

Vatican condemns porn, violence in media

by John Thavis

VATICAN CITY (NC)—A new Vatican document, citing an "alarming" increase in pornography and violence in the media, said the church supports stronger laws, citizen action and industry self-regulation to combat the problem.

The document warned that the "corrupting effects" of pornography and violence were especially strong on young people and denounced the pornographic exploitation of women and children.

"We truly wish to identify with parents around the world who are concerned about the moral formation of their children. We truly wish to identify with women throughout

the world who rightly see pornography and violence as particularly directed against them and their human dignity," said U.S. Archbishop John P. Foley May 16 in presenting the document at a Vatican press conference.

Titled "Pornography and Violence in the Communications Media: A Pastoral Response," the 13-page booklet was (See VATICAN CONDEMNS on page 24)

The CRITERION

Vol. XXVIII, No. 33, May 26, 1989

Indianapolis, Indiana

50¢



Three men to be ordained June 3

by Margaret Nelson

Roger Gaudet has written most of the music for his own First Mass. Raymond Schafer has served several years as a social worker. And Thomas Schliessmann has a degree from Purdue in space engineering.

The three men will be ordained to the priesthood at St. Peter and Paul Cathedral at 11 a.m. Saturday, June 3. Archbishop Edward T. O'Meara will be the Minister of Orders.

The priests of the Archdiocese of Indianapolis and monks of the St. Meinrad Archabbey will concelebrate the Mass.

Father Roger Gaudet

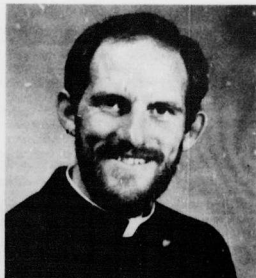
Roger Gaudet completed work for his bachelor's degree in religious studies and his master's in divinity at the Sacred Heart School of Theology, Hales Corners, Wis.

Gaudet, 51, began his preparation for the priesthood in 1983 after working seven years as a counselor at the Kosla Center in Indianapolis. He said that years



Deacon Roger Gaudet

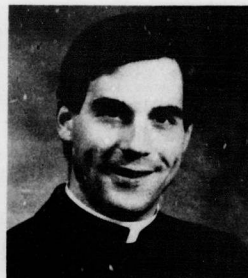
after his four daughters were born and a divorce had occurred, the church re-evaluated his marriage and found it to be invalid at the time of the contract. That



Deacon Raymond Schafer

opened the way for him to return to the seminary studies that he began in high school.

Father Gaudet's daughters Theresa



Deacon Thomas Schliessmann

and Susan Gaudet and his sister Lorrain McDonald will come from Massachusetts for the ordination. His First Mass will be

(See THREE MEN on page 8)

Archdiocese to utilize parish life coordinators

by Margaret Nelson

What is a parish life coordinator?

It's a new position for the archdiocese, in which a trained lay person or member of a religious order will serve as pastoral leader for a parish or group of parishes. The program is expected to help relieve the shortage of priests.

The parish life coordinator (PLC) will be accountable to a priest moderator and ultimately to the archbishop. He or she

will be responsible for managing the parish ministries of education, prayer and worship, pastoral services, and administration, as well as parish involvement in archdiocesan activities.

The priest moderator, appointed by the archbishop, will collaborate with the PLC. That moderator or an appointed sacramental minister will provide for the sacramental needs of the parish and participate as closely as possible in parish life, according to Holy Names Sister Louise Bond, ministry development consultant for the archdiocese.

Those persons selected to be PLCs will be non-ordained. An archdiocesan certification committee will select the best candidates. The appointments will come from the archbishop.

This is the basic difference between the new PLC position and that of pastoral associate, which is determined at the parish level. Parish personnel and pastoral councils will be involved in the PLC selection process, but the appointment will be made at the archdiocesan level.

(See PARISH LIFE on page 2)

Archbishop invests \$500,000 in CCF for education

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara has invested \$500,000 from the general funds of the archdiocese with the Catholic Community Foundation (CCF) and has specified that the income from the

investment is to be used for total Catholic education throughout the archdiocese.

The CCF is a not-for-profit corporation established to invest and administer

numerous individual endowment funds from participating parishes, schools, agencies and institutions in the Archdiocese of Indianapolis. It was estab-

lished to combine smaller endowment funds which, through professional investment and management, will result in a greater return. The earnings are then given to the participating entities to use as they determine.

The \$500,000 is the largest single sum of (See ARCHBISHOP INVESTS on page 3)

Looking Inside

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INVESTMENT—Indianapolis Archbishop Edward T. O'Meara presents a check to John M. Hillenbrand II, first vice chairman of the Catholic Community Foundation. The archbishop invested \$500,000 with the foundation with the income from the investment designated for total Catholic education. (Photo by Margaret Nelson)

the CRITERION

Serving the Archdiocese of Indianapolis

FOR THE EDITOR

Facing up to the shortage of priests

by John F. Fink

Much has been written about the coming shortage of priests and I don't intend to repeat the statistics here. The point of this column is that the Archdiocese of Indianapolis, especially through the leadership of Archbishop O'Meara and the Council of Priests, has been facing up to the problem and now it is time for us laity to do the same.

This week *The Criterion* is publishing an article about the new position of parish life coordinator that will soon be introduced into the archdiocese. Indeed, applicants for the position have already been advertised for. The parish life coordinator, working under the supervision of a priest moderator, will be a trained lay person or non-ordained member of a religious order who will serve as the pastoral leader for a parish or for a group of parishes.

THIS IS NOT SOMETHING that has happened suddenly, and regular readers of *The Criterion* should not be surprised. The Council of Priests, which is composed of 19 priests from throughout the archdiocese elected by the priests, first appointed a committee on ministry needs back in 1985. After 18 months of study, the committee issued a report titled "Sisters and Brothers: Servants All." It recognized the need for full-time lay or religious pastoral ministers to be fully integrated into the life of the church in the archdiocese.

The study recommended the creation of a process for becoming a pastoral minister, including the educational qualifications needed; ways to assist potential ministers to meet competency levels; contract and placement questions; and helping clergy, religious, and laity to accept nonclerical pastoral ministers.



With this study in hand, the archdiocese was able to get a grant from Lilly Endowment in late 1987 to hire a pastoral ministry consultant. A selection committee then conducted a search for the right person for that position and, last October, selected Holy Names Sister Louise Bond, who had been coordinator of the Lay Future's Project of the American Catholic Lay Network. She came to Indianapolis from Washington, D.C., in November.

The Council of Priests didn't leave it at that, either. In its list of recommendations concerning priest appointments (reported in last week's *Criterion*), it took the unusual step of including two recommendations that did not pertain to priests. One stated that "members of the laity are indeed called by the church to serve as ministers" and the other said that "parish life coordinators shall be appointed by the archbishop when it is deemed appropriate." When the recommendations were ratified by Archbishop O'Meara they became archdiocesan policy.

PARISHIONERS ARE BEGINNING to get used to nonclerical pastoral ministers. According to the current Archdiocesan Directory, published last fall, there are 60 pastoral associates or pastoral ministers. Of those, 46 are women or men religious and 14 are lay. There are 51 females and nine males. In most cases, though, these people serve in parishes where there are resident pastors.

There are, however, 26 parishes and 17 missions in the archdiocese that do not have resident pastors and that number can only grow in the foreseeable future. That is where the parish life coordinator comes in. He or she will be appointed and assigned directly by the archbishop, just as the priests of the archdiocese are (pastoral associates and other pastoral ministers are commissioned by pastors or parish administrators).

The whole process is being done in accordance with canon 517.2 of the Code of Canon Law. It states: "If the diocesan bishop should decide that due to a dearth of priests a participation in the exercise of the pastoral care of

a parish is to be entrusted to a deacon or to some other person who is not a priest or to a community of persons, he is to appoint some priest endowed with the powers and faculties of a pastor to supervise the pastoral care."

That priest will be the priest moderator. The archbishop will also assign a sacramental minister who will say Mass and administer the sacraments at the parish or parishes. Of course, the priest moderator and the sacramental minister could be the same priest.

In this archdiocese the archbishop, upon the recommendation of a majority of the Council of Priests, has decided that parish life coordinators will be non-ordained persons, religious or lay, rather than deacons.

IN GETTING READY for the eventual appointment of parish life coordinators, a project preparation committee has prepared detailed analyses of the position itself as well as basic factors of eligibility and qualifications for appointment. This is to ensure that those selected will be highly qualified. They will be expected to administer the parish or parishes, hiring and supervising parish staff, working with the parish council and finance committee, making sure that parish facilities are properly maintained, and supervising all parish activities and programs.

But they will also be expected to be intimately involved in the prayer life of the community, responsible for the religious education of children and adults, personally foster community through pastoral availability and witness, and be involved in deanery and archdiocesan activities. Therefore, they must have completed a program of theological and pastoral education integrated with spiritual formation, have a mature background in Scripture, ethics and morality, and liturgy, and meet at least eight other stringent requirements.

It is good that these steps are being taken now in our archdiocese. The alternative would be closed parishes or parishes run by unqualified personnel.

UPC administrator attends inner city symposium

by Margaret Nelson

Daughters of Charity Sister Margaret Marie Clifford attended a symposium on "Inner-City Options: Parish Strategies for the Future" in Baltimore May 10-12.

"It was exciting to see so many good ministers ministering in the inner city," she said. "This conference emphasized by example the need for us to work together

as church to meet the needs of those we serve."

Sister Margaret Marie is administrator of the Urban Parish Cooperative (UPC) in the Archdiocese of Indianapolis. The participants studied what the dioceses east of the Mississippi were doing, she said.

"A real emphasis was on proactive planning, rather than reactive action to address needs," she said.

"We're way ahead of everybody, but

we're just getting started," Sister Margaret Marie said. She explained that Indianapolis began an urban ministry study in 1982.

The UPC was established by Archbishop Edward T. O'Meara in 1984. Its goal is "to guarantee the necessary and effective presence of the Roman Catholic Church in the center city." Presently, ten center city parishes belong to the cooperative.

The purposes of the symposium were to consider basic options for action, find the ways of exercising each option, identify conditions necessitating taking those options, and identifying needs for the future.

Work group sessions covered: joint priest staffing, shared staffing and joint programming, management and alternate use of buildings, renewal and growth, neighborhood development, and inter-parish financing.

Also participating in the Baltimore symposium was Holy Names Sister Louise Bond, ministry development consultant for the archdiocese.

The symposium was sponsored by the National Pastoral Life Center in collaboration with Lilly Endowment, Inc. and The Conservation Company of Philadelphia.

Archbishop O'Meara's Schedule

Week of May 28

SUNDAY, May 28 — Invocation for the 500 Mile Race, Speedway, 10:45 a.m.

— Graduation ceremonies, Providence High School, Clarksville, 7 p.m. (E.D.T.).

TUESDAY & THURSDAY, May 30 & 31 — Inter-Archbishops Meeting, Monterrey, Mexico.

FRIDAY, June 2 — Cathedral High School Baccalaureate, Indianapolis, Eucharistic Liturgy at 10 a.m.

— Graduation ceremonies, Cardinal Ritter High School, Indianapolis, 7 p.m.

SATURDAY, June 3 — Priesthood ordinations, SS. Peter and Paul Cathedral, Indianapolis, Eucharistic Liturgy at 11 a.m.

— Graduation ceremonies, Immaculate Conception Academy, Mendenhall, Eucharistic Liturgy at 4 p.m.

— Graduation ceremonies, Roncalli High School, Indianapolis, 8 p.m.

Masses for race day announced

by Charles J. Schisla

Father Michael Welch, Catholic chaplain at the Indianapolis Motor Speedway and pastor of St. Christopher Church, will celebrate two Masses at the 500 track on race day morning, Sunday, May 28.

A Mass for drivers, mechanics, car owners, media, track officials and Motor Speedway staff will be held at the east end of the Speedway's Gasoline Alley at 6 a.m. A second Mass for 500 race fans will be held on the north side of the Speedway Hall of Fame Museum, across from the infield Hospital, at 7 a.m.

Father Welch will remain on call in the Infield Hospital during the 73rd running of the Indianapolis 500 Mile Race. In so doing, he will continue the 50-year tradition of

special ministry at the Motor Speedway begun in 1939 by St. Christopher's founding pastor, Father Leo Lindemann.

Following are the Mass schedules for Memorial Day weekend for the two Catholic churches nearest the Motor Speedway:

St. Christopher Church, 5301 W. 16th St. (at Lynhurst Drive): Saturday, May 27 at 4, 5:30 and 7 p.m., and Sunday, May 28 at 12 noon and 5:30 p.m.

St. Michael the Archangel Church, 3354 W. 30th St. (at Tibbs): Saturday, May 27 at 4 and 5:30 p.m., and Sunday, May 28 at 12 noon.

This will be the ninth year that Indianapolis Archbishop Edward T. O'Meara will deliver the invocation prior to the running of the Indianapolis 500 Mile Race.



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INVOCATION—Archbishop Edward T. O'Meara is shown giving the invocation before last year's 500 Mile Race. John Totten is to his left. The archbishop will give the invocation again before this year's race. (Photo by Charles Schisla)

Parish life coordinators program

(Continued from page 1)

The main concern that has been voiced at the parish level is that a non-ordained person would lack spiritual training. Sister Louise said, "And many assume lay people won't know what they're doing."

But anyone placed as a parish life coordinator must "have completed a program of theological and pastoral education integrated with spiritual formation and demonstrated effective pastoral leadership," the qualification guidelines state.

Besides that, "To ensure quality leadership, we're going to evaluate the role of parish life coordinator," Sister Louise said.

A pilot project has been envisioned. However, more time is needed for broader consultation before implementing a plan.

All pastors and pastoral associates in the archdiocese will be consulted on the PLC project, Sister Louise said.

The PLC position has been advertised in diocesan papers and announced to religious orders that serve in the archdiocese.

Sister Louise, who has spent time in research, reflection and discussion about alternate staffing of parishes, is working closely with the Priests' Personnel Board and the Council of Priests.

The archdiocese will have two fewer priests after ordinations because of priests' deaths, retirements, and the elevation of Bishop Gettelinger at Evansville.

Sister Louise Bond said, "We need to educate people to the realities. We need to build a long-range awareness of emerging ministries."

Memorial Day Mass scheduled for Monday noon

A special Memorial Day Mass will be celebrated by Father Gerald Kirkhoff for the families of the deceased interred in the Catholic Cemeteries in Indianapolis. The

Mass will be at 12 noon on Memorial Day, Monday, May 29, in the chapel at Calvary Cemetery, 435 W. Troy Ave. (at Bluff Road).



ARCHDIOCESEAN CATHOLIC CHARITIES

St. Mary's Child Center helps children

St. Mary's Child Center in Indianapolis has been helping children with problems for 28 years. In the article below Patricia C. Welch, Ph.D., the center's director, answers some of the questions most frequently asked about this agency of Archdiocesan Catholic Charities.

What kind of child can be helped at St. Mary's Child Center?

Any child, age 3-18, who is having problems in learning or school behavior can come to St. Mary's for help.

For instance, a child aged 3 to 5 who is not talking, or who seems to be very slow in development in several areas, or has severe delays in language and/or motor skills might be eligible for our pre-school. There children receive intensive remedial help in acquiring language, speech, motor skills and pre-academic skills. Social and emotional competence is fostered through play and music. The children think they're just having fun, but they're really following a carefully-planned program to help them learn skills and develop concepts.

Connie Sherman, director of the pre-school, and her staff of college-trained teachers and aides currently work with 58 children daily.

The pre-school children come for morning and afternoon classes and stay for two-and-a-half hours. School is open all year. The children are tested for suitability for the program by our staff psychologist, Mary Beth Robinson.

What if my child is in grade school or high school and is having problems. Can you do anything for him?

St. Mary's tests and evaluates school-age children also. A student may be flunking, or hate school, or be struggling harder than it seems he or she should, or be disruptive in class, or do okay in math but not be able to read very well. We will give him or her a group of standardized tests, administered by our staff psychologist. If there are indications that a more serious problem is present, the parents may want our clinical psychologist to see their child.

While a child is being tested, the mother and/or father is interviewed by Janice O'Hara, caseworker. Mrs. O'Hara asks questions about the child and gathers information that will be helpful in putting together a complete picture of the child.

With the parents' permission, the child's school has filled out a questionnaire. When the staff meets to determine the reasons for the child's behavior, they have quite a bit of information to work with. A diagnosis is made and a list of recommendations drawn up. Test results and recommendations are shared with the parents, with the child's school and teacher.

Can I have my child tutored at St. Mary's?

Yes, in summer school. Summer school will be held from June 20 to Aug. 3. The cost is \$150 for seven weeks; some scholarships, donated in memory of Wil-

liam I. Brown, the previous director who died recently, are available.

Summer school tutor-teachers will be Tommie Adams and Dianne Lecher. During the school year, they and Connie Sweeney help pupils in five parochial schools.

My child seems ready for school but she doesn't meet the age requirements. Do you do testing for kindergarten or first grade entrance?

Yes, we can test a child and give you our opinion, but it is up to the school to decide on early admission.

How do I get an appointment?

