of the Poor, Indianapolis, and later he served as administrator of St. Anne, Hamburg.

Since 1982, Father Kunkler has been in residence at Providence Home, Jasper. For his 60th Anniversary, he will celebrate Mass in the residence at 2 p.m. on May 28. Evansville Bishop Gerald Gelfingier will attend the celebration. A reception will be held after the liturgy.

Father Sansone first became assistant pastor at Holy Rosary, Indianapolis. In 1939, he was named administrator of St. John, Osgood. He became pastor there in 1947 with the same responsibility for St. Charles Borromeo, Milan.

In 1951, Father Sansone became pastor of the parish where he grew up and took his first assignment—Holy Rosary. He served as pastor of St. Ann, Terre Haute, from 1956 until his retirement in 1970.

Holy Rosary Parish included the celebration of Father Sansone's 60th anniversary and Msgr. Brokhage's 50th last weekend as it recognized 80 years since the dedication of its first church in 1909.

Father Sansone will also celebrate a 60th Anniversary Mass at St. Jude Church, Indianapolis, on May 21 at 10 a.m. The Mass will be followed by a reception and refreshments in the school cafeteria.

Father George Saum began his priesthood by serving as assistant chaplain and instructor at Gibault Home, Terre Haute. In 1931, he became assistant pastor at St. John, Logansport, and in 1934, he took the same position at St. Boniface, Evansville. He became an instructor at St. Mary of the Woods College in 1939.

In 1943, Father Saum was named pastor of St. Ann, Indianapolis. And in 1945, as pastor of St. Michael, Brookville, he was appointed to the Archdiocesan School Board. In 1962, he was named Dean of the Lawrenceburg Deanery. He became pastor of St. Peter, Franklin County, in 1968 until his retirement in 1975. In 1976, he was named administrator pro tem, St. Mary, Rushville.

Father George Saum is now living at St. Augustine Home, Indianapolis, where there will be a special Mass on his anniversary. But he will return to St. Mary, Rushville, for a Diamond Jubilee Mass on Sunday, June 4 at 4 p.m. Afterwards, a dinner will be held in the school to honor Father Saum.

50th Anniversaries

Msgr. Brokhage served the archdiocese as director of priest personnel for ten years, as well as being a pastor, an instructor and rector of the Latin School. Because of his March 19 ordination date, Msgr. Brok-

hage's history, and details of his April 16 celebration, were included in the March 17 *Criterion*.

Father Engbers' first assignment was as assistant pastor of St. Michael, Cannellton. In 1941, he began his service to Sacred

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FROM THE EDITOR

Increasing our devotion to the Holy Spirit

by John F. Fink

This Sunday, in addition to being Mother's Day, is Pentecost, the birthday of the Christian religion. It was on this day that the Holy Spirit came to the apostles, as described in the second chapter of the Acts of the Apostles and as foretold by Jesus. It marks the beginning of the active work on the part of the apostles as the Holy Spirit changed them from fearful and ignorant men to courageous leaders who changed the world.

The Holy Spirit probably picked Pentecost to descend on the apostles because Jerusalem would be crowded then. The Jewish feast of Pentecost, second in rank only to Passover, was originally the celebration of thanksgiving for the harvest and the ending of Passover as commanded in the 26th chapter of Deuteronomy. Later it was a celebration of the giving of the Mosaic Law to Moses. It was an important feast for the Jews.

The Christian Pentecost seems a good time to meditate a bit on the Holy Spirit. Last Pentecost I wrote about what the church teaches about the Holy Spirit. Let me supplement that a bit this year.

THE PARISHES IN THE archdiocese who have been using the Renew program heard a lot about the Holy Spirit last fall when the theme for the six weeks of small group sharing was "empowerment by the Holy Spirit." During the small group discussions, many people said that they had never had any particular devotion to the Holy Spirit, while others, it turned out, had always had a great deal of devotion.

That's quite typical within the Catholic Church.



Catholics run the gamut from those who have never thought of praying to the Holy Spirit to charismatics who believe that there is a new outpouring of the Holy Spirit in the church and whose services emphasize the special gifts of the Holy Spirit.

Charismatic Catholics pray for the gifts of the Holy Spirit mentioned by St. Paul in chapter 12 of his first letter to the Corinthians: wisdom in discourse, power to express knowledge, faith, healing, miraculous powers, prophecy, power to distinguish one spirit from another, tongues, and the interpretation of tongues.

The church believes that the Holy Spirit does indeed all these gifts, as Paul said, "to each as he wills" (1 Cor. 12:11). Vatican II's *Dogmatic Constitution on the Church* said: "It is not only through the sacraments and church ministries that the Holy Spirit sanctifies and leads the People of God and enriches it with virtues. . . . He distributes special graces among the faithful of every rank, various tasks or offices advantageous for the renewal and upbuilding of the church. . . . These charismatic gifts, whether the most outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation, for they are exceedingly suitable and useful for the needs of the church."

MOST OF US, THOUGH, do not receive charismatic gifts. We do, however, especially in the sacrament of confirmation, receive the seven gifts of the Holy Spirit that the Prophet Isaiah prophesied that the Spirit would give to the Messiah (Isa. 11:2): wisdom, understanding, knowledge, counsel, fortitude, piety, and fear of the Lord. St. Thomas Aquinas taught that these gifts of the Holy Spirit are necessary to salvation, and he likened them to the Beatitudes that Jesus taught.

St. Paul also mentioned the fruits of the Holy Spirit in the fifth chapter of his letter to the Galatians: love, joy, peace, patience, kindness, generosity, faith, mildness and

continency. To these nine the church added benignity, longanimity, and chastity. (Perhaps I should mention that some lists have goodness and modesty instead of generosity and mildness.) The fruits are the graces that follow the practice of those supernatural graces infused into the soul by the Holy Spirit.

ONE OF THE CHURCH'S leaders who has a great devotion to the Holy Spirit is Father Theodore Hesburgh, president emeritus of Notre Dame. This is evident in his diaries when he attributes the successful outcome of a talk or a homily to the Holy Spirit or when he breathes a quick prayer to the Holy Spirit when something comes up unexpectedly.

His devotion also comes through in homilies he has given about the Holy Spirit. By a quirk of the calendar, it has happened that graduation day at Notre Dame for several of our children fell on the feast of Pentecost, and Father Ted's homilies at the Baccalaureate Masses were on the Holy Spirit. For several years I have kept an address he gave to priests at the time he celebrated his 50th anniversary as a priest. This was one of the sentences in that talk: "I pity any man, however talented, endowed, intelligent, even handsome, who tries to be a priest today without saying that simplest and most efficacious of all prayers: 'Come, Holy Spirit.' I think the same applies to those of us who are not priests."

THE PRAYER TO THE Holy Spirit is a good one to add to your morning prayer. "Come, Holy Spirit, fill the hearts of us your faithful, and enkindle in us the fire of your love. Send forth your Spirit and we shall be created, and you shall renew the face of the earth. Let us pray. O God, who by the light of the Holy Spirit instructs the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever rejoice in his consolations. Through Christ our Lord. Amen."

And throughout the day, when in need of wisdom, it's easy to pray, "Come, Holy Spirit."

Bishop Gettelfinger welcomed back

by Margaret Nelson

Archbishop Edward T. O'Meara and the Church of Indianapolis welcomed back the newly-ordained Bishop of Evansville Gerald A. Gettelfinger at a Mass of Thanksgiving on Saturday, May 6.

Archbishop Edward T. O'Meara welcomed the Gettelfinger family, the Cathedral Parish family, the ecumenical family, and then added, "And Bishop Gettelfinger, we welcome you!"

The bishop, who was pastor of the

cathedral until his recent appointment said, "This feels familiar, but it's different, too. I've never sat in that chair before!" as he pointed to the archbishop's cathedra.

Bishop Gettelfinger said that in his some 23 days in the Evansville Diocese "it has been a joy to find the faith that is there," but he noted that there were also needs. He said of the two dioceses, "We celebrate the spirit of oneness, the spirit of faith, the spirit of joy, sharing each our own gifts."

The new bishop, noting that he was a son of the archdiocese, expressed his appreciation to the Archdiocese of Indi-

anapolis, concluding, "I thank you as I thank Almighty God."



Evansville Bishop Gerald A. Gettelfinger

Archbishop O'Meara's Schedule
Week of May 14

SUNDAY, May 14 — Sacrament of Confirmation administered at Holy Family Parish, Richmond, and for the parishes of St. Mary and St. Andrew, Richmond, Eucharistic Liturgy at 7 p.m. with reception following.

WEDNESDAY, May 17 — Indiana Catholic Conference Board Meeting, Catholic Center, Indianapolis, 10 a.m.

THURSDAY, May 18 — Sacrament of Confirmation administered at SS. Peter and Paul Cathedral, Indianapolis, for the parishes of St. Catherine, St. James, Holy Rosary, Sacred Heart, St. Patrick, and Our Lady of Lourdes, Eucharistic Liturgy at 7:30 p.m. with reception following in the assembly hall of the Catholic Center.

SATURDAY, May 20 — Priesthood Ordination for the Benedictines of St. Meinrad Seminary, 10 a.m.

Hospital, college in joint venture

Marian College and St. Vincent Hospital and Health Care Center, Indianapolis, have started a joint venture to share start-up costs for a new four-year baccalaureate nursing program.

The program provides a combination of service and education and represents an effort to solve the shortage of nurses, according to Sally Beckman, associate professor and director of the Department of Nursing at Marian. "This collaboration is a new model for underwriting nursing education," she said. "It was stimulated by the nationwide shortage of nurses and promises to be a paradigm for the nation."

The alliance will benefit St. Vincent by providing first opportunities for recruiting students, graduate nurses and faculty. It will also help ensure curriculum design that will meet the needs of the hospital.

The new program is directed not only to the traditional student but also to those who want to upgrade earlier education or begin a new career.

Work of religious recognized at vesper service

by Margaret Nelson

On Sunday afternoon, May 7, a vesper celebration of thanksgiving was held at SS. Peter and Paul Cathedral for the religious men and women serving in the Archdiocese of Indianapolis.

Archbishop Edward T. O'Meara presided at the liturgy of prayer and song, Jesuit Father J. Paul O'Brien was the reader for the service.

Reflections were given by Benedictine Sister Mary Luke Jones and Franciscan Sister Catherine Schneider, as well as the archbishop.

The Marian College Chamber Singers assisted with the music.

Sister Mary Luke read a poem she wrote which gave a history of the religious orders serving the archdiocese and ended with: "Now presenting the archbishop because I think we are ready; I'll be like Ed McMahon and say 'He-e-e-e-e's' . . . Archbishop O'Meara!" to the delight of the assembly.

After describing the relationships with God possible in other vocations, Archbishop O'Meara said that at Pentecost, "the

church went out to the crowd and began the mission to teach what they remembered of what Jesus had said, of what Jesus had done, and who he was and why he had come. You and I have got to stay united to that."

He continued, "I think I articulate the mind of the church when I say that what makes you unique is the total consecration

of your lives. I am filled with pain at times that that is not more recognized."

Sister Catherine said, "In spite of our diversity, there is a unity among us." The president of the Association of Religious for the Archdiocese of Indianapolis (ARIA) added that the religious were grateful that the archbishop supported their witness.



EVANSVILLE—Archbishop O'Meara presides at a liturgy to recognize the religious orders that serve the archdiocese. (Photo by Marg/ret Nelson)

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ARCHDIOCESAN CATHOLIC CHARITIES

Outreach counselors are leading two lives

by Richard Kramer

The outreach counselors of Catholic Social Services of Indianapolis give their skills and energy to people in crisis situations—those who aren't sure about income, or who have outstanding bills, or disconnect notices and children to attend to.

At present only two people staff this

program, each on a half-time basis. Lillian Jones and Jan Link are both experienced and compassionate counselors. They both see clients from one end of Marion County to another, and sometimes beyond. Their clients are mothers with small children, the handicapped, people afraid to venture out—or those who can't find a babysitter or a bus token.

The program is dependent on the

United Way and archdiocesan support for its resources.

Both Jones and Link also work half-time in parishes where their efforts are directed toward empowering the local community to identify needs, assess resources and develop grassroots services. Jones works out of St. Joan of Arc on the near northside and Link at St. Philip Neri on the near eastside. In both cases they work closely

with pastors and parish staffs to assess how they might best help that community. In recent months they assisted with the development of a grief ministry team and a health clinic.

Ideally, the parish outreach worker functions more as an advocate and a consultant through the development of needed programs or activities. Encouraging ownership of programs through a community development process is often slow and frustrating work.

Catholic Social Services' outreach program is the only one that sends fully-trained professional counselors into homes to deal with personal and family problems. The agency hopes to expand the program and has, as part of its long-range plan, the goal of placing a community-based staff member at parishes on the near southside and near westside of Indianapolis.

Convening the people of the parish and neighborhood to meet common goals is a major aspect of the church's social ministry. Catholic Social Services hopes that, in time, it can develop the resources to offer more of this kind of assistance to the people of our communities.

Indiana legislature wraps up session

by Ann Wadelton

Human service funding took some steps forward in the recently completed session of the Indiana General Assembly, although much of that action was obscured by the more showy debates on the lottery, pari-mutuel betting and beer baron legislation.

The funding is significant only for Indiana which historically has lagged behind much of the nation in recognizing human service needs, according to Dr. M. Desmond Ryan, director of the Indiana Catholic Conference (ICC). Ryan was the official spokesperson at the Statehouse for the Catholic Church in Indiana during the session.

The most notable legislation passed was SOBRA, which expands the Medicaid program to include more pregnant women and very young children. Legislators raised the eligibility limit from Indiana's current 50 percent of the federal poverty level to 100 percent starting this July and 125 percent next July. Eligibility for children was raised from age one to two years.

That means that a pregnant woman living in a three-person household with less than \$9,056 annual income would be eligible for prenatal care. Next year that figure will increase to \$11,320.

In the area of housing, approval of the Housing Trust Fund, with a \$5 million interest-free loan, will benefit low-income families and individuals. The loan must be repaid in 20 years. The fund is to be used for the development, rehabilitation and financing of affordable housing for low-income individuals. An additional \$500,000 was appropriated for rent subsidies.

For the elderly and handicapped, CHOICE, the home health care program, will receive \$20 million in appropriations to expand the program which received \$5 million last session. CHOICE proponents had asked for \$40 million. The program helps the elderly and disabled live at home instead of a nursing home. It now operates as a pilot program in nine counties.

Supporters say the additional funding will allow expanding to 18 counties.

An approved AIDS bill directs two Indiana departments, Public Welfare and Human Services, to provide additional help to AIDS patients. The Public Welfare Department is directed to seek a Medicaid waiver to provide case management services to AIDS patients. The Human Services Department is to provide resources for the development of a statewide organization of community action groups.

A bill calling for Poor Relief guidelines is notable not for its scope but as a first step. It represents the first time an agreement has

been reached between the trustees' state association and advocates for poor relief recipients. The bill calls for drafting of minimum eligibility and benefits guidelines, as well as improved access to trustees, for townships with more than 10,000 people.

In the view of the ICC, a step in the wrong direction involved the death penalty. Bills were approved and signed into law expanding the categories of those who can be sentenced to death to include those convicted of murder in connection with an illicit drug transaction and those who commit a murder while on furlough from prison.

24 receive Busald Awards for service to youth

by Mary Ann Wyand

It was "special people night" at St. Philip Neri Church in Indianapolis, and Archbishop Edward T. O'Meara was on hand to celebrate a Mass of Thanksgiving for the 1989 Monsignor Albert Busald Award recipients.

Catholic Youth Organization officials honored 24 award winners May 2 for their generous service with plaques given in memory of the priest from St. Philip Neri who was recognized as a tireless missionary for youth. Many priests shared the happy occasion with parishioners.

St. Roch parishioner Karen Kiefer, surrounded by excited parish teen-agers, received both a Busald Award and the 1989 Mel Olvey Award for her extensive work with youth during the past eight years.

Most of the St. Matthew CYO cadet soccer team arrived for Mass still dressed in their uniforms following a victorious match in time to see their coach, Michael G. Mates II, accept a Busald Award for seven years of work in developing and coordinating the sport at their parish.



CONGRATULATIONS—Archbishop Edward T. O'Meara congratulates St. Roch parishioner Karen Kiefer for her work with youth. (Photo by Mary Ann Wyand)

Archbishop O'Meara, concelebrating priests, and CYO executive director Edward J. Tinder offered warm congratu-

lations to each award recipient as they accepted their plaques for exemplary service in parish athletic programs.

Other Monsignor Albert Busald Award recipients were Russell R. Bybee and Patrick N. Walsh of St. Michael Parish; Kevin Corsaro, St. Catherine Parish; Keith A. Duncan, Toni Stoner, and G. Larry Schmalz from St. Mark Parish; Thomas M. Egan of Nativity Parish; and Holy Cross parishioners Robert Goyette and Kathleen Wallace.

