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Woods College prof was observer of the Nicaraguan election

by Margaret Nelson

"The impression I had from observing the elections was that the people took voting very seriously; for many it seemed to be a religious ritual," said Dr. Kenneth Weare. The moral theology professor at St. Mary of the Woods College was an official observer of the Nicaraguan election on Feb. 25.

Weare was one of an 18-member team sponsored by Witness for Peace, a multi-denominational religiously-oriented group founded in 1983 to build a community of U.S. citizens to stand in solidarity with Nicaraguans and other Central American people. Members of the delegation spent three days preparing themselves for their task.

"Cardinal Miguel Obando y Bravo published a pastoral letter just prior to the elections in which he said the people of Nicaragua had a Christian obligation to vote and to vote their consciences," Weare said.

"The night before the elections, all the churches were open. Masses were celebrated, prayer vigils were organized, all with the theme of *la paz y la reconciliación* (peace and reconciliation)," he said.

The Witness for Peace observers heard some people voice support for the National Opposition Union (UNO), headed by Violeta Barrios de Chamorro. But they knew that the polls and the "experts" expected a strong victory for Daniel Ortega's Sandinista National Liberation Front (FSLN).

Weare's team visited 60 polling places in or near Managua by dividing into six groups. They began at daybreak. The observers were

impressed with the eagerness of the people to vote. And they noticed that the officials handled the election process with "almost reverential" care.

Very early on the morning after the election, most of the delegation learned that "something stunning was going on," the report said. Daniel Ortega made his concession speech at 6 a.m. Feb. 26.

The observers concluded that a larger than expected number of the voters blamed the Sandinistas rather than the U.S.—for the continuing state of war and the harsh economic conditions.

The team's report summed up talks with Nicaraguans during the visit. The issues that stood out from these conversations were hunger and war. The UNO had pledged to end the draft and the U.S. had pledged to lift its economic sanctions if Chamorro won.

"The role of the church will be critically important in the immediate future, mainly as a force of mediation and reconciliation," said Weare.

The church will also be an important motivating source to keep people's spirits up, to encourage active participation in continuing the goals of the revolution, and in giving spiritual nourishment in the building up of basic Christian communities," Weare said.

The Managua Witness for Peace group gathered for worship and reflection at the end of its mission, noting that it was Wednesday. One person commented on the unexpected way the paschal mystery of death and resurrection was being experienced in Nicaragua.

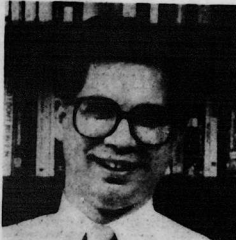
The team appreciated the spiritual challenge in working with the Nicaraguan religious community.

Dr. Weare, assistant professor of theology at St. Mary of the Woods College, teaches graduate and undergraduate courses on human rights, social justice and peace studies.

He was also a member of a 1988 human rights delegation which traveled to Israel to investigate human rights violations in the occupied territories of the West Bank and the Gaza Strip.

In 1989, Weare served on a Belgian delegation to India to study women's organizational and environmental projects.

12-page supplement on home improvement begins on page 13



Dr. Kenneth Weare



PINNING THE GOVERNOR—Three directors of the Retired Senior Volunteer Program, a Catholic Social Services agency, present a carnation boutonniere to Governor Evan Bayh at his Statehouse office March 7. Susan Johnson, an RSVP director from Muncie, (left) joins Susan Ballengee of Washington, president of Indiana RSVP Directors Association, and Marguerite Keys, Indianapolis RSVP director, to inform Gov. Bayh of their annual fund-raiser. RSVP members are selling green and white carnations for St. Patrick's Day to boost program funds. (Photo by Mary Ann Wyand)

N.A.'s Providence Home to get new sponsorship

by Sr. Dawn Tomaszewski, SP

To ensure a long-term and viable future for Providence Retirement Home in New Albany, the Sisters of Providence are seeking a transfer of sponsorship of the home to a Catholic health care system.

"Because we want the home to continue we are seeking a Catholic health care facility or system of similar philosophy and goals to assume sponsorship and operate the home in a way that will not only continue our ministry there but also strengthen it," explained Providence Sister Barbara Ann Zeller, administrator.

Such a transfer of sponsorship represents a change in management and control at the corporate level. Day-to-day operations will be virtually unaffected.

The Sisters of Providence have completed a year of research and study in collaboration with the Catholic Health Association (CHA) and dialogue with Indianapolis Archbishop Edward T. O'Meara in advance of this decision.

A 300-page proposal has been prepared and will be presented this week for consideration to 11 Catholic health care systems sponsored by religious congregations of women. It is expected that a transfer of sponsorship can be accomplished by January 1991.

As part of the proposal, the Sisters of

Providence are requesting that Sister Barbara Ann continue as administrator through the transition period and that Sisters of Providence currently ministering there also be retained.

"This has been an especially difficult decision for us," said Sister Nancy Nolan, general superior of the Sisters of Providence and president of the board of directors of the home. "Providence Retirement Home, Inc., is currently thriving and in an excellent financial position."

"But the fact remains that the Sisters of Providence do not have health-care ministry as a major focus nor are we part of any health care system. It has become more difficult for a single health-care facility to continue to operate outside of a health care system."

"Many other congregations of women who have traditionally been in the field of health care have now formed health care systems. As a result they are able to share expertise as well as strategies and finances with several institutions. It is one of these Catholic health care systems that we hope to entrust the future of Providence Retirement Home," Sister Nancy said.

In commenting on the potential transfer of sponsorship, Archbishop O'Meara said, "I am very grateful for the service rendered by the Sisters of Providence since 1963 at Providence Retirement Home, and I commend them for their ongoing commitment."

(See PROVIDENCE HOME on page 29)

Service to mark anniversary of Archbishop Romero's death

by Fr. Paul O'Brien, SJ

A special memorial service will honor Archbishop Oscar Romero on the tenth anniversary of his assassination in El Salvador. The liturgy will be held on Friday, March 23 at 7:30 p.m. in the chapel at Our Lady of Grace Benedictine Monastery in Beech Grove.

The theme of the service is "Romero: Prophet to a Martyred Nation." The event is sponsored by ARIA (Association of Religious in the Indianapolis Archdiocese), Indianapolis Folks Concerned about Central America and the Indianapolis Peace Center. Other El Salvadoran martyrs will be remembered during the service.

Archbishop Romero was murdered on March 24, 1980, as he celebrated Mass in a small hospital chapel in San Salvador. A strong proponent of human rights, the archbishop was assassinated by a member of a paramilitary death squad. The movie "Romero" depicts these events.

After the liturgy, those who wish may view a presentation of a video that depicts the current situation in war-torn El Salvador.

This annual commemoration in Indianapolis is part of celebrations scheduled to take place all over the U.S. and in other countries. It will occur during Central America Week, which will feature a non-violent protest in Washington, D.C. on Saturday, March 24.

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

What is the real purpose of catechesis?

by John F. Fink

The first draft of the proposed Catechism for the Universal Church has reopened the old arguments about the best way to provide religious education. The two camps can basically be divided between those who give primary emphasis to teaching doctrine and those who believe that doctrine should be secondary to conveying a faith that is meant to be lived, not merely known.

There is no doubt that the Universal Catechism is the dominant issue in catechesis today. Both sides agree on its importance—that it “will shape the mind of the church for decades, perhaps centuries, to come,” as Archbishop William J. Levada of Portland, Ore., said of it. However, many religious educators see that as a threat rather than a promise.

THE UNIVERSAL CATECHISM was called for at the extraordinary synod of bishops in 1985. The pope appointed a drafting committee headed by Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, in 1986. Archbishop Levada is one of seven bishops involved in writing the first draft.

The draft was sent to the world's bishops last November and December with a request for their input by May 31. It was, however, sent under a stamp of secrecy, which made some bishops reluctant to share it with religious educators and thus has delayed the consultation. However, it has been widely discussed recently and it is getting the publicity that such an important document must have.

The first public critique came from a symposium organized by Jesuit Father Thomas J. Reese at the Woodstock Theological Center at Georgetown University



in late January (reported in the Feb. 2 issue of *The Criterion*). Another symposium was organized by the National Catholic Education Association (NCEA) Feb. 20-22 in Washington (reported in the March 2 *Criterion*). The papers presented at Father Reese's symposium were then published in the Catholic opinion magazines *America* (March 3 issue) and *Commonwealth* (March 9 issue).

It seems safe to generalize and say that speakers at the NCEA symposium had a much more favorable view of the catechism than did those at Father Reese's.

ARCHBISHOP PIO LAGHI, apostolic pronuncio to the U.S., opened the NCEA symposium by saying that the essential purpose of catechesis is “the transmission of the revealed word of God,” putting himself in the camp of those who stress doctrine. He said, “The object of catechesis is not human experience. There has been some confusion on this important point. While the message of Christ guarantees . . . the true dignity of the human person, this message is primarily about revealed realities.”

He told educators and textbook publishers at the symposium that the Universal Catechism would “clarify ambiguity in teaching and help in the recovery of a common language of faith.”

Archbishop Francis Schulte of New Orleans, chairman of the bishops' Committee on Education, also stressed doctrine, or “fidelity to the message.” He complained about “cultural Catholicism” in the U.S., “a growing number of Catholics who explicitly repudiate not only church moral teaching but the central doctrinal affirmations of Incarnation, Eucharist, Eternal Life—while at the same time insisting on clinging to Catholic identification for ethnic, cultural and social reasons.”

Those who stress the primacy of doctrine in religious education point to the lack of basic knowledge about what the Catholic Church teaches on the part of many people who have grown up since Vatican II. They believe that the exposition of doctrine must be basic to the catechetical

mission, as it was prior to Vatican II. They criticize the younger generation's ability to explain and defend the Catholic faith.

MANY PROMINENT EDUCATORS, however, deny Archbishop Laghi's premise that the purpose of catechesis is “the transmission of the revealed word of God.” At the NCEA symposium, Father John Unger, associate superintendent of religious education for the Archdiocese of St. Louis, said that the purpose of religious education is “to have children come to know Jesus and integrate him in their lives.” They object to a catechesis that passes along knowledge with no relevancy to the person's life, no evangelization, and no conversion.

Those who participated in Father Reese's symposium were some of the most prominent theologians in the U.S., and their assessment of the Universal Catechism was mostly negative. After the symposium Father Reese wrote an article for *The Tablet* of London in which he said that the draft is “fatally flawed” and “cannot be saved by amendments that only tinker with the text.”

Jesuit moral theologian Father William C. Spohn asked, “Did some Roman Rip Van Winkle write the moral theology section?” He said the writer of that section must have “slept through the last 30 years of development in the field of Christian ethics . . . the most fruitful era in the entire history of moral theology.”

Jesuit Father Avery Dulles said he was surprised that the catechism ignores significant elements of church doctrine such as the importance of the word of God, the structures of collegiality, the active role of the laity, the value of religious life, regional diversification and ecumenism.

Bishop Raymond A. Lucker of New Ulm, Minn., criticized the draft for using “oppressively vague” language and for presenting doctrines in theological positions that are open to change as if they were on the same level.

This obviously is only the first round in what will be a long fight over this proposed Universal Catechism.

St. Benedict, Terre Haute, to complete anniversary celebration

by Cynthia Dewes

St. Benedict Parish, 118 South Ninth Street in Terre Haute, will complete its 125th anniversary celebration year with a special “Celebration Weekend” on Friday and Sunday, April 27 and 29. Franciscan Father Wayne Hellmann, Minister Provincial of the Conventual Franciscan Friars of

Our Lady of Consolation Province, will celebrate the 11 a.m. concluding Mass on Sunday, April 29.

On Friday, April 27 an anniversary Dinner/Dance will be held at O'Shaughnessy Hall on the campus of St. Mary of the Woods College, beginning with a cocktail hour at 6:30 p.m. Dinner will be served at 7:30 p.m. followed by a short program and introduction of guests. Bill Grimes will be master of ceremonies.

From 9 p.m. to 12 midnight, guests will dance to the Big Band music of “Stonehenge.” Tickets for the evening are \$12, with reservations by check due at the parish office by April 13.

Franciscan Father Kent Biergens is pastor of St. Benedict Parish, which was

established in 1865 to serve a largely German immigrant population. Benedictine priests served the parish until 1872 when the Franciscans took over its care. The present church building was consecrated in 1899.

The church was built in a cruciform with distinctive twin towers, frescoes, beautiful stained glass windows, and one of the largest church organs in the country. Three massive bells were blessed with the names St. Francis, St. Benedict and The Blessed Virgin.

After a devastating fire in 1930, the church was rebuilt despite the economic hardships created by the Great Depression. Renovations to bring the church into accord

with the precepts of Vatican II were completed in 1989.

Father Wayne is one of two Minister Provincials and one General Minister who came to the Franciscan Order from St. Benedict Parish. The second Minister Provincial is 81-year-old Franciscan Father Basil Heizer, who lives in Rome.

Father Wayne's parents were married in St. Benedict Church. His father, John Hellmann, was custodian there for 40 years, as John's father was for 20 years before him.

St. Benedict's celebration year included publication of a 32-page photo directory and a brochure which detailed the history of the parish.

Terre Haute priest now in Sudan writes about war, starvation there

by John F. Fink

A Comboni missionary priest from Terre Haute has described the starvation and civil war that is now going on in the African nation of Sudan.

“We have a government (in Sudan) that is willing to starve its people to death, and ‘liberators’ who are willing to bomb entire villages and towns,” Father Todd Riebe wrote in a letter to Deborah Thurston of Indianapolis dated Feb. 17.

He told of digging trenches and shelters in case there is future shelling, and he wrote about relief flights “that are easing the situation a bit.” He said, “People get 100 grams of sorghum a day. It's just enough to keep people alive.”

The civil war in Sudan is between the government forces and the Sudan People's Liberation Army. The fighting has been going on for six years and has resulted in periodic starvation when the government limits the amount of food permitted into the southern part of the country, where Father Riebe is stationed.

He is the principal of the Comboni Secondary School in Juba.

Father Riebe was in Terre Haute a year ago to visit his mother, who still lives there. At that time, the 1971 graduate of the former Catholic Central High School described his feeling of helplessness as he watched people die from starvation.

“You had mothers who had to decide which of their children were going to live” because there was not enough food for all of them, he said at that time.

In his letter to Thurston, Father Riebe told of his efforts to “put all possible

pressure on the government and the SPLA to negotiate.” He said he had talked with the U.S. ambassador in Khartoum (the Sudanese capital) and written to the ambassador to Kenya but, he said, “The U.S. has limited influence with the SPLA and no influence with Khartoum.”

He wrote, “Perhaps our best bet is to influence other governments to stop all money and arms from reaching either party. The world must make negotiating a settlement the depending factor on any aid to either side. The fact of the matter is that a lot of countries are aiding both sides in the slaughter going on here—and even if the U.S. doesn't have influence with the SPLA or Khartoum, it does have influence with other countries. Continuing the war must be made to be more costly for both the SPLA and the government. And we must make negotiating a settlement more and more attractive.”

Thurston has been in contact with Indiana Senator Richard Lugar about the plight of the Sudanese. He told her in a letter dated Feb. 22, in response to her letter of Feb. 17, that “the U.S. goal in the short term is to foster agreement among the Sudanese government and the rebels to allow food aid workers and food shipments to reach those who are in need. In the longer term, the U.S. hopes to see a negotiated settlement in the civil war, but this will take the cooperation of a number of countries who provide assistance to the combatants.”

In the meantime, Lugar wrote, emergency food aid is the only aid program the U.S. now has for the Sudan and “many of these programs have been suspended in the south because of the fighting.”

Archbishop O'Meara's Schedule

Week of March 18

SUNDAY, Mar. 18—Archdiocesan Black Catholics Concerned annual Concert, SS. Peter and Paul Cathedral, Indianapolis, 4 p.m.

MONDAY, Mar. 19—Annual visitation to St. Augustine Home, Indianapolis. Eucharistic Liturgy at 11 a.m. followed with lunch.

TUESDAY-THURSDAY, Mar. 20-22—NCCB/USCC Board and Administrative meetings, Washington, D.C.

THURSDAY, Mar. 22—50th Anniversary of the founding of the Archdiocese of Washington, Washington, D.C.



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Father Wayne Hellmann, OFM Conv.

OFFICIAL APPOINTMENT

Effective March 1, 1990

REV. JOHN GEIS, appointed administrator of St. Anne Parish, Hamburg, and retaining his assignment as pastor of St. Mary Parish, Greensburg, and administrator of St. John the Evangelist Parish, Enochsburg, St. Maurice Parish, St. Maurice, with residence at St. Mary Parish, Greensburg.

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

1989-90 archdiocesan school statistics ready

by Margaret Nelson

What is the average tuition for schools in the archdiocese? Is the school enrollment going up or down? Every figure anyone wants to know about the Catholic schools in the archdiocese is now available.

Statistics from the 65 archdiocesan elementary, three junior high and nine high schools for the 1989-90 year show that overall enrollment is 518,578 for kindergarten through grade 12.

This puts overall enrollment down only .31 percent from 1988-89. First grade numbers are 95 percent of the 1979 figures. Kindergarten and preschool figures are much higher than ten years ago.

Non-Catholics made up almost 13 percent of the student population. Minorities count for 9.3 percent of the overall enrollment—13.25 percent in the Indianapolis deaneries.

About 77 percent of parish-supported high school graduates attend college.

The teacher-pupil ratio in elementary schools is one teacher to 17.66 students. In the interparochial high schools the ratio is about one to 15.

About six percent of the teachers are religious men or women, compared to seven percent a year ago. Sixty-one percent of the teachers have master's degrees. And 58 percent fall in the experience level of six to 25 years.

Ninety-three percent of the teachers are state certified and an additional three percent are not certifiable because the state does not certify teachers of religion.

According to G. Joseph Peters, coordinator of school services for the Office of Catholic Education, the schools employ over 1,800 full and part-time educational and support personnel, impacting the

economy of communities of central and southern Indiana.

Peters said that "probably unique to us in the Archdiocese of Indianapolis" is the fact that in all but two cases, schools have boards of education or school committees that meet regularly. All but six of the schools are state accredited.

For transportation, 27 schools have public school transportation and 33 schools use their own buses, some use both.

Thirty-six before and after school extended care programs are being offered. Ninety-six percent of the schools offer computer instruction and 62 percent use computers for administrative purposes.

Thirty-five schools collect charges as tuition, 21 collect as a required contribution and another seven collect as a combination of both tuition and required contribution. Five schools do not specify a tuition or request a five percent title of parents.

In a composite of all the different ways tuition is collected, the average charge for instruction for the first elementary child in a Catholic family is \$1,186.64. Among the six interparochial high schools (this excludes the private high schools within the archdiocese), tuition averages \$1,536.67 for the first Catholic child; it is set at \$1,500 in Indianapolis.

The average bachelor's degree salary for starting elementary teachers is \$14,579 archdiocese-wide. In the Indianapolis and New Albany deaneries, the salaries are set deanery-wide, scaled to public school salaries. So, these starting salaries in the Indianapolis deaneries are \$15,134, and \$15,736 in New Albany. Salaries are set locally in all other areas of the archdiocese.

The average top master's degree salary possible is \$25,288, with the top of the scale in Indianapolis being \$25,891 after 20 years teaching experience. The average years of experience to reach the top of the scale is 19 years in the archdiocese.



ARCHDIOCESAN PASTORAL PLANNING

Connersville parish involved in planning

by Mary Alice Devor

"What are the opportunities for the church's mission in our parish area?"

That is just one of the questions that the planning committee presented to the St. Gabriel Pastoral Council and staff at a meeting in Connersville on Feb. 14.

The pastoral planning committee first met in the fall of 1988 for an orientation session given by Franciscan Sister Catherine Schneider and Providence Sister Marie Kevin Tighe from the archdiocesan Office for Pastoral Councils.

The committee began to intensify its work in the summer of 1989 after the sabbatical of the pastor, Father Francis J. Eckstein. To prepare for the process of pastoral planning, the committee held monthly meetings during which members reviewed and discussed video presentations.

The nine audio-visual presentations display an historical development of the mission of the church and an explanation of each step of the pastoral planning process. They were developed and produced by the archdiocesan office to assist in the implementation of the process.

In September, the planners reviewed the videos and prepared a formal verbal demonstration for the pastoral council and the parish staff. This presentation was also followed by a discussion.

The planning committee next made an environmental scan and description of the parish. The scan included a survey of the geographic, economic and sociological reality which makes up the Connersville community at large. Various resources were used to gather all of this information. An economic development study had been recently completed in the community as well as a study for the sale of bonds by Connersville utilities, both of which aided in the environmental scan.

Much of the parish information was already on file, either in the parish or in the Archdiocesan Planning Data Manual. The descriptive identifies specific characteristics unique to the particular parish of St. Gabriel.

All of this information has now been compiled using the forms provided in the planning manual.

At the January, 1990, meeting of the pastoral council, copies of these forms were distributed to the members for review prior to the February meeting. Staff members also received copies.

At the St. Gabriel Pastoral Council meeting on Feb. 14, the planning committee received input on the strengths, weaknesses and opportunities that are present in the parish and community.

The Connersville planning committee has six members from various backgrounds: Mary Alice Devor, Father Frank Eckstein, Calissa Harvey, Henry Orschell, John Showalter and Sharon Sullivan.

Benedictine Sr. Dorothy Wargel is WRTV's Teacher of the Week

by Mary Ann Wyand

WRTV Channel 6 viewers recently got to "meet" a very special woman who has dedicated her life to serving Christ and teaching children.

She is Benedictine Sister Dorothy Wargel, an archdiocesan teacher and former principal, who currently shares her enthusiasm for art and education with students at St. Roch School in Indianapolis.

Sister Dorothy was honored by the ABC station March 8 as "Teacher of the Week." That designation meant a visit with WRTV's Diane Willis, who joined Sister Dorothy and her students in the classroom to film a feature segment for the evening news.

"I believe all children should have a chance to have an education and be taught what they are able to grasp," Sister Dorothy told *The Criterion*.

"I also believe in simplicity in living and in learning," she said. "I believe that's the essence of beauty, and to me it has a great meaning."

In addition to her 1968 appointment as principal at Christ the King School in Indianapolis, Sister Dorothy taught at St. Michael School in Cannelton and at Holy

Name School at Beech Grove. She joined the St. Roch faculty as an art teacher 10 years ago.

Sister Dorothy said she particularly enjoys helping children realize their own creativity. "When they learn that they can be creative," she explained, "there's no end to their aspirations, to what they can do in life."

The television profile was wonderful, Sister Dorothy reflected, but a little bit overwhelming.

"It is something that I'll never forget," she said. "It really has been a boost for me. This has been a real good thing for our school community, and for me and my Benedictine community."

During the filming, Willis also spoke with some of the fourth grade students, who said Sister Dorothy teaches them not to say "I can't," and helps them learn to recognize their own creativity.

"I do love my work," Sister Dorothy said, "and I love the people with whom I work. The children, teachers, and parents all get along real well. I am just so grateful to see how the children respond to an art program, and I am happy that I can bring them this opportunity to be creative and to learn the principles of art."



FILM SESSION—WRTV Channel 6 photographer Vern Veal films co-anchor Diane Willis and Benedictine Sister Dorothy Wargel during a March 7 interview at St. Roch School in Indianapolis. Sister Dorothy was named "Teacher of the Week" by the television station. (Photo by Mary Ann Wyand)



PLANNERS—Members of St. Gabriel, Connersville, pastoral council and planning committee are (seated, from left): Sharon Sullivan, Calissa Harvey, John Showalter, Cliff Fleddermann; (standing) Ed Werner, Lynette Cox, Tom Becht, Lynn Lineback, Pastor Father Francis Eckstein, Karen Frank, Gary Goodman and Gary Curry. Sullivan, Harvey, Showalter, Devor and the pastor are on the planning committee. The others are on the pastoral council, along with Devor and Father Eckstein.

State minimum wage increased

by Ann Wadelton

About 7,000 Hoosier workers will get a raise as a result of legislation approved by the Indiana General Assembly. For the first time in 13 years, legislators increased the state's minimum wage. Effective July 1, it will increase from \$2 to \$3.35 an hour.

The bill now awaits Gov. Evan Bayh's signature.

The Indiana Catholic Conference has long supported an increase in the minimum wage, according to Dr. M. Desmond Ryan, ICC executive director. "Our support is based on the church's position endorsing the right of workers to a living wage," he said.

The state's current minimum wage of \$2 was set in 1977. Representative John Day (D-Indpls.) has been trying to get it increased since 1979. Since that time, the House has approved increases four times, but action was always stymied in the Senate. Day expressed disappointment that the state still falls short of the federal level of \$4.25 an hour.

The wage applies to small companies

with no out-of-state connections, including bakeries, laundromats, restaurants and taverns. The workers affected include single parents and college students.

In addition to increasing the wage, the new legislation expands those affected by the state wage to include companies with two or more employees instead of four and worker who are 16 years and older instead of 17 years. It also makes the law applicable after four weeks of employment instead of 10.

Day's original bill would have raised the wage incrementally to \$4.25 by April, 1991.

"So much more ought to be done," Day said. In addition to helping workers at the lowest end of the wage scale, he pointed to the benefits of increasing the purchasing power within a community, as well as increasing the tax base. He said he hoped that better salaries would help some work their way out of welfare.

Day said that a study by the U.S. Department of Labor, which included a review of the past 20 years, shows no evidence that an increase in the minimum wage will lead to loss of jobs, as frequently alleged.

Commentary

THE BOTTOM LINE

Crisis, pain, suffering important to salvation

by Antoinette Bosco

I was talking to a young man recently who is in his late 20s, a college graduate and unemployed. He has learned that his degree did not really prepare him for any kind of specific work, and he is floundering. He does not know what kind of work to look for, cannot afford to go on for another degree and is desperately in need of a job.

Despite many attempts at finding work, and having attended a seminar on success, he was still without a job. What bothered him the



most, he said, was that he felt utterly out of control. And, he added, showing panic, that he was going to work to gain control of his life so he would never have to go through this kind of discomfort again.

He thought I was going to be very "understanding," translated "sympathetic." I was—and I wasn't.

When you are looking for a job, I told him, you have to look upon the search itself as a job. I have learned this from personal experience and years of working with college students and older, returning students.