Call 635-1491 for an appointment. June Aderholt, the director's administrative assistant, or Eileen Butler will take down necessary information and schedule you.

Are your services expensive?

St. Mary's charges fees according to a family's ability to pay, based on family income and number of persons in the family. And it is always permissible to pay over a period of time.

If not everyone can afford full fees, how is St. Mary's funded?

St. Mary's Child Center is a not-for-profit agency. About one-third of our funding comes from United Way. As an agency of the archdiocese under the umbrella of Catholic Charities, we receive about 10 percent of our yearly support from it. The rest must be raised from fees and contributions.

Has St. Mary's been around long?

St. Mary's has been in existence since 1961 providing services to children. Our present building, at 901 Dr. Martin Luther King Jr. St., is the result of vision, determination and a few miracles. With the help of a supportive and involved board, St. Mary's dedicated, hard-working and well-qualified staff works to fulfill its mission to serve children and their families who need special help.

Bishop returns to Frenchtown for anniversary

by Susan Fey

The carpet may be green at St. Bernard Church in Frenchtown, but on May 14 parishioners gave the red carpet treatment to Bishop Gerald Gettelfinger.

The newly-ordained bishop of Evansville returned to his home parish to preside at a Mass that marked the 28th anniversary of his ordination on the very date of his First Mass in the parish.

The estimated 300 persons in the assembly packed from unformed members of the Knights of Columbus as they entered the church.

In the procession were Father Frederick Denison, St. Bernard pastor, and Benedictine Brothers Stephen and Lawrence Shidler, monks at St. Meinrad Archabbey who are natives of Harrison County. It was also Brother Lawrence's 20th anniversary.

After choir members sang "Glory and Praise," the bishop said, "What a glorious day this is to come back home to the place where, 28 years ago this very morning, in this very place, I celebrated my first Mass as a priest."

He talked about his mother, Mary Gettelfinger, recounting her last hours after she suffered a stroke. "Today I celebrate

Mother's Day in a special way. A year ago—April 10—mother had all her kids around her bedside. Not only her kids, but some of them with their husbands and wives. I was the single one, by myself. Remember, mother had seven kids and a priest."

He explained that two years earlier he had given his mother a cross he had worn. It was hanging at her bedside that day as the family gathered. Then Msgr. Gettelfinger placed the cross in her hand and presided at a bedside Mass. Mary Gettelfinger died clasping the cross.

"I can tell you the spirit of God was present there as the spirit of God is present here on this Mother's Day," Bishop Gettelfinger said. "That was a special Mother's Day, even though it wasn't the calendar Mother's Day. My point today is not only to pray for our mothers. We pray with our mothers, whether they be living or dead."

Bishop Gettelfinger told of receiving the call from Washington on March 8 when he was asked to become Bishop of Evansville. But he was cautioned not to tell anyone. He said, "I had great news in my heart—bursting with joy. Couldn't tell a soul."

He said, "I decided I was coming home

to tell my mother the news. So I came here to the cemetery and told Mother and Daddy (Gerald Gettelfinger) the news. I also knew they wouldn't tell anybody. This was my Mother's Day. This is simply a great reminder of the joy of that day."

Father Denison remarked that the new bishop got all his strength from pitching hay. As he presented a Zimmerman Art Glass paperweight containing a miniature bale of straw, he said, "I understand that Bishop Jerry was not only able to pitch the hay in the barn, he was taught to pitch hay over the barn."

The First Communion children presented vestments and a miter to the new bishop. "I always wanted to try to put one of those hats on," said Father Denison as he "crowned" Bishop Gettelfinger.

(Susan Fey is a member of St. Joseph, Corydon.)

St. John hosts police memorial



PRESENTATION—John Ryan (left), senior deputy mayor of Indianapolis, gives a proclamation to Leo Blackwell, president of the Fraternal Order of Police, at a memorial service at St. John Church, Indianapolis. In the foreground are MCSO Chaplain John Carlstrom, IPD Chaplain W.A. Cunningham; Father Richard Cooley, Indiana State Police chaplain; Father William Stineman, pastor of St. John. (Photo by Margaret Nelson)

About 500 law enforcement officers, families and friends attended the 13th annual Peace Officers Memorial Service at St. John Church in Indianapolis May 19.

Thirty-seven agencies that police the greater Indianapolis area were represented at the liturgy. Father William Stineman, pastor of St. John, offered a welcome to the parish which has been "a place of spiritual renewal and solace" for so many in the 152 years since its founding.

John Ryan, senior deputy mayor representing Mayor William Hudnut, said, "I look at the cross and think, 'Could I do that? Could I give my life?' In the same way, I look at these law enforcement officers and think, 'Could I do that?'"

Leo T. Blackwell, president of the Fraternal Order of Police, joined Indianapolis Police Department (IPD) Chaplain W.A. Cunningham in presenting a medal and a proclamation to the family of Officer Matt J. Faber, who died on Aug. 23, 1988, in the line of duty.

Marion County Sheriff Department (MCSO) Chaplain John Carlstrom and Blackwell made the presentation to the family of Lieutenant Thurman Sharp, who was killed on Dec. 25, 1988.

Superintendent Lloyd Jennings of the Indiana State Police, IPD Chief Paul Annee, and MCSO Sheriff Joseph McAttee presented wreaths in memory of all officers killed in the line of duty.

Archbp. invests funds with CCF

(Continued from page 1)

money to be invested with CCF. The foundation was established last year.

The money is from unrestricted contributions to the archdiocese. In specifying that the income from the invested money is to be used for total Catholic education, the archbishop has now restricted its use.

By establishing the endowment for educational purposes, Archbishop O'Meara said that he intended to make a strong positive statement in support of the future of the total educational mission of the church. Income from the invested funds will not be available until the fiscal year beginning July 1, 1990. Grants are to be awarded by the archbishop upon the recommendation of a distribution committee composed of representatives from across the archdiocese.

The archbishop presented a check totaling \$867,047 to John A. Hillenbrand II of Batesville during a recent meeting of CCF Board of Trustees. The archbishop is the chairman of the board and Hillenbrand is the first vice chairman.

In addition to the education endowment, Archdiocesan Catholic Charities established an endowment of \$220,000.

Name omitted

In the article about AIDS policy guidelines in the May 12 issue, the name of task force member G. Joseph Peters, archdiocesan coordinator of school services, was inadvertently omitted from information provided by the archdiocesan Pro-Life Office.

Also included in the check were several smaller gifts designated to endow specific programs in various parishes from throughout the Central and Southern Indiana archdiocese.

Donors to the CCF are guaranteed that their gifts will be wisely invested with the benefits going to the specific program or institution that they have chosen to support. The principal of these funds will remain untouched. The earnings will be used to help meet the financial needs of the participating entities of the archdiocese in the years to come.

The foundation is organized into three major accounts: 1) local parish/deanery endowment accounts for gifts which are designated by donors to endow specific parishes, schools, institutions, agencies and programs; 2) archdiocesan endowment accounts for restricted gifts to endow specific missions of the archdiocesan church; and, 3) an archdiocesan unrestricted endowment account for undesignated funds the earnings from which will be distributed by action of the CCF board.

The foundation's board is made up of experienced community leaders from throughout cities and counties of the Archdiocese of Indianapolis. The board will oversee the management and investment of endowment funds and will also supervise the distribution of earnings according to the specific instructions of donors.

The president of the CCF is Michael C. Prosser, archdiocesan development director. Those seeking more information about the CCF may contact him at the Catholic Center, P.O. Box 1410, Indianapolis, IN 46206. Tel. (317) 236-1425 or (800) 382-9836.

Commentary

THE BOTTOM LINE

Every age of history has its own wonders

by Antoinette Bosco

There are always two sides to the coin when we contemplate humankind's progress through history.

I just read a cute essay titled "For All Those Born Before 1945." The author invites us old-timers to celebrate the amazing array of changes we have survived since we first appeared on the planet.

It gives us pause. No less than 71 post-1945 products and significant social changes are cited. These days people take for granted



such Johnny-come-lately items as party-hose, contact lenses, ball point pens and plastic. Some of us remember when frozen foods and dishwashers were unfangled novelties.

It is hard to imagine offices without copy machines or electric typewriters, let alone computers and word processors. How did we live without FM radio, tape decks, television, fast food, day-care centers and group therapy? Polio vaccines, penicillin and artificial hearts were a dream. No one had walked on the moon or split an atom.

But let's look a minute before we become overly impressed with ourselves. Just how amazing is the 20th-century person when compared with our ancestors?

It has been said that one day's *New York Times* contains more information than a

17th-century person came across in a lifetime. I suppose "information" includes this week's grocery specials and TV listings. Quality aside, no doubt the quantity of words, papers and facts at our fingertips is remarkable.

I wonder, though, what people in the 17th century thought as they watched the completion of the Palace of Versailles. Were people in the 12th century any less impressed with themselves at the creation of the cathedral of Notre Dame?

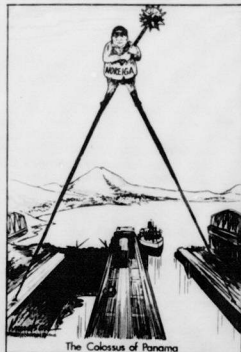
How about the geniuses who first thought of blending molten copper and tin to make bronze? And what a day it was when some clever homo sapien discovered fire.

Are today's multitudinous accomplishments any greater than those of the past? The pace of change is increasing geometrically. But I have a feeling it is all the unfolding of a plan.

I think our generation is doing just what it is supposed to do, and we are all coping as intended. In the life of our species, each generation has its purpose. We are doing what is expected—no more, no less.

I have been watching my 7-month-old grandson lately, pulling himself up every chance he gets on the sides of chairs and coffee tables. He is intensely eager to work his little legs and discover this thing we call balance. In a way, nothing in his life could be as monumental as that first step.

Soon he will utter sentences, draw pictures, read books, ride bicycles and build sand castles. He will process messages and coordinate muscles at lightning speed when he watches a video and drives a car. As he grows older, he will be



expected to master increasingly numerous and sophisticated tasks.

Society is just a macrocosm of an individual. In the growth and development of our species, each generation is expected to perform more complex tasks at a faster pace.

It is fascinating to witness the present, but not to focus on it too much or get stuck in it. It is so illuminating to look back over history and imagine the future as well, appreciating the wonder of every age!

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THE HUMAN SIDE

Need to relate through common symbolic language

by Fr. Eugene Hemrick

Lately I am hearing ministers of mainline denominations express great concern about their congregations. The number of churchgoers is decreasing. Some ministers have little sense of success in reaching youth. And there is confusion over what to do to bring renewal to local churches.

Many Catholic pastors could echo these sentiments, leading me to ask what needs to be done to foster renewal in parishes.

If I turn my attention at this point to the topic of symbolism, it might seem at first that I've taken a curious turn of direction. But anthropologists, sociologists and theologians all stress a link between the



understanding of symbols and the renewal of communities.

Wolfgang Panthenberg, a Protestant professor of theology in Munich, Germany, has written that it is only through symbols and symbolic language that the larger community to which we belong is made present in our experiences and activities.

If there is a loss of understanding of symbols or if people cannot relate to each other through a common symbolic language, the life of a community will suffer.

An action can be symbolic, as can a picture or image. Remember the old adages, "Actions speak louder than words" and "One picture is worth a thousand words."

When we examine symbols that Catholics commonly used in the past, it is amazing to realize how much they conveyed—taught—about faith.

For example, men used to tip their hats as they passed a church. It was a sign of respect for the Blessed Sacrament. Meatless Fridays symbolized observance of the day Christ died.

Nuns wore habits to show that they were dedicated to a world beyond this one. Catholic churches were distinguished by the crosses on their steeples. In a sense, the parochial school system symbolized the strength of Catholicism in America.

Today the use of many such symbols has diminished or disappeared altogether. At the same time, today we have people who relate to a symbolic world much different from that of their grandparents.

For example, there has been a dramatic increase in working women who are most familiar with the images and symbolic language of the business world.

Youths wearing headsets listen to music filled with symbolism that would have mystified youths 50 years ago.

I also must mention in this context the new wave of immigrants in the United States. Often the symbolism to which they relate most naturally is foreign to many of those they sit next to in church on Sunday.

All these people are part of the U.S.

church. Their worlds of symbolism must be understood and addressed.

If tipping one's hat and meatless Fridays are gone, what symbols are replacing them? If parishes now have members who are Hispanic, black, Asian and Middle Eastern, what efforts are parishes making to understand the symbolism that is theirs? And how much of an effort is made to explain the rich symbolism of our liturgy and liturgical music to young people?

Usually when a parish thinks of renewal it thinks in terms of new programs. Perhaps, then, parishes should consider sponsoring a new program that they might appropriately title, "Revisiting Symbolism in Our Lives."

If some symbols have been lost, surely others are taking their place. What are they?

To explore the symbolism in our Christian lives is to explore ties that bind. A community that comes to life among its people is one with a shared language of symbols.

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EVERYDAY FAITH

This man knows how to live meaningful, fulfilling Christian life

by Lou Jacquet

I had lunch the other day with a man who knows how to live. It was a two-hour lunch, which should give you some indication of what I mean.

Dave is in his late 50s. Once he was an up-and-coming executive with one of Detroit's Big Three auto companies, a valued employee so important to operations that he was sent to Mexico at one point to help establish the company's presence there. Then, at 38, he turned his back on a lifetime career with all of its security and opted to work at a slower pace, though still in management, for a firm specializing in personnel work.

Recently, he met up with some of the management staff he had worked with in the auto firm 20 years ago.

"They were still complaining about the same pressures that they were talking about in 1968," he said. "But they were still putting up with those pressures, too. That's not my idea of quality of life."

Instead of working his way to the top of the corporate ladder, Dave opted to use his management skills to help others build

their careers. But he has done so at his pace and on his own schedule. Most weeks, now that his kids are grown, he works 20 hours a week at the office. "It's not the same as retirement," he says, "because in my view most people wait around for retirement and then are too wiped out to enjoy it. I decided I wanted to live now."



And live he does. Two days a week, the man who would otherwise be right in the thick of management decisions on how many automobiles to produce for North America now runs a contemporary jazz program on a local public radio station. On two other mornings each week, he drives into the inner city to help serve meals and hand out clothing to the poor there. Dave still has plenty of time for his wife and children and now several grandchildren as well. He has never stopped being the consummate professional in his work. He just does it on his own terms.

To sit down to lunch with Dave is to sit down with a man who enjoys himself immensely. There is not a worry line on his face. He looks 10 years younger than his age. He speaks articulately and with zest on a wide variety of subjects. Dave has reaped the benefits of his life-changing decision in choosing to enjoy every day as it comes rather than strive mightily after some elusive goals. No small part of that decision is his strong Catholic faith, which infuses everything he does and has much to do, I'm convinced, with his positive and uplifting attitude.

Should everyone who works in management get out and start taking two-hour lunches? By no means.

Some folks seem to thrive on the pressures of management and we need

them to keep our corporations running smoothly. But those people are few and far between.

The vast majority of us could add five years to our lives and greatly improve our quality of living if we learned to take each day in the spirit that Dave does. I'm thankful that the Lord put him in my path to serve as an example of the Christian life lived out day to day in a most meaningful, fulfilling and enjoyable way.

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

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$18.00 per year
50¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0741-4330

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December

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

Point of View

Abortion and the trespass laws

In the City-County Building this morning, standing in a group before an elevator, two women were discussing their upcoming court appearances. I was especially interested since they seemed to be members of Rescue Indianapolis, so I eavesdropped shamelessly to hear one woman proclaim angrily, "Well, if the people inside the abortion facility had not been killing babies, I would never have stepped onto their property, much less sat down at their door."

"I know," said the other. "However people choose to see it, these trespass cases are about murder—brutish, heinous killings of human babies—not research animals, for God's sake."

For God's sake indeed! When courts of justice turn a deaf ear to the inalienable right to life of some of the most vulnerable, it is no wonder that the courts lash out to punish pro-lifers who rescue them. By their presence, they shame the court because they have chosen to be visible witnesses to society the greater victimhood of the unborn.

Citizens have the right, older than written law, to protect innocent human life. Trespass laws, which are themselves neutral, are being used unjustly to punish and deter others from embarrassing the courts of justice. Trespass laws were never intended to intimidate citizens wishing to stop the hemorrhaging of 25 million lives for the sake of vanity, expedience, and profit.

Lois M. Jackson

Indianapolis

Discount 'recent biblical research'

Your interesting and informative series on the Bible gives too much credit to "recent biblical research." After the "for you and for all" fiasco one should be on the alert for any other changes claiming new biblical scholarship as a basis.

Just as it is dishonest for the innovators to apply the adjective "new" to the changes in the consecration formulae of the new Mass (all the changes were con-

demned over 400 years ago) so it is dishonest to label as "new" the works of present-day modernists who deny the authorship of St. John's Gospel.

About the year 1903, and before his excommunication, the famous French priest Loisy in his book "The Fourth Gospel" attacked the authenticity and authorship of John's Gospel based on new scholarship. Loisy was the standardbearer of Modernism in his day.

The literature of the day lists three works in particular which refute with convincing and compelling arguments this novel claim. Interested readers might encounter difficulty in finding these works in English. They are the works of Fr. Grandmaison (French), Fr. Mattiussi and Fr. Palmieri (Italians).

