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Pope finishes eventful trip to Mexico

by Catholic News Service

MEXICO CITY—On his May 6-13 visit to 11 Mexican cities Pope John Paul II urged Mexican Catholics to strengthen their faith and combat poverty, injustice and the inroads of proselytizing sects.

Highlights of the papal trip, his second to Mexico, included:

►A first-ever formal meeting with the president of Mexico, a nation with an anti-clerical Constitution despite the Catholic makeup of its population.

►The beatification of Juan Diego, a 16th-century Mexican Indian venerated by Mexicans for centuries, and four other Mexicans.

►An attack on the evils of urban poverty during a visit to Chalco, a burgeoning shantytown of 500,000 people outside Mexico City.

►A message to young people warning them against "the destructive and killing power of drugs" and urging them to be leaders "of a new evangelization by building through Christ a just, free and reconciling society."

►Meetings with Mexico's bishops and priests in which the pontiff warned against "certain theologies of liberation," saying the church's "preferential option for the poor... is not an ideological option."

►A warning not to interpret communism's collapse in Eastern Europe as "the triumph or failure of one system over another, especially the triumph of the liberal capitalist system."

►A challenge to revive spiritual values and strong family life, coupled with attacks on divorce, abortion, sterilization and artificial birth control.

Several times during his visit Pope John Paul expressed hopes for a new environment of church-state relations in Mexico, strained for decades by constitutional restrictions on the church. The restrictions were imposed in 1917, when the church was a major political force and opposed to the country's secular revolutionary government.

"Our hope is that the sun finally sets on the prejudice that the church is a hindrance to scientific and cultural progress," the pope said at a meeting with teachers in Aguascalientes May 8.

He said "a new phase of better understanding and dialogue" has opened between church and state in Mexico.

The changing climate of church-state relations was symbolized when the pope landed May 6 and was officially greeted at the airport by Mexican President Carlos Salinas de Gortari. Salinas met with the pope again the next day at Los Pinos, the presidential residence.

At the airport Salinas called the pope "Mexico's friend and the pilgrim of peace," and both men addressed themes of peace, tolerance, freedom and the common good, leading Mexico's media to report enthusiastically on the cordiality and mutual interests of the leaders.

Large, enthusiastic crowds greeted the pope on his travels, which ranged from Chihuahua and Monterrey in northern states on the U.S. border to Tuxtla Gutierrez in the south, once a part of Guatemala.

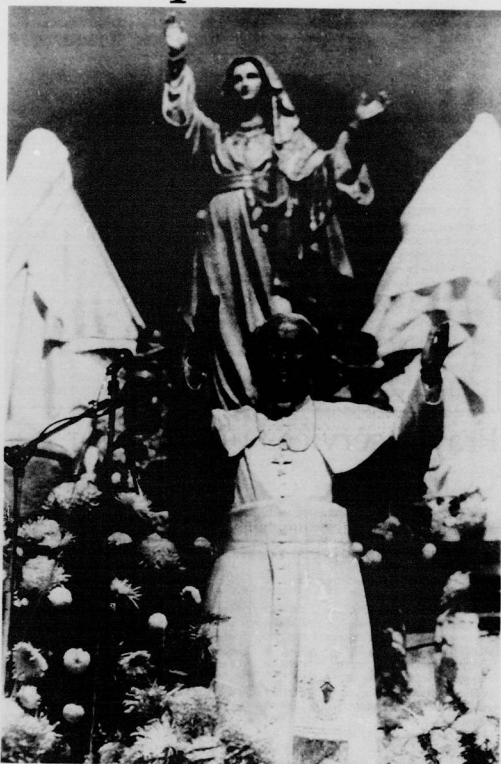
In that southern city May 11 the pope made an unscheduled visit to the cathedral to pray over the coffin of Bishop Luis Miguel Canton Marin of Tapachula, who died along with 19 others in a fiery plane crash the previous day. Bishop Canton, widely known in southern Mexico as a friend of the poor and an advocate for the thousands of Central American refugees in the region, had been planning to meet the pope during his visit to Tuxtla Gutierrez.

In a homily during a Liturgy of the Word there, the pope told Guatemalan refugees that he joined with the bishops of their country in pleading for justice, solidarity and charity toward refugees. It was one of several pleas he made for refugees during his visit.

He also made a plea to the United States for a generous response to its immigrants from the south. In an in-flight radio message to President Bush before his arrival in Mexico May 6, he asked Bush to continue those traditions by accepting immigrants who seek "the opportunity of starting a new life."

In his travels around Mexico he repeatedly challenged social injustices and called on the people to take inspiration from the Gospel and do work toward improving society.

During the beatification Mass for Juan Diego and four others in Mexico City May 6, he called on Mexican Catholics to "commit themselves more actively to the re-evangelization of society" and at the same time to fight "poverty, corruption (See POPE CRITICIZES on page 24)



POPE IN MEXICO—Pope John Paul II raises his arms, in a motion similar to that of the statue behind him, to bless the crowds gathered to see him in Aguascalientes, Mexico, May 8. (CNS photo from Wide World)

1,007 to graduate from Catholic high schools

by Mary Ann Wyand

Archbishop Edward T. O'Meara will congratulate 1,007 graduates of the nine

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interparochial and private Catholic high schools in the archdiocese during ceremonies scheduled in May and June.

The archbishop will attend commencement exercises at eight schools and participate in Cathedral High School's baccalaureate service in coming weeks.

Providence Sister Lawrence Ann Liston, archdiocese director of schools, as well as other representatives from the Office of Catholic Education will affirm the 1990 graduates by attending the ceremonies.

"It is our hope that the educational challenges of these past four years will open many doors of opportunity for the graduates," Sister Lawrence Ann said.

Bishop Chatarad High School will graduate 165 seniors June 10 during 7 p.m. commencement exercises at the Circle Theater, according to Ed Smith, principal.

The ceremony marks the first time that Chatarad students will receive diplomas at the historic downtown theater. Valedictorian Julie Nash and salutatorian Mary Beth Kirkhoff will deliver the commencement addresses at the ceremony.

Chatarad's baccalaureate service will be June 3 at 7:30 p.m. at St. Joan of Arc Church, with Father Tom Murphy celebrating Mass.

Cardinal Ritter High School will

graduate 95 students June 8 during an outdoor ceremony at 8 p.m. at the Hilton U. Brown Theater on the Butler University campus, principal Frank Velikan said.

Valedictorian Linamar Pajunar and two other seniors selected by classmates will speak to the graduates during ceremonies concluding Ritter's yearlong silver anniversary celebration.

St. Peter and Paul Cathedral will be the site of Ritter's Baccalaureate service on June 6, with Father Joseph Schaedel celebrating Mass at 7:30 p.m.

Secunia Memorial High School graduates will receive diplomas June 7 during an 8 p.m. ceremony at the Secunia Auditorium, according to Larry Neidlinger, principal.

Valedictorian Michael Jeffers and salutatorian Julie Hwang will address the 121 graduates during commencement exercises.

Baccalaureate for Secunia graduates will begin at 3:30 p.m. on June 3 at Little Flower Church, with Father Karl Miltz, school chaplain, celebrating Mass.

At Roncalli High School, 150 students will receive diplomas May 30 during a 7 p.m. commencement at the school auditorium, principal Patricia Cox said.

Valedictorian Adelbert Mencias and

salutatorian Anna Jerrell will speak to the graduates at that time.

Father Dan Atkins, school chaplain, will celebrate Mass during Roncalli's baccalaureate. (See HIGH SCHOOL on page 16)

THE CRITERION

Serving the Architecture of Indianapolis

FROM THE EDITOR

The bishops' pastoral on women's concerns

by John F. Fink

After nine drafts you'd think that anything written ought to be pretty good. But there's one document that is sure to remain controversial no matter how many drafts there are. It's on a subject that can't possibly please everyone.

I'm referring, of course, to the latest draft of the U.S. bishops' proposed pastoral letter on women's concerns. Although officially it's the second draft since only one other was made public, it actually has already gone through nine drafts within the committee of bishops that prepared it. And it's sure to go through two more before it's finished: The bishops have until Sept. 1 to suggest amendments, after which another draft will be completed and then it will be amended still further at the bishops' meeting in November when it will be voted on. Chances are, though, the final product won't be too much different from the latest draft.

The bishops are obviously doing their best to emphasize as strongly as possible that sexism is a sin, that men and women are always equal in their dignity as persons. One of the strongest evidences of that is the draft's statement that a seminarian's incapacity to deal with women as equals should be "considered a negative indication for fitness for ordination." That's a strong statement that shows the bishops mean business.

Despite that, the bishops cannot possibly satisfy those who advocate women's ordination to the priesthood. They go as far as they can, encouraging women to participate in all liturgical ministries that do not require ordination, calling for a reversal of church regulations that exclude women from lay ministries such as lector and acolyte



(prohibitions that have been widely ignored throughout the country), and asking for a thorough investigation of the possibility of ordaining women as deacons.

They also "support the theological preparation of women to preach the Gospel and to use their gifts as preachers in the church." (It's interesting that the very same week that the draft of the pastoral was released it was also announced that the Vatican had rejected a series of proposed guidelines on lay preaching approved by the U.S. bishops in 1988.)

THOSE WHO ADVOCATE women's ordination feel that the bishops are inconsistent in proclaiming the equality of the sexes while at the same time denying ordination of women on the basis of sex. The bishops say in the draft that this causes them "great pastoral concern." Nevertheless they say that they "support firmly" the church's position.

The question of women's ordination has obviously been the toughest problem for the pastoral's bishops-authors. They have said that each time they came together "we tried to figure out how to handle" the topic and that at hearings held with Catholic women throughout the country it came up "always, at every meeting." They were accused of "waffling" on the topic in the first draft, giving the impression that the decision was left to the Vatican's congregation for the Doctrine of the Faith rather than their own, so this draft says strongly that they support the teaching.

So how do they get around the seeming inconsistency? They say that the church is required to maintain its position against ordination of women out of "fidelity to the example of Christ and to the practice of the apostles," and they say that "the fact that the call to ministerial priesthood is addressed only to men is not arbitrary, nor is it rooted in a view that women are inferior as persons."

They argue that the church's tradition is not based just on conformity to cultural circumstances, as many have claimed. They note that "Jesus freely broke with many of

the cultural prohibitions of his time that oppressed women, yet he called only men to become part of the Twelve." They further say that the apostles, too, broke with Mosaic practices of their Jewish heritage but "followed the practice of Jesus" and did not admit women "to the ministry of apostolic leadership on the same terms as men."

IT'S TOO BAD, BUT clearly unavoidable, that most of the comment about the pastoral has to center on the topic of priestly ordination, because the equality of women in the church is only one of four chapters. The bishops have many important things to say about the evils of sexism, what equality means in terms of family life, the treatment of single Catholics, and the problems of equality in our American society.

Christians, the draft says, must reject all prejudicial attitudes toward women, all structures and stereotypes that subtly or overtly perpetuate injustice, and all practices that make women feel rejected. That clearly is not happening in society today where the bishops found that half of the 50 million women employed outside the home are working in occupations more than 70 percent female and in factories and service industries that are low-paying; that one-third of female-headed families live in poverty; that women who work full time earn approximately 66 cents for every dollar paid to men; that women in retirement have significantly lower benefits, income and pensions than do retired men; and that more than four million women between 40 and 65 have no health coverage. So there's much that needs to be done to improve our society.

Women will naturally want to read this draft, but men should read it too. Women, after all, pretty much realize how they have been discriminated against through sexism. It's the men who are usually guilty of sexism. This is what really should be emphasized about this pastoral, not whether or not women should be ordained. But I didn't emphasize that even in this column, did I?

Prayer services planned for persons with AIDS

by Mary Ann Wyand

Prayer services for persons living with AIDS and a memorial service to remember those who have died from acquired immune deficiency syndrome are scheduled at SS. Peter and Paul Cathedral and at other archdiocesan Catholic churches in May and June.

On May 20 the Damien Center in Indianapolis will sponsor a candlelight prayer service at the cathedral at 7 p.m. for AIDS patients. It will also include a memorial service to remember persons who have died from the disease.

The interfaith prayer service for family and friends of AIDS patients will be open to the public.

And on Pentecost Sunday, the archdiocesan Office of Pro-Life Activities, AIDS Task Force, and five parishes will offer non-sacramental prayer services for persons living with AIDS.

Also open to the public, these healing services on June 3 are intended to reach out to those affected by the disease as well as to family members and friends. Father Larry Crawford, director of archdiocesan pro-life activities, told *The Criterion*.

Archbishop Edward T. O'Meara will lead the 4 p.m. prayer service June 3 at the cathedral for persons with AIDS, Father Crawford said.

Also at 4 p.m. on Pentecost Sunday, Father Myles Smith will preside at a similar healing service at St. John the Apostle

Church in Bloomington and Father Charles Fisher will conduct a prayer service at St. Ann Church in Terre Haute.

Father William Ernst will lead another service at 4 p.m. EDT at St. Mary Church in New Albany. And at St. Andrew Church in Richmond, Father Robert Mazzola will preside at a 7 p.m. healing service for persons with AIDS.

"The non-sacramental prayer services on Pentecost Sunday will invoke the power of the Holy Spirit upon members of our church community who seek the consolation and hope of the Lord," Father Crawford said.

"Archbishop O'Meara will preside at the prayer service at SS. Peter and Paul Cathedral in Indianapolis," he said. "Because of physical limitations of some of the sick—yet wishing to be in unity with the church—the same service will be celebrated at four other sites in the archdiocese at the same time."

The simultaneous prayer services are the second major effort by the nine-member archdiocesan AIDS Task Force, Father Crawford explained. Its first educational ministry project was publication of the "Policy on AIDS and Guidelines on Policy Implementation" completed in March of 1989.

"We're trying to make a diocesan-wide statement that the Catholic Church—and in this case the Archdiocese of Indianapolis—cares about

persons with AIDS and all those who love them," Father Crawford said. "We as a church want them to know that we do want to minister to them," he added.

The archbishop's presence at the cathedral prayer service affirms the fact that the Catholic Church welcomes persons with AIDS, the archdiocesan pro-life director said.

"The church is saying, in the person of the chief shepherd, that people with AIDS are loved and wanted here," Father Crawford added.

"A lot of gay people have picked up the message that they are not wanted or welcome in the church and they feel really alienated from the church," he said. "One of the things that we are trying to do is hopefully get the message to people that the church is there for them."

Stressing the concept that we are all God's children, Father Crawford emphasized that the church ministers to people who are sick and in need, regardless of their sexual orientation.

The AIDS Task Force is providing AIDS education and ministry for parishes, groups and individuals, he said, but not that many Catholics know about their multi-faceted services.

"We are interested in working with parishes and any other groups within the archdiocese in terms of ministry to persons with AIDS as well as in terms of

AIDS education," Father Crawford explained. "We want people to know that AIDS ministers and education are available through the archdiocesan Office of Pro-Life Activities."

Archbishop O'Meara's Schedule

Week of May 20

SUNDAY, May 20—Sacrament of Confirmation administered at St. Patrick Parish, Terre Haute, and for St. Joseph Parish and St. Margaret Mary Parish, Terre Haute, and Holy Rosary Parish, Seelyville, Eucharistic Liturgy at 2:30 p.m. with reception following.

—Sacrament of Confirmation administered at St. Ann Parish, Terre Haute, and for Sacred Heart Parish and St. Benedict Parish, Terre Haute, Eucharistic Liturgy at 7:30 p.m. with reception following.

THURSDAY, May 24—Sacrament of Confirmation administered at St. Bartholomew Parish, Columbus, and for St. Columba Parish, Columbus, Eucharistic Liturgy at 7:30 p.m. with reception following.

FRIDAY, May 25—Ratification of the Indianapolis-College Sister-City Partnership, luncheon at 12:30 p.m. at the Scottish Rite Cathedral, Indianapolis.

Seminars on wills being conducted in archdiocese

A seminar to encourage men and women to prepare their wills and to remember the Catholic Church in them will be held in St. Mary Parish, Richmond, this Sunday. It will be one of a series of such seminars being conducted around the Archdiocese of Indianapolis.

In April, St. Mary Parish, North Vernon hosted a "Will Seminar" that brought together a lawyer, tax consultant, insurance specialist and representative of the archdiocesan Office of Development.

Similar meetings are scheduled for St. John the Baptist Parish in Dover on June 5, St. Benedict Parish in Terre Haute in September, and St. Joseph in Crawford County in November.

At the seminars, practical information to assist Catholics in preparing their wills is offered by specialists. According to Sandra M. Behringer, associate director of the Office of Development, it is estimated that

50 to 70 percent of Americans do not have a will. If every Catholic had a will and in every will a remembrance of the church were included, she said, "that powerful witness of faith would assure an important foundation for the church of tomorrow."

At the seminars, lawyers offer information about why a will is important and what constitutes a legal will. What happens when a person dies without a will is explained. Special booklets that are useful in gathering certain important information needed prior to making an appointment with an attorney are made available to those attending.

Trust officers explain trust instruments and insurance specialists describe how insurance settlements relate to wills. Tax specialists explain the impact of income tax, estate tax and inheritance tax on the assets left in a will. All panel members are then available to answer whatever questions the audience might have.

At the seminars, too, Behringer discusses various ways Catholics can leave bequests to their parishes, parish schools, Catholic agencies of the archdiocese, or to the archdiocese itself. Special gifts and endowments are also considered. Various ways Catholics can help secure the church of the future while also securing certain benefits for themselves, such as annual income or tax benefits, are presented.

The Office of Development is initiating these seminars and actively working with parish representatives to plan and present them throughout the archdiocese. "They represent good stewardship in practice and are being very well received," Behringer said.

Information on bequests and special gifts can be obtained from the Office of Development by calling 317-236-1428 in Marion County or 1-800-382-9836 outside of the county.



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New Albany holds deanery-wide confirmation

by Tim Grove

Almost 300 young people from the New Albany Deanery received the sacrament of confirmation during an April 29 liturgy. Archbishop Edward T. O'Meara presided at this, the first deanery-wide celebration of the rite in the archdiocese.

The Mass was held at the new Providence High School gymnasium, so that the 2,500-member assembly of 287 confirmandi, their families, and friends could be accommodated. More than a dozen priests celebrated.

The archbishop anointed representative confirmandi from the 14 deanery parishes involved. The dean, Father William Ernst,

and Fathers John Fink, Harold Kneuev and Henry Tully assisted the archbishop in dispensing the sacrament.

"It was a very moving experience," said Janet Rauck, who chaired the steering committee that planned the celebration. "The fact that there were nearly 300 confirmandi making the same commitment of faith—that was real positive."

Planning for the all-deanery liturgy was done by a 10-person steering committee that worked since last fall. "The committee worked together well because everyone on it had a deanery concept," Rauck said.