Finding a proper job takes a lot of work, energy and a strong dose of realism about marketing. You have to prove you will be valuable to an employer in order to justify why he or she should give you a paycheck. What struck me about his predicament was his determination to gain permanent

"control" over his life, because this was setting him up for frustration, or worse, a spiritual freeze. It took awhile for him to see what I was getting at.

True, his unemployment was a crisis, but was there something better than just whining that could come of it?

He was going through the pain of being unemployed right then, but he had no exclusivity when it comes to pain. What is pain, with its suffering and discomfort, all about anyway? It's about learning that we cannot really control our lives.

In my life, after many crises and much pain, I began in my late 40s to pray that each day would go smoothly, that is, remain within the boundaries I had assigned. And at night, if there was no disruption, I would pray sincerely to God, thanking him for what had been an ordinary day.

But then I started to get too comfortable and the need to control my life and environment started to become too important. I was shrinking my world and, though I did not realize it immediately, was in danger of also shutting God out.

So, I made some moves, took some risks, opened my doors to let others (always translated God) come in again and stopped learning pain.

I recently happened upon a wonderful book that says it better than I can, "The Way of Suffering," by Jerome A. Miller (1988: Georgetown Press). "Insofar as I want everything to be manageable," he writes, "I want there to be nothing infirm in my life, nothing that surpasses or exceeds my power to cope and handle. . . . For every increase in



control results in a shrinkage of one's universe, where the only reality is one's will to be in control."

I am not sure my young acquaintance understood the point I was making. But one day, when he is employed and this crisis is over, maybe he will think back and realize that overzealously trying to control one's life is a trap.

Crisis, pain and suffering are essential, because as Oscar Wilde wrote, "How else but through a broken heart may Lord Christ enter in?"

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THE HUMAN SIDE

Understanding 21st Century-style missionary efforts

by Fr. Eugene Hemrick

We read of missionaries being killed in Central America. And we drop something in the collection basket on Mission Sunday. But otherwise, how much attention do we give to missionary efforts?

Recently, I received the first edition of a service called International Papers in Pastoral Ministry, published by the Institute for Pastoral and Social Ministry at the University of Notre Dame.

If upcoming editions explore the church's missionary efforts as well as the first edition does, those who read them will increase their understanding of missionary work enormously.

Holy Cross Father James Ferguson, who



served as a missionary in Africa, begins by telling how some people perceive the words "mission" and "missionary." In interviews he found that young candidates for the missions are surprised or disgusted by those very words.

Why? Because for some they denote "disruption of indigenous patterns through the imposition of Western culture. They spell destruction of a culture, political structures and even genocide."

It is true that some missionaries have gone into countries with the idea of colonizing them, especially in past centuries. Missionary efforts attempted to change cultures, forcing the people to learn out of their pagan ways. The movie, "The Mission," depicts this problem.

Father Ferguson thinks we should continue to use the words "mission" and "missionary," but contends they need to be redefined so that "missionary," for example, is much like the person in "The

Ugly American," who instead of bringing American-made, complex water pumps to Asia converted old bicycles the people already had into pumps they could fix and which would aid employment.

Father Ferguson calls the theology behind this approach "Kingdom theology," the promotion of fundamental human values: life, respect, sharing, compassion, outreach, commitment.

A missionary attitude practices respect when it does not move in and try to take over. Rather the missionary maintains respect and awe for the people at all costs. Most of all, the missionary starts "where the people are," in the context of their own culture and background, rather than making the people feel they have to be "where he or she is."

Father Ferguson thinks one of the most difficult things about being a missionary is the commitment it requires. When an American goes to a country in Latin America, for example, he or she comes

from a background rich in education, experience, nutrition and material advantages. The missionary can quickly leave the country if his or her health or family needs back home require it.

Those advantages make it difficult to have a fully committed solidarity with the poor. How to put aside the baggage of affluence and familiar lifestyles when serving in a foreign country is one of the biggest problems missionary activity faces.

Father Ferguson expands on this idea when he writes that suffering "can be connected with solidarity with the poor, even the ultimate suffering of martyrdom." Many missionaries still give their lives for this work.

These ideas are only the beginning of an understanding of missionary efforts. It is an understanding that is essential to grasping the bigger picture of Catholicism, reminding us that the church extends well beyond our own borders.

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EVERYDAY FAITH

Proclamation of the Good News is the essence of priesthood

by Lou Jacquet

Not long ago, a friend and I were finishing off pie and coffee at an all-night eatery. When the discussion got around to priests, we immediately fell into distinctly separate camps.

My friend thinks priests should above all be watchdogs for doctrinal error. He wants them to be disciplinarians, too, shaking fists from the pulpit to remind the faithful of their sinfulness. "That's what they were ordained for," he says.

I take a different view. While I certainly don't want a return to the style of priesthood I saw too much of in the late 1940s and early 1970s—priests so taken with being "everyday folks" that they seem to have lost all sense of their special role—I don't think guarding doctrinal purity or dispensing fire and brimstone from the pulpit should be the main focus of the priesthood.

It is fine to remind us of our sinfulness on occasion. Too often, we act as if sin has been done away with. In fact, it's still very much a part of our human nature and of Catholic teaching. We need to recapture a

sense of how sin destroys our relationship with God. But lecturing us about our sinfulness should be, at best, a distinctly secondary role for priests.

Proclamation of the Good News is the essence of priesthood. These men should be proclaiming the Gospel so exuberantly, living their lives with such fire for Jesus

Christ, that they attract others to the faith by their very presence.

We certainly need our priests to be well-versed in doctrine. They can't be promoting a faith they don't understand. But in my experience, it's the rare exception when doctrine alone attracts someone to the faith. Christians living Christianity as Jesus said it was meant to be lived, with conviction and joy—that's what attracts people to the Gospel. That's what priests must be doing.

I know a priest who is prayerful, sincere, and dedicated. His Scripture and theology skills are impeccable. Yet he's one of the poorest evangelizers I know. Because he is so intent on pointing out the sinfulness and failings around him, he's unable to communicate any sense of why we should answer the Lord's call to live in a whole new way.

This priest sees the negative in everything. Instead of inspiring others to recommit themselves to becoming what Christ calls us to be, he turns listeners off by incessant harping on what's wrong with the church, the world, and especially his parish. It's almost as if he never heard that, in the battle between the Lord and the devil, the Lord has won. We're supposed to celebrate that fact with a joyful resurrection of self in our own lives. To hear him preach, you'd never know it.



I'm in favor of priests unfraid to mention sin from the pulpit. I want them to be well-versed in Scripture and theology, of course. We have many such priests. But, suddenly, the Catholic community has a far greater need: more priests who live their lives in a spirit of infectious joy, fearlessly proclaiming in word and deed that the Gospel is vitally alive in our time.

That's the kind of priests I'm praying for.

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To the Editor

Fr. Jim Sweeney was a good priest

The parishioners and staff of St. Pius X Parish would like to thank the archdiocesan community for its outpouring of sympathy, prayers and support at this time of loss of our pastor, Father James Sweeney.

We were blessed with his faithful friendship and enthusiastic leadership for

seven years, during which time he suffered through many illnesses including a heart attack and kidney dialysis and transplant. More recently, he was plagued with pancreatitis and other viruses. In spite of his physical problems, his warmth and spirit never faltered.

He was truly a pastor and friend to everyone—from the children who loved his frequent hugs, to the young couples whose weddings he made so meaningful, to those seeking his wise counsel, and to those he

comforted in sickness and death. He shared our joys and sorrows, our laughter as well as our tears.

His brother, Archabbot Timothy Sweeney of St. Meinrad, stated that Father Jim Sweeney would want to be remembered as a "good priest." About this there can be no doubt. It was his fervent desire to lead all people on their walk toward God with increased faith and community spirit. He was indeed a human priest with a perfect vision of what church could be, having the great ability to teach without preaching and to lead without dominating. He was most certainly a man of prayer and at the same time a proud Irishman with a quick wit, a hearty laugh, and a love of life. He truly believed we were made for joy!

We know all the parishes in the archdiocese in which he served will join us in celebrating the life of this wonderful priest.

His physical body may be gone but his spirit remains in all the lives he has touched.

Peggy Kline and Mary Anne Rupp
for the St. Pius X Community

Indianapolis

The dignity of the unborn baby

In the Feb. 23 issue, Carol LeMasters said in her letter to the editor that the abortion debate must take place in a manner that respects the dignity of all persons. What about the dignity of the innocent unborn baby? And, Carol, why can't the disagreement over abortion be guided by the words and will of Almighty God?

Carol would the Catholic politicians to be free to act for what the majority regards as the general good. How do politicians know what the majority wants? No one asked me, nor thousands of others.

When it comes to life and death, why not let God rule instead of the majority? No God-fearing person has a right to choose murdering the unborn—call it a "fetus" or whatever you like: it is alive and in the process of becoming. An infant is not a teen-ager, nor a teen-ager an adult, but that doesn't change the fact that it is a human being created by God. Man is only the instrument used by Almighty God to harbor and nurture a human being. To abort is to murder that life. If it were dead, why kill it? Neither does the fact that millions are doing it justify this evil, senseless operation. There is nothing honorable, nor God-like in murdering helpless, innocent babies.

The Planned Parenthood Organization is undermining the American family, especially in our schools where they are setting up school-based clinics.

No Christian can responsibly take a pro-choice stand on abortion.

Alice Kiesel

Tell City

Point of View

The 'troubles' in Northern Ireland

by Robert Mahony

St. Patrick's Day in the United States is a time for celebrating, for Irish-Americans to delight in their heritage, for persons of different ethnic backgrounds to show their fondness for Ireland's rich culture. To focus attention on the drawn-out conflict in Northern Ireland is to risk dampening the party spirit. Not only because the years of carnage offer a stark and bitter contrast to that spirit but also because the roots of St. Patrick's Day are religious, and to many Americans Northern Ireland's "troubles" appear religious in nature.

The religious differences between Protestants and Catholics are certainly felt strongly in Northern Ireland. But blaming the current strife on religion is simplistic and incorrect. Protestant and Catholic leaders regularly join in condemning outbreaks of terrorism, whether from the nominally Catholic Irish Republican Army or their nominally Protestant and "loyalist" paramilitary counterparts.

Individual clergy of various denominations have frequently spoken and delivered sermons about the necessity for Christian reconciliation. And their words have not gone unheeded: Groups devoted to interchurch harmony pro-

liferate in Ulster, many of them based in deprived urban neighborhoods.

Such efforts have had little success in resolving the conflict's major issues because they are actually political and economic. And few political and economic issues anywhere in the Western world are amenable to the solutions that people of sincere religious faith can offer. But church leaders and reconciliation groups have had many small successes in penetrating the barriers that distrust and discrimination have erected over the years.

Some of these groups have drawn international attention, like the Community of the Peace People, which was awarded the Nobel Peace Prize in 1976, but others have worked in obscurity. But reconciliation efforts need American attention simply to boost the morale of those whose work is ignored by the international media's focus on bombs and assassinations.

Various organizations sponsor summer visits for Catholic and Protestant Irish children to U.S. families, bringing together, if only for a few weeks, those who would otherwise grow up entirely apart.

Many Americans contribute to the American Ireland Fund, which channels financial help to a number of reconciliation efforts in Northern Ireland. And the U.S. government has, since 1986, supported the International Fund for Ireland, which assists a number of community-based development enterprises.

The U.S. Catholic Conference and the

LIGHT ONE CANDLE

Who is Jesus Christ?

by Fr. John Catoir
Director, The Christophers

Jesus Christ is true God and true man. Apart from that, the first thing to remember about Jesus is his Jewishness. Jesus recognized the validity of the Covenant of Yahweh; the God of Moses was his God.

However, Jesus had a New Covenant to reveal, one that fulfilled the ancient Covenant without destroying it. He interpreted the Scriptures not by the letter of the law but by the spirit. The Sadducees and Pharisees considered his innovations blasphemous.

For instance, the book of Ecclesiasticus, written only 200 years before Jesus, states: "The Most High himself despises sinners and takes vengeance on the impious." This text was used by religious leaders like a sledge hammer to frighten the sinner. Since the worst sin of all was to defect from Judaism, fear of divine retribution was uppermost on the minds of every Jew. To this day many Christians suffer from the same struggle.

However, Jesus countered with a profoundly new teaching: "God so loved the world that he gave his only Son, so that everyone who believes in him should not perish but have eternal life" (Jn. 3:16). The

idea that God loves the sinner was shocking news for some and wonderful news for others.

According to Jesus Christ, God is a forgiving God who reacts to the sinner like a benevolent father reacts to a long lost prodigal child. He yearns to be reunited with him and in no way seeks vengeance. In fact, he stands ready to throw a party when the prodigal child returns.

This means that God doesn't have favorites. He loves the good and the bad.

In the Acts of the Apostles, Chapter 10:34-36, St. Peter made the same point: "The truth I have now come to realize," he said, "is that God does not have favorites, but that anybody of any nationality who fears God and does what is right is acceptable to him. It is true, God sent his Word to the people of Israel and it was to them that the good news of peace was brought by Jesus Christ—but Jesus Christ is the Lord of all. . . . It is to him that all the prophets bear witness to the fact that all who believe in Jesus will have their sins forgiven through his name."

"Everyone who hears these words of mine," says the Lord, "and acts on them, is like a wise man who built his house on solid rock" (Mt. 7:24).

(For a free copy of the *Christopher News Notes*, "The Fruits of Hope," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

(Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH-TV, Channel 8, in Indianapolis.)



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CORNUCOPIA

Parts is parts and it's O.K.

by Cynthia Dewes

Sure and begorra, 'tis a foin day for the Irish. Erin go brach. As Irish as Paddy's pig. The luck o' the Irish. Shamrocks, the Emerald Isle, kissing the blarney stone, and the wearin' o' the green.

Now that we've run through our entire Irish repertoire we could move on to the Hibernians. We have known. They can be together or individually: witty, smiling, attractive, rosy-cheeked, fond of the grape, funloving, moody, and slim. Or none of the above.

Germans, on the other hand, may be disciplined, bulky, taciturn, jovial, beer-drinking, obedient and neat to a fault.

Or Poles may be large, blond, pious, fun-loving, and natural gourmet cooks. Then we have Italians who can be swarthy, warm, loud, profuse gesturers, members of huge families and not punctual.

And Brits, who are supposed to be ruddy, prier, determined, proud, and slow to catch a joke. All these cliches are true and they are not. Because . . . some Irish people are witty, and some are not. Some Germans are obedient, and some are not.

And some Italians really are swarthy, and some are not. The generalizations so dear to our hearts are simply not always true.

On the other hand, we who live in the United States are often surprised by the

homogeneous populations we find when visiting certain foreign countries. Not only do the residents speak just one language and often profess a single religion, but they also share physical and racial characteristics.

Thus Swedes, and other Northern Europeans, Danes, Germans and the British, are often tall, fair-skinned, and Protestant. The Norwegians, who had some suspicious dealings with the Portuguese way back when, seem to mess up this analogy by having dark hair. But never mind.

Southern Mediterranean people, by contrast, share darker skins and hair color, shorter and more muscular frames, and the Catholic faith.

And we could go on about the Chinese or other Oriental populations, blacks, the Slavs, Semitic peoples and other groups who may seem to be "cut of a piece."

This theory would certainly make things easier for archeologists and genetic researchers, but would never fly in the U.S. where we have examples of every kind of ethnic, racial or religious population on the face of the earth. Maybe even a few who have invented themselves. Our culture is a smorgasbord.

In our country we're used to the idea of diversity in language or religion or looks. Why, then, do we sometimes attach rigid moral judgments to these various groups? Why do we believe that some kinds of people are inherently lazy or genetically dimwitted or predisposed to violence?

Maybe it's because, in differing so much from each other, we feel an urge to establish some pecking order of personal worth. But the opposite should be true: we should glory in our variety.

We are all made in the image of God.

If we can't recognize him in his human facets, how will we ever be able to see him whole?

check-it-out...

Children's Spring Fashions will be featured at a tea buffet style show from 2 to 4 p.m. on Sunday, March 18 at the Allison Mansion on the Marian College campus. Fashions from The Children's Clothier of Zionsville will be shown and the tea buffet will feature pastries made by Indianapolis caterers. Tickets are \$20. Proceeds will benefit the refurbishing of the historic mansion. Tickets may be purchased at the mansion, at the Children's Clothier, or by calling 317-929-0299.

Mary, Queen of Peace Parish in Danville will hold a groundbreaking ceremony for its new church building at 4 p.m. on Saturday, March 17. Afterward, weather permitting, the Saturday evening Anticipation Mass will be celebrated outdoors at 5 p.m. by Father Charles Chesbrough, St. Mary's pastor. A St. Patrick Day Dinner and Monte Carlo will round off the day's celebration.

The Polish Century Club will sponsor a **Dyngus Dinner Dance** at 6:30 p.m. on Friday, April 20 at the Knights of Columbus Hall at 13th and Delaware Streets. Frank Yankovic, "America's Polka King," will furnish the music for dancing. Tickets are \$14 per person, available by mailing checks to the club at 505 S. Tibbs Ave., Indianapolis, Ind. 46241 or by calling 317-241-4650 or 317-257-0124.

The March Freeze Forum sponsored by **Indianapolis Nuclear Weapons Freeze** will feature political scientist Joe Farah speaking on "Nuclear Materials and Conventional Weapons: Another Dimension of Proliferation" at 7 p.m. on Tuesday, March 27 at North United Methodist Church, 3808 N. Meridian Street. Babysitting and refreshments will be provided by volunteers. The May Freeze Forum on Thursday, May 17 will focus on "The Environmental Impact of Nuclear Weapons Production." For more information call 317-923-7337.

The Italian movie, **"The Gospel According to St. Matthew,"** with English subtitles, will be shown at 7:30 p.m. on Friday and Saturday, March 23-24 at the Community Theatre of Terre Haute, 1431 S. 25th St. Father James Fanale of St. Mary of the Woods College will speak at the movie showing on March 25. Admission is \$3 for adults and \$1.25 for students. Call 812-235-6600 for more information.

Raymond and Beth Ann Hughes Rufo will present a **Called and Gifted Retreat** for St. Mary Parish, Navilleton on the weekend of March 30-April 1. Designed to encourage parish members from post-

high school through senior citizens to grow in their faith, the retreat begins in the parish activity center at 7 p.m. Friday. To register call 812-923-5419 or 812-923-9957.

The **IUPUI Newman Center**, 1309 W. Michigan St. offers a Lenten Transformation Series guided by associate chaplain Rose Marie Scherschel from 12 noon to 1 p.m. each Tuesday. Bag lunches are welcome. A Bible Sharing Group meets every Tuesday evening at the Center from 7-8 p.m. after Mid Week Menu. Future events at the Center include a Seder supper on Holy Thursday and an appearance by Lisa Simone sharing information on the Quest for Peace Project in Nicaragua. For more information on Center activities call 317-632-4378.

Archdiocesan Black Catholics Concerned (ABCC) will sponsor a free **Concert of Sacred Music** at 4 p.m. on Sunday, March 18 in St. Peter and Paul Cathedral, 1347 N. Meridian St. Choirs from Holy Angels, St. Lawrence, Victory Temple, St. Rita, St. Andrew and St. Thomas Aquinas churches will participate. A free will-offering will be taken.

The **plight of the homeless** will be the topic of a talk at St. Andrew Church by Dr. Marcie Taylor and Kathy Scott on Sunday, March 18. The public is invited to attend the free event, which begins with a soup supper at 6 p.m. in the parish social hall. Taylor and Scott spent a week living with the homeless on the streets of Indianapolis. A free-will offering will be taken for the homeless. Those coming should call Margaret Nelson, 317-353-8747.

vips...

St. Barnabas pastor **Father Joseph McNally** was surprised by a Merry Unbirthday Celebration in his honor early on the morning of Feb. 27. About 420 parish revelers gathered under his window for a surprise serenade in anticipation of his birthday, which will never happen this year because the date is Feb. 29 and this is not a Leap Year. Stay tuned for 1992.

Providence Sister Dawn Tomaszewski recently attended a "Visioning Group" experience in Colorado, planned to develop images of the future of religious life in the U.S. The meeting was part of a three-year study on "Factors Influencing the Transformation of Religious Life in the Catholic Church in the U.S.," funded by Lilly Endowment, Inc.

Seton School eighth-graders **Mary Crowe** and **Christopher Shelley** took first and second place honors respectively in an American history essay contest sponsored recently by the Richmond chapter of the National Society of Daughters of the American Revolution on the topic: "An American Inventor 1775-1860." Eighth-grader **Mary Yaggy** and seventh-grader **Shannon Holt** received honorable mentions. Winners were honored in Feb. at a History Tea held at the Richmond court-house.

See Joe O'Malia in the St. Patrick's Parade — and "Do the Zoo" on St. Patrick's Day!!

As our customers and friends know, St. Patrick's Day is our favorite holiday at O'Malia's. There's lots of fun in all the stories with folks wearin' the green, green bagels on sale and so on. We encourage you to stop in for a visit and shoot the "blarney" with the folks — all O'Malia employees are Irish that day.

Of course, if you can get downtown on Friday, March 16, you don't want to miss the annual St. Patrick's Day Parade, sponsored by the Indianapolis Athletic Club. For the seventh consecutive year, Joe O'Malia himself will be driving his Kelly green and light green 1932 Oldsmobile convertible. He'll be ably assisted by various O'Malia folks as in tossing green bagels to the multitudes.

After the parade, stop by the Lockerie store to visit with Joe and get a close-up look at his pride and joy — the Olds.

And that's not all that's going on this year at O'Malia's for the big day! For the young at heart — and for animal lovers in the general — the Indianapolis Zoo is offering \$1 off admission PER PERSON for each O'Malia receipt you present on Saturday, March 17, only. Got a family of 6? Bring in 6 receipts from O'Malia's! Once you arrive at the zoo, the "little ones" who can walk under the leprechaun's arm will be admitted FREE — compliments of your Indianapolis Zoo.

Everything's "turnin' green" at the zoo this time of year. And that's especially true on St. Paddy's Day!

So come to O'Malia's this St. Paddy's Day weekend — for groceries, blarney, and \$1 off at the zoo on St. Paddy's Day only. Come downtown on Friday to see Joe O. and friends in the parade. And have a very happy St. Patrick's Weekend!

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GLOBAL STUDY—St. Nicholas, Sunman, students (from left) Jerry Leichinger, Doug Hartman, Keith Kraus, Carrie Kraus, Becky Moorman and Doug Gindling look over world globes that students in grades 5-8 made to prepare for a geography bee during National Geography Week.

Lenten penance services scheduled

Parishes throughout the archdiocese have announced communal penance services for Lent. Several confessors will be present at each location. Parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient.

Following is a list of services which have been scheduled, according to deanery:

Indianapolis North Deanery

March 21, 7:30 p.m., St. Thomas Aquinas.
March 22, 10 a.m., St. Pius X School.
March 26, 1:30 p.m., Chataud High School at Christ the King.
March 27, 1:30 p.m., St. Luke School.
March 27, 7:30 p.m., St. Thomas Aquinas.
March 27, 7:30 p.m., Christ the King.
March 27, 7:30 p.m., St. Matthew.
March 28, 10:30 a.m., St. Luke School.
March 28, 7:30 p.m., St. Pius X.
March 28, 1:30 p.m., Chataud High School at Christ the King.
March 29, 8:15 a.m., Immaculate Heart School.
March 29, 10 a.m., St. Joan of Arc School.
March 29, 7 p.m., Immaculate Heart.
March 29, 7:30 p.m., St. Luke.
March 30, 10 a.m., Christ the King School.
April 5, 7:30 p.m., St. Andrew.
April 8, 3 p.m., St. Joan of Arc.
April 9, 7:30 p.m., St. Lawrence.
(There will be no public dinners, as listed erroneously in earlier schedules.)

Indianapolis East Deanery

March 22, 7:30 p.m., St. Bernadette.
March 25, 3 p.m., Our Lady of Lourdes.
March 26, 7:30 p.m., Holy Spirit.
March 27, 7 p.m., Holy Cross.
March 30, 7 p.m., St. Michael, Greenfield.
April 2, 7:30 p.m., St. Thomas, Fortville.
April 4, 7 p.m., St. Mary.
April 9, 7:30 p.m., St. Simon.
April 11, 7 p.m., St. Philip Neri.
April 13, 6 p.m., St. Rita.

Indianapolis South Deanery

March 19, 9:30 a.m., Roncalli High School.

March 25, 4 p.m., Holy Rosary, Sacred Heart, SS. Catherine, James and Patrick, at Holy Rosary.
March 26, 7:30 p.m., St. Catherine.
March 27, 7:30 p.m., St. Roch.
March 28, 7:30 p.m., Holy Name, Beech Grove.
March 29, 7:30 p.m., St. Mark.
April 2, 7:30 p.m., St. Ann.
April 5, 7:30 p.m., St. Barnabas.
April 9, 7 p.m., St. Jude.

Indianapolis West Deanery

March 21, 7 p.m., Holy Angels.
March 27, 7:30 p.m., St. Gabriel.
March 28, 7:30 p.m., St. Christopher.
March 29, 7 p.m., St. Malachy, Brownsburg.
March 29, 7 p.m., St. Michael.
April 3, 7:30 p.m., St. Joseph.
April 8, 2 p.m., St. Anthony.
April 8, 2 p.m., Holy Trinity.
April 8, 7 p.m., St. Thomas More, Mooresville.
April 8-11, 7 p.m., St. Bridget (during parish retreat).
April 9, 7:30 p.m., St. Monica.
April 10, 8-11:30 a.m., Ritter High School.

Batesville Deanery

March 25, 2 p.m., St. Louis, Batesville.
March 27, 7 p.m., St. John, Dover.
March 28, 7:30 p.m., St. Mary, Aurora.
March 29, 7 p.m., St. Lawrence, Lawrenceburg.
April 1, 4 p.m., Immaculate Conception, Millhousen.
April 1, 7 p.m., St. Maurice, Napoleon.
April 4, 7 p.m., St. John and St. Magdalen, at Osgood.
April 5, 7 p.m., St. Peter, Brookville.
April 6, 7:30 p.m., St. Mary, Greensburg.
April 8, 2 p.m., St. John and St. Maurice at St. John, Ellettsburg.
St. Martin, St. Paul and St. Joseph: no reconciliation services; private confessions in each on two Lenten weekends. Check local schedules.