In the name of "recent biblical research" I have personally heard a Catholic priest in good standing deny the immorality of homosexual love making, and a lay professor at a Catholic university in Chicago deny the Resurrection of our Lord.

One would think that after 25 years of trying, the councilors would come up with something really new. The only new phenomenon since Vatican II is the intellectual inertia of glib Catholicism.

David Sims

Indianapolis

We should allow diversity of opinion

Respect cannot be demanded; it is earned. I respect *The Criterion* for allowing the expression of a diversity of opinions, and for having the guts to address issues that don't have easy answers.

While some bemoan the supposed woeful state of the church today, I take comfort in the love and enthusiasm of the many Indianapolis Catholics with whom I've had the pleasure of sharing my five years of residence here. They are such a joyful mixture—some who grew up with and love the Latin Mass, some who love folk music, some who appreciate the finest details of the Mass, others who just enjoy the community of praise, some who have discovered gifts of the Holy Spirit, and all sizes and races of men and women!

I find the "Letters to the Editor" in *The*

Criterion generally very interesting. They often underscore the openness and love which I believe characterize the majority of practicing Catholics today. Unfortunately, the first two letters in the May 12 issue were real losers.

First there was Ron Benson, who encouraged us to join him in "fighting heresy wherever it raises its evil head." Mr. Benson is certainly entitled to his opinion, but I argue that the church is NOT full of heresy. The church is a dynamic institution existing within a dynamic society. The church is not abandoning the sacred traditions, but is only changing the ways in which they are expressed in order to maintain a continuing relevance to modern life. Without such changes, most people would consider the church to be obsolete, devoid of relevance or potential benefit.

One of the ancient Greek philosophers said that "untested truth is no better than superstition." Why, then, must people speak disparagingly of dissidents? If the dissidents are so wrong, let them speak anyway, so that the truth may become the more obvious to everyone! Such intolerance as Mr. Benson appears to endorse only spreads alienation throughout the church.

Then there was Chuck Johnson, who shot up John Fink's column and a good part of the institutional church's work in about a quarter of a page. If the Catholics whom I have known are any representation of the American Catholic Church as a whole, then Mr. Fink must certainly be grossly mistaken in his evaluation. My experience has been that the indifferent Catholics are the minority.

Furthermore, Mr. Johnson's 19-point criticism of the institutional church failed to acknowledge all of the good done by the same imperfect beings whom he so sternly criticized. Not only do I doubt the validity of Mr. Johnson's excuses, I question the

existence of this perceived indifference (Mr. Fink should put that in his pipe.)

(Editor's note: I'm sorry for the interruption, but it appears that the writer is under the impression that I have somehow accused most Catholics of being indifferent. I have never done so and that is not my belief. And I agree wholeheartedly with the following paragraph.)

Show me indifference and I'll show you vibrant communities of faith and love. Show me a Catholic who can't quote chapter and verse from the Bible and I'll show you two who love their neighbor enough to help out in a soup kitchen or participate in a choir. Why gripe about people who want greater lay participation in the church? We should commend them for caring enough to speak up and try to do something!

Such narrow viewpoints are destructive to the unity of the Catholic Church. Unfortunately, they're not confined to the laity. Turn a few pages past the "Letters to the Editor" and you'll find Archbishop Pilarczyk's half-page condemnation of artificial birth control. If all Catholics were so rigid in their views, then the church's membership would have long since dwindled to a tiny fraction of what it is today, and it certainly would not be a very loving place.

Remember the most important commandments: love God and love your neighbor (Mt. 22:37-40). The best way to love one's neighbor is not very clearly defined. The Bible gives us some guidelines, but it's up to each of us to use our minds and consciences to decide. Not every decision made, not every project undertaken, and not every statement made is flawless. It's just the result of many diverse men and women loving their neighbors the best way they know how.

Joe Greene

Indianapolis

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LIGHT ONE CANDLE

Minimizing family conflicts

by Fr. John Catoir
Director, The Christophers

Family conflicts are not only normal, but commonplace. They are normal because each person is unique; one of a kind, different from all others. This uniqueness is expressed in many ways during the different stages of a person's life. When one person's needs are not understood by another, frustration and anger often result.

The way we assert our needs is at the basis of all human conflict. So if you want to minimize conflicts in the family try to understand the needs of others.

Conflicts are often inflamed by unexpressed attitudes; habits of mind which govern our behavior toward others. For instance, two people in conflict over contesting needs may interact with an unspoken bias: I am an adult, you are a teen-ager; I have a right to meet my needs but you do not have a right to meet yours; or, I am the father, you are the mother, I have a right to decide the family's priorities, not you.

There are an infinite variety of conflicts based on human relationships, whether it be in the family, the factory, or the monastery. If you happen to be in the middle of a conflict, try to be a problem-solver instead of a fighter.



The problem-solver knows that in a conflict there does not have to be a winner or a loser. There is such a thing as a compromise. A win-win solution is possible if time is taken to assess each one's needs properly. Try to apply the following process:

(1) Listen carefully to understand each party's needs. Define the problem clearly, put it in writing if necessary. Let all the parties honestly face up to exactly what needs are in conflict. It sometimes happens that through listening one discovers underlying needs which are not expressed properly, needs that can be met once they're understood.

(2) Next try to generate solutions. Have everyone brainstorm new ideas to solve the problem, but allow no one to judge any of the solutions that are offered. Just name all the options, put them on the table, and look at them.

(3) Evaluate the solutions. Which ideas are most promising? Remember, certain things cannot be negotiated, e.g., the laws of God, the laws of legitimate authority. Eliminate any suggestions that might compromise valid principles.

(4) Choose a solution together. This is the key to peace and harmony.

(5) Then implement the decision. Follow up later to see that all the promises are faithfully kept.

If you work at it and pray a lot, family conflicts can be minimized and your home can truly become a haven of love, peace and joy.

(For a free copy of the *Christophers* News Notes, Conflict: What's Good About It, What's Bad About It, send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017)

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June & July 1989 TV Mass Schedule:

Date	Celebrant	Congregation
June 4	Fr. Robert Mazzola	St. Andrew Parish, Richmond
June 11	Fr. Mauro Rodas	St. Mary Parish, Indianapolis
June 18	Fr. Francis Buck	Our Lady of Lourdes Parish, Indianapolis
June 25	Fr. Paul Landwerlen	St. Gabriel Parish, Indianapolis
July 2	Fr. Joseph Dooley	Members of the Deaf Community, Indpls.
July 9	Fr. Richard Ginther	St. Mary Parish, Richmond
July 16	Fr. Donald Eder	St. Louis deMontfort Parish, Fishers
July 23	Fr. Myles Smith	St. John the Apostle Parish, Bloomington
July 30	Fr. John Elford	St. Joseph Parish, Indianapolis

a.m. on Thursday, June 8 at the home of Mrs. William E. Kennedy Jr. Election of officers for 1989-90, and new board members will be held.

On Sunday, May 28 the Indiana Cares (formerly the Bag Ladies) will sponsor its 5th Annual Garage Party at 145 E. Market St. in Indianapolis. Featured items include a beer/wine bar from 8:30 p.m.-12:30 a.m., juice bar from 12:30-2 a.m., a truck (or car) drawing, and music by DJs. Tickets are \$5 at the door, and proceeds benefit the Damien Center. Call 317-632-0123 for more information.

Our Lady of Lourdes Class of '49 will hold a reunion on Saturday, June 17. For details call Sister Kathleen McShay at 317-876-3161.

On Saturday, June 17 the 1928 Class of Our Lady of Lourdes Grade School will hold its 61-year Class Reunion. A luncheon and social hour will begin at 1 p.m. at the Marriott Hotel, 7202 E. 21st St. For more information call Dorothy Siferlin at 317-357-3492.

Summer programs at St. Mary of the Woods College will include: a Bicyclists' Retreat, June 9-11; a Guided Retreat, June 12-14; a Guided Retreat, June 15-17; a Guided Retreat, June 18-20; and a Workshop on Discovering Women's Journals June 26-30. For more information call 812-535-5148.

A FIRE chapter meeting will be held on the first Thursday of every month at 7:30 p.m. in St. Lawrence Church, 4650 N. Shadeland Ave. The next meeting is June 1.

Kevin Barry Division #3, Ancient Order of Hibernians will hold its Annual Spring Dance at 8 p.m. on Saturday, June 3 in St. Matthew Parish Hall. A drawing for a round trip air ticket to Shannon, Ireland will be held. Admission is \$5 or a drawing ticket. Call Robert Cottongim at 317-251-1075 or James McCaughina at 317-899-3092.

St. Agnes Academy Class of '39 will celebrate its 50-Year Reunion at 1 p.m. on Saturday, June 3 in the Meridian Room at the Marriott.

Kevin Barry Division #3, Ancient Order of Hibernians and Mgr. Downey Council #3660, Knights of Columbus will participate in a Florida Golf Scramble Tourney from 6:30 to 9 a.m. on Sunday, June 11 at Sarah Shank Golf Course. The \$30 cost includes greens fees, cart, refreshments, prizes and a chicken dinner. Call Dave O'Connor at 317-357-3297 or James McCaughina at 317-899-3092 for reservations or information.

The Bishop Chatard High School Alumni Association will host its Second Annual Golf Outing for Chatard alumni, parents and friends at 12 noon on Sunday, June 25 at Sahm Golf Course, 91st St. and Masters Rd. The cost of the Best Ball tournament, which includes greens fees and trophies, is \$14 per person for hand cart or \$25 per person for electric cart. Reservation deadline is June 15. Call Matthew J. Buehler '78 at 317-257-1987 evenings or Kathy Hahn '79 at 317-251-1451 for information or reservations.

Saint Meinrad confers degrees

Five men from the Archdiocese of Indianapolis received Bachelor of Arts degrees from St. Meinrad College on Sunday, May 14. They are:

Michael Day, son of Wilma Day of Beech Grove.

Joseph Moriarty, son of Mr. and Mrs. Patrick Moriarty of Indianapolis.

Gregory Welch, son of Ann Welch of Indianapolis.

Mark Wyss, son of James Wyss of Indianapolis.

Brother Ian Frazier, a monk of St. Meinrad Archabbey.

Sixteen other diocese were represented at the commencement exercises.

Catherine Etienne, a senior assistant professor of history and registrar at St. Meinrad, gave the commencement address. She reflected on the importance of a liberal arts education in a Christian community and shared with the graduates how she has witnessed Christian values being lived out on the St. Meinrad campus.

Father Higgins honored at IU

When Father James P. Higgins received an honorary doctor of humane letters degree from Indiana University at graduation ceremonies in Assembly Hall in Bloomington on May 6, it brought back memories.



And it brought back someone who was part of the memories—football coach Lee Corso. Father Higgins said, "Lee came up from Florida. I told him,

'Well, we've been to the top of the mountain and the bottom of the mountain. Let's enjoy together what the mountain gave us.'"

While at the university from 1967-1983, Father Higgins went beyond his normal priestly duties to work with others in the community. And that included the football and basketball teams.

After Father Higgins was assigned to his present post as pastor of St. Martin of Tours, Martinsville, basketball coach Bobby Knight asked him to continue his practice of giving the invocation and benediction at the annual basketball banquet. Father Higgins suggested other priests, but he said Knight answered, "Either he does it or

nobody will do it!" So Father Higgins continued.

The founder of St. Paul Catholic Center, called the honorary degree "a wonderful honor. Big universities don't give them out very easily or freely. I was very honored personally. But I think it is a great honor for the church as well."

The announcement of the honorary degree read, in part: "In his work at Indiana University, Father Higgins' sensitivity, warmth and humor brought strength, understanding and comfort to individuals of all ages, races and religions, and all walks of life in the university and Bloomington communities."

"He was an outstanding force in personalizing the large, complex environment of the Bloomington campus."

"Those who have had the good fortune to know Father Higgins speak of him as the epitome of the best that a priest, counselor, advisor, administrator and friend should be. He has touched, enriched and strengthened the lives of many."

Besides being pastor of St. Martin, Father Higgins is Dean of the Bloomington Deaneary.

Ordained in 1951, he served as principal of Cathedral (1954-64) and Chatard (1964-67) high schools in Indianapolis before going to Bloomington.

Cathedral gets excellence award

U.S. Department of Education officials will honor Cathedral High School in Indianapolis with a national award for academic excellence during a ceremony in Washington, D.C., later this year.

Father Patrick Kelly, principal, received word May 12 that Cathedral has been named one of the finest private secondary schools in the nation. Cathedral representatives will receive a plaque and United States flag during a ceremony for 1989 "Schools of Recognition" award recipients at The White House.

"We have always believed we were an exceptional educational institution," Michael D. McGinley, Cathedral's president, told *The Criterion*. "We have excellent teachers, a beautiful campus, and motivated students."

McGinley said 74 percent of Cathedral students participate in extracurricular activities and 98 percent of CHS graduates pursue college degrees.

"Cathedral has a dedicated faculty, staff, and students who know why they are here," he added. "We are proud of

Cathedral High School and extremely proud of this prestigious award."

Sponsored by the Department of Education, the Secondary School Recognition Program identifies and recognizes outstanding public and private secondary schools across the nation.

To receive the national award, a secondary school must demonstrate evidence that policies, programs, and practices foster the development of sound character, a sense of self-worth, democratic values, ethical judgments, and self-discipline. School curriculum must also provide individual students with high quality instruction in all subject areas.

Other criteria include documentation of strong leadership and proof of an effective working relationship among school staff members, parents, and others in the community.

Further, an award recipient must show a strong commitment to educational excellence for all students and a record of progress in sustaining the school's best features as well as in solving its problems.

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

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

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



Three men to be ordained priests June 3

(Continued from page 1)

and performed concerts for all of the parishes he has served in the archdiocese.

Father Paul Courtney will be the homilist at Father Gaudet's first Indianapolis Mass, and other concelebrants will be Fathers Bernard Head, James Farrell, John Meyer, Mark Svarczkorf, and Kenny Sweeney. Bernie Cox will serve as acolyte. A reception will be held after the Mass in St. James Parish Hall.

A second Mass of Thanksgiving will be held at the Assumption Church in Father Gaudet's hometown of Chelsea, Mass., on June 18 at 11:30 a.m. Christin and Shannon Gaudet will join their sisters at the liturgy honoring their father's priestly vocation. Edmund Gaudet will be present as his son celebrates the Mass.

Father Raymond Schafer

Raymond Schafer, 33, the son of Bernard and Helen Augustin Schafer, grew up in a farm in St. Patrick Parish, Madison. He attended Pope John XXIII Elementary School and Shawe Memorial High School.

In a third grade project, Schafer drew himself in priestly attire when the teacher asked what he wanted to be. "I kind of put it off after that, but it has always been in my mind," Schafer said.

He received his bachelor's degree in social work from Ball State University, then worked for the Children's Bureau in Indianapolis. He helped teen-agers in group homes for one year; then he became director of the group homes for more than two years.

Schafer spent three summers at Camp Riley working with disabled children.

And he worked at Bradford Woods after enrolling in Indiana University in a program aimed at a master's degree in therapeutic recreation.

Schafer took pre-theology at St. Meinrad and received his master of divinity degree from St. Meinrad School of Theology this year. The red-bearded deacon spent three weeks in Haiti last January because he thinks, "It's important for all of us to be aware of those settings." He plans to keep in touch with the people he met there.

Raymond Schafer has nine brothers and three sisters. He will preside at his youngest sister's wedding Mass three weeks after ordination.

Father Schafer's First Mass will be held at the Shawe gymnasium at 4 p.m. on June 4. Benedictine Father Harry Hagan will be the homilist.

The Mass will be followed by a dinner at Pope John XXIII grade school cafeteria. A reception for Father Schafer will be held at the Madison Knights of Columbus Hall from 7:30 to 11:30 that evening.

Father Thomas Schliessman

Thomas Schliessman is the son of Jack T. and Mary A. Schliessman of St. Luke Parish, Indianapolis. Born 28 years ago in South Dakota, he attended St. Luke elementary school in Indianapolis. He went to the Latin School until it closed in 1978 and completed his senior year at Chatham High School.

Schliessman, too, has thought about the priesthood since he was in grade

school. He received a degree in aeronautical and astronautical engineering from Purdue University. Again he thought about a priestly vocation.

Finally, he decided to "at least check it out and get it out of my system." After what he calls "a long, slow process of growing," he realized he couldn't forget the feeling that he should become a priest. He entered St. Meinrad and its School of Theology, where he earned his master's degree.

Schliessman expects a large family delegation to come to the ordination from South Dakota, where his parents, his older sister and twin brother were born. He also has two younger brothers who will attend the celebration.

Father Schliessman's Eucharistic Liturgy of Thanksgiving will be at St. Luke Church on June 4 at 11 a.m. Benedictine Father Ivan Hughes will be the homilist.

Concelebrants at Father Schliessman's First Mass will be Msgr. Francis Tuohy, Father William Stumpf and Father Paul Courtney. A reception will be held in the St. Luke Activity Center after the Mass.

Father Paul Koetter is director of vocations for the archdiocese and Franciscan Sister Rita Hermann is assistant director.