Other steering committee members included Father David Coons, Becky Davis,

Dale Durham, Dave and Monica Graf, Jose Fernandez, Ann and Steve Northam, and Patti Rake.

More than 100 volunteers assisted with planning, setting up, art and environment, hospitality, music, the reception, and cleaning up.

The theme for the celebration, "Weaver God," came from the title of a song written by Denise Pyles, a Louisville musician. The lyrics included: "Woven together as one, weaver God." Davis, one of the liturgy planners, said the theme is appropriate because, "We come from diverse backgrounds and different parishes throughout the deanery, but our common identity is through God."

Jerry Ernstberger directed the choir, comprised of musicians from the 14 parishes.

Transforming the gymnasium into a space for worship was the steering committee's biggest challenge. After adding platforms and a floor covering, leafy plants, fresh flowers, colorful banners, candles and incense, were used to enhance the environment.

"A powerful experience for me was to walk in and see the crowd gathered for the celebration," said Jerry Finn, deanery administrator of youth ministry. "There was a clear awareness of the giftedness that this young church can bring."

Finn said he conducted a random poll of confirmandi after the celebration to learn whether they like the celebration better than celebrating confirmation for clusters of parishes.

"The overall consensus is that they really liked the deanery-wide celebration," Finn said. "The thing that seemed to come out of it is that there were about 2,500 people there and just the enormity

of support for the reception of the sacrament made a real impact on the confirmandi."

Father Stephen Jarrell, director of the archdiocesan Office of Worship said, "I was very well pleased with what occurred. I think it is a feather in the deanery's cap to pull off a liturgy of that magnitude."

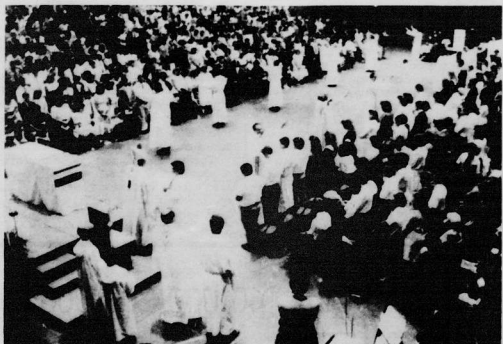
Control of lighting and movement of the crowd were seen as minor problems during the event. And Father said, "It's always a challenge to bring people in musically." Father Jarrell said that it would be wise to select music early in the planning process so that individual parishes could rehearse it.

But Father Jarrell said that he and the archbishop thought the event went well. "I was proud to be part of it," Father Jarrell said.

After a deanery evaluation session, Father Coons said, "The majority of the priests felt it was a well-organized and well-celebrated ceremony and we were glad to be part of it. We felt it was a positive event in the community."

It brought our young people together and our parishes together," he said. "It helped our young people experience the larger church at the deanery level."

The 287 confirmandi came from 14 parishes in the New Albany Deanery: St. Joseph, Corydon; St. Mary of the Knobs, Floyds Knobs; St. Francis Xavier, Henryville; Sacred Heart of Jesus and St. Augustine, Jeffersville; St. Mary, Lanesville; St. Mary Navilleton; Holy Family, Our Lady of Perpetual Help and St. Mary, New Albany; Most Precious Blood, New Middleton; St. Joseph Hill, Sellersburg; St. Peter, Harrison County; and St. John the Baptist, Starlight.



PRAYER—New Albany Deanery priests pray over the 287 confirmandi during the first deanery-wide confirmation in the archdiocese, which was held at Providence High School, Clarksville, on April 29. (Photos by Tim Grove)



ARCHDIOCESAN CATHOLIC CHARITIES Office specifically helps those who are in crisis

by Judy Hipskind

Terms such as AFDC, SSI, Neighborhood Centers, Township Trustees and food stamps are familiar to the volunteers who staff the Crisis Office at Catholic Social Services in Indianapolis. Recently five new volunteers were trained so they could join the four present workers in the office.

The Crisis Office is located in the main office of Catholic Social Services in the Catholic Center in Indianapolis. It is open five days a week, 11 a.m. to 3 p.m. Clients in need are given information and referral to the proper community resources and, when gaps exist in these resources, CSS tries to give direct assistance or cooperates by networking with other provider agencies. The office maintains an emergency food pantry and clothing room.

Since 1985, the office has been staffed almost exclusively by volunteers, all of whom have received extensive training. The program is directed by Dick Kramer and coordinated by Judy Hipskind.

The five recently-trained volunteers are Marge Hittle, Susan Kneiser, Alice Megenhardt, John Moore and Providence Sister Mary Slattery. They have joined Pat Brunker, Joann Wood, Debbie Whitaker and Jan Link in the Crisis Office.

The volunteers in the Crisis Office come with a sense of ministry, wanting to become more directly involved in the lives of the poor. Susan Kneiser, for example, said, "I want to be involved one-on-one with the people, as opposed to working with clothing or food."

Sister Mary said, "I hear people making so many accusations about the poor. I am here to learn first hand what the real stories are."

Alice Megenhardt said after the third of her four training sessions: "I am amazed at the complexities of the system. I feel I still have a lot to learn but I am intrigued by the way private and government agencies interact to help the needy."

Marge Hittle has been involved for a number of years with the St. Vincent de

Paul Society in her parish. "I have become familiar with CSS through various staff members and I have been impressed with the work they do. I want to learn more about the services offered by the community at large."

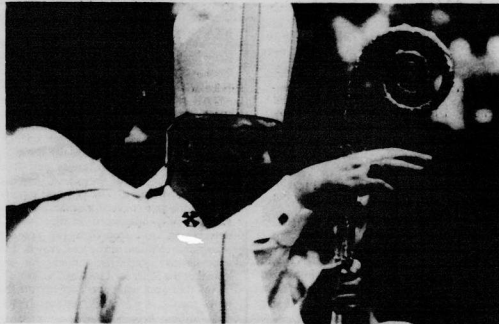
Crisis Office workers learn a lot about community resources and the needs of the poor through their training, but the real knowledge and insights come as they interface and network with other agencies and interact one-on-one with clients.

A new policy specifying that parish priests' private living space is to be "distinct and separate from public access areas" has been approved by the Council of Priests and ratified by Indianapolis Archbishop Edward T. O'Meara.

The new policy was approved by the council on April 10, ratified by Archbishop O'Meara on May 1, and sent to priests and pastoral council chairpersons by Father Paul Koetter, chairperson of the Council of Priests, on May 7.

A preamble to the new guidelines notes that "increasingly in the post-Vatican II church the parish house has become the place to office new ministries, and today we find religious education directors, youth ministers, pastoral ministers, liturgical and music ministers, parish administrators and others, in need of office space. Frequently, that space has been found in the parish house. As a result, the parish house has become less and less a private residence for the priests and more a parish center for new staff and public activities for parishioners. For some priests this has created tension."

The preamble also quotes from a document titled "The Priest and Stress," published by the Bishops' Committee on Priestly Life and Ministry in 1982: "A



CONFIRMATION—Archbishop Edward T. O'Meara anoints a young woman.

New policy on parish priests' residence ratified

by John F. Fink

priest's working conditions are important. They should be such that his work space and living space are separated."

Finally the preamble recognizes the "obligation of a pastor to reside in a parish house close to the church, and the obligation of an associate pastor to reside within the parish (any exceptions being determined by the diocesan bishop), as well as the obligation of a cleric to fulfill the assignment of his bishop."

The first "norm" of the new policy is that "the canonically assigned living space of the priest should be separate and private."

The guidelines for this norm state: "Each parish with resident priest(s) is to designate on the Parish Profile separate, private living space and public work space, however the situation permits in that particular parish. The private living space is to be distinct and separate from the public access areas and from the parish work areas."

The guidelines continue: "This designation should also include how many priests can be adequately housed in the private living space provided by the parish."

The priests' residence should include, the guidelines for this norm say, "a kitchen, a bath, a common area, a guest bedroom, and one bedroom per priest—all self-contained with access separate from public access."

Provision is made for priests who might want to live with other priests in a nearby parish. They must prepare a proposal "in cooperation with the appropriate consultative bodies of the parish and the diocese."

The second norm in the policy states: "In each parish with resident priest(s) the pastoral council shall be responsible for regularly assessing the needs of the private living space of the priest(s). The guidelines suggest that this should be done 'particularly at the time of any change of pastor.'"

The third norm states: "Regardless of the location of his assigned residence, the priest is responsible for making certain that his people are reasonably served." This means, according to the guidelines, that "in determining the private living space, attention must be paid to immediate access to the priest in case of emergency through phone lines, call forwarding, answering service, parish personnel, or other appropriate means."

The fourth norm states: "Recognizing the shared responsibility for parish rectory space between the archdiocese and parish, and while affirming the decisions of the priest in his own residence, the pastor is to inform the archbishop (or his designate) of any non-cleric living in the priest's residence for a period of longer than four months (housekeeper exempt)."

Commentary

THE BOTTOM LINE

Film about St. Teresa banned for blasphemy

by Antoinette Bosco

The British Board of Film Classification made a somewhat historic decision in December. It is the first time in over 70 years that a film has been banned for blasphemy.

The film in question is called "Visions of Ecstasy" and depicts, according to the publicity surrounding it, "the erotic imaginings" of St. Teresa of Avila, the 16th century Spanish Carmelite nun.

A short film, only 20 minutes in length, it is reported to give an erotic portrayal of



St. Teresa. She was a mystic and in her lifetime was known to enter trancelike states of ecstasy or rapture. The film is said to depict her caressing and kissing Christ and being touched erotically by a female who represents her own psyche.

I have not seen the film, so I cannot make a judgment firsthand about whether I would or would not agree with the British board, but I found its action worth noting.

In making its decision, the British board stated it withheld certification because "the wounded body of a crucified Christ is presented solely as the focus of, and at certain moments a participant in, the erotic desire of St. Teresa, with no attempt to explore the meaning of the imagery beyond engaging the viewer in an erotic experience."

As might be expected, the board was

criticized severely, especially by artists and intellectuals who defended the film. Again, I have not seen the film, but if what I have read about it in the U.S. press has any validity, my reaction is to applaud the board's action. The idea of anyone assailing the sanctity of one of my favorite saints angers me.

I first met St. Teresa of Avila when I was 12 years old and reading a book on saints' lives. I never forgot the very first of her words of wisdom that made a difference in my life:

"Let nothing disturb you, let nothing frighten you. All things are passing. God alone does not change. Patience achieves everything. Whoever has God lacks nothing. God alone suffices."

Later I got to know her better. Moreover, I really loved her because while she was a mystic, she was still a real woman. Her writings show that she was earthly enough to run the convent she founded and had the gift of good humor which helped her see the comical side of life.

Reading her writings, such as "The Interior Castle," it is clear that Teresa of Avila was God-intoxicated. This desire to be close to God was rooted in her childhood when as a little girl she ran away with her brother to seek martyrdom at the hands of the Moors!

She was a mystic because she was on fire with love for God, and her language is that of a lover. In her interior castle she sees seven mansions, six of them purging and preparing the soul for the seventh. Here the soul is permanently transformed in a spiritual marriage with God.

The imagery of "the bride of Christ"



JOHN PAUL'S GUIDEPOST

and "spiritual marriage" cannot be truly understood unless a person has faith. The unbeliever, reading St. Teresa's own description of her raptures, could conceivably misunderstand these spiritual raptures of love as expressed by St. Teresa, interpreting them as a demented woman's sexual and erotic fantasies.

Too bad the filmmaker never made the acquaintance of the real woman, the one who wrote: "It is not a matter of thinking much, but of loving much... Love alone gives value to all things."

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TO TALK OF MANY THINGS

Experts put 750,000 at Rally for Life; media, 60,000-200,000

by Dale Francis

That was an astounding moral and political statement made at the Rally for Life Saturday, April 28, as ordinary citizens from all over

the nation went to Washington to proclaim their allegiance to human life in the greatest demonstration ever seen in the capital. There's no question about the magnitude of the crowd. The question is whether the news media will tell the truth.

The entire rally was telecast by that valuable cable network C-Span. C-Span cameras panned often over the broad expanse of demonstrators. There were people as far as the eye could see. It was



a familiar area for demonstrations and the comparison offered by the camera proved the magnitude of the crowd at the Rally for Life.

How many people were there at the Rally for Life? Throughout the rally leaders tried to get an official estimate. When it was not supplied to them, a group of statistical experts got together and calculated how many people were there.

Estimating crowds at Washington demonstrations is not an exact science. Often it is only a guess. Usually the U.S. Park Police make their guess and it is accepted as fact. But there is a scientific process for doing it. The physical dimensions of the area covered are calculated, the number of people in a smaller area is determined, and from this can come a reasonable estimate of the total crowd. The estimate the statisticians made for the crowd at the Rally for Life was 750,000.

But that's not what you learned from the news media, is it? Cable Network News,

covering the rally throughout the day, reported there were 60,000 at the Rally for Life. The Associated Press said the U.S. Park Police estimated the crowd at 200,000, "up from an estimate of 60,000 before the rally began." By Monday Associated Press' John King was writing, "An anti-abortion rally in Washington, Saturday attracted about 200,000 people."

The United Press International reported, "The National Right to Life hope to mount the largest political rally in the nation's capital appeared to founder, with the U.S. Park Police estimating the crowd at 200,000 at 4 p.m. Organizers had hoped to rally more than 300,000 people—the number who attended a pro-choice rally a year ago."

There's obviously something seriously wrong here. Only a relatively few are able to watch C-Span. Had most of the people watched C-Span's coverage of the rally, the hundreds of thousands at the Rally for Life, they would have known how logical the 750,000 estimate was.

But most people depend on the news media and the news media belittled the demonstration, talked of a smaller-than-expected response. Some serious questions must be asked.

How could Cable Network News, whose cameramen were there, possibly report an estimate of 60,000 people? How could reporters for the AP and UPI, who presumably were there, not challenge the U.S. Park Police estimate? How could the UPI treat the rally as a defeat for the pro-life movement? How could the U.S. Park Police make an estimate that began with 60,000 and ended with less than a third the estimate of the Rally for Life statisticians?

There was a chant that rose spontaneously from the vast crowd at the Rally for Life, directed at the news media. "Tell the truth!" the people shouted. "Tell the truth!" It is a demand the news media must recognize. It is a demand for what the public has a right to receive.

EVERYDAY FAITH

Time for the all-knowing, all-seeing 'prophet' to clean off his desk

by Lou Jacquet

Every now and then, it's time for the all-knowing, all-seeing columnist to clean off the desk:

►I'll never forget the astounded voice of that woman who won a while back about a contest "prize." It was probably some sort of scam, but she said I'd won a gift if I'd just visit her company's showroom. When I demurred, she said, "Don't you want to win one of these wonderful prizes?" "Sorry," I told her. "I already have more possessions than I need. I'm trying to get rid of some of what I have. Don't you ever feel burdened by owning too much? There was a long silence. "Nobody ever asked me that before," she said.

►Did you know that, in this era of modern medicine, there are still some 11 million lepers in the world? That may be a conservative estimate, says author Margaret Bunson in "Father Damien: The Man and His Era" (Our Sunday Visitor, Inc.), her excellent new biography of the selfless "leper priest." Father Damien worked for 15 years in the late 1800s with the outcast lepers on Molokai.



As the Belgian priest became a world-wide hero, he also contracted the disease. His suffering was made all the worse by the humiliations of superiors in his own religious order, who felt he was bent on attracting fame.

►An item in a column by Catholic press TV critic James Breig says Mary Steenburgen, the actress who portrayed the mother



in the movie "Parenthood," has agreed to become part of a group of celebrities who will speak on college campuses in favor of "abortion rights."

It's tragic that a woman whose acting skills gave her the ability to portray a warm, affectionate, and sensitive mother on-screen should opt to cause her celebrity status to perpetuate the killing of the unborn. Breig says Tom Hulce, also marvelous in "Parenthood," and an Oscar winner for "Amadeus," may be on the campus tour as well. Where are the voices of pro-life celebrities?

►Like animals. But news reports like the one recently about the Davenport, Iowa, woman—who died and left most of her \$600,000 estate to the care of a pet pig and a dog—make me wonder. It's amazing that some folks, in their love for animals, can be so insensitive to the needs of their fellow humans. That \$600,000 could have provided food, shelter, and medicine to untold numbers of homeless in Iowa alone in the months to come. Why do we so often treat our pets better than the persons in desperate need right in our own neighborhoods?

►For relaxation before bedtime, I've been reading those great old "Father Brown" mysteries by the late Catholic author and convert G.K. Chesterton. Ask your bookstore to order the Penguin edition entitled "The Complete Father Brown." Delightful reading. There's life

left yet in that strange little priest who delights in solving mysteries that no one else can fathom.

►I see where the average salary for major league baseball players on opening day this year was \$578,930, a record increase from last year. Ten years ago, I wrote a column that argued that the public would not long tolerate growing increases in salaries.

So much for my role as the all-knowing, all-seeing prophet.

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THE CRITERION

To the Editor

What about the abused husband?

Re: Father John Catoir's column, *Light One Candle*, "The Wife-Battering Syndrome" *The Criterion*, May 4.

I can't imagine any rational person condoning wife-abuse in any other kind of abuse. All of us need to be aware that it does exist and support efforts which would alleviate the problem.

It is my feeling that, in fairness, he should write a column which would shed some light on the abuse husbands receive from wives. Surely this isn't a one-way street and I resent the implication that it is, when columns such as his appear over and over but he rarely reads anything about the abused husband.

As ugly as it is, it would only be fair for Father Catoir to show us the other side of the coin.

Wayne Briscoe

Salern

God does not discriminate

I sincerely hope the pope was misquoted when he allegedly refused to consider the ordination of women to the priesthood on the grounds that, "After all, Jesus was a man." This is as sexist and as illogical a comment as I have, thus far, heard on the subject.

First of all, being God himself, the second person of the Holy Trinity, Jesus was not comparable to the mere men who have become priests at any time in the church's history. Neither men nor women can aspire to so exalted an identity.

Furthermore, God so honored Mary, a woman, that he found her worthy to bear his Son, giving the divine infant his physical body and, like other mothers, feeding him from her breasts (remember the voice in the crowd: "Blessed is the womb that bore thee and the breasts that nursed thee"). No man has ever been given comparable evidence of God's esteem. The closest might be St. Joseph, who supported, guided, and nurtured the child Jesus during his growing-up years.

During his ministry on earth, Jesus honored the women of his time. On Easter

morning he appeared first to Mary Magdalene, rather than to one of the apostles. The New Testament presents a variety of examples that show Our Lord's equal compassion for men and women. Besides his friend Lazarus, he raised from the dead both the daughter of Jairus and the son of the widow of Naim. He gave sight to the beggar born blind, and when she touched the hem of his robe restored health to the woman who had been hemorrhaging for years, saying that her faith had made her whole.