The coveted service awards also went to Our Lady of Lourdes parishioner Jim Kiefer, Gerald A. Konrad, John Linne-man, and Wayne L. Monson, all of Immaculate Heart of Mary Parish; Charles B. Lauck from St. Barnabas Parish; and Kenneth J. Meier of St. Lawrence Parish.

Archbishop O'Meara and Tinder also presented Busald Awards to Edward W. Fluebaum, St. Philip Neri Parish; Alan B. Simmons, St. Jude Parish; Terry P. Ponce from St. Luke Parish; Little Flower parishioner Michael J. Walters; Paul E. Whalen of St. Malachy Parish; and St. Pius X parishioners Lisa Patrick Schroeder and Robert E. Schroeder.

Priests to celebrate jubilees

(Continued from page 1)

Heart, Terre Haute. In 1947, he went to American Martyrs, Scottsboro.

In 1951, Father Engbers was named administrator at American Martyrs and the mission at Salem. He became pastor of St. Paul, New Alsace in 1966, a position he held until he retired in 1987.

The celebration for Father Engbers' 50th anniversary of ordination will be held on April 23 at St. Paul, New Alsace. Details were provided in the April 7 *Criterion*.

After his ordination, Father Hoover was assigned to St. Joan of Arc, Indianapolis, as assistant pastor. In 1942, he became an Army chaplain. He began attending Catholic University in 1948.

In 1948, Father Hoover became professor of philosophy at St. Mary of the Woods College. After serving as an Army chaplain during the Korean Conflict, he became assistant pastor of St. Therese of the Infant Jesus (Little Flower), Indianapolis, in 1952. Father Hoover became principal of Secora Memorial High School in 1953. Then in 1969, he became pastor of St. Mary, Richmond. He served in that position until 1973, when he was named pastor of St. Joan of Arc. Father Hoover retired in 1978.

The *Criterion* was unable to contact Father Hoover in Florida to learn the details of his plans to celebrate his Golden Jubilee.

Father Marchino became assistant pastor of St. Celestine, Dubois County, (now part of the Evansville diocese) after

ordination. In 1940, he became assistant at Holy Trinity, New Albany. He was a Navy chaplain, beginning in 1943. In 1949, Father Marchino returned to Holy Trinity as assistant pastor.

In 1954, Father Marchino became the founding pastor of Holy Family, New Albany. Continuing in this position, he was named administrator of St. Mary, Navilleton, in 1975. He retired in 1983.

Father Marchino is celebrating his Golden Jubilee by offering the regular 11:30 Sunday Mass at Holy Family Parish, New Albany, on May 28. A reception will be held in the cafeteria following the Mass.

Father James H. Rogers' first assignment was as assistant pastor in his home parish of Holy Name, Beech Grove. He became assistant pastor of Sacred Heart, Evansville, just before the Evansville Diocese was formed. In 1946, he became administrator of Holy Angels Mission and later pastor of Holy Angels Church, New Harmony.

In his 17 years as pastor of St. John the Baptist, Newburgh, Father Rogers served in many diocesan positions. He worked with the Spanish-speaking apostolate and later spent three years serving in Bolivia. He returned in 1971 to become pastor of Christ the King, Evansville, and later of Holy Name, Bloomfield.

Father Rogers retired in 1979, but became a full-time Indianapolis Police Department chaplain. He now assists at Our Lady Queen of Heaven, Ft. Myers, Florida, six months a

year, spending one month each at St. John and St. Mary, Indianapolis.

To celebrate his 50th anniversary, Father Rogers will offer a Mass of Thanksgiving at Our Lady of Lourdes, Indianapolis, at 3 p.m. on May 21. A family reception in his honor will follow the Mass.

Father Ambrose Schneider's first assignment was as assistant pastor of St. Boniface, Evansville. In 1941, he moved to St. Andrew, Richmond, and in 1945, to St. Gabriel, Connersville.

In 1951, Father Schneider became pastor of St. John the Evangelist, Enochsburg. Continuing as pastor until 1971, he was named administrator of St. Anne, Hamburg, in 1975. Father Schneider retired in 1985.

The 50th anniversary celebration for Father Schneider will begin when he offers a Mass of Thanksgiving at St. John, Enochsburg, at 2 p.m. on Sunday, May 21. After the Mass there will be a reception and

dinner in the parish hall. Those wishing to attend the dinner should call Franciscan Sister Shirley Gier at 812-934-2880.

Father Paul Utz became assistant at St. Vincent, Bedford, after ordination. In 1942, he was named assistant pastor of St. Anthony, Evansville; in 1943, St. Augustine, Jeffersonville; in 1944, St. Francis de Sales, Indianapolis; and in 1950, St. Patrick, Indianapolis.

Father Utz became founding pastor of St. Monica, Indianapolis, in 1957. In 1974, he became pastor of St. Thomas, Fortville. Father Utz retired in 1982.

The Golden Jubilee celebration for Father Paul Utz will begin with 11 a.m. Mass on Tuesday, May 30 at St. Paul Hermitage in Beech Grove. A dinner will be held in his honor at 6 p.m. at North Willow Farms Clubhouse. Those wishing to attend are asked to make reservations by calling 317-253-2193 or 317-872-4272 before May 15.

St. Mary has evangelization team

St. Mary Church, Indianapolis, commissioned its Evangelization Team on Sunday, May 7 at the parish 10 a.m. Mass.

Members are Dan and Francine Corsaro, Providence Sister Marikay Duffy, William Fuller, Dick Hester, Kitty and Paul Kuntz, and Father Mauro Rodas.

Following the guidelines of the Office of Evangelization, they spent one evening each month for two years studying ministry materials, including Pope Paul

VI's "On Evangelization in the Modern World."

Father Rodas told the members, "You are a very important instrument of the love of God. We want for the whole world to be happy and at peace."

"Speaking of the program in which they 're-evangelized themselves,'" he told the team members, "You have more opportunity than I do to change the hearts of the people."

Commentary

EVERYDAY FAITH

Mothers would prefer being remembered

by Lou Jacquet

The adults were sitting around after dinner at the home of friends not long ago, and the youngsters had cleared the dishes away so the parents could talk. My friend's eldest daughter, a junior in high school, was getting ready to take her 12-year-old brother out shopping for some clothes.

As she prepared to leave the house, the adults were deep in conversation. But on the way out she stopped to kiss her mother



and dad goodbye. It wasn't theatrical. It wasn't staged. It was marvelous. The conversation went on uninterrupted, but out of the corner of my eye I had witnessed a modern-day miracle.

Well, perhaps not a miracle. Let's not overstate the case. But in an era when the American family is reeling and down for the count, an often battered and bleeding remnant of what it was even a decade ago, it was wonderful to witness a daughter so fond of her parents that she took the time to express that kindness even though she was only going away for a few hours.

Is Sarah a special young woman? No doubt about that. Not every teen-ager I know gets exceptional grades despite

working in a job weekends and evenings to help pay her tuition. Not every teen-ager belongs to school organizations and yet finds time to play with her younger brothers when they need an extra person for hide-and-seek or whatever. There are plenty of parents across this land who would give everything they have for a daughter or son as wonderful and pleasant as Sarah. And yet, in her family, she is simply one of five entirely normal, well-mannered and well-loved children.

It is surely true that this family has been blessed by avoiding many of the problems that plague other families with teen-agers. Mercifully, no drugs here. No drinking. These kids respect adults and, thanks to the location of their home in a semi-rural area, know the value of hard work. What a blessing they have been to their parents.

But they have also had the blessing of growing up in a family with solid values and a deep Catholic faith, children of spouses who work at their marriage and their family life with the attention that many folks reserve for career advancement or picking the winner in a sports pool.

What made that moment I spoke of especially memorable to those of us who witnessed it was that it was nothing out of the ordinary in that household. Here were parents and children living in a home where expressing affection came as naturally as eating breakfast. What a



blessing to grow up in a home like that. What a blessing to have children like that in one's household.

Thank heaven there are still such uplifting examples around to remind us that loving Christian families are still very much possible in this culture that has so many ways of undermining stable family life. Don't count the American family out quite yet.

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THE BOTTOM LINE

Food for thought about animal rights offered

by Antoinette Bosco

I can hardly keep track of all the taboo products we can no longer eat, wear, use or throw away if we want to be physically healthy and socially responsible.

First we shunned chemicals in packaged foods. Now there's hormone-injected meat, salmonella-tainted chicken, caffeine, salt, sugar, radiated vegetables, alar-coated apples and a zillion other foods to fear.



The latest constraint on our social consciences are the forbidden furs. Animal rights activists have stepped up the anti-fur campaign with a vengeance. Their voices are certainly being heard.

My daughter was happy when her husband gave her a warm fur hat for Christmas. But she's had second

thoughts since. "One guy asked me why I had a dead animal on my head. I went to visit a friend and found her door covered with 25 different stickers from Save the Whales, dolphins, foxes, tigers, seals, cows and puppies. I had to stuff my hat into my purse before knocking."

My other daughter had actually given me a fur coat 10 years ago made of Australian nutria. Even at the time she must have felt bad about the animal because she gave me a newspaper clipping that explained how Australia would be overrun by nutria if they weren't killed.

Since then, she has shunned fur and become a vegetarian.

To be truly consistent, a purist has to avoid fur, leather, meat, fish, make-up and any drug or chemical product tested on animals. Yet rationalizations abound. Anti-meat eaters eat fish. Anti-fur wearers wear leather. Anti-lab testers wear make-up.

The Animal Liberation Front is against meat because shearing often nicks the sheep. Activists oppose goose down because plucking causes pain. Some oppose killing silkworms for silk.

Personally, my social consciousness has not extended that far into the animal kingdom.

I am still busy working to free human beings from tyranny, torture and injustice. I have to admit it makes me bristle when activists say animal protection matters more because animals are innocent victims but people are guilty.

I still eat meat and wear leather. Yet, I'm considering these issues more seriously and wondering if, in a more enlightened world, we would kill animals for any purpose.

In the Bible animals were clearly on earth to serve man's needs. In the primeval order creatures were designed to prey on other living things.

God made lions to hunt down zebras and foxes to raid chicken coops. Could it

be immoral for man to kill for food? Meat eating does fulfill nutritional needs even if other choices exist.

Fur, on the other hand, is worn mainly for ornamentation these days.

I'm not sure what I think of that. The fur coat hanging in my closet is warm and beautiful. I'm not against it, though I have to admit I have almost never worn it. I was never comfortable in it. It felt like an alien skin.

Animal rights have become a big cause and causes are by nature extreme. Yet they develop out of truth. The slaughter of endangered species, the cruel conditions under which veal calves are said to be raised and any unnecessary mistreatment of laboratory animals are deplorable.

I am by no means ready to condemn hunting, killing and animal experimentation, and I make no judgment against fur wearers. But the anti-fur, leather, make-up and meat people have given us, if nothing else, food for thought.

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THE YARDSTICK

How much is a chief executive officer worth?

by Msgr. George G. Higgins

By coincidence I received in the same mail delivery two statistical reports which dramatically illustrate that executive pay across the board is

growing out of all proportion to increases in what other people in the United States make, from the factory worker to the teacher in the classroom.

The first report, an AFL-CIO research paper titled "Families Struggling to Make It," clearly demonstrates from official government sources that after allowing for inflation family incomes in 1987 were barely above the levels of 10 years earlier, just 2.8 percent.

In sharp contrast, from 1967 to 1977 real income had risen 11.2 percent. Real family incomes would have suffered an absolute drop in recent years had it not been for the rising percentage of families with a working wife, rising from 37 percent in 1967 to 38 percent in 1977 to 45 percent in 1987.

In short, we know that family income inequality is growing rapidly. Low- and



middle-income families are receiving an ever increasingly smaller portion of their nation's income.

The contrast between that report and *Business Week's* annual survey on "Executive Pay: Who Made the Most—And Are They Worth It?" is shocking. The report, which lists the compensation of several hundred corporate executives, shows that this year, for the first time, chief executives took home an average of \$2 million in total compensation.

The report notes that critics claim that rewards outweigh the performance of most CEOs. Perhaps that's why the magazine's annual executive compensation scorecard is titled, "Is the Boss Getting Paid Too Much?"

The answer is clearly yes.

► In 1988 the CEO record \$2,025,485 compensation was 92 times the average factory worker's \$21,725, 72 times a teacher's \$22,008 and 44 times an engineer's \$45,680.

But that's only part of the story. The report says that corporate chiefs not only set new records on the pay scale, with some earning as much as \$40 million in salary bonuses and stock options, but also established a new high in golden parachutes, with some receiving more than \$40 million on retirement.

Business Week says these figures repre-

sent a disturbing trend: Executive compensation has "mushroomed to a level that is difficult to justify." It concludes, "If corporate directors don't do something about this disturbing trend, someone else will."

But there is a deeper issue here. No one is arguing seriously for income equality across the board. But the present level of inequality is offensive morally, especially in view of the fact that many companies continue to give executives fat increases while slashing blue collar and managerial compensation.

Union leaders are upset. They refer to CEO compensation as the "annual executive pigout."

United Auto Workers President Owen Bieber was right on target when he observed recently, "On the one hand (executives) say that intense foreign competition requires sacrifices, restraint and discipline."

Yet they then turn around and demonstrate none of those qualities by awarding themselves more compensation for a year's effort than they could spend in several lifetimes."

I have read more than a score of books and articles on the putative virtues of democratic capitalism.

The arguments are persuasive, up to a point.

But the time has come, it seems to me, for their authors to balance the score and to start talking about some of the more obvious defects of American-style capitalism.

The ever-widening gap between executive compensation and the compensation of other people in the American economy is unacceptable morally.

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To the Editor

What the church is and should be

Although I am usually quite restrained in expressing my faith, especially when I feel I may offend others, and although I doubt that my letter will be printed, I feel that as a Catholic I must respond to certain situations which seem prevalent in the Catholic Church today. After reading Lou Jacquet's commentary "Young Catholics Want Church Rooted in Truth" (April 14 issue), I felt that I had an open invitation to write, and have in order to express what this "young Catholic" wants the church to be or, more precisely, what I feel tradition commands the church to be.

As an 18-year-old Catholic who, like "Mike" in the commentary, is well read, I have some deeply felt opinions as to what church is and should be. First, the church is not a democracy as many Catholics would have us believe. It is rather the church founded by Our Lord Jesus Christ, under the authority of his vicar on earth, the pope.

Second, if the church is not a democracy, which the church has always said it isn't, then why are people such as Hans Kung or, for that matter, Archbishop Hunthausen allowed to call themselves Catholic. Perhaps you may think it is impossible for an archbishop not to be Catholic, or in other words, an antithesis of Catholicism, but one needs to look to the age of St. Athanasius to see my point.

Third, I am curious as to why so many "Catholics" persist in their demand for women priests and the married priesthood, as well as greater laicization. The church has ruled, with tradition on its side, that such things are impossible.

Finally, why is it that, despite the Vatican's repeated demands, most parishes have "lay eucharistic ministers"? The regulation says this is permitted in extraordinary situations only. There are enough priests here in Bloomington to give Communion, yet they still have "eucharistic ministers."

I want the church to be rooted in truth, that truth being the Roman Catholic Church is the true church; see the Council of Trent for proof. The truth is that traditionalism is not a bad word; after all, tradition is the pillar of the faith.

The truth is that women priests, abortion, premarital sex and contraception

are wrong. It is not permissible for anyone, which includes university students, mothers with five children, and you. The truth is that Matthew Fox, Hans Kung and Pierre Teilhard de Chardin are condemned. They are to be avoided at all costs.

The truth is that the divine Catholic faith, given to us by Our Lord Jesus Christ and preserved by the Holy Roman Catholic Church, is unchangeable. If you say otherwise, I invite you to read Pope St. Pius X's condemnation of Modernism. "Modernism is the synthesis of all heresies," stated St. Pius X.

Please join me in fighting heresy wherever it raises its evil head, whether it be in the pulpit, in the cathedral with the bishop, or on the street with the laymen. Do your part, preserve the faith.

Ronald I. Benson

Bloomington

Recipe for making the laity indifferent

I suppose I should apologize. I didn't feel the least bit "challenged" after reading John Fink's column ("The Laity in the U.S. Have Been Challenged," April 14 issue). Mr. Fink correctly points out the difficulty of finding in the U.S. "the existence of a Catholic laity with a national presence and input." Rightly, religious indifference is seen as the key. In this letter I want to list a number of causes of religious indifference among American Catholics.

A recipe for making the American laity indifferent:

1. Ignore the spiritual formation and needs of the faithful for two-and-a-half decades.
2. Don't even mention the necessity of prayer or help people learn to pray.
3. Downplay the role of regular confession so that the sense of sin and the need for redemption evaporates.
4. Trivialize the liturgy and eliminate any sense of the sacred.
5. Eliminate any discussion of the presence of Christ in the Eucharist; speak only of Christ present in the community.
6. By neglect of catechesis, a) create a whole generation of youth who are religious illiterates, and b) expose Catholics (especially Hispanics) to fundamentalist attack.
7. Liquidate Catholic identity. Most

Catholics are no longer sure what it means to be Catholic. Confusion both in doctrine and moral teaching is now the norm. How can anyone be expected to commit himself to a confusion?