The Ordination Mass will be signed for the hearing impaired. The Office of Worship has asked to be called so that special seating arrangements can be made for those wishing this service.

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Q: Must ALL family members be Catholic?

A: No, this is not a requirement.

Q: Is financing available?

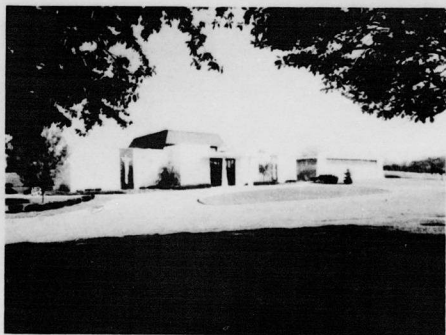
A: Yes, interest free payment plans can be tailored to each families needs.

Q: Are interior crypts still available?

A: Yes, there are many locations from which to choose.

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

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



CATHOLIC CEMETERIES

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Bible schools scheduled

Many parishes in the archdiocese are offering vacation Bible schools. Some begin in mid-June. The last ones are in August.

Holy Cross, Indianapolis, will again participate in a cooperative program with the Westminster Presbyterian Church. Children from kindergarten through grades six are invited to participate in the program the week of June 12-16 from 1-3 p.m. daily. Those interested should contact the parish office at 317-637-2620.

St. Joan of Arc, Indianapolis, will have a Bible Times Marketplace from June 21-23 from 9 a.m. to noon. Children from age four (or age three if they have attended nursery school) through sixth grade will be included in the program that "transports children back in time to the day of Jesus." Molly Seiden, 203 E. 47th St. is in charge of registration.

St. Lawrence School, Indianapolis, is sponsoring a Vacation Bible School the week of June 19-23 from 9-11:30 a.m. Crafts, music, play time and Minnie the Clown will be featured for four-year-olds through third grade students. The cost is \$5 per child. Those interested should contact Mary Lynn Cavanaugh at 317-543-4921.

At St. Lawrence, Lawrenceburg, the Bible school will be held the week of June 26-30 from 9 a.m. to noon daily. Registration will be in early June. Information is available at 812-537-3992.

St. Mary School, New Albany, will be the location of a "Journey with Jesus through Time and Space—Joy Trek" the week of June 26-30 from 9-11:30 a.m. More information is available at 812-944-0417 or 812-923-5013.

And St. Paul, Greencastle, will have a "Sonseeker Safari: Searching to Know God." Bible school June 26-30 from 9:30-11:30 a.m. Names of volunteers or registrations are taken by Beth Perney at 317-653-3682.

Indianapolis' St. Catherine Board of Education is planning an evening Vacation Bible School on July 18, 19, and 20. It is a family-centered program and volunteers are needed for the music, crafts, refreshments and discussions that will be offered for those from pre-school age through adults.

St. Mary, Mitchell, is holding its Vacation Bible School the week of July 31-Aug. 4 at the Religious Education Center. The saints will be featured in the 7-9 p.m. study sessions. Benedictine Sister Catherine Gardner is the contact person at 812-849-3570.

St. Monica, Indianapolis, is asking the children to "Journey back to Jesus' time with us" to visit "Marketplace 29 A.D." during the week of Aug. 14-18, from 9-11:30 a.m. daily.

Oldenburg to have procession for 143rd consecutive year

by Father Gabriel N. Buescher, OFM

Pastor of Holy Family, Oldenburg

Among the religious observances sacred to Holy Family Parish in Oldenburg, is the annual Corpus Christi celebration which will be re-enacted for the 143rd consecutive year on Sunday, May 28.

After the 10:30 a.m. Mass, the Blessed Sacrament will be carried in solemn procession to four outdoor shrines that encircle the "Village of Spires."

These four chapels are traditionally built and decorated by members of the parish who live nearby. The entire community of Oldenburg takes an active role in the outdoor procession. The servers carrying the cross and the flag are followed by the altar boys and the young girls who cast flower petals along the route. Next, the Knights of St. John act as

a guard of honor for the Blessed Sacrament.

The parish pastoral council members carry the canopy over the Eucharist. The military guard follows next. At the end of the procession are the band, the choir, members of the parish, and the community. Those in the procession recite the rosary and sing religious songs as they walk. Some of the songs played by the band were composed by past members of the parish.

The procession participates in a short Benediction of song, readings, and prayer at each altar along the countryside. As the priest blesses the assembly with the elevated Eucharist, the military guard fires an honor salute.

After Benediction at the fourth altar, the assembly processes to the Holy Family Church for a final Benediction liturgy.

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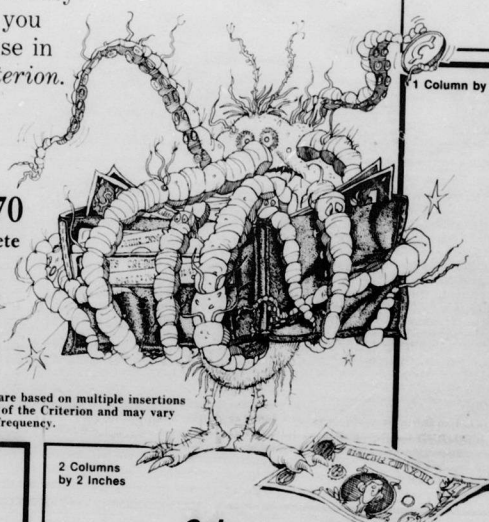
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TWELVE TOUGH ISSUES

What the church teaches about economics

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

Many people find it hard to understand why the church should teach about economic systems, international debt, poverty, employment and the like. Aren't these questions better left to experts? Besides, economic concerns generally have political overtones and the church is supposed to stay out of politics. When the church claims the right to scrutinize these matters, is the church going beyond its competence?



No. These issues are not merely economic or political issues but moral issues as well. And it is in their moral dimension that the church addresses them, even as the church addresses the moral dimension of many other things.

Why the Church Speaks Out

The basic insight of the church's social teaching is that social systems do not just happen. They result from human activity and human decisions. A society's treatment of its poor is determined by a whole series of small decisions and determinations which gradually find expression in custom and law; which, in turn, form part of the society's larger economic system. Things get the way they are because of human decisions.

More important, social systems can be changed. They are not cast in bronze forever. What came from human decisions can be modified or even done away with by human decisions. There was a time, for example, when health insurance was not available to anyone in our country. Now it is widely available because human beings made and carried out decisions. At one time in our country, black persons everywhere were economically and socially oppressed by local laws and customs.

While racial injustice still persists, human decisions and choices have resulted in an improved—or at least a changed—system.

Economic systems can be unjust. For example, a system which allows only a millionaire to own property is wrong. A system in which women do the same work as men but are paid less is wrong. Maybe the people presently in charge of an economic system, who wield the power, are not personally responsible for the system they inherited. They didn't make it unjust. But, given that the system can be changed, they are the cause of the system remaining unjust if they refuse to change it. They have intellect and free will, and are responsible for what they do and don't do.

Intellect and free will and responsibility and choice are the stuff of morality. The church's right to talk about the justice and injustice of social systems is the same as the church's right to talk about stealing and telling lies. In both contexts the church is dealing with human choices, and that constitutes morality.

This explains why the church teaches about economic matters. But because many people themselves find economic matters so complex, they conclude that the church's teaching must be equally complex. They hesitate to ask what the church teaches. Yet the foundation for the church's teaching about economic morality consists of principles which are already familiar.

Basic Principles

Most fundamental is the principle of human dignity. All human beings have a right to a particular reverence and respect simply because they are creatures of a loving God. Just as the individual person must respect the dignity of all other human beings, so also an economic system must respect the dignity of all human beings. Any economic arrangement which enslaves human beings, causes them to live without hope, or uses them as disposable means for purposes beyond themselves is an immoral arrangement because it is in discord with the demands of human dignity.

Equally fundamental is the principle of the human community. Nobody lives all

alone in the world and nobody can survive without interacting with others. Each of us must receive from others, and each of us must give to others. We depend on each other for food, clothing, protection and for many other things as well. Not one of us can be excluded from the human community; we all have the right and the responsibility to participate.

The basic teaching of the church about economic morality can be boiled down to one norm: Every perspective on economic life that is human, moral and Christian must be shaped by three questions: What does the economy do for people? What does it do to people? And how do people participate? The basic issue in the morality of an economic system is how human dignity is protected and promoted.

The ramifications of all this are far-reaching. These basic moral principles provide the yardstick to measure the way a society distributes wealth, the criteria it uses in the exercise of power, its attitudes toward the poor, the protection it provides to families and a thousand other matters. The application of the principles is not always easy, and even people who agree about the principles can sometimes disagree about their application. But the moral principles are there.

Having considered why and what the church teaches on economic matters leaves still another area of difficulty. Granted that systems can be changed; granted morality is involved in economic questions; but what is my responsibility as a Christian?

Today's issues are immensely complicated and the inertia of any system which already exists is great. Change and development in an economic system require political and social resources which are almost beyond comprehension, let alone individual influence. How can I, one person in a world of millions, respond to what the church teaches on these matters: What is my responsibility?

Personal Response

Obviously I do not bear personal responsibility for the origin of the injustices and inequalities in our present economic system. Nor do I bear the responsibility to change the

system single-handedly. But I am responsible for dealing with injustice to the extent to which I am able. I am responsible for making my individual contribution to efforts and attitudes aimed at protecting and promoting human dignity.

This means being aware of the realities. We can easily close our eyes to the needs of those around us—and thus more easily overlook the needs of those far away.

It also means trying to use individual resources wisely and justly and common resources fairly. Is my salary all for me, or do I see that others have a claim on it too? What kind of a consumer am I? Do I buy, use up and throw away everything which media advertising says I am supposed to buy, use up and throw away?

My personal attitudes constitute a major question. Do I accept all the prejudices of the system? "People are poor because they don't want to work"; "I am prosperous only because of my own efforts"; "Only the wealthy have the right to power"? Or do I test so-called common wisdom with Christian standards? What issues do I take into account when I vote? Do I even vote?

Some believers have the talents and opportunities to engage in economic or political activity on a wider, more public scale. Catholic teaching invites them to see these possibilities as a call to serve humanity in a special way. Being in business or politics offers an opportunity to work for the dignity of humankind.

Economic morality is a tough issue partly because it is so big. Even if we are clear about why the church teaches about these matters, the implications of the teaching are so vast that they are difficult to grasp. Moreover, we are tempted to see our individual efforts as insignificant. But the fact remains that our loving God is concerned about the economic and social structures in which we live, just as God is concerned about the actions and attitudes of all the individuals who determine, what those structures are to be.

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Universal church respects differences in world

by Fr. David K. O'Rourke

Several years ago, I was in Rome during the world Synod of Bishops that was called by Pope John Paul II to mark the 20th anniversary of Vatican Council II's completion.

I was one of about 200 reporters covering the event, and we were lucky enough to be given front seats for the synod's major ceremonies.

A synod is a gathering of bishops. And, for this synod, there were bishops representing every nation and region in the world.

Like many of the writers, I imagine, I went there with my own set of questions. They were thoroughly American.

The issues that were foremost in my mind were the ones that occupy the church in the United States.

►The shape of the priesthood in years to come.

►The relationship between priests and bishops.

►Roles of the laity.

I expected those questions to be addressed. In church matters, as in political matters, we Americans tend to think that our questions are the most important ones.

I very quickly learned differently. One of the first press conferences was given by two cardinals, one from a small country in Central Africa, the other from Latin America.

The largest group of reporters was from the United States and the first questions were typically American questions about church authority.

After answering these adequately but without the energy that indicates personal interest, each cardinal was asked a question that he personally was interested in.

The African warmed to the topic of inculturation—the need to translate the life and symbols of the church into the culture of the people. This is a big issue in Africa.

The Latin American spoke with conviction and real energy on the church's solidarity with the poor.

What I witnessed at the synod was the fact that the church is a lot more universal than we often think. The very presence of the two church leaders in the Vatican press office, one from Africa and the other from Latin America and each with the rank of cardinal, was an object lesson in that universality.

But besides being universal and having



WORLD GATHERING—The last session of the Second Vatican Council was a gathering of the world church, coming together to

celebrate unity of faith and life in a eucharistic celebration presided over by the pope. (NC photo)

representatives in every part of the world, the church also is becoming a world church. The church in each part of the world is learning that it has to take others into account.

The two cardinals from Central Africa and from South America went into that press conference knowing that they had to talk about American issues with American reporters, the situation of the church in Europe with French and German journalists, the situation of the church in Australia or New Zealand with representatives of

those nations, and the very different questions raised by the representatives of the press from India or the Philippines.

It is an experience that most of us would never even imagine. The Americans, for example, were interested in speedier action on approving and publishing the reformed rite of baptism for children.

But an Asian bishop from India objected that printing books is expensive.

"Ten years ago, all our parishes had to buy new books for celebrating Mass," he said. "Now they will have to buy another

book. Our people work three months for the price of a book. How can the parishes all afford new ones?"

"Besides," he added, "in my country, we have 27 dialects. Printing books in that many languages is very expensive. But if we choose one dialect and not another, we will have real problems."

Those are issues most Americans would never think of. But they are very real in other parts of the church. In our emerging world church, we are learning to think about the way our decisions and actions affect people in other nations.

The human family comprises one world, one Christ

by Fr. Basil Pennington

Our bishops seem to be running here, there and everywhere. You have read it in the pages of this newspaper.

►The cardinal archbishop of New York visited Cuba.

►The archbishop of Los Angeles was in Vietnam.

►The archbishop of Miami was in Haiti encouraging the work of Food for the Poor.

Don't they have enough to keep them busy at home? What are they trying to say to us?

This Week in Focus

What does it mean to say that this is the age of the world church? The world church means that the church in each country is learning to take into account the different needs of the church throughout the world. By reaching out to the needy in different countries, our consciousness is expanded and our lives are enriched. The travels of the pope and the bishops to different countries is a reminder to us to be concerned about the world's people. At the closing session of the Second Vatican Council, one priest discovered just how worldwide the Catholic Church is and later realized that the lesson has stayed with him ever since.

Have you ever been in love? When we are in love, everything that concerns the person we love concerns us.

Jesus said, "No one has greater love than this, to lay down one's life for one's friends." Jesus lay down his life for every woman, child, and man on this planet earth. Because we truly love him, each one becomes our concern.

In a sense, we have no choice. On judgment day, we will hear that what we did for the least of his dear ones we did for him. Those who failed to clothe, feed, give shelter, and visit will be told, "Depart from me . . . For I was hungry and you gave me no food, . . . naked and you gave me no clothing."

Did you see that delightful evangelical musical "Godspell"? As the Lord is separating the goats from the sheep in the last judgment scene, one little goat pops up and says, "Lord, if I had known it was you I would have taken you around the corner for a cup of coffee."

We don't readily realize that the hungry in the slums of Haiti, the oppressed in Cuba and Vietnam, are the Lord.

There is an amazing economy in God's providence. Christ came and died for us and for our salvation, yet no one receives more glory from the cross than Christ himself.

And God so disposes things that when we minister, responding to his needs in others, it is we ourselves who most benefit.

As the old adage says so truly: It is more blessed to give than to receive.

In giving we receive. In reaching out to the poor and needy of Haiti, Vietnam and other countries, our consciousness is expanded and our lives are enriched.

We have the great joy of helping others, a joy that is

greater the more it actually costs us, the deeper we dig into our own pockets.

Those who have visited Haiti with the program called Food for the Poor not only have reported this. They have said their experience of life was greatly enhanced. After seeing the miserable lot of their sisters and brothers of Christ—they have a new appreciation of all the goodness God has shown them.

They also have come to realize that they can easily get by without so many things that a consumer society tries to convince them they need. Their needs are greatly simplified. They know a new freedom.

Moreover, they have discovered new ways of prayer, some of which they have been able to incorporate into their own lives and others into the life of their parish. They have made new friends, people from a wholly different culture.

The children of those who visited Haiti are growing up with expanded horizons and an international outlook.

To say the least, there is a lot less boredom in their lives. God has created a wonderful, rich world, full of variety. There are beautiful people everywhere waiting to be part of our lives. Each has something to reveal to us about God and his love for his creation.

Our bishops with their globe-trotting, led by Pope John Paul II, have an important message for us all. We are the world. We are one Christ.

We derive ourselves of much of the richness of life that God intends for us if we do not lift up our eyes and expand our hearts to embrace the fullness of the wonderful human family, this whole Christ of which we are a most blessed part.

Catholicism and world church reach people from all nations

by Fr. Eugene LaVerdiere

As a child, I learned about the four marks of the church. It is one, holy, catholic, and apostolic.

Of the four marks of the church, catholicity is the one that demands a lot of our attention today, because never before has the church had the opportunity to know itself as a world church to the degree that it can today.

The Gospel has been preached and the church planted all over the world.

But it is not necessary to travel all over the world or even around a country whose population is largely immigrant to know that we belong to a world church, as I found out Dec. 8, 1965.

That was the day of the Second Vatican Council's closing session. I was a student of the Bible in Rome at that time.

Now, the square in front of St. Peter's Basilica in Rome is very large. It is easy enough for 500,000 people to gather there and several hundred thousand more can gather on the avenue in front of the square itself.

I had gone to the square for the closing ceremonies of the council and knew that this was an event of great historical importance.