Connersville Deanery

March 26, 7 p.m., St. Bridget, Liberty.
March 27, 7 p.m., St. Ann, New Castle.
March 27, 7:30 p.m., St. Michael, Brookville.
April 2, 7 p.m., St. Elizabeth, Cambridge City.
April 3, 7 p.m., St. Gabriel, Connersville.
April 3, 7 p.m., Holy Family, Richmond.
April 5, 7:30 p.m., Holy Guardian Angels, Cedar Grove.

April 5, 7:30 p.m., St. Mary, Rushville.
April 7, 12:05 p.m., St. Mary, Richmond.
April 9, 7 p.m., St. Andrew, Richmond.

Tell City Deanery

March 18, 7:30 p.m., St. Mark, Perry Co.
March 3, 7:30 p.m., St. Boniface, Fulda.
April 4, 7 p.m., St. Pius and St. Michael at St. Pius, Troy.
April 5, 7:30 p.m., St. John Chrysostom, New Boston.
April 8, 7 p.m., St. Paul and St. Michael at St. Paul, Tell City.
April 11, 7:30 p.m., St. Martin of Tours, Siberia.
April 11, 7:30 p.m., St. Isidore, Bristow.

New speaker for Holy Angels

Because of the seriousness of her illness, Franciscan Sister of Perpetual Help Thea Bowman has been forced to cancel her talk for the benefit of Holy Angels School on Sunday, March 25. Sister Thea's friend and colleague, Sister Patricia Haley, will speak at the 3 p.m. event at St. Peter Claver Center, Indianapolis. The theme will be "His Eye is on the Sparrow."

works on community and family intervention programs in Philadelphia. Her work involves individual, family and group counseling.

Lillian Hughes of Holy Angels is a graduate of the Xavier institute. Hughes said, "Sister Patricia is very enthusiastic about African American spirituality. Both she and Sister Thea are advocates of Catholic education for African American children. They both have the philosophy of teaching the whole child, using the arts and the sciences."

Sister Patricia Haley's talk will be followed by a reception. The donation for the event is \$10. Those wishing ticket information should call 317-926-5211.

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March-May SCHEDULE

Mar. 23-24 RCIA RETREAT — DISCOVERING MY OWN PERSONAL FAITH JOURNEY

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Presenter: Brother Gary Bernhardt, OFM

Cost: \$60.00

Apr. 6-8 MEN'S RETREAT — WALKING IN THE COMPANY OF JESUS

Like the first disciples, we will walk with Jesus during His life on Earth and will consider Jesus' teaching by Word and Action. We will see Jesus as the great lover, healer, and encourager, and as the seeker of sinners, outcasts and neglected.

Presenter: Fr. Nicholas Meyer, OFM

Cost: \$80.00

Apr. 6-8 WEEKEND OF QUIET — SPRING QUIET DAYS

Prepare to enter Holy Week as you simply spend time with God in the restful atmosphere of Alverna Retreat Center. The weekend is devoted to private prayer, reading, reflecting and time for praying together as a group and talking with the Franciscans about living, Bros., Clarence and Gary meet each day with the group to offer guidance and pray with you.

Cost: \$35.00 / meals not provided
cooking facilities available

Apr. 12-15 TRIDUUM RETREAT

Observe the three solemn days of Holy Week as a personal experience of Jesus living, dying and rising. Alverna offers to all Christians the unique opportunity to spend either an extended weekend, one or more overnights, or one or more days for this experience. Each participant may choose any part of the total observance of Holy Thursday, Good Friday, Holy Saturday and Easter Sunday. Time for quiet prayer, reading, reflecting, meditation on the Sacred Scriptures readings of the holy days and paralytic services will be offered. Contact the Center for more details and cost.

May 5-6 SINGLE PARENTS RETREAT

Single Parents, struggling to fill multiple roles and responsibilities can easily lose sight of their most valuable resource — THEMSELVES! This 24-hour workshop will be an opportunity for you to take time to Renew, Refresh and ReCharge yourself.

Presenter: Mary Curtis, M.S.

Cost: \$55.00

May 11-13 HEALING OF MEMORIES

This retreat will focus on the concept of the Holy Spirit as the nurturing, maternal aspect of God. Persons dealing with bereavement or troubling memories will find this retreat a source of healing.

Presenters: Eileen Cantlon, Ph.D. / Craig Overmyer, D.Min.

Cost: \$90.00

St. Monica has Singles Group

by Cynthia Dewes

Last year St. Monica parishioner Linda King discovered survey statistics which reported that one-third of the members of her parish were single, for one reason or another. A single mother herself, King decided to act on an idea that had been germinating in the back of her mind for a long time.

King enlisted the aid of her friend Patty Perry, and with the approval of St. Monica pastor Father Clem Davis, she organized a singles club which meets at the parish every Monday evening, at 7:30 p.m. Singles of all ages and backgrounds were invited to attend the meetings, which began last October.

Singles must stop thinking of their single situation as a handicap, King said. They are often hurting from a feeling of isolation, and they need to be motivated to volunteer in their parishes, because "participating brings belonging."

King said she is angry because the church does not reach out more to singles. Singles are "an untapped resource" in the church, and their variety of experience is valuable, she added.

Although the St. Monica Singles Group is still small, its members prove her point by showing a wide range in age, needs, interests and talents. The youngest member is 25 and the oldest is over 60. The group includes men and women, office

workers, an engineer, nurses, an IUPLI instructor and an advertising person.

The group provides a place where singles may speak frankly of their hopes and fears, King said. Sometimes singles feel they are expected to put on a "happy face" for the public.

It also offers a setting in which the "couple mentality" which pervades our culture is absent. Once singles are enabled by this kind of support, King said, they will be happier and feel like "whole" persons.

King said her heroine, Mother Teresa, speaks of people who are "starving for love" as being worse off than those who are starving for food. She hopes that the singles group will provide a "network of friends" to relieve that hunger.

During their short history, St. Monica singles have sponsored a wine and cheese party and trips to museums, participated in the Mardi Gras and other parish events, and are planning a St. Patrick's Day party. Next summer they may sponsor a kissing booth at the parish festival if they get brave, King said.

The St. Monica Singles Group would like to join other singles organizations such as Christian Adults Reaching Out (CARO), the Catholic Alumni Club (CAC) and singles groups in other parishes in the Indianapolis area for activities and weekend trips.

For information about St. Monica Singles Group call 317-872-6728 or 317-297-4215.

HEALING—Father John Minta, pastor of St. John the Baptist Church, Osgood, blesses the head and hands of parishioners during a recent liturgy which included the anointing of the sick. The blessing was offered for the ill and elderly, including those who sought healing that was spiritual, as well as physical. (Photo by Barbara Jachimick)



PILGRIMAGE TO THE HOLY LAND

The sacred sites around the Sea of Galilee

by John F. Fink
Editor, The Criterion
Third in a series of articles

Jesus spent most of his public life around the Sea of Galilee (which is really a lake) and today it looks very much like it must have looked 2,000 years ago. If it were in the U.S., there would be cottages built up all

around the lake, but there aren't any around the Sea of Galilee.

In fact, the lake is much quieter today than it was in Jesus' time. The Roman historian Josephus said that in his time Galilee contained 204 towns and villages, with an average population of 15,000, which would mean a total of three million people. This is undoubtedly an exaggeration, but still the lake was apparently more crowded than it is today.

The lake is 13 miles long, seven miles wide, 130-157 feet

deep, 32 miles in circumference and 686 feet below sea level.

It is known by various names—Sea of Galilee, Lake of Tiberias, Lake Gennesareth, or the Jewish Yarn Kinneret.

You usually arrive at the lake at Tiberias, a Jewish city on the western shore near the southern end of the lake. There you get a boat that takes you to Capernaum, also on the western shore but near the northern end of the lake. This is the city where Jesus lived after he left Nazareth. It was also the hometown of Peter, Andrew, James and John. Sometimes our boat has stopped on the lake so we could meditate on the times Jesus walked on the lake, quieted a storm, spoke to the crowds from Peter's boat, and traveled from Capernaum to the Gerasene country on the other side of the lake.

Your boat passes by the ruins of Magdala, Mary Magdalene's home. Magdala, Bethsaida and Capernaum are all in ruins today, as Jesus foretold.

Last January, as our boat was pulling into the dock at Capernaum, a fishing boat was nearby, the fishermen in it carefully washing their nets as fishermen there have been doing for centuries. This is where Jesus called his fishermen apostles and told them that henceforth they would catch men. The fish most often caught today is called St. Peter's fish, a fish that's similar to trout, it's served in restaurants around the lake and it's delicious.

Capernaum was the center of Jesus' activities for about 20 months. Here he taught in the synagogue; healed Peter's mother-in-law, the centurion's servant, the paralyzed man let down through the roof, the blind and the sick; raised Jairus' daughter from the dead; and much more. Today it is the site of excavations that are still going on.

The two most important findings so far are St. Peter's home, which had the remains of a fifth century octagonal church above it, and a synagogue built in the fourth century over the ruins of a synagogue built by the centurion whose servant was healed by Jesus (the one who said he was not worthy to have Jesus come to his home but asked him only to give the order and his servant would be healed). From here we take a short drive up to my favorite spot on the Sea of Galilee—the top of the Mount of Beatitudes, the site of the Sermon on the Mount. I've been there when the sun was setting over the lake and also during bright daylight, and the setting is gorgeous in either case. From here you get the best view of the entire lake. It's a delightfully peaceful setting on top of the hill that slopes down to the blue waters of the lake, with flowers and grass on the hill and the birds singing.

The Church of the Beatitudes is another of the churches built by Antonio Branzini and I've attended Mass there several times. It's an octagonal building, to symbolize the eight Beatitudes, one of which is inscribed on each of the windows. The walls are of gray marble, and the dome above the altar glitters with gold mosaic. The chapel is surrounded by an attractive columned portico. One of my books on the Holy Land, published in 1961, has a beautiful color photo of the late Bishop Fulton J. Sheen preaching from that portico with the unspoiled beauty of the mount and the lake in the background.

It's hard to tear ourselves away from this place, but we do, and we descend the hill and drive a short distance to Tabgha. This is where Jesus fed 5,000 men (plus women and children) with five loaves and two fish. Today there is a Benedictine monastery there and the very ancient Church of the Multiplication of the Loaves.

In the church, excavated in 1932, are the best preserved mosaics in the Holy Land. On the stone that served as the altar of this fifth-century Byzantine church there is a mosaic of a basket of loaves flanked by two fish. On the floor, pro-



Ruins of the synagogue in Capernaum. (Photos by John F. Fink)

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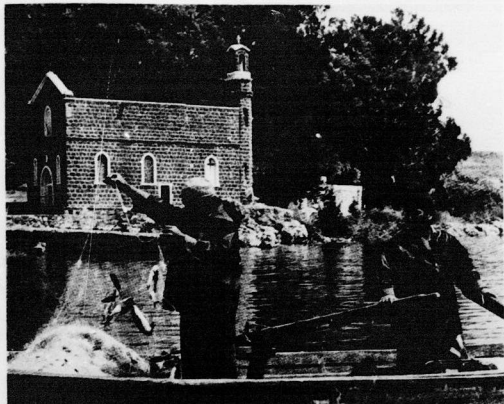
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ELIJAH—This statue of the prophet Elijah is at Muhraha at the top of Mount Carmel.



Fishermen in front of the Church of St. Peter's Primacy, Tabgha.

tected from being walked on, is a mosaic of birds, fish, beasts and flowers of the lake region.

Two hundred yards away, on the shore of the lake, is the Church of the Primacy, a small basalt chapel built in 1934. This is the traditional site where the Lord appeared to some of his apostles after his resurrection, prepared breakfast for them and gave Peter the commission to "feed my sheep" after asking him three times if Peter loved him. Don't visualize a large sandy shore here, though; there are no such things around the Sea of Galilee. This is just a small rocky area at the water's edge.

On one of my trips here, the Benedictine abbot said Mass for our group on an outdoor altar right at the water's edge. It was a very peaceful setting, although a bit breezy, but it was a little surprising to

look toward the lake during Mass and see a couple people swimming about 20 yards away.

Before leaving Galilee for Judea, let's quickly drive to the Mediterranean coast—to Haifa, Israel's third largest city. We get there by way of Mount Carmel, often described as the Holy Land's most charming mountain. It's between the Sea of Galilee and the Mediterranean, some 16 miles long, by four-to-five miles wide and 1,800 feet high. Its name is derived from the Hebrew "Karem El" which means vineyards of God and is famous for its fertility.

Mount Carmel is identified with the prophet Elijah, for it was here that he challenged the priests of Baal. There's a Carmelite monastery today at the very top of Mount Carmel, at Muhra. This is where Elijah called down fire from heaven

to destroy his sacrifice after the priests of Baal couldn't get their god to do it.

A half-hour's drive south from Haifa brings you to Caesarea to see the ruins from Roman, Byzantine and Crusader times. Caesarea was originally built by Herod the Great a few years before Jesus was born. After Herod's death, it became the seat of the Roman procurators, including Pontius Pilate. A stone bearing Pilate's name is still there today. Caesarea served as the Roman capital in Palestine for about 500 years. This is where St. Paul preached to Cornelius and where he was imprisoned for two years before being sent to Rome.

Caesarea was destroyed by the Beybars in 1291 and was buried by sand dunes until 1956, when archeologists began excavating it. Today you can see the Roman amphitheatre, the aqueduct that brought water to the city from the mountains 12 miles away, and the hippodrome that accommodated 20,000 spectators.

While I was there last January, I saw the

most beautiful sunset I've ever seen anywhere as the sun set slowly into the Mediterranean Sea.

Traveling farther to the south, you come to the modern city of Tel Aviv, not founded until 1909 but today the largest city in Israel (Jerusalem is second) with a population of 400,000. It is Israel's center for commercial, industrial and cultural activities. But for those of us on pilgrimage, it really has no interest.

We do, however, stop at Jaffa, just south of Tel Aviv. In contrast to Tel Aviv, Jaffa has a recorded history of 3,600 years. In the Old Testament Jonah went to Jaffa (also called Joppa) to get the ship that was later to wreck.

For us, though, the main interest is that it was here that St. Peter raised Tabitha to life and it was here that he had the vision in which God told him to preach to the gentiles as well as to the Jews. The possible site of St. Peter's house is there today.

Next week: Judea.



The Sea of Galilee from the top of the Mount of Beatitudes.

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Joan of Arc Class of '52 notable

by Margaret Nelson

Since this year marks Father Joseph Wade's 25th anniversary of ordination, he is thinking more about the people who have been part of his life.

And the St. Matthew

pastor's thoughts often wander to his classmates at St. Joan of Arc School in Indianapolis. By all standards, it would be called an outstanding class.

For one thing, the Class of 1952 produced three priests and two religious sisters. All five finished college before

making the decision for religious vocations.

Providence Sisters Mary Morley and Kathleen Desautels attended St. Agnes Academy and St. Mary of the Woods College and then decided to become sisters. Sister Mary is in Cincinnati teaching in a Catholic elementary

school. And Sister Kathleen serves at a peace and justice coalition home, Eighth Day Center, in Chicago.

The three future priests went to Cathedral High School. Charles Chesebrough went to Butler, Michael Bradley went to Xavier in Cincinnati, and Joseph

Wade attended Notre Dame. Fathers Bradley and Wade were ordained in 1965 and Chesebrough in 1967.

Father Charles S. Chesebrough is now pastor of St. Mary, Queen of Peace Parish, Danville, and Father Michael Bradley is at St. Leo Church in Bonita Springs, Florida. (Father Bradley asked to be incardinated in the Venice Diocese because his minimal remaining vision is threatened by Indiana's pollen, according to Father Wade.)

He said, "We were in several of our classmates' weddings. We were in several of their 25th anniversary celebrations. We have baptized their children. We have witnessed the marriages of their children."

"But those religious are not all that makes our class exceptional," said Father Wade. Even in grade school he said, "We were the city football champs, the city baseball champs, and the

girls were the city kickball champs."

"Almost all the guys went to Cathedral; almost all the girls went to St. Agnes. We remained very close as a class through high school and college," Father Wade said. At Cathedral, Joe Wade and Mike Brennan went on to play on the city championship football and baseball teams.

That was just the beginning of the success stories from members of St. Joan of Arc Class of '52. The St. Matthew pastor guessed that about 90 percent of the class went on to college.

One of the most visible classmates today is Mike Ahern, WISH-TV news anchorman.

Two members of the class are physicians: Dr. Dorothy Schick and Dr. Thomas Moran.

Bill Fletcher, who taught chemistry at Broad Ripple High School, became national Teacher of the Year while teaching in the Chicago area.

Father Wade said that many of his classmates became teachers in public and Catholic schools. Cathy Fleming served as principal of St. Joan of Arc and is now top administrator at Our Lady of the Greenwood.

Another educator, Jim Russelle, exercises the awarding of all doctorates in the state of New Hampshire.

Career Navy officer Mike Brennan, who lives in Virginia, has served at the Pentagon and was assistant naval attaché to Turkey.

Ed Denker is the senior vice president of CIGNA Insurance Companies.

Pete Moetz is an executive with Monsanto in St. Louis.

Sheila Johnson Klinker serves in the state legislature from Lafayette.

Rosalie Schmidt Ferguson has been very active in women's causes.

Mary Ann Marchino Whitcher swam in the Olympics. Susan Landman Yaggi is the co-owner of an Indianapolis sporting goods store. And the daughter of Mary Kay Sprague Smith, Julie Smith was the queen of the Indianapolis 300 Parade about five years ago.

And the members of St. Joan of Arc Class of 1952 have had success in their family lives, too. Twins Marilyn and Carolyn Roach married and have families.

Oddly, not one married a classmate, but only four in the class of '63 are divorced.

"We gather almost every year for an informal class reunion," said Father Wade. "We are scattered throughout the nation. Only two in the class have died."

"All three priests celebrated and the two sisters came to the funeral when Bob Bowers died—the most recent," said Father Wade. "A high percent of the class came to both funerals."

Concerning the success of his classmates, Father Wade said, "I think that was a time when the family's values were confirmed by the neighborhood; the neighborhood's values were confirmed by the school; and the school's values were confirmed by the church."

"There is a different set of values facing young people today," said Father Wade. "The family may have values but they are not confirmed by many of the institutions. Msgr. Clement Boder was our pastor. In many respects, he was decades ahead of his time."



The eighth grade graduation class of St. Joan of Arc School in 1952

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Faith Alive!

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Christians must routinely assess use of money

by Neil Parent

When my office was located downtown, I frequently was approached by street beggars.

During my 11 years at that location, I heard just about every reason imaginable for why I should part with some of my money.

"I need a cup of coffee."

"I need bus fare to get home."

"My car's been impounded and I need to get it out."

"I just lost my job and need some help to get back on my feet."

I never learned to feel comfortable with those encounters.

Theologian David Thomas, who teaches at Regis College in Denver, says that encounters with street beggars generally cause us to undertake some kind of assessment about the use of our money. That is, we ask whether what we give is going for good or ill.

What is interesting, he maintains, is that we often do not engage in such an assessment with other uses of our money.

No one wants to be considered greedy

by Katharine Bird

It is easy for people to agree. No one wants to be considered greedy.

Asked why, theologian Theodore Hengesbach said greed conjures up a picture of the green-eyed monster grabbing everything in sight.

Greed is insidious, said Hengesbach, a professor at Indiana University at South Bend. It leads people to focus on themselves, isolated from the needs of others.

A different attitude toward possessions was taken by Peter Maurin, co-founder of The Catholic Worker movement, in an incident Jesuit Father John C. Haughey relates in "The Holy Use of Money."

Maurin was concerned about people at the diner where he ate during his vagabond days. So he nailed a box on the diner's wall with a note saying: "If you have money to give, put it in, and if you need money, take it out. Nobody will know."

For a while, there always was money in the box. But one day it was empty and remained empty for several weeks.

Finally the money reappeared with a note explaining it had been needed urgently. And Maurin was delighted that his trust in people was vindicated.

(Katharine Bird is associate editor of Faith Alive.)

When we spend money or contribute to charity, we assume it is going for good, ours or someone else's.

Yet, according to Eugene Steuerle, a Washington-based economist, morally assessing how we use our money is something Christians should be doing as a matter of course. He sees the importance of this not only as a Christian but also as an economist who deals with the proper allocation of money.

A morally-discriminating approach to the use of our money often is accompanied by difficult choices. Each of us must decide how we will respond to the needs we see.

If we are to exercise moral judgment about the use of our money, we first need a certain detachment from it. The fact is that if we remain emotionally chained to our money we inevitably come up with reasons why it would be wrong to part with it.

Jesus told us, "Remember, where your treasure is, there your heart is also" (Matthew 6:21).

Loretta is a single woman I know who is close to retirement. Her financial resources for securing her future are not great. Still, she presently is financing the college education of a poor foreign student she met while traveling in the Mideast.

She is an inspiration to those who know her—an example of someone who sees detachment from money to assess the moral use of money.

A sensitive conscience is another dimension of a Christian attitude toward money.

One of the less noble features of our species is the propensity to develop selective vision, a set of blinders that spares the conscience. This is especially true in today's society, where amassing possessions is an esteemed way of life. According to Father James Burtchae, a University of Notre Dame theologian, what sin involves is a subtle and obstinate avoidance of neighbor's needs—a self-inflicted anaesthesia of conscience.

In the play, "The Devil's Disciple," British playwright George Bernard Shaw wrote: "The worst sin toward our fellow creatures is not to hate them, but to be indifferent to them. That's the essence of inhumanity."

Most of us work long and hard for our money. It is understandable, then, to feel it is ours to dispose of as we like. However, money is more a resource over which we are stewards than absolute masters.

By being sensitive to the needs of others, by keeping a reasonable detachment from our possessions, and by weighing the moral implications of what we do with them, we should be able to demonstrate a good return on what God has entrusted to us.

(Neil Parent is a staff member of the U.S. bishops' Department of Education.)



BLINDERS—One of our less noble features is the propensity to develop selective vision, a set of blinders that spares the conscience and makes us blind to those in need. But if we are to exercise moral judgment about the use of our money, we first need a certain detachment from it. (CNS photo)

DISCUSSION POINT

Greed influences use of time, talent and treasure

This Week's Question

What is your definition of greed in ordinary life?

"Greed's persons define themselves by what they have, not by who they are." (Barbara Oliver, Albany, New York)

"The desire to do too many things... which takes time away from those who deserve your time... If you put your desire to use your time the way you want to first, regardless of the needs of others, then there's a problem with greed." (Alan Rome, Mentor, Ohio)

"Greed comes in numerous disguises... like hoarding your talent for teaching religious education when it is so badly needed in your parish." (Francis Westmeyer, Coeur d'Alene, Idaho)

"Waste is a form of greed. As individual consumers, instead of overbuying, we could be more aware of our needs rather than just our wants." (Samuel Pizarri, Mentor, Ohio)

"Making the acquisition of money and possessions your No. 1 priority or goal and having accomplished this...

...you are unwilling to share... with those less fortunate." (Ruth Mis, LaSalle, Illinois)

Lend Us Your Voice

Upcoming editions ask:

After a death in the family, what do people need and want from others in the parish community?

What support can the church give to couples months and even years after their wedding? What kind of support makes a difference?

What does the community do during the Sunday Eucharist that is Godlike? How can the community itself be a sign of God?

What most helped you begin to understand the Bible? Was it a group you participated in, a seminar you attended, or a book that you read?

If you'd like to respond to any of these questions for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



Placing money first reverses the proper order of our values

by Fr. John Langan

Sam Walton, owner of the Wal-Mart department store chain, reportedly lost more than \$2 billion when the stock market fell sharply in October 1989.

His reported reaction was calm and blunt: It's just paper. It was paper before and it is still paper now.

It is much easier for a billionaire than for most of us to take such a relaxed view. Money for most of us is an object of anxious concern.

Money shapes our day-to-day choices. What cut of meat we buy, whether we shop at discount stores or specialty boutiques, what street we live on, what schools we can send our children to, where we vacation, where we turn for health care.

Indirectly, money often influences what political party we belong to, what entertainment we prefer, who our friends are, even whom we marry.

Money is a mighty power in our lives. One response to the recognition of money's power is to reject it and to withdraw from the world. At the beginning of our modern industrial age, about 1800, English poet William Wordsworth wrote: "The world is too much with us. Late and soon, getting and spending, we lay waste our powers."

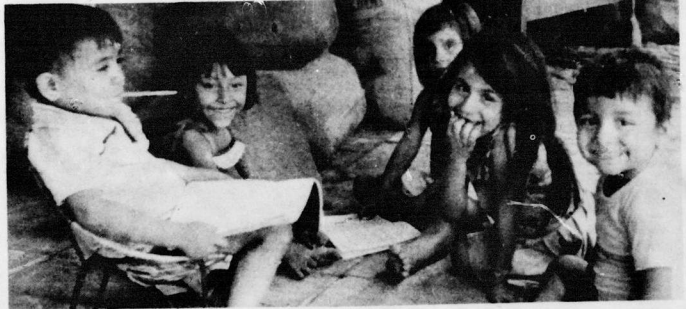
He was lamenting the hold that commerce and industry, the new ways of making money and organizing the work of society, had over peoples' minds and imaginations.

In modern times, as in earlier centuries, many Christians have wished that some revolution in society would break the hold that money seems to exercise over our spiritual lives and our ability to serve God freely.

But withdrawal from the world to a monastic environment cannot be a solution for the vast majority of Christians, who are called to work out their salvation in the world.

At the same time, all of us have something important to learn from those who renounce the use of wealth in the world and live on minimal resources. Their lifestyle challenges our easy assumptions about what we really need.

Whether they are in religious orders or other communities, they remind us of the continuing attraction in the way of life of early Christians at Jerusalem who "had all things in



HAPPINESS—Even though they are poor, these five children are happy with their families and friends in El

Salvador. They enjoy playing together and especially like to draw pictures and look at books. (CNS photo)

common" and who "sold their possessions and goods and distributed them to all, as any had need" (Acts 2:45).