8. Gut the authentic Catholic meaning of church. The "people of God" is a reference to Israel in its relationship to the Lord. Limiting the definition of church to the "people of God" does not give expression to the New Testament understanding of the "body of Christ."

9. Ignore the explicit teachings of the council and substitute "the spirit of the council."

10. Act as if the church began 25 years ago; the first 1900 years being nothing but error and stupidity.

11. Ignore and thereby marginalize sincere people who know the religious depth of the full Catholic tradition, not just the last two decades.

12. Marginalize traditional values, especially those of family life, while devoting large amounts of time and energy to ideological feminists.

13. Produce an endless succession of pastorals that no one (not even the bishops) will bother to read.

14. By episcopal abdication, and in some cases explicit collusion, allow the creation of a revolutionary parallel magisterium leading to the destruction of the bishops' teaching authority.

15. Create a bureaucratic organization (the U.S. Catholic Conference) that usurps lay initiative and ignores and alienates lay efforts.

16. Staff the USCC with late 1960s liberal activists.

17. Gut Catholic lay opposition to abortion by the subterfuge of the "seamless garment" theory of Cardinal Joseph Bernardin. Regardless of the intent of the cardinal, the theory has had the three-fold effect of: a) cloaking pro-abortion politicians and some members of the USCC with respectability by allowing them to have a laundry list of other issues that defuse the issue of abortion; b) silencing many bishops from coming out against abortion; c) destroying any possibility of a unified Catholic lay opposition to abortion. The failure of the National Conference of Catholic Bishops to clearly, forcefully and unambiguously make a politician's pro-abortion stance a "disqualifying issue" has

devastated the laity's anti-abortion activities and unintentionally promoted the deaths of literally millions of pre-born children.

18. With a few notable exceptions, remain silent (the Catholic press and the bishops) about "Operation Rescue," thereby letting the pro-abortion media lie to the public on the rescues.

19. Create the Campaign of Human Development (CHD) under the auspices of the USCC. During fiscal year 1986-87 the CHD gave over 200 grants and not one dollar went to a pro-life group!

Perhaps not all readers will agree with all of my points. But if only one is true there is a serious problem in the American church and it is not even being acknowledged, much less addressed.

Chuck Johnson

Bloomington

Children's lives have to be priority

I have always been proud to say that I am of the Catholic faith because of the church's pride and concern for today's children. These children truly are tomorrow's hope. But the commentary by Antoinette Bosco, "How About Considering the Falsely Accused?" (April 28 issue) confused me.

This column concentrated on how some people are falsely accused of a crime. It failed to address the small number of people this actually applies to. I do know that in 1988 Indiana recorded more than 30,763 abuse/neglect reports. Despite mandatory reporting, 220 children have died from neglect/abuse that we are aware of. This is 220 too many of our children to die from abuse/neglect.

Yes, I do believe we need to be conscious of falsely accusing anyone of any crime. That is the reason we are innocent until proven guilty. But I feel our energy needs to be put into breaking this vicious cycle of violence so that our children do not become abusers as adults or, worse yet, never live to adulthood. The number of children whose lives we save has to be of priority.

Debra Page

Mooresville

LIGHT ONE CANDLE

The church and sexuality

by Fr. John Catoir
Director, The Christophers

The trouble with alcohol is that it gives a boost of courage and a momentary escape from the stress of life, but in order to remain brave and liberated you have to keep on drinking. Sooner or later the dependence syndrome destroys you.

Illicit sex can be like that, offering a convenient form of warmth and intimacy to assuage the boredom and pain of life, but in the long run pre-marital and extramarital affairs do not give the basic satisfaction they promise. Clandestine love leads to an erosion of self-respect because it thrives on deception and lies. While adultery opens life to the possibility of new adventures, it also brings with it sadness and an endless series of deceptions and intrigues. In some cases sexual addiction takes over. Morton H. Hunt once observed, "This is why occasional experiments in liberalized or permissive marriage, in which each partner is free to indulge in outside affairs, has so generally come to grief, engendering bitterness or misery in at least one of the partners; it is also why the wife-swapping parties of certain suburban communities began as sophisticated lechery, but soon degenerated into alcoholism, neurosis, divorce and even murder."



One obvious purpose of sexual relations is the creation of beautiful little babies. In extra-marital sex the privilege and responsibility of new life must be prevented at all costs. The fear and anxiety of having an unwanted pregnancy foul the joy of sex, making each act of love a perilous gamble.

Many disappointed people who once scoffed at the church for being so old-fashioned and outdated are beginning to realize that it was their own shortsightedness that caused their misery. The church did not mislead them. Their own failure to acknowledge the power of sex led them astray.

The issue is not who is right or who is wrong? The issue is the attainment of personal happiness. The moral law is given to us as a guide for happiness. Unless the moral law is internally accepted as wise, the person doesn't have much chance of regulating his or her sexuality constructively. For a time he or she may seem to live a very romantic lifestyle but the fantasy doesn't last and soon the individual is drowning in a flood of tears.

Jesus said, "Learn of me, for I am meek and humble of heart." We need to be meek enough to be teachable, and humble enough to depend on God for the strength we need to carry out our good intentions. With God all things are possible, even happiness.

(For a free copy of the *Christophers* News, *Human Sexuality*, send a stamped, self-addressed envelope to The Christophers, 12 East St., New York, N.Y. 10017)

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about our cemetery

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Q: Must ALL the family members be Catholic?

A: No, this is not a requirement.

Q: Is financing available?

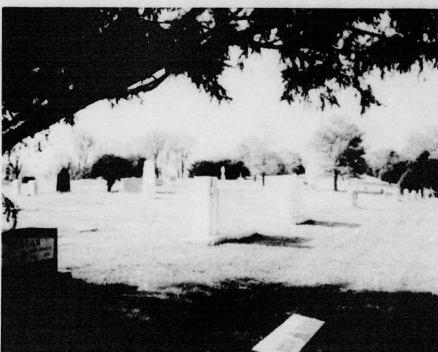
A: Yes, interest free payment plans can be tailored to each family's needs.

Q: Is it possible to purchase without coming into the office?

A: Yes, family in-home counseling is available at no extra cost.

Q: Must Flat Stones be used in all sections?

A: No, raised marker sections are available.



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vips...

Tony Cooper, youth ministry coordinator at St. Mary Parish in New Albany since 1980, will be honored at a farewell party sponsored by the New Albany Deane Youth Ministry Office at 5 p.m. on Saturday, May 20 at the Homeplace in Starlight. Cooper is leaving Indiana to become director of the youth ministry office in the Diocese of Owensboro, Ky. His colleagues in youth ministry are invited to bring a covered dish, drinks and \$1. Meat will be furnished. For more information call the deanery office.

Father Robert Schuler, a priest of the Indianapolis Archdiocese, has been named Director of Pastoral Care for the Sisters of Providence western corporations in Seattle, Wash. Since 1982 he has been chaplain of St. Joseph Hospital in Tacoma, Wash. Father Schuler previously served as pastor of St. Andrew Parish in Indianapolis, instructor at Latin School and administrator of St. Agnes Parish, Nashville; and as associate pastor of Christ the King Parish in Indianapolis.

Mr. and Mrs. Elmer D. Holman will celebrate their 55th Wedding Anniversary with a Mass of Thanksgiving at 11:30 a.m. on Sunday, May 14 in St. Jude Church, Indianapolis. Elmer Holman and the former Margaret Marks were married May 12, 1934 in St. Francis de Sales Church in Indianapolis. They are the aunt and uncle of many loving nieces and nephews," according to an informant.



Clarence G. and Florence (Ripberger) Volk, lifelong members of St. Gabriel Parish in Connorsville, will celebrate their 60th Wedding Anniversary at a 7:30 a.m. Mass of Thanksgiving on Monday, May 15 in St. Gabriel Church. The Vols were married there on May 15, 1929 by Father Michael Wagner. They have lived 60 years in the home they purchased before they were married. No reception is planned.

Roncalli High School teacher **Jeff Vest** has been named Indiana Geography Teacher of the Year by the Geography Educators Network of Indiana. Vest's U.S. geography class is the only one of its kind taught at the secondary school level in Marion County.

St. Andrew, Indianapolis parishioner **Clara Martin** was elected president of the North District of the Ladies Auxiliary of St. Peter Claver at a 13-state conference in St. Paul, Minn. last week. **Curtis Gaynn**, of St. Rita Parish, was elected vice president of the Knights of St. Peter Claver North District. St. Peter Claver was a Spanish Jesuit missionary who baptized more than 300,000 slaves in the West Indies.

The Newman Guild of Butler University will hold a May Party and installation of officers at a luncheon at 12 noon on Tuesday, May 16 in the Hollyhock Hill restaurant. New officers to be installed include: **Marjorie Heede**, president; **Lois Craver**, first vice president; **Peggy Foltz**, second vice president; **Vincentia Martin**, secretary; **Ann Hobbs**, treasurer; and **Laura Schild**, auditor.

John F. Holloran was recently elected state treasurer of the Indiana Knights of Columbus. Holloran, who is employed by Indianapolis Newspapers, belongs to St. Barnabas Parish in Indianapolis.

They called him Kelley

by Mary Ann Wyand

Everybody called him Kelley. The longtime volunteer at Holy Cross Parish knew just about everybody in the neighborhood around the church, and he was always glad to help others.

The late Wilfrid T. Kelley spent much of his spare time over the years organizing Catholic Youth Organization basketball games at the parish gymnasium on the near-eastside of Indianapolis.

And when Kelley wasn't busy coordinating the citywide CYO "56" basketball tournament, he could be found at the gymnasium working with St. Vincent de Paul Food Pantry volunteers in their efforts to provide food for the poor.

Holy Cross Parish plans to offer thanks for his many years of dedicated service with a posthumous dedication ceremony at 11 a.m. on May 21 to rename the 41-year-old gym in Holy Cross Hall the Wilfrid Kelley Memorial Gymnasium.

"Wilfrid Kelley had been the gym manager (at Holy Cross) for as long as I can remember," Edward J. Tinder, executive director of the Catholic Youth Organization, told *The Criterion*.

"He wasn't just the manager of the facility," Tinder remembered. "He did a lot of the work. I can visualize him sweeping the floor, running the concession stand, taking gate money, and even running the clock. He did that for a lot of years."

Kelley coached basketball at Holy Cross Central School for 25 years in addition to his work as the organizer and longtime coordinator of CYO's city invitational basketball tournament for boys in the fifth and sixth grades. He worked in that volunteer capacity from 1961 until shortly before his death at age 74 in September of last year.

"He enjoyed the kids," Tinder re-

flected, "and he enjoyed the competition. He really took pride in watching each game and trying to identify the particular player that would be selected for the tournament sportsmanship award."

Friends remember Wilfrid Kelley as a tireless worker for youth, the poor, and the church. Catholic Youth Organization officials honored him with the coveted St. John Bosco Award in 1967 for his efforts to promote youth sportsmanship.

Kelley also served as a trustee on the Holy Cross Church board and helped to establish the parish chapter of the St. Vincent de Paul Society and the Food Pantry there. He even found time to help the Democratic party as a precinct committeeman in the 10th ward, fifth precinct, for two decades.

Several party officials, including Rep. Andy Jacobs, State Sen. Louis Mahern, and State Rep. John J. Day, are invited to the gymnasium dedication. Day will reflect on Wilfrid Kelley's spirit of volunteerism during the ceremony.

Kelley never drove a car, his widow explained, yet he got around just fine with help from friends.

Born in Shelbyville, Kelley grew up in

St. Joseph Parish. He met his future wife, Mary, during a dance at the Indiana Roof on one of his job-hunting trips to Indianapolis.

Those trips resulted in a manufacturing job at American Auto Parts, now AM General, and a lasting relationship with Mary. They exchanged wedding vows at Holy Cross Church in 1941, then raised five children in the parish.

Serving youth and the poor were always special interests, and Kelley was even known to remove food items from his own kitchen to help feed needy people.

"He helped start the St. Vincent de Paul Food Pantry about 20 years ago," his widow remembered, "and he was down there (at the gymnasium) every day for the basketball games. We'd go out places over the years and (grown-up) boys would come up and say 'I bet you don't know who I am,' but Kelley always remembered them."

Holy Cross officials have established the Wilfrid Kelley Memorial Fund and will refurbish the gymnasium, kitchen, and restrooms with donations, according to Father Patrick Doyle, parish administrator.

"A lot of people who were real close to him never did know his first name," his widow reminisced. "Everybody always called him Kelley, and that's what I called him too."

Art League offers icon exhibit

Religious icons are being exhibited at the Indianapolis Art League until May 21.

"No Graven Image: Contemporary Icons of the Eastern Christian Churches" is presented as an ecumenical display, supported by many individuals, churches and ministries.

The Archdiocese of Indianapolis (Archbishop Edward T. O'Meara) and St. Monica Church are among the supporters of the event, along with St. Luke Methodist and several Orthodox churches.

Michael Perigo, a member of St. Monica Church, is the exhibit coordinator.

The icon exhibit is in the Indianapolis Art League Churchman-Fehnsfeld Gallery at 820 E. 67 St., which is most accessible from N. College Ave.

Gallery hours are 9 a.m.-5 p.m. and 7-10 p.m. Monday through Thursday; 9 a.m.-5 p.m. Friday; 9 a.m.-3 p.m. Saturday; and noon to 3 p.m. Sunday. For further information call 317-255-2464.

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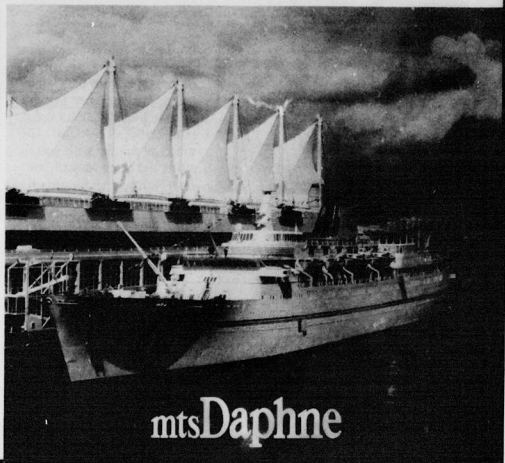
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Alaska — green panoramas of timbered islands and mountains with snowy peaks; Alaska — with small fishing and logging towns. Alaska — our most elusive and exclusive state — we hope you'll join us for this cruise of the "Inside Passage."

mtsDaphne

Women live among homeless to serve better

by Margaret Nelson

The two women told what it was like to live among the homeless in Indianapolis for a week. More than 85 people attended the St. Roch Renew group meeting on April 27.

The experience proved to the two that the homeless work hard to survive. By talking with the people about how they came to be on the streets, the women realized that many others are only "a paycheck away." And it made them appreciate the advantages they have.

Marcie Taylor is an assistant professor at Indiana University's school of social work. Kathy Scott, a member of St. Thomas Aquinas Parish, is a psychiatric social worker who studied with Taylor last year. (Kathy's husband Mark Scott, coordinates the Holy Cross holiday food pantries that feed thousands.)

Taylor and Scott saw the need to better fit their programs to the needs of their clients—more and more of whom were homeless. They decided one way would be to experience the lifestyles of these people for a short period of time. (They knew that

this study could not include those who actually sleep "on the streets, by the river or under overpasses.")

And they designed a survey to be conducted by a trained group of volunteers. Their plan was authorized by the school staff and the supervisor of one of the shelters.

The two women had previously volunteered at All Saints Episcopal Church, where 75 (usually) men can have a meal, get a shower, and sleep on church pews each night during the winter months.

There they learned that "each man had a story. He wasn't a blanket, pillow and a meal for the night. We talked with the men," said Scott. "Our interest was piqued."

After they attended last year's Easter Sunday Mass at St. Thomas, Benedictine Sister Donna Eyffe dropped Scott and Taylor off at a downtown street corner with little more than the layered clothing they wore and enough money to pay for their shelter. (As they prepared for that week, they were surprised to learn that those who live in shelters are charged \$3 after the first three nights!)

But they were not prepared for the experience. "We learned right away that if you're homeless you wait a lot," said Scott. They found that "sexist" attitudes brought advantages, because women were always fed first. And she said, "The men pretty much left us alone."

The women had to report to downtown shelter by 5 p.m. and sit through religious services for an hour before they could eat. "The Bible services ran the theme: 'You're homeless because you're a sinner,'" Scott said.

The food was "seasoned water with vegetables and an occasional piece of meat." They could have all the frozen snack cakes they wanted, but nutritional food was scarce.

After dinner they were driven by van to a women's shelter three miles away where conditions near the showers and breakfast food were "too gruddy for words," so the two shunned those. And they were double-locked in.