Arriving at the square, I was in the company of fellow students, priests who like myself were members of the Society of the Blessed Sacrament.

When we entered the square, we all felt the need to go our separate ways, something I did not understand at first. Only later did it become clear why we might have wanted to do this.

Not that we didn't want to be with each other. We simply wanted to be with others.

I went off by myself to a place near one of the two fountains in the square, the fountain closest to the residence of

the pope. At the time, that was Pope Paul VI.

For awhile I was lost in my own thoughts, aware of the fountain but not paying any attention to it, and excited about being there and trying to grasp the implications of that day in that place.

Then I looked around to see who else was there.

There were people from all over the world, many in their national costume. There were Africans, South Americans, Asians, Australians, Europeans, and North Americans.

After awhile, I became aware that I was repeating the same words to myself: "The whole church is here."

The whole church was there. It was a gathering of the world church, coming together to celebrate unity of faith and life in a eucharistic celebration presided over by the pope.

Around him were the cardinals, archbishops and bishops of the world. There were also many priests, sisters, brothers, and hundreds of thousands of lay men and women.

That is the most powerful experience of the world church I ever had. I realize that it was an extraordinary event. But when I went to St. Peter's Square that day, I had no idea I was about to experience the universality of the church. Nor did I know as I left the square that the experience would sustain me for all these years.

That day I knew the catholicity or universality of the church as a wonderful experience. Today, however, I know it as a great challenge.

What I learned that day must be lived out daily.

Belonging to a world church means that I must be eager to share my faith with peoples all over the world. It also means that I must be eager to have them share their faith with me.



WORLD-WIDE—Today the church is a world church. This means that the church in each part of the world is learning that it has to take the needs and strengths of the others into account. (NC photo)

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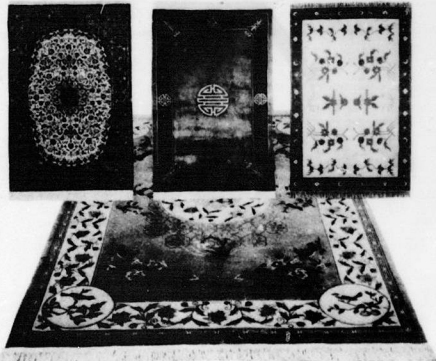
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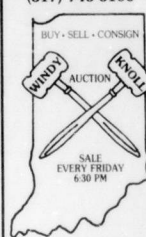
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FEAST OF CORPUS CHRISTI

The Sunday Readings

Sunday, May 28, 1989

Genesis 14:18-20 — 1 Corinthians 11:23-26 — Luke 9:11-17

by Fr. Owen F. Campion

The Book of Genesis, the first book within the collection of writings called the "Bible," provides this feast's first reading. Most people are familiar with Genesis today because of its proclamation of God as the creator and everlasting life-giver.

This feast's reading proceeds from another part of Genesis, mentioning Melchisedech, the king of Salem, who offered bread and wine in thanksgiving to God. The church's liturgy through the centuries has made Melchisedech's name well-known among Catholics, but, actually, almost nothing is known of the man himself. The name itself is Canaanite. The city probably lay on the site of what later became Jerusalem.

Despite the absence of details, the church's very use of Melchisedech in the liturgy, in the Eucharistic Prayer of the Roman Canon, or Canon I, and in the liturgy of priestly ordination, indicates that the church wishes worshippers to draw meaning from the king and his sacrifice.

Certainly his presence and his sacrifice in a place presumed to be that of Jerusalem, the city of God, is highly meaningful. The very location was itself a benediction. God was there. Purity, glory, and divinity were in the very atmosphere.

Secondly, there were the twin purposes of thanksgiving and sacrifice. It was a recognition of God in the past, a salute to him, and a plea for his ongoing goodness and protection.



Thirdly, bread and wine were the elements in sacrifice. The comparison with the Eucharist is clear.

Finally, the king's sacrifice in the holy place was not spontaneous. God's people approached him in the holy city and he, the leader of the holy city, God's city, approached God in their name.

Supplying the second reading in liturgies of the feast of Corpus Christi is St. Paul's first letter to the Christians of Corinth. Establishment of a church in Corinth was not easy. Corinth was a great city, with as many as 200,000 people in Paul's day. That was a population of considerable size. However, it was not the size of the city that perplexed Christian development. Corinth was a city at the crossroads of the pagan, Roman world. Greed, ambition, struggle, and lust confronted the Christians.

In addition to conflicting with the culture, the Christians quarrelled among themselves. In this reading, Paul calls them to unity and love effected by, and symbolized in, the Eucharist.

This passage is among several in the New Testament that point out how very critical the Eucharist was in the life of the church in its beginnings.

St. Luke's Gospel is the source of the final reading. The reading recalls feeding the crowds with a few fish and loaves of bread. The event was most important in the early church in its memories of Jesus. All four evangelists wrote of it.

This reading employs words, and the sequence, of handing and distributing the bread that elsewhere are used in recalling the last supper and the meal at Emmaus. The Lord himself took the bread, looked upward to God, blessed

the bread, broke it into pieces, and gave the pieces to his companions.

Luke thus situated the feeding of the multitudes in a eucharistic framework.

Reflection

This weekend, the church celebrates one of its dearest and oldest feasts, the feast of Corpus Christi. Pope Innocent IV established the feast for the Church Universal in 1264, although it had been celebrated earlier in parts of Europe.

The feast rose in popular appeal when the veneration of the consecrated bread of the Eucharist became a widespread pious act. In the years after the Reformation, the feast became a theological testament among those who, unlike many of the Reformers, believed that Jesus, the Son of God, risen and eternal was indeed present in the Eucharist.

In its origin, the feast celebrated the reserved Eucharist. Before the 13th century, Catholics tended to think of the Eucharist more in active terms. They emphasized sacrifice, sacrament, celebration, offering, and communion.

Benefiting our times is a full view of eucharistic theology. We possess in faith a broad understanding of the implications of eucharistic belief. Bringing them together, this feast, and its readings, summon us all to find in ourselves a need for God, and to find in God a source of immense generosity and love.

Instituted by Jesus himself, treasured by the church in its generations immediately after Jesus, the Eucharist is the complete, absolute, and timeless gift of God to us. It validates in our time, in our lives, the gift by God of his Son as guide, redeemer, and true source of true life.

Just as the Eucharist arrives before each Christian as God's unlimited gift, so each person's response must be a gift completely of self. Thus, divisions must fall before the eucharistic presence of Jesus, the prince of peace, and love itself.

Totally given to us in the Son, God calls from us a love as constant and unyielding as is his, for him, and for all others who share the life of God, and who unite with him as his cherished children, adopted by his very Son.

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Date: June 2, 1989

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Praise, Worship and Mass — 7:30 PM



"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)

THE POPE TEACHES

Church needs to grow in her understanding of Jesus Christ

by Pope John Paul II
Remarks at audience May 17

At the Last Supper, Jesus promised that he would send the Holy Spirit upon the apostles. He called the Holy Spirit the Spirit of truth: "I will pray the Father and he will give you another counselor, to be with you forever... the Spirit of truth."

Jesus is himself the fullness of truth, the word of the Father, and therefore it is to Jesus that the Holy Spirit bears continual witness. Through the Spirit, the church is sustained in the truth that is Christ.

The church, like the first apostles, needs to grow constantly in her understanding of all that Jesus taught us and accomplished for our salvation. Christ sent us his Spirit to teach us all things, to remind us of all that

he had said and done, and to lead his church into all truth. The Spirit of truth opens our eyes and hearts to the deep mysteries of God. He enables us to contemplate the glory of Christ, which was veiled by the sufferings of the cross.

In the Holy Spirit, the Spirit of truth, the disciples of Christ progress in faith from one generation to the next, as they make their pilgrim way through history toward the future which God has prepared for all creation. The Holy Spirit prepares the way to that future by continually pointing the church toward her Lord.

In Christ, all find salvation and the truth which alone can give meaning to our lives. In the Holy Spirit, the church comes to know ever more deeply him who is the way, and the truth, and the life.

MY JOURNEY TO GOD

Times of Graduations

Life is full of graduations. It can be a happy time, or sad time, or both, but it is always a time of change.

For a husband and wife, graduation is the birth of a child. It is a time of great joy, but it is an awesome and frightening responsibility to this new and totally helpless life.

As quickly and silently as a leaf breaks loose from a tree, the child begins school. You must let go a little and trust teachers and classmates. It is a time of growth and change, a time of graduation.

As swiftly as a bird takes flight, the child blooms into young adulthood. It is a beautiful, happy time with a tinge of sadness. It is a time of letting go, a time of change, a time of growth, a time of graduation.

As my eldest son prepares for his high school graduation, I am reminded of the time he caught some baby catfish. He loved them and planned to keep them. They were kept in a two-gallon glass container. Every morning he added creek water and set the container in the sun. In a few days, one tiny catfish died. And the next day, another one died. With tears streaming down his face and true love in his heart, he carried the container of catfish to the creek and set them free.

Now I feel like we are standing on the water's edge, as my son once did with the catfish. It is a time of growth and change, a time of graduation. Swim well and safely dear son, and know our love and prayers are with you forever.

by Mary Rubeck Benson

(A resident of Indianapolis, Mary Benson is a member of St. Simon Parish.)

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Entertainment

VIEWING WITH ARNOLD

'Say Anything' relates teen-age love, values

by James W. Arnold

"Say Anything" is a high school romance that tries hard to be different, and to rise above its genre, with an admirable rate of success. But it's a tough world out there, and the movie hits a few bumps along the way.

This is a modestly budgeted tale set in Seattle, written and first-time directed by Cameron Crowe, a youthful former *Rolling Stone* journalist. Crowe broke into movies in 1982 with the script for the disreputable "Fast Times at Ridgmont High," which "Anything" resembles in its flashy offbeat dialogue. Otherwise, it's a 180-degree turn.

Both kids and adults can time escape: being stereotypes, and sex is not the main focus of attention. Center stage goes to love and friendship, and even communication across generations.

Crowe's hero is Lloyd Dobler (John Cusack), a lanky, bright but insecure Army brat. He's living with his older sister and her young son, but is sort of a loner. His best friends are a trio of girls, who delight in providing sincere but un-sage advice. How alone is he? On graduation day, he has to take his own cap-and-gown snapshot.

But likeable Lloyd has spirit. He's smitten with remote, gorgeous Diane (17-year-old newcomer Ione Skye, winner of this month's name award), the class valedictorian. A girl describes her as "a brain trapped in the body of a game show hostess."

Few have dared approach Diane, but she's a good soul who wants to be liked and "fit in." Her real problem is being the only child of a divorced, doting Daddy

(John Mahoney). He's obsessed with giving her everything and with making her a world leader. She's on her way, having just won a major scholarship to a school in England.

Undeterred, Lloyd calls Diane, more out of desperation than confidence, and wins a date to the typically wild movie graduation party. (Amid the chaos, she calls home to tell Dad she's okay and when she'll be home.) A few more dates and these nice kids are in love, and the conflict seems set up. Is directionless Lloyd, whose only solid interest in life is kick-boxing, good enough for Diane? You know her father won't think so.

Crowe's script offers two big surprises. Father and daughter are really close, rather than antagonistic. And the crisis between the young people is caused not by the father's protectiveness but by the fact that he is being investigated by the IRS.

He feeds suspect that the nursing home he operates has been cheating the old folks out of tons of unreported income. The charge helps explain how he's been able to spoil Diane all these years.

Diane rallies to her father's side. She puts poor Lloyd on hold for the moment, and he's crushed. Thus the issues are more complicated than we thought. How will this criminal charge affect the bond between father and daughter? And will Lloyd and Diane ever get back together again?

This is not an elegantly constructed movie. Writer-director Crowe is good with snappy lines and the wacky vagaries of the adolescent mind. But he sets up a comic tone that tends to make the later drama hard to take. Characters are introduced, then disappear. Subplots blur into the air. There is no early hint of the IRS problem; in fact, the nursing home itself barely exists on the fringe of the movie.

Neither young Skye or the veteran Mahoney are very convincing in this



LOVE STORY—Ione Skye and John Cusack star in "Say Anything." The U.S. Catholic Conference says that "father-daughter talks about the pressure to have sex make the film useful for parents and their older adolescent children to share and discuss." The USCC classification is A-III, adults. (NC photo from 20th Century Fox)

contrived situation. Cusack, lately in "Eight Men Out," has been in high school movies since 1983, and he's no problem. It may not say much, but Cusack's Lloyd is to most teen movie characters as a chef's salad is to a slice of cucumber.

The values are what make "Anything" special. Lloyd and Diane are reasonably credible and compassionate—they may not be Mother Teresa but they occasionally think of people besides themselves. Their love is based on mutual caring and friendship instead of just attraction alone.

Daddy's materialist goals, and certainly his crooked methods, are clearly targeted. The father-daughter ties, based on mutual openness, are impressive; in fact, when lies are substituted for truth, bad things happen between them.

Lloyd also has a touching bond with his sister (played by Cusack's real-life sister, Joan) and his little nephew. His unique palship with his female "group" also undoubtedly breaks down what has been a barrier in both teen-age movies and teen-age life.

This is definitely a film in which people communicate. When was the last time in a

movie (or elsewhere) you heard a teen-ager tell a girl and her father, "It's amazing the way you talk (to each other)"? Or a daughter tell her father: "It always feels good to tell you the truth. If I don't share it with you, it's like it doesn't happen."

(Sensitive high school comedy-drama, with parts better than whole; discreet pre-marital sex is problematic; otherwise satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Field of Dreams	A-II
Getting It Right	A-IV
The Return of Swamp Thing	A-III
Scandal	O
See No Evil, Hear No Evil	A-III

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

Show examines 'wounded spirits in promised land'

by Henry Herx and Judith Trojan

As Israel celebrates its 41st anniversary as a state this month, the Palestinian people remain a nation without a homeland. Looking at the human dimension of the continuing Israeli-Palestinian hostilities is "Arab and Jew: Wounded Spirits in a Promised Land," airing Monday, May 29, 9-11 p.m. on PBS.

The program's first part offers a capsule history of a land that is holy to Jews, Christians and Muslims. In it, however, great emphasis is given to the wars and terrorist acts that have made the area a battleground for the last four decades.

After it establishes a historical perspective, the documentary presents a sampling of experiences and feelings of individual Arabs and Jews, usually in counterpoint to each other. The result is a series of personal anecdotes, many revealing the deep-seated emotional scars expressed in words of frustration, bitterness, rage, despair and hatred.

Among those interviewed are survivors of Arab and Jewish atrocities and terrorists on both sides. Most of those interviewed, however, are ordinary people—a Palestinian mother hardened at the soldiers who shot her child; a Jerusalem taxi driver who says, "We should go to the Arabs with sticks . . . and beat them until they stop hating us."

The program shows the pathology of unbridled nationalism, a result of the Mideast's continuing political dilemma in which two peoples claim the same land. The statements here are depressingly familiar to viewpoints expressed in documentaries about Northern Ireland and other lands claimed by two warring peoples.

After the first hour, the program looks at the current crisis in the West Bank and Gaza Strip. This "intifada" is described as "neither war nor terrorism." Whatever it is called, however, it stands as a deadly contest of wills in the occupied land.

The continuing Palestinian struggle in these territories represents a serious escalation in Arab-Jewish hostilities, primarily because the violence is being carried out by a younger, more radical generation.

That young extremists on both sides now are being held

up as models and heroes makes future political compromises even less likely in the region.

In spite of this, there are voices of reason and attempts to build understanding between the two nationalities. Perhaps most important is the fact that one out of six Israelis is an Arab, one of those who remained rather than fled during the 1948 war that established the state of Israel.

Though Israeli Arabs are relegated to the bottom of the labor force and receive only one-fourth of the state funds spent on the Jewish community, the government is aware that it must do more for these Arab citizens. The long-term question is whether it is possible for this Arab underclass to achieve equal coexistence, if not integration, with the rest of Israeli society.

Educational programs aimed at building mutual trust and confidence between Arab and Jew are also examined in the program. There are some moving examples in which the two Semitic peoples discover their common human solidarity, but, as the narration points out, such efforts are fragile and insufficient, given the magnitude of the stereotypes and bitter legacy that divide Jew and Arab.

Narrated by journalist David K. Shipler and based on his 1987 Pulitzer Prize-winning book, the documentary is unflinching as it tries to report accurately on the human realities that both exacerbate and offer hope for the peoples in the Promised Land. The result makes the viewer aware of the deep-seated nature of Mideast problems. It also shows that if individual Arabs and Jews have been able to maintain peaceful relations over the past four decades, the two struggling groups also might achieve some future accommodation.

TV Programs of Note

Friday, May 26, 9:10-10:30 p.m. (PBS) "The Philadelphia Orchestra with Andre Watts at Wolf Trap." Compositions by Britten, Shostakovich and Rachmaninoff make up this "Great Performances" program led by guest conductor Yuri Temirkanov on his first tour of the West since "glasnost" and features American pianist Andre Watts.

Saturday, May 27, 6:30-7 p.m. (PBS) "Mapping It Out." Stacy and Harry get worried when they can't find Matt and

Tanya but, after they return, the children promise never to leave without telling an adult where they're going in this episode of the "Shining Time Station" children's series.