The church and the pope may discriminate against women, but God does not.

The lives of the saints are heroic and edifying without reference to gender. In today's world, Mother Teresa stands tall among those dedicated beings who serve humanity. I find it preposterous that such a considered unworthy of ordination on the grounds that she is a woman. To the best of my knowledge, it has never been claimed that men as a class surpass women as a class in piety, virtue, holiness and altruism. They do not, as a class, surpass women in courage, resourcefulness, and tenacity of purpose. Surely all these qualities are essential to the priesthood, whether they be demonstrated by men or by women.

Anna-Margaret O'Sullivan

Indianapolis

What are prisons supposed to do?

As your readers know, Indiana's prisons and jails are extremely overcrowded. The Commissioner of Corrections states that Indiana presently needs five new prisons with a capacity of 800 beds per facility to house the current overflow of offenders in the system. This is 4,000 new cells that will cost about \$40,000 each cell to build.

This year marks the 200th year that prisons have been used in the United States. Prisons were envisioned as a method by which to reform people who broke the law. Today the public views prisons as a place for us to cast our human waste or those who prey on other people. It is the public's hope that these people are so pained by their isolation that when they return to society they will be civil and law abiding.

hospital for three weeks so far, and I don't mind telling you that without the assistance of Mary (I say the rosary practically every day) I would simply have gone insane a long time ago. The joy I get from prayer is one of the essential "oases" that helps me make every day productive, and helps me to be healed for my problems and shortcomings.

"I recognize my need to be here, and only God working through the empathetic, caring workers here will help me to find my true potential."

The medical profession may think it was drug therapy that pulled this young man through. I won't debate that issue, except I think he would disagree.

Devotion to Mary is quite mysterious, and so are the manifold miracles that follow from it. Nevertheless, Catholics do not make the Blessed Virgin a mediator between God and the human race. Jesus Christ alone is our mediator and savior. We do, however, give Mary special respect. Her words, as recorded in Scripture, are few and far between, but those she spoke to the waiters at the marriage feast of Cana sum up her message. Just before Jesus turned the water into wine, Mary told them, "Go and do whatever he tells you." That's good advice for all of us.

(For a free copy of the *Christopher News Notes*, "The Listening Art," 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 6 in Indianapolis.)

When was the last time you visited your jail or toured a prison? Are you willing to pay more money to build these fortresses to isolate those who break the law? When your legislator talks tough about crime, have you asked him or her how they would punish a law-breaker and how they are going to pay for this punishment? What are our prisons supposed to do?

On June 15 and 16 at Martin Center College, there will be a conference titled "Rethinking Prisons." We encourage your readers to attend. We all need to respond to our Master's call, "When you visited me in prison..."

Larry Hembree

Public Action in Correctional Effort
Indianapolis

The trials faced by American workers

It is comforting to know that there is one newspaper in this area that lets us know "the way it is" in the field of labor relations and social justice. Msgr. George Higgins' commentary column, "The Yardsick," states clearly and unemotionally the current trials that must be faced by American workers.

Not long ago I thought the contents of his columns sometimes "begged the question," that it was old-fashioned, that he was trying to "save the saved."

But not anymore; not since it has become evident that today's business/industrial complex is determined to wipe out every gain made (and taken for granted by most of us) by the New Deal.

The union breaking which is going on, Msgr. Higgins points out, stems from the air controllers' strike, which President Reagan broke early in his first administration. The grounds given for the "irregularity," if I remember correctly, were "national safety and security." Certainly these "grounds" made sense to many people at the time.

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will avoid those that letters be published. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indpls., IN 46206.

But if the federal government cannot listen to its own employees' just appeals, why can't business follow suit? Why not the church, too, we might add? Each institution has only its own best interests in mind.

It would be interesting to read companion articles to Msgr. Higgins' column in *The Criterion*. Perhaps one of them might back the author's suggestion that we write our congressmen to support the current bills that would grant the right to strike without threat of job loss.

Another article might investigate the local labor situation. Perhaps a series could enlighten us on how, for instance,

1) the Greyhound strike is not just affecting travel here but changing the lives of strikers from Indy; 2) how smoothly the once-powerful United Auto Workers union is operating at General Motors plants here; 3) how relatively new retail businesses here, such as Cub, Wal-Mart and Wacamac, treat their employees; 4) how many employees hire people part time to avoid paying benefits; and on and on.

How people are treated on their jobs, how much they are compensated for value received, or how they are threatened and/or intimidated in the name of "competition" affect how they react in all life situations.

Mary Jo Matheny

Indianapolis

LIGHT ONE CANDLE

Mary, mother of the church

by Fr. John Catoir
Director, The Christophers

For Catholics, devotion to the Blessed Virgin Mary is highlighted during the month of May. Mary is the Mother of Jesus. Through the working of the Holy Spirit she brought forth the Son of God from her own body. She enjoys the privilege of having a preeminent place in the life of the church.

She also has an extraordinary mission from God. From the beginning, Mary's mission has been to bring Jesus to the world, and to bring the world and its people to Jesus.

You and I have a limited mission to a small circle of people living in our own time. Mary's mission extends to everyone who has ever been touched by her son.

Catholics believe that the radiance of her presence in the world is by God's own design. Her ministry did not cease 2,000 years ago. Down through the ages she has been a source of comfort to some of the most troubled and abandoned people on earth. To make my point, here's a letter I received recently from New Gardens, N.Y.:

"I am currently in a psychiatric ward where I am diagnosed as having a schizo-affective disorder. I have been in the

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that you made
out your will?



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CORNUCOPIA

When do we remember?

by Alice Dailey

A woman came up to me after Mass and asked, "Do you remember me? My name is Blanche."

The face, the voice, the manner all came together. "CCD," I said. "We took CCD classes together way back."

She grinned. "I've always remembered you; you were the one who had nerve enough to ask how to spell *aggiornamento*."

Being remembered by this very nice woman after so many years brought a warm glow and a confirmation that, while we may temporarily forget some with whom we've shared memorable times, our hearts remember.

If, as occasionally happens, our path recrosses that of a prominent figure we knew "back when," the question arises, should we make ourselves known? Or would the successful one rather forget the whole thing?

Don't bet on it. A prominent man whose family lived near mine spotted me in a crowd and hugged me enthusiastically. "Gee, it's great to see you! How's everything in the old neighborhood? I keep thinking I'll make it back there for a visit some day."

In my childhood in the Fountain Square area of Indianapolis, we lived next to a struggling young lawyer and his little family. The man was most cordial, the wife pleasant but distant. When his career took off they moved to a more affluent

neighborhood. Once we were invited to visit them in their new home but the association died out.

Years later, at my mother's wake, the wife came. With tears in her eyes she said, "Your parents were so kind to us, so helpful just when we needed help the most. They truly made those the happiest years of our lives."

How my parents would have loved hearing that.

Recalling old friendships is not just something in which the older indulge. The chance to pursue such friendships is what motivates high school and college reunions—opportunities to once again greet those with whom we shared much.

Sometimes there are special people we remember more fondly with the passing of time. There was a woman I had met when we were girls. We made shaky debuts into the pre-computer world of business. We lunched together, shared secrets, poked fun at the boss. But after marriage we drifted apart.

Exchanging Christmas cards with newsy messages written on them kept us up-to-date and for years that was enough. Both of us were busy with families and problems. Then her handwriting became shaky and last Christmas she mentioned failing health.

Suddenly I had this urgency to visit her, to let her know how much she had always meant to me. But an evening newspaper carried an account of her burial that day. There had been no advance notice. Now there is sadness that I was too late.

To paraphrase Robert Browning we might ask, "How do I remember thee?" Certainly not in the questionable way the man who wore his hat all through Sunday

service is remembered. When an explanation was demanded he said, "I've been coming here bareheaded for years, but no one paid the slightest attention to me. Today everybody did."

What do we remember? We recall the helping hands of those who did our work when we were unable to; the marvelous mind of someone who shared its brilliance; the generosity of the many who wanted nothing in return.

While there is time, we just might remind those friends of what they have meant to us.

vips...



Jim and Jean (Richard) Weaver of St. Ambrose Parish in Seymour celebrated their 50th Wedding Anniversary on May 12 at a reception hosted by their children and grandchildren. The Weavers were married on May 16, 1940 in Seymour. They are the parents of five children, including Jeanne Fisher, Joseph, James, Judy Prince and Jerry. They also have nine grandchildren and two great-grandchildren.

Four monks from St. Meinrad Archabbey, Benedictine Fathers Conrad Louis, Cajetan White, Colman Grabert and Micheas Langston will join Benedictine Father Gregory Chamberlin (*Criterion* May 4) in celebrating their 25th Jubilee of ordination this month. Father Conrad is a Scripture scholar and was rector of St. Meinrad Seminary for 18 years. At present he is chaplain of Marian Heights Academy in Ferdinand. Father Cajetan has been a librarian at the Archabbey Library and a homiletics instructor in Spanish in the School of Theology since 1981. Father Colman is an assistant professor of systematic theology in the School of Theology. Father Micheas has been an army chaplain for many years. Following the anniversary celebration he will resume his duties with the U.S. Army in Turkey.

check-it-out...

Lay Mission Programs offer opportunities for lay men and women, married or single, young or old, to serve others in their parishes and elsewhere. There are more than 140 programs which need volunteers to serve for a summer, a year, or whatever time is possible. For information about lay volunteer mission service, contact: Inter-

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VIPs, and other news items for the Friday, June 1 issue should be in the *Criterion* office by Friday, May 25. Send to: *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

national Liaison of Lay Volunteers in Mission, 4121 Harewood Road, N.E., Washington, D.C. 20017, 1-800-543-5046 or 1-202-529-1100.

Trumpets of Indy will present a free concert of baroque and modern music at 7:30 p.m. on Sunday, May 20 at St. Matthew Church, located at 56th Street and Highway 37. The 15-member ensemble will be directed by its founder, Charles Conrad. The featured soloist will be Jonathan Fields, winner of the 1990 Indiana Trumpet Competition, accompanied by Gottfried Rahl.

New Albany Deaerney Youth Ministry will sponsor a 25th Anniversary Belle of Louisville Cruise for adults from 8 to 11 p.m. on Wednesday, June 6. Former participants in the youth program and adult youth ministers are invited to attend the event, boarding the Belle at 7:30 p.m. DST. The Marlins will play music for dancing and hors d'oeuvres and drinks will be available. Out-of-town guests may stay at the Quality Inn for a discounted rate. There is no admission charge, but a donation of \$20 or more is suggested, with proceeds earmarked to establish a development fund for the deaerney youth ministry. Tickets are limited to 800 and going fast. Call 812-945-0354 for reservations and information.

Reservations for the All-City, All-Catholic High School Reunion for the Class of 1965 now number about 650, but all the potential guests have not been located for the June 30 event. A complete list of the "lost souls" will be advertised in next week's *Criterion*. The nine schools which existed in 1965 and are participating in the reunion include Cathedral, Chatham, Socoma, Our Lady of Grace, St. Agnes, Ladywood, Sacred Heart, Latin School and St. Mary. For more information about the reunion, or for a list of missing '65 graduates, call Dennis Brake at 317-267-3704.

An organization called "Adoption: A Loving Choice" is now being formed to offer mothers in problem pregnancies an alternative to abortion. Its first venture is a full-page newspaper announcement listing names of adopted children and their adoptive parents, thanking the birth mothers for their gift of life. The notice will cost about \$12,000 and will require a minimum of 120 adoptive parents and/or adopted children to pledge \$100 each to meet the expense. Anyone who wishes to make a pledge toward this cause, or to learn more about the organization, may contact: Adoption: A Loving Choice, Lennon and Associates, P.C., 1950 W. 86th St., Suite 202, Indianapolis, Ind. 46260-2059.

A free program on "Medicare and You" will be held at 7:30 p.m. on Tuesday, May 22 in the cafeteria at St. Barnabas School, 8300 Rahke Road. The program, sponsored by the parish's Social Action Committee, will be presented by Gwen Scott, who is familiar with Medicare benefit payments and procedures. A question and answer period will be included in the program. For more information, call 317-881-0631.

NUMBER CRUNCHERS—

St. Monica winners of the Brebeuf Preparatory Annual Seventh-Grade Mathematics Contest display their trophies. The team includes (standing, from left) Sarah Martin, Kelly Hartley and Mary Martin (Sarah's twin sister), and alternates (kneeling) Mike Daly and Molly Schommer. St. Monica was the smallest of the 18 schools in the May 5 contest. Sarah won individual first place, with Mary placing fourth and Kelly, eighth. Susan Mateja was the teacher-coach of St. Monica's seventh-grade math team. Mike Lewis of St. Matthew won third and Matthew Shick of St. Pius X won sixth place.



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Two Bedford girls tops in SVDP essay contest

by Kevin C. McDowell

Two girls from St. Vincent de Paul parish in Bedford wrote the best conceived papers in the fifth annual essay contest sponsored by the Indianapolis Council of St. Vincent de Paul Society. Betsy Fish in the grade 5-6 category and Roxana Choate in the grade 7-8 category each received \$75 checks.

This year's contest drew 354 entries from fifth through eighth grade students throughout the Archdiocese of Indianapolis.

Students were asked to consider Luke 6:36-38, where Jesus taught his followers to be compassionate and not to judge or condemn. Jesus also said, "Give and there will be gifts for you... because the amount you measure out is the amount you will be given back." The judges were interested in seeing how many students read this literally or saw it as a *quid pro quo*.

Many of the papers reflected present national and international concerns: Ryan White, Earth Day, endangered species and acid rain. Others drew upon activities their classes were involved in, such as visiting nursing homes, helping out at home, running errands for shut-ins, and tutoring other students. The students saw peer pressure as creating the injustices Christ warned about.

In her paper, Roxana Choate said that "Jesus hung around the people who were

rejected in his time. Jesus was trying to set an example for us to follow. Obviously, we're not; that's why there are so many problems all around us."

She also observed, "Every year there is someone in the class who is always considered a misfit and is always made fun of by other kids in the class... We can follow Jesus' teachings and talk and be friends with the person. This is not as easy as it sounds. I've done this before. Then the other kids in the class make fun of you and tease you because you talked to the 'weirdo' in the class. Is it your choice: do you want to follow Jesus or fit in?"

Other students also felt Jesus was telling them not to tease others, nor to be sarcastic or to gossip. Jessica Frost, a seventh-grade student from St. Lawrence in Indianapolis, said, "I remember my grandmother once told me that people who need smiles the most are those who have none to give."

Besides the awards to Choate and Fish, the judges selected the following papers for special consideration: Grades 5-6: Lissa Small (St. Paul, Guilford); Courtney Daggy and Andy Bundy (St. Vincent de Paul, Bedford); Stephanie Banta, Buddy Welsh, Beth Ann Fisher and Emily Keal (Fope John XXIII, Madison); Erin Armbruster (St. Mary, Aurora); Norman D. Nelson (Our Lady of Lourdes, Indianapolis); Jessica Hansberry (St. Simon, Indianapolis); Trisha Fields (St. Benedict, Terre Haute); Andy Heger (Christ the King, Indi-

anapolis); Corinne Kemper (St. Michael, Brookville); Rachel Rice (St. Mary, North Vernon); and Alison Ratliff, Jenny Koehler, Jessi Howell and Rachel Vaughn (St. Roch, Indianapolis).

Grades 7-8: Sarah Hall (Christ the King, Indianapolis); Nicole Bedwell, Brooke Taylor, Jason Coats and Danni Lynn (St. Jude, Indianapolis); Brad Rosenberg (St. Michael, Brookville); Amy Fitzpatrick and Cissy Borgman (St. Mary, Aurora);

Karen Scott and Jessica Frost (St. Lawrence, Indianapolis); Mary Ellen Landes (St. Vincent de Paul, Bedford); and Andy Koehler and Ruth Davis (St. Roch, Indianapolis).

The annual essay contest is sponsored by the St. Vincent de Paul council to heighten awareness of the need for community service and to observe the anniversary of the society's founder, Frederick Ozanam.

National pastoral planners meet

Providence Sister Marie Kevin Tighe, archdiocesan director of the Office for Pastoral Councils, is active in the new Conference for Pastoral Planning and Development (CPPCD).

Sister is a member of the steering committee and chairperson for the organization's long-range planning committee.

For three days last week, the steering committee met in Indianapolis at the Beech Grove Benedictine Center, with representatives from the dioceses of Baltimore, Cleveland, Covington, Manchester, New Hampshire, Methuen, New Jersey, New York, Oakland, St. Petersburg, San Antonio and Springfield, Illinois.

The committee reviewed plans for the 1991 annual convention, which will be held in Indianapolis at the Holiday Inn, Union Station, March 3-6. Sister Marie Kevin chairs the management team for the convention.

Franciscan Sister Catherine Schneider, assistant director of the Indianapolis office, serves as site coordinator for the event. Cincinnati, Cleveland, Columbus, Covington, Louisville and Springfield, Ill. dioceses are also co-hosting the convention and providing personnel on the management team.

The day before the conference, a special workshop will be offered for pastoral councils from this and the surrounding dioceses.



Sister Marie Kevin Tighe, SP

The CPPCD was formed in March of this year, when the National Pastoral Planning Conference merged with the Parish and Diocesan Council Network. The new group consists of Catholic church leaders who promote shared responsibility by using pastoral councils at every level and by utilizing research and planning.

Prompted by the Second Vatican Council, CPPCD has the philosophy that all people are called through baptism to share responsibility for the life and mission of the church—recognizing the variety of their gifts and roles.

Marian College receives grant

The Indianapolis Foundation has awarded \$150,000 to Marian College to help build a new Cold Springs Road entrance, including roadway, signs, landscaping and utility work.

The grant will be paid over a two-year period and cover half the cost of the renovation.

Marian College is one of 13 area health, human services and arts organizations receiving financial assistance from the foundation's board of trustees, which awarded \$712,702 in grants at its April meeting.

The community foundation was created in 1916 "to ensure that the quality of life in Indianapolis continuously improves."

If You Think
It's Okay to Ignore
Your Chest Pain,
Maybe
You Should Get a
Second Opinion.



"It's only heartburn... a little indigestion, right?" But what if you're wrong?

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Not all of these signals occur in every heart attack. If some signals appear, please do not wait. Seek the proper medical attention immediately—at Community Hospital East's Chest Pain Emergency Unit, 16th and Ritter, specializing exclusively in the diagnosis, care and treatment of people experiencing chest pain.

