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KURDS ON THE MOVE—Directed by Turkish soldiers, Kurdish children walk towards a truck April 15 that will move them from the overcrowded refugee camp at Isilveren, Turkey, to another camp with better facilities further inside Turkey. The plight of the estimated 2 million Kurdish refugees threatens to become one of the century's most profound human tragedies. (CNS photo from UPI-Reuters)

Catholic agencies trying to help Kurdish refugees

by Laurie Hansen
Catholic News Service

WASHINGTON—Catholic Church agencies in mid-April struggled to find effective methods of distributing relief aid to Iraq's Kurdish refugees and urged greater U.S. emergency assistance to stem the crisis.

Meanwhile, *L'Osservatore Romano*, the Vatican newspaper, said in an April 21 front-page editorial that a just solution for the Kurds must be part of any Middle East peace plan.

Iraqi Kurds, whose hopes of their own nation rose following Iraq's defeat in the Persian Gulf War, were fleeing their homes in Iraq by the millions in the wake of the Iraqi army's crushing of a Kurdish popular revolt.

Bush administration officials estimated that as many as 800,000 homeless Kurds had gathered along the Iraq-Turkey border, with the State Department estimating that as many as 1,000 were dying daily from disease. Bad sanitation was reportedly taking a heavy toll on children.

Another 1.5 million Iraqi Kurds had surged toward Iran and were huddled along the Iraq-Iran border in mid-April.

Dawn T. Calabria, director of refugee services for the U.S. Catholic Conference, in testimony before a House of Representatives subcommittee April 17, noted that the U.S. public has become more aware of the needs of refugees.

She reported to members of the Foreign Operations Subcommittee of the House Appropriations Committee that her office had received hundreds of calls expressing sympathy and support for the Kurdish refugees.

The new awareness is due in large part, she said, to the fact that when "the refugee problem is severe enough to

make national or international headlines we can sit in our living rooms or offices and watch thousands of Kurdish refugees struggle up the hills and mountainsides in Turkey" on television sets.

But "without a reasonable budget for refugee assistance, the United States cannot hope to match even a tenth of our citizens' humanitarian instincts with a realistic and timely response," she told members of Congress.

Insufficient funding also prevents taking "early action that could forestall some refugee flows," said Calabria.

Given the Kurds' crisis, Ms. Calabria called on Congress to raise federal Emergency Refugee Medical Assistance to \$100 million this year and to increase regular Refugee Medical Assistance by at least \$100 million to \$333 million.

Representatives of Catholic relief agencies, in interviews with Catholic News Service, acknowledged that better coordination is needed for the aid that has been donated.

An International Catholic Migration Commission project that would have interviewed 3,000 Kurdish refugees in hopes of resettling them had to be put off "given the crisis situation," said Msgr. Nicholas DiMarzio, vice president of the commission, which is based in Geneva. Msgr. DiMarzio is former director of the U.S. bishops' Migration and Refugee Services in Washington and now vicar for human services in his home archdiocese of Newark, N.J.

"Supplies are dispersed haphazardly," said Jennifer Habte, a spokeswoman for Kurdish relief efforts of the Baltimore-based Catholic Relief Services. Better coordination, she added, is needed "at the governmental level, the United Nations level (and) down on the ground where the people are."

(see DISTRIBUTION OF AID, page 20)

Four priests to mark their silver anniversaries

by Margaret Nelson

Four priests in the archdiocese will mark their 25th anniversaries of ordination on May 1, 1991. They were ordained by Archbishop Paul C. Schulte at St. Meinrad in 1966.

Fathers Larry Crawford, Fred Easton, Joseph Kos and Lawrence Voelker are all stationed in Indianapolis. Fathers Crawford and Easton have offices in the Catholic Center.

None of the priests will have reached his 51st birthday by the time of his silver jubilee, though that will happen less than two months later.

All four jubilarians will celebrate the regular noon Mass at SS. Peter and Paul Cathedral on May 1, the actual anniversary. Their classmate, Father Gerald Renn, who died Nov. 13, 1990, will be especially remembered.