Sunday, May 28, 10-11 p.m. (PBS) "Clark Clifford." Rebroadcast of journalist Bill Moyers' 1981 interview with former presidential adviser Clifford who reflected on more than 30 years as a close observer of Washington politics. It is the fourth of 13 programs in the retrospective series, "Moyers: A Second Look."

Monday, May 29, 8-9 p.m. (PBS) "The Search for the Yeti." Noted mountaineer Chris Bonington leads an expedition into the Tibetan Himalayas to investigate an area, usually restricted from Westerners, where sightings have been reported of the Yeti, the legendary creature also known as the Abominable Snowman.

Tuesday, May 30, 4-5 p.m. (CBS) "Juvi." In this CBS Schoolbreak Special, a troubled teenager (Tracy Lin) is incarcerated unjustly when her stepfather falsely accuses her of delinquent behavior. Through the efforts of friends and an empathetic public defender (Teresa Saldaña), the girl learns that her constitutional rights have been violated. This repeat broadcast is suitable for adolescent through adult audiences.

Tuesday, May 30, 9-10 p.m. (PBS) "Babies at Risk." Examining why the infant mortality rate in some areas of Chicago is higher than that of many Third World countries is this "Frontline" investigative report, which also looks at how health and social workers combat conditions imperiling the lives of infants of poor parents.

Wednesday, May 31, 9:10-10:30 p.m. (PBS) "Ollie Hopwood's Haven of Bliss." In the third "American Playhouse" adaptation of Jean Shepherd's droll stories of Americana, the dramatization relates what happens to a typical Indiana family on a summer vacation that's full of surprises, not all of them pleasant.

Thursday, June 1, 10-11 p.m. (PBS) "Under the Eagle's Wing." This rebroadcast of the sixth in the seven-part series, "An Ocean Apart," surveys Anglo-American relations during the late 1950s and 1960s, when Britain became a junior partner in the Western alliance and decided to look for security in a united Europe.

(Check local listings for program times.)

QUESTION CORNER

What happens when priest marries?

by Fr. John Dietzen

Q My daughter was married at Mass by a Catholic priest and now has four fine Catholic children. After 25 years she met a priest who had been in a foreign country for years and was transferred back to the States.

Her marriage seemed to be in trouble and I thought this priest could help her. Instead he resigned from the priesthood and they were married.

Since she couldn't get an annulment they were married in a civil ceremony. Are they still considered Catholic or are they excommunicated? Should they be receiving Holy Communion?

We are a large Catholic family and are hurting. Thank you for any information you can give.—New Jersey



A Situations like this cause a lot of pain. I'm sorry for yours. The following should give at least the basic facts you wish to know.

You say they could not obtain an annulment of her first marriage, which I assume means that they at least looked into it. Without knowing more of the case I cannot even hazard a guess on whether an annulment process should or could be pursued. At least it is clear she is not free at this time to enter another marriage in the Catholic Church.

From what you have told me it also does not sound likely that the priest has petitioned or received a declaration of laicization—which means he would be returned to the status of lay person by action of the Holy Father and probably be able to contract a Catholic marriage.

Consequently he too is not free to enter a valid Catholic marriage. They both seem to be aware of the situation, which would be the reason they opted for the civil ceremony.

Perhaps it needs to be made clear that in speaking of a

valid Catholic marriage I do not imply that we are dealing here only with a "church regulation." She apparently had, and still has, a true marriage to someone else, which makes the situation far more than a simple church law.

Neither of them is excommunicated from the church for these actions. Remarriage after divorce no longer results in excommunication, as it did under previous church law.

A priest who attempts a civil marriage incurs automatic suspension, meaning mainly that he is forbidden to exercise those functions normally his as a priest.

If he does not have a change of heart and continues to give scandal other sanctions are possible, even dismissal from the clerical state in the church. All these sanctions are different from excommunication (Canon 1394).

With their rejection of the discipline and sacramental integrity of the church, they should not be receiving the Eucharist as long as their present circumstances continue.

Your family needs a lot of faith and hope and prayers, which I'm sure you have.

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

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FAMILY TALK

Family wants ideas on limiting pollution

by Dr. James and Mary Kenny

Dear Dr. Kenny: My husband and I and our three children have talked about preserving the environment.

We are concerned about damage to the ozone layer, about the enormous amount of garbage collected each day with no place to put it, about toxic waste, about losing trees and other related issues.

But what can we do? We save our bottles and newspapers for the recycling center, and we've written our legislator. That seems so little. Do you have any suggestions on how we can help?—Indiana

Answer: What a marvelous and modern concern. Preserving the environment is one of the two or three top moral issues of our day. We all have to help, and I know of no better place to start than within the family. Do not underestimate what a family or groups of families can do.

I know that laws are important, and many laws dealing with landfills and toxic waste and recycling need to be changed. I know that some corporations are so indifferent to their own pollution that it may take public picketing or a media outcry to force them to clean up their disposal. But I would still begin within the family.

Families form and shape the adults of tomorrow. Families set a public example. And families can band together in their waste disposal and recycling efforts at a grass-roots level with little or no political change necessary.

Here are some things that families can do right now to improve the environment:

► Discuss the importance of recycling and proper waste disposal.

► Recycle everything possible. Keep a separate bag for aluminum cans, tin, glass, and biodegradable garbage.

► Stack newspapers separately.

► Take the aluminum, tin, glass, and paper weekly to the nearest recycling collection center.

► If you don't have a recycling collection center, start one. Several families banding together can bring their recyclables to the more distant center. In some cities, neighborhood organizations have arranged bi-weekly or monthly curbside collection of recyclables. Materials collected generate enough income to pay for the pick-up service.

► A church or other organization may be persuaded to collect recyclables as a money-making project.

► Arrange a speaker's bureau in your community or school system to educate others about the importance of recycling to ease environmental pollution.

► Start a compost heap for biodegradable garbage. This can be used as fertilizer for a garden.

► Start a garden.

► Avoid use of poisons whenever possible.

► Request that fast-food places wrap your hamburger or other meal in paper rather than Styrofoam.

► Accept a minimum of packaging or wrapping. In particular, avoid non-paper type bags and packing materials.

► Become a tinkerer. Learn to repair small appliances. Help reverse our tendency toward becoming a throw-away culture.

► Encourage garage sales and yard sales. "Recycle" your no-longer-needed items by selling them used and passing them on. Or donate them to Goodwill Industries or the Salvation Army.

All of the above actions and more can be done within the family. In recent years, the family has lost some of its power and importance. Don't sit around and wait for the government to do something about the mess. Here is a way for families to reclaim their traditional heritage as a basic and vital unit of society.

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

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Premature baby gets stronger

by Ines Pinto Alica

WASHINGTON (NC)—When Christy Andrews was born in October, she was no bigger than a Barbie doll, and doctors gave her little chance of survival. Today, the infant dubbed "the miracle baby" continues to get bigger and stronger.

Christy weighed 15 ounces and was 10 inches long when she was born Oct. 27 at Our Lady of Lourdes Medical Center in Camden, N.J. Neonatologists at the hospital, run by Franciscan nuns, rated her chance of survival at less than 5 percent.

"Even though we said 5 percent to the parents, we really didn't think she would make it," Dr. Margaret Fernandes D'Souza, director of the hospital's Neonatal Intensive Care Unit, told National Catholic News Service in a telephone interview May 16. "But, she seems to be coming along OK now."

"She's nothing short of a miracle," said Christy's mother, Leslie Andrews, 28, a Catholic from Tabernacle, N.J., who gave birth three months prematurely. "She's strong-willed, but I am basing her survival on the Lord."

Dr. D'Souza said Christy is one of the finest infants ever to survive a premature birth. The previous record in the state was an infant that weighed 1.7 pounds.

Christy, who weighed 7.4 pounds by mid-May and was nearly 19 inches long, went home March 28, but she must visit doctors every two weeks and will be kept on oxygen 24 hours a day through her first year, Dr. D'Souza said. Doctors continue to observe her developmental progress and said she appears to be doing well, although she may need glasses.

"It's too early to tell," Dr. D'Souza said. "But, she's smiling. She's holding things and bringing them to her mouth. That's normal for her at this stage."

Mrs. Andrews said she, her husband, Edward, and their 9-year-old daughter have been very happy with

Christy's progress, especially since she has beaten many odds.

"I was kind of prepared for her not to live," Mrs. Andrews said. "She was just skin and bones. She was so tiny. She's doing very good now."

After Christy's birth, Mrs. Andrews said she could slip her wedding band over the tiny infant's hand and past her elbow.

"She looked nothing like a baby," Mrs. Andrews said. "She's really beautiful though."

(Contributing to this story was Francis J. Spellman in Camden, N.J.)



MIRACLE BABY—Leslie Andrews holds her daughter, Christy, who was born in October three months premature and weighed only 15 ounces. Christy was given only a five percent chance for survival when she was born. (NC photo from Catholic Star Herald)

Vatican paper urges Chinese discussions

by John Thavis

VATICAN CITY (NC)—The Vatican newspaper said recent protests by Chinese students are aimed at gaining more freedom and democracy, and deserve "immediate" and "concrete" answers from authorities.

"One thing is certain: You cannot stop the march of the new generations," the newspaper, *L'Osservatore Romano*, said in a front-page editorial published May 21.

The vast demonstrations sparked by university students in the Chinese capital of Peking, which provoked troop mobilizations in mid-May, were a way of seeking "more incisive reforms, in the sense of freedom and participation," the newspaper said. The students were joined by the thousands of demonstrators from other groups—ranging from Chinese Christians to Peking police.

The newspaper said the movement deserves encouragement as a part of the "revision and restructuring" of communist systems around the world.

Although the Chinese government threatened to use military force to clear the tens of thousands of protesters from Peking's 100-acre Tiananmen Square May 22, the square remained quiet as the deadline passed. Residents of

surrounding districts continued to block troop convoys headed for the square.

Additionally, news reports said 100 senior military officers, in a letter published in the official newspaper *People's Daily*, foreswore the use of force against protesting citizens.

The Vatican newspaper said ideological stubbornness is currently being replaced by openness or *glasnost*. At the same time, the effort to impose a world order on varied societies seems to have "irreparably failed," it said.

"We are in the season of a new humanism, of the solidarity of the third millennium, of a time of human and Christian advent. Everyone must do his part with strength and awareness," the editorial said.

The students' action deserves "intelligent, immediate, concrete" responses befitting "the historic conscience of a great people," it said.

The editorial praised the meeting in May between Soviet leader Mikhail Gorbachev and his Chinese counterparts—pro-reform Communist Party leader Zhao Ziyang, who has since apparently been toppled in an internal party struggle, and conservative premier Li Peng. It said the normalization of relations and the healing of the 30-year-old Sino-Soviet split were "positive" developments.



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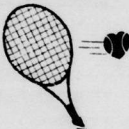
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Vatican releases pre-synod document on priests' education

by Greg Eklundson

VATICAN CITY (NC)—A Vatican working document for the synod of Bishops scheduled for 1990 on the education of priests said it is time for the church to evaluate the changes in priestly formation inspired by the Second Vatican Council.

The post-Vatican II "updating of seminaries" was achieved during a period of cultural and spiritual crisis," said the document, which seeks comment from clergy and laity prior to the synod.

"Now it is time" to "evaluate the situation and to find a manner of formation which responds fully to the expectations of the people of God and to the needs of evangelization at the dawn of the third millennium," it said.

The preparatory document, known as a *lineamenta*, was released by the general secretariat of the Synod of Bishops at the Vatican May 19.

The theme of the Sept. 30-Oct. 28, 1990, synod is "The Formation of Priests in Circumstances of the Present Day."

The *lineamenta* is intended to provide a broad outline of the chosen theme and to "stimulate suggestions and observations," said synod general secretary Archbishop Jan P. Schotte in a preface to the 15,000-word document.

While addressed to the world's bishops' conferences, the document is intended for all members of the church including bishops, clergy, religious and laity, Archbishop Schotte said.

"The more numerous the responses, the richer the text" of the *instrumentum laboris*, "or working document, for the synod will be," the archbishop said.

The *lineamenta* concluded with 18 general questions intended to stimulate responses to the issues raised in the text itself.

The theme of priestly formation as outlined in the *lineamenta* encompasses the formation of both diocesan and religious priests. Formation is understood to mean all aspects of the preparation received in the seminary before ordination and the ongoing assistance which priests receive throughout their ministry.

The *lineamenta* defined formation as "service to the grace of vocation."

Of particular concern in the *lineamenta* was priestly formation as a "lifelong requirement."

The priestly ministry is a "road to sanctity if it is lived in the spirit of Christ," it said.

"However, it is well known how the ministry can also be exhausting and lead to a dissipation and a waste of spiritual vitality if at the first appearance of problems the priest does not know how to keep careful watch and establish points of solid reference," the *lineamenta* added.

Outlining stages in a priest's life, it said the minis-

try of a young priest is "rich in discoveries" which will mark his entire life "particularly urgent" is the creation of "courses and diverse forms of support, of sharing, and of communal reflection" for young priests.

As a priest ages, he will need "an updating in pastoral competence," the *lineamenta* said. It also warned of moments of "critical reassessment" and "crisis" which come with "the age of maturity."

The report said isolation, lack of communication and other human factors were often responsible for mental or emotional crises.

Old age can also be an "occasion of trial" for a priest, but also a "source of spiritual growth."

"How many priests and religious in their old age and

in their pain and suffering are the image of the servant endowed with grace and marked by a light from above," the document said.

For seminarians, a "basic

life of prayer which becomes part of the candidate to the priesthood" is particularly important, as is a sense of a "common life" characterized by discipline and communion, the *lineamenta* said.

"The common life demands discipline," it observed.

"A rule and discipline structure the person himself, helping him to achieve a self-control which is needed to give himself entirely to a

task and to others," the *lineamenta* said.

Seminarians must be given sound philosophical preparation in order to engage the world in dialogue, it said. They must be "prepared to face the problems posed by the mass media," particularly its "considerable influence" in "shaping the mentality of contemporary society."

Training for ecumenical endeavors and in different cultures is also important, it said.

Ordinations are up, number of priests down

by Agostino Bono

VATICAN CITY (NC)—Priestly ordinations are on the rise worldwide, but the number still does not make up for the annual decrease through deaths and departures from the ministry, according to the latest Vatican figures.

The figures show a total of 7,251 ordinations in 1987, the last year for which worldwide figures are available, as compared to 5,918 for 1978.

However, in 1987, there were 7,324 deaths and 986

priests who left the active ministry, for a total of 8,310. The result is a net loss of 1,059 priests.

But the gap between ordinations and loss of priests has been steadily decreasing over the past 10 years. In 1978, there was a drop of 2,867 priests.

Also decreasing has been the number of priests leaving the active ministry, from 2,037 in 1978 to 986 in 1987.

The figures also show a 44 percent increase in major seminarians from 1978 to 1987. In 1987 there were 90,424 major seminarians. There were 62,670 in 1978.

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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 office 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 26

A 500 Drawing/Fish Fry will begin at 6:30 p.m. at Holy Trinity Parish, 902 N. Holmes Ave. Call 317-634-2289 or 317-631-2939 for information.

May 26-28

A Serenity Retreat for the chemically dependent will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

May 27

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

May 27

Christian Adults Reaching Out (CARO) will attend the 500 Parade with Operation Forward. For information call Mary Cantwell 317-783-6582.

May 28

St. Agnes Parish, Nashville will sponsor an Outdoor Mass at 6:30 p.m. behind the nature center in Brown Co. State Park.

May 28

Marian Devotions are held at 2

p.m. each Sun. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

May 28

Sign Masses for the Deaf are celebrated every Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rabke 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.

May 29

The annual pilgrimages to the Shrine of Monte Cassino near St. Menard conclude at 2 p.m. CDI with Benedictine Father Severin Messick speaking on "Mary: Faithful Daughter of the Father."

May 30

An Hour of Prayer for Peace and Justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benedictine 9 p.m.

May 31

Mike John's Memorial Day Picnic will be held for Separated, Divorced and Remarried Catholics (SDRC) at 2 p.m. Call 317-844-9665 for details.

May 31

St. Margaret Mary Parish, Terre Haute will sponsor its first Outdoor Mass for all Terre Haute parishes at 11 a.m. in Calvary Cemetery, Terre Haute.

May 30

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

May 31

A program on Centering Prayer will be presented from 7:45 p.m. at Beech Grove Benedictine Center. Free will donation. Call 317-788-7581 for information.

May 31-June 2

The Altar Society of St. Mary Parish, New Albany will sponsor a Rummage Sale. Bring items to catereria May 31. For information call Gerry Wilson 812-944-8750.

June 2

Channel of Peace charismatic community will celebrate First Friday Mass at 7:30 p.m. at St. Pius X Parish, 7200 Sarto Dr. Soup and bread supper 6 p.m.

Call 317-255-4534 for information.

June 2-4

St. Bernadette Parish, 4826 Fletcher Ave. will hold its Summer Festival from 5 p.m.-midnight Fri., from 4 p.m.-midnight Sat. and from 3-10 p.m. Sun. Fried chicken dinner, auction at 7 p.m. each evening.