But a young woman there, "who had the wisdom of a 40-year-old, took us in, mothered us, and made us feel at home," Scott said. And a volunteer helped the women set obligatory goals. But another suburban woman lumped the homeless together and "assumed we were ignorant." She read the word "Abba" and said, "Of course, none of you know what that means."

Most of the women in the shelter had been battered, raped or abused. But "every single one had some plan, some vision," Scott said.

The two women walked back to town each day to try to make some money and to return to the shelter before 5 p.m. Some days they stayed in the library. Scott marveled that people from her office walked by her on a park bench and didn't even glance at her. She felt invisible, she said.

At mid-week when they were weak from their low protein diet, a man in the fast food restaurant at the bus station gave them a coupon for a hamburger.

"Sharing it was like a real Communion for us. It is incredible how good that tasted," said Scott.

They told of men who stayed overnight near the spot labor office to be first in line for jobs and of others who walked long distances in the early morning for the same reason.

For the other part of their research, Kathy Scott and Marcie Taylor trained people to survey 95 of the homeless in shelters that primarily serve men in order to obtain statistics that could be classified.

What they learned surprised them: ►Most of the homeless men were between the ages of 30-50.

►Most had some high school education (45 percent had diplomas).



STREET TALK—Marcie Taylor (left) and Kathy Scott, both involved in social work, tell a St. Roch Renew group about the week they spent on the streets and in the shelters of Indianapolis. They also gave the results of a survey they conducted among the people in four shelters. (Photo by Margaret Nelson)

►Most had lived in Indianapolis more than five years (53 percent had lived there 10 years).

►Half had been homeless one year or less.

►Less than 20 percent had been hospitalized for mental illness. And few claimed alcohol or drug dependency.

►Seventy-one percent of the men were white.

►More than 80 percent did not then (at the time of the survey) and had never received social security, veteran's, or other benefits.

The survey took on a second dimension. The questioners made eye contact and engaged the persons in conversation, asking how he became homeless.

They asked the question: "If we could assist you, what would be the three most important things we could do for you?" Jobs were number one. "We found that these are not a group of people with their hands out," Taylor said. But without hygiene facilities and permanent addresses, it is difficult to obtain jobs, she observed.

Through their survey, the two social workers learned that most became homeless after they lost their jobs because of plant closings or because they were already living marginally and their rents were raised.

Some families live in clusters, with their adult children moving back in with the parent(s), sometimes bringing their own children. When the parents become ill or lose their jobs or there is a fire, they all become homeless, Taylor explained.

Taylor said many inner city residents are paying \$550 a month to live under very poor housing conditions "because they're trapped—they have no transportation and no jobs and there is a lack of low cost, affordable housing." She cited the drop of federal funding of low cost housing from \$18.4 billion to \$4.1 billion in recent years.

The two social workers expect to survey homeless women and families at a family shelter soon. And this summer, Scott and Taylor plan to visit "a different, strange city" to experience life on the streets.

Kathy Scott and Marcie Taylor will tell their experiences with the homeless population to an interested audience in California this September—the National Conference of Social Workers.

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How you can help the homeless

by Margaret Nelson

When Marcie Taylor, assistant professor of Indiana University's school of social work, was asked what people can do to help the homeless, she had some concrete suggestions:

1. Volunteer to cook, help take care of children, or work overnight shifts at a shelter.
2. Contribute food, clothing, games, cribs, diapers, toys, or other items needed by the shelters.
3. Donate money.
4. Become educated about the homeless so that untrue stereotypes can be corrected. These "myths" keep people from helping the truly needy.

5. Talk to legislators so that they provide funding for services and low-cost, affordable housing.

Ask them to make the township trustees responsive so that they design programs and hours that fit the needs of those they are supposed to serve.

6. Speak to the people you see on the street; make eye contact with them. It can be very rewarding.

7. If it is more comfortable to work collectively, members of churches can be sure to extend a sense of community to every person who comes to them.

8. On the 15th of every month, there is a demonstration on the state capitol steps for the homeless, poor, and unemployed that anyone can join.



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10 The Criterion, May 12, 1989

TWELVE TOUGH ISSUES

What the church teaches about contraception

...teach, therefore, teach that ... theological quibble or a biological fun- ... We are dealing with an ... marriage. Simply deciding what one v ... to do is not the answer. ... What about the world popul-

What does the church teach about birth control?

The church's teaching is offered in the

A black and white portrait of a man with glasses, wearing a dark clerical shirt with a white collar. He is looking directly at the camera.

Love-giving and Life-giving

Marital intercourse is intended to be both love-giving and life-giving. Shared love and openness to life are the two values, the two basic gifts, which are inherent in marriage and its sexual expression. Married persons cannot be faithful to the meaning of their marriage if they deliberately suppress either of these values.

This connection of values has many implications: that sexual activity is not exclusively for the benefit of the participants; that sexual relations which do not take into account or which deliberately exclude the possibility of new life are wrong; that sexual relations, even within marriage, which are not an authentic expression of the love of the partners for one another are also wrong.

Some couples may well decide that their circumstances are such that they can and should have a large family. Others, while respecting the nature of married life, may decide that they should not have children at all. The essential thing is that the decision not be based on selfish wants but on concerns which are wider than the couple's private community of life. All marriages, even childless ones, must reach out beyond the two partners.

Natural or Artificial?
If family planning is acceptable, what difference does it make whether the means used are natural or artificial?

A virtuous purpose does not automatically justify every means which can be employed in the pursuit of the purpose. The way in which we go about doing something good must itself be good. The end does not justify the means. (One might observe that using good means for a wrong purpose is also unjustified. Thus the use of natural means to limit children for a completely selfish purpose is also an offense against marriage.)

More is at issue here than a seemingly theoretical question of means and ends. The difference between natural family planning and contraception lies in what we say by our actions. To practice contraception says that one of the basic values of marriage is ours to do with as we please, that we can deliberately suppress one of the two gifts which are inherent in marriage. It is to take control over something which is not ours to control and to try to remake it to a pattern other than God's.

Natural family planning, on the other hand, even if its outcomes are as effective as contraceptives, gives witness that both the marriage community and the generation of new life are God's creative lordship. We are dealing here with more than a

theological quibble or a biological fundamentalism. We are dealing with an acknowledgment of our own creaturehood at the deepest levels of personality and personal relationship.

But does natural family planning work? No method of family planning is foolproof. Nobody guarantees the total effectiveness of any contraceptive, and nobody guarantees the total effectiveness of natural family planning. But recent scientific progress in the realm of natural family planning indicates that it can be as effective as practically any contraceptive if properly used.

One difficulty arises because some people associate natural family planning with methods now long outdated. To attribute to contemporary methods the same weaknesses which existed in methods practiced 20 years ago is incorrect.

Another difficulty people find with natural family planning is that it requires a certain degree of expertise and discipline. You have to know how to arrive at the information you need and you have to be willing to use that information in accord with what you are trying to achieve. But this is not to say that you have to have a doctorate in biology or the self-restraint of a monk in order to make it work. Moreover, family planning experts testify that natural family planning prompts whole new dimensions of communication and bonding in married couples.

Is practicing contraception a sin? Contraception is wrong. It is wrong because of what it says about the basic meaning of the marriage relationship. Its sinfulness depends on the knowledge and freedom of those who practice it. Sometimes personal culpability is reduced by circumstances of fear or confusion or lack of understanding. Sometimes the practice of contraception can be a lesser evil. But contraception is never good.

This does not mean that those who practice contraception are automatically out of the church. It does mean that they need to examine their motives and their actions carefully and keep trying to move toward a more authentically Christian understanding and expression of the love-giving and life-giving significance of their

marriage. Simply deciding what one wants to do is not the answer.

What about the world population problem? Most people would agree that we do not have a quick and complete answer to the question of ever increasing population. Some things do seem to be clear, however:

First, increasing the standard of living reduces population growth. Thus, the population question is as much one of economic development as of numbers.

Second, when it comes to food, we presently seem to be dealing with a problem of distribution rather than of absolute scarcity.

Third, solutions which do not respect human dignity are not answers, attractive as they may seem in the short term. In the long run, they may prove to be self-defeating. These include sterilization and abortion (forced and elective), the dissemination of contraceptives, the presumption that less developed peoples cannot learn natural methods of family planning.

When all the questions have been asked, and answers offered, the fact remains that contraception is a tough issue. There are many reasons why. The economic and social situations in which many couples find themselves are not conducive to having large families and often threaten the very foundations of the family relationship.

The insights into human sexuality which we have gained over the last half-century or so bring with them new problems and new questions. Our culture now tells us in innumerable ways that regular sexual activity is absolutely necessary for human happiness and that the postponement of satisfaction is unhealthy if not impossible. The traditional teachings of the church about married sexuality have been called into question to the point that what used to be a source of security and clarity is now a source of confusion for many.

Where does the solution lie? Surely in striving to recognize and respect within the toughness of the issue the gifts of the God who loves with us human creatures.

(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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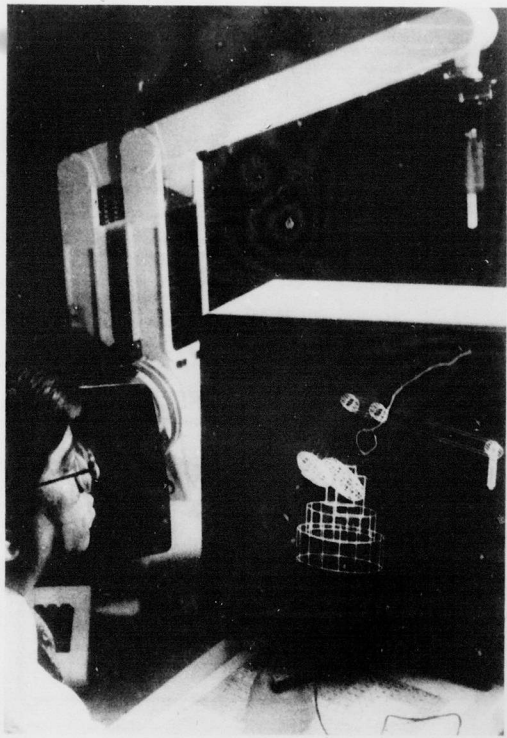
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Monday thru Friday

Today's Faith

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High-tech society mirrors service role of church



HIGH TECH—We live in an age marked by the emergence of high technology with the computer at its center, Father Robert Kinast explains. This important transition can influence the way we live as well as the way we perceive and practice our faith. (NC photo from UPI)

by Fr. Robert Kinast

On my last birthday, my sister sent me a magazine clipping which listed changes in society since we both were born in pre-World War II days.

Some changes were minor, like Touch-Tone telephones, hairspray and instant coffee. Others were more significant, like heart transplants, nuclear energy and space satellites.

The list did not discriminate: It simply put as many changes as possible on one page. But some changes are more important than others; they can influence the way we live as well as the way we perceive and practice our faith.

Three transitions in modern society have had this kind of effect for me.

First is the emergence of high technology. At the center of the high-tech age is the computer which does everything from tuning automobile engines to composing music.

A big part of the high-tech boom is the deluge of information available on just about any topic. This can benefit a young family planning its financial future, a business that wants to expand its market, a college projecting future enrollment, or a diocese that faces the prospect of opening new parishes with fewer priests to staff them.

In each instance, computer technology can provide extensive information and a range of options for action. But for this to be useful, someone familiar with each group and its situation must present the pertinent information, help the group study the options, make recommendations, and think through the implications.

In a high-tech society, this service role is not that far removed from the Christian notion of ministry. A Christian minister by relating to another person, identifying that person's need, helping the person to see the spiritual value in different choices, and supporting the person in carrying out decisions.

Those in the service industry of a high-tech society often can use their skills explicitly in the church.

A financial planner who learns to listen to a young family's dreams also can become an effective youth minister helping teen-agers envision their future.

A marketing specialist who learns how

to judge the conditions of introducing a new business product can be helpful on the planning team of a parish.

A high-tech society provides many opportunities for Christians to serve, both in their professional and their church lives.

A second major transition in society concerns people's roles.

When my sister and I were born, men and women, fathers and mothers, laborers and managers, teachers and students, were all clearly defined by their roles. Now they often share functions. Fathers and mothers at home even reverse traditional bread-winning and nurturing roles at times.

This kind of development not only alters the way people live, but the way they bring faith to bear on their lives. In this case, Christians are being challenged to see each person as a unique individual with special gifts and potential, not to be stereotyped by gender, race, age, or vocation.

What people must do to establish a sense of community as in a parish, for example, is to enter each other's experience, find out who they really are and what they really do, and create relationships on this basis rather than on the assumption that all Catholics or all parents or all teen-agers think and act in just one way.

A third transition area slowly is gaining momentum. It is our respect for the environment.

Nuclear accidents, acid rain, the greenhouse effect, and pollution of all types proclaim that the planet must be treated carefully.

This entails a transition from habits of consumption to conservation. It also sheds new light on the Christian practice of self-discipline and simplicity.

In the past, self-discipline and simplicity usually had a private goal, to do penance for sins or to strengthen one's virtue for doing good. Today the goal of such practices often is seen in global terms, to repair the damage to the environment and to replace harmful habits with constructive ones.

Prompted by concern for the environment, Christians are rereading the accounts of creation in Genesis, rediscovering a creation-centered spirituality, and preparing to make the next great transition into the third millennium.

Age of transition calls upon human powers of reflection

by David Gibson

The world out there is changing, sure enough. Scientific and technological wonders are setting society into motion in previously unheard of ways.

Policy-makers and leaders of all kinds have their work cut out for them. They must wrestle with the fall-out of a great many discoveries.

Clearly, on the grand scale, society is changing. But

does this have anything to do with life on a more intimate scale? What impact do these changes have on you and me?

In the daily course of events, life appears to continue on its ordinary course. People go to work. Children spend the day in school. There are bills to pay, errands to run. Plans are laid for a vacation not all that different from the vacation you took 10 years ago.

On a day-to-day basis, you might not feel that you are living in an age of dramatic social transition or that very much actually is happening to you.

Therein lies one risk of an age of transition. Since its impact on personal life can occur quietly, it is easy to be somewhat passive about developments, barely recognizing them or subjecting them to the human powers of reflection.

In an age of transition, however, the human powers of reflection are called upon to play a special role. Presently, these powers are kept busy reflecting on the many new options available to people.

Many commentators cite the wide range of options open to people in the latter half of the 20th century as one of the period's unique features, a way that change on the grand scale enters into personal life.

Of course, there are options of every kind: good, bad and indifferent.

To an unprecedented extent, people have the option of choosing where they will live or be educated, a result of rapid travel. Entirely new kinds of careers are opening up to people, a result of electronic communications or computerization.

The drug culture holds out an option of a particularly devastating kind. And people's options include an array of philosophies, some proposing the most selfish of lifestyles.

Today, people not infrequently feel that they have the option of launching an entirely new kind of career at the age of 50 or even later. This is a sign that people have an open-ended view of the future, expecting to be of sound mind and body at a fairly advanced age.

And the options now open to women in society, actually the changing roles of both women and men, help to explain why people sometimes find that their very self-perception differs from that of their parents and grandparents.

The list of options could go on and on. But it is a fact of life that people cannot pursue all the options open to them. They have to choose among the options. Often their decisions have a moral dimension.

You could say that the modern age of transition challenges people to become good decision makers, to make decisions well.

Many people find this exhilarating, at least much of the time. It represents a new form of freedom to them. But the need to make difficult decisions can also lead to fear and stress and anxiety.

And when choices are not made with care, people run the risk of new forms of enslavement to forces around them.

So the ability to make decisions with care is a specific need of people in the current age of transition. In the church, it is one reason why adult education efforts, such as Scripture and prayer groups, are popular. People are seeking a basis for the decisions they must make, along with the community's guidance and support.

Christians always interact with their society. Upon reflection, they find they are the beneficiaries of some social developments while others make them shudder.

Without reflection, however, Christians simply are carried along by society, changing as they must, whose impact is bound at some point to be felt close to home.

This Week in Focus

Society is said to be in the midst of a major transition. Any transition is bound to touch people's individual and family lives in many different ways. One transition in today's society is the emergence of high technology, with the computer at its center. From the computer age comes a large service industry, with this phenomenon paralleling the service which is at the heart of Christian life. It is tempting to think the age of transition occurs only on the grand scale in society, but personal life is directly influenced by the wide range of options open to people. In the current age of transition, people must become decision makers of a particular kind, making good choices among available options. Our lives are in perpetual transition. But entered into with hope and courage, those transitions can take Christians to new heights of accomplishment and new depths of personal and religious understanding.

Life transitions can provide a source of hope for Christians

by Theodore Hengesbach

I'm writing this from my outdoor "office," sitting in a back-yard lawn chair. The temperature is a warm 72 degrees, but I just heard on the radio that snow flurries are predicted for tonight. I realize that I'm experiencing a transition between winter and spring.

As this experience shows, transitions are unpredictable with sun one minute and snow the next. Transitions also are hopeful. Perhaps something better lies on the horizon, such as the prospect of spring flowers.