In this way of life, both contemplative prayer and the service of the poor are goods of greater worth and urgency than the heaping up of earthly possessions. Communities and individuals who accept voluntary poverty are a sign that the hold of money on our thoughts and desires can indeed be loosened.

That is a liberating message, even while we continue to work and to be concerned about managing our finances.

The opposite reaction is to submit to mammon's dominion, to become a servant of one's desire for wealth. This reaction can take many different forms, ranging from disordered priorities to great crimes.

When we tie our sense of personal worth to the possessions and the position we have in society rather than to the qualities and graces we have as human beings and children of God, we reverse the proper order of values.

Envy, miserliness, cheating, fraud, neglect of others and their rights and needs all look much more attractive once we have made this initial mistake.

It is an easy mistake to make both because of our own anxiety and our lack of trust in God, as well as because of the many ways the world tells us: Money makes people take you seriously. Money will give you access to anything you want.

Accepting that message causes us to minimize the values

that matter most and that cannot be bought: personal integrity, justice, faith, and love.

Money is only an instrument. It can and should be used, and used well. But it has to function as our servant.

This means we are responsible for disciplining our desires and for budgeting our money in a way that reflects our estimate of what is necessary and worthwhile.

We need to use money in ways that express our sense that we have a bond of solidarity with our brothers and sisters. We do this by avoiding waste, by sharing our goods with others, by contributing goods and services, money, and time.

We need to plan how we will use our money and we need to save so that we and those who depend on us can have a reasonably secure future. But we are not to succumb to the illusion that the future is ours to control and that we need no longer rely on God's care.

We are called to be generous and restrained, at ease and austere in our use of money and the material goods it obtains for us.

Finally, we need to remind ourselves that money is an instrument of society. People need to feel a sense of responsibility for how their country uses money in making wise decisions about such things as the budget, taxation, education, environmental protection, or national security.

(Father Langan is a senior research fellow at the Woodstock Theological Center in Washington.)



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As a special service to our readers, *The Criterion* is presenting this 12-page "Spring Home Improvement Guide."

There are lots of ideas to get you started on projects that make your home more beautiful and comfortable. There are tips and detailed guidance for methods that

will make your home improvement efforts easier and more professional looking. The latest decorating ideas are included. And we have added some ways to save energy and provide safety for your living environment.

There are some jobs around the home that seem too time-consuming or perhaps too difficult for you to

undertake yourself. You may wish to consider the many high-quality professionals who have chosen to advertise in this supplement. Most of them have been in business for many years. This kind of experience can be invaluable when you are endeavoring to make your house a home.



Looking Inside

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Page 24: Some tips on ways to keep your home from being burglarized.

Building a hideaway in the woods

by Cynthia Dewes

The desire to get away from it all and retire to some quiet place far from the maddening crowd becomes more and more urgent in our fast-paced modern society. Many people, especially those who live in cities, seek a vacation or weekend home, close enough to their permanent home, to be conveniently accessible, but far enough away to offer refuge from hectic everyday life.



SUMMER AND WINTER—This rustic log cabin or cedar home can be made from a "kit" by the owner. (Photo by Cynthia Dewes)

One vacation home option which is gaining popularity is the log cabin, or cedar home. It has three important advantages: it fits well into a rustic or country setting; it requires low maintenance; and it can be built by the owner himself if money is short but time is not.

Construction of log homes can range anywhere from the genuine article, which means hand-cutting logs on site, to the "log-on-log" method in which factory made pre-cut logs are stacked one atop

another, to the building of a "look-alike."

The latter is a log, or cedar home built from a "kit" of all the parts necessary for completing the structure of the building. This includes framing, windows and doors, roof, sub-floor and interior walls and flooring as the owner chooses. The walls are custom-designed, factory-made panels with log interiors and exteriors, which enclose thick layers of insulation. Advertisements for cabin kit dealers/builders can be found in "country" magazines, at home shows, or by contacting builders' associations. Cabins may cost somewhat more per square foot than conventional buildings, but in return they often boast superior quality, beauty and carefree maintenance.

The prospective cabin dwellers submit their own designs or ideas about their dream home to the builder. They indicate what they require in overall size, the number of rooms, types and placement of doors and windows, situation on the building site, etc., plus absolute cost limits.

The cabin builder in turn presents a preliminary plan and price estimate, followed by a back-and-forth process of amendments and approvals on both sides. At last, a final plan and fixed price are agreed upon and building can begin.

The involvement of the cabin dealers/builders may range anywhere from

assuming total responsibility for a completed building, finished inside and out, to simply furnishing a "shell" of exterior walls, roof, windows, doors and rough floors. By supplying part or all of the labor, the owner can cut costs considerably.

Aspects of building a cabin which are not usually included among the builder's responsibilities are: land preparation and title clearance, pouring a foundation, establishing water, sewer, plumbing, heating and cooling systems, and electrical wiring. However, any and all building procedures are negotiable.

There are other factors to consider in choosing a vacation or weekend home. Zoning is often casual in rural areas, and local building codes or lack of them can be a problem. Vacation real estate developments sometimes have their own building rules. Security, schools, health and other public services may not be accessible. And the ubiquitous wood-roach lurks in every tree.

Occasionally, beauty must be sacrificed to safety. If the cabin is not their permanent home the owners may have to forego a beautiful roof shingled with cedar shakes in favor of a conventional roof which is not so great a fire hazard.

Choosing a site involves consideration of the view and practicality. Is the land level enough or accessible enough for building? Is there room for a septic system if one is required? Is water available? Can utilities be brought in?

Building a rustic hideaway may sound complicated, but the results are certainly worthwhile. If peace and quiet are your goal, try a log cabin.

Landscaping raises value, adds benefits to living space

Did you know that the sale price of your home may be significantly higher if your property includes attractive, high-quality landscaping?

According to the American Association of Nurserymen, installing healthy trees, shrubs, and plants can be a wise investment. Think of a \$200 plant. As it grows into a \$200 shrub it brings more beauty—among other benefits—to your home's property.

Besides aesthetic value, that shrub is also valuable for its other properties such as noise abatement, windbreak, and energy savings. Research shows that shrubs surrounding a house reduce traffic sounds, offer a buffer against winter's chill winds, and if placed along the foundation provide insulation against the cold and keep temperatures down during the hot spells.

That last feature translates into big savings on heating and air-conditioning bills. The same is true of trees. In fact, studies show that three well-placed trees around a home can trim energy bills by 50 percent.

Reports show that a well-designed and maintained landscape can boost a home's sale price, by some estimates as much as 27 percent. Landscaping is so valuable to real estate agents, they say they prefer listing homes with attractive, neat, low-maintenance yards and gardens because these properties sell faster.

The agents reveal that, besides the fact that they have an easier time selling landscaped homes, these properties sell closest to the asking price.

Why? According to these property experts, the public values homes with what is known as "curb appeal"—the curb-side view of warm-looking, inviting dwelling, surrounded by a lovely landscape.

This advantage, they say, yields a tremendous return on investment. And besides this financial profit, a homeowner reaps hefty rewards in the form of pride in and satisfaction with the home's appearance.

Experts say, if you're considering a first-time landscaping or re-landscaping project to revitalize and rejuvenate your home's looks, concentrate on the entrance of the property. They say that it's important to place emphasis on this area because it, more than any other location, reveals a great deal about the people who inhabit the house.

Observations confirm that a person viewing the property from the street will focus on the point of entry, so this is where the viewer receives his or her very first impression of the dwelling, the structure, and, by extension, its inhabitants.

This information suggests then that the front of a home should be designed to communicate a friendly inviting feeling. It should be open, warm, and welcoming to guests. And most important, the entryway design should also give the message that besides being friendly, the dwellers take pride in the appearance of their home.

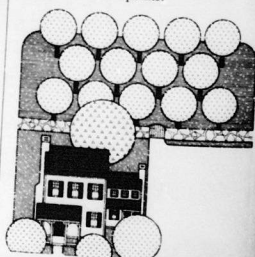
Today's homeowners are becoming more and more selective about how and where they choose to spend their precious financial resources. Electronic gadgets and luxury trips are fast losing their appeal as consumers become increasingly sophisticated about making wise investments.

Homeowners are rechanneling their resources into their most vital asset—the home that tells who they are, where their family will grow and share memories over the years, and where friends will remember parties and gatherings as much for the beautiful surroundings as the warm hospitality.

Unlike electronic gadgets and other such fleeting, transient luxuries, your residence is a tangible investment not only in monetary terms but in many other important ways as well. It will always be thought of as home to everyone who has lived there.

With that kind of value at stake, you'll want the exterior of your home to exhibit the same high-quality you choose for the interior. Make sure that you get that quality, which provides a firm foundation for continued smart investments.

To be certain that your landscape looks as beautiful as it can while it reflects your tastes and preferences, get professional advice from your local nursery/garden center or landscape firm. These experts are well-versed in color, design, maintenance requirements, and selecting the best plants.



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Some simple steps can cut home repair costs

WASHINGTON (CNS)—Costs of home repair can be kept in check with some simple steps. The Washington-based National Association of Home Builders offers this advice in dealing with some common household problems.

Flood-stained kitchen sinks—To remove most food stains, use a mild solution of chlorine bleach (about three tablespoons to a quart of water) and rinse well. For stubborn stains wait five minutes before rinsing. Do not use chlorine bleach on stainless steel.

Mildew in the bathroom—Mildew can occasionally appear in bathrooms and other areas that collect water vapor—especially in humid regions of the country. An exhaust fan should always be used during baths and showers to help remove water vapor. After bathing and showering it is a good idea to wipe condensation from tiles. To eliminate mildew, use a mildew agent (available in liquid spray) and then use a disinfectant to retard mildew growth and eliminate odor.

Scum in the bathroom—To remove a scum of grease and soap made insoluble by hard-water minerals, clean the fixture with a solution of one tablespoon sodium hexametaphosphate (Calgon) in one gallon warm water. A solution of vinegar and water is milder and is also effective if the buildup is not too bad.

Rust stains—Rust stains are caused mostly by wet metal utensils left on the surface of the sink. Also, steel wool soap pads will rust and stain when wet and should be kept in a proper container. To remove the stains, use a commercial powdered rust remover and follow the manufacturer's directions carefully.

Warning: Most of these rust removers contain oxalic acid, which is caustic. Wear rubber gloves, goggles and old clothing. Use rust removers only on acid-resistant fixtures. All modern kitchen sinks, vitreous china fixtures and colored fixtures are acid-resistant, but do not get the rust remover on the chrome-plated fixtures.

Sticking doors—If the sticking is caused by swelling in damp weather, fold sandpaper around a wooden block and sand the edge that binds. If the hinge screws are tight and the door is still out of alignment, sand or plane the edge that binds. Always paint or varnish areas that have been sanded or planed. Paint and varnish protect wood from moisture and help prevent further door problems.

Warped doors—Warping is another result of too much moisture. If a door warps, the best remedy is to dry it in the sun. If the door is still warped after being thoroughly dried, apply weights to the bulged side and leave it for two or three days.

Clogged bathtub, sink and shower drains—When the drain pipe becomes plugged use a plunger first. The rubber cup of the plunger should cover the drain opening and the water should come up well over the cup edge.

Working the plunger up and down rhythmically 10-20

times in succession will build up pressure in the pipe and do more good than sporadic plunges. If there is an overflow outlet, plug it with a piece of old cloth. While working on a double sink, be sure to close the other drain.

If a plunger does not work, use a plumber's snake. These can be rented or purchased at a hardware or plumbing store.

Always keep gutters and downspouts unobstructed by leaves or tree limbs.

Turn the handle of the snake in the same direction when removing it as you did when inserting it. This will keep any matter attached to the snake from coming loose.

If the drain can be partly opened with the plunger or snake, boiling water (140 degrees Fahrenheit for plastic pipe) may complete the job.

If not, you can open the trap under the fixture. (Access to a tub or shower trap is usually gained through a small panel in an adjoining closet wall or floor.) Put a bucket or pan under the trap to catch the water in it. A piece of wire may help to dislodge the blockage.

Although it is sold commercially as a drain cleaner, never use caustic soda to open a drain. It will combine with the grease from soap or food wastes to form an insoluble compound.

Potash lye or caustic potash may be added to finish opening a drain, but never use them on a completely clogged drain. They may take as long as overnight to work, and if you have to open the trap, the chemicals would be a hazard.

Warning: Because potash lye and caustic potash are highly corrosive, always pour them into the drain slowly to prevent splattering. Never pour water into the chemicals. Wear old clothes, rubber gloves and goggles or safety glasses.

Never use a plunger on a drain after chemicals have been added; the water may splash and cause an injury or damage nearby surfaces. If the stoppage is in 'he line past the trap, try using the snake at the cleanout plug nearest the blockage. These plugs are located on the drain lines throughout the house.

Clogged toilet—A clogged toilet should be treated almost the same way as a clogged drain. The trap is built into the toilet and is therefore less accessible. Instead of a snake, use a coil spring-steel auger, which can be bought or rented from a hardware or plumbing store. Insert the auger so that the point goes up into the trap. Turning the handle of the auger will break up the blockage or catch it so that it can be removed. An auger is easier to use if one person holds it while the other turns the handle.

Gutters—Always keep gutters and downspouts unobstructed by leaves, tree limbs or anything that could cause

overflowing. Vinyl gutters never need to be painted. Aluminum gutters need not be painted, but can be if you choose. Gutters made of most other metals will need a coat of rust-retardant paint whenever the rest of the house is painted (every four to six years). Be sure that downspouts direct water away from the foundation.

Fireplaces—Before using your fireplace, equip it with andirons (or a grate) and a well-fitting screen, and check to see if it draws properly. To do this, open the damper, light a newspaper on the andirons and see if the smoke is carried up the chimney.

Before lighting any fire, the damper should be opened. Keep the damper closed when the fireplace is not in use so that warm air will not escape in the winter and cool air will not escape in the summer.

Do not build a fire directly in the fireplace floor—use the andirons or grate. And do not burn trash or rubbish in the fireplace. Never use kerosene, gasoline or other highly flammable liquids to start a fire, and always be sure the fire is out each night before you retire. Store firewood outside because it may harbor insects and because wood stored outside will burn longer.



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Making a phoenix rise from ashes

by Cynthia Dewes

We stood in front of our burned-out house, which 24 hours before had been a reasonably clean, well-ordered home. A large plastic tarpaulin covered the gaping hole in the roof, but not the charred siding and scorched paint on the walls. Piles of wet insulation, trash and bits of glass and wood covered the flower beds and driveway.

Our first impulse was to get in the car and drive to Idaho to take up a new identity. But we remembered our grand-

children and decided to stay. Then the Big Question came up: What are we going to do about what's left of our house?

The insurance adjuster arrived immediately and helped us to sort out the mountain of tasks which the fire imposed on us: find a temporary apartment to live in temporarily; make lists of whatever was destroyed; be damaged by smoke; notify utilities and the post office.

Then he directed us to hire a contractor to repair the house, advice which led to the second Big Question: How in the heck do we find one?

It's one thing to notice a building contractor's ad in the newspaper, sign him up and start plans for a new house. It's quite another to find someone to raise your phoenix literally from its ashes.

The insurance adjuster gave us some names of contractors who did fire restoration, but with our usual cynicism about the impartiality of those who have us by the short hair, namely the insurance company, we decided to shop around. A friend recommended J.L. Fox, Inc., known in the trade as an "insurance repair contractor."

Insurance repair contractors are not home improvement contractors nor are they builders and developers of real estate, according to John Fox, president and co-owner of J.L. Fox, Inc. Rather, his is a specialty business which must satisfy two customers: the insured victim of fire, tornado, water or other damage, as well as the insurance company which must pay the bills.

"An awful lot of people don't know this (building) field exists," says Fox, who estimates there are only about three or four firms which do topnotch fire restoration in the Indianapolis area. Good insurance contractors earn new business by word of mouth from satisfied customers, or referral by equally satisfied insurance companies, he adds.

They just don't have the need to advertise as other builders do. And considering the nature of the work, the insurance repair business never slumps or hits a recession.

Although most of Fox's business involves insurance repairs due to break-ins, windstorm, hail and the like, fires are "the most expensive and certainly the most visible" business he has. Fires account for

50 or 60 percent of his company's annual income, but only a tenth or fifteenth of its total number of jobs.

The greatest satisfaction Fox gains from repairing fire damage is "seeing the house finished after a major tragedy, seeing people uplifted, and especially helping to keep families together."

"We take the approach: If it's put in our lap, we'll try it," says Fox, whose job it is to estimate the possibility of replacement or repair within established financial limits. "Total Loss" doesn't mean much... because it can mean anything from 'nothing's left' to 'it's too expensive to duplicate'."

"There are two kinds of (fire victim) customers," says Susan Sonderman, interior designer at J.L. Fox. "One kind wants everything new and is overjoyed to have the chance to redecorate, and the other kind wants everything exactly the same as before."

My husband and I fell somewhere between these two descriptions. When we finally moved back into our house after almost five months, it was a familiar but indeed a "new" home.

The roof, walls, floors, paint and wallpaper, fixtures, were either new, clean or in good repair, all at the same time. It was a pleasant situation we'd never experienced before, and probably never would again. The phoenix had arisen.

This bird would never have got off the ground, however, if we had not had replacement house insurance before the emergency arose.

So if God forbid, someone's house burns down, here are a few tips: Call a recommended insurance repair contractor; be fair, patient and alert when dealing with the builder and the insurance company.

And throw a big (you should pardon the expression) "housewarming" after you move back in.



THUNDERSTRUCK—The south end of the Dewes' home shows damage after it was struck by lightning in August of 1989. (Photo by Cynthia Dewes)



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Home is still where the heart is—even in 1990s

by Mary Ann Wyand

"Home is where the heart is," as the saying goes, and it's also where American families will be spending more and more of their leisure time during the 1990s.

Interior designers predict a renewed focus on the family in this new decade as parents step back from hectic work environments to take refuge in energy-efficient houses furnished with time-saving conveniences, entertainment centers, and fitness equipment.

Jessica Patterson, an interior designer for Gerdt Furniture & Interiors of Southport, and associates emphasized family needs and wants as they tackled the awesome job of furnishing the Indianapolis Home Show Centerpiece Home this year.

"People have gotten so busy with their work schedules," Patterson noted, "and I really think that family time is becoming more and more important. People want to spend more quality time with their children, playing games and watching movies together at home."

As Americans concentrate on family and home, she said, their disposable income will go toward improved landscaping, fitness equipment, and state-of-the-art electronics for home entertainment.

"We just feel that more and more people are going to gravitate back to their homes to avoid the hectic, fast-paced lifestyle that can be kind of injurious to their health," Patterson explained. "And if they are going to be spending more and more time at home, they want their houses to be comfortable."

Because travel has become more costly, the designer said, Americans are willing to forego trips and invest "vacation money" in luxurious home improvements like swimming pools and hot tubs for long-term enjoyment.

While Americans prefer to relax at home, she noted, they must also work

there many evenings and weekends. Decor in the 1990 Centerpiece Home recognizes that need with ample space set aside for "Dad's study" and a personal computer for the children incorporated into the combined guest bedroom and den.

"We saw the study as more of a man's retreat," Patterson said. "So many people bring work home from the office." Using a solafed to combine the den and guest bedroom makes sense, she added, because "most people don't have the luxury of devoting one room to a full-time guest room."

Forest green and rust were prominent colors in the formal rooms, while lighter colors added a sense of open space to the kitchen, bedrooms, and utility areas.

"We felt that the dark colors we used gave the rooms warmth and intimacy," the interior designer explained. "We put a lot of accessories in the house, probably more than most people would have in their homes."

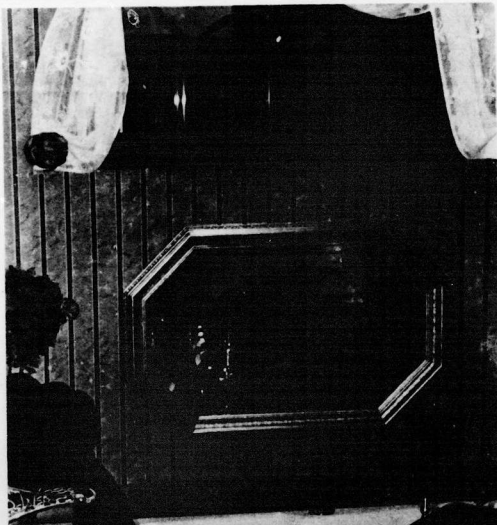
Accessories even brightened the utility room, where a framed print and shelves filled with plants and knickknacks drew attention from the washer and dryer.

"From a utility standpoint, the room is very useable, but also very pleasing to the eye," Patterson said. "We spend so much time in these areas. Why should they be boring?"

Gerdt Furniture & Interiors designers opted to use the home's fourth bedroom as an exercise room, she said, because people are naturally concerned about health and fitness.

Built by Eagle Point Development, the Centerpiece Home offers a versatile floor plan designed to accommodate the multiple needs of a busy family.

"Home is where the heart is," an old-fashioned phrase often embroidered in needlepoint designs, continues to apply to modern American homes of the 90s. But with most mothers working outside the home, they probably won't have as much time to sew!



MASTER BATH—An interesting window treatment and placement of a mirror above the bathtub add light and openness to this small, rectangular room.



ACCESSORIES—A framed print and shelves adorned with plants and art objects create an attractive corner in the utility room. Inexpensive wall additions can visually dress up the usually drab area near the washer and dryer. (Photos of the Indianapolis Home Show Centerpiece Home by Mary Ann Wyand)

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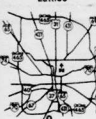
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Steps can save time, money, power

WASHINGTON (CNS)—The U.S. Department of Energy estimates that Americans can cut energy use and living costs with a few simple steps. Here are several of its recommendations for households:

►Draft-proof windows, doors and other possible sources of air leaks. Test for drafts by moving a lighted candle around frames and sashes of windows. If the flame dances around, you need caulking and/or weatherstripping. Caulking and weatherstripping cost about \$25 for the average house (12 windows, two doors) and could save about 10 percent in annual energy savings.

►Look for other air leaks. Close fireplace dampers; seal cracks or holes; fill gaps in insulation.

►Install storm windows.

►Insulate. No matter how you heat your home, you can reduce the load on your heating and cooling equipment by as much as 20 percent to 30 percent by investing a few hundred dollars in insulation.

►In heating and cooling seasons, clean or replace filters regularly; close off unoccupied rooms and shut their heat or air conditioning vents or turn off air conditioners. (This does not apply if you have a heat pump system; shutting vents could harm a heat pump.)

►Use kitchen, bath and other ventilating fans sparingly. In just one hour they can blow away a houseful of warmed or cooled air.

►Don't use your fireplace for supplemental heating unless you also lower your thermostat setting to between 50 and 55 degrees, close all doors and warm air ducts entering the room with the fireplace, and open a window near the fireplace about one-half inch to one inch. Have a glass front on fireplace to cut down on the loss of warmed air through the flue.

►When the heat is on, keep windows near thermostat tightly closed. If at or vacuum radiator surfaces frequently, lower thermostat to 65 degrees during the day and 60 at night, and wear warm clothing.

►When using air conditioning, do not set the thermostat at a colder setting than normal when you turn the air conditioner on. It will not cool faster. It will cool to a lower temperature than you need and use more energy.

►Check the temperature on your water heater. Most water heaters are set at 140 degrees or higher, but you may not need water that hot unless you have a dishwasher. A setting of 120 degrees can provide adequate hot water for most families. If you reduce the temperature from 140 degrees to 120 degrees you could save over 18 percent of the energy used at the highest setting.

►Use cold water rather than hot water to operate your food disposal system. This not only saves energy, it aids in getting rid of grease which solidifies in cold water and can be ground up and washed away.

►Never boil water in an open pan. Water will come to a boil faster and use less energy in a kettle or covered pan.

►Keep range-top burners and reflectors clean to reflect the heat better.

►Repair leaky faucets promptly, do as much household cleaning as possible with cold water, insulate your hot water storage tank and piping, and install aerators and low-flow shower heads.

►Keep the outside exhaust of your clothes dryer clean. A clogged exhaust lengthens drying time and increases the amount of energy used.

►Dry clothes in consecutive loads. Stop-and-start drying uses more energy because a lot goes into warming up the dryer to the desired temperature each time you begin.

►Save ironing time and energy by "pressing" sheets and pillow cases on the warm top of your dryer. Fold them carefully, then smooth them out on the flat surface.

►To reduce lighting in areas where bright lights aren't needed, remove one bulb out of three in multiple light fixtures and replace it with a burned-out bulb for safety.

►Always turn three-way bulbs down to the lowest lighting level when watching television. It reduces the glare and uses less energy.

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- ☐ Invest in insulation
- ☐ Reduce cooking time
- ☐ Prevent air leaks and drafts
- ☐ Reduce water heater temperature
- ☐ Clean or replace furnace and air conditioner filters
- ☐ Reduce lighting where appropriate
- ☐ Keep plumbing in good working order
- ☐ Avoid start and stop clothes drying
- ☐ Use cold water instead of hot when possible

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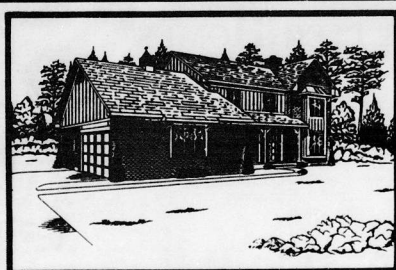


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Plants can add color to the 'indoor world'

Creating "plantscapes" inside the home has long been a tradition of classic interior decorating, says the American Association of Nurserymen. Basically, it involves proper choice and arrangement of houseplants.

Like outdoor landscaping, successful plantscaping indoors requires good planning, preparation, and practical information about the proper care and needs of your plants.

Be sure you know specifics about the plants' light, temperature, and humidity requirements. Keep your plants as healthy as they can be, whether you plan to use them as accessories or focal points of a room. If a plant is sick, it looks bad any place you put it.

A home's attractive plantscapes, like beautiful outdoor landscapes, start with a good plan or design. A landscape designer takes into account the entire look of the yard and garden area, balancing the various sizes, shapes, and textures of the plant material. The same is true indoors. An effective plantscape design, for example, would have a tall, full plant like Dumbcane (Dieffenbachia) in a spacious room and a single African violet in a small space.