June 2

The Fellowship of Merry Christians and Alverno Retreat Center, 8140 Spring Mill Rd. will co-sponsor a Retreat on "The Healing Power of Celebration." Call 317-257-7338 for information.

June 3

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass Rosary, procession.

June 3

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

June 3

St. Joan of Arc Neighborhood Youth Outreach Program will sponsor a Flea Market from 9 a.m.-5 p.m. in the social hall. Table rental \$15 and up, call Tom 317-283-5508 or Ginny 317-923-1319 immediately.

June 3

Single Adults and Catholic Alumni Club (CAC) will attend a Log Cabin Tour in Brower Co. Call Dan 317-842-0855 for information.

June 3

St. Agnes Parish, Nashville will sponsor an Outdoor Mass at 6:30 p.m. behind the nature shelter in Brown Co. State Park.

June 3

A Flea Market will be held from 8 a.m.-2 p.m. at St. Ann Parish, 1440 Locust St., Terre Haute.

June 3

St. Charles Borromeo Parish, 2222 E. Third St., Bloom-

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Do you mind?

ington will hold a Dinner and Square Dance as part of its 125th Anniversary Celebration from 6-10:30 p.m. on the parking lot. Cost \$6. Dinners served 6-8 p.m.

June 4

Sign Masses for the Deaf are celebrated every Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rabke 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.

June 4

Christ the King Parish continues its Golden Anniversary celebration with a Homecoming Sunday continental breakfast outdoors following Masses. Former guitar group and choir members invited to play. Call 317-255-3666.

June 4

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

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

June 4

A Retreat for Newly Married Couples (15 years) will be held from 8 a.m.-5 p.m. at Alverno Retreat Center, 8140 Spring Mill Rd. \$25/couple donation includes lunch. Call 317-257-7338 for information.

June 4

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

June 4

St. Agnes Academy Alumni will hold a Reunion, 10:30 a.m. Mass at St. Peter and Paul Cathedral followed by brunch at the Marriott, 2825 N. Meridian. Call Ursula 317-356-3499 for reservations.

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"Where a Star Shines for Everyone"

2 Habitat for Humanity homes are blessed

by Mary Ann Wyand

Father Joseph Beechem, pastor of St. Lawrence Parish in Indianapolis, smiled at the joyful gathering of volunteers from Habitat for Humanity of Greater Indianapolis May 21 as he blessed two new homes built with "Love in the Mortar" on East 46th Street.

From his vantage point on the porch of one of the three-bedroom homes, Father Beechem offered the "Blessing Prayer for the Home" while volunteers who constructed the houses with donated materials watched from the yet unfinished yard.

Both recipients of the homes, two single parents who are longtime members of St. Lawrence Parish, were there to untie the big red bows stretched across the front doors. They had helped with various construction jobs as part of the project.

As part of the blessing, Father Beechem presented a Bible to Marion Carmony and to Angela Rogers, the St. Lawrence parishioners who will live in the homes with their children.

Overcome with emotion, Marion Carmony gazed at her new home as she recalled the day that several St. Lawrence parishioners representing the St. Vincent de Paul Society suggested that she submit an application for one of the Habitat for Humanity houses to be built in Lawrence.

"They got started on my house in mid-October," the eight-year St. Lawrence

parishioner remembered. "I've been working out here ever since, helping with pounding nails, moving blocks, moving gravel, cleaning up the property, and painting."

Carmony, who works as a secretary at Fort Benjamin Harrison, plans to move into the house with her children, Rob, Ryan, and Marcie, sometime in June.

A 19-year member of St. Lawrence Parish, Angela Rogers wasn't able to help with construction of her new home so she volunteered clerical assistance for the housing organization with her daughter's help.

"Some people at church told me about this," she said, adding that her two sons helped with painting and insulation work.

Next month, Rogers will move into the house with her children, Richard, Victor, and Tila, after years of paying rent for an apartment.

Habitat for Humanity of Greater Indianapolis is a non-denominational Christian ministry dedicated to making decent housing a matter of conscience. Volunteers work toward eliminating poverty housing from the Marion County area with donated materials and labor. Habitat's housing ministry blends the skills of the affluent and the poor in partnership to build lives and a sense of community as well as housing.

Warren Perney, president of the local chapter of the international organization,



LABORS OF LOVE—Father Joseph Beechem, pastor of St. Lawrence Church, blesses two new houses built with volunteer labor and donated materials by the Habitat for Humanity housing ministry. Warren Perney (left), president of the local Habitat organization, also addressed the gathering. Angela Rogers (center) and Marion Carmony (right) will move into their new homes in June. (Photo by Mary Ann Wyand)

told the gathering that, "We're not just blessing a house. We're blessing a home, which means people. God has to be smiling down on us today."

Perney praised the leadership of Bob Hessong and Jim Close, who supervised construction work on the two Lawrence homes in addition to another house built on an adjacent property last year. He also applauded the extensive financial support generated by John Bontreger, president of Signature Inn Partners, then introduced Ron Fisher, construction supervisor for a similar volunteer housing project scheduled in Haughville on the near-west-side of Indianapolis this summer.

Millard Fuller founded Habitat for

Humanity in Americus, Ga., to build decent, affordable housing for the poor.

Music added a festive note to the ceremony as volunteers and guests joined together in singing the hymn "They'll Know We Are Christians By Our Love."

Perney offered heartfelt thanks to Habitat volunteers during his brief remarks. "Without you, the job couldn't be done," he emphasized. "Without people who have the love of God and want to share it, there wouldn't be any houses."

Further, the local Habitat president noted, "We're able to put love in every nail, in every mortar joint. This is not a shingle. This is not a post. This is all the love of God. This is all God's handiwork. This is God's house."

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Youth News/Views

Brebeuf senior earns national forensic spot

by Mary Ann Wyand

"Humorous interpretation is God's event," Brebeuf Preparatory School senior John Slagle emphasized. "I adore it. I like to laugh."

People should laugh more, he noted, because, "Life can be so trying. It's necessary to have laughter."

Although he prefers doing humorous monologues or interpretations, John was practicing an original oratory speech in preparation for the National Forensic League competition in Colorado next month.

His speech instructor, William Hicks, scrutinized John's performance during an after-school practice session at the Jesuit college preparatory school on the north-westside of Indianapolis.

"He's been one of the most coachable students I've ever had," Hicks told *The Criterion*. "It's a pleasure to work with students like that."

John's rehearsal session attracted the attention of a group of Brebeuf students, who wandered into the classroom to listen to the remainder of their friend's impassioned speech.

The Lebanon resident later said he drives about 25 miles to Indianapolis each weekday to study at Brebeuf Preparatory School because, "I had a friend who kept telling me wonderful stories about all the personal and academic freedom here."

At Brebeuf, John explained, "There is room to grow and learn."

His interest in English and drama led to participation on the Brebeuf speech team, and natural talent resulted in a first place award in the Indiana district competition of the National Forensic League.

As a district winner in the original oratory category, John will compete in the organization's national contest in that division June 11 at Golden, Colo.

His speech is entitled "The Search for Ozymandias" based on a Shelley poem of that name. It elaborates on the premise that, "No matter how we achieve, no matter what we do, art is the only thing that survives."

John laughed as he admitted that, "I could depart on this for hours! Shelley seems to say (in the poem) that there are no more heroes anymore."

Brebeuf's speech team is comprised of a fun group of "fledgling comedians," John said. "We're very much a family."



REHEARSAL—Brebeuf Preparatory School senior John Slagle practices the speech he will perform during National Forensic League competition in June as his speech instructor, William Hicks, critiques the practice. (Photo by Mary Ann Wyand)

Forensic competitions present unique challenges, he explained. "It's nice to see what the audience likes. I'm more expressive than a lot of people, and I just enjoy seeing what the audience does and how they react."

Careful attention to diction, vocal quality, and content are among the demanding criteria required for student participation in forensic events, but John appreciates the importance of technical scrutiny of every aspect of competitive speaking.

John's mother, Mary Slagle, works at nearby St. Vincent Hospital and Health Care Center on West 86th Street, so the two traveled back and forth from Lebanon and Indianapolis together when he transferred to Brebeuf as a junior last year.

Now, because of extra-curricular activities, John commutes to school by himself and laughs at the thought of how many miles he has driven over the past school year.

The Drama Club president was among the speakers during a Feast Day Mass for Jean de Brebeuf last November. John said he discussed how de Brebeuf had the faith and courage to carry on his life work as an explorer.

He also participated in Brebeuf's Kairos Retreat earlier this year at Fatima Retreat House in Indianapolis, and enjoyed the enlightening experience.

Retreat participants just seemed to be able to relate to people around them a little better," John recalled, "and you could tell that they had changed in their relationship to God. They seemed to be a little more easy going, and more able to cope."

As a result of the Kairos Retreat, John remembered, "I was changed immeasurably. I definitely had an encounter with God. I found him in others, in nature, in the good things that people do."

John said he believes that, "If you're going to keep the faith, you must keep it personal."

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Cathedral's newspaper dates back 69 years

Cathedral High School's student newspaper, *The Megaphone*, has been telling the school's story for 69 years.

The first issue of *The Megaphone*, published in 1920 as a quarterly 42-page magazine, cost 50 cents and detailed the latest in school news supplemented by student essays on a variety of topics.

Throughout Cathedral's history, *The Megaphone* has captured all of the important school events.

And the people who laid the groundwork for the Cathedral school newspaper also played an important role in forming the future of CHS journalism.

Holy Cross Brothers Bernard and Gregory published the first *Megaphone* with editorial and business assistance from Cathedral students.

Cathedral officials said *The Megaphone* has received many awards for its excellence and is recognized as one of the finest high school papers in the country.

English instructor John Hannan continues that tradition of excellence with help from current *Megaphone* staff members Lara

O'Dell, John Fischer, Matt King, Katie Lee, Diana Bennington, Toby Mattson, Allison Hughel, Chris Dahling, Candace Howard, Paul Cauchi, Lance Ellis, Mitch Fedak, Katie McAllister, and Amy Moss.

Cathedral graduates who have excelled in the field of journalism mostly represent *The Indianapolis Star*, *The Indianapolis News*, *WISH-TV*, Channel 8, and *WIBC* Radio.

They include *Star* employees Corbin Patrick, longtime entertainment critic, now retired; Lawrence Connor, managing editor; John Carpenter, columnist; and the late Tom Keating, a well-known columnist. Cathedral graduate Jon Schwantes works as a political reporter for *The News*, while Joe Pickett is a news anchor for *WIBC* and Letitia Meile reports news for the AM station. Channel 8 news anchor Mike Ahern is another Cathedral graduate who is easily recognized in central Indiana.

Their success in the fields of print and electronic journalism serves as an inspiration to student journalists in each of the archdiocese schools.

the megaphone

The Megaphone



FLAGS—These are a few of the banners used by the Cathedral High School newspaper during the publication's 69-year history.

Youth ministers to study 'Unity and Diversity'

"Unity and Diversity" is the theme of the Mid-America Youth Ministry Conference June 13-15 at St. Mary's College in South Bend.

Sponsored by the Region VII Youth Ministry Coalition, the annual conference for youth ministry leaders and volunteers features 40 workshops and a panel discussion on "Building the Kingdom in a Multi-Cultural Society."

For registration information, contact the Catholic Youth Organization office at 317-632-9311. The three-day conference costs \$175 a person.

☆☆

Cardinal Ritter High School seniors Kevin Selwa and Eve Stack have been named finalists in this year's National Merit Scholarship competition.

A member of St. Malachy Parish, Kevin will pursue collegiate studies at Purdue University. He is the son of Mr. and Mrs. Paul Selwa of Brownsburg.

Eve attends St. Michael Parish and will continue her education at the University of Notre Dame in the fall. The daughter of Dr. Michael Stack and Suzanne Stack, Eve is valedictorian of her class and recently received a scholarship from the Notre Dame Club of Indianapolis.

☆☆

Competing against 14,000 students from throughout the United States, Cathedral High School senior Brian Flaherty of Indianapolis has received a \$1,000 National Honor Society scholarship from the National Association of Secondary School Principals.

Brian is the son of Mr. and Mrs. Dennis Flaherty of St. Elizabeth Seton Parish in Carmel. A Hoosier Scholar and National Merit Commended Scholar, Brian is also the valedictorian of his class.

☆☆

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, presented a workshop on "Initiating and Developing Relationships With Youth"

April 25 at St. Benedict's Church in Terre Haute. It was sponsored by the Terre Haute Deanery.

☆☆

Exceptional youth involvement in community service will be recognized and rewarded by Xavier University. The Jesuit University in Cincinnati has created what is probably an unprecedented scholarship that makes "service to others" an essential part of an undergraduate career.

Recipients of five Xavier Undergraduate Service Fellowships will receive a free college education, but must adhere to the scholarship requirements of ongoing public service during the collegiate years. Address inquiries to the university at 3800 Victory Parkway, Cincinnati, Ohio, 45207.

☆☆

Music lovers in the Madison area bid farewell to Shawe Memorial Junior-Senior High School band director Glenda Elam during the school's annual spring band concert May 9.

Elam will pursue a professional music career. She reorganized Shawe's band program six years ago.

☆☆

St. Luke Parish welcomed more than 500 junior high school students from Indianapolis North Deanery parishes May 20 for a deanery dance in the parish activities and athletics center.

Paul Myers from Terre Haute served as disc jockey for the junior high dance, while St. Luke parishioner Bonnie Uber helped Bob Schultz, the parish youth minister, and St. Luke teen-agers with arrangements.

Proceeds from the dance will fund summer deanery activities for junior high students. Schultz said the Indianapolis North Deanery youth ministers are planning six major dances and a junior high youth rally for the next school year.

☆☆

Providence High School's Singers will perform at Disney World in Florida next month. They were recently featured

during the music department's spring concert, along with the Providence Choir, Providence Band, Music Theatre Ensemble, string students, and guest artists Emily Eckles and Conra Cowart.

☆☆

St. Monica Players recently presented their award-winning production of "Whodunnit?" during two dinner theatre performances for parishioners.

Youth events

May 26 — Graduation ceremonies at Shawe Memorial High School, 7:30 p.m.

May 28 — Commencement exercises at Our Lady of Providence High School in Clarksville, 7 p.m.

May 30 — Graduation for Brebeuf Preparatory School seniors at the Circle Theatre, downtown Indianapolis, 8 p.m.

May 31 — Registrations due for New Albany Deanery coeducational softball competition, beginning June 11.

June 2 — Commencement exercises for Cardinal Ritter High School, 7 p.m.

June 3 — Graduation ceremonies for Roncalli High School seniors, 8 p.m.

June 3 — Commencement at the Academy of the Immaculate Conception in Oldenburg, 4 p.m.

June 4 — Commencement exercises for Cathedral High School seniors at the Circle Theatre downtown, 1 p.m.

Submit items for the biweekly calendar by 10 a.m. Monday to Youth Calendar, P.O. Box 1717, Indpls., Ind., 46206. For more information, call the Catholic Youth Organization, 317-632-9311; Connerville Deanery, 317-825-2944; New Albany Deanery, 812-945-0354; Tell City Deanery, 812-843-5474; Terre Haute Deanery, 812-232-8400; or individual parishes.

Variety of projects take CYO Science Fair awards

Ranging from health to horror, exhibits entered in the Catholic Youth Organization's annual Archdiocesan Science Fair earlier this year reflected a diversity of topics as their creators tried to capture favorable attention from judges.

Participants investigated a wide range of physical, biological, and behavioral science issues, then prepared imaginative exhibits that explained their findings.

Exhibits that explored such topics as "Do Radon Measurements Vary?" and "Is A Robot More Efficient?" provided interesting data and made the judging process more difficult.

Top winners in the annual science competition and their project titles, listed by grade and category, were:

Physical Science, eighth grade—Judy Kralik, Our Lady of Mount Carmel, crystallization, first; Brandie Metz, St. Pius X, crystals, second; Sean Hoover, Christ the King, acid rain, third; and Solomon Baase, Central Catholic, ignition systems, fourth.

Biological Science, eighth grade—Joe Riehle, St. Barnabas, competition, first; Ross Bobenmoyer, Christ the King,

memory, second; Kevin McGuire, St. Barnabas, cholesterol, third; Dick Hillenbrand, St. Louis, Batesville, the effect of smoking on lungs, fourth; Carissa Anderson and Kate Mahin, Nativity, cholesterol, fifth; and Emily Rush and Melissa Larson, All Saints, Columbus, plant growth and direction, sixth.

Physical Science, seventh grade—Joleen Schwier, St. Malachy, fat contents of hamburger, first; Clare Savage, St. Thomas Aquinas, performance of detergents, second; Casey Sonden, St. Thomas Aquinas, the effect of vinegar on calcium in eggshells, third; Chris Curran, Our Lady of Mount Carmel, varying radon measurements, fourth; Jeff Feltz and Chris Goss, St. Barnabas, optical illusions, fifth; and Anton Robbins, St. Thomas Aquinas, robotic efficiency, sixth.

Biological Science, seventh grade—Charlie Beck, St. Thomas Aquinas, proper diet for turtles, first; Marissa King, St. Thomas Aquinas, the effect of temperature on metabolism, second; Patrick Richardson, Holy Spirit, the effect of food on headaches, third; and Kimberly Neal and Amber DeVane, St. Simon, space age botany, fourth.