But transitions are melancholic too. The many good and pleasant things about the former season, from which memories are made, soon will depart. And so I pack up my ski suit next season.

We're surrounded by transitions of all kinds. Just yesterday morning a neighbor had a stroke. While tests were conducted on him, his wife and I talked about all the changes that this event would have for them.

Unpredictability. Hopefulness. Melancholia. This is the stuff of transitions.

Those thoughts lead me to remember staring into the chasm of the Grand Canyon recently with my wife Rose Marie. Packs on our backs, hiking boots on our feet and new broadbrimmed hats on our heads, we were about to hike down to the Colorado River, spend the night, and hike out the next day.

As I think about it now, that hike was like an unfolding transition.

►Unpredictable. Even after months of reading about it and talking with others who had done it before, we still were not sure what to expect.

►Hopeful. It was hard to appreciate the depths and height of the challenge, but we took our first apprehensive



MEMORIES—"The memory of that hike out of the Grand Canyon along the Bright Angel Trail brought the full meaning of transition home to me," Hengesbach writes

and dusty steps in hopes of enjoyment, exhilaration at nature's beauty and, yes, survival.

►Melancholia. It was pleasant on the canyon's rim. But there were other things we could do that also would be fun and challenging. Did we want to forsake civilization for the wilderness of the winding trail below?

The memory of that hike back out of the Grand Canyon along the Bright Angel Trail brought the full meaning of transition home to me. For five hours and five miles, we climbed up 3,000 feet, inching our way to the top.

When I looked back, I saw that we had covered the same ground as when we hiked down, moving a little at a time and steadily higher. Though the terrain was much the same,

"Transitions take us over the same ground of our lives again and again and provide different perspectives and understandings of life's meanings." (NC photo from UPI)

there always were new vistas and changes of color as the dust on my boots showed, turning from white to green to red.

This is another element of transition. Transitions take us over the same ground of our lives again and again. But the process provides different perspectives and understandings of life's meaning. And this leads me to the realization that our lives are perpetual transitions.

Life seen as transition can make us melancholic about things that may be lost and apprehensive about an unpredictable future.

But entered into in hope and with courage, a transition can carry Christians to new heights of accomplishment and new depths of personal and religious understanding.

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PENTECOST

The Sunday Readings

Sunday, May 14, 1989

Acts of the Apostles 2:1-11 — 1 Corinthians 12:3-7, 12-13 — John 20:19-23

by Fr. Owen F. Campion

The Acts of the Apostles provides this weekend's feast with its first reading. The passage read in this weekend's liturgy is heavy with meaning. At one time, Pentecost had a strongly agricultural meaning. In time, however, the Jews began to associate with the day a meaning much more religious. It came to be the commemoration of the appearance of God's law on Sinai during the Exodus.



The traditions of receiving a law of life directly from God himself, with its overtones of divine protection and personal responsibility, were essential in forming the Jewish understandings of their own identity and religion. In brief, in Jewish belief, the event on Sinai centuries earlier was of critical importance.

For people first to hear the preaching of the Acts of the Apostles, parallels must easily have come to mind. Just as God revealed himself long ago on Sinai, a moment that had come to be recalled at Pentecost, so God once again revealed himself in the Holy Spirit and through the apostles a circumstance realized in the event of the Christian Pentecost.

Also for those who heard the Acts long ago, the arrival of God the Holy Spirit in wind was powerfully symbolic. Wind, invisible, moving, strong and commanding, had been a symbol of the divine presence and majesty.

This weekend's reading provides a list of people from many places. It was, in the confined knowledge of geography of the first century, virtually an exhaustive list. The message was that awaiting the apostles, with their awareness of God revealed by the Lord, and purified by the Spirit himself, were all peoples everywhere.

Finally, urgent in this reading is the fact that the apostles, to whom God had revealed himself, did not retreat or remain secluded. Instead, they went forth in mission. As the Acts proceeds in verses beyond this reading, the book unfolds the rich story of Peter and Paul, and others, who conveyed the words and mercy of Jesus to the limits of the earth as those limits then were assumed to be.

St. Paul's First Epistle to the Corinthians is the source of this feast's second reading. The church in the great city of Corinth was constantly calling for St. Paul's attention. Its surroundings were flagrantly pagan.

Within the church community itself, there were divisions. There was selfishness, dispute, and vanity. In this reading, the great apostle insists that all talents come from God, and all find purpose in serving God. Even the ability to know Jesus is itself a gift from God through the Holy Spirit.

St. John's Gospel supplies Pentecost with its gospel reading. It is a marvelous resurrection account. At the Ascension, Jesus did not vacate the world. He lives, and he lives on earth through the ministry and teaching of the church.

After his resurrection, the Lord came to the apostles, to empower them, commission them, and to identify them as his messengers and colleagues in salvation in the future. He "breathed" on them, a symbol so favored long ago as imparting to another a person's very life and strength. As the Father sent him, the Lord assured the apostles also that he sent them.

The miracle of Jesus most startling to his audiences was his claim to forgive sins. Forgiving sins was strictly an act of God. He, risen after death on the cross, bestowed that power upon the church, through the apostles. To them, and to all, he proclaimed his enduring presence: "Peace be with you!"

Reflection

For believers and non-believers alike, tragedy is in the assumption that God is beyond human life, disinterested in the world, or powerless to affect earthly events. In its Pentecost liturgy, the church proclaims that the Lord lives, and that he lives as really and immediately as he did in the days when he walked the roadways of Galilee and the streets of Jerusalem.

It is a presence visibly continued in the teaching, the worship, and the mercy of the church. The Lord's very Spirit was given the church, in the apostles who shaped and led its first community. It is a presence that still frees any earnestly sorrowful person from sin and sin's devastating effects.

The connection between Pentecost now, and of the first century, and the events on Sinai so long ago, is that God has gathered as its representatives—and collective agent—all who love him in the community of the church.

Being part of the church is no personal achievement. It follows the gift of God, given mercifully and abundantly to those who believe. It is not passive. It requires repeating the love of Jesus for all people everywhere. It summons each member of the church to find and to exercise every talent, each bestowed uniquely by God, to care for others, to display to others the salvation of God, and his mercy, and in that to exclaim, "Peace be with you!"

MY JOURNEY TO GOD

Remembering Mothers

Joyous Discovery

Not yet five when you went away to be with Father-God. I asked a mute and melancholy Why?

Sixty winters have gone and the mystery of you haunts me still.

But pain is muted by joyous thought that, one day, we'll get to know each other, Mom!

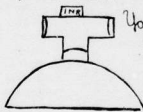
Father Sylvester Jaworski
Society of Divine Word

(Society of Divine Word Father Sylvester Jaworski is the associate pastor at St. Rita Parish in Indianapolis. He wrote this poem in loving memory of his mother, who died when he was only four years old. Father Jaworski notes that his father never remarried.)

It's Sad

Dear Dad,

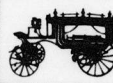
How are you doing? I am fine. I love you very much. It's sad your (mother) and my grandmother died. It's a shame. But you still have me and mom, Rachel, plus Grandpa. You know Grandma's love is in your heart, Dad.



P.S. I love you!

(Alex Chinn, a third grade student at St. Anthony of Padua School in Clarksville, wrote this letter "from his heart" to his father while at school the day after his grandmother died. It was written in careful cursive script in memory of Martha J. Chinn.)

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Entertainment

VIEWING WITH ARNOLD

'Major League' blends baseball and profanity

by James W. Arnold

The idea in 'Major League' is that ballplayers are a wild and raunchy bunch of guys, but when it comes to the crunch, they turn back into little boys to win the Big Game.

The combination of baseball and sex is very hot in movies this year, largely because of 'Bull Durham,' which added a touch of wit to that formula and made a \$40 million profit in the USA alone. That was by far the biggest bucks bonanza for any film about baseball, traditionally as deadly a movie box-office subject as inorganic chemistry.

It's hard to argue that these sports comedies, portraying athletes as traditionally dumb and lovable oafs but also not so traditionally as foul-mouthed, self-centered womanizers, are distortions of reality. That is especially true in the wake of several baseball scandals currently on longterm runs in the super-market tabloids.

But it's tough on kids, who are let down by their heroes in both reality and fantasy. In any case, they won't be able to see 'Major League' unless parents take them or eventually bring home a videotape, because it's R-rated for language and sexual innuendos.

The vulgar dialogue is especially disappointing because it's almost never necessary in a comedy, and much more could be expected of writer-director David S. Ward, in control of his first movie project after writing such warm, delightful screenplays as 'The Sting,' 'Saving Grace' and 'The Milagro Beanfield War.'

In 'Major League,' dirty words are used consistently in place of wit, as

climax lines in a scene to draw laughs with shock and surprise instead of genuine humor. (Some of the stuff is even translated in sub-titles, for even bigger yuks.)

The sex is less outrageous and graphic than in 'Bull Durham,' where promiscuity was generally promoted as an endearing philosophy of life. Here it's simply the routine Hollywood stuff between the hero and the woman he loves, the only gimmick being that it's exploited as the first time an actor begins lovemaking in a baseball uniform.

The plot of 'Major League' is essentially 'Bad News Bears,' in that the classic underdog team of misfits unites and triumphs instead of finishing last as they're supposed to. They're a team of guys with either no skills, bad knees or bad attitudes brought together by a fictional ex-showgirl who owns the Cleveland Indians. (Is Cleveland the new Brooklyn?) They're terrible to begin with, but she wants them worse. Then she can use an escape clause to move the club to Miami.

The fact that she's a sex object (actress Margaret Whitton) is important to one of the movie's less healthy subterranean motifs, which is male-female hostility. The owner's comic cruelty to the players is intense. It climaxes when she confronts the mostly naked athletes in the locker room, obviously exploiting their bodies as she sashays around putting them down, much as a sexist male producer might a line of chorus girls.

The guys retaliate by putting up a strip-away poster of her, which allows them to rip off a piece of her dress for each game they win as the season wears on. They win them all, of course, perpetrating the sports myth that teams win when they want to badly enough.

But mostly the movie is a ripoff of 'Bull Durham' and its characters: the



LAST HURRAH—Corbin Bernsen, Tom Berenger, and Charlie Sheen (top to bottom) are players for the Cleveland Indians in 'Major League.' The U.S. Catholic Conference says 'even if you're not a baseball fan you're sure to enjoy 'Major League.' Due to much locker-room language and two implied sexual trysts, the USCC classification is A-III, adults. (NC photo from Paramount Pictures)

wise veteran catcher (Tom Berenger) who upsets batters by talking to them; the wild-in-many-ways rookie pitcher (Charlie Sheen); the black Cuban (also scary) who works voodoo on his bat; the white fundamentalist who tries to start prayers at awkward times. 'Major League' pits the latter two against each other for laughs, ridiculing them both. By the end, the Cuban has abandoned 'Jub' and decided to get his hits on his own; the Christian is warming up with 'Jub' beside him in the bullpen.

Wesley Snipes is likeable but not very fresh as Willie Mays Hayes, a brash run-fast, no-hit rookie outfielder, and Corbin Bernsen (of 'LA Law') debuts as a conceited, wit-checking third baseman who seldom stops ground balls. James Gammon is credible as a gravel-voiced manager. Nobody is much more complex than a cartoon.

The same goes for Pete Vuckovich, 1982 Cy Young award pitcher for the Brewers, playing (logically enough) a villainous slugger who spits in slow motion for the bad guy Yankees, and Bob Uecker, the humorous sportscaster, as a humorous sportscaster who drinks.

To give him earned credit, Ward invents

some nutty on-the-field jokes, including a play where two men slide home on either side of the catcher at almost the same time, and bright sight gags (an outboard motor in a bathtub serving as whirlpool therapy, a zany takeoff on an American Express commercial). He also manipulates the audience expertly as the Indians execute their pennant drive and battle Rocky-style through the championship game. (Raunchy mix of baseball, stereotypes, sex and sight gags; heavy street talk, sex situation; for adults, but not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

K-9	A-III
Loverboy	O
Pet Sematary	O
Winter People	A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the ★ before the title.	

Docudrama details story behind legalized abortion

by Henry Herz and Judith Trojan

In April, the Supreme Court heard arguments challenging its 1973 decision legalizing abortion. The Texas case which led to that landmark decision is dramatized in 'Roe vs. Wade,' airing Monday, May 15, 9-11 p.m. on NBC.



ROE VS. WADE—Actress Holly Hunter (right) portrays Norma McCorvey (left), the real-life plaintiff in the Roe vs. Wade case that led to the Supreme Court decision legalizing abortion. (NC photo from NBC)

Holly Hunter stars as Norma McCorvey, named Ellen Russell in the film, a young woman who in 1970 sued Henry Wade, the attorney general of Texas, for the right to have an abortion. Her lawyer, Sarah Weddington (Amy Madigan), presented the case in the name of Jane Roe in order to protect her client's privacy.

In hearing Roe vs. Wade, a Texas court found that its law barring abortion except to save the mother's life was unconstitutionally vague but failed to issue an injunction against the law's enforcement. Miss Russell then bore her child and gave it up for adoption, and Ms. Weddington pursued an appeal which took two years to reach the Supreme Court.

The dramatization centers on these two women and their parallel struggles to attain their goals. Miss Russell is a poorly educated, working-class woman who left her abusive husband and whose daughter is being raised in another state by her unsympathetic mother.

When Miss Russell becomes pregnant again, she decides she would rather have an abortion than give up her baby for adoption. Enter Ms. Weddington, a young lawyer looking for a client to challenge the cause of abortion. Ellen Russell is her means to the end.

The two rarely meet, but the program cuts back and forth between their separate paths. There is a third party to the story's equation—Jay Floyd (Terry O'Quinn), attorney who argues the case for Texas. He has much less screen time, but his part is important since he represents society's responsibility for the unborn.

The legal arguments for and against abortion recounted in 'Roe vs. Wade' are basically the same as those just presented before the Supreme Court. Few viewers watching this dramatization will learn anything new about the issues nor is it likely to change anyone's conviction about whether or not life begins at conception or whether or not a woman has an absolute right to privacy.

Both sides of the question are presented fairly, though more time and sympathetic treatment is afforded to those who argue for abortion.

What the program does best is give an unromanticized

picture of a poor woman with limited opportunities who made many mistakes, including attempting suicide. One's sympathy for her, however, is limited given her refusal to listen to her father, who urges her to have the baby so that he can help raise his grandchildren.

The program stresses that an abortion is a painful, tragic decision for any woman. It presents bearing a child and giving it up for adoption as also wrenching, however, but seems wrongheaded when it suggests that adoption is even more tragic than abortion.

The script by Alison Cross is intelligently patched together and balances the legal arguments about the issue with the human dimensions that make it of such grave consequence for society to resolve. Under Gregory Hoblit's direction, the events are convincing and the performances are quite credible.

The result is unlikely to satisfy people on either side of the question. But as the program's afterword states, 'Abortion remains the most divisive moral issue facing America today.' This is one of television's better attempts to deal with a controversy that is so very basic to our very notion of humanity as a nation and as individuals.

TV Programs of Note

Saturday, May 13, 8-9 p.m. (PBS) 'Jacob Have I Loved.' A tiny Chesapeake Bay island provides the setting for Katherine Paterson's award-winning children's story of a young girl who, because she feels her sister is the favored child, sets out to find her own special place in her small world. It is the final presentation in the sixth season of the 'Wonderworks' series for family viewers.

Sunday, May 14, 9-11:30 p.m. (ABC) 'War and Remembrance.' The final installment in the monumental miniseries based on Herman Wouk's two-volume saga of W.W. II that began with 'The Winds of War.'

Wednesday, May 17, 8-9 p.m. (PBS) 'Into the Abyss.' Plunging into the deep Atlantic where no light penetrates, the final episode in the three-part 'Atlantic Realm' series observes deep sea creatures and ocean floor terrain, showing the abundant life inhabiting the depths of the sea. (Check local listings to verify program times.)

QUESTION CORNER

What is body of Christ?

by Fr. John Dietzen

Q One member of our Rosary Association clipped your recent article about ministering the Eucharist and mailed it to us. It left us dumbstruck. These surely cannot be the words of a Roman Catholic priest!

You paraphrased St. Augustine, "In Communion the body of Christ gives the body of Christ to the body of Christ."

Neither the priest nor the recipient of the Holy Eucharist are Christ! The ministers offer the sacrifice only "in persona Christi."

You deny the need of a priest who is the minister of the principal priest who is our Lord and consecrated by his priesthood. Those who deny these propositions are heretics.

For the love of the Sorrowful and Immaculate Heart of Mary, hear us! (Texas)



Ordination is not a requirement to minister the sacrament of the Eucharist, however. Through most of the history of the church, as today, Communion has been ministered by lay people as well as ordained clergy, not only within the eucharistic sacrifice, but in other situations, such as Communion to the sick at home.

The difference is critical.