Chest Pain Emergency Unit

Community Hospitals Indianapolis

Benedictines honor lay advisors

by Sr. Mary Luke Jones, OSB

In 1965, in the midst of turbulent and troubling times for women religious, the Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove threw out a lifeline that has kept them anchored and stable. That mainstay is their Lay Board of Advisors. Made up of Catholic and

non-Catholic men and women, the board has been a valuable asset to the sisters.

This year is the 25th anniversary of the board begun by then-priress Sister Mary Robert Palmer. "I knew we needed responsible people who were knowledgeable in business and finance," said Sister Mary Robert recently. "The men we chose were so enthused and so willing to help. It was very encouraging." The board has assisted the sisters over the years in the areas of public relations, investments and finance.

Founding board members included George Bischoff, Msgr. Joseph Brokhage, Clare Falkner, Harry Fox, Paul Fox, Bernard Funk, Elton Geshwiler, Virgil Hunt, Lawrence Laidlaw, John Murphy, John O'Hara, Karl Stipher, Joseph Tuohy and Jan vanBenten. "I don't think I asked a single person who didn't accept, Sister Mary Robert said.

Of these 14 men, Elton Geshwiler, mayor of Beech Grove, is still on the board today. Mayor Geshwiler has seen the sisters through many transitions. "I can remember one of the first visits I had at the monastery," he said. "I told Sister Mary Robert it was so quiet I didn't even believe I was in Beech Grove. She said, 'You are experiencing Benedictine Peace.' I said, 'Well, great. Like it!'"

In 1978, the sisters closed Our Lady of Grace Academy, which they had operated since 1956. Mayor Geshwiler remembers

that as a major decision, one that took a great deal of soul searching. "A long look down the road convinced us the sisters just couldn't maintain the school which was operating in the red year after year." It was a difficult decision but one made only with the support of the lay board.

The monastic community is responsible for itself and its finances. The sisters meet regularly to make corporate decisions with each sister having a vote. The lay board serves in an advisory capacity. Each board member brings a particular expertise to the board. It may be law, finance, maintenance or community outreach, for example. The board members are highly respected by the sisters and their advice taken seriously. The sisters, however, make the final decisions.

Over the years, other board members have been Patty DiRenzo, Dr. Albert Donato, Peggy Funk, Father Bernard Head, William Holbrook, Robert Hunt, John Lutz, James Paulsen, Joseph Sacken-

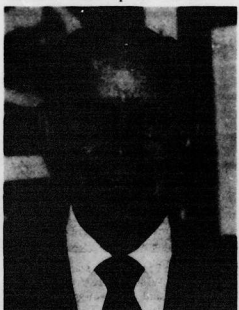
heim, Charles Stimming, Sr., Eugene Strack and Thomas Williamson, Sr.

The Benedictines own and operate two corporate ministries in Beech Grove. The Beech Grove Benedictine Center (which grew out of Our Lady of Grace Academy) and St. Paul Hermitage both benefit from the interest of the Lay Board of Advisors.

Current members of the board, in addition to Mayor Geshwiler, are Joseph Ambuster, Jack Bugher, Lawrence Connor, Francina Dlouby, Dr. Frank Fortuna, Bishop Gerald Gettelfinger, Matthew Hayes, John Hoyer, James Huser, Charles Mullen, Stephen Noone, John Purdie, Marilyn Renner, Frank Wernhoff and Thomas Williamson, Jr., G. Thomas Landis and Franklin Prockett serve as special advisors to the board.

"I have said to many friends in Indiana," said Mayor Geshwiler, "that the sisters are a treasure we have in Beech Grove that a lot of communities don't have." The sisters of the Lay Board of Advisors is their treasure.

The board members, past and present, will be honored with an anniversary celebration at the board's May meeting.



Beech Grove Mayor Elton Geshwiler

At fund-raiser, Robert Aldering honored as top St. Philip alum

Robert J. Aldering was honored as the outstanding alumnus of St. Philip Neri Church at a fund-raising dinner for the Indianapolis parish on May 3.

One hundred and thirty people paid \$100 each to attend the dinner in honor of Aldering. Donations were also sent by numerous other people who could not attend. The money will be placed in an endowment for St. Philip to help it continue its mission of serving the Eastside Indianapolis community.

During the celebration, Aldering was made a Sagamore of the Wabash by Gov. Evan Bayh and Mayor William Hudnut proclaimed May 3 "Robert J. Aldering Day in Indianapolis."

Archbishop Edward T. O'Meara praised Aldering for "the manner in which you have distinguished yourself in giving of your time and interest as well as your sharp

business insights to so many boards, committees and individuals."

The archbishop said that he joined the ovation saluting Aldering as St. Philip's outstanding alumnus "with full awareness that the archdiocese is a better place because of you."

Aldering, now a member of St. Matthew Church in Indianapolis, is a Knight Commander with Star of the Order of the Holy Sepulchre and a member of the secular Franciscan order at Alverna. Through the years he has held leadership positions in a wide variety of Catholic organizations and projects including the Serra Club, Alverna and Fatima Retreat Houses, Talbot House, and the Notre Dame Club in Indianapolis. He has also been very active in civic projects.

Aldering is a widower and the father of seven grown children.

It's vacation Bible school time

It's time to register the youngsters for the parish vacation Bible schools. These are the ones that have been brought to the attention of *The Criterion*.

St. Joan of Arc, Indianapolis, plans to set aside the week of June 18 to 22. Volunteers are needed to teach classes kindergarten through grade six. If the teachers sign up at the rectory, religious education will be provided for the children that week.

Marketplace 29 AD will be the theme of the sessions given by St. Monica, Indianapolis, during the week of June 18 to 22. Classes are in the evenings, 6 to 8:30 p.m., for the convenience of parents. Those children age four through 4th grade are invited. "Tribal" parents and crafts leaders are needed. Those interested should call 317-257-3043 before May 27.

St. Lawrence, Indianapolis, will feature its vacation Bible sessions the same week. Ages four through 5th grade are invited. Adults and teens are asked to teach crafts, supervise games or help with refreshments.

St. Paul in Greencastle will hold "Island in the Sun, Living in the Warmth of God's

Love" for a vacation Bible school program during the week of June 25 to 29. The sessions will be held in the parish center each morning from 9 to 11:30. Teachers and babysitters are needed.

At St. Lawrence, Lawrenceburg, summer Bible school will be held the same week for children from four-years-old through the 6th grade. Seventh and eighth grade teens are invited to participate as aides to the catechists and sisters who direct the program.

Our Lady of Lourdes Church in Indianapolis will hold its vacation Bible sessions the week of July 9 to 13, from 9 a.m. to noon daily.

Holy Cross Church will join another east side Indianapolis church, Westminster Presbyterian, for a Bible school during the week of July 30-Aug. 3. The sessions will be held from 9 a.m. to noon and will include music, games and Bible stories. Those wishing to participate should call 317-637-2620.

It is important that parents who want to enroll their children call the parish offices or the names listed in the bulletin as soon as possible.

Elderhostel at Marian June 10-16

Marian College will offer three classes during its summer 1990 Elderhostel program June 10-16.

Dr. Faye Plascak-Craig of the psychology department will present "Men and Women, Boys and Girls—Are They Really Different?"

Dr. Robert Phillips, biology department will teach "The Creation-Evolution Controversy." And Franciscan Sister Margaretta Black of the foreign language and literature department will offer "A Sampler of French Culture."

Optional extra-curricular activities include a get-acquainted reception, a tour of Allison Mansion, a trip to Indianapolis museums and an inter-cultural activity.

Participants who stay six nights in a

residence hall and have their meals at Marian will pay \$245 for the week, which includes five days of classes. The \$100 fee for commuters covers classes and activities, but no housing or meals.

Elderhostel is open to those 60 years of age or older. There are no exams or prerequisites. The international educational program is designed to help older adults to enrich themselves by developing new interests and making new friends.

Registration forms may be obtained by contacting Franciscan Sister Clare Heskanen, Elderhostel Coordinator, Marian College, Ind. 46222. Commuters may register by calling 317-929-0123.

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June-August SCHEDULE

June 1-3

"BE OF GOOD CHEER"

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June 10

NEWLY MARRIED DAY

This program is designed for couples married five years or less as an opportunity of "get away from it all" in order to evaluate and renew their relationship.

Presenters: Fr. Clarence Korgie, O.F.M. and Cost: \$25.00 per couple
Alverna Marriage Team

June 29-July 1

FRANCISCAN SPIRITUALITY RETREAT

The same Spirit that transformed Francis of Assisi into a Saint for all ages is still alive and working in our own modern world. From the life and works of Francis, we gain insights into what God may have in store for us today. This retreat is for all those who believe that the Spirit may use the call and witness of Francis of Assisi as a guide and vehicle for their own spiritual growth.

Presenter: Fr. Martin Wolter, O.F.M. Cost: \$80.00

July 27-29

"HEAL AND BE HEALED"

Pain—physical, emotional and spiritual—touches each of our lives. This weekend retreat can help you to recognize and celebrate both your brokenness and your strength. It will help you move toward change and growth and involve you in a Christ-centered spirituality of compassion.

Presenters: Fr. Clarence Korgie, O.F.M. and Cost: \$80.00 per person
Bro. Gary Bernhardt, O.F.M.

August 4-5

CELEBRATE AUTUMN FOR SINGLE PARENTS

Single Parents, struggling to fill multiple roles and responsibilities can easily lose sight of their most valuable resource—THEMSELVES! We invite you to come away for a time and replenish yourself, share ideas with other single parents and enjoy the peace and beauty of Alverna.

Presenter: Mary Curtis, M.S. Cost: \$55.00 per person

August 10-12

LEARNING TO PRAY

"Lord Teach Us to Pray." This plea finds a ready echo in our minds and hearts as we struggle to open ourselves to the presence of God. The "Learning to Pray" weekend will explore prayer styles and techniques which can lead to a deepening of the spiritual life.

Presenter: Sr. Sue Bradshaw, O.S.F. Cost: \$70.00 per person or
\$40.00 for commuters

August 17-19

TOGETHERNESS WEEKEND

A Weekend for Couples wanting to enhance their marriage. This weekend retreat will take you away from the tensions and demands of daily life to relax in a place of beauty and peace, offer you a unique opportunity to grow in your knowledge and love of each other, enable you to assess the strengths and weaknesses of your life together and encourages you to chart your course anew for the days, months, and years to come.

Presenters: Fr. Clarence Korgie, O.F.M. and Cost: \$130.00 per couple
Alverna Marriage Team

New Albany parish 'celebrates family' at Mass

by Cynthia Schultz

Holy Family Parish in New Albany lived up to its name during Floyd County's Celebrate the Family Week.

"Welcome Families," read the balloon-decorated sign at the entrance of the Holy Family gymnasium.

Hundreds of people assembled for the special April 27 Mass. Families included children, parents, aunts, uncles, grandparents and great-grandparents.

The gym walls displayed essays and pictures with such messages as: "Our Family is a Circle of Strength and Love" and "Every Joy Shared Adds More Love."

Family touches made the Mass more special. The wooden candle holders were hand-carved by a parishioner, Ted Hubler. A 75-year-old quilt covered the altar. It was made by the late Susie Wright, great-great grandmother of kindergarten teacher Kay Richards. And Father Gerald Burkert used a chalice that contained his mother's engagement ring.

Family members did the readings during the Mass. School children sang, "I Belong to the Family of God."

Father Burkert told the assembly, "The basis of society is family. We work together because we love each other. We belong to

the family of God. God is the head of our family."

Talking about spirituality and natural families, he said, "We build and mold our own personal family stories. We eat, play and work together. Tensions are there, but we continue to work together because Jesus is there."

After calling it a privilege to do so, Father Burkert offered his blessing to the families.

Following the morning liturgy, a slide presentation highlighted the special talents of grandparents. The audience responded with tears and laughter as junior high students described their grandfathers and grandmothers in the narration. Later, the families shared refreshments.

Parishioner Vince Klein was on the county Youth Coalition that spent a year organizing the community event designed to focus on family values. The group consists of 50 agencies that serve the youth of Floyd County.

Klein said that Celebrate the Family Week was a result of meetings during which "an assessment was made that dealt with the pressing needs of the community. We felt that parents need to be more involved with their children."

Organizers would like to make the week an annual spring event. Klein hopes this year's festivities will have a "snowballing" effect on the community.

Holy Family principal Harlan Uhl said that he was overwhelmed by the response of families when they learned about the special Holy Family celebration.

Based on the large number of people

who gathered at the Holy Family celebration, the families do care.

Perhaps Ben Brodfehrer, the 6th grade Holy Family student who played the synthesizer at Mass, said it best: "Family is a group of people who care for each other."



FOUR GENERATIONS—Sixth grade Holy Family student Ben Brodfehrer stands behind the synthesizer he played during a special parish family Mass. With him are (from left) his grandmother Joyce Reeves, his mother Debbie Brodfehrer, and his great-grandmother Alice Reeves. (Photo by Cynthia Schultz)

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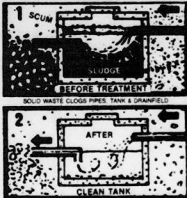
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Stores offer computers for receipts

by Margaret Nelson

Grocery shoppers in the archdiocese are being urged to exchange cash register tapes into "food for thought."

Two grocery chains are taking cash register receipts in exchange for computers for Catholic and public schools.

March Supermarkets calls its program "Computers for Education." Free IBM Personal System 2, Model 25 systems, IBM ProPrinters and a variety of educational software are offered. Installation and training are also provided at no cost to the schools, the ads explain.

Kroger's "Earning for Learning" program offers three choices: the same IBM personal system, or the Apple II GS System (with printers included), or \$1,000. There is no limit to the number of computers or cash a school can earn, with receipts collected through the 1990-91 school year. Kroger will start each school off with a \$25,000 bonus credit toward the receipts required for its first computer.

Providence Sister Lawrence Ann Liston, director of schools said, "I think that Marsh and Kroger are providing many opportunities for our schools to advance in the technological age."

G. Joseph Peters, coordinator of school services for the archdiocese said, "The schools would be almost crazy if they didn't do it. The stores are offering a complete package, including a fully configured machine with software."

Benedictine Sister Rachel Best, principal of St. Anthony School in Clarksville, said, "I know our school is planning to save Kroger receipts to see if we can get a computer. We don't have any Marsh stores here."

But Sister Rachel said, "We save the slips anyway. We have Community Club Awards from saving receipts of so-called different businesses here. We have the parents and parishioners already attuned to saving them. Now they can use the Kroger slips for both programs."

Antoinette Schwering, principal of Indianapolis' Our Lady of Lourdes School said, "We're collecting every-

thing. We just collected 25 bags of aluminum cans; they pick them up when we get that many."

"We're doing real well on the Marsh receipts," Schwering said. "Today we received the signed certificate that we are fully registered with store number six. We hope that through the summer we can collect the \$200,000 we need for the first computer."

Ivy Menken, principal of St. Andrew in Indianapolis, said that she received the information from the neighborhood Kroger store. (The parish is not near a Marsh store.) The school must collect \$200,000 in register tapes for each computer. The

tapes must be dated 11-9-90 through 4-9-91, she said.

"I would imagine that we will ask parishioners to put slips in a box in the back of church," Menken said. The school is negotiating with a benefactor who might match the funds it raises.

Of course, the students' relatives will be involved. "We may be able to offer tuition credit to the family that turns in the largest amount," she suggested.

At St. Andrew, the Simeon House has benefited from Marsh Supermarkets charitable activities. On June 5, the store will host a luncheon. Proceeds will benefit the parish home in the former convent that now houses 14 active older adults.

Both Marsh and Kroger stores collect non-perishable food items to be donated to the needy through local food banks.

Anti-Catholic leaflets circulated in Indianapolis

by John F. Fink

A six-page leaflet accusing Pope John Paul II of being "a Catholic Nazi World War II criminal" was being circulated in some areas of Indianapolis on Monday.

The leaflet appears to be the work of Tony Alamo, who has been producing anti-Catholic literature for many years. The leaflet, which has an address and phone number in Arkansas, describes Alamo as "World Pastor, Evangelist, Author, and renowned expert on Catholic cults and their many secretive divisions and governmental agencies."

The leaflet has a photo of the pope with

Yasser Arafat and the large headline "Fugitive Pope." It claims, among other things, that the pope "sold cyanide to the Nazis for use in Auschwitz" and "worked as a chemist manufacturing the cyanide gas that exterminated millions of Jews and other people in Auschwitz."

It says, "After the 30-day reign and assassination of his predecessor, he assumed the papacy as Pope John Paul II and now controls an organization in America called the Jewish Federation and one of its many branches, the Cult Awareness Network, a continuation of Hitler's 'Ministry of Cults' during World War II, designed to destroy Judaism, Christianity and other religions other than Catholicism."

The leaflet says that the pope and his "high ranking lieutenants (criminals also)" want to "foster hatred against Jews and true Christians... in hopes that the entire world population will... ask for their destruction so that only Catholic Nazism remains."

Another part of the leaflet says: "It takes the intelligent mind to understand how depraved popes, like John Paul II, have brainwashed so many people throughout the centuries into a zombie-type cult worship of these incredibly sinister false prophets and their gruesome Nazi religion. It is almost impossible to break a thoroughly brainwashed Catholic out of his or her zombie-like stupor of belief that the imbecilic pope is God."

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Those who grieve appreciate parish sympathy

by Fr. Robert Kinast

"The worst time was about a month after the funeral," Betty remembered.

This widow in her late 50s was describing her experience following the death of her husband five years earlier.

"Right after Tom died, I felt numb but there were lots of people around for support," she said. "Then my friends got back into their routines. My children, who live out of town, returned to their homes."

Betty's reflections touch on the feelings of most grieving people.

"I knew I should be getting on with my life, but I just didn't feel like it," she

continued. "Even now there are days when I don't want to make the effort."

Adjustments after a loss involve:

► Shock

The numbness Betty felt right after her husband's death is typical. It is, according to pastoral counselor Howard Clinebell, "nature's anesthesia." When a beloved person dies, it is an incredible shock. The severity and duration of this impact depend on the closeness of the relationship and the suddenness of the death.

Betty and Tom had been married for 27 years. Tom was going to retire early and they were making plans. During his annual physical, a tumor was detected. Surgery revealed that the tumor was malignant and

cancer had spread uncontrollably. Six weeks later, Tom was dead.

There was no way for Betty to be prepared emotionally for his death and there was no way she was supposed to react.

What Betty needed at first was comfort. Family and friends, including clergy and other members of her parish, cared for Betty by simply being with her. Their presence cushioned the shock of Tom's death and let her know she was not totally alone, even if she felt alone initially. Their role was to feel with Betty during this period when her own feelings were numb. In this way, they gave her time to face Tom's death.