AWAITING JUDGING—Three participants in the Catholic Youth Organization's Archdiocesan Science Fair earlier this year wait to present their exhibits to judges. Debbie Felton (left) of St. Roch Parish studied the effect of horror movies on children, while Nativity parishioners Carissa Anderson and Kate Mahin chose health topics for their projects. (Photo by Katherine Jones)

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BOOK REVIEW

Memoir of Djilas critiqued

PARADISE REGAINED, by C.L. Sulzberger. Praeger (New York, 1989). 160 pp., \$32.95 hardcover; \$12.95 paper.

Reviewed by Charles Desnoyers

In the history of 20th-century communism, few men have gone through a more profound metamorphosis, while maintaining their intellectual independence, than Yugoslav dissident Milovan Djilas. As an intimate of Tito during World War II, Djilas was an ardent and ruthless Stalinist even to the point of sacrificing local needs to those of Moscow. However, he soon sensed that Stalin considered the Yugoslavs decidedly junior partners in their relationship, and voiced his approval of Tito's independent course in 1948.

His career as a government official in an avowedly communist country gave him tremendous personal power and prestige, still at the right hand of Tito. Yet through the 1950s he grew steadily disillusioned with the behavior of both his leader and his fellow members of the elite. The result of this inner struggle was "The New Class," a direct challenge to the Marxist conceit of providing a "classless society." Hounded, banned and imprisoned by an enraged Tito, Djilas remains today a political non-person, unable to have any of his works published in Yugoslavia.

"Paradise Regained," a memoir of Djilas by former New York Times correspondent C.L. Sulzberger, casts an intimate look at this intellectual and emotional odyssey.

Along the way, Sulzberger, an acquaintance of Djilas of over 40 years, has created the perfect companion volume for the reader of Djilas' groundbreaking theoretical works.

Constructed of a series of essays, each highlighting an aspect of the writer's life or beliefs, the book follows a very loose chronological format. Under such topics as "Fisher-man" (my favorite), "Warrior," "Idols" and "Families," we discover how young Djilas' personality was shaped, how his fervent nationalism enabled him to preserve his

independence of mind, and how Serbian folk culture has influenced his non-political writing.

Djilas, of course, has moved far beyond mere criticism of the faults of communism. Sulzberger feels, and the conversational excerpts seem to bear him out, that Djilas has come to believe in the Hegelian ideal of the advancement of mankind toward freedom, while abandoning the materialist dialectic.

In this age when "The Four Modernizations" and glasnost and perestroika and assorted other liberalization schemes are being bruited about the socialist world, Djilas the critic and the man seen more timely and relevant than ever. Every person who cares about these issues owes it to himself to read his works. One need look no further than this volume for the place to begin.

(Desnoyers teaches non-Western history at Villanova and Temple universities.)

† 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.)

† **BINGHAM, Jack F.**, 72, Little Flower, Indianapolis, May 9 Husband of Ann (Gervasi); brother of Luther and Myrtle.

† **DELSIE, Mabel E.**, 83, St. Elizabeth, Cambridge City, May 10. Mother of Jay.

† **ESTER, Rose Mary**, 86, St. Anthony of Padua, Clarksville, May 12. Mother of Carl E. Ester Johnson and Carolyn R. Gibson; sister of Imilda Abussen and A. M. Walterman; grandmother of three.

† **FALVEY, William J.** (Bud), 78, St. Jude, Indianapolis, May 11.

Husband of Irene Adelaide; father of Mary Jo Beck; grandfather of three.

† **GAUGHAN, John D.**, 93, St. Catherine of Siena, Indianapolis, May 5. Mother of Jane O'Malia, Mary E. Allen, Helen P. Dale and Rose A. Johnson; sister of John and James Conway; grandmother of 10; great-grandmother of eight.

† **HANEY, Katherine**, 93, St. Bridget, Indianapolis, May 8. Sister of Vivian Valentine.

† **JOHNS, Rosemary P.**, 71, St. Christopher, Indianapolis (buried March 17. Wife of Frank E.; mother of Judith A. Rafferty, Debbie Roth, Diane Mahoney, Frank Jr., George W. and Gregory M.; sister of George F. and William A. Usher; grandmother of nine; great-grandmother of two).

† **MARKING, Mary Rose**, 54, St. Mary of the Knobs, Floyds Knobs, May 8. Wife of Tony E.; mother of Tony J., Bridgett Thompson, Cheryl Sillings, Paula, and Cindy Short; daughter of Genevieve Renn; sister of Clifford Renn; grandmother of two.

† **MARRA, John R.**, 76, St. Augustine, Jeffersonville, May 10. Father of Ann Blakeley; brother of Kathleen Kinstiver, Martha A., and Mildred M. Heuser; grandfather of four; great-grandfather of one.

† **MAYO, Kenneth**, 95, Little Flower, Indianapolis, May 9. Husband of Margaret (Loudemil); father of Vickie Rose and Linda A. Brown; brother of Louise; grandfather of six.

† **MIETH, Frank**, 55, St. Roch, Indianapolis, May 13. Husband of Mary Ann (Feitman); father of Cindy Young, Kathy McKel and Bob; brother of Leo, Max, Pearl, Ubena and Irene Tanner; grandfather of four.

† **MILLER, William L.**, 63, Holy Spirit, Indianapolis, May 11. Father of Terrie L. Catehler, Leslie K. Macke, Mary Beth Dilling and Kathie Alexander; brother of Frances Cox, Richard M. and Phil G.

† **MURRAY, Raymond E.**, 97, Holy Trinity, Indianapolis, May 12. Father of William J., and Mary L. Armstrong; grandfather of five; great-grandfather of five.

† **NORDHOFF, Albert C.**, 85, St. Michael, Bradford, May 11.

Husband of Philema; father of Dennis, Gerald, Edward, Paul, Ralph, Charles, Albert, Mary Ann Savage and Rita Long; grandfather of 18; great-grandfather of three.

† **PEARSON, Paul**, 31, Holy Spirit, Indianapolis, May 5. Son of James Pearson; grandson of Arthur L. Pierce; brother of David M., Randy L., Kevin, David Dobson, Mary E. Franklin, Lara, Sheri Harris, Cindi Gilliland and Dana Dobson; grandson of Louise and John Hofer and Marie Pierce.

† **RAVER, Eleanor C.** (Harmeyer), 84, Holy Family, Oldenburg, May 5. Mother of Elmer, Mary Jane Klene and Charlene Reidenbach; sister of Alvin and Edward Harmeyer; grandmother of 17; great-grandmother of 11.

† **TIERNEY, John T.**, 87, St. Mary, New Albany, May 11. Husband of Cleo; father of Mary Ann Hampton, John and David; stepfather of Betty Weber, Pearl Brown, Lulu Hecke, Marilyn Skinner and Alvin Herman; brother of Catherine, and Catherine Ernst; grandfather of one; great-grandfather of one.

† **WILKINS, William J. Jr.**, 65, St. Lawrence, Indianapolis, May 12. Husband of Mary M. Greta; father of Irene Joy, Jeannette, Carol, Theresia Wagner, Christine Ross, Denise Reck, Margo, Laura, Philip, William and Jeffrey; brother of Mary Lou Halvoich; grandfather of 22.

Husband of Philema; father of Dennis, Gerald, Edward, Paul, Ralph, Charles, Albert, Mary Ann Savage and Rita Long; grandfather of 18; great-grandfather of three.

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OSF Sr. Mary Clarence dies

OLDENBURG—The Mass of Christian Burial was celebrated for Franciscan Sister Mary Clarence Von Wahlde on May 15 in the motherhouse chapel here. She died May 11 at the age of 73.

Sister Mary Clarence was a native of Cincinnati, Ohio. She entered the Oldenburg Franciscan Community in 1935 and made final vows in 1941.

Serving her order as an elementary school teacher, Sister Mary Clarence taught in Ohio, Missouri, Montana and Indiana schools. In the Indianapolis Archdiocese she taught at St. Michael School, Brookville.

Sister Mary Clarence's favorite assignment was the 12-year period she spent in the Crow Indian missions in Montana. She returned to the motherhouse in 1988 because of illness.

Sister Mary Clarence leaves no immediate survivors.

Fr. McLaughlin dies May 20

Father William G. McLaughlin, a priest of the Evansville Diocese, died May 20 at age 78. His funeral was celebrated May 23 in St. Michael the Archangel Church in Indianapolis.

Father McLaughlin was ordained at St. Meinrad Seminary in 1936 and began his priestly service in Denver. Later he served at St. Joan of Arc Parish in Indianapolis and several churches in the Evansville Diocese. He retired in 1971 from St. Bernard Church in Rockport.

One brother, Vincent J., survives Fr. McLaughlin.

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News briefs around the world

Catholics, Lutherans celebrate

CHICAGO (NC)—Cardinal Joseph L. Bernardin and Lutheran Bishop Sherman Hicks led Chicago Catholics and Lutherans May 13 in celebrating a formal covenant which pledges closer cooperation. But serious differences, specifically on the issue of abortion, remain between the two denominations. Cardinal Bernardin said in a statement.

Urges end to Nicaragua embargo

WASHINGTON (NC)—Top Latin American Bishops' Council officials, in a meeting with President Bush, called for an end to the U.S. trade embargo against Nicaragua, saying new Soviet policies have forged an "opening" that must not be ignored. The church leaders also told the president they stood with the Panamanian bishops in protesting Panamanian ruler Gen. Manuel Antonio Noriega's frustrating "the will of the Panamanian people" in May 7 presidential elections. Bishop Darío Castillo Hoyos of Pereira, Colombia, president of the Latin American Bishops' Council, known by its Spanish initials as CELAM, and Auxiliary Bishop Oscar A. Rodríguez Maradaga of Tegucigalpa, Honduras, CELAM general secretary, met with Bush May 16 at the White House.

Catholic Church legal in Poland

WARSAW, Poland (NC)—Poland's Parliament has granted legal status to the Catholic Church for the first time since the communist takeover in 1944. The law, passed May 17, made Poland the first Eastern-bloc country to reach a formal reconciliation with the Catholic Church. Government and church leaders had signed the proposed law April 4. Polish church officials said that by early fall they expected Poland to establish diplomatic relations with the Vatican, another first for an Eastern-bloc country. The parliament, or Sejm, also passed a law establishing freedom of worship and a law bringing the country's estimated 62,000 clergy into the country's social security system.

Pope optimistic about Europe

VATICAN CITY (NC)—Pope John Paul II sounded a note of optimism about the future of Europe in a message to a first-ever gathering of Catholic, Orthodox and Protestant European church leaders. "The positive developments

taking place in certain countries permit us to view the future of this Europe, tested by wars and divisions, with more confidence," the pope said in his message. "Is this not a response by God to the prayer of men of good will?" However, the pope expressed alarm for the abuses of humanity and nature which continue to threaten what in the past he has called "the old continent."

Time is now for Christian Bros.

WASHINGTON (NC)—The Christian Brothers announced May 16 that they are selling their wine and brandy business, including 1,200 acres of prime vineyards in California's Napa Valley. The San Francisco province of the Brothers of the Christian Schools, the only group of U.S. Christian Brothers in the wine business, has been making wine for 107 years. The sale to Heublein Inc., the nation's second-largest wine and spirits company, will bring the brothers a reported \$100 million to \$150 million. A spokesman for the Christian Brothers said the sale will allow the brothers to concentrate on their "educational works."

Nun presides at wedding

WASHINGTON (NC)—Valdez, Alaska, already famous for its massive Exxon oil spill there this spring, may now go down in church annals for another reason: the first place in the United States where a Catholic nun performed a marriage. The nun, Mercy Sister Carol Ann Aldrich, is leader of the Catholic community in Valdez, but technically she performed the ceremony in a strictly civil capacity. A combination of fog, rain, a priest shortage and a provision in church law led to Sister Aldrich presiding at the May 6 wedding of Stacey Smith and Rodney Mitchell at St. Francis Xavier Church in Valdez.

Bush and Pope to meet May 27

VATICAN CITY (NC)—Pope John Paul II and President George Bush are expected to meet May 27 during the president's May 26-June 4 trip to Europe for the NATO summit in Belgium and visits with government leaders. Vatican sources said. The meeting was expected to amount to a courtesy call while Bush is in Italy to see government officials. One Rome observer noted, however, that the current Italian government was about to fall, which would leave the American president with no one with which to hold an official meeting except the Italian president, a mostly ceremonial figure.

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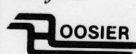
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Vatican condemns porn, violence

(Continued from page 1)

the first Vatican statement dedicated specifically to the two subjects. It was prepared by the Pontifical Council for Social Communications, which is headed by Archbishop Foley.

While recognizing that pornography and the exaltation of violence are "age-old realities," the document said that in the last quarter-century both have been made accessible to a "vastly expanded audience, including young people and even children."

Pornography is today a "lucrative industry" motivated by profit, it said.

Even more widespread, it said, is "representation of violent behavior or of permissiveness in sexual activity that reaches the point of being openly pornographic"—as frequently found in books, magazines, recordings, films, theater, television, videocassettes, advertising displays and even telecommunication.

The document defined media pornography as "a violation, through the use of audio-visual techniques, of the right to privacy of the human body in its male or female nature, a violation which reduces the human person and human body to an anonymous object of misuse for the purpose of gratifying concupiscence."

Violence in the media, it said, appeals to base human instincts and depicts "dense physical force exercised in a deeply offensive and often passionate manner." Its effects are particularly dangerous for children, who may not be able to tell the difference between fantasy and reality, it said.

Asked by reporters to give an example of wanted media violence, Archbishop Foley cited "kung fu movies in which individuals pull the hearts out of people."

"That is objectionable violence," he said.

While experts may debate the extent of the effects on individuals and society, "the broad outlines of the problem are stark, clear and frightening," the Vatican statement said. "Pornography and sadistic violence debase sexuality, corrode human relationships, exploit individuals—especially women and young people, undermine marriage and family life, foster anti-social behavior and weaken the moral fiber of society itself," it said.

The document said pornography is like a drug—it can be

habit-forming, can lead its users to seek increasingly "hardcore" material, and can have a "progressively desensitizing effect, gradually rendering individuals morally numb."

In the worst cases, it added, pornography can act as an "accomplice" to "sex offenders—child molesters, rapists and killers."

Archbishop Foley elaborated on this point during the press conference, saying there were cases in the United States in which violent sexual crimes had been committed by people who were found to have pornography collections in their rooms and who were acting "very much under the influence of this material."

The document stated that willful participation in the production or spread of pornography is a "serious moral evil," and that its consumers do "moral harm to themselves" as well as keep the industry going.

It repeated the idea of legalizing pornography, saying it was based on "bad libertarian arguments" which are promoted by small, non-representational groups.

In a section dealing with causes of the increase in pornography and media violence, the document noted a "pervasive moral permissiveness" combined with pleasure-seeking as an ultimate goal.

More immediate causes include the profit motive, a lack of good laws or ineffective enforcement of existing ones, and confusion and apathy among much of the public, including pastoral workers, it said.

The document listed a number of possible responses to the problem:

►Professional communicators should form and apply ethical codes for the media and for advertising because self-regulation by the media is "the first and best line of defense."

►Parents should "redouble their efforts" to promote sound values and instill "healthy attitudes toward human sexuality."

►Schools should offer programs in media education so that children can learn how to resist media manipulation and "avoid merely passive listening and viewing habits."

►Concerned citizens should make their views known to producers, commercial interests and public authorities. While the document did not mention consumer boycotts of sponsors of offensive programs, Archbishop Foley said such action may be an example of "critical consumption" at work.

►Civil officials should enact sound laws and strengthen weak ones, and "existing laws must be enforced." Because

pornography has international implications, world organizations also should take steps to "control this insidious traffic," it said.

►The church's response should be based on its clear teaching on human dignity, as distinct from the "so-called ethic of immediate personal gratification." The document said media education belongs in Catholic schools, seminars and other education programs, so that pastoral workers themselves learn to become "discriminating consumers of media."

The document said that "a merely censorious attitude" by the church is not enough and called on Catholics to enter into "conversation" with professional communicators, to get the church's point of view across.

Archbishop Foley said the document, the first to be published by the communications council, was based on five years of research, including review of a number of studies on the causes and effects of pornography and media violence. He said the church wanted to help clean up the "morally polluted environment" in some of the media and help parents "protect their children."

Pope warns against theologian challenges to church teaching

by John Thavis

VATICAN CITY (NC)—Pope John Paul II said the church cannot tolerate "surruptitious" or "parallel" teachings that would contest and compromise basic truths of the faith.

The pope said theologians in particular are held to follow the church's magisterium, or teaching authority, which he said is being challenged today, especially in the area of Christian ethics.

The pope spoke May 18 to Italy's bishops, two days after the bishops deplored an open letter written by 63 Italian theologians. The letter, the latest in a series of recent challenges by European theologians, had criticized what it called "regressive" Vatican policies and argued for freedom of theological research, especially in ethical matters.

The pope appeared to endorse the bishops' action when he told them that they had given "clear witness" of their teaching authority "under the current circumstances."

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