This design approach involves putting compatible plants in groups. A random collection of plants will not give you a clear focal point. Select plants that look well together, using design elements of color, shape, and texture.

Heighten the beauty of your plants by putting them against a plain wall, which will point up the detail in an elaborate flowering plant. A solid muted color will also bring out the simple elegance of a snake plant, for example, with its varied patterns and hues of greens and its sharp-tipped leaves.

The colors of a plant's flowers can complement or contrast dramatically with a room's color scheme. The plant's container can do the same.

If you want the pot to draw attention, pick one with a detailed design. Use baskets or wicker containers for a natural look in your design. Unpainted or painted a neutral color, they'll go with almost any color scheme.

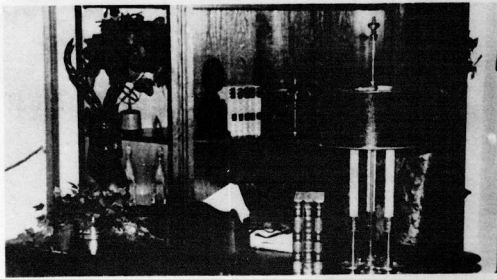
Where should you place your plants? Use your imagination. Dividing a room with a row of tall specimen plants creates a soft effect. Some houseplants need a warm, humid environment, so the kitchen or bathroom are the best spots for them.

Lighting is another important consideration. If you have your heart set on a location that doesn't provide sufficient light for a particular plant, think about putting in some artificial lighting hooked up to an automatic timer.

Remember, houseplants need pruning and trimming just as outdoor plants do. Proper maintenance keeps your indoor plantscapes manageable and attractive. Start by removing the young tips (new growth) from the stems. Do so by pinching the tips between your thumb and forefinger. Taking off this growth will make the plant grow fuller and branch out.

Next, prune plants to shape them or to remove woody stems that have died or become diseased. Pruning will stimulate increased growth.

For more information on interior design through plantscaping, as well as maintenance and plantcare, contact your local retail nursery/garden center. The plant professionals at the center will help you pick out the best choices for your home's interior.



DECOR—Plants add "color" to a study at the Indianapolis Home Show.

Heirlooms should be used with particular care

by Mary Ann Wyand

Don't be afraid to use family heirlooms, Indiana State Museum curator Bill McKnight explained. Just be careful with them.

"Use them, but use them wisely," he advised. "Don't be afraid to use an heirloom, but certainly be careful how you're using it and where you put it."

Sunlight and water as well as heat and humidity can wreck havoc with fine art, furniture, and tapestries, McKnight warned. Keep those factors in mind when planning room arrangements.

"You have to be very careful where you place heirlooms," he said. "Water is sinister. If water gets near veneer, you've got problems. You want to have fairly constant room conditions whether you're talking about fine art or furniture. Fluctuation is the key. You don't want a lot of fluctuation in temperature and humidity or the piece will literally come apart."

Antiques were built to last, McKnight noted, and that's the reason they are still around today. However, sensitive restoration and careful maintenance are necessary to retain their value.

The curator recalled how one couple permanently damaged an antique when they removed the original handpainted stenciling. Most people just look at it as "old paint," he said, without realizing its purpose, significance, and value.

"One of the things I've always been disturbed with in terms of heirlooms is the way that people care for them," he said. "They should appreciate the items for what they are. They're old. In many cases, in an attempt to make an old piece 'new,' they destroy a lot of the intrinsic value of the piece, not only the financial worth, but also the ambience, the real piece itself."

Antiques built in the eastern states during the mid-1800s were commonly painted, he said, sometimes with very nice decorations or false graining to enhance their original appearance.

"Some of these pieces had fantastic stenciling, and especially nice false graining," McKnight said. "That's something that most people don't understand. False graining is a technique that has fallen by the wayside."

Often, people don't understand its purpose or appreciate its significance, he said, so they strip the original finish to remove the false graining. They end up with a piece that was never intended to be "naked wood" and doesn't look "right" anymore.

Finish or paint is placed on furniture to protect the wood, McKnight explained. But people have to be very careful with original varnishes and shells.

"It's okay if antiques show that wear, those love marks, those dents, but you can't leave naked wood," he emphasized. "Some of this painted furniture is worth a fortune. When you remove 200-year-old paint, you've destroyed an heirloom. It's like having a painting and taking the paint off the canvas. Why strip it? There's a reason why they painted it."

Indiana has a fantastic furniture history, McKnight said.

Terre Haute and Paoli were renowned for furniture handcrafted there.

"The reason Indiana has such a great furniture history is that the hardwood production in Indiana has always been outstanding all along the rivers," he explained. "The Wabash Valley in general is about the best place in the world to grow black walnut."

The Hoosier state is the second largest producer of hardwoods—maple, oak, walnut, and cherry—all due to Indiana's climate.

But the state's seasonal temperature changes are also tough on furniture built from that wood, so it's best to avoid placing those special family heirlooms in direct sunlight or near sources of heat or humidity.

With proper care, family heirlooms can be passed on to yet another generation.

Homes can be customized to suit new owner's tastes

by John C. Hart, Jr.

Builders Association of Greater Indianapolis

Today's home buyers are smart and demanding. Professional Builder magazine recently asked 814 people planning to build homes in the next six months about preferences. They included:

► Increase the size of the family areas, like the kitchen and family room and add closet space

► Single-level is the favorite at 42.8 percent, with two-story following at 29.7 percent.

► Detached houses are preferred by 85 percent of the people polled. Of those who prefer attached, townhouses are favored.

► Energy saving features and quality of construction still rank tops in concern, but buyers want formal guarantees.

► Buyers prefer homes with three or more bedrooms.

► 61.1 percent prefer a two-car garage.

► Buyers in any price range want at least two bathrooms.

► Traditional architectural style is the top selection. Regionally, West Coast and New England home buyers prefer a contemporary style.

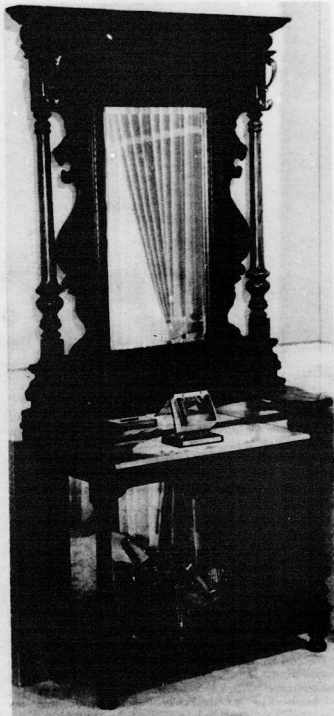
► Most home buyers want to eat in a separate dining room, but they also want eating space in the kitchen (breakfast nook).

► Brick is the overall favorite exterior finish. Regionally, New Englanders like wood shakes and the West Coast votes stucco first.

► Most buyers would trade lot size for upgraded amenities.

► Storage space rates highest in design requirements.

► Consumers overwhelmingly said they would spend more money on energy-efficient products and low-cost maintenance equipment to save dollars down the road.



CLASSIC—Both antiques and contemporary reproductions of earlier furniture designs lend classic elegance to a home's decor. This ornately carved hall stand with mirror and coat hooks is both functional and beautiful. (Photo of Indianapolis Home Show display by Mary Ann Wyand)

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Home art can reflect spirituality

By Sister Mary Ann Walsh

WASHINGTON (CNS)—A museum print of Christ, a statue of St. Francis of Assisi, a cross woven of straw, a drawing of the Transfiguration—each is an example of religious art for the home, but be choosy, warns the Rev. John Wesley Cook.

Art is more than decoration, he said. "Images in one's environment shape attitudes," said Cook, a minister of the United Church of Christ and professor of religion and the arts at Yale University.

"We need to be selective about what we place there. Spiritual art reflects and forms our religious consciousness," he said. "We are consciously and subliminally influenced by symbols and images. Religious art reminds us of what we already know about the faith and sustains our spiritual attitudes."

Rev. Cook said that art can inspire us to contemplation. An image of suffering, whether it be of the Pietà or a homeless person, for example, evokes "a response to the human condition," he said.

An image can aid private prayer, so long as people don't worship the image, he said. "Inspiring images might be a fine print of a masterpiece of the Virgin, Christ in the Garden of Gethsemane, Christ reigning as Lord, or the Trinity."

Cook said good religious art does not have to be expensive but does have to be of high quality because "it symbolizes my relationship with God and God's relationship with me."

"It can't be kitsch, throwaway art or tawdry," he said. He gave as examples of kitsch plastic place mats with pictures of the Last Supper. "Cheap and tawdry is inappropriate to a sacred relationship."

"A 50-cent postcard with a print of St. Francis by Giotto would be an excellent example of religious art and would respect the integrity of the saint," he said.

Cook recommended shops in museums as potential sources for high-quality, inexpensive art. "It's better to frame a postcard, print or poster of a classic religious image than to lapse into thoughtless use of imagery."

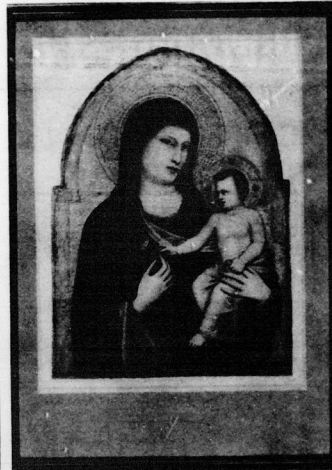
Religious supply houses which sell to church shops have both good and bad art, he said. So too have Third World nations who sell art.

He praised textile work by Peruvian women which he viewed recently. He said "It was beautiful with bright colors and strong images."

But Cook advised shopping around. "Don't order from a catalog. A decision about a crucifix, for example, is a very intimate decision," he said. "Be intentional in your choice. Be sure it is something you respect and is a respectful way of representing the Crucifixion."

"Test your enthusiasm," he added. "As a rule of thumb, if you like it, don't buy it until you come back the third time."

"A religious work stays with you and inspires you after you have left its presence," Rev. Cook said. "It has done something for you or to you. It has to be something that continually challenges or questions or pushes us. It has to engage us with integrity and ground us in the reality of God's love."



INEXPENSIVE RELIGIOUS ART—A 50-cent postcard can be an excellent example of religious art, says Rev. John Wesley Cook, a professor of religion and the arts at Yale University. A framed postcard shows the painting "Madonna and Child" by Giotto. (CNS photo)

Advances, advantages in new home products

by Richard Binsacca
Senior editor, Builder Magazine

The microchip, engineered polymers and ceramics, panelized construction—these are the materials and methods that will shape products in, on, and around your home in the 1990s.

Some, like electronics and panelization, may be familiar, but technological advancements will push even the most common products to new heights of efficiency and usefulness.

You probably won't see these materials in the rough stages of production, but you're sure to notice them in your home. Already, much of what you take for granted—remote control television, for instance—uses one or more of these materials.

But that's just the tip of the technology; the 1990s will bring new advances to the convenience, safety, and control of the home environment.

Technological advancements can be a bit confusing, especially if you've shied away from new household gadgets that promise to cook, serve, clean and tuck the kids in all at the touch of a button.

Until recently, the microchip especially was used more for fun than function when it came to products for the home. After ten years of testing, electronics have been incorporated in products where they make a difference.

In helping to heat and cool your home, micro-controlled equipment takes the guesswork (and waste) out of firing up the furnace. In appliances, touch pads are easier to operate, simpler to control, and safer to use.

When Smart House, the housing industry's new home integrations system, hits the market, the benefits of microprocessing will be further enhanced.

Keep one word in mind when shopping for housing in the '90s: Integration. This means products that share information, are controlled by (or one) means, and have a variety of uses and have more advantages than a single gadget.

That is as true for the house as it is in the production process of housing. In fact, the reason microchip, polymer, ceramic, and panelized housing technology have been pegged to boom in the next decade is their ability to integrate and increase benefits.

For example, panelized housing, known also as factor-built or pre-ab, is a generation old. Chances are, your roof structure was built in a factory. Factory-built components can offer structural quality above yesterday's housing.

But thanks to the other three technologies, panelization will get even better. Computers and micro-controlled equipment will help accurately produce components at a more efficient rate, which in turn will help a builder build your house on time and on budget.

Polymers in the fasteners and sheathing, and engineered ceramics in the insulation add strength and thermal quality. Together, these technologies make a better wall.

Because these are materials and methods used in the building process, it is difficult to imagine how manufacturers will put them to use as household products. Already, most homeowners are sensitized to touch pads, LCD readouts, and remote control.

Plastic is abundant in the house, masked as flooring, windows, countertops, and many other common objects.

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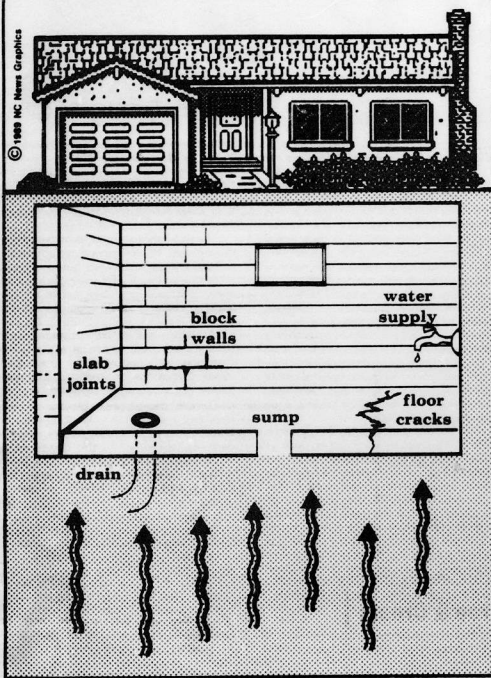
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What homeowners should know about radon

Common Radon Entry Points

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WASHINGTON (CNS)—Concern about radon, which is believed to leave people at increased risk of developing lung cancer, is spreading nationwide. Here is basic information on radon from the U.S. Environmental Protection Agency.

What is radon?

It is a radioactive gas found in nature. It cannot be seen, smelled or tasted.

Why is there concern over it?

It appears that exposure to elevated levels of radon leaves people at increased risk of developing lung cancer. Outdoors, radon usually is so diluted that it is nothing to worry about. But it can be dangerous when it accumulates in enclosed spaces, such as homes.

Where can it be found?

In high concentrations in soils and rocks containing uranium, granite, shale, phosphate and pitchblende. It may also be found in soils contaminated with certain types of industrial waste, such as the byproducts of uranium and phosphate mining.

When did radon become a problem?

Radon has always been in the air. Concern about elevated indoor concentrations arose in the late 1960s when homes in the West were found to have been built with materials contaminated by waste from uranium mines. Since then, cases of high indoor radon levels resulting from industrial activities have been found in many parts of the country. Recently, Americans have become aware that houses in various parts of the United States may have high indoor radon levels caused by natural deposits of uranium in the soil on which they are built.

Does every home have a problem?

No. Most houses do not. But no one knows which houses have a problem.

How can I find out if my home is at risk?

You may wish to call your state radiation protection office to find out if any high levels have been discovered in your area. The office may be able to provide you with information on the availability of radon detection devices or services. The U.S. Environmental Protection Program also conducts a Radon Measurement Proficiency Program, which allows laboratories

and businesses to demonstrate their capabilities in measuring indoor radon.

How does radon get into a home?

Radon can seep into a home through dirt floors, cracks in concrete floors and walls, floor drains, sumps, joints and tiny cracks or pores in hollow-block walls. Radon also can enter water within private wells and be released into a home when the water is used.

How is radon detected?

With special equipment. The two most popular commercially available radon detectors are the charcoal canister and the alpha track detector. Both of these devices are exposed in the home for a specific period of time and sent to a laboratory for analysis.

What other factors influence radon in the home and the effects on my family?

►Smoking may increase the risk of exposure to radon.

►Some studies show children are at greater risk to radon.

►The amount of time family members spend at home also determines their risk of being affected by radon.

►Since radon concentrations tend to be greater in the lower levels of a home, a person who sleeps in the basement is likely to face a greater risk than a person who sleeps in a second-floor bedroom.

How can I reduce my risk from radon?

►Discourage smoking in your house.

►Spend less time in areas with higher concentration of radon, such as the basement.

►When practical, open all windows and turn on fans to increase the air flow into and through the house, especially the basement.

►If your home has a crawl space beneath it, keep the crawl-space vents on all sides of the house fully open all year.

Where can I get more information on radon?

A copy of "Radon Reduction Methods: A Homeowner's Guide" may be obtained from your state radiation protection office or your EPA regional office. EPA regional offices are located in Boston, New York, Philadelphia, Atlanta, Chicago, Dallas, Kansas City, Kan., Denver, San Francisco and Seattle.

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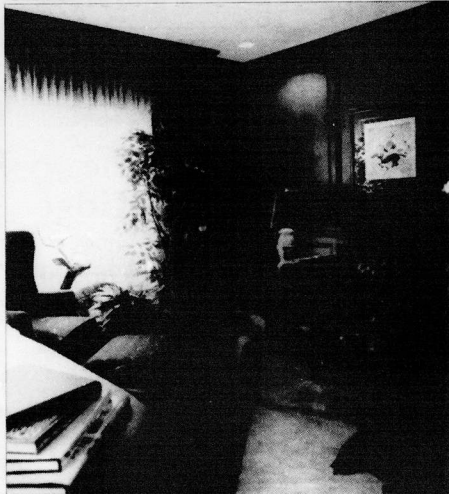
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The 'hot looks' in home interiors for the '90s

by Kay Green

Sales and Marketing Council
National Association of Home Builders

Delicate, airy floral prints, beautiful classic upholstery designs, vibrant wall hangings, whitewashed wood pieces—these are a few of the trend-setting elements consumers can expect to see in furniture showrooms and model homes in 1990.

Popular interior design themes for 1990 will include the warm and elegant "transitional" look, which made its debut on the interiors scene last year. Neither contemporary nor truly traditional, the transitional look mixes quality reproductions and vintage wood pieces (tables, armoires, chairs) with contemporary furniture pieces, often upholstered in classic fabrics. It also utilizes the rich tones of Ralph Lauren's

flagship colors: navy blue, hunter green, and burgundy.

For 1990, the transitional look adds the crisp, vibrant colors of true yellow, true purple, and rich brown to accent its palette of rich jewel tones. It also offers traditional fabrics like damask and chintz in graceful floral and bold plaid designs that give a fresh look to upholstered pieces. The smartest new look in floral design fabric features dark backgrounds with acetone flowers, such as ice blue against chocolate brown.

In the always popular "country" look, the smartest furniture finishes for 1990 combine two colors (e.g., black with white trim) or a color and a natural stain (e.g., blue with oak trim) to create interesting accent pieces. However, simple furnishings with clean lines in whitewashed and natural finishes remain at the forefront in country styling.

Over the past year, the "Southwest" look has become more sophisticated as it



DINING—Sheer curtains and flowers bring the outdoors into the dining room of the Indianapolis Home Show Centerpiece Home. (Photos by Mary Ann Wyand)

incorporates elements from other styles. Southwest furnishings have evolved from very rustic, rough finishes to a higher level of detailing—molding versus a flat surface, carved "bun" feet versus the once typical block feet. Though originally viewed as a short-term fad, the Southwest look has now proven its staying power and will continue to be a design leader into the early 1990's.

For the "contemporary" look, there is a continued shift away from pastels and toward such clear, strong colors as green, purple and red. The stark hi-tech look so long associated with contemporary interiors has been replaced with a softer approach that incorporates Neo-classic references, such as a glass table top on abstract column base.

The key word for accessories in 1990 is "art." Whether hanging on a wall or standing on the floor, artwork will be the primary tool for making a dramatic interiors statement next season.

Trompe l'oeil ("fool the eye"), an art form developed in the mid-1500s in which painted objects are depicted with photographic detail, will be the accessory of choice next year. Typically handpainted on small scale tables and benches, popular themes include a checkers game in mid-play, marbles strewn over a table top, or a cat curled on top of a bench.

In addition to trompe l'oeil pieces, small scale furniture (tables, trunks, plant stands) is becoming more popular. Ranging in style

from the glass and wrought iron contemporary look to the whitewashed country look, small scale furniture contributes both visual interest and function to a room.

The wall hanging, an art form that's been downplayed by designers in recent years, will regain its popularity next season when it turns up sporting bright, vibrant colors that enhance virtually any design style. Picture frames and mattes are also receiving greater attention thanks to special finishes (hand-painted to resemble marble, granite or other stone exteriors) and verdigris (the crusty patina that forms on copper, brass and bronze when exposed to the elements).

Overall, the key to achieving success with any interiors style for 1990—transitional, country, contemporary, Southwest—is to choose furnishings and accessories of good quality. Where interior design is concerned, it's usually true that "less is more"—a few good pieces, well-crafted, carefully selected, and properly placed, make a much more elegant design statement than a roomful of poorly made, hastily collected items.

(Kay Green is an award-winning interior merchandiser who teaches courses on merchandising for the National Association of Home Builders and speaks to builder groups across the nation. Founded in 1975, her Orlando firm specializes in model home and sales center merchandising at new home communities nationwide.)



WARMTH—A silk floral arrangement, large mirror, and attractive table lamp add warmth and depth to a corner of the hallway in the Home Show Centerpiece Home.

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Save landscape damage costs

Trees, shrubs, and other landscape plants are valuable assets to your residential property, says the American Association of Nurserymen.

So much so, the group stresses, that damage or destruction of these, landscape materials can represent a substantial financial loss, which you may be able to recapture in one of several ways: The plants may be covered by your homeowner's insurance; you may be able to deduct their value from your federal income tax, and sometimes you can recover the value through a civil court action.

According to some estimates, trees may boost the sale

price of a home by as much as 27 percent. Trees as well as shrubs also reduce heating and air conditioning costs. And they help to abate noise and shield the house as well as its inhabitants from wind. In fact, all the plant materials of a residential landscape have a dollar value of their own apart from the dwelling structure or the property as a whole.

As important, trees, shrubs, and other plants create an atmosphere of beauty. So when plants suffer damage or destruction, the homeowner loses aesthetic quality as well as money.

Insurance policies usually cover casualty losses "casualty means 'an identifiable event of a sudden, unexpected or unusual nature'" due to such problems as fire, lightning, explosion, riot, civic commotion, and vandalism. Many states have set \$500 maximums for reimbursement on a single tree, shrub, or plant.

An income tax deduction can be useful in case the insurance company doesn't cover all or part of your claim. For nonbusiness casualty losses, the Internal Revenue Service allows deductions in cases where each casualty is more than \$100 and the aggregate amount of these losses is higher than 10 percent of the homeowner's adjusted gross income.

As for civil court actions—attorneys report settling many of these cases out of court, as judges almost always uphold claims once they have all the facts.

No matter how homeowners choose to handle the recovery, right after the damage has taken place they should secure the advice of a professional. This professional will be able to tell whether the plant item can be replaced or repaired. He or she will also know how, if possible, to preserve the item and ways to proceed in recapturing financial losses.

To learn more, write for a free brochure on recovering the value of lost landscape plants. To receive this information, send a stamped, self-addressed business-size envelope to "Tree Values," 1250 Eye, N.W., Dept MRC, Suite 504, Washington, DC 20005.

Guide for planting a tree correctly

Trees not only beautify your yard, they are a valuable investment, so make sure you install new trees correctly to ensure their continued health. Make the most of time and effort you invest by following these instructions:

►Locate a clear, open site for the tree with generous rooting area and good drainage.

►Loosen and blend the soil in the entire planting area 6 to 10 inches deep. In the center, dig a hole at least as wide, but only as deep as the root ball.

►Remove tree from burlap or container and place on solidly packed soil so that the root collar (where the tree's main stem meets the roots) is slightly above the surrounding grade.

►Backfill the hole and lightly pack the soil into place around the tree.

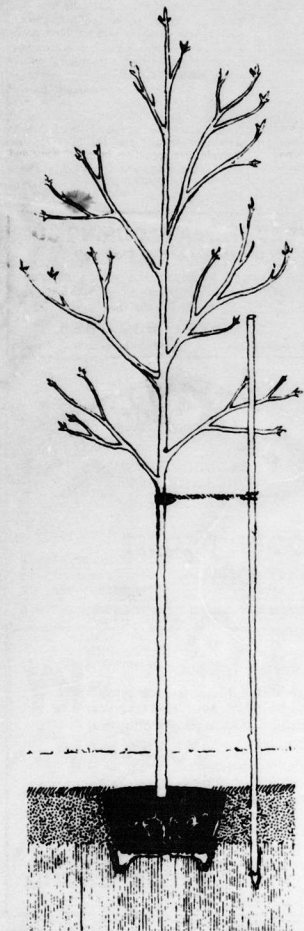
►Spread a two to three inch layer of mulch in the entire area, keeping a six to eight inch distance from the tree trunk.

►Stake the tree so that it can flex in the wind. Attach stake to tree, using discarded rubber inner tubes. Remove them after six months.

►Water thoroughly, but do not flood the hole. Water twice a week during dry periods.

For further advice on tree planting, see your local American Association of Nurserymen member retail nursery/garden center or landscaping professional.

(Source: Global ReLeaf, American Forestry Association.)



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'Case' your house—Burglars do!

NEW YORK (CNS)—Nine out of 10 household burglaries are preventable, the Insurance Information Institute in New York reports.

Here are the institute's recommendations to lessen your chances of becoming a burglary victim.

► 'Case' your own house. Where is the easiest entry? How can you make it more burglar-resistant?

► Trim trees and shrubs near doors and windows.

► Think carefully before installing a high wooden fence. High wooden fences and shrubbery add privacy, but privacy is a burglar's asset.

► Consider some simple security devices that can make robbing your home too time-consuming for a thief. Padlocks, door and window locks, grates, bars and bolts discourage intruders.

► Keep valuables such as paintings, silver and antiques out of sight from outside.

► With sliding glass doors, use a lock and a broomstick or similar device in the channel to keep door from being forced open.

► Use deadbolt locks.

► Avoid giving information to unidentified telephone callers or announcing your personal plans in want ads or public notices (such as giving your address when advertising things for sale).

► Handle keys carefully. Don't carry house keys on a ring

bearing your home address or leave house keys with your car in a commercial parking lot.