► Absorption

It was about a month later when Betty began to absorb the effects of Tom's death. In contrast to the initial shock when she felt numb, Betty's emotions flooded her now, often with no warning or apparent provocation.

Her strongest feelings during this time typically were guilt and anger. She felt guilt for missed opportunities, unfulfilled intentions, lingering disagreements, or decisions made during the last days of Tom's illness. And she felt anger at the cancer which caused Tom's death, at the doctors who couldn't cure him, at Tom for leaving her prematurely, and at God for letting this happen.

Betty knew these reactions "didn't make sense," but they hit her nonetheless. There is no time limit for this process and no prescribed way of going through it.

She had to come to grips with her grief in her own way. This was at times a lonely experience, especially when family and friends seemed to be resuming their lives as if Tom hadn't died.

Betty didn't need professional counseling during this period, but she did need patient, receptive listeners.

Their patience was important because Betty became so absorbed with Tom's

death that often she wanted to talk about little else. Had listeners grown tired of hearing Betty talk about Tom, they might have avoided her, adding to her feeling of isolation.

Their receptive listening was needed because Betty's feelings were symbols of her love for Tom. She needed to know that her feelings—like Tom himself—were not forgotten, but respected and valued.

During the absorption phase, Betty's parish was a great asset. Parishioners—some on their own and some as part of an organized grief ministry—offered opportunities to share feelings.

Betty did so, but some grieving people find it hard to express their feelings. When this happens, parish members can be helpful just by staying in touch, socializing, and being available as the person works through the grieving process.

A parish can be an even greater asset in the adjustment phase. As Betty absorbed Tom's death, she began to adjust her life to his absence and to reshape her future. She wasn't picking up where she left off, which was impossible, but was admitting that her life with Tom was over.

Adjustment meant claiming a new identity as a person alone, but an identity molded by her years with Tom. It meant renewing friendships as an individual without Tom. It meant, eventually, reaching out to others, channeling her experience and talents for their benefit.

The parish was especially helpful at this point by encouraging Betty's renewed interest and providing opportunities for her to use it through parish activities, especially the grief ministry.

Grieving is a natural, personal act. There is no step-by-step progression that must be followed and no preordained timetable. People must do their own grieving, but no one should have to do it alone—especially in a Christian community.

(Father Kinast directs the Center for Theological Reflection at Madera Beach, Fla.)



GRIEF-STRICKEN—When someone dies, people need to grieve. But no one should have to do it alone, especially those persons who are members of a Christian community. (CNS photo by Paul S. Conklin)

People feel lonely, abandoned following death of loved ones

by David Gibson

Lonely and abandoned.

Those are just two words to describe feelings people experience after a death in the family.

When facing a great personal loss, family members may themselves feel lost, as though the very roots of their lives have been disturbed.

They also may feel stunned and frightened. And they may have questions about the meaning of this death and the reasons for it.

At the time of a death in their family, people may have a sense both that they are

at the end of a road and at the beginning of a new, unknown journey.

When a parish community gathers around a family at the time of a death, community members take the first step in this journey with them. Of course, the community must be faithful weeks and months later, remembering that this journey is still unfolding for the family.

The community formed by the Eucharist each Sunday possesses important qualities to extend at the time of a death. This community has enduring roots, it has hope, and through its members it can respond—in a great variety of rich ways—to the feelings of abandonment that people may experience.

(David Gibson is editor of Faith Alive!)

DISCUSSION POINT

Mourners need caring listeners

This Week's Question

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

"As reality begins to sink in and the pain becomes incalculable, empathetic people who are there to listen, to give you a hug, to say they care and to be non-judgmental." (Shirlene Benz, Scottsbluff, Nebraska)

"There is no set schedule for grieving . . . the key is gentle, patient presence months after the loss." (John Cerrillo, Clifton, New Jersey)

"The name of the deceased should be included in the Prayer of the Faithful at all weekend liturgies for at least a month." (Joan Sergeant, Wayne, New Jersey)

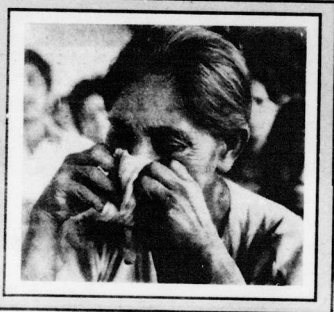
"Be good friends that will listen when we need to 'just talk' to someone." (Rosie Knobloch, Cold Spring, Minnesota)

"Do not abandon these people in a week or two . . . Contact sorrowing people one month to one year after, and don't say 'I know how you feel' unless you have been there." (Wilma Parkin, Hemingford, Nebraska)

Lead Us Your Voice

An upcoming Faith Alive! edition asks: What attracts you to reading the Old Testament?

If you would like to respond to that question for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



Bereavement ministry assures mourners that parishioners remember

by Katharine Bird

A religious educator told me about a wake for a priest's mother where family members sat around in a circle telling stories about the person they had lost.

The experience helped the mourners come to terms with their loss because "telling stories connects people to a shared experience," the church professional said. "That connection is very supportive. It breaks the isolation of death."

However, she said, the wake was a bittersweet experience for her because it brought back the emptiness that she felt five years previously when her own mother died.

Because her mother lived in a different city, the religious educator's parish community was not present. She recalled feeling isolated and alone in dealing with her emotions and the practical details of organizing the funeral.

Most people experience a death "as very, very upending," said Dominican Father David O'Rourke, pastor of St. Dominic's Parish in Benicia, Calif. "They really need other people around them to recognize how significant this time is."

People seldom are rational in their expectations when someone dies. The bereaved "want your full attention and your time," Father O'Rourke said, and if they don't get it from a parish they judge the parish harshly.

He told of a family who called the parish to tell of a death and hung up when they got only an answering machine. Later the family complained bitterly to the funeral director that no one at the parish had cared enough to call them.

The death "was so important to them, they assumed we should have known about it," Father O'Rourke said.

Parishes and dioceses respond to mourners' needs in a variety of ways. Some have established bereavement guidelines.

In 1988, the Raskob Foundation mailed a survey to each U.S. diocese asking about their bereavement ministry. Of the 110 responding, 84 had no established program; 14 said they had programs which could serve as models; and 99 wanted to be kept informed.

One response to that survey is the National Catholic Ministry to the Bereaved, organized in January 1990 in Cleveland.

The organization's goal is to help parishes and dioceses provide services for the grieving, according to Colleen Gallagher, its president. She also serves as program coordinator for parish social ministry in the Cleveland Diocese.

Gallagher pointed out that many U.S. parishes have an informal network that swings into action when a parishioner dies. This network may provide a meal and place for mourners to gather after a funeral or organize support groups to assist people through the first months of mourning.

"One of my jobs is to train people in parishes to give bereavement ministry," Gallagher said. Ninety-five percent of those she trains know what bereavement feels like, she said. "They have gone through a tough time and come out of it."

In three years, her office has helped 70 parishes establish bereavement groups. Father O'Rourke and Gallagher discussed other ways that parishes support mourners.

Some sponsor an annual day of discovery when mourners come together to talk about what the bereavement process has taught them.

Many parishes have a system of remembering deceased parishioners at certain points after a death. In some, homebound elderly members send cards



MOURNER—Parishes can provide comfort and support to people who mourn in a variety of different ways. Through organized bereavement ministry and individual contacts, parishes can help grief-stricken people along the lengthy road to healing. Sometimes help comes from persons who have lived through bereavement. (CNS photo)

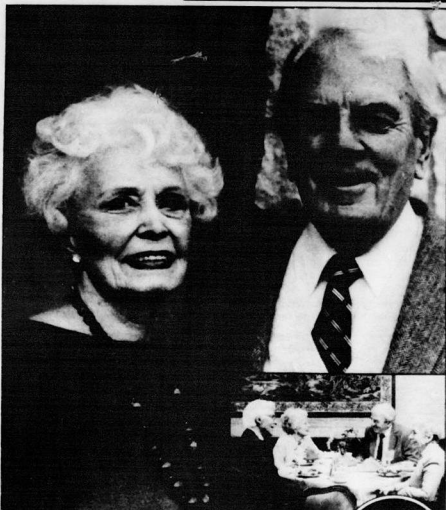
to the bereaved on their anniversaries and birthdays.

"People want to know the person they loved is remembered," Gallagher said. She told of a woman who carried such a card around for a year.

"She got it from someone she had never met," Gallagher explained, "and was deeply touched to find the church remembered her husband."

(Katharine Bird is associate editor of Faith Alive!)

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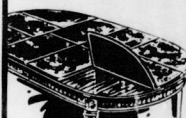
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SIXTH SUNDAY OF EASTER

The Sunday Readings

Sunday, May 20, 1990

Acts of the Apostles 8:5-8, 14-17 — 1 Peter 3:15-18 — John 14:15-21

by Fr. Owen F. Campion

Again this Easterweek weekend, the Acts of the Apostles supplies the Liturgy of the Word with its first reading. The Acts, composed by the author of St. Luke's Gospel, chronicles events in the very early days of Christianity. In that process, it reveals to us an interesting process. The church emerged from origins in Jerusalem after the Ascension of Jesus to reach to nearby regions and finally to distant places. Eventually, apostles took the faith to Rome, then the world capital.

This weekend's reading highlights one of those early missionizing adventures. Philip went from the apostolic community in Jerusalem to Samaria. There he preached Jesus, crucified and risen. Many were converted. Peter and John then went to Samaria. By their prayer and the imposition of their hands, the Holy Spirit came upon the new Samaritan converts with his power and grace.

Travel to Samaria and communication with Samaritans were unusual not only in the fact that Samaria was distant from Jerusalem and travel in those days was troublesome. Jews regarded Samaritans as a traitorous race. In the Gospels, the Lord's conversation with a Samaritan woman and the parable of the Good Samaritan underscored that prejudice—and the willingness of Jesus to put that prejudice aside. The message in Acts is as much Philip's preaching to Samaritans as Samaria's leaving the bosom of the church in Jerusalem.

Strongly to be noted is the fact that although Philip preached the Gospel in Samaria, his venture still was a church undertaking. It was confirmed by the apostles.



The First Epistle of Peter also has been a popular source for readings in the Easter-time liturgies. This weekend, First Peter provides the Liturgy of the Word with its second reading.

Discipleship in the church's first generation had its considerations. It meant separation from the culture. Often it meant misunderstanding and rejection from family and friends. Chillingly, it meant political disapproval, and that led to arrest and death under the most terrifying circumstances.

The ancient holy writers, therefore, were compelled to encourage people very much in their Christianity. They also had to draw the blueprints for genuine Christian living. This was the task of the author of this epistle.

To questions of how to live the Christian life, First Peter replies that Christian witness is the best Christian life.

St. John's Gospel, so often the site of eloquence in revelation and inspiration, is at its best in this weekend's Gospel reading. Movingly but clearly, the Gospel reading insists that for those who love the Lord, their love will display itself in obedience to the commandments and, led by their love, the Spirit of God will dwell in their hearts.

The Hebrew Scriptures had their refer-

ences to God's spirit. Only in Christian revelation, however, was the Spirit of God realized to be the third, but equal and eternal, person of the Trinity. Indeed, only Christianity's arrival upon the religious scene of the world brought the knowledge of the Holy Trinity.

As Jesus foretold his physical departure from the world, and as the apostles wondered about their own future after his departure, words such as these in John's Gospel reading this weekend must have been most consoling. The Lord promised that they would not be left orphans. God would not forsake them.

Reflection

On Thursday of this week, the church will celebrate the feast of the Ascension of the Lord. From the standpoint of its symbols and liturgy, the church will begin to conclude the Easter season. It will approach the conclusion of its most stunning song of reassurance and promise to us human beings that "He lives!"

Nature all around us reaches a routine. For areas that experienced winter, spring has come, and its growth now is common-

place. Everywhere in our culture, schools will be adjourning, schedules will be changing. It is a slowing period.

As excitement settles, it is easy to sense the apprehension of the apostles as they contemplated life without Jesus, after his Ascension. Would it be as life was before he came?

In these readings, the church reminds us that life will never be the same after Jesus as before Jesus was part of it. Always there will be freshness and hope and beauty.

These readings also tell us that now we convey the Lord's message and his mercy. It is a powerful thought. God lives in us and we heal through him.

God's presence with us is not automatic, nor is it against our wills. On the contrary, we admit God in his Spirit into our hearts and lives by our faithfulness to him. That faithfulness must rise from our own uncompromised love for God.

We have not been left orphans, after the Ascension, after springtime, after any turn of events. God is our world. The church guides us still. Its sacraments refresh our spirits. We extend salvation to those whom we meet, and whom we love, as Jesus loved us. In us, Jesus lives!



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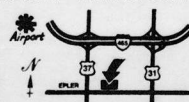
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A love that knows no bounds.

A love that recalls another mother of long ago who wept as she watched her son die that ages of mothers might see their lives.

—by Rosalynn DeFelice

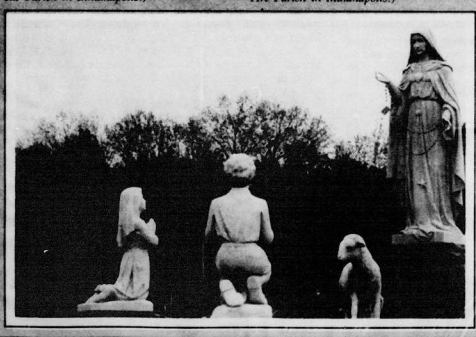
(Rosalynn DeFelice is a member of St. Barnabas Parish in Indianapolis.)

The gift he gives to all of us is wrapped a million ways — every size and type and shape — with some you'd be amazed. It comes in every color — hues it does not lack — it blossoms out in yellow and red and white and black. It's perfect, and it does not need a boost or charge to start. It's "programmed" from its very birth to master every sort.

It moves and talks and laughs and cries, and when you need it most, it shields you in the darkest hour, or, in joy, it holds you close. The essence of its life is love. It bestows on one another. God gave us all this perfect gift. He simply called it mother.

—by K. Lejeune Buehler

(K. Lejeune Buehler is a member of St. Joan of Arc Parish in Indianapolis.)



Entertainment

VIEWING WITH ARNOLD

'I Love You to Death' explores love, betrayal

by James W. Arnold

Murder always seems a strange subject for comedy, but then the classic definition of comedy is that it holds human folly up to moral ridicule. What is more foolish than murder?

That is a basic question in the new Lawrence Kasdan film, *'I Love You to Death'*. It's all good, since it poses two levels of immorality against each other. Which is worse, infidelity or murder, sex or violence? For whom do we feel more compassion, the adulterous philanderer or the cheerfully homicidal wife who is desperately trying to terminate?

At first glance, *'Love You'* seems very far-fetched, a dark comedy to be compared with Danny Devito's excursions into comic mayhem, like *'Throw Mamma From the Train'* or *'War of the Roses'*. Others that come to mind are *'Blood Simple'* and *'Heathers'*.

But then we learn that the movie is not a fantasy based on real 1984 events, and that the people involved have actually discussed their case on the Oprah Winfrey Show. Says Kasdan, "It's all practically true. There are embellishments, but the most hilarious and crazy things in the movie really happened."

What Kasdan does is to replay the case for us (as fictionalized and scripted by John Kostmayer) with some terrific actors, including several from his previous hits like *'Big Chill'* and *'Accidental Tourist'*. The result is a stylish, often wacky farce that mocks a handful of clumsy sinners without dehumanizing them.

Versatile Kevin Kline is Joey Boca, a dashing pizzeria operator with an outlandish taste for promiscuous adultery. How can he also be a good Catholic, at least in his own mind? (The conflict between faith and behavior is a key running joke.) "I'm a man," he says in a smug macho tone. "I gotta lotta hormones." In most other ways, Joey is lovable, a charming pizza-flipper, model father to his two children.

His wife Rosalie (TV's Tracey Ullman, here wonderful and absolutely straight-faced) is not long-suffering; she's just naive, good-natured, unsuspicious. But when she discovers his infidelity, she is the Woman Scorned. Divorce is too good for him; he must die. In resorting to her

version of the old country code, Rosalie is as absurd as Joey and his machismo.

But the real point of the film is that ordinarily moral folks like Rosalie are incapable of murder. When she persuades or hires even slightly less moral folks to do the job, they're no good at it either.

First there is her mother, Nadya (Joan Plowright, Oliver's widow and Shakespearean veteran), of vaguely Yugoslavian ancestry, who has never liked Joey. She knows somebody who can do the job—"not real killers, they only do it for money." The hired punk assaults Joey with a baseball bat but bungles the ambush.

Then she wires his car, a scene that turns panicky yet hilarious when Rosalie, unaware, joins Joey for his drive to work. Not to worry: the bomb fails to go off. The next plan is to put tons of sleeping pills in Joey's favorite spaghetti sauce. But he has the constitution of a horse, and simply falls asleep. It's like *Wile E. Coyote* and the Road Runner.

Eventually the plot involves a scruffy pizza shop employee (River Phoenix) who has a crush on Rosalie and a pair of "hired killers" (William Hurt, Keanu Reeves) who lack sufficient meanness to kill a cockroach. (As one wields a bat over the somnolent Joey, he notices it's a Reggie Jackson model, starting a digression that ends up with them chanting "Reggie Reggie!")

A kind of bizarre ballet of comic timing is established, with the killers upstairs trying to work up the courage to shoot Joey. But first they must figure out if the heart is on the left or right side of the chest. Meanwhile, downstairs, Nadya searches fustily for a favorite record to drown out the shot and adolescent psychiatry at St. Agnes Hospital. (It's wrong! It's wrong! It's wrong!) With belated glee.

While almost everybody ends up in jail (temporarily), the wounded but indestructible Joey is the one who repents his wrongs and does the apologizing. Thus art makes the moral tale life may miss: the womanizer's sin is the worst.

Black comedy is not a widely popular genre, and not everyone will enjoy *'Love You'*. But its moral credentials, like those of *'Dr. Strangelove'*, are beyond reproach. At worst, its characters are too dumb to endure for two hours, and the Italian-American image is rough at the edges. It truly is like a *National Enquirer* story, but told with wicked skill and a sense of the madness of human obsessions.

(Deft, based-on-life, darkly comic spoof of incredibly inept infidelity and revenge; satisfactory for mature audiences.)

USCC classification: O, morally offensive.



NINJA TURTLES—The crime-fighting ninja turtles, shown here rescuing a rat named Splinter in the movie *'Teenage Mutant Ninja Turtles'*, can teach children about suffering, according to a child psychiatrist. The U.S. Catholic Conference classifies the film A-II, adults and adolescents. (CNS photo from New Line Cinema)

Psychiatrist says 'Ninja Turtles' can teach children about suffering

by Sr. Mary Ann Walsh

The movie *'Teenage Mutant Ninja Turtles'* teaches children about suffering, a child psychiatrist who works at a Catholic hospital in Baltimore, explained.