A reception will be held at the staff lounge of the Catholic Center after the liturgy. The 12:30 p.m. event will be hosted by the staff personnel of Fathers Crawford



Fr. Crawford



Fr. Easton



Fr. Kos



Fr. Voelker

and Easton in the Office of Pro-Life Activities and the Tribunal Office.

Father Crawford's first assignment was as assistant pastor at Holy Spirit, Indianapolis, while serving as instructor at Secunia High School. In 1968, he became assistant at Holy Family in Richmond. While there, he served as chaplain for Richmond State Hospital and CYO deanery director. As assistant at St. Gabriel, Indianapolis, beginning in 1971, he was an officer in the Speedway Ministerial Association and served on the CYO priest advisory board.

In 1976, Father Crawford was named pastor of Holy Trinity, Indianapolis, where he stayed until 1985, when he became pastor of Holy Name, Beech Grove. While at Holy Trinity, he was an officer in the WESCO Neighborhood Association, on the Archdiocesan Educational Planning Committee and on the deanery and archdiocesan boards of education.

Father Crawford was on the steering committee for the Urban Ministry Study, which led to the Urban Parish Cooperative. And he was on the board of the Christamore House. In 1987, he went to St. Mary-St. Michael in Madison as pastor for a year. He took his present position as pastor of St. Ann, Indianapolis, in 1988. There, he is on the board of directors of the Southwest Multi-Service Center.

Since 1982, Father Crawford has served

as archdiocesan director of the Office of Pro-Life Activities.

St. Ann Church will be the setting for the 4 p.m. parish jubilee celebration for Father Crawford on May 1. Benediction Father Hilary Ottensmeyer will be the homilist. Deacon Vincent Lampert will assist, with Msgr. Joseph Brokhage and Father David Lawler concelebrating, along with other members of the presbytery.

Father Crawford will be honored at a 6 p.m. dinner reception at the Southside Knights of Columbus Hall after the May 19 liturgy.

Father Easton first served as assistant pastor at St. Vincent de Paul, Bedford. The next year, he moved to St. John, Indianapolis, also serving as an assistant in the Matrimonial Tribunal. In 1969 after graduate studies in Rome, he became a notary for the Metropolitan Tribunal and assistant pastor at St. Anthony, Indianapolis.

Beginning in 1976, Father Easton went from serving as vice-officials and pro-synodal judge to (1980) officials in the tribunal. In 1983, he received a five-year appointment as vicar judicial which was renewed in 1988. He has been in residence at St. Gabriel, Indianapolis, since 1985.

A Silver Jubilee Mass celebration will be held at Father Easton's parish of residence, St. Gabriel, on June 9 at 2 p.m. After the liturgy, a reception will be

held in the school cafeteria. Parishioners and "all in the archdiocese" are welcome to attend, according to Judy Chapman, secretary at St. Gabriel.

Father Kos began his ministry as assistant pastor of St. Lawrence, Indianapolis. (see FOUR PRIESTS, page 2)

Looking Inside

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Does U.S. really have a priest shortage?

by John F. Fink

A lot has been written about the priest shortage and what parishes are going to do when there are fewer priests available than there are now. Many parishes in this archdiocese that do not have resident pastors are already experiencing some of the things that those that still have resident pastors will be facing in the not-too-distant future.

When we speak about shortages, though, everything is relative. We here in the United States don't have anything like the shortage that exists in many parts of the world. In effect, we have been spoiled by being able to go to Mass every Sunday, and usually on weekdays, too, if we want to.

Contrast that with the situation in Latin America, for example. Whereas in the United States there are one priest for every 1,073 Catholics, the ratio in South America is one priest for every 7,200 Catholics. In Brazil, it's one priest for every 18,000 Catholics and in one diocese in that country, Ilheus, there is one priest for every 44,140 Catholics! It's hard to imagine, isn't it?

THE PROBLEM is compounded by the fact that almost half of the Catholics in the world (actually it's 43 percent) live in Latin America—378 million of them. But only 13 percent of the world's priests are in Latin America. Another way to look at it is this: There are more priests in the United States (53,111) serving 57 million Catholics than there are in all the countries of Latin America (52,452) serving 378 million Catholics.