► Don't hide keys in secret places outside your home; burglars usually know where to look.

► Before going on vacation, leave blinds in the usual position, have mail picked up, lower the telephone bell so it cannot be heard outside, arrange for lawn to be mowed or walk shoveled, and stop newspaper deliveries. Use automatic timers to control lights in living room and bedrooms. Tell police and dependable neighbors when you plan to be away.

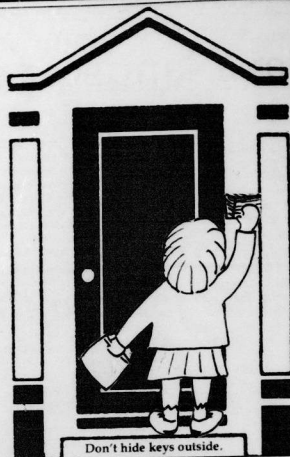
► Leave a radio or television set on low when you go out in the evening.

► Don't leave ladders in the yard.

► Check your insurance. While theft insurance is included in homeowner insurance policies, consider separate coverage for items of high value such as furs, jewelry, cameras and antiques.

► Make an inventory of personal belongings and supplement it with photographs of each room. List serial numbers of such items as typewriters, television sets and stereos and keep the inventory in a safe place.

The institute said that these recommendations will help prevent many of the most common burglaries. However, nothing anyone can do can stop a determined thief from gaining entry into a home, so it is extremely important to keep accurate inventory of your valuables for insurance purposes.



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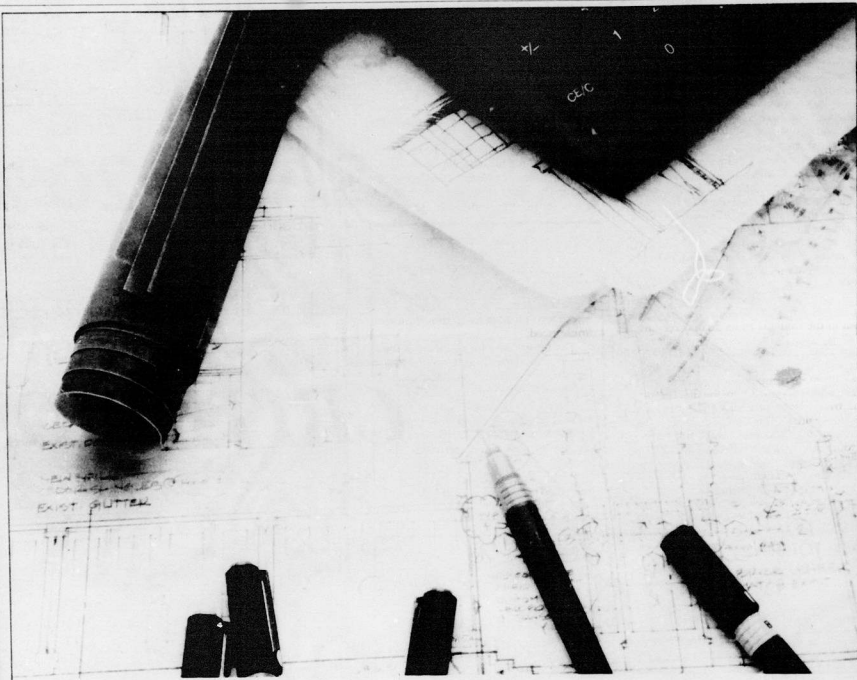
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THIRD SUNDAY OF LENT

The Sunday Readings

Sunday, March 18, 1990

Exodus 17:3-7 — Romans 5:1-2, 5-8 — John 4:5-42

by Fr. Owen F. Campion

The Book of Exodus supplies this weekend's Liturgy of the Word with its first reading. Exodus is a collection of stories and remembrances about the passage of God's people from Egyptian slavery to freedom in their own homeland. However, it is much more than mere chronicle of a trip. In that journey, God's people were formed as a unit. The details of their relationship with God were given. Judaism today even would look upon the events of the Exodus as central to the formation of the Jewish people as a religious, and ethnic, entity.

Moses was the primary figure in the process of Exodus. He led the people, although often they reluctantly followed his leadership. He saw God and he heard God. To him God revealed his law.

In this weekend's reading from Exodus, the people grumbled against Moses. Not surprisingly, they were thirsty. The great Sinai wasteland can be very forbidding. It is arid and unaccommodating. So they demanded water.

But it was not as if they simply met the problem of no water on a journey they otherwise fully accepted. The thirst for them was a sign of the folly they began to sense in the journey itself. However, God had made their escape from Egypt possible, and he guided them on the journey, promising them security at its end. In brief, they doubted God, who already had blessed them greatly.

Again in this Lenten season, the weekend Liturgy presents the Epistle of St. Paul to the Romans as its second reading. In all St. Paul's writings there is encouragement and reinforcement of Christian purpose. That is not astonishing. The time, the culture, and the political realities were against Christianity. Before the first century was over, Rome officially and ruthlessly turned against Christians. To be stalwart amid such difficulties was not easy. Encouragement was needed.

As its Gospel reading, the Liturgy of the Word this weekend presents the compelling story of the meeting of Jesus with the woman at the well. The very conversation between the two has its lesson. Jewish

rabbis were not expected to talk to strange women. Women were secondary human beings. The woman in this story was a Samaritan, of the group so despised by devout Jews. Jesus spoke willingly to her. He ignored the taboo in each case, reaching out to a wondering soul.

Water long was a biblical symbol of the saving gifts of God. The land itself was dry, often threatening to people in their physical need for water. Water was critically needed, of course, and an abundance of water easily represented the great generosity of God.

So Jesus and the Samaritan woman saw more in the water in the well than simply drink to quench thirst. It symbolized God's gifts of life and peace.

They further spoke of the dispute about whether worship of God was appropriate outside Jerusalem. The Samaritans offered sacrifice on Mount Gerizim, a practice highly offensive to Jews with their veneration for the Holy City. Jesus insisted that the question itself was outmoded. He had brought a new order of worship. The test of worship was not in its locale, but in the sincerity of heart on the part of the worshipper.

The discourse converted the woman. She told others to come to meet the Messiah.

Finally, the apostles urge Jesus to eat. Jesus replied that his food was in doing the will of God. Jesus asks the apostles to look around. The fields are ripe for the harvest. He has sent them. Some will reap; some

'The Pope Teaches' continues next week

Pope John Paul II began his annual weekend Lenten spiritual retreat the afternoon of March 4, the Vatican announced.

The retreat, also for members of the Roman Curia, the church's central administrative offices, was scheduled to end March 10.

During the retreat, the pope was not scheduled to hold his regular Wednesday general audience nor engage in other public activities, the Vatican said.

'The Pope Teaches' column published in *The Criterion* will continue next week.

will sow. Together they will harvest for God.

Jesus stayed with the Samaritans for two days. In summary, the reading teaches us that artificial divisions among humans mean nothing. God's goodness, revelation, and strength extend to any time, society, or person.

No one automatically is beyond his love. God's word is water as essential to the life of the soul as natural water is indispensable to the life of the body. Those who follow Jesus, and who live in his name, can rely upon strength from him, but his strength, not their own, empowers them.

Reflection

An ancient Christian writer once wrote, "Our hearts, Lord, are restless until they rest in you." It is a statement touching the very depths of human want and hope, and the heights of God in his joy and peace.

The surroundings of the Holy Land

provide a useful backdrop to meditation upon these readings. Water is in short supply. Nothing else is so vital to life for humans, animals, and even plants.

In the Gospel this weekend, Jesus insists that there is a deeper thirst in people, and there is a more satisfying water in God's own revelation. In that revelation is the key to ultimate fulfillment and peace.

In short we need God as much as we need nourishment and water.

The first reading recalls that God is lavish in extending to us the spiritual necessities. However we always assume that we have a better idea. That was the message of the first reading. God provides, but we do not always accept. Tempting us away from acceptance are many influences, within ourselves or in our society. The second reading summons us to fortitude and strong commitment, but it assures us that our weakness will be God in his strength through Jesus.


*We need God
as much as we
need nourishment
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MY JOURNEY TO GOD

Lenten Reflections

He placed his feet in desert sands
His blood cried from a hill
The cross that stood so silently
Would make your body chill

The words he uttered dying there
Are captured in the book
The sadness of those darkened eyes
Would cause us not to look

This body was a baby once
Announced by a star so bright
But now it hung upon a cross
Skies darkened like at night

The wounds were deep and cruelly set
Everywhere . . . a crimson red

The scourging well had done its job
The thorns . . . nailed in his head

And yet despite the human pain
That God allowed to be
This man we knew as Jesus
Would die for you and me

His mother stood there silently
Her heart was wrenched with pain
For Scripture had foretold this night
And darkness . . . gave birth to rain

How many times I nailed him there
Because of careless sin
How many times I scourged him too
Again, again, again

I spat upon the face of love
I mocked him with my voice
And yet he gave me everything
Hell or heaven . . . it's my choice



The spear became the final blow
And life was finally spent
And as the earth and heavens shook
Hung a body crushed and bent

They took him gently from the tree
Those friends who gathered there
And covering up his nakedness
They bore him off somewhere

At last the body found its rest
The world had had its way
And Jesus had endured it all
And now entombed he lay

So as we gather here tonight
We stand beneath the cross
And look upon his dying face
And know what sin has cost

We have 40 days to spend with him
And change our lives around
And then on Easter Sunday
Reveal the grace we've found

—by J. Sloan

(J. Sloan resides near Greensburg and is a member of St. Maurice Parish.)

Entertainment

VIEWING WITH ARNOLD

'Roger and Me' probes results of GM closings

by James W. Arnold

Since "Roger and Me" failed (somewhat inexplicably) to win an Academy Award nomination, writer-director and regular guy Michael Moore will have to settle for becoming famous instead of a legend with his first movie.

Moore is the maverick newspaper editor from Flint, Mich.—and also briefly an editor at *Mother Jones* magazine—who with no movie background whatsoever put together a feature-length documentary from the depths of his soul. "Roger and Me" was also from the depths of his pockets, since he personally scrounged its \$260,000 cost, part of it by selling his own \$27,000 house.

Although "Roger" won't win an Oscar, it was voted best documentary by the National Board of Review and the New York and Los Angeles film critics. This is a delightfully dry movie about a tragic subject, the General Motors plant closings



that cost 30,000 jobs in Flint during the 1980s. The movie is really about blue-collar frustration at the relentless grinding ways of classic capitalism.

For that reason, it has nearly universal appeal when many working Americans are being squeezed by impersonal economic forces they don't understand. Moore, who comes from a family of auto workers, has never personally made more than \$17,000 in any single year, doesn't understand either.

Thus, the premise of his movie: an attempt to connect Roger Smith, the GM chairman, to learn face-to-face the reasons for the closings in Flint, a center for the auto industry for most of this century. The pursuit of Smith is tongue-in-cheek. We all know the jobs were moved to foreign countries to improve GM's bottom line, and that Smith is not really personally responsible for Flint's misery.

Smith is the villain, the Scrooge, the Lionel Barrymore character in "It's a Wonderful Life." Appropriately, Moore finally corners him on Christmas Eve.) But he's also a symbol of the economic system, as Moore sees it, which ruthlessly "adjusts" now and then and crushes people and communities that happen to be in the way.

Remember that great scene in "The Grapes of Wrath" when the old farmer, about to be evicted from his ancestral land, asks helplessly, "Who do we shoot?" For Moore, Smith is the one to "shoot," but with a irony, not a shotgun.

The irony is that Smith, while visible, is inaccessible at work, play or home, protected like many of the super-powerful by fences, space, private guards and (mostly) public relations people. The main function of the PR people at GM is to see that Smith does not have relations with the public.

No question "Roger and Me" is permeated with a class attitude, an Us vs. Them blue collar festivity. It comes as a shock in this era of Yuppies and country club pretensions. Some of the funniest and deadliest sections occur when Moore's film crew visits the wealthy in their enclaves (at polo parties, polo matches, the golf and yacht clubs and gets stupid, insensitive opinions on the unemployed that resemble those of Marie Antoinette. One PR man wants Moore to leave his car: "All I had was my discount car at Chuck E. Cheese's.")

While he's treating Smith without success, Moore, a union man, in a baseball cap, chewing on a toothpick, also reports on the impact of the closings on Flint and its people. A recurring motif: families being evicted from their homes amid comforting words by the man with the steadiest job in town, the godanointed deputy who must evict them.

Fatally, people search for replacement jobs at low wages. Some have "dream jobs" at Taco Bell or sell their blood; a one-time feminist pitches color coordination to women. A scary woman raises rabbits; a dad into eggs "for fur or meat."

GM and the UAW (once proud, now a toothless union) come up with an idea to train ex-workers as jail guards, since there is also a rise in crime and gun sales. The city fathers spend millions in an effort to turn Flint into a tourist center. One idea is Auto World, an indoor theme park that presents Flint as it was in its car building heyday. ("It was like bringing a

million people to Valdez, Alaska," says Moore, "to see Exxon World.")

Moore is especially merciless to celebrities who come in to boost morale but seem to live on an angel planet. Some are just airheads (Miss America, Anita Bryant, TV preacher Robert Schuller), others are frankly more sinister (GM apologist Pat Boone, smarmy TV celebrity Bob Eubanks). Reagan visits, urges workers to go south.

The movie calls attention to suffering in its entertaining (but deeply angry) way. It won't change anything, but golly, it offers a few precious moments of catharsis. If it isn't the year's best documentary ("creative treatment of reality"), then I'm dying to see what is.

The textbook definition of the free market is that it depends on supply and demand, cost and profit, with little concern for the morality of what is traded or factored into the price. A generation or two ago, we thought we had retrieved "human labor" from those things we didn't care about, but lately the bottom seems to have slipped from our minds.

We could fairly say that "Roger and Me" exists precisely at the place where American social idealism meets the mainstream Catholicism of the social encyclicals.

(Wry, iconoclastic, documentary that speaks for workers' blindness by "progress" in the last decade; language; recommended for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Love at Large A-III
Speaking Parts O
Too Beautiful for You A-III
Where the Heart Is A-III
Legends: A-I—general patronage; A-II—adults and adolescents; A-III—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'Phantom of the Opera' gets lost in overlong show

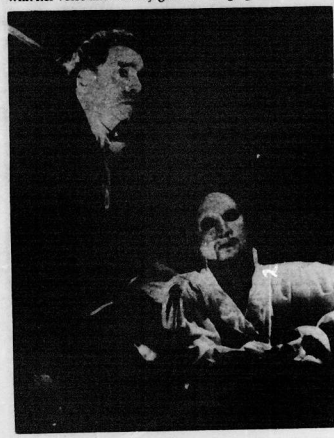
by Henry Herx and Judith Trojan

The romantic appeal of the beauty and the beast theme gets lost in the ornate and overlong production of "The Phantom of the Opera," airing Sunday and Monday, March 18 and 19, from 9 until 11 p.m. on NBC. (Check local listings to verify program dates and times.)

That's a unfortunate because this is a beautifully crafted set piece that is a pleasure to look at and, in terms of its opera setting, to listen to.

The first episode is spent establishing the scene in turn-of-the-century Paris where Christine (Teri Polo) hopes to become an opera singer. She is thwarted, however, by the new director of the Paris Opera House (Ian Richardson) and his wife (Andrea Ferrell), an untalented diva who makes Christine her wardrobe attendant.

When the Phantom (Charles Dance), who lives in the subterranean passages beneath the Opera House, hears Christine singing in the empty theater one night, he is smitten with her voice and secretly gives her singing lessons.



TV PHANTOM—Burt Lancaster (left) stars as Carriere, manager of the Paris Opera, and Charles Dance is the masked Phantom in "Phantom of the Opera," a miniseries airing March 18 and 19 from 9 p.m. until 11 p.m. on NBC. (CNS photo from NBC)

Christine's now-honed talent as a singer earns her the role of Marguerite in "Faust," but just before the performance the envious diva slips her a potion rendering her voiceless. His pupil's humiliation infuriates the Phantom, who sends the grand chandelier crashing into the smirking audience and in the panic escapes with Christine in his arms.

During all these proceedings, Burt Lancaster wanders in and out of scenes looking for something to do in his role as Gerard Carriere, the former manager of the Paris Opera. In the second evening, the role takes on major significance. It explains the true identity of the Phantom: Carriere, it turns out, is the Phantom's father who raised his facially disfigured, illegitimate son in the lower depths of the Opera House and now can no longer protect him. The romantic flashbacks of Carriere's affair with the woman who dies shortly after giving birth to their son further dilutes the story's energies and adds nothing to the motivation.

While this is scriptwriter Arthur Kopit's major contribution to previous versions of Gaston Leroux's original novel, it only gets in the way of a plot geared to the Phantom's desperate attempts to hold onto a love he can never really have.

Director Tony Richardson succeeds in evoking the necessary dimension of pathos for Dance's masked performance as the Phantom. He also makes good use of Paris location scenes and suitable studio sets conveying the Phantom's catacomb world beneath the Opera House.

However, for all the elegant spectacle of this production, the result turns a bizarre yet affecting romance into an emotionally stultifying bore. It suffers from the artistic sin of bloat, a case study in which more equals less.

Parents should be aware that, though Carriere's illicit romance is handled with restraint, there is the suggestion that his lover's attempt to terminate her pregnancy causes her son's disfigurement. It's a morally problematic element, along with Carriere's ending the life of the doomed Phantom, that makes it questionable family fare.

TV Programs of Note

Sunday, March 18, 7-8 p.m. (ABC) "To Be Free: The National Literacy Honors from the White House." Eight Americans will be honored by President and Mrs. Bush, including Wally "Famous" Ames. Entertainment will be provided by Barbara Mandrell, Patrick Swayze, Jim Henson and Kermit the Frog, Morgan Freeman, Jamie Lee Curtis, Anita Baker and Beau Bridges.

Sunday, March 18, 9-10 p.m. (PBS) "Julie Andrews in Concert." Musical star Julie Andrews reviews her life in song, beginning with her early days as the daughter of London music hall performers through her successes on stage and in films and sings some of her favorites.

Sunday, March 18, 9-11 p.m. (ABC) "Love and Lies." A dramatization of the true story of Kim Paris (Aimee Winningham), a Houston undercover private investigator who, although assigned to coax a confession out of a prime suspect (Peter Gallagher) in a shocking murder case, ends up falling in love with him.

Monday, March 19, 9-11 p.m. (ABC) "Fourth Annual American Comedy Awards." Comedy talent in all aspects of the entertainment industry is honored in 15 categories. Performers Kirstie Alley, Betty White, Billy Crystal, Ted Danson and Robin Williams have been nominated in multiple categories, and a Special Lifetime Creative Achievement Award goes to producer, director, writer Garry Marshall of "Happy Days."

Tuesday, March 20, 8-9 p.m. (PBS) "Empires in Collision." The second in the four-part "Nova" series, "The Genius That Was China," focuses on the extraordinary transformation of Europe into a world power from the 15th to the 18th centuries, while China remained an insular kingdom.

Tuesday, March 20, 9-10 p.m. (PBS) "Anatomy of an Oil Spill." Marking a year since the oil spill by the Exxon Valdez tanker, "Frontline" investigates the trail of broken promises by oil companies and government agencies that led to and followed the catastrophe.

Wednesday, March 21, 8-9 p.m. (PBS) "Discover: The World of Science." The program introduces the latest development in artificial intelligence, examines stuttering by profiling a singer whose disability causes when he sings, and repeats a segment on children's ability to understand symbols.

Wednesday, March 21, 8:30-9 p.m. (CBS) "Normal Life." The premiere of a new comedy about an offbeat Hollywood family, starring Cindy Williams and Max Gail as the parents of three wild and crazy kids played by Dweezil Zappa, Moon Zappa and Josh Williams. Can Frank Zappa be far behind?

Thursday, March 22, 4-5 p.m. (Check local listings.) (ABC) "Over the Limit." An ABC Afternoon Special that addresses the issue of drinking and driving for teens. Everyone assumes it was the "bad" kid who was driving when four teens are killed in a drunk-driving car crash. However, a boy begins to suspect that his best friend was, in fact, the driver and he must decide whether to protect his friend's reputation or speak up now that all concerned are dead. The story is based on the book by Todd Strasser.

Thursday, March 22, 8:30-9 p.m. (PBS) "Sleep Alert." Though you may have long suspected it, this program offers proof that chronic sleep deprivation plays a significant role in the behavior and performance of nearly everyone and that people unknowingly take risks every day because they are simply not getting enough sleep.

Thursday, March 22, 10-11 p.m. (PBS) "Marianne Moore: In Her Own Image." The eighth program in the 13-part "Voices and Visions" series on American poets looks at Moore's use of an idiosyncratic verse form and her penchant for weaving quotations into her work.

Saturday, March 24, 6:30-7 p.m. (PBS) "The Crusades." Rebroadcast of the first six "Timeline" journeys into the past reporting historic events in the form of a modern day TV newscast, beginning with the European Crusades winning control of the Holy Land from its Islamic rulers.

(Check local listings to verify program dates and times.)

QUESTION CORNER

Why get an annulment?

by Fr. John Dietzen

Q After 14 years of marriage, my daughter divorced her husband and married a divorced Catholic at a civil ceremony. It is my understanding that, according to church teaching, this is not a valid marriage.

When I expressed my views to them, her present husband replied about annulment, "I view this process as a rehearsing of the legal divorce process that would be costly in money and energy. I sincerely feel that God has already granted me an annulment."

A priest told me it is the personal covenant between God and the individual that makes up the person's status regarding a religion.

I am confused. One person tells me one thing and another something else. I am agonizing over this situation but do not know what to do. (Massachusetts)



prayerfully and reflectively formed conscience, no matter what other pressures or pulls might be present.

This applies to one's choice of religious congregational commitment, as well as to anything else. No one has a right to force another to either join or remain within a particular religious faith or group in violation of that individual's conviction of what is right.

On the other hand, when one is a member of a particular community of believers, one has some obligation in fairness and justice to respect and follow the basic beliefs and practices of that community.

If one believes that "belonging" to and participating in a community of believers is entirely unnecessary, that one may have a complete relationship with God with no dependence or contact with other people, that is his right.

Once membership and mutual dependence is, a community of faith enters the picture, however, as it does for Catholics and most other major Christian denominations, that adds an entirely new dimension to one's relationships and obligations.

For example, from what you say in your letter, I assume that he (and perhaps your daughter) feels free to receive the Eucharist. They need to be asked on what basis they have arrived at that decision.

Is it possible that they are saying in effect: We have a right to expect the church, its people, the sacraments to be there for us whenever we wish, at the same time as we as a couple, who are also fellow Catholics, may ignore the right of other Catholics that we do our share toward building that community of faith, the body of Christ, at least by respecting Catholic beliefs.

Surely, pursuing an annulment, or other type of marriage case should that be called for, demands considerable time and effort. The cost is not that much, normally a few hundred dollars, and even that is ignored if the couple cannot afford it.

We are dealing here, however, with marriage and the other sacraments, the most sacred elements of our Catholic Christian faith. They deserve special consideration and energy and effort from anyone who shares that faith.

Perhaps you can discuss these matters with your daughter and her husband. Try to encourage them to talk with a priest to see what might be done to help them return to full sacramental communion with the church.

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

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A You ask several questions which demand lengthier answers than are possible here. A few thoughts may help, however, and give you some ideas to discuss with your daughter's present husband.

First, in spite of his comment, I seriously doubt that he knows what an annulment really is. From other statements in your letter he, as many other Catholics, confuses annulment with divorce.

A divorce declares that a marriage which at one time existed is now dissolved. An annulment, in civil and most particularly in church law, means that even though a couple went through a marriage ceremony and lived together as husband and wife, perhaps for a number of years, no true community of life that we believe marriage to be ever existed, for one reason or another, between those two people.

As you requested, I am sending my brochure on annulments in the Catholic Church, which I hope will help you as well as your daughter and son-in-law better understand the situation.

It is true that individual conscience always enters most heavily into one's relationship with God. An individual not only may, he or she is obliged to act in accord with a

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FAMILY TALK

Investigation prolongs abused child's recovery

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 14-year-old daughter revealed to me that her grandfather had been sexually abusing her. This was over two years ago.

I went through proper channels, the welfare and police departments. The social agency accepted the case as valid, and we were able to receive some helpful counseling. However, the investigation took forever.

First, the welfare department interviewed my daughter. Then a police department "specialist" interviewed her. Next was the prosecutor. My daughter had to see a psychologist, who went through the incidents all over again. Now they have no case because there is no physical evidence and grandfather has denied the charges. The continuing "investigation" has just about destroyed our family. (Washington)

Answer: You have provided a vivid and shocking picture of how not to conduct an investigation of child sexual abuse. Unfortunately, your story is all too common.

When a child is allegedly a victim of physical or sexual abuse, society needs to help. The child, in telling about it, is trusting society to make things better. Often, investigators make it worse. Too many agencies are involved—welfare, police, prosecutor, defense attorney, psychologist, family service—and each one conducts an investigation. They must learn to work together.

Parents should be interested in resolving the matter quickly and properly to protect their child from the further abuse of a prolonged investigation.

► Take a detailed statement from the child as soon as possible, including a physical exam if warranted. Agencies should cooperate to avoid duplication.

► Videotape the statement or at least tape record it on audio. This way, all others, including the attorneys, can review the same material before attempting to interview the child further. If criminal charges are filed, conduct a videotaped deposition early with both attorneys.

► Investigate all other sources. Spare the child by finding out everything possible from others.

► Do it quickly. There is a "time window" of approximately three months during which it may be therapeutic for the child to talk about the incident(s).

► Don't depend on the child to make the case. After the child gives clues to corroborating evidence, it is up to investigators to make the case. The younger the child, the more critical it is to prove the case elsewhere.

(Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47878.)

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Cyril Auboyneau talks on Medjugorje message

by Mary Ann Barothy

The heart of the message of Our Lady of Medjugorje—peace, prayer, conversion and fasting—was emphasized by Cyril Auboyneau to a crowd of more than 1,000 people at St. Luke Church, Indianapolis, March 7.

Auboyneau is a Frenchman who has lived in Medjugorje for the past six years. He is author of a book on Medjugorje, "Words From Heaven." His talk was sponsored by the Medjugorje Network of Indianapolis and Caritas of Birmingham.