The movie, which shattered box-office records when it made \$25.4 million in its first weekend alone, has "a little too much violence," Dr. Gregory Fernandopulle said in a telephone interview. But despite that, it helps children and "talks to their psyches."

Children can learn from the movie's good guys, the ninja turtles, and especially from their protector, sewer rat Splinter, Dr. Fernandopulle said.

"There's more good than bad" to be said about the film, he noted.

Dr. Fernandopulle advises parents to "take the children to see it, sit with them, and discuss it afterward."

The psychiatrist, who is director of child and adolescent psychiatry at St. Agnes Hospital, spoke about the movie that he went to see after hearing patients talk about it.

Splinter, a father figure for the half-human, half-turtle teen ninjas, is a "very nurturing, empathic individual and children like that," he said.

The grotesque-looking rat also teaches about suffering and offers hope to children, all of whom "suffer more than we think," the doctor said.

Children who are "abused or neglected or even just those who inside themselves feel rejected" suffer, Dr. Fernandopulle said. They "empathize with the suffering they see in the movie" where the Zen-splintering Splinter is held hostage and tortured by the bad guys of The Foot Clan.

It is good for children "to know others who suffer and to see that their suffering brings strength," Dr. Fernandopulle said. "Children grow through suffering if it is put to them in the right way."

When youngsters see that "the good suffer to some degree, they have hope," he said. "Children are able to pick that up quickly."

Morally the movie is good because "the good guys win," he added.

Critics have panned the movie for its violence, but Dr. Fernandopulle said he does not see it as harmful even though he is personally offended by it.

His reactions to the violence stem from his middle-class background, he said, because for viewers from "lower socioeconomic classes, violence is part of life."

The movie, which is filled with ninja chops and kicks, generally would not be apt to lead children to act out the assaults they see, he added.

"Emotionally sick kids will try the same thing," he said. "But these youngsters will pick up the same violence somewhere else in society."

In a review for the U.S. Catholic Conference Office for Film and Broadcasting, Judith Trojan said the violence, while "strictly of comic-book variety," still "makes the film off-limits for young children."

She also said that "Splinter's imprisonment will surely upset youngsters since he's chained to a wall to die and kicked unmercifully at one point."

The U.S. Catholic Conference classifies the movie A-II for adults and adolescents because of "violence involving bashing and smashing human and turtle bodies and some mild rough language."

'In the Best Interest of the Child' deals with abuse

by Henry Herz

A mother's fear that her ex-husband is molesting their young daughter leads her to defy the law in the earnest but plodding dramatization, *'In the Best Interest of the Child'*, airing Sunday, May 20, 9-11 p.m. on CBS.

Jennifer (Meg Tilly), a single parent and successful architect, gradually realizes that the nightmares and tantrums of her 5-year-old daughter, Mandy, are related to the child's visits with her father. When a physician confirms the mother's suspicion that the child has been sexually molested, Jennifer goes to court to end the visitation rights of her ex-spouse, Walt (Michael O'Keefe).

The judge rules that there is no proof of the father's guilt, however, and jails Jennifer for contempt of court when she refuses to allow Mandy to go for a weekend visit with Walt.

Termed by her incarceration, the mother agrees to comply with the judicial order but then flees with Mandy, aided by an underground network of people sympathetic to the plight of abused youngsters.

While sheltered in a rural community, all seems well until Jennifer is arrested by the FBI on a kidnapping charge and imprisoned for refusing to reveal the whereabouts of her daughter. The program ends with Mandy finding safety with her grandmother.

The program opens with a disclaimer asserting that the events portrayed are "wholly fictional," but the story still depicts a situation similar to the well-publicized case of a Washington doctor and her child which still is in court.

Whether viewers make the connection is less important than their recognizing that this tale reveals there are no simple solutions to the serious problem of child abuse. The program indicates there is something wrong with the U.S. legal system's efforts to protect the young, but does not specify the dimension or nature of the problem.

The point of the drama is made in Jennifer's last shot before sentencing: "If the law doesn't work, then it ought to be changed. But that would take time, and Mandy couldn't wait."

TV Programs of Note

Sunday, May 20, 10-11 p.m. (PBS) *'The Price of Democracy.'* In a rebroadcast of the 10-part series, *'The Struggle for Democracy,'* this eighth episode explores the connection between wealth and democracy and looks at the role of the International Monetary Fund in Jamaica, the social security system in East Germany, and the deregulation of the British economy.

Monday, May 21, 9-10 p.m. (PBS) *'Coming Apart.'* The concluding episode of *'Inside Gorbachev's U.S.S.R.'*

with Hedrick Smith" travels across the Soviet Union to film the mounting nationalist unrest in outlying republics where the resurgence of religious movements, ethnic rivalries and demands for independence threatens Moscow's control.

Monday, May 21, 10-11 p.m. (CBS) *'Siskel & Ebert Special.'* Chicago film critics Gene Siskel and Robert Ebert host a show on the Hollywood movie industry and ratings.

Monday, May 21, 10-11 p.m. (PBS) *'Power to Change.'* The third of four programs in the *'Local Heroes, Global Change'* series demonstrates that Third World development is not merely an economic process with social effects but often the other way around, with people identifying their plight and then working to change it.

Tuesday, May 22, 9-10 p.m. (PBS) *'Inside the Cartel.'* This *'Frontline'* investigative report on Colombia's war on drug trafficking shows how the drug cartels in Medellin and Cali have infiltrated the nation's political and economic life.

Wednesday, May 23, 8-9 p.m. (PBS) *'The AIDS Quarterly.'* ABC anchor Peter Jennings reports on possible ways to deal with the crisis facing big-city hospitals whose capacity has been pushed to the limit by patients from small towns lacking adequate health care facilities to treat those with acquired immune deficiency syndrome.

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

QUESTION CORNER

What does title 'Son of Man' mean?

by Fr. John Dietzen

Our group has been discussing the way Jesus in the Bible calls himself the Son of Man. We are puzzled. Obviously he is referring to himself. But why doesn't he say Son of God? Or does he do this more than we realize? We'd appreciate your explanation. (New Jersey)

AYour question is a larger and more important one than I suspect you realize. The answers can tell us a great deal about how Jesus saw himself and his mission, and what he considered most necessary for us to know.

Whatever responses we are able to give raise perhaps as many questions as they answer; but they reveal much about the Gospels. As you indicate, the title Son of Man occurs often in the four Gospels, a total of 82 times. Remarkably, it is used all those times only by Jesus himself.

Its first and most basic meaning is the obvious one: He is a man, truly a human being. ("Son of" is a typical Hebrew expression meaning that one is a member of that particular group or species. See for example Psalm 8.)

There is more to it, however, as our Lord uses the phrase. It has overtones of Jesus as Messiah, "one like the son of man coming on the clouds of heaven" (Daniel 7:13). In the only New Testament use of the title outside the Gospels, Stephen refers to this text before his martyrdom (Acts 7:56).



Another meaning is evident from the numerous times Jesus refers this title to himself in the context of his passion and death.

As the Suffering Servant of Yahweh (Isaiah) it is precisely as man, a member and representative of the human community, that he sees himself undergoing his redemptive suffering and death.

John adds another dimension to the title. In that Gospel, the Son of Man is spoken of as one who existed before his appearance on this earth (cf. John 6:62). The pre-existence of this "Son" does not appear in the other Gospels.

Obviously, Son of Man is a title Jesus considered profoundly significant to express who and what he was, and is, as our Savior.

Son of God, on the other hand, is a title Jesus claims for himself very rarely, though it occurs over 70 times in the Gospels, mainly the Gospel of John.

In light of the first century church's developing theology, it reflects the unique relationship Jesus had with the Father.

This unparalleled relationship, a kind no one else possesses, is what enables Jesus to be mediator between us

and the Father. It gives his saving actions their power to redeem the world.

Thus, to answer one part of the question I believe you're asking, even when the title Son of God is used in the New Testament it is not in the doctrinal sense we later Christians might assume.

It refers more to Jesus as Savior than to his divine nature as the second person of the Trinity. Speaking technically, the title Son of God in the Gospels, and the rest of the New Testament, is soteriological (the doctrine of salvation) rather than metaphysical.

The Gospels, in other words, are more concerned with revealing to us the Lord Jesus as Savior of the world, sent by the Father, than with theological terminology.

Development of Christian dogma about the Trinity, and its implications about the divinity of Christ, would come fully into its own in the third, fourth and fifth centuries.

The subject is well worth discussion by your group, or any group interested in searching the Gospels for a deeper understanding of Jesus and his mission, and how that mission is shared by the church, his body on earth today.

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FAMILY TALK

Strong physical basis affects sexual choice

by Dr. James and Mary Kenny

Dear Dr. Kenny: Recently I found out that my son is gay. He is 22 and living away from home. He told me about this on one of his visits. I am so shocked and upset I don't know what to do.

Is there any hope for a change in his lifestyle? Not only am I worried about AIDS, but also about his future. Can they change if they really want to? I'm not sure that he wants to. He seems to accept it.

I cannot condone this kind of lifestyle. We have two other teen-agers. Please answer soon. (Illinois)

Answer: No one really knows how or why some persons are attracted physically to their own sex.

Most of the experts do agree, however, that homosexuality has a powerful physical basis (either genetic or constitutional), and it is difficult, if not impossible, to change.

One expert compared homosexuality to handedness. Some of us are right-handed. Some of us are left-handed. A few of us are ambidextrous. But since handedness is brain-based, it's almost impossible to switch.

Homosexuality is certainly a significant factor in our society. The Kinsey Institute reported that by age 45, 37 percent of males and 13 percent of females had at least one complete sexual experience with a member of their own sex.

The research on homosexuality is fairly consistent. From 4 percent to 11 percent of females are reportedly more gay than straight. From 9 percent to 32 percent of males have been reported to be more homosexually inclined.

The figures for being exclusively homosexual are smaller: from 2 percent to 6 percent of females and from 5 percent to 22 percent of males. I am giving you these figures so that you understand your son is far from alone.

Please don't judge your son. He did not ask to be gay. Apparently, homosexuality is one of many naturally occurring human differences or variations.

Unfortunately, too many people have a tendency to hierarchize differences or to put them in a rank order. Whites have put themselves over blacks; men over women; the healthy over the ill; age over youth; etc. This tendency is called prejudice and has led to much grief and pain in the world.

In your letter, I think you are confusing the fact of homosexuality with a lifestyle. Some gay persons are confrontational, promiscuous and unpleasant. So are many straight persons.

Not all homosexuals are active sexually, just as many heterosexuals don't sleep with everyone. This is where morality becomes an issue. We are responsible for our choices and behavior. We are not responsible for our inborn nature and preferences. It's not what we are, but what we do with what we are.

Especially today, more than at any other time, it is important that parents and all persons of compassion and good will make the effort to understand homosexuality. The AIDS epidemic has led to considerable public abuse of homosexuals. They need our support, not our meanness. In loving your son, you are not supporting a homosexual lifestyle. He did not ask to be gay. Nevertheless, our culture may judge him severely for that. Be there for him.

(Address questions on family living and child care to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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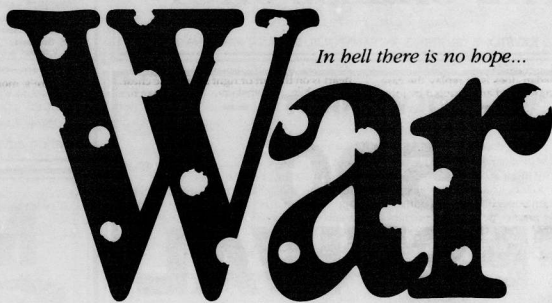
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Mrs. George wins prize, returns it

The St. Vincent Hospital Guild planned to make money when it held a gala prime rib dinner and drawing on April 24. The idea was to raise funds for nursing scholarships.

But the guild got more than it bargained for—\$10,000 more. The winner was Mari Hulman George, chairman of the board of the Indianapolis Motor Speedway.

George was entitled to a 1990 Oldsmobile Cutlass Ciera or \$10,000 cash. She chose the \$10,000 and donated it to the Nurses Scholarship Program.

The well-known winner purchased two of the \$100 tickets, but was unable to attend the event. In fact, it was several weeks before the guild was able to notify her that she had won.

Noting that it was the first time she had won anything, George said, "What a delightful surprise!"

The hospital guild publicity chairperson, Josephine G. Bryant said, "The guild is overwhelmed and most grateful to Mari for her generosity."

Ironically, the theme the guild com-

mittee selected for the April dinner and drawing was "Welcome to Gasoline Alley."

The St. Vincent Hospital Guild has pledged to fund the nursing scholarship program for the next five years, in conjunction with the St. Vincent Hospital Foundation.

"With the shortage of nurses, the guild feels it is important for St. Vincent Hospital and Health Care to recruit and retain qualified nurses," said Bryant.

Prior to the April fund-raising event,

guild had donated \$10,000 toward its five-year goal of \$50,000.

As a result of the guild's efforts, Tamara L. Jones and Patricia F. Hughes are this year's recipients of \$5,000 scholarships.



Mari Hulman George

High school commencement ceremonies scheduled

(Continued from page 1)

laureate service May 29 beginning at 6 p.m. at Holy Name Church.

Diplomas will be awarded to 135 Cathedral High School graduates June 3 during a 1 p.m. commencement ceremony at the Circle Theater, according to Father Patrick Kelly, principal.

Valedictorian Mark Engel and salutatorians John Bradshaw and Patricia Cable will deliver commencement speeches during the graduation service.

Weather permitting, Archbishop O'Meara will celebrate an outdoor Mass June 1 on the Cathedral campus during the school's 6 p.m. baccalaureate liturgy.

Brebeuf Preparatory School will award diplomas to 153 graduates June 5 during 8 p.m. commencement exercises at the Circle Theater, according to Jesuit Father James Stoeger, principal.

At Brebeuf, seniors select classmates to speak at the graduation ceremony.

Brebeuf's top four graduates, who all achieved 4.0 grade point averages, are Chad Clark, Bertrand Tzeng, Brian Diggs and Thomas Frick.

Baccalaureate services will begin at 10 a.m. on June 3 at the school chapel.

At the Academy of the Immaculate Conception in Oldenburg, 45 graduates will receive diplomas June 2 during a 4 p.m. graduation ceremony at the Chapel of the Immaculate Conception.

Franciscan Sister Christa Franzer, principal, said that Becky Jo Simmermeyer, valedictorian, and Barbara Mary Ludwig, salutatorian, will speak at the baccalaureate service. It will begin at 7:30 p.m. on May 30 at the Academy Auditorium.

Our Lady of Providence High School's new gymnasium in Clarksburg will be the setting for its May 31 exercises, according to Michael Johnson, principal.

Beginning at 7 p.m. EDT, 124 Provi-

dence students will receive diplomas. Valedictorian Marie Catherine Bautista and salutatorian Jessica Jackson will deliver the traditional commencement speeches.

Baccalaureate will begin at 11 a.m. on May 27, with Father Michael Hildebrand celebrating the liturgy. Following the service, there will be a light meal in the cafeteria for graduates and their families.

Nineteen graduates of Father Michael Shawe Memorial High School at Madison will receive diplomas May 27 at 7:30 p.m. EST at the school's Father Hilary Meny Memorial Gymnasium, principal Fred Schmits said.

Valedictorian Kristina Skiles and salutatorian Angela Schafer will be featured speakers during Shawe's commencement.

Shawe's gymnasium will also be the site of the school's baccalaureate services, scheduled May 25 at 7:30 p.m.

Marian increases tuition and fees

The Marian College board of trustees has approved a 9.9 percent increase in tuition and fees for the 1990-91 school year.

Beginning with the fall 1990 semester, Marian's per semester tuition will increase by \$291, to an annual level of \$6,448.

The room and board rate for residential students will increase by \$127 each semester to an annual level of \$2,824, based on a weekly 20-meal plan.

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Archbishop Weakland says pastoral should be dropped

by Catholic News Service

MILWAUKEE—Citing credibility problems raised in part by the issue of women's ordination, Archbishop Rembert G. Weakland of Milwaukee has suggested the U.S. bishops' pastoral letter on women's concerns might best be dropped.

"All things considered, I would prefer to let the whole question of a pastoral on women's concerns in church and society drop at this moment," he wrote in his regular "Herald of Hope" column scheduled for publication May 10 in the *Catholic Herald*, archdiocesan newspaper.

His comments were on the second draft of the pastoral, "One in Christ Jesus: A Pastoral Response to the Concerns of Women for Church and Society," which was released April 3. The first draft, "Partners in the Mystery of Redemption," was released in 1988.

"There will be no credible treatment of the role of women in the church till this question of the connection or lack thereof between orders and jurisdiction is laid out clearly," he said.

"So, for example, the gifts of women cannot be fully recognized if leadership roles have to be tied into ordination. Leadership is not mentioned either in the document, not even as needing more study," he wrote.

Written by a committee of six bishops, the second draft calls sexism a sin and defends the church's stand against ordination of women to the priesthood and the ban on artificial birth control. It encourages women to participate in all liturgical ministries that do not require ordination and urges quick action on a study of the possibility of ordaining women as deacons.

Because the document emphasizes equality, "the section in the new draft on the ordination of women comes as an even more chilling cold shower," Archbishop Weakland said. "The argumentation seems less convincing because of this context of equality."

Fr. Stallings ordained bishop of his church

by Mark Pattison
Catholic News Service

WASHINGTON—Father George Stallings, excommunicated from the Catholic Church for founding the African-American Catholic Congregation, was ordained a bishop of his breakaway denomination May 12.

After his ordination, Bishop Stallings thanked the congregation for their belief. "Because of that belief and that trust we have in each other, we have come to this hour," he said.

He said his ordination is "God once more receiving the praise of his people."

Ordaining Bishop Stallings was Archbishop Richard Bridges of the Independent Old Catholic Church of Southern California. Six other bishops, all from denominations styled under Old Catholic principles of independence from the Roman Catholic Church, were present at the ceremony.

Old Catholic churches broke with Rome in the 19th century, mainly over nationalist concerns and the definition of papal infallibility. Their bishops are recognized as validly ordained in apostolic succession, although the Catholic Church does not consider their ordinations licit, meaning that the ordinations did not follow the proper procedures.

Bishop Stallings' ordination would appear to have solidified his break from the Roman Catholic Church. But "the door to reconciliation is always open," said Wilbur Pinder, a spokesman for the Washington Archdiocese, where Bishop Stallings had been a priest.

"If you go astray, no matter how far you go, reconciliation is always there," Pinder said in a telephone interview on May 14. "You have to want to change your life. . . . That is the principle that is open to Father Stallings as it is to anyone else."