Second, I did not paraphrase St. Augustine in the statement you repeat. I quoted him. I also quoted him in the other even more explicit statement, "By the grace of redemption, you are already that which you receive" in the Eucharist. That which you receive, of course, is the body of Christ.

If you find a problem accepting those sentiments, which are not uncommon in the language of the fathers of the church, clergy, bishops and theologians, perhaps it is rather because of a gap in your understanding of the relationship between the church and the Eucharist.

Certainly the phrase "body of Christ can be understood in a number of ways. You seem to have a problem accepting that the eucharistic minister (priest or other-

wise) and the recipient of Communion should have that title.

Nevertheless, this manner of speaking is totally in conformity with Scripture and Catholic tradition. In that cardinal event of Christianity when Paul was called to be a disciple of Christ (Acts 9), he was asked by Jesus, "Why do you persecute me?"

To Paul's question "who are you?" the answer was not, I am Jesus whose friends or disciples you are persecuting. Rather the voice answered, "I am Jesus, the one you are persecuting."

Based upon these words, Paul later elaborated one of his significant theological breakthroughs, seeing the body of Christ as an analogy for the church. This opened up a whole new dimension of our self-concept as believers in Christ.

"You then are the body of Christ," Paul said to the church. "Every one of you is a member of it" (1 Cor. 12).

Perhaps we greatly need to revitalize our awareness of this dignity we have as baptized believers, as members of the church.

Finally, I too daily ask Our Lady to pray to her Son and the Father for us. I am convinced, however, that she is not so heated up about concerns like this as some of us are. If there is anything that causes her to be "sorrowful" in heaven, my guess is it is far more likely to be the many kinds of hurtful uncharitableness we members of the body of Christ, and the rest of the human family, show toward each other.

That is the first thing we need to heal.

A You make two huge mistakes.

First of all, you confuse presiding at the Eucharist (or being celebrant, if you wish) with ministering the Eucharist in Communion. They are two quite different realities.

Ordination to the ministerial priesthood has been and still is required for the former. Through ordination to the priesthood the church, among other things, officially designates an individual as its representative—the representative of Christ himself and his body the church—for a valid eucharistic celebration.

FAMILY TALK

Elderly customer may be confused by senility

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 10-year-old son has a paper route and it's his job to collect every Saturday. If someone does not pay him for their paper, it comes out of his income. He has one elderly woman on his route who won't answer the door. If she does, she tells him that he's being rude and impertinent asking for money. She has not paid in over two months. I want my son to respect older persons. Yet I hate to see him "ripped off." (Illinois)

Answer: Respect for the elderly should not extend to being abused by the elderly. Being older is not a license for being a louse.

Being old is not for sissies. More goes wrong in life. The body complains more, and the mind may become confused. Real-life losses increase and emotions wear thin.

Perhaps being old can be compared to having a cold. One is apt to show a bit more irritation. That calls for tolerance from the rest of us. We need to understand that senior citizens may require more patience and forgiveness.

We also, as you say, need to show respect. Old age is an honor and calls for some deference. We all need to show our appreciation of years weathered, of life experience. In honoring our seniors, whether they "deserve" it or not, we honor life itself.

Tolerance and honor, however, do not extend to being used and cheated. Being a paperboy is a hard job. Support your son. Help him learn the proper way to handle this difficult situation.

It would be disrespectful to pound on the elderly woman's door, to call her names, or to play mean pranks on her. Here are some better ways to respond.

Inform the news carrier. Perhaps they will collect for your son. Unfortunately, they may not be available or may take the position that collection is your son's problem. After all, they have no loss because they already have charged him for the papers.

You and your son together might write the woman a very brief but polite letter, requesting payment within one week. Otherwise he will stop delivering the paper.

As his mother, you might call the woman for your son. Let him hear you speak politely but firmly to her.

If that does not result in a payment, you might help your son file in small claims court. That is what judges and courts are for, and in small claims court he can present his own case to an arbiter without any additional legal expense. This is a good way for him to learn fairness.

The question of respect vs. "being used" is a common one. Within the home, grandparents sometimes take advantage of their senior position to order small grandchildren around unfairly, beyond what is right.

The wise parent tells his child: If you think Grandpa is wrong or unfair in what he's telling you to do, come to me. You always must respect Grandpa. But there are times you may want to check with me before you obey him.

Thank you for raising a hard and tough question.

(Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47783.)

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Cathedral H.S. honors McGinley as teacher, coach and president

by Mary Ann Wyand

Teacher. Coach. Principal. President.

Michael D. McGinley has served Cathedral High School in many diverse and challenging capacities since accepting a faculty position at the Indianapolis school in 1964.

Add the responsibilities of business manager, director of development, assistant coach, and acting principal to those primary job titles for a more complete picture of McGinley's quarter century of service for his only employer.

Then blend in the thrills of coaching the Cathedral Irish to an Indiana State Athletic Association Class 3A football championship in 1986 after steering two earlier football teams to runner-up spots in the final games in 1973 and 1976.

Their hard-earned state championship in 1986 fulfilled the old Irish prophecy of "the third time is a charm." But then, McGinley's acumen as an educator and administrator is worth a whole field of four-leaf clovers.

Cathedral High School's board of directors, faculty, and students honored their biggest booster during an all-school Mass on Ascension Thursday; their president served as a eucharistic minister during the Mass.

The school recognition program for McGinley was followed by a surprise dinner and a second tribute on the evening

of May 4 for the man who has lived and breathed Cathedral during the peaks and valleys of the school's last 25 years.

The St. Matthew parishioner had announced last summer that he would resign his administrative and coaching jobs at the conclusion of this school year in order to allow adequate time for a search committee to select his successors.

And now, during the final weeks of school, it was time to start saying goodbye. President George Bush sent a warm congratulatory letter for the occasion.

Indiana Governor Evan Bayh offered another prestigious honor with a proclamation naming McGinley as a Sagamore of the Wabash.

Indianapolis Mayor William Hudnut provided a coveted key to the city and declared May 4 as Michael D. McGinley Day in Indianapolis.

And Cathedral High School officials and alumni extended their best wishes along with airline tickets and accommodations for a vacation in Ireland.

Festivities also included presentation of an appreciation plaque from the Cathedral athletic department, a "This Is Your Life" tribute by faculty members, an Irish sing-a-long, and bagpipe music.

"Irish eyes are smiling," as the old song goes, but there were more than a few tears as well.

Reflecting on his distinguished 25-year career that began at the old Cathedral High



TRADITION—Cathedral High School students John Crisp (left) and Scott Mercer carry Irish coach Mike McGinley off the field following their class 3A football championship in 1986. (Photo by D. Todd Moose, courtesy of The Indianapolis Star)

School downtown and continued at the present, northeastside location, Mike McGinley frequently lapsed into praise for the academic, spiritual, and athletic talents of CHS students.

During his tenure, the private Catholic high school earned national recognition for its programming. Yet McGinley preferred to downplay his own role in Cathedral's success by discussing the school's many challenges and accomplishments instead.

"I've never thought that something was too large that it could not be accomplished," McGinley emphasized, adding that he often shares his personal philosophy for successful living with students.

"One of the things we always talk about with the students," he explained, "is that if you're going to be successful in life, there are going to be times when you get knocked down and there are going to be times when life isn't fair."

Using a football analogy, the longtime coach added, "You've got to respond to the situation and not wallow around in the mud. You've got to stand back up and say, 'Hey! You're not going to knock me down again' and 'I'm going to again take on the challenge, and if I work hard at it I will be successful.'"

A plaque that espouses a favorite quotation by professional golfer Arnold Palmer hangs on his office wall amid dozens of awards and certificates for educational and athletic accomplishments.

"Winning isn't everything," Palmer advises, "but wanting to win."

Of course, Mike McGinley readily acknowledged, there is a certain amount of luck involved in any successful venture regardless of skill.

Take that championship football team as an example. "That was a great thrill," he said. "That was a young team that certainly on paper shouldn't have won the state championship, but they had some unique qualities and some individuals that were very inspirational, hard working, and dedicated."

Grimacing, the Irish coach admitted that, "They were good, but they were also lucky! We've had some other teams that were also very good but weren't as lucky."

A framed photograph of the Hoosier Dome scoreboard, displayed on one wall of his office, preserves the final results of their memorable Class 3A championship game when Cathedral High School's Irish claimed a 12-point victory over Northwood High School.

"One of the great things that football does is give you the opportunity to achieve success," McGinley reflected. "It also exposes you to that inevitable situation where failure is going to happen."

And therein lies the opportunity to learn and grow, a valuable lesson in life. During a quarter century of teaching, coaching, planning, and directing, the Cathedral president has seen the Catholic high school experience transitions from archdiocesan ownership to control by the Brothers of Holy Cross and finally to a dedicated lay leadership that has built CHS into a thriving educational institution.

"Looking back over my 25 years, there have been several times that Cathedral's

future has been clouded," McGinley noted. "In 1989, it's a very bright star. The future of Cathedral is secure. I think we're doing the best job in Marion County for the total student. And about 80 percent of our graduates stay within the Indianapolis community."

Fresh out of Butler University, McGinley joined the Cathedral faculty in 1964 in a \$4,900 job teaching geography and health and safety classes. Later, his teaching assignments were changed to the business curriculum and athletic responsibilities included serving as assistant football coach, freshman basketball coach, and head track coach. McGinley became the head football coach in 1970.

At that time, the Brothers of Holy Cross operated the downtown school and leased the property from the Archdiocese of Indianapolis. But on Oct. 1, 1972, officials in the order told lay faculty members that they had reviewed economic problems caused by dwindling enrollment and decided to close the school.

"It was a great shock," McGinley remembered. "The next day the students were brought together in the gymnasium and told their school was going to close."

Lay leadership rose to the challenge and formed a new board of directors within two weeks, pledging to continue to operate the Catholic high school at 14th and Meridian streets.

"Archbishop George Biskup had charged the Brothers of Holy Cross a dollar a year for rent," McGinley explained, "so he made the same arrangement with the lay group for the use of the property."

When the brothers left in June of 1973, he reflected, their departure prompted sadness and left quite a void.

"We lost about 30 brothers that year, so those positions all had to be replaced by lay people," McGinley said. "That was a traumatic change."

However, the new board of directors managed to open the school as scheduled that September with a new principal and mostly new faculty. When the new administrator left after only serving a few months, the board asked McGinley to fill the vacancy. He continued as acting principal the next year and later served as principal.

In 1976, Cathedral High School merged with LaLwywood-St. Agnes, operated by the Sisters of Providence, as a private, coeducational Catholic high school.

And three years later, Michael D. McGinley was named CHS president. His work demanded many challenges, including helping the board of directors retire a \$2 million debt incurred for relocation and expansion expenses.

"We weathered that storm," McGinley remembered, "and by the end of the next school year we finally have that entire \$2 million paid for, thanks in part to the generosity of a \$500,000 matching grant from Lilly Endowment."

Although Mike McGinley has not announced future plans, Cathedral High School will continue to be a part of his life because several of his children attend school there. And the teacher, coach, principal, and president can say goodbye with the knowledge that he helped build a strong educational tradition.



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Six Woods students help Mayas in Yucatan

by Stacia Spragg

(St. Mary of the Woods College student Stacia Spragg journeyed to Mexico as part of a Mayan Cultural Exchange Program earlier this year. Excerpts from her original story published in The Woods magazine are reprinted with permission.)

Siesta time.

Residents in the little Mayan village of Jose Maria Morelos, nestled deep in the jungles of Mexico's Yucatan Peninsula, were too busy preparing for their guests to even think about resting.

Seventeen-year-old Angel rode his bike around the old church, waiting to meet the Norte Americanos. He was eager to learn English, eager to see how Americans work and play and think.

The Mayas of Morelos had never been in contact with North Americans. They didn't know quite what to expect. Tortillas ready for the fire, everyone waited.

About 60 miles to the northwest, 31 Americans and one Austrian stopped off in Okutzcab on their way to Morelos. Villagers were gathered in the main plaza to trade produce and conversation under shady papaya trees.

After awkwardly mingling in the Market Day crowd for half an hour, the "gringos" stepped back on the bus bound for Morelos, their home for the next week.

Beyond Okutzcab lay a peninsula of limestone and scrubby deciduous rain forest. Small groves of pineapple, banana and orange trees bordered thatched-roof huts and one-story, banded houses constructed of cobbled, uneven brick the color of burnt sienna.

Six St. Mary of the Woods College students were among the Americans participating in the annual Mayan Cultural Exchange Program sponsored by United Ministries of Terre Haute and the McKinley Foundation in Champaign, Ill. Francesca Mangione, Jennifer Bryan, Anne Fuller, Marianna McCarty, Tina Weber and I had traveled to the Yucatan Peninsula to help the Mayan Indians in Morelos build a new church.

While in the village, the North Americans lived with the Mayas in their huts and houses. Construction began each day around 6:30 a.m. amid the sounds of restless roosters and excited children.



NEW FRIENDS—Every day after siesta, Mayan children would play and watch as the Americans built their church in the Mexican village of Jose Maria Morelos. (Photo by Stacia Spragg, courtesy St. Mary of the Woods College)

After a couple of days of intense labor under a relentless equatorial sun, the group of inexperienced brick layers had constructed the beginnings of a church.

Each Mayan host family shared the noon meal with two or three American guests. And since Hurricane Gilbert destroyed approximately 90 percent of the food crops, each meal shared was precious. The Mayas placed generous amounts of food on their tables and waited as their guests ate first.

"We call Mexico an underdeveloped country," Woods junior Anne Fuller reflected. "But what I saw was that through their love and family support, they were more developed than us. They know the real necessities of life."

During one break from work, a local guide led the visitors across a lagoon filled with alligators and back into more jungle to explore ancient Mayan mounds near the village.

As construction continued on the

church, Mayan Indians toiled alongside the Americans and found common grounds of communication. Every day after siesta, at two o'clock in the afternoon, village children frolicked around the work site, learning how to give high-five handshakes and listening to American music on the visitors' portable tape players.

It is common in Mexico for the eldest child to help support the family. The majority of Mexican farmers are peasants with small holdings. Harvests provide for the basic consumption needs of families, but their capacity to provide adequate income is deteriorating. Many families sell maize at harvest only to buy it back later at a higher price.

Most residents of Morelos had their basic necessities and maybe some luxuries by their standards, and a few even owned televisions and record players.

"One bad thing that kept us from getting to know each other was the fact that our (host) family had a video cassette recorder," Fuller said. "I think they were trying to impress us. They were watching this really violent Rambo-like movie. This says something about material objects. They block relations."

After a week in the village, construction on the church was complete except for the roof. The Mayas feted their North American guests during a farewell party the final evening, but the hard part of saying goodbye was left for the last morning.

Senior Marianna McCarty recalls leaving her host family with mixed emotions. "It was hard for me to believe the mother was crying so much when we were leaving," she noted. "It made me realize our way of life is so extravagant compared to what they have. They seem so happy in a pure sense."

Reflecting on American materialism, McCarty said, "In the United States, we are worried about whether we're going to have a Buick or Mercedes. I felt a certain affinity because what I saw in their lives were things that mattered, such as appreciation for family and friends and a true sense of community."

As we said our final goodbyes to the villagers, one of the Mayan women, Carmen, presented gifts of thin-shelled coconut bowls with personal inscriptions. Then she smiled and gave us hugs.

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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.

May 12

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

☆☆☆

The Sisters of St. Joseph from Tipton will attend a Co-Member Mass at 7:30 p.m. in St. Rita Church, followed by dinner. Lecture by Lillian Stevenson on "Black Catholics in Indianapolis" precedes Mass at 6:30 p.m. Everyone welcome.

May 13

Our Lady of Fatima K of C, 1313 S. Post Rd. will hold a Reverse Drawing/Roast Beef Dinner beginning 6 p.m. Tickets \$15/person. Call 317-862-3650.

☆☆☆

A Mother/Daughter Day of Reflection will be held from 9:30 a.m.-3:30 p.m. at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

☆☆☆

The Sisters of St. Francis of Oldenburg will sponsor a Day of Prayer from 9 a.m.-4 p.m. in Olivia Hall at the motherhouse.

For information call Sister Maureen Irvin 812-934-2475.

☆☆☆

Christian Adults Reaching Out (CARO) will attend 5 p.m. Mass at St. Peter and Paul Cathedral, 1347 N. Meridian St., followed by dinner at local restaurant.

May 14

The Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Cathedral at 2 p.m. CDT with Benedictine Father Malachy Fulton speaking on "Mary: Mother of us All."

☆☆☆

Marian Devotions are held at 2 p.m. each Sunday 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, 8:00-8:30 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

May 15

Separated, Divorced and Remarried Catholics (SDRC) will

meet at 7:30 p.m. for group discussion on "Women and Mary's Image" at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for information.

☆☆☆

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

May 16

The Beginning Experience group, for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for information.

☆☆☆

A session on Centering Prayer will be held from 7:30 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for information.