In case you're interested, here are a few other comparisons: bishops—1,040 in Latin America, 426 in the U.S.; diocesan priests—27,437 in Latin America, 34,553 in

the U.S.; religious priests—25,015 in Latin America, 18,559 in the U.S.; deacons—1,882 in Latin America, 9,497 in the U.S.; nuns—125,895 in Latin America, 103,269 in the U.S.; and brothers—8,663 in Latin America, 6,743 in the U.S.

When you combine North America and Europe, you can see how unequal the distribution of the world's priests is. The Catholics of Europe and North America constitute less than 39 percent of the world's Catholic population, but are served by more than 73 percent of the world's priests.

The Vatican recently used these figures to demonstrate why it is necessary to try to achieve a more equal distribution of priests. Archbishop Pio Laghi, head of the Vatican Congregation for Catholic Education, called the present disproportion of clergy a "pastoral injustice." The Vatican is going to try to get more priests from the U.S. and other countries where there are relatively many priests, to go to Latin America and other clergy-poor countries.

Since we here in the U.S. would like to have more priests, and yet we have more priests per number of Catholics than most other places in the world, you wonder how the church can function where there are such few priests. The answer, of course, is that lay people do more. Often the head of a local church is known as the catechist and he does just about everything except say Mass and hear confessions. When priests do say Mass in a particular locality, they consecrate a large number of hosts so the people can have Communion services in his absence.

MANY CATHOLICS HAVE become very concerned about the way the number of priests is declining because they want to preserve the parishes as they have become accustomed to them. The bishops, though, don't seem to be nearly as concerned. They believe that it is possible for the laity to get along without as many priests as they had in the past.

One of those who feels that way is Cincinnati Archbishop Daniel E. Pilarczyk, president of the National Conference of Catholic Bishops. He gave his

opinions in an interview published in the April issue of *St. Anthony Messenger*.

In expressing his concept of the priesthood, he said: "We now see more clearly that the priest is essentially the leader in the church, the leader of God's people. We no longer believe that the priest has to do everything. . . . The priest can now give the major portion of his attention to preaching, to liturgy and to acting as leader and head of the local church."

He also said: "In our country most people have automobiles. Whereas they may now go to a church that's three blocks away, they may have to go to a church that's 10 blocks away. We tend to have a convenience-oriented ministry, that you have to have a Mass at every time when anybody wants a Mass. I don't think that that's necessarily the Lord's will. It is better to have three Masses on Sunday in a church that's one-third full each time, or it is better to have one Mass when the church is full?"

AS MENTIONED in this column before, Milwaukee's Archbishop Rembert Weakland is concerned enough that the church might lose the Eucharist because of the priest shortage that he said he might be willing to propose a married candidate to the Vatican for ordination. Archbishop Pilarczyk said he disagrees with this solution: "There aren't many places that are so far removed that parishioners can't get to Mass. Did it come down from Mt. Sinai that Parish X on such-and-such a road with 75 families is supposed to last forever? I don't think so. If you consolidate the parishes, you help the parishioners come to those decisions. . . . I don't think we're talking major inconvenience here."

He said: "Obviously people have a right to the Eucharist. Do they have a right to go to receive the Eucharist, provided they don't have to drive more than seven minutes? Do they have the right to the Eucharist and it must be at a time at which they have always gone to church on Sundays? No."

Brebeuf celebrates Ignatian years

by Margaret Nelson

Lord, teach us to be generous,
teach us to serve you as you deserve,
to give, and not to count the cost,
to fight and not to heed the wounds,
to toil and not to seek for rest,
to labor and not to ask for any reward
except that of knowing
that we are doing your will.

—St. Ignatius Loyola

"A quarter of a million men . . . have been touched profoundly by the vision of this man," said Jesuit Father Robert A. Wild, Chicago provincial of the Society of Jesus, who was the speaker at the Ignatian celebration at Brebeuf Preparatory School on Sunday, April 22.