Many people believe that the Blessed Virgin has been appearing to children in Medjugorje daily since 1981. "Our Lady said that she wants to give the message in Medjugorje like never before in history and that St. James Parish in Medjugorje has to be an example to the whole world," Auboyneau said.

"In Medjugorje Our Lady is shouting to people who have strayed away to return to God," he said. "At the end of each message she always says, 'Thank you for responding to my call.' She uses simple sentences that have profound meaning. She is preparing the world for something very important for the whole world. She is calling people to return to Jesus."

Auboyneau said that millions of people have been going to Medjugorje. "Now we are seeing many people come from Eastern Europe and even from the Soviet Union. Maria Pavlovic, one of the visionaries, was recently asked by a visiting Jesuit from the U.S., 'Why do we have to come all the way to Medjugorje?' To this Maria simply replied, 'Our Lady is everywhere in the world, but in Medjugorje you receive special graces.'" Auboyneau said.

He said, "Everyday I see miracles in Medjugorje. I see drug addicts decide to give up drugs; I see people return to the sacraments; I see homosexuals give up their lifestyles; I see people experience real inner grace; I see physical and spiritual healings; I see teens spending hours in prayer groups; I see people receive special graces each and every day."

He said that many people do not know or understand the real meaning of Mary's messages. Those messages of peace, prayer, conversion and fasting are often repetitious, just as a mother coaxes her children to do something, he said.

Auboyneau said that Ivan, one of the visionaries, stated that Medjugorje is like a school and that Mary is the teacher

giving information day by day, little by little, step by step.

He said, "Mary cries for peace. Peace is not just the absence of war. It is much more than that. Peace is harmony between God and man. The world is in danger because we don't have spiritual peace. Our Lady came to introduce the peace of Jesus Christ, especially through the sacraments, to the world in Medjugorje."

Auboyneau said that Mary gives five practical things that people can do to save the world from its present moral crisis:

►Prayer: "With the rosary in your hand you will be a sign to Satan that you do not belong to him."

►Fasting: "Our Lady says that we fast on bread and water two times a week. If one cannot do this, one should give up something else, like television."

►Read the Bible: "Our Lady cries because we have forgotten to read the Bible and live the Gospel message."

►Confession: "Our Lady says that the Western church would be converted if people would return to monthly confession."

►The Eucharist: "Our Lady cries about the fact that we have lost respect for the Holy Mass, which she says is the highest form of prayer."

In closing, Auboyneau urged those present to live Mary's messages because the world needs a spiritual revolution.

Lugar responds to sisters about aid to El Salvador

by John F. Fink

Indiana Senator Richard Lugar defended U.S. military assistance to El Salvador in a letter to the Benedictine Sisters of Beech Grove.

"I believe that reducing or eliminating U.S. assistance to El Salvador... would lead to more violence, not less," he said.

"Unfortunately, we cannot simultaneously terminate military assistance to the Marxist FMLN opposition, much of which comes from Nicaragua and Cuba. If termination of those arms were possible, as the five Central American presidents called for at Tela, a comprehensive reduction of military assistance on both sides might have a salutary effect. But cutting U.S. assistance would mean that only one side would disarm. In my judgment, that would have tragic implications for the people of El Salvador."

Lugar was responding to a letter from

Sister Mary Margaret Funk, prioress of Our Lady of Grace Monastery, written Nov. 24. Lugar's letter was dated Feb. 9.

In her letter, Sister Mary Margaret expressed her sisters' concern about the authorization of more military aid to El Salvador. "The reality of the deaths of the six Jesuits will not go away with more military aid," she wrote. "It would appear that we are supporting the wrong side when such gifted, influential men choose to be on the side of the poor and the oppressed."

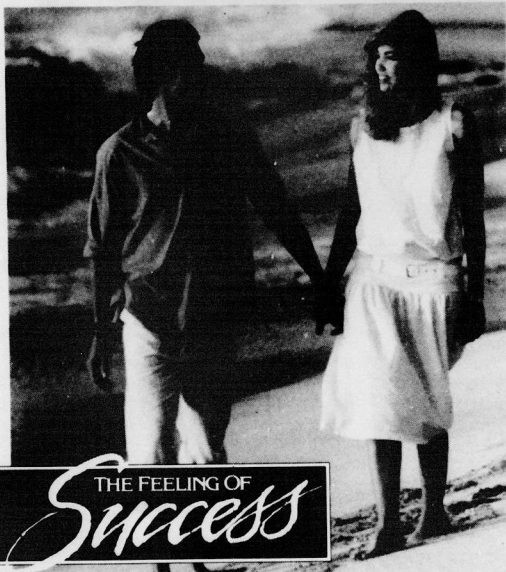
Her letter included a list of seven questions concerning military aid to El Salvador and ended: "Though martyrdom is of value, please speak to the meaning of the deaths of 70,000 people, deaths attributable in large part to our arms and military strength."

Lugar did not answer the seven questions, but he did explain his support for the Cristiani government in El Salvador:

"If President Cristiani is going to be successful in his effort to reduce human rights abuses and bring the murderers of the Jesuit priests, their housekeeper and her daughter to trial, he will need our continued support and encouragement."

He also wrote: "I agree that we need to continue to pressure the government of El Salvador to take strong action against human rights violators, and I have communicated this view directly to the Salvadoran authorities. But, instead of bashing the young government of President Cristiani, we ought to be putting our energies into mobilizing the international community, including Central American countries, to apply pressure to bring about an end to this senseless conflict which saps the economy of the country. Only then can democracy grow and the people of El Salvador have a chance for an improved life."

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CHRISTMAS GIFTS—Dick Kramer examines contributions to the Christmas Store. (Photo by Margaret Nelson)

It's time now to get packin' for the CSS Christmas store

by Margaret Nelson

Dick Kramer is concerned about Christmas. He's afraid he won't be prepared in time.

That might seem strange, since it's only March. But Kramer has 40 families to take care of. He is director of Catholic Charities Christmas Store at the former Sacred Heart School that is slated to open in December, 1990.

The store will be a place where low income or unemployed people can select Christmas gifts for their families at little or no cost.

Kramer does have his share of helpers. Esther Brill is always available to open the school for deliveries. Jan Bothwell, Catherine Brown, Jeanine Downey, Marge Kittle, Alice Meganhart, and Mary Wiegert have "pounded the pavement" for donations for the Christmas Store. Helen Goebes and the sewing guild at Sacred Heart have done the minor repairs—like sewing on missing buttons.

Kramer has plenty of donors. Money has come from St. Jude Parish, M. Lawson, Dallas Schnitzler of BFI, John Cook of Southside Landfill and the Carmel Target Store.

Nancy Temple has turned her love of bargain-hunting into large merchandise donations to the Christmas Store. Other stock has been given by store manager Shelly Eaton at Rave, Dorothy Frazer of the Lafayette Square The Limited and Washington Square J.C. Penney. Howard Hoffman of Shamrock Marketing donated much-needed boxes and gift wrapping supplies. St. Jude Parish also donated the results of a Christmas collection of underwear.

But the store needs three times the merchandise it now has before the December opening. Collections began during the fall of 1989. "It's going to pick up now," said Kramer. "The most important thing now is setting up the site."

Any new merchandise that could be used as a gift for a family member is suitable.

The long-range goal is to keep the store open all year, Kramer said.

St. Lawrence student finds 11 priests from archdiocese became bishops

by Bridget Louise McCarthy
Sixth grade, St. Lawrence School

While 10 men have presided over the Roman Catholic Church territory now known as the Archdiocese of Indianapolis (and previously known as the Diocese of Indianapolis and the Diocese of Vincennes), 11 Catholic priests who came from this diocese became bishops of the church somewhere in the U.S. and five other bishops in the U.S. lived in this territory sometime in their lives.

Of the 10 men who served as the ordinary of this diocese, only one was from this diocese. Of those 11 who were native of the archdiocese (or a predecessor diocese), five, including one actually born in a neighboring state, became archbishops of the church in the U.S.

Those five Hoosier-born archbishops are: 1) Most Rev. Albert Thomas Daeger, OFM, Archbishop of Santa Fe, born at St. Anne, Ind., on March 5, 1872; died at Santa Fe, N.M., on Dec. 2, 1932; 2) Most Rev. Joseph Elmer Ritter, Cardinal Archbishop of St. Louis, born in New Albany on July 20, 1892; died at St. Louis, Mo., on June 10, 1967.

3) Most Rev. John Dillon Francis O'Hara, CSC, Cardinal Archbishop of Philadelphia, born at Ann Arbor, Mich., with parental residence at Bunker Hill, Ind., on May 1, 1888; died at Philadelphia, Penn., on Aug. 28, 1960; 4) Most Rev. James Hugh Ryan, Archbishop of Omaha, born at Indianapolis on Dec. 15, 1886; died at Omaha, Neb., on Nov. 23, 1947; and 5) Most Rev. William Donald Borders, Archbishop of Baltimore, born at Washington, Ind., on Oct. 9, 1913; retired at Baltimore, Maryland as of this writing.

Among those Catholic bishops born here, only Cardinal Ritter was both a native of the Archdiocese of Indianapolis and the ordinary of this diocese. Cardinal Archbishop John O'Hara, CSC, served as the president of the University of Notre Dame before becoming a bishop at Buffalo, N.Y.

I am directly related to two of the Hoosier-born archbishops: James Hugh Ryan and William Donald Borders. James Hugh Ryan was the first cousin of my grandfather, Francis Jeremiah (Frank J.) McCarthy.

Archbishop Borders is the oldest brother of my maternal grandfather, Charles Norbert Borders, and therefore the uncle of my mother, Patrice Borders McCarthy. Archbishop Borders baptized me at St. Eliza Parish in my family home at birth, Rockville, Md., shortly after I was born at Holy Cross Hospital in Silver Springs, Md., in 1978.

St. Lawrence Parish is the home parish for several members of the Aldering family. The Most Rev. Herman Aldering, one of their relatives, was the Bishop of Ft. Wayne, another Indiana diocese formed out of the old Diocese of Vincennes in 1857. Although Bishop Aldering

was not an Indiana native (he was born in Europe at Ibbenbüren, Germany, on April 13, 1845), he was ordained at St. Meinrad on Sept. 22, 1868, served in the old Diocese of Vincennes, became Bishop of Ft. Wayne in 1900 and died at Ft. Wayne on Dec. 6, 1924.

The most recent Hoosier consecrated a bishop, Most Rev. Gerald A. Gettelinger, was born at Frenchtown on Oct. 20, 1935, ordained at St. Meinrad on May 7, 1961, and consecrated Bishop of Evansville on April 11, 1989.

(This is Bridget's report for a religion class assignment by her teacher, Connie Merski. Her father, Kevin McCarthy, assisted with the research.)

As simple as the stable in Bethlehem...

Prayer Huts



Catholics in south India worship the Lord of Glory in humble "prayer huts." They seek the shade of a thatched roof for quiet prayer in the heat of the day. They gather for Mass and hear the Good News of Christ taught in a place they have built themselves.

You can make it possible for a poor village to build one of these prayer huts. Catholic Near East Welfare Association can help them with your donation. Just \$2,000 is enough to buy the materials they need -- they can do the rest. That's not much of a house of God, but neither was the stable in Bethlehem.

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Providence Home

(Continued from page 1)

pletely understand the circumstances that have led to this decision. I am grateful, also, that a transfer of sponsorship is being sought in order that the home might remain a viable and important part of the New Albany deanery of the archdiocese.

Trustees of the home's advisory board will work with Sister Barbara Ann and representatives of the congregation to evaluate offers from Catholic Health Care systems and to make a recommendation regarding the actual transfer.

The Sisters of Providence took over operation of Providence Retirement Home in 1963 following its conversion to a long-term care facility from the former St. Edward's Hospital. The Sisters of St. Francis of Mishawaka closed the hospital in 1962 because of financial difficulties and gave it as a gift to the Archdiocese of Indianapolis.

The Archdiocese converted the hospital into a retirement home and asked the Sisters of Providence to assume management of the facility. Then Archbishop Paul C. Schulte deeded the home and its property to the Sisters of Providence. Since 1963 the Sisters of Providence have maintained full financial responsibility for the home.

The home is licensed for 67 residential and 28 comprehensive care residents and has operated at full occupancy since June 1983. A new two-story addition scheduled for completion this month will accommodate eight additional senior citizens in a congregate living setting on one floor and provide a large community room on the other floor. It will be used by the entire population of the home, those enrolled in the adult daycare program operated by the home and as a meeting place for outside groups.

Providence Retirement Home also manages a second congregate living facility, Providence House, at a building located at Holy Family Church.

The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., Indianapolis, Ind., 46202, P.O. Box 1717, Indianapolis, Ind., 46206.

March 16

St. Paul School Booster Club will sponsor a Lenten Fish Fry from 4:30 p.m. at St. Martin Parish, Yorkville. Adults \$4, children 12 and under \$2.

☆☆

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. \$2 fee. Social.

St. Joseph Parish, Terre Haute will hold a Jonah Fish Fry from 4:30 p.m. Adults \$4 advance, \$4.50 at the door, children under 12, \$2.50 and \$3.

☆☆

The Ladies Guild of Sacred Heart Parish will host a Lenten Fish Fry from 5-7 p.m. in the parish hall. Varied menu.

☆☆

The Family Life Committee of St.

Monica Parish, 6131 N. Michigan Rd. will host a Soup and Bread Supper from 5-7 p.m. Free-will donations will benefit Indianapolis Light House Mission.

☆☆

St. Rita School will sponsor a Lenten Fish Fry from 4-8 p.m. in the cafeteria.

☆☆

St. Anthony Parish, 379 N. Warman Ave. will hold a Lenten Fish Fry and St. Patrick's Day Celebration. Mass 5:30 p.m. Food 6-8 p.m. Social 6:30-9 p.m.

March 16-18

St. Meinrad Seminary students will present their annual Studies of Spring show, "Believe in Yesterday," in St. Bede Theater on campus.

☆☆

"Living a Centered Life: A Retreat on Prayer" will be presented for men and women at Mount St. Francis Retreat Center. Call 812-923-8817.

March 17

The 13th Annual St. Patrick Day celebration will be held at St. Patrick School, Terre Haute. Call 812-877-9544.

☆☆

The Greenwood K of C, 695 Pashville Rd. will sponsor a St. Patrick's Party featuring corn beef dinners 1:30 p.m.; Irish sing-along 5-7 p.m.; Dance Party 8 p.m.-midnight. Call 317-535-5632 for details.

☆☆

Paul Oakley, director of the Minnesota Bach Society will give a Workshop for Church Organists from 9 a.m.-12 noon at Dorothy Munger Recital Hall, Meridian Music Co., 9401 N. Meridian St. Indianapolis. \$5 fee. Reservations required. Call 317-575-9988.

☆☆

St. Catherine of Siena Court #109, Knights of St. Peter Claver will hold its annual Card Party and Salad Spread from 12 noon-3 p.m. at the Claver Center, 3110 Sutherland Ave. Call 317-925-9141 for tickets.

☆☆

St. Maurice Parish, Decatur Co. will sponsor a Smoked Pork Chop and Chicken Dinner from 5-7:30 p.m. in the parish hall. Free-will offering taken. Mass 5

p.m. followed by parish talent show. All welcome.

March 17-18

Benedictine Father Matthias Neuman will present a spring weekend course in Basic Beliefs of the Catholic Tradition from 9 a.m.-4:30 p.m. Call 812-357-6599 for more information.

March 18

The Lenten Reflection series continues with "Areas of Daily Living" at 7 p.m. at St. Louis Church, Batesville.

A Calix meeting will be held at 8 a.m. at St. James Church, Indianapolis, preceding 9 a.m. Mass.

☆☆

The free Lenten Concert Series sponsored by St. John Parish continues at 4 p.m. with a Choral Concert. Free-will offering.

☆☆

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

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. John of Arc. 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

The Sunday Lecture Series sponsored by St. Christopher Parish, Speedway continues from 10:30-10:15 a.m. with "Journal Writing."

☆☆

Catholic Adults Reaching Out (CARO) will meet at 5:45 p.m. for Mass and social afterward at St. Gabriel Parish, 6000 W. 34th St. \$3 fee.

☆☆

Paul Oakley, director of the Minnesota Bach Society will give an Organ Recital at 3 p.m. in Holy Spirit Church, 7243 E. 10th St.

☆☆

The Lenten Series sponsored by the Adult Religious Education Team of St. Augustine Parish, Jeffersonville continues at 7 p.m. with "Who Does Jesus Say We Are?" by Father Clarence Walden.

☆☆

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

☆☆

A Sesquicentennial Recital will be presented by the performing and visual arts department of St. Mary of the Woods College at 2 p.m. in Cecilian Auditorium. Adults \$4, seniors \$3, children 12 and under, students \$2.

March 19

The Liturgical Ministry Formation Program Phase I "Liturgy for the Life of the World" will be

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"Sure I know who Peter was... a pumpkin eater!"

held from 7-9:30 p.m. at the Franciscan Motherhouse, Oldenburg.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for program on Massage Therapy. Call 317-236-1596.

☆☆

The Life in the Spirit Seminar Lenten program sponsored by Catholic Charismatic Renewal of Central Indiana and the Adult Catechetical Team of St. Gabriel Parish, 6000 W. 34th St. continues from 7:30-9:30 p.m.

☆☆

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. Benediction 9 p.m.

☆☆

Jesuit Father Paul O'Brien will

speak on "El Salvador Today: Mission and Martyrdom" at 7:30 p.m. in Room 106 of Benet Hall at St. Meinrad Seminary. Free admission.

☆☆

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its monthly meeting at 7:30 p.m. at St. Elizabeth, 2700 Churchman Ave.

March 20

The Liturgical Ministry Formation Program Phase I "Liturgy for the Life of the World" will be held from 7-9:30 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

An Over 50s for "Integrating Choices for Wellness and Spiritual Health" will be held from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for more information.

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DRAWING 2 PM SUNDAY

— 1st AWARD —

\$300.00

— 2nd AWARD —

\$200.00

— 3rd AWARD —

\$100.00

☆☆☆
 Mature Living Seminars continue from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College with "Ethnic Settlement Patterns in Indianapolis." \$2 donation. Bring or buy lunch.

☆☆☆
 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.

☆☆☆
 The Adult Catechetical Team of St. Christopher Parish, Speedway continues its "Marriage Betterment: Change Through Communicating" series from 7:30-9 p.m. in the parish activity room.

☆☆☆
 New Albany Deanery Youth Ministry continues its Catholic Basic Teachings series from 7:30-9 p.m. at the Aquinas Center, Clarksville.

☆☆☆
 The Lenten Series sponsored by St. Joan of Arc Parish, 42nd and Central continues at 7:30 p.m. with "Divine Mercy No Escape, the Message of a Modern-Day Mystic."

☆☆☆
 The Butler Newman Guild will hold a Day of Reflection at 9:30 a.m. at Alverna Retreat Center, 8140 Spring Mill Rd. For reservations contact Mrs. E.J. Fornefeld at 317-251-4342.

March 21

A Natural Family Planning class

will be held from 7:30-9 p.m. at the Aquinas Center, Clarksville. \$15/couple. Call 812-945-0354 to register.

☆☆☆
 The Catholic Widowed Organization (CWO) will hold a support meeting for newly widowed at 7 p.m. at the Catholic Center, 1400 N. Meridian St. followed by 7:30 p.m. program on Fire Prevention.

☆☆☆
 Mount St. Francis Benefit Night will be held at the Derby Dinner Playhouse. For reservations call 812-947-9497 or 812-923-8817.

☆☆☆
 Benedictine Brother Samuel Weber continues the Lenten program sponsored by the Adult Catechetical Team of Jefferson Co. on "Tradition of Christian Prayer" at 7 p.m. at Pope John XXIII School, Madison.

☆☆☆
 Secunia Parent Group will meet at 7:30 p.m. in the library for a program on "Personality Disorders and Antisocial Behavior." Enter east doors. Call 317-356-2604 for details.

March 22

Terre Haute Deanery Youth Ministry will sponsor a workshop for area youth ministry volunteers and friends from 7:30-9 p.m. Call Tom Parlin at 812-232-8400 for details.

March 22-25

A Women's Cursillo will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

March 23

Catholic Adults Reaching Out (CARO) will attend a Pacer Game Meet at CYO, 580 Stevens St. at 6:30 p.m. Social later at Ike and Jonsey's.

☆☆☆
 The Chatard-Abraham will be held at 6 p.m. at St. Matthew Parish, 4100 E. 56th St. Call 317-251-1451.

☆☆☆
 The free Lenten Lecture Series sponsored by St. John Church continues at 12 noon with "Jesus, the Life of the World" in downtown L.S. Ayres eighth-floor Club Room adjacent to the Tray Shop.

☆☆☆
 Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆☆
 The Ladies Guild of Sacred Heart Church, 1530 Union St. will host a Lenten Fish Fry from 5-7 p.m. Varied menu.

☆☆☆
 St. Rita School, 1800 N. Arsenal Ave. will hold a Lenten Fish Fry from 4-8 p.m. in the cafeteria.

☆☆☆
 A Lenten Fish Fry catered by Peachey's will be held from 5:30-7:30 p.m. in Little Flower School cafeteria, 4720 E. 13th St. Stations of Cross 5:30 p.m. in church.

☆☆☆
 A Memorial Service for the 10th

anniversary of the assassination of Archbishop Oscar Romero in El Salvador will be held at 7:30 p.m. in Our Lady of Grace Benedictine Monastery, 1402 Southern Ave., Beech Grove.

March 23-25

A retreat on "Discovering the Holiness in Your Work Life" will be held at St. Jude Guest House on the grounds of St. Meinrad Archabbey. Call 812-357-6585 to register.

☆☆☆
 A retreat for men entitled "The Knight and the Wise Man: Images of the Masculine" will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

March 24

The Men's and Women's Club of Holy Name Parish, Beech Grove will sponsor a Reverse Drawing at 7 p.m. in Hartman Hall, 21 N. 17th Ave. Dinner catered by Jug's. Tickets \$15; advance sales only. Call Helen Griffin 317-786-7759.

☆☆☆
 St. Malachy Parish, Brownsburg will hold its 10th Annual Craft Show from 9 a.m.-4 p.m. Lunch served, 25 booths, crafts, Easter candy, free admission.

March 24-25

Holy Trinity Parish, 2618 W. St. Clair St. will hold a Spring Bazaar from 10 a.m.-7 p.m. Sat. and from 10 a.m.-2 p.m. Sun. Arts and crafts, baked goods, drawing, fresh homemade sausage, other food.

March 25

Holy Angels School will sponsor a Soul Celebration featuring speaker: Sister of Charity Patricia Haley from 3-5 p.m. at St. Peter Claver Center. \$10/person. Call 317-926-5211.

☆☆☆
 The Catholic Alumni Club (CAC) will attend 11 a.m. Mass at St. John Church, 126 W. Georgia St. followed by lunch at LePeep's. Call 317-255-3841 late evenings for details.

☆☆☆
 The Lenten Series sponsored by the Adult Religious Education team of St. Augustine Parish, Jeffersonville continues at 7 p.m. with a program on "Black Catholics in the U.S. Today" by Father Ken Taylor. All welcome.

☆☆☆
 The monks and students of St. Meinrad Archabbey will present the liturgical drama "The Passion According to St. John" at 8 p.m. in the abbey church.

☆☆☆
 A free concert of "The Mass Choral Masterworks" will be presented by Indianapolis Pro Musica, St. Paul Episcopal Church Choir and members of the Indianapolis Symphony Orchestra at 7:30 p.m. in St. Joan of Arc Church, 42nd and Central.

☆☆☆
 The Lenten Concert Series sponsored by St. John Parish, 126 W. Georgia St. continues at 4 p.m. with a recital of piano works by John Gates. Free-will offering taken.

Lenten Reflections sponsored by St. Louis Parish, Batesville, continue at 7 p.m. with Benedictine Father Matthias Neumann presenting a program on "Priestly Celibacy."

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

☆☆☆
 A two-part Lenten reflection series sponsored by Marian College begins with a discussion of "Re-Imaging the Role of Mary in Our Lives" at 1:30 p.m. in Marian Hall.

☆☆☆
 The Catholic Widowed Organization (CWO) will attend Beef and Boards Dinner Theater. Call 317-236-1596 for more information.

☆☆☆
 The Choir of St. Peter and Paul Cathedral will present Faure's "Requiem" directed by Geraldine Miller at 3 p.m. in the cathedral. Also featured: medley of spirituals, piano solos by Ed Greene. Free admission.

☆☆☆
 The Terre Haute Deanery Center will sponsor a Lenten Workshop for Adults on "Providence—The Art of Seeing: The Whole Person at Prayer" from 3-5 p.m. in St. Ann Church. Fee \$2 advance; \$3 at the door. Child care by reservation due March 21. Call 812-232-8400.



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March 28, 1990 (8:30 a.m.-2:45 p.m.)

KEYNOTE SPEAKER: Barbara Knapp cost: \$25.00 per person

WORKSHOPS: Mark Mitchell — Indiana State Police
 Mary Jane Maxwell — Management Concepts
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 Ty Hahn — Micro-Advantage
 Paul Whitesell — Indiana State Police

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Begins April 8, 1990 (with registration 9-10 a.m.)
 Through April 14, 1990 (Easter Vigil 8:00 p.m.)

DIRECTOR: Cornelia Gust, OSB

cost: \$225.00 individual for entire retreat
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— DINNER THEATRE FRIDAY, MARCH 23, 1990 —

Youth News/Views

Video has lots of soul

by Mary Ann Wyand

It's been billed as "The Pope's Woodstock" and described as "serious cool." Whatever the label, World Youth Day at Santiago de Compostela, Spain, last August 19 was definitely a spiritual high for the half million teen-agers and young adults from throughout the world who shared their faith and worshipped with Pope John Paul II.

Those who went, including St. Luke parishioner Stephen Kostas of Indianapolis, have difficulty describing their feelings about the powerful faith-filled event. And those who couldn't journey to Spain for the massive outdoor Mass on the Mount of Joy can only wonder about it.