☆☆☆

Mother Theodore Circle, Daughters of Isabella will hold its Annual Memorial Mass for deceased members at 5:30 p.m. in the conference room of St. Elizabeth's Home, 2500 Churchman Ave. Pitch-in dinner follows; meat, rolls, drinks provided.

☆☆☆

The Archdiocesan Board of Education will meet at 7 p.m. at St. Bartholomew Parish, Columbus.

☆☆☆

Father John O'Brien will lead a free Workshop on Centering Prayer from 7:30 p.m. at St.

Lawrence Parish social room, 4650 N. Shadeland Ave.

☆☆☆

An Hour of Prayer and Devotion to Jesus and Our Blessed Mother is held every Tues. from 7-8 p.m. in St. Mary Parish chapel, 317 N. New Jersey St. Call 317-786-7517 for information.

May 17

Cardinal Ritter High School music department will present its annual Spring Music Concert at 7:30 p.m. in the gym. Adults \$2; students \$1; children under six free.

May 18

New Albany Deaconry Young Adult Ministry will meet for Fun and Fellowship at 8 p.m. at New Albany K of C.

May 18-20

St. Simon Parish, 8400 E. Roy Rd. will sponsor its 7th Annual Garage Sale from 8 a.m.-5 p.m. each day. Proceeds benefit School Educational Endowment Fund.

May 19

Catholic Alumni Club and CARO will play Volleyball from 8-10 p.m. at St. Joan of Arc Parish, 42nd and Central. Cost \$2.50. Call Linda 317-875-0536 or Dan 317-842-0855 for information.

☆☆☆

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

May 19-21

A retreat for women on "Dreams and Parables: The Inner Spiritual Director" will be presented at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

• 1989 NC News Service



"Who's the lady doing her laundry?"

☆☆☆

Pat Sheehan will present a workshop, "You are a Wonderful Sexual Woman and God Loves You," at The Hermitage, 3650 E. 46th St. Call 317-545-0742 for information.

☆☆☆

St. Rita Parish will hold a May Festival and 70th Anniversary Celebration. Past members and friends invited. Call 317-926-8759 for details.

☆☆☆

St. Roch Parish will hold its annual Mayfest from 4-11 p.m. Fri. and Sat. and from 11:30 a.m.-6 p.m. Sun. Food, rides, Monte Carlo, German Dancers, free CYO dance 7:30-10:30 p.m. Sat.

May 20

A Liturgical Ministry Formation Program Session VIII Retreat Day

will be held from 2-8 p.m. at Mount St. Francis Retreat Center.

☆☆☆

Catholic Alumni Club (CAC) will attend 5 p.m. Mass at St. Peter and Paul Cathedral, followed by dinner at Long Mea Restaurant. Call Anna Marie 317-784-3313 for information.

May 21

A Liturgical Ministry Formation Program Session VIII Retreat Day will be held from 2-8 p.m. at Fatima Retreat House, 5353 E. 56th St.

☆☆☆

May Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Keran Kleczewski speaking on "Mary: Disciple of the Lord."

☆☆☆

Sign Masses for the Dead are (Continued on next page)

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MAY-JULY PROGRAMS

May 19-20 LEARNING TO PRAY

Explore prayer styles which can lead to a deepening of faith. **Presenter:** Sr. Sue Bradshaw, O.S.F., \$70/overnight, \$40/computer.

June 2-4 THE HEALING POWER OF CELEBRATION

Designed for those committed to the concept "good humor is good for your health." **Presented by:** Alverna Retreat Center and Fellowship of Merry Christians. \$80 for single room, \$70 for double room (special rates for commuters).

June 4 RENEWING OUR LOVE

One day program for couples who have been married 1-5 years. **Presenters:** Alverna Marriage Team, \$25/couple.

June 23-25 WORD IN OUR SILENCE

A quiet contemplative approach to prayer in the Franciscan Style. **Presenter:** Fr. Eric Kahn, O.F.M., \$70/person.

July 7-9 BLENDED FAMILIES

Designed as a support for couples facing challenges of creating and maintaining a happy blended family. **Presenters:** Alverna Marriage Team, \$130/couple.

July 14-16 CHARISMATIC RETREAT

Presenter: Sr. Sue Jenkins, \$70/person.

July 29-30 SINGLE PARENTS RETREAT

Explore ways to reduce stress and become freer to celebrate the summer and life in general. **Presenter:** Mary Curtis, M.S., \$50/person.

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Americans oppose abortion but would keep it legal for some

by Liz Schevchuk

WASHINGTON (NC)—Recent polls that reveal a public skepticism of abortion underscored what abortion opponents have concluded for years, according to pro-life officials.

New polls conducted by the news media shortly before the Supreme Court heard arguments April 26 in a major abortion case said that most Americans would allow abortion to remain legal.

However, as abortion opponents long have claimed, the

polls also indicate many Americans would prefer to allow abortion only for certain reasons—such as pregnancy resulting from rape or incest, or in cases of fetal abnormality or risk to the woman.

The Supreme Court legalized abortion nationwide in its 1973 ruling, *Roe vs. Wade*, but many on both sides of the issue think the court now might use its latest case, a challenge to a Missouri abortion restriction law, to overturn or severely limit *Roe*.

"The most recent polls are consistent with polls taken over the last 16 years, which show that most Americans oppose unlimited abortion," said Richard Doerflinger, associate director for policy development of the National Conference of Catholic Bishops' Office for Pro-Life Activities.

"If you ask people if they support *Roe vs. Wade*, you may obtain a high positive figure because most people do not know what *Roe vs. Wade* did," Doerflinger said. "If you ask them if they want abortion to be legal for any reason, the support disappears. And that is an accurate description of what *Roe* did."

In a nationwide poll of 1,002 voters by *The Boston Globe* newspaper and Boston's WBZ-TV in late March, 53 percent of respondents said they back legal abortion in certain circumstances. Only 25 percent backed it in all circumstances, while 19 percent would allow it in no circumstances. Two percent did not know.

According to the National Right to Life Committee, the *Boston Globe* poll drew some important conclusions.

"Pro-lifers, of course, have spent 16 years making the same point: Americans do not support *Roe vs. Wade*'s abortion-on-demand verdict," said Dave Andrusko, editor of the *National Right to Life News*. Yet, to have *The Boston Globe* "reach the same conclusion represents a major breakthrough in efforts to dispel the notion that Americans are 'pro-choice,'" Andrusko added.

The *Boston Globe* survey questioned further the 53 percent who would allow abortion only "in certain circumstances." It found that 86 percent would allow abortion if it is needed for "saving the life of a woman," and a slightly smaller number, 81 percent, would allow it if the woman's physical health is "in danger."

Furthermore, the poll found that 86 percent of the

subgroup would allow abortion in cases of pregnancy from rape; 83 percent in cases of pregnancy from incest; and 65 percent in cases of a definite genetic deformity.

However, the *Boston Globe*-WBZ survey also determined that a majority wants abortion to be illegal by margins of:

►82 percent to 12 percent in cases where the woman thinks it is the "wrong" time to have a child.

►93 percent to 3 percent when the fetus is not of the sex desired by the parents.

►89 percent to 6 percent when used as a means of birth control.

►64 percent to 23 percent when pregnancy would cause too much emotional strain.

A 1987 survey by the Alan Guttmacher Institute, a research affiliate of Planned Parenthood, found only 7 percent of women who had abortions did so because of pregnancy from rape or incest or of a physical risk.

A *Los Angeles Times* poll of 3,583 people across the nation taken in March found that 61 percent believe abortion is "morally wrong," compared to 22 percent who view it as "morally right." The poll found that 57 percent rejected the view that women should be able to have abortions "no matter what the reason," 34 percent supported it.

Moreover, the *Los Angeles Times* poll determined that 57 percent believe "abortion is murder," while 35 percent disagree.

Nonetheless, 74 percent said that while they believe abortion is "morally wrong," they also think that "whether or not to have an abortion is a decision that has to be made by every woman herself"; 21 percent disagreed and 5 percent were not sure.

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(Continued from previous page)
celebrated every Sunday in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8000 Kahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆

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

☆☆

Christian Adults Reaching Out (CARO) will meet at 7 p.m. at Zike's Fitness Center, 6450 W. 10th St. followed by social. Call Chuck Marion 317-631-8746 for information.

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 Pius X Council 3433, 7 p.m.;

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

St. Roch

FRI., May 19 4:00-11:00 p.m. SAT., May 20 4:00-11:00 p.m. SUN., May 21 11:30 a.m.-6:00 p.m.

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Youth News and Views

Council accepts call to service

New members of the Catholic Youth Organization's Archdiocesan Youth Council accepted their call to service during a candlelight ceremony as part of the CYO youth conference April 16.

Members of the 1989-90 youth council represent the Bloomington, Connersville, Indianapolis, New Albany, Seymour, Tell City, and Terre Haute deaneries. In addition, Elaine Purdie of Indianapolis serves as the archdiocesan pro-life representative on the council.

Council members include Mary Ann Flynn, Meggan Hicks, Claudine Timio, and Melissa Epping, representing the Bloomington Deanery, as well as Catherine Hayes and Mark LaMaster from the New Albany Deanery. Brenda Kolb is the Connersville Deanery representative.

Sacha Aubin and Kim Dominick are the Terre Haute Deanery representatives on the council, with Amy Harpenau and Lisa Dossie representing the Seymour Deanery.

Other new youth council members are Angie Kleaving, Tell City Deanery; Natasha Kramer, Indianapolis East Deanery; Dan Galanti, Indianapolis West Deanery; Julie Trumpey and Tina Hanagan, Indianapolis North Deanery; and Annie Ruth, Erin Cissell, and Julie Grindstaff from the Indianapolis South Deanery.

☆☆☆

Cardinal Ritter High School students raised close to \$8,000 in pledges during the Indianapolis school's 11th annual Run-a-thon May 3. About 375 students representing nearly 95 percent of the student body participated in the fitness and fund-raising event, according to Rick Carrico, dean of students.

Ritter's Athletic Club, comprised of students, sponsored the spring fund-raiser to expand athletic department programming and upgrade equipment.



READY—Cardinal Ritter High School students eagerly await the official start of the annual Run-a-thon May 3 outside the westside Indianapolis school. The spring

Carrico said students raised \$6,000 in the project last year and attributed increased community support from businesses and individuals for the wonderful success of the 1989 Run-a-thon.

Athletic Club officers are Kelli Ternet, Christi Roberts, Amy McClain, Erin Styczen, and Sean Lekse.

☆☆☆

Spring excursions by Shawe Memorial Junior-Senior High School classes enabled Madison area students to learn more about marine biology and American history.

Sophomore biology students spent April 13-17 in Florida studying marine biology off the coast of Key West under the guidance of science instructor Maria Armbricht. They enjoyed many opportunities to study a different ecosystem.

Eighth grade students toured Washington, D.C., April 27 through May 1 to study U.S. government and history with instructor Beth Steinert. Their trip required many extra hours of preparation by Steinert and extensive fund-raising efforts by the class.

☆☆☆

Shawe Memorial Junior-Senior High School will honor student athletes during the school's annual **athletic awards banquet** at 6:30 p.m. May 18 in the Pope John XXIII cafeteria.

☆☆☆

Bishop Chatard High School junior Katherine Layden of Indianapolis will study abroad this summer as part of Indiana University's **foreign language program**.

The daughter of Mr. and Mrs. John Layden of St. Lawrence Parish in Indianapolis, Kate will spend six weeks in France learning more about the country's language, culture, and customs.

☆☆☆



YOUTH COUNCIL—New members of the CYO Archdiocesan Youth Council pledge their service April 16 during an awards program at the youth conference. They are (from left) Mark LaMaster, Julie Grindstaff, Erin Cissell, Annie Ruth, Julie Trumpey, Tina Hanagan and Natasha Kramer. (Photo by Mary Ann Wyand)

Scecina Memorial High School junior Molly Feeney received the **Michael D. O'Brien Scholarship** March 17 from Linwood Square Merchants on the Indianapolis eastside in recognition of her leadership, scholarship, character, and service.

As the scholarship winner, Molly receives full tuition during her senior year. She is the daughter of Alice Feeney from Little Flower Parish in Indianapolis.

☆☆☆

National Merit Scholarship winners from Catholic high schools in the Archdiocese of Indianapolis include two recipients of \$2,000 National Merit Scholarships.

Scecina Memorial High School senior Jaemy Hwang and Brebeuf Preparatory School senior Michael Grogan received national scholarships for collegiate study.

Jaemy is the son of Mr. and Mrs. R. S. Hwang of St. Simon Parish in Indianapolis. Michael's parents are Mr. and Mrs. John Grogan of St. Matthew Parish in Indianapolis.

☆☆☆

Cathedral High School recently inducted 16 students into the Aquinian Chapter of the **National Honor Society of Secondary Schools**.

Recognized as new members were seniors Adam Holton, Hugh McGowan, Lara O'Dell, Mark Poynter, and Jennifer Seal. Juniors inducted were John Bradshaw, William Brandt, Mark Engel, Patty Gable, Suzanne Grannan, Amy Greer, Stephanie Keefe, Matt Lamberti, Eugene Murray, Sarah Otte, and Kim Roberts.

Society objectives are to create and preserve enthusiasm for scholarship, stimulate a desire to render service, promote leadership, and encourage character development.

☆☆☆

New Albany Deanery will again sponsor the popular **Belle of Louisville** cruise twice this summer. Their June 7 outing is for southern Indiana youth, while an open cruise July 12 includes teen-agers from throughout the archdiocese.

Tickets are \$7.50. For more information, contact the deanery youth ministry office at 812-945-0354.

☆☆☆

St. Monica Parish youth group members will compete against parents in a **softball challenge** May 29.

Youth events

Submit items for the biweekly calendar by 10 a.m. Monday to Youth Calendar, P.O. Box 1717, Indianapolis, Ind., 46206.

May 12—Appreciation dinner for adult volunteers involved in youth programming from Sacred Heart, St. Ann, and St. Benedict parishes in Terre Haute, Ambrosini's Restaurant, 6 p.m.

May 13—Sacred Heart, St. Ann, and St. Benedict youth group service project to help elderly parishioners, meet at 9:45 a.m. at St. Benedict Church.

May 15—New Albany Deanery Youth Ministry Commission meeting.

May 19-21—St. Roch Parish Mayfest featuring food, games, rides, and prizes, Friday night through Sunday afternoon.

May 20—City-wide CYO youth dance at 7:30 p.m. as part of the St. Roch Parish Mayfest events.

May 20—St. Paul Parish, Tell City, youth group outing at City Hall Park to participate in a city-wide clean-up as a community service project, 8 a.m.

May 21—Youth Mass at St. Michael's Parish in Charlestown.

May 21—Terre Haute Deanery youth Mass and dance, Sacred Heart gymnasium, with St. Ann youth as hosts, 7 p.m.

May 21—CYO youth Mass and dance at St. Luke Parish on the Indianapolis northside, 5:30 p.m.

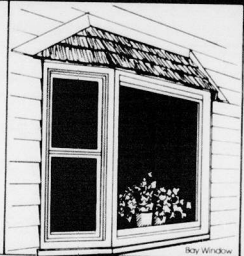
May 21—CYO cadet boys' and girls' city track meet.

May 24—CYO cadet boys' and girls' city track meet.

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Youth earn awards in two tournaments

Top winners of the Catholic Youth Organization's Table Tennis Tournament and Junior CYO Bowling Tournament, both held earlier this year, earned recognition for their athletic abilities in the two sports.

Table Tennis Tournament winners were Julie Morris, Our Lady of Greenwood Parish, the girls' singles champion, and Brian Bigelow from St. Luke Parish in Indianapolis, the boys' singles champion.

Other top winners were Debbie Roysdon and Stacey Davis from St. Thomas Parish at Fortville, first in girls' doubles competition, and St. Luke parishioners Brian Bigelow and Matt Lambert, boys' doubles champions.

Overall team championship recognition went to St. Luke Parish, first; St. Thomas Parish at Fortville, second; and St. Monica Parish, Indianapolis, third.

Competition in the Junior CYO Bowling Tournament resulted in first place awards for Indianapolis youth in the freshman/sophomore division and junior/senior category.

Winners in the freshman/sophomore division were Dan Meehan, St. Mark Parish, boys' high game; Mark Meier, Christ the King Parish, boys' high series; Lori Demunbrun, St. Mark Parish, girls' high game; and Kelly Merrill, St. Simon Parish, girls' high series.

Also in that division, St. Simon Parish competitors claimed team high game honors and bowlers from St. Mark Parish earned team high series recognition.

In the junior/senior category, first place finishers were Brian Oliver, Christ the King Parish, boys' high game; Steve Lauranzana, Christ the King Parish, boys' high series; Katie Kiefer, St. Roch Parish, girls' high game; and Susan Traub, Christ the King Parish, girls' high series.

Team high game honors in the junior/senior division went to Christ the King Parish, while St. Roch Parish bowlers claimed the team high series award in the annual competition.