"Our saints and our ancestors are pleased with us today," Bishop Stallings told the congregation after the liturgy began.

An apostolic mandate from the Synod of Old Catholic Bishops of America read at the ordination, declaring that Bishop Stallings was "a suitable candidate for bishop in the church of God," was dated Feb. 12, 1990—one week after he incurred automatic excommunication for announcing that the African-American Catholic Congregation would be "independent from Rome."

After he announced his break from the church, Bishop Stallings has been the subject of newspaper stories charging him with homosexual activity and financial irregularities.

The ceremony included the laying on of hands and prayers over the bishop necessary for a valid ordination. It also featured—alongside African drumming, Ghanaian dances and black spirituals—two chanted hymns in Latin.

Bishop Stallings' motto is also in Latin: "Esse Quam Videri." Translated, it means, "Better to be than to seem" to be. The ordination took place at the Miracle Faith Center in northeast Washington. The site was renamed "Pro-Cathedral of Our Lady of Africa" for the ordination.

About 1,200 attended the liturgy.

"After that section," Archbishop Weakland continued, "the paper goes on to reprimand society for the inequality of some of its structures and calls us to fight against such signs of sexism in our midst. At this point the very credibility of the document comes into question. Credibility is important in a document of this sort and cannot be dismissed lightly."

Archbishop Weakland said he realizes "the bind the authors are in, but I am surprised that they do not say anything about the traditional relationship between ordained ministry and jurisdiction in the church."

"The whole issue of power and decision-making in the church and how they are, in our present thinking and legislation, related to orders is not mentioned," he said. "The question of whether this situation must be so is not

even raised; there is not even a bland 'this subject should be studied further.'"

He also objected to the tone of the message. "Having just read this second draft, I can say I found it 'preachy'; a strident, negative, judgmental tone seemed to dominate in the document," Archbishop Weakland said.

"Apparently the authors felt that to persuade their readers vinegar was better than honey. I felt wrung out after reading it," he added.

He said that he "did not sense that the authors were calling us all to a more collaborative working together toward a common goal."

"I was not inspired," he said. "Most of all, I did not sense any new contribution to the themes treated . . . it had all been said before and better. I am also tired of hearing in our documents that we should study this or that item more thoroughly; it is time to show how the themes can move forward."

According to the Milwaukee archbishop, "on almost every issue the document does not add anything to what has already been said by papal documents" and by two synods of bishops.

"It would be wiser to permit them to stand as is," he said.



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

May 18

Catholic Alumni Club (CAC) and Christian Adults Reaching Out (CARO) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. \$2 gym. Social afterward.

May 18-19

St. Rita Parish/School will celebrate its 71st Anniversary with a Dinner-Dance Fri. and an Old Fashioned Picnic at Broad Ripple Park Sat. Call 317-632-9349 for details.

May 18-20

St. Roch Parish, 3600 S. Meridian St. will sponsor its Mayfest from 5-11 p.m. Fri., 4-11 p.m. Sat. and 11-30 a.m.-6 p.m. Sun. German Dancers, CYO dance, dinners.

May 19

The Catholic Widowed Organization (CWO) will attend the Boggstown Cabaret at 11:30 a.m. Cost \$15.95; private transportation required. Call 317-635-1854 for details.

tion required. Call 317-635-1854 for details.

☆ ☆ ☆
Fatima Retreat League will sponsor its 15th Annual "Racing Into Summer" luncheon/fashion show at 11:30 a.m. at Ritz Charles, 12156 N. Meridian St. Call 317-545-7681.

☆ ☆ ☆
The Catholic Alumni Club (CAC) will attend Broad Ripple Art Fair. Meet at 1:30 p.m. at Cocoon's parking lot on Broad Ripple Ave. Call Mary 317-255-3841 evenings.

☆ ☆ ☆
An Open House for the House of Prayer will be held at the Sisters of St. Joseph, corner Division Road and Main St., Tipton. Refreshments, tours of motherhouse and House of Prayer 2-6 p.m.

☆ ☆ ☆
A Monte Carlo will be held from 8 p.m.-12 midnight at St. Catherine Parish, 2200 Shelby St. Cover charge \$2; must be age 21.

☆ ☆ ☆

An Indianapolis AA "Open" Spring Quarterly meeting will be held at 8 p.m. at Our Lady of Lourdes Parish, 5333 E. Washington St.

May 20

The Soundancers will perform drama, music and mime at 3 p.m. in Holy Spirit Church, 7243 E. 10th St. Refreshments served. Free-will offering taken.

☆ ☆ ☆
Secunia Memorial High School's Annual Champagne Brunch and Style Show will be held at 12:30 p.m. in the cafeteria. Tickets \$6.50. For reservations call 317-359-6188 or 317-356-8615.

☆ ☆ ☆
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. Joan 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.

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

☆ ☆ ☆
St. Meinrad Archabbey continues its Pilgrimages to the Shrine of Monte-Cassino at 2 p.m. CDT with Benedictine Father Conrad Louis speaking on "Mary, the Mother of the Church."

☆ ☆ ☆
A Calix meeting will be held at 8 a.m. at St. James Church, Indianapolis, preceding 9 a.m. Mass.

☆ ☆ ☆
The Catholic Alumni Club (CAC) and Catholic Adults Reaching Out (CARO) will attend Race Qualifications. Meet at CYO Center, 580 E. Stevens St. at 10 a.m. Bring own lunch and drinks.

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

☆ ☆ ☆

The committee of Holy Family School, Oldenburg will sponsor a Breakfast from 7 a.m.-12 noon. Sausages, grits, eggs, biscuits and gravy, fried apples, homemade coffee cakes.

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Father Edward V. Gayso, pastor of St. Leonard Parish in West Terre Haute since 1974, will celebrate his 40th jubilee at 10 a.m. Mass followed by an Open House from 11 a.m.-2 p.m. at the parish. All former parishioners and friends invited.

☆ ☆ ☆

The Damien Center will sponsor the local International AIDS Candlelight Memorial at 7 p.m. in SS Peter and Paul Cathedral, 1347 N. Meridian St. Music, prayer, meditation, Scripture reading, followed by reception at the Center, 1350 N. Pennsylvania St.

May 21

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for group discussions on Divorce and Children, Dealing with Tension, and Communication.

☆ ☆ ☆

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.

☆ ☆ ☆

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

May 22

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 more information.

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Catholic Alumni Club (CAC) will hold a Gourmet evening at 7 p.m. at Choy's Woks, corner Mitthefer and Washington. Call Anna Marie 317-784-3313 for reservations by May 20.

lege. Reservations \$12. Call 812-299-1077.

May 24

Catholic Adults Reaching Out (CARO) will play Putt-Putt golf at 6:30 p.m. at 6320 W. 34th St. \$4/game.

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May 24-25

A Rummage Sale for the benefit of Mother and Inborn Baby Care Pregnancy Problem Centers will be held at 6115 E. 10th St. For details call Lois Jackson 317-357-5715.

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May 25

Our Lady Group of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirit-

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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.

May 26

Catholic Alumni Club (CAC) will attend a Balloon Race at Conner Prairie Farm. For details call Dan 317-642-0855.

☆☆☆

A Checkered Flag Dance for alumni and friends of St. Philip Neri Parish will be held from 9-12 p.m. in Busald Hall. Music by Ron Hofer. Tickets \$15/couple. For reservations call Kathleen Oskerson 317-632-1196.

May 27

May Pilgrimages to Monte Cassino Shrine sponsored by St. Meinrad Archdiocese conclude at 2 p.m. CD* with Benedictine Father Meinrad Brune speaking on "Mary, a Person Filled with Gratitude."

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, 8:30 a.m.; St. Barnabas, 8:30 a.m.; St. Joan of Arc, 10:30 a.m.; Holy Spirit, 7:45 a.m.; St. Matthew, 10:30 a.m.; St. Matthew, 10:30 a.m.; St. Matthew, 10:30 a.m.

Socials:

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

School retracts invitation to Kennedy son

PROVIDENCE, R.I. (CNS)—A Catholic high school, at the suggestion of a Providence diocesan school official, canceled state Rep. Patrick Kennedy's speech to a Communion breakfast because of his support for abortion rights.

The 22-year-old son of U.S. Sen. Edward Kennedy, D-Mass., had been invited to address a mother-daughter breakfast May 6 at Prout Memorial High School in South Kingston.

William G. Halpin, diocesan spokesman, said Christian Brother Daniel F. Casey, school superintendent, read about the appearance a few days beforehand and suggested to the school "that they make other arrangements."

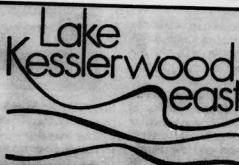
Halpin told Catholic News Service May 11 that Kennedy

had been "quite vocal in his support for a woman's right to choose abortion" in his campaign for the Rhode Island Legislature.

"Ironically, he's a student at Providence College," Halpin said, which is run by the Dominican order.

Patrick Kennedy, a Catholic, told the *Providence Journal-Bulletin* daily newspaper May 9 that he understood the "church's" being very careful about who is invited to speak at these things "but was disturbed because 'I don't think anybody likes being disinvited.'"

Brother Casey and Halpin said it would have been inappropriate for Kennedy to speak because his position runs counter to the church's teaching.



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Youth News/Views

Academy senior draws award-winning poster

Academy of the Immaculate Conception senior Rachael Bedel of Oldenburg recently earned a top award in the Juried Exhibition of Student Art sponsored by the International Violin Competition in Indianapolis.

Rachael's drawing was selected by contest judges as one of five regional

winners for her grade level from among thousands of entries submitted by Indiana high school student artists.

Her drawing will become part of Indiana Bell's permanent collection of violin art. A reproduction of her poster also will be displayed at the academy, according to ICA art instructor Pamela Burroughs.

As a division winner, Rachael received a scholarship to attend special classes at Indiana University's John Herron School of Art in Indianapolis. She is the daughter of Mr. and Mrs. Ray Bedel of Holy Family Parish in Oldenburg.

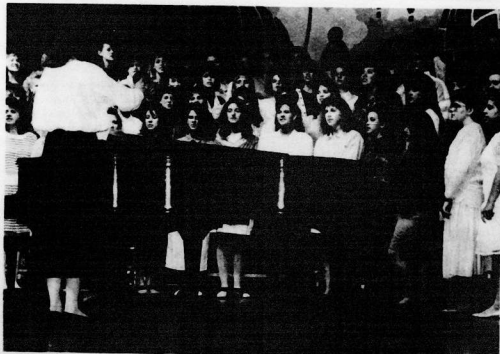
ICA students Kim Greenwood and Jenny Obermeyer earned regional awards in the highly competitive contest. Their artwork also went to the state level for judging and will be displayed with Rachael's drawing at the Children's Museum in Indianapolis in August.

Contest organizers received 75,000 entries from students in grades one through 12. Over 5,000 entries were sent to five regional areas to be judged in six levels of competition. Only five students in each level could win in each region and advance to the grand prize competition.

Entries by ICA students Julie Pulskamp and Chris Hartman won honorable mention awards in the International Violin Competition.



ARTISTRY—Immaculate Conception Academy senior Rachael Bedel of Oldenburg displays her winning poster design.



REHEARSAL—Academy of the Immaculate Conception students practice a musical medley May 4 during a dress rehearsal for the school's annual spring concert at Oldenburg. The May 6 program featured vocal and instrumental selections. More than 60 percent of the students take private music lessons. (Photo by Mary Ann Wyand)

Youth University begins June 25

Mid-America Youth University, a leadership formation event for teen-agers, will offer a variety of leadership and spiritual-based programs June 25-29 at Lewis University in Romeoville, Ill.

Sponsored by the Region VII Youth Ministry Coalition, the five-day university experience provides opportunities for young people to learn more about themselves and the Catholic faith.

Participants attend seminars, institutes, and workshops on peace and justice, human sexuality, music and liturgy, scripture, and multicultural con-

cerns that encourage development of leadership skills.

Courses are geared toward young people aged 15 to 19 as well as adults who serve in parish youth ministry or high school settings.

Contact the Catholic Youth Organization for registration information at 317-632-9311 before June 1. Tuition costs \$150 per person for classes, meals and lodging.

The Region VII Youth Ministry Coalition represents the Catholic dioceses of Illinois, Indiana and Wisconsin in the National Federation of Catholic Youth Ministry.

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Richmond CYO youths fast in Planned Famine

In order to recognize and understand poverty, teen-age members of the Catholic Youth Organization at Richmond participated in a Planned Famine April 13-14 as part of their community service programming.

Nearly 20 youths from Holy Family, St. Andrew and St. Mary parishes in Richmond fasted for 24 hours and served food to needy people at the Circle You Help Center during their sixth annual Planned Famine.

"It's helped me feel how the poor people feel," CYO member Kathy Malone said. "They go without food for a few days. It's made me think about how much I have."

Youth minister Melody Schroeder praised the students for their concern about the plight of the poor and said they plan to volunteer at the Circle You Help Center again.

"Their efforts have helped many realize that Christianity is alive and active in our youth," Schroeder said. "If we all continue to encourage the positive things our young people are doing, our community has great hope for the future. They are our future, today and tomorrow."

☆☆☆

What is church?

Members of the 1990 confirmation class at St. Thomas Aquinas Parish in Indianapolis recently hosted a dance for younger students and raised \$500 to feed the poor. They donated profits from the dance to the St. Vincent de Paul Society.

☆☆☆

Brebeuf Preparatory School students recently earned a first-place award in the Indiana division of the American Chemical Society's High School Chemistry Scholarship competition at Butler University.

Out of a total of 28 public and private high schools represented in the contest, Brebeuf students Jonathan Ilagan, Jennifer Koslow and Marcus Spradlin captured the top prize for their team effort. They received the awards May 9.

In addition to the team winners, individual awards went to Brebeuf students Chris Keiner for his performance in the advanced competition and Jonathan Ilagan for his participation in the first-year chemistry competition.

Their instructors are Mike Gruber and Donald Maines.

☆☆☆

Roncalli High School senior Stan Lawrie has received a certificate of appointment to attend the United States Air Force Academy near Colorado Springs, Colo.

Major Tom Baker, an Air Force liaison officer, presented the certificate for a full four-year scholarship to Stan on May 9. Mr. and Mrs. Douglas Lawrie are his parents.

An outstanding athlete and scholar, Stan will enter the Air Force Academy this summer for a seven-week basic cadet training program before beginning academy courses. Upon graduation, he will be commissioned a second lieutenant.

Purdue graduate likes career in youth ministry

by Barbara Jachimak

St. John the Baptist parishioner Greg Nixon is convinced that his path to his chosen field of employment and enrollment in "Tentmakers," a youth ministry leadership training program based in Minnesota, was charted by a force other than himself.

The resident of Pleasant in Switzerland

CYO administers youth ministry courses locally

The Center for Youth Ministry Development, one of two national Catholic youth ministry networks, offers a two-year certificate program for training youth ministers.

The 12-credit program is administered locally by the Catholic Youth Organization under the direction of Benedictine Sister Joan Marie Massura, archdiocese coordinator of youth ministry.

"Our program provides graduate credit that can be used toward a master's degree," Sister Joan Marie explained. "But you don't need to be a college graduate to participate in the certificate program."

Weekend courses teach methods to counsel adolescents, skills and processes of youth ministry, faith formation, peace and justice, and adolescent catechesis.

"This program is beneficial not only for youth ministers, but also for junior and senior high school teachers and volunteers," she said.

Contact the Catholic Youth Organization at 317-632-9311 for registration information on fall programming.

County has been given full support by Father John Minta, pastor of the Osgood parish, and the parish community.

"I was planning to go to graduate school at Purdue University in January, but the college said they couldn't offer me a full-time assistantship until next fall," Nixon said. "While I was at Purdue to check on whether an assistantship had opened, I saw a Tentmaker newsletter on the job board."

Nixon said he never looked at the job board for employment opportunities because he had planned to complete his graduate work before he took a permanent full-time position.

Last year, Nixon was graduated from the West Lafayette university with a degree in interpersonal communication. Eventually, Nixon said, he expected to be employed in a personnel position after completing graduate study in employee-employer relations.

"I don't know why I glanced up at the board, but I did, and the Tentmakers' newsletter immediately caught my attention," he recalled. "The strange thing is that I had wanted to work in youth ministry before I went to Purdue, but I forgot about it when I entered college."

In fact, Nixon said, he entered Purdue to earn a degree in engineering, but realized that that career was not right for him within three weeks. As a result, he said, he almost dropped out of college.

Nixon said he was advised by an archdiocese spokesman to complete his college degree as a step toward working in youth ministry.

After deciding that he wanted to work with people, Nixon switched his major to interpersonal communication. The idea of becoming a youth minister was "put on the

back burner," and later he forgot about it as an immediate goal.

Last December, Nixon contacted the Tentmakers representative for information and was accepted into the two-month training program.

After completing the training in Minneapolis, Nixon was commissioned as a youth ministry director on Feb. 22.

Was it coincidence or perhaps providence that led him to change his career plans that day?

"A week after I was accepted for training by Tentmakers," Nixon said, "I went to Purdue and there I was told they had a full-time assistantship for me. I turned it down."

After working as an intern youth minister, Nixon recently accepted a position as a youth director of junior high and high school ministry for three churches in Minnesota. But in a few years, Nixon added, he plans to return to the archdiocese to work in youth ministry.

Although the program is not available in Indiana at this time, Tentmakers Youth Ministry Training operates in Ohio, Illinois, Minnesota, both North and South Dakota, and Nebraska.

Fifteen board members guide this non-profit organization, which was founded in 1978 to train and support Christ-centered youth leaders available for call or already serving in a local congregation.

Since its founding, Tentmakers has trained more than 250 youth ministers. Headquarters are at 500 Blake Road South, Hopkins, Minn., 55343. Telephone 612-935-3147 for program information.

"The program is just now getting into training youth ministers for the Catholic Church," Nixon explained. "I'm sure



Greg Nixon

interest in the program will grow as it becomes better known."

Training teaches techniques to establish and build balanced youth ministry by focusing on outreach, fellowship, faith nurturing and discipleship, service, leadership and management, ministry team development, and continuity.

Tentmakers also offers relational training, a wilderness camp, proven models for youth ministry, intern training, leadership and lifetime management skills, and continuing education and support.

Training is designed to develop and sharpen the skills and character qualities of the youth leader through creativity, theological foundation, commitment, dedication, motivation, and confidence.

"I'm real excited now," Nixon said. "I was kind of anxious, but now I am going to let God take care of things for me."

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Experience is preferred.