But now there is an inspiring video documentary that shows Pope John Paul's historic World Youth Day rally with 500,000 youths. The makers of *Veritas* youth magazine and the producers of "The Day the Sun Danced" have just released "Half a Million Strong—The Pope's Youth Revolution" to further spread the pope's call to evangelize the world.

Narrator Paul Lauer begins the upbeat documentary with commentary on the status of faith in the world today.

"It seems like the farther away we get, the farther away we get," Lauer notes. "Have you ever stopped to wonder why? We did, and one thing became quite clear. In an ever changing world, we are the instruments of change and we are not alone. As a matter of fact, we're half a million strong."

From every country, Lauer continues, the call for change has sounded and now legions of youth are coming forward determined to change the world for the better.

"Some people might call this a youth revolution," he says. "Let's just call it the pope's youth revolution."

Lauer and a *Veritas* film crew wanted to capture the historic event on videotape because, "We knew this would be a great trip. We're heading for Santiago along with young people from all over the world to see a man who reaches into the hearts of millions of people, a man who, in this world of violence and hatred, brings us a message of love."

Further, Lauer explains, "In an age when most young people idolize rock stars, Pope John Paul has gained quite a following for a man who speaks about God. He is the most traveled and visible pope of all time. There's one thing this man has over any rock star, and that's soul! And now this man of soul has taken his act on the road, this time to Santiago."

Centuries of pilgrims have made the journey to Santiago to come and pray, to come and be apostles in the footsteps of St. James, he notes. And now, on World Youth Day, the pilgrimage continues, a half million strong.

Featured in the documentary are comments on faith from youths representing a host of countries, including remarks from Stephen Kostas of Indianapolis.

Kostas discusses "the amount of emphasis that the rest of the world places on prayer" and says he has "grown in appreciation for how much prayer can change things."

Commenting on this massive faith celebration, Lauer explains, "When Christ is with you, good friends and good times become even better. These kids are on the best high around—faith—and faith is an easy high to get to. All you have to do is pray."

Pope John Paul's message to the world's



HALF MILLION—Youths from all over the world await Pope John Paul's address on World Youth Day August 19 at Santiago, Spain. (Photo from Veritas Productions)

youth would be broadcast on a 300,000-watt sound system, Lauer notes. "The mountain is ready to roll with pilgrims, half a million strong. *Rolling Stone*, eat your heart out! What we've got here is on par with Woodstock. Let's just call it the pope's Woodstock."

And, Lauer emphasizes, "This place is rockin'... This is the place to be. This is a once in a lifetime experience. This is an important gig."

While film footage shows thousands of youths cheering Pope John Paul's arrival at the Mount of Joy, Lauer emphasizes that, "There's only one person in the world who could possibly have gotten us all together. He doesn't sing, he doesn't play the guitar, and he doesn't even dance. But young people from all over the world turn to his side. Ladies and gentlemen... the King of Soul."

The video closes with excerpts from Pope John Paul's address to the mass of young people crowded together as far as the eye and the camera could see all the way down the side of the mountain and on to the horizon.

"Pilgrims, what are you looking for?" the pope asks. "Today all of us have to ask ourselves this question, especially young people. You have a whole life to live ahead of you. I urge you now to decide the path of your life. With the

same words as Christ, I say to you, 'What are you looking for? Are you looking for God?' God is looking for us."

Pope John Paul also challenges the world's youth to go home and spread Christ's message.

"When pain and difficulties come into your lives," he advises, "if you don't lose hope, if you persevere in goodness and support yourself in the consolation of the true Christ and in the love of your brothers, then you will become effective and radical transformers of this world."

Pope John Paul also asks, "Are you ready as young Christians to respect the sacrament of marriage as a permanent relationship, to protect the stability of family life, so that your children have a balanced education within the loving embrace of parents where the father's love and the mother's love complement each other? Are you ready to defend each stage of life with total compassion, from conception to old age, even during the most difficult of times?"

And, the pope tells the youths, "No matter what problem or handicap you might have, Christ is the only one who can answer all of our questions, even those most difficult questions that cannot even be put into words. So ask him and listen for his answers, for he will tell you the meaning of life is to love."

ON COMFORT

CYO play contest will benefit Riley Hospital

Participants in the Catholic Youth Organization's One-Act Play Contest will present a variety of comedies March 18 beginning at noon at St. Catherine Parish in Indianapolis.

Youth groups from five Indianapolis parishes will be performing that day in preliminary rounds of competition, with three winners appearing on stage again March 25 for the final judging.

Round One competition features St. Mark youth in "Tom Sawyer's Morning" at noon, St. Catherine teen-agers in "Shut and Bolt the Door" at 1 p.m., and St. Monica teens in "The Birthday Hamburger" at 2 p.m.

Round Two competitors are St. Catherine's production of "A New Sunrise" at 3:30 p.m. followed by Nativity's presentation of "Old Ghosts at Home" at 4:30 p.m. That evening, Round Three competition features St. Catherine youths in "A Case of Belonging" at 6 p.m. and Holy Trinity youths in "His and Hers" at 7 p.m.

Admission is \$1 for adults, 75 cents for grade school students, and \$2.50 for families. Proceeds benefit Riley Children's Hospital. Contact the CYO office at 317-632-9311 for information.

☆☆

"The meaning of the cross" is the focus of the spiritual message for the season of Lent at Bishop Chatard High School in Indianapolis.

Continuing the Lenten theme of student involvement, the liturgy committee along with Father Donald Quinn, Christian formation director, have planned Friday morning prayer services and discussions for seniors who have been on retreat, penance services for juniors and sophomores, Stations of the Cross for seniors and sophomores, as well as the Wednesday morning Mass and all-school assemblies held on Ash Wednesday and scheduled during Holy Week.

Within the religion classes, students will participate in a Seder supper during Holy Week. Masses during their religion period, and periods of prayer. The sophomores will be planning the school's participation in the television Mass for shut-ins that will air on WXIN Channel 59 on March 25.

Several of the seniors have built a large cross under the direction of Paul Krier and Brent Cunniff for display in the school cafeteria during Lent. It serves as a symbol of the crosses, burdens, and limitations that students face in life.

☆☆

Bishop Chatard High School is offering the third of four placement tests for eighth graders at 8:15 a.m. on March 31. Advance registration and a \$10 non-refundable fee are required. Contact the school office at 317-251-1451.



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World Youth Day was the best party on earth

by Paul Henderson

This past summer, I spent eight days with 500,000 of my favorite people: youth. In August I was one of many who journeyed to a small historic town in northwestern Spain, Santiago de Compostela, an ancient center of Christianity.

The week began rather simply and quietly with 230 young people from 54 countries gathering for three days of dialogue at the International Youth Forum. The week ended with much excitement, ceremony, and mobs of people as 500,000 young people from around the world prayed, sang and parted with Pope John Paul II.

This was the biggest and most beautiful party I have ever seen. And best of all, this party needed no drugs or alcohol to get it going or keep it going. It was all people power. Here are some of my experiences of what made this party so successful.

► The first ingredient: youth

Young people came from all over the world. Walk down any of the cobblestone streets and you would hear five or six different languages.

There were no "in" clothes but jeans. Whether they be U.S. Levi's, generic

denims, or a European or African variety, the most frequently worn clothing were jeans and a T-shirt. I saw more T-shirts with different sayings than I could imagine.

In the evenings, every corner of every street contained groups of teens singing, dancing, telling stories, and trading things such as hats, buttons, and other mementoes. As a result, I now have a T-shirt from Yugoslavia.

As the week went on and the crowds grew, so did the excitement. These young people were here because they wanted to be in Santiago.

They wanted to be with other young people who found power and support in the message of Jesus. They wanted to be with teens whose values and ideals are like their own. Santiago was the place to be—dancing in the streets and singing until you dropped.

► The second ingredient: hope. These young people were not down on life, but expressed great hope for the future. As I talked to many, or communicated through hand gestures and translators, I came to see and feel that these teens and young adults had a vision and hope for our world.

Youth from Lebanon and South Africa spoke of the pain experienced daily in war and apartheid, but they also spoke of hope

for a better tomorrow. They were living their crucifixion, but knew the resurrection was on the way.

In the words of Jesse Jackson, "They have their eyes on the prize." They have a vision of what can happen when people come together to work for justice and peace.

► The third ingredient: faith

These young people were not afraid to say that they are proud to be Catholic. They are proud to believe in Jesus. If Jesus can make so many people happy and alive, there must be something to this man.

The morning and early afternoon hours were spent in catechesis, discussion, and prayer. In the evenings, there was a giant

mixer. You could go up to anyone on the street, introduce yourself, and not worry about being rejected.

People were interested in each other. They genuinely cared for each other. Faith was alive in their daily experience. These young people were searching for and finding a meaning to their life experiences.

It was "party time" in Spain and the youth of the world were here to celebrate a man who lived 2,000 years ago, but whose life still touches us today—a man who gave, and still gives us reason to hope, to live, and to party!

(Henderson writes for Catholic News Service.)

Youth conference promises good times April 21-22

"Horizon '90: Youth Into the Future" promises to be a challenging, fun-filled weekend of speakers, workshops, music, and worship.

The 33rd annual Archdiocesan Youth Conference sponsored by the Catholic Youth Organization April 21-22 at Roncalli High School in Indianapolis offers lots of interesting educational, spiritual, and social activities.

Entertainment includes talks by Diane

Willis of WRTV Channel 6, disc jockey Jim "Mad Dog" Mats of WFQQ-FM, motivational speaker Mike Priller, and St. Louis University student John Poppe, who has overcome physical impairments to prove that handicaps need not limit potential.

For conference information, contact the CYO office at 317-632-9311. Registration costs \$27 for workshops, meals, and a "Horizon '90" T-shirt.

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Any prospective D.R.E. must be a self-starter within their area of primary responsibility, yet collaborate with the Parish Pastoral Team to achieve a coherent parish ministry. Education requirements: A Master's Degree in Education or Theology with administrative experience. Salary Range is commensurate with qualifications.

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BOOK REVIEW

A guide to Catholic traditions

CATHOLIC CUSTOMS & TRADITIONS: A POPULAR GUIDE, by Greg Dues. Twenty-Third Publications (Mystic, Conn., 1985). 214 pp., \$9.95.

Reviewed by Margaret O'Connell

Overall, "Catholic Customs & Traditions: A Popular Guide" made me want to say, "Where were you when I was growing up?" Still it is useful for all, young and old, and it's written in simple language.

An essay on religious traditions serves as an introduction. Then, just by glancing at the table of contents it is possible to see the book in outline: e.g., the development of the Advent season; the communion of saints; Mary; the Paschal feast; the Sunday "obligation." I was pleased to read as the rational for Catholic customs and traditions that

"the more culture moves away from earth, the more we need to make deliberate efforts to keep our feet on it, since it is on earth that faith takes on flesh." How true! How necessary that we remember this!

Yet there are problems with the book. Stating that after Vatican II "people began to feel that their popular traditions were no longer important" ignores the reality that these devotions had replaced the Eucharist and that they all but defied Mary and the saints. It is simplistic to say that the 1960s were a time of challenging the validity of "institutional structures" without saying that there were reasons for the challenges.

There are misspellings and foreignisms such as "already in early times." And there are editing errors from the sticky-hot cross buns are described in two different ways in two different places—to the serious—no

mention is made that the oil of chrism is used in both baptism and holy orders.

Scapulars are not only mentioned in two different places but misdescribed as "a scarf or shawl" or "a piece of cloth worn over the shoulders to protect . . . from bad weather." A glance at Webster's would have yielded instead "a long wide band of cloth with an opening for the head worn in front and back over the shoulders." Even the symbolism of this medieval peasants' apron has been mangled: it is only the miniaturized form that symbolizes the cross or yoke (or Christ) or has the scapular always had this implication?

Finally, in describing Sts. Christopher, Valentine and Patrick, author Greg Dues states that these three saints "whose existence is most in shadow . . . were not known to have made an extraordinary contribution to the universal church." Bringing the Christ to the Gaels, which Patrick did, was not an extraordinary contribution to the universal church? I wonder whether Dues would say that of an Ansgar, a Boniface, an Augustine of Canterbury, a Francis Xavier? Probably not.

Despite these flaws, "Catholic Customs & Traditions" is a worthwhile introduction to the rich treasure of popular devotions within the Eurocentric Catholic tradition.

(Margaret O'Connell, a secular Franciscan, is a free-lance book reviewer and writer and associate editor at The Christians in New York.)

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(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, allowing sufficient time for publication. 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.)

+ BANET, Philip B. Jr., 77, Holy Family, New Albany, March 3. Husband of Juanita (Pressell); father of Paul E. (Phillip), and Janet Davidson; stepfather of Evonne Peevler; brother of Hann Nall and Thelma Montgomery; grandfather of 10; great-grandfather of 10.

+ CONNOR, Graham Heath, newborn, St. Plus X, Indianapolis, Feb. 23. Son of James and Joanne; brother of Andrew Ross; grandson of James and Betty Heath, John E. and Mary Louise.

+ DOYLE, Robert J., 77, Christ the King, Indianapolis, March 5. Husband of Mary (Burkhardt); father of David, Timothy, Gregory, Robert, Jane Gads and Mary Ann; brother of Raymond, and Mary Ann Reddick; grandfather of seven.

+ FALLON, David, 20, St. Catherine of Siena, Indianapolis, Feb. 23. Son of Martin and Edwin; brother of Martin and Phyllis Summerlot.

+ FEDER, Edith Clara, 94, St. Michael, Madison (buried from St. Michael, Carmelton), Feb. 26. Mother of three.

+ FELTZ, Arnold A., 81, formerly of St. Gabriel, Connersville, March 2. Husband of Lulu (Smith); father of Gary A.; brother of Harry and Margerite; grandfather of two.

+ FELTZ, Ethel M. (Irwin), 79, St. Andrew, Indianapolis, March 3. Mother of Dolores M. Lytle; sister of Rose L. Kaszak; grandmother of four; great-grandmother of eight.

+ GEORGE, Leone, 82, St. Paul, Tell City, March 4. Sister of Louise Becker, Antonette Devilek and Dorothy Schulte.

+ HATFIELD, Wanda M., 61, Holy Family, New Albany, March 1. Mother of Mike, Sam, and Molly Small.

+ KOHLMAN, Mae Elizabeth, 76, St. Maurice, Napoleon, March 10. Wife of Leonard; mother of Sharon Fasbinder and Sue Ann Kuntz; sister of Harry, James and Ralph Fry, Edna Redman, Annabelle Busch and Bertha; grandmother of seven; great-grandmother of nine.

+ KUCHLER, Ava L., 76, Little Flower, Indianapolis, Feb. 26. Wife of Bert L.; mother of James M. and Richard L.; sister of Ferris Guppon, grandmother of two.

+ LEIDOLF, Harold A., 71, St. Mary, New Albany, March 3. Husband of Norma K.; father of Errol F.; stepfather of Babs Wolfe; brother of Oliver J., Arthur, David, and Martha Marquette; grandfather of one.

+ O'FARRELL, Timothy, 65, Little Flower, Indianapolis, Feb. 21. Brother of Robert J.

+ SCHWARTZ, Mary O., 70, St. Plus X, Indianapolis, March 3. Mother of Lynn Neely, Ann Mason and John Ragozino Gore; sister of Charles, Frank and Ferne Fenwick and Velma Lyons; grandmother of seven.

+ SHANNON, Dennis F. Sr., 80, Our Lady of the Greenwood, Greenwood, Feb. 25. Husband of Margaret; father of Dennis Jr., Patricia, and Kathy Pounds; brother of Mary Funkhouser; grandfather of two.

+ SHELTON, Leon "Eagle", 67, St. Joan of Arc, Indianapolis, March 4. Husband of Shirley; father of Gregory, and Burma Ewing; brother of Thomas, and Edna Davis; grandfather of Kimberly Ewing.

+ SMITH, Margaret, 90, St. Roch, Indianapolis, March 2. Sister of Raymond, Paul and Leona Burkhardt and Alma Anderson; grandmother of five; great-grandmother of seven.

+ STRAUB, Mary Alice, 70, Our Lady of the Greenwood, Greenwood, March 3. Wife of William; mother of Michael and Joseph; sister of Catharine; grandmother of two.

+ VAN DERHAAR, John M., 78, St. Rose of Lima, Franklin, March 6. Husband of Bertha P. "Pat" (Kelley); father of John E. and Michael A.; brother of Dr. Gerald, Thomas, Robert, Mary Stapleton and Catherine Horral; grandfather of two.

+ ST. MARY OF THE WOODS—Providence Sister Elizabeth Twomey died at Woods Mar. 5.

ST. MARY OF THE WOODS—Providence Sister Elizabeth Twomey died at Woods Mar. 5 in Karcher Hall. The Mass of Christian Burial was celebrated for her on March 8 in the Church of the Immaculate Conception.

Sister Elizabeth Twomey was 78. A native of Chicago, Ill., she entered the Congregation of the Sisters of Providence in 1939 and professed final vows in 1947.

Sister Elizabeth served as a teacher in Illinois and Indiana. Her assignments in the Archdiocese of Indianapolis included St. John School in Indiana State, Indianapolis, Indiana State University Newman Center in Terre Haute, and St. Patrick School, Terre Haute.

One sister, Julia Gushoff of Evanston, Ill., survives Sister Elizabeth.

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Lithuanian bishop is excited by independence declaration

by Tracy Early

NEW YORK (CNS)—Bishop Paul A. Baltakis, who has served since 1984 as spiritual leader of Lithuanians living outside their homeland, said March 12 that he was confident the Soviet Union would accept the Lithuanian declaration of independence.

"We are very excited," he said, speaking the day after the Lithuanian Parliament voted without opposition to reclaim the independence ended by Soviet annexation in 1940. "We were expecting it to take place, but we thought it would not happen until July."

However, he noted, Soviet leader Mikhail Gorbachev is seeking enhanced powers, and he said that a move by his homeland toward independence "would have been more difficult if there was a delay until after Gorbachev got such powers." "I think they made the right choice."

The bishop, who is based in Brooklyn, told CNS in a telephone interview that he was establishing a new Lithuanian mission in a Chicago suburb when the news from the Lithuanian Parliament came. There was great celebration, he said.

Bishop Baltakis said he was confident Lithuania could survive economically. Gorbachev's call for repayment of Soviet investment in Lithuania was welcome, he said, because Lithuania had reparations to present also, including claims on behalf of 300,000 people killed or deported during the Stalinist era.

Gorbachev described Lithuania's action as "alarming" and indicated he would use political negotiations to halt the independence drive by the Baltic republic.

Until last year Bishop Baltakis, a native of Lithuania, had been able to visit his homeland only once, in 1972, since the Nazis took him away for forced labor in 1944.

When his mother died there in 1988, he said, he was refused a visa. She had been able to hide in a barn and escape deportation to Siberia, he said, but his father and brothers and sisters were sent to that region after World War II and allowed to return only after the death of Stalin. Bishop Baltakis said he was allowed to visit Lithuania last April, and was able to speak freely in interviews on radio and television. At that time, he said, the church was only beginning to regain its freedom, allowed to start teaching religion to children provided the instruction took place in churches. Last fall, he said, permission was given for religious instruction in schools after the constitution was changed to provide for cooperation of church and state rather than separation.

While welcoming Lithuanian independence, U.S. Lithuanians will not likely return to live in their homeland in large numbers, the bishop said. However, he said some professionals may go to help Lithuania rebuild its economy, and some retired people may return to enjoy the higher standard of living their U.S. pensions will buy for them there.

Father Casimir Pugevicius, a U.S.-born priest of the Baltimore Archdiocese who directs Lithuanian Catholic

Religious Aid in Brooklyn, told CNS March 12 that his organization would now need to redouble its efforts to assist the church in Lithuania. "Obviously we're all delighted about independence, but we also see a mountain of work ahead of us," he said.

In addition to damage suffered by the Lithuanian economy, ecology and other sectors, he said, there are 50 years of catching up to be done by the church.

"Here's what we're up against: they've allowed religious teaching in the public school and 50,000 children signed up," Father Pugevicius said. "But they have no catechisms or textbooks. We've been sending a few at a time with people visiting relatives, but we have to do much more."

"An American priest went to teach Scripture at a seminary there last September, and he wrote back that his students didn't have Bibles," he said. "We had printed 15,000 New Testaments at one time, and it took us about five years to smuggle those in one at a time. Now we need to step up our efforts."

Father Pugevicius said one Lithuanian bishop reported his priests were not only pre-Second Vatican Council but

pre-World War II in their knowledge of pastoral approaches to modern problems. Relating to young people who have had an atheistic education and grown cynical will also present a challenge to priests, he said. "They need the kind of training seminars in modern techniques of pastoral work, liturgy and other areas that priests in this country have been getting since Vatican II," he said.

Father Pugevicius revealed that his organization had been undertaking projects such as assisting underground nuns by sending them blue jeans that could be sold on the black market for high prices. But now that the church can operate and receive aid openly, he said, the level of past support must be doubled or tripled.

Father Pugevicius said the church in Lithuania had received permission to establish the first Catholic hospital. And a Catholic women's group called Caritas, which is not affiliated with the international Caritas organization, was now taking on a variety of social welfare ministries they say need to be addressed.

However, Father Pugevicius said U.S. Lithuanians want to encourage a spirit of self-reliance rather than dependency in their homeland. While sending the books that are needed now, he said, his organizations wants to enable the church in Lithuania to start producing its own literature.

One activity that will no longer be necessary is publication of the underground report on rights violations, "Chronicle of the Catholic Church in Lithuania."

Father Pugevicius said, "Any problems that exist—and some are still there—can now be discussed openly in an open and addressed by a very sympathetic government."

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Abortion promoters are 'not properly disposed' to Eucharist

CINCINNATI (CNS)—Cincinnati Archbishop Daniel E. Pilarczyk said Catholics who promote or assist in abortions "should not consider themselves properly disposed" to receive Communion.

Archbishop Pilarczyk, who is head of the National Conference of Catholic Bishops, released his "Statement on Certain Matters Related to Abortion" March 7. The statement came after he met Feb. 21 with pro-life Catholics who reportedly had urged the excommunication of Cincinnati's new Planned Parenthood director, Barbara Rinto, who is a Catholic.

Rinto, in a March 7 statement, said, "My work at Planned Parenthood is rooted in the long tradition of working for social justice and equality to which many Catholics have devoted their lives." Planned Parenthood operates clinics where abortions are performed.

Ray George, Cincinnati archdiocesan spokesman, told Catholic News Service March 8 that the archbishop's statement did not single out anyone, nor was there any subsequent statement identifying individuals.

"Some Catholics hold and publicly proclaim views" on abortion "which are not in accord with the church's teaching," Archbishop Pilarczyk said. "Such dissent does not make the church's teaching any less sure or any less binding."

Church teaching on abortion is "so crucial," he said, that "under certain specific conditions, it provides for an automatic excommunication of those who are personally and directly involved in the performance of abortions."

Rinto told the *Catholic Telegraph*, Cincinnati's archdiocesan newspaper, "I feel I must live my life according to my own conscience as must all Catholics."

In her statement, she said she respected "the right of each individual to make personal decisions concerning birth control and abortion according to his or her own conscience." She then quoted from Archbishop Pilarczyk's statement: "Obviously no one can judge the state of another's conscience before God."

The archbishop continued in his own statement: "But we can judge that certain behavior is objectively wrong and that

the espousal and practice of such behavior under the guise of Catholicism are a source of scandal and confusion in the church and constitute manifest moral evil."

Daniel Roche, director of pro-life activities for the Cincinnati Archdiocese, praised Archbishop Pilarczyk for making his point about abortion without adding fuel to the cause of those calling for excommunication.

Joanne Engel, a member of St. Martin Parish, told the *Catholic Telegraph* that she and several other pro-life activists met with the archbishop and asked him to address the issue of Catholics involved with abortion, but "we did not ask him to excommunicate anyone."

Rinto, 38, was associate director of Planned Parenthood of Southeastern Pennsylvania in Philadelphia for six years before taking the Cincinnati Planned Parenthood position Feb. 5.

Officials of the Philadelphia Archdiocese said the church there took no action against her, nor was any sought.

Elderly priests, nuns in Los Angeles are asked to volunteer to test AIDS vaccine

LOS ANGELES (CNS)—Los Angeles Archbishop Roger M. Mahony has asked priests and nuns from his archdiocese ages 65 and older to volunteer to be human guinea pigs for a proposed AIDS vaccine developed by Dr. Jonas Salk, who formulated a vaccine for polio.

Archdiocesan officials confirmed March 11 that Archbishop Mahony had asked for volunteers in a Jan. 25 letter sent to 3,500 priests and nuns at the request of Dr. Brian Henderson, an associate of Salk. The letter said 10 volunteers are sought.

No human testing has begun, pending approval from California health authorities. The vaccine has been tested on three chimpanzees without signs of infection.

Under California law, the state can permit AIDS testing on uninfected individuals without federal approval. The vaccine has already been tested on 100 people with the AIDS virus, and the U.S. government has given approval to test 1,000 more.

The vaccine is considered risky because it is the only vaccine to contain the whole AIDS virus, albeit a strain killed in the laboratory.

But a test batch of Salk's experimental polio vaccine that was contaminated with live polio viruses infected scores of children with polio in 1955, resulting in some deaths.

Archbishop Mahony in his letter said Henderson had specifically asked for senior citizens.

The *Los Angeles Times* quoted Dr. Alexandra Levine, a third associate in the AIDS vaccine project, as saying that Henderson had acted without Salk's knowledge, and that only nuns, who "are at essentially no risk of acquiring AIDS," will be sought.

The Henderson letter, which accompanied Archbishop Mahony's, said Salk, 75, would take the first vaccine himself in keeping with scientific tradition. Salk also had taken the first experimental polio vaccine.

Archbishop Mahony, in Rome until March 19, told Associated Press that Henderson told him about six nuns and one or two priests had contacted the doctor.

The researchers are "looking for people who would want to volunteer for something that could be very risky," Archbishop Mahony told AP. "You're really looking for people who have a commitment to humankind and willingness to take risks to benefit others."

Cardinal John J. O'Connor of New York said March 11 he would consider taking the vaccine. "Anything that is morally licit," he said, "should be considered."

Cardinal O'Connor visits AIDS patients in New York, usually on a weekly basis.

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