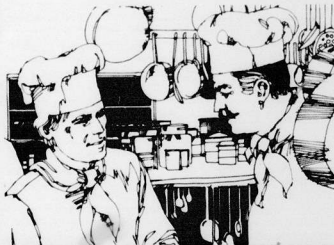


ON TO VICTORY—CYO Cadet A basketball team members from St. Luke Parish (left) concentrate on advice from Rams coach Dennis Maude before clinching the championship in the Catholic Youth Organization's annual



tournament earlier this year. Their opponents from St. Barnabas Parish listen attentively as coach Mike Wyciskalla discusses offensive play during a time-out at Secina Memorial High School. (Photos by Jerry Ross)

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BOOK REVIEW

Peace, justice letters studied

OUR UNFINISHED BUSINESS: THE U.S. CATHOLIC BISHOPS' LETTERS ON PEACE AND THE ECONOMY, by Philip Berryman. Pantheon (New York, 1989). 204 pp., \$19.95.

Reviewed by Brother Ronald D. Pasquariello

This is a helpful book for those who would like to know the broader context of the bishops' pastoral letters on "The Challenge of Peace" and "Economic Justice for All" and are interested in some guidance through their contents. The pity is that there are probably not many Catholics waiting for this type of book to come off the presses. The reasons for that indifference are legion. Many of them have little to do with the subject matter of the letters.

The letters are good, not great, and Berryman, who

has written three previous books on liberation themes, realizes that. But he senses—correctly—that they are a step in the right direction: they bring Catholic thinking to bear on important public issues, and they can do a great deal to at least stimulate thinking about, if not justice attitudes on, the pressing matters of peace and justice in the country.

There have been more thorough analyses of the letters, but I am not aware of any place that they have been analyzed together. One of the most helpful chapters is the one in which Berryman explains their common method and themes. Both letters are shaped by a scriptural approach that would not have been apparent in pre-Vatican II documents, and both are suffused with the central Catholic moral principle—respect for the dignity and worth of the human person.

He also notes some changes in Catholic social teaching that might slip by the casual reader. The bishops have moved from an otherworldly theology which saw the earth as a testing ground for saving one's soul to an understanding that clearly sees human salvation as intricately involved with shaping the destiny of the cosmos. In addition, their understanding of the social world is less individualistic and more communal—humans are social beings necessarily working together to shape the future of nature, society, cosmos. And, there is a broader acceptance of pacifism as part of the Catholic tradition.

Berryman also recognizes the limitations of the letters. He points out that the bishops' "strictly conditioned moral acceptance of nuclear deterrence" in the letter on peace is a compromise position that is indeed problematic. In the letter on the economy, meanwhile, the bishops kept an unfortunate distance from a critique of the basis of the system itself.

Everything in this book is useful for a general audience. One chapter puts the letters in the context of the development of American Catholic social thought; two chapters are devoted to each letter, explaining their content, structure and the debates surrounding them. In a final chapter, he points out why the letters represent "unfinished business."

(Brother Pasquariello is the author of "Conversations with Andrew Greeley" and three books on theology and public policy.)

+ Rest in Peace

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

+ BILTZ, Jane C., 66, St. Michael, Brookville, May 5. Mother of Laura Jo Tebbe and Michael; sister of Mary Rose Quick.

+ BRITTE, Victoria H., 80, St. Paul, Tell City, April 25. Step-mother of Janet Haller; grandmother of three.

+ CRONIN, Denis C., 73, St. Philip, Neri, Indianapolis, April 27. Husband of Evelyn (Hannon); brother of Mary, Joan Lyons and Sister Rita.

+ COUTER, A. Jean, 59, St. Lawrence, Indianapolis, April 25. Daughter of Kathryn (Zimmerman); sister of James Janice Ashway, Joyce M. Skalka and Judith Spear.

+ CRUMBO, Mary Ann, 79, St. Patrick, Indianapolis, April 28. Wife of George; mother of George M.; sister of Elizabeth Dorrell; grandmother of two.

+ FAUST, Emily Ann, newborn, St. Paul, New Albion (buried at St. Anthony, Morris), April 23. Daughter of Richard and Regina (Spaeth); sister of Eric; granddaughter of Ralph and Alice; and Dolores Spaeth; great-granddaughter of Nellie, Hilda Lohman and Mabel Spaeth.

+ FLEDDERMAN, Theresa M., 91, St. Michael, Brookville, April 29. Mother of Esther Wright, Isabel Wele and Clifford; sister of Helen Crocker; grandmother of nine; great-grandmother of 11.

+ FRISCHMANN, George, 82, St. Lawrence, Indianapolis, May 1. Husband of Barbara; father of Joseph Carl; grandfather of three.

+ MARTIN, Stanley E., 56, St. Michael, Brookville, April 30. Husband of Leona; father of Stephen, Colleen, Karen, Karen LaMont, Kathleen Smith, Melinda Wisman, Gert Stivers, Beth Weiss, Gail McClure and Rebecca; brother of Ruth Wilson, Norma Corey, Mary Boughter, Maxine Fritz, Luella Dare, Leona McCoy and Marilyn, grandfather of 14.

+ NAGEL, Dorothea M. (Kasensbrock), 78, Holy Spirit, Indianapolis, April 24. Mother of Chester K., Edward K., Kathleen F., and Mary Jo Castaldo; sister of Lorraine H. Schwert; grandmother of 11; great-grandmother of seven.

+ RICHARDS, Uriah, stillborn, St. Paul, Tell City, April 27. Son

of Joseph and Jessica; grandson of Laura, Edward, Mr. and Mrs. Daniel Fauccet and Mark Steed; great-grandson of Charles, Mr. and Mrs. Ronald Steed and Mr. and Mrs. Robey Reff.

+ RIMBERT, Demetrius, 19 days, St. Columba, Columbus, April 30. Son of Larry and Peggy; brother of Brandon; grandson of Mr. and Mrs. Eddie Rimbert, Mr. and Mrs. Willie Valente.

+ SAVAGE, Paul, 61, St. Lawrence, Lawrenceburg, April 27. Husband of Glenna; father of Michael and Terri Roberts; son of Margaret; brother of Frank, Robert, Richard, Thomas and Margaret; grandfather of three.

+ SHINER, Anne Marie, 53, Christ the King, Indianapolis, April 25. Mother of Steven, Daniel and Suzanne Hale.

+ TEVLIN, Norbert L., 91, St. Michael, Cannon, April 27. Father-in-law of Helen; grandfather of two.

+ WALDHIER, Clara K., 93, St. Meinrad, St. Meinrad, April 24. Mother of Sally Ruxer and Bernice Soummer; grandmother of four.

+ WALKER, Mary Catherine, 76, St. Mary, Rushville, April 28. Mother of John A. and Bernard A.; sister of Rosemarie Buehler; grandmother of five.

+ ZEUNIG, Mary F. (Garbes), 85, Holy Trinity, Indianapolis, April 25. Mother of Theodore; sister of Bertha Turk; grandmother of five; great-grandmother of one.

Franciscan Sister Mary Schwaach dies on April 29

OLDENBURG—Franciscan Sister Mary Esther Schwaach died here on April 29 at the age of 80. The Mass of Christian Burial was celebrated for her on May 1 in the Sisters of St. Francis motherhouse chapel. Sister Mary Esther was a native of Cincinnati. She entered the Oldenburg Franciscan Community in 1921 and made final vows in 1927. She served as an elementary and secondary school teacher and later as a bookkeeper in Ohio, Missouri and Indiana.

Sister Mary Esther's teaching assignments in the Indianapolis Archdiocese included St. Gabriel, Connersville; St. Andrew, Richmond; Immaculate Conception Academy, Oldenburg. From 1940-49 she was bookkeeper at Marian College in Indianapolis.

Sister Mary Esther retired to the motherhouse in 1980. She is survived by a sister-in-law, Dora Schwaach, of Cincinnati, nieces and nephews.

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News briefs around the world

Pope's plane flies at Mach 2

ABOARD THE CONCORDE (NC)—Pope John Paul II showed "mild curiosity" at flying twice the speed of sound in the Air France Concorde that took him from the island of Reunion to Zambia, Vatican press spokesman Joaquin Navarro-Valls said. The pope was perusing a German-language book on animal behavior when a digital Machmeter next to his seat signaled Mach 2, the aircraft's cruising speed. It was the first flight in a Concorde for the pope, who has logged tens of thousands of miles around the world in more common aircraft.

Prospects brighter in No. Ireland

WASHINGTON (NC)—Economic and social prospects are brightening for Northern Ireland's citizens—Protestant and Catholic—despite the efforts of the Irish Republican Army to disrupt progress, said a top British official. Tom King, secretary of state for Northern Ireland, cited several projects aimed at drawing investment to Ulster and turning government-owned industry over to private hands, such as the sale of Harland and Wolff, the huge shipbuilding company located in Belfast, Ulster's principal city.

Raffles ruled illegal in New York

HEMPSTEAD, N.Y. (NC)—A New York State appeals court recently ruled that raffles are illegal but what the impact will be on Catholic parishes is difficult to assess, said the director of the New York State Catholic Conference. Also, the conference "has not even considered" any of the bills introduced in the state Legislature that would legalize raffles. J. Alan Davitt told *The Long Island Catholic*, newspaper of the Diocese of Rockville Centre, in a late April interview, New York State has never had regulations on the books making raffles either legal or illegal.

Christianity thrives in China city

HONG KONG (NC)—Christianity is thriving in China's coastal city of Wenzhou, and even some Chinese Communist Party members have converted, according to recent reports. Wen Wei Po, a Hong Kong Chinese-language newspaper considered sympathetic to the mainland government, reported that a survey indicated there are more than 400,000 Catholics and Protestants in Wenzhou, making up 7 percent of the city's 5.6 million people.

Cardinal Siri dies at age 82

GENOA, Italy (NC)—Cardinal Giuseppe Siri, 82, the "old lion" of Italian Catholicism, died May 2 at his villa outside Genoa, where he retired in 1987. A prodigy who at the time of his appointment was the church's youngest cardinal, Cardinal Siri was a defender of workers' rights and was dedicated to the port city where he served as archbishop for 41 years. But the one-time papal candidate was also an outspoken defender of traditional Catholicism and a critic of many of the reforms of the Second Vatican Council.

Bishop supports women deacons

KANSAS CITY, Mo. (NC)—Calling women the "backbone" of the church, Bishop Howard J. Hubbard of Albany, N.Y., said he strongly supports having women deacons and girl altar servers in the church. "The church would be enriched if women were able to use their enormously

valuable gifts in opportunities not previously available, like preaching," he told *The Catholic Key*, newspaper of the Diocese of Kansas City-St. Joseph. Mo. Bishop Hubbard said he was "positive" about the possibility of ordaining women deacons. Research indicates that women served as deacons in the early church, he said, and there is "no reason why they can't do so again."

Supports ban on assault guns

WASHINGTON (NC)—Citing church interest in "upholding the value of human life," the U.S. Catholic Conference has announced support for legislation to ban assault guns, such as the AK-47 assault rifle. "The Catholic Church is deeply committed to upholding the value of human life and opposing those forces which threaten it," said John L. Carr, secretary for social development and world peace for the USCC, the public action agency of the National Conference of Catholic Bishops. Carr commented in a letter of support to Sen. Howard Metzenbaum, D-Ohio, sponsor of the legislation, S.386, the Assault Weapon Control Act of 1989.

Applauds Panama bishops letter

WASHINGTON (NC)—The head of the U.S. bishops' conference has expressed support for the Panamanian bishops' efforts on behalf of a peaceful solution to conflicts in their country. Four days before the May 7 Panamanian elections, Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, wrote the head of the Panamanian bishops to commend an April 5 pastoral letter they issued for "upholding the values of true democracy and justice." "I hope and pray that its wise counsel will be seriously considered and widely accepted," Archbishop May wrote to Bishop Jose Dimas Cedeno Delgado of Santiago de Varaguas, head of the Panamanian bishops' conference.

Pope denounces apartheid

LUSAKA, Zambia (NC)—In one of his strongest denunciations of Africa's social and economic problems, Pope John Paul II called on the international community to help end apartheid, reduce the impact of foreign debt and relieve the refugee burden on regional nations. The pope, speaking to diplomats in debt-ridden Zambia May 3, urged the "abandonment of policies which are selfish or interests which are too partisan."

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Pope's trip highlights social woes in Africa

by John Thavis

LILONGWE, Malawi (NC)—In his latest trip to Africa, Pope John Paul II tried to shine a light on a corner of the continent that has known more than its share of darkness in recent years.

The countries he visited—Madagascar, Zambia, Malawi and the French department of Reunion—are known to the Western world largely for their social problems: widespread poverty, growing foreign debt, an influx of refugees and high rates of AIDS.

The pope's presence brought attention to these difficulties, and he used the countries as a platform to remind better-off nations of their duty to help alleviate them.

But as in most papal trips, his message to local Catholics was a positive one that sought to reach them personally.

As he told Malawians on the trip's final day during a Mass in Lilongwe: "As converted and grace-filled people, you must proclaim the loving and powerful presence of Christ in your cities, towns, villages and country areas. Christ calls each one of you away from sin and back to the light."

The trip said something about the way the pope sees Africa. For all its problems, it is still the continent of hope for the church, largely because its peoples are still considered open to evangelization.

In Madagascar, the pope landed in the middle of political unrest that challenged the 15-year rule of President Didier Ratsiraka. But the pope did not directly address internal political issues. Instead, he urged the island's Catholic community to lead the way in fighting corruption and "weariness and individualism."

When talking about Madagascar's crumbling economy, the pope turned to the outside world with a question: Can it allow that two-thirds of humanity still suffers from hunger and lacks basic education?

He also denounced a "dramatic inequality" in worldwide health care.

In Zambia, the pope's appeal on behalf of debt-ridden Third World nations was even more dramatic. He called on richer nations to act in a "new and courageous international solidarity."

"Is it merely a rhetorical question to ask how many infants and children die every day in Africa because resources are not being swallowed up in debt payments?" he asked diplomats in Lusaka, Zambia.

The Vatican has developed social teaching on the debt question over the last two years, but the pope has rarely had such an appropriate pulpit from which to preach its message. The economies of Zambia and Madagascar in particular have been dragged down by billions of dollars owed to private lenders, foreign governments and multilateral lending agencies such as the World Bank.

The pope twice condemned South Africa's apartheid system in Zambia, which hosts the African National Congress, a group working to overturn the South African government.

But he did not meet with ANC officials, whose military wing justifies violence in the anti-apartheid campaign. The pope made clear that he believes the only legitimate way to change apartheid is through dialogue.

The pope commended Zambia's and Malawi's "heroic" efforts to help some 750,000 refugees—and again called on the international community to provide more help.

On the sensitive subject of AIDS, believed to affect 15 percent to 20 percent of the youth population in Zambia and Malawi, the pope steered clear of pointing moral blame and insisted that AIDS sufferers be treated "as we would treat Christ himself."

In talk after talk, the pope placed the church squarely on the side of African traditions—a sense of family, respect for elders and children, community closeness and a closeness to God. He spoke strongly against more recent intrusions into this way of life—such as divorce, contraception, consumerism and even urbanization.

In several stops, the pope hit the birth control issue hard. In Madagascar, for example, he criticized "contraceptive imperialism"—a reference to efforts by international aid agencies to press for national birth control programs as a condition of assistance.

The term has gained favor with Vatican officials and was used repeatedly by some Third World bishops during a meeting at the Vatican last year. Its application by the pope in Madagascar required some boldness, however. The country has one of Africa's fastest-growing populations, and many children live in hunger and poverty. The pope endorsed the bishops' natural family planning programs.

In Antananarivo, Madagascar's capital, the issue literally spilled onto the pope's path when two youngsters aged 3 and 1, clad in rags, strayed onto the papal stage at a youth rally. He hugged them before they wandered back into the streets behind the platform.

On family issues, the pope appeared alarmed at an increase in divorce, broken homes and irregular marriages in some of the stops along the itinerary. He suggested that children are the ones who suffer most in these situations.

The pope advised young people to resist an overly consuming attraction for consumer goods that are finding their way into Africa. "Selfishness can easily erode the generosity of youth," he said. The Christian life involves "self-denial, a generous spirit, the taking up of the cross every day," he said.

The thrust of his visit was perhaps best summed up in Kitwe, Zambia, where the pope delivered a sermon—not on the region's dismal economic woes, as might have been expected, but on reasons for hope. "The Lord is indeed very near. The Lord has never abandoned his people," he said.

The pope reminded them that even though "the signs of darkness are familiar to everyone"—including personal failings and social evils—there is a "kingdom which absolutely exceeds all earthly powers and kingdoms, and all the powers of darkness and death."

Pope says his globe-trotting has been worth the miles

ROME (NC)—Pope John Paul II said he didn't plan to be a globe-trotting pontiff, but believes his 10 years of travels have been providential in preventing a "confrontation" between liberal and conservative wings of the church. He said his 41 foreign "pilgrimages" have brought a certain stability to tense local situations, and above all have served to remind Catholics that they belong to a universal church.

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