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SEND RESUME TO:

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St. Louis deMontfort Church

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Support Your Parish

Director of Development

The Sisters of Providence of Saint Mary-of-the-Woods, Indiana, an 850-member congregation of women religious who minister throughout the United States, seek a Director of Development to manage an already well-established development program. Responsibilities include planning and goal setting, program and office administration, and overseeing the annual fund, major gift solicitation, and planned giving. Candidate must have good writing, speaking and management skills, a familiarity with the Roman Catholic Church, enthusiasm for the mission of the Sisters of Providence, initiative, high energy and a willingness to travel. Salary commensurate with experience.

BY JULY 6, SEND RESUME AND LETTER OF APPLICATION OUTLINING REASONS FOR INTEREST IN THIS POSITION TO:

Sister Jeanne Knoerle, SP

Saint Mary-of-the-Woods, Indiana 47876

If you are interested in a packet of information about the organization before applying, request immediately.

Director of Music Ministry and Worship

Parish in Greater Louisville area is seeking full-time pastoral musician to be part of parish team.

Responsibilities include planning liturgy, coordinating music and playing keyboard.

Salary is commensurate with skills and experience. Fringe benefits are included.

SEND RESUME REFERENCES TO:

Search Committee

Sacred Heart Church

1840 E. Eighth Street, Jeffersonville, IN 47130

Director of Finance

The Sisters of Providence of Saint Mary-of-the-Woods, Indiana, (near Terre Haute) are seeking a qualified candidate to fill the position of full-time Director of Finance for the Congregation.

The Director of Finance is to plan, direct, and be accountable for the management and administration of the daily operations which includes a staff of 11 persons.

An applicant should possess the following qualities:

- Understanding of and sensitivity to the life and ministry of an apostolic community of women religious
- Expertise in financial management including accounting, budgeting, investments, insurance, and property
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All qualified applicants should send their resume, including at least three references, two of which must be work-related, and salary history to:

Chairperson, SEARCH Committee
Generalate Business Office

Saint Mary-of-the-Woods, Indiana 47876

— APPLICATIONS ACCEPTED THROUGH JULY 15, 1990 —

BOOK REVIEW

Greeley's 'The Catholic Myth'

THE CATHOLIC MYTH: THE BEHAVIOR AND BELIEFS OF AMERICAN CATHOLICS, by Father Andrew M. Greeley, Chari's Scribner's Sons (New York, 1990), 309 pp., \$21.95.

Reviewed by Sister Mary Ann Walsh

U.S. Catholics are angry with church leaders but stick with the church because their faith has a poetic hold on them. Being Catholic makes them feel good. It puts them in touch with the warm embrace of a loving God, tender mother Mary and comforting rituals.

It's all part of their "sacramental imagination," says Father Andrew Greeley in "The Catholic Myth: The Behavior and Beliefs of American Catholics."

Here, as a sociologist, Father Greeley defines people according to how they see God. Catholics picture God more as mother, lover, friend and spouse than as father, judge, king and master, he says. The view has such a pervasive influence that it affects how they vote.

"It is difficult to find a single issue in American politics on which Catholics are not leaning in the liberal direction," says the priest.

Yet Catholics still are seen as the blue-collar vote (read intolerant, uneducated, opposed to change), a mistake, especially for politicians, he says. He estimates that a quarter of the people in the United States are Catholics—well-educated, financially sound, broad-minded ones.

Catholics generally agree with the Democratic Party platform, but the party does not see this and ignores them. The mistake has cost Democrats all the presidential elections after Lyndon Johnson's, except Jimmy Carter's, says Father Greeley. And even Carter would not have won if his opponent, Gerald Ford, had not pardoned Richard Nixon, the priest says.

Father Greeley draws other provocative conclusions in this work, which is based on his 30 years of sociological studies. Whether the conclusions are justified or not only his fellow sociologists can properly say. The rest of us can just ponder his remarks.

He declares, for example, that the church's financial crisis is due to Catholic alienation from church leaders who sound irrelevant. He repeats what he has said for the last 30-plus years—that the church suffered a severe blow in confidence with the issuance of "Humanae Vitae," the encyclical banning artificial birth control. He also says that Catholics are dissatisfied with the quality of the preaching they hear in church and faults parish life, which, he notes, is the Catholic Church for most Catholics.

They react not by leaving the church but by sending a message through their wallets.

Father Greeley has other pungent positions.

He continues to support Catholic schools and chides social activists for not doing more for them. However, he is scathing in his criticism of Catholic colleges, which are "resigned to a permanent condition of inferiority," he says.

He slams church evangelization programs, stating that "the so-called evangelization movement is a farce if not an outright fraud."

Unfortunately, as in previous books, he continues to almost smear people he disagrees with. Father Greeley, a priest of the Chicago Archdiocese, as usual has a special sling for his own archbishop, Cardinal Joseph L. Bernardin of Chicago.

This time Father Greeley takes his cheap shot as he quotes Cardinal Bernardin at an airport bar calling "Humanae Vitae" "that goddamn encyclical." The cardinal denies making the remark. Father Greeley tells us. The cute writer's game—quote something outrageous and then agree to let the one cited deny the comment—would be laughable if the priest were 14 years old.

However, he's over 60, and the sniping is getting to be scandalous. It's amazing that a man of his ability can so undermine his work that way. It keeps some serious people from taking him seriously.

(Sister Walsh is media editor of Catholic News Service.)

(At your bookstore or order prepaid from Chari's Scribner's Sons, MacMillan Publishing Co., Front and Brown Sts., Riverside, N.J., 08075. Add \$2 for shipping and handling.)

New books of interest

New books of particular interest to Catholic readers include:

"Mary's Yes: Meditations on Mary Through the Ages," edited by Augustinus. Father John Rotelle. Servant Publications, no price given. 202 pp. Meditations across the centuries on Mary and her role in the church.

"The Mystery of the Trine God," by Jesuit Father John J. O'Donnell, Paulist Press, \$8.95, 184 pp. Theology of the Trinity addressed to contemporary believers and doubters by a Gregorian University theologian.

"Defenseless Flower," by Carmelite Father Carlos Mesters, Orbis Books, \$13.95, 175 pp. English edition of a collection of articles centering on Latin America.

+ Rest in Peace

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

+ AMEND, Genevieve Gill, 84, formerly Our Lady of Lourdes, Indianapolis, May 4. Sister of Josephine Sullivan and Margaret Theobald.

+ BREWER, James Bernard, 81, Holy Spirit, Indianapolis, April 27. Husband of Martha Craine (McFarland); father of Judith Ann Annarino and James David; brother of Joseph, Anna Regal and Agnes Studey; grandfather of eight; great-grandfather of six.

+ BURKHART, Betty L., 58, St. Mary, Greensburg, May 7. Wife of Ralph J.; mother of Steven J., Gary R. and Karen A. and David W. Menekedick; sister of Dale, Robert and Paul McKeely.

+ CARTER, Martha B. (Harbison), 66, Our Lady of Perpetual Help, New Albany, May 3. Sister of Sam and Otis Harbison, Mary Kahl and Geraldine Wilson.

+ CLEMENTS, Perry F., 84, Holy Spirit, Indianapolis, May 2. Mother of Richard W. and Thelma Jean Williams; grandmother of three.

+ DAWSON, Joseph Raymond, 71, Our Lady of Perpetual Help, New Albany, May 4. Husband of Julia Kelleher; stepfather of R. Lloyd Payton; brother of Harold Robert, Evelyn Roby, Virginia Downs and Kathleen Armstrong.

+ EPLEY, Dorothy M., 76, St. Jude, Indianapolis, May 1. Mother of Marjorie McCleary and Arretta Fillenwarth; grandmother of 11; great-grandmother of 14.

+ FRITSCH, Walter J., 71, Holy Name, Beech Grove, April 25. Husband of Alberta E. (Hankemeier); father of Daniel, Deborah, Darlyn, and Denise Salamone; brother of Willard, Viola Slaughter and Hilda Elyer; grandfather of two.

+ GRIFFIN, Thomas Francis, 79, St. Philip Neri, Indianapolis, May 3. Brother of Mary M.

+ HAEFLING, Louise J., 81, Our Lady of the Springs, French Lick, April 24. Mother of Edwin, Stanley, Ronald, Virginia Kelams, Virle Jones, Delores Harwick and Mary Owens; sister of Rose Hobbs, Thersa Capp and Ann Terrell; grandmother of 25; step-grandmother of five; great-grandmother of 21; step-great-grandmother of 11.

+ HREN, Tillie (Verhonik), 79, Holy Trinity, Indianapolis, May 7. Mother of John, Frank, and Mary Frances Dorris; sister of Joseph, William, Elizabeth Bybee, Tina Sabotin and Angela Beach; grandmother of seven; great-grandmother of three.

+ KING, George W., 73, Holy Spirit, Indianapolis, May 7. Husband of Pat; father of Katie Pharis, Peggy Collins, Betsey Bergmeyer, Jim and Gerald; brother of Mary Beth Ferry; grandfather of 11.

+ KNARR, R. Dean, 47, St. Joseph, Shelbyville, May 3. Husband of Joan Clare; father of Jeff, Greg, Anthony, Kimberly, and Jill Whittenberger; brother of seven; grandfather of one.

+ LEFKA, Timothy, 76, Annunciation, Brazil, May 8. Husband of Jo Novatta; father of Vito, Peter, Paul and George; grandfather of nine.

+ SHAFER, William J., 89, St. Columba, Columbus, May 1. Father of William Jr., James P., John C., Lawrence, and Mary C.; Klinger; grandfather of 14; great-grandfather of four.

+ STUCKY, Thelma M., 77, Holy Name, Beech Grove, April 24. Sister of Katherine Bauer; aunt of Catherine Dudenhoeffer.

+ SULLIVAN, Doris E. (Diekhoff), 58, St. Jude, Indianapolis, May 5. Wife of James J.; mother of Jamaica A., Jacobine M., Jenni E., Joseph E. and Jason A.; sister of Richard and Edward Diekhoff and Barbara Ann Lausick.

+ ZIEGLER, Evelyn, 73, St. Paul, Tell City, May 2. Mother of Ralph; sister of Edward and Calvin Hartz; Ruth Minnette and Virginia Nelson; grandmother of five; great-grandmother of four.

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11:30 a.m. - 12:30 p.m.	Pit Stop (Box Lunches served tailgate style)
12:30 p.m. - 1:50 p.m.	Straightaway - Final "Laps" (Workshops)
2:00 p.m. - 3:00 p.m.	"Instant Replay" Questions and Answers



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Card. O'Connor blasts Jewish settlers' move

by Tracy Early
Catholic News Service

NEW YORK—Cardinal John J. O'Connor of New York said in his weekly column May 10 that the Israeli government's support of the recent attempt to settle 150 Jews in the Christian Quarter of Jerusalem was "obscene" and "indecent."

Writing in *Catholic New York*, archdiocesan newspaper, he said failure of the Israeli government to respond to Christian and Jewish protests was "both sad and dangerous."

"It suggests either governmental ignorance of, or insensitivity to, not only the incident, but to the perception by many Christians of what the incident implies and forebodes," the cardinal said.

"As a longstanding friend of Israel, I protest such ignorance and insensitivity almost as much as I protest the incident itself. This is a clear case of 'what's bad for Christians is bad for Israel.'"

Cardinal O'Connor has been involved with issues involving Israel as president of the Catholic Near East Welfare Association and a member of the committee that drafted the bishops' 1989 statement on the Middle East. After buying a lease held by an Armenian on St. John's Hospice, a complex of buildings owned by the Greek Orthodox Patriarchate and located near the Church of the Holy Sepulcher, a group of 150 Jews moved in April 11, which this year was Wednesday of Holy Week for both Eastern and Western Christians.

The Israeli government later acknowledged that it secretly provided \$1.8 million to help the settlers buy the lease through a Panamanian company. The Israeli Supreme Court ruled April 26 the settlers had to vacate, but allowed 20 to remain as caretakers pending resolution of legal issues.

Cardinal O'Connor met with both Jerusalem Mayor Teddy Kollek and Bethlehem Mayor Elias Freij, who is Greek Orthodox, on their recent visits to New York.

In his column, the cardinal said some people perceived the settlers' action as "only a signal of a conspiracy to grab land over Israel currently occupied by Christians."

He also quoted from a joint statement issued April 23 by heads of the major Christian groups in Jerusalem calling the settlement a "violation of the centuries-old status and character of these quarters of the Holy City."

"This action further endangers the survival of all Christian communities in the Holy City," they said.

Cardinal O'Connor said Kollek, "a friend to people of all faiths," assured him that the Israeli government was not engaged in a "conspiracy" to drive out Christians. "I trust his sincerity when he tells me he does not believe that the incident in Jerusalem is part of a massive land grab or other anti-Christian policy planned by the government."

In a session May 3 arranged by the American Jewish Committee for Christian leaders, reporters and people associated with the committee, Kollek called the settlers' move a "great stupidity" and a "grave mistake."

In earlier comments to reporters, Cardinal O'Connor said both Freij and Kollek had indicated they would like to see him visit Jerusalem, and he stood "ready to go" if the Vatican approved.

When Cardinal O'Connor visited Israel Jan. 1-5, 1987, at the invitation of the Israeli government, some Jewish resentment arose because he had to cancel or rearrange some scheduled meetings with government officials.

He had learned belatedly of a Vatican policy against cardinals or Vatican officials meeting with Israeli leaders in their Jerusalem offices. The Vatican has declined to recognize Israel's decision to make Jerusalem its capital.



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Pope says communism's death is not a victory for capitalism

by Agostino Bono
Catholic News Service

MEXICO CITY—Dancing on the grave of East European communism should not be a victory waltz for capitalism, according to Pope John Paul II.

Throughout the pope's visit to Mexico, he recited the defects of "liberal capitalism" as a warning that it should not be considered the only model left to follow. Instead, the changes in Eastern Europe are a challenge for the underdeveloped world to forge its own socio-economic and political models, taking advantage of the "renewed breath" the changes have given to international relations.

Latin America—with its predominant Catholic population, history and culture—also was a good place for the pope to emphasize church readiness to help develop new models.

In the political and economic sense, the Mexico visit was a continuation of the pope's April trip to Czechoslovakia, where he heralded the demise of a communist rule whose promises of Utopia were transformed into a false paradise.

But "neither do cultural models already tied to the most industrialized countries totally assure a civilization worthy of man," he told Mexican cultural leaders.

"Consumerism is furthermore a continuing and humiliating offense, especially for the poor, who at times are denied not what is superfluous, but what is most necessary for a dignified life," he told Mexican bishops.

Capitalism contains "the temptation to convert the national community into something at service of the special interests of the company," he told business leaders.

The pope also listed abortion, euthanasia, secularism and high suicide rates as problems of the Western world. At the same time, the pope recalled that 1989 showed that "the system based on Marxist materialism has been deceiving by its very nature."

This juxtaposition of the evils of communism and capitalism—found throughout the social documents of the current pope—has been called "moral equivalency" by some U.S. Catholics. They are annoyed at what they consider a papal blind eye to the advantages of capitalism and believe that the atheistic philosophy behind communism should tilt the scales definitively in capitalism's favor.

Vatican officials say the balancing act is nothing more

than measuring economic systems by objective moral guidelines.

In Mexico, the pope used the dual criticisms as a stimulus to find new systems at a time when "there are many uncertainties about the road to follow."

"Latin America has to reaffirm its own identity," he said.

"The different problems which affect it—economic, social, cultural—need to be resolved with the cooperation and effort of its own people," he added.

The pope also placed this challenge within his call for a "new evangelization" as Latin America prepares to celebrate in 1992 the 500th anniversary of the arrival of Catholicism.

This was a *de facto* reiteration of the pope's belief that the church, while remaining aloof from partisan political ideologies and systems, must have a role in forming the values that go into shaping political life.

Pope criticizes proselytizing activities of sects

(Continued from page 1)

and the trampling underfoot of truth and human rights."

In Chalco the next day he described urban poverty as the "faces of child victims . . . faces of the underemployed and the unemployed . . . faces of parents distressed because they lack the means to maintain and educate their children."

"The option for the poor continues to be in the heart of the church," he said.

While calling for a struggle against oppressive poverty, he urged the people to base it on human solidarity and the Gospel, not on "partisan and conflictive options."

He cited one side of that problem May 12 when he warned priests in Mexico City not to "become trapped by the deceitful theory of class struggle as the motor of historical change."

Talking to intellectuals later the same day he told them to avoid the pitfalls of both capitalism and communism, saying the "love for the poor . . . born of the Gospel" does not mean class hatred or class struggle.

In a meeting with businessmen in Durango three days earlier he spelled out the other side of that problem with a strong warning that communism's fall in Eastern Europe does not mean that Latin Americans should adopt the ideology of "liberal capitalism" as "the only road for our world."

He warned them of the "grave danger" of "rass materialism" and an "exclusive eagerness for profit."

He denounced the building of "massive fortunes" by a privileged few while the poor are "forced into sacrifice."

The pope also visited a prison in Durango May 9 and ordained 100 priests at an outdoor Mass that evening. He asked the new priests to begin "a new era of hope for Mexico." He asked lay people to concern themselves with social issues, from "the unborn" to "those who live oppressed and marginalized."

At a Mass May 10 in Monterrey, a stronghold of Mexican industry, he sharply criticized deficiencies in Mexico's "socio-economic and political organization." He cited low pay, job uncertainty, child labor and "the lack of legal and associative structures which . . . protect the rights of workers against abuses and so many forms of manipulation."

In Chalco May 7 the pope made the first of several pleas to Catholics to strengthen their faith against "the advances of sects and groups which seek to separate them from the flock of the Good Shepherd."

Later that day, visiting the port city of Veracruz where the first Catholic missionaries landed in Mexico in 1523, the pope criticized "the proselytizing activities of sects"

and the "ambiguities and confusion they sow." Fundamentalist missionaries, many originating in and financed from the United States, have made significant inroads in converting Catholics in Mexico and throughout Latin America in recent years.

In a talk May 8, the pope urged young people to find strength in their faith to overcome a sense of "helplessness" and the alienating "powers of evil."

"If you open your eyes and look around you, you will see much darkness, pain and suffering among your Mexican brothers," he said. "Can you be indifferent?"

The pope urged them to work for a more just, Christian society, he said, and to avoid the "artificial paradises" of drugs and escapism entertainment.

In his May 12 meeting with priests Pope John Paul called for an end to the anti-clerical laws, which among other things deny priests the right to vote or wear clerical garb in public. But he also warned the priests to earn their people's trust by being "chaste and obedient to Christ" and beyond reproach in their concern for the poor.

The pope left Mexico the morning of May 13 and made a five-hour stop that afternoon and evening in the Netherlands Antilles island of Curacao before returning to Rome.

In Curacao he spoke about the importance of sound family life, denounced consumerism and pornography and urged social justice and solidarity with the poor.

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