The event marked the 500th year after the birth of St. Ignatius and the 450th year since the founding of the Society of Jesus. "He gave to Christianity a new spirituality, a new path or way toward God," said Father Wild. The New Testament scholar told of the time when the fan-loving young Ignatius was recovering from a war wound. "The only reading material in the house is a Bible and Lives of the Saints. He begins to dream a second set of dreams . . . to be a great follower of Christ."

Father Wild found the Jesuit founder's qualities interesting. "The crucial, compelling, abiding concern Ignatius had in Christian decision-making," he said. "Ig-

natius was fascinated in a very modern sense at looking within. 'How can I tell how God is leading my life? I think that's the core of Ignatian theology,' he said. Another thing St. Ignatius stressed was 'a great generosity.' Father Wild said, 'What more can I do for Christ?' He said, 'Ignatian spirituality is not something just these men in black share.'

To the amusement of the audience, Jesuit Brother J. Patrick Sheehy, president of Brebeuf Preparatory School, said, "In a diocese, the archbishop is a king." Brother Sheehy told of going to "see the boss on Meridian" when he received his present post, then introduced Archbishop Edward T. O'Meara as a "great friend of Brebeuf."

Noting that the world today has trouble understanding the concept of obedience, the archbishop said, "I have never heard a Jesuit criticize a superior. . . . I have never heard anyone in the company refuse an order. The result of that is an amazing esprit de corps."

Archbishop O'Meara said, "Brebeuf knows what it is. Brebeuf knows where it's going. It is a joy to have the Society of Jesus, and the institution that is Brebeuf here in the Archdiocese of Indianapolis."

At the end of the celebration, a life-size, bronze statue of St. Ignatius



SAINT AND FRIENDS—Standing next to the newly-dedicated statue of St. Ignatius Loyola are the Wichter family and Brother J. Patrick Sheehy, principal of Brebeuf Preparatory School. The group of those who had just attended the Ignatian Celebration in the Brebeuf Chapel are (from left) Colleen and Billy Wichter, Brother Sheehy, Katie, William, Theresa, David, Mary and Kathy Wichter. (Photo by Margaret Nelson)

Loyola was dedicated. The work of sculptor Jack Kreutzer, the image stands at the south end of the driveway leading to the school.

Four priests ordained 25 years

(continued from page 1)

anapolis, and full-time instructor at Secena Memorial High School. He moved to Holy Spirit two years later, still retaining his teaching assignment.

In 1970, Father Kos went to Holy Trinity and became an instructor at Chatham High School. In 1975, he moved to Marian College and began a full-time teaching assignment at Ritter High School.

Father Kos began four years as chaplain at Community Hospital of Indianapolis in 1978. Administrator of St. Thomas, Fortville, beginning in 1982, he was named pastor in 1987.

In 1980, Father Kos was appointed to hospital ministry for Indiana University Hospital, LaFayette Carter Hospital and Wishard Memorial Hospital in Indianapolis, with residence at St. Bridget.

After his ordination, Father Voelker began teaching full-time at Latin School, the former high school seminary in Indianapolis. In 1967, he added the responsibilities of assistant pastor of Assumption Parish to his work as a teacher.

In 1968, Father Voelker was named assistant at St. James and in 1971, he moved to St. Patrick, both in Indianapolis. He began a five-year period as archdiocesan coordinator for the Indiana Catholic Conference in 1973.

Father Voelker was named pastor of St. Thomas More, Mooresville, in 1974, moving to St. Matthew in Indianapolis when he was named director of Archdiocesan Catholic Charities in 1976. He held that position until he became pastor of Our Lady of Perpetual Help in New Albany in 1983.

From 1981 to 1983, he was administrator of St. Martin, Yorkville, while residing at Holy Trinity, Indianapolis. Since 1987, Father Voelker has been pastor of Holy Name, Beech Grove.

The Holy Name Parish will celebrate its pastor's Silver Jubilee with a 1 p.m. Mass on Sunday, May 5 at the church. The liturgy is open to the public.

A reception will be held at Hartman Hall at Holy Name after the Mass, from 2:30 to 5 p.m.

Archbishop O'Meara's Schedule

Week of April 28

SUNDAY, April 28—Confirmation for Sacred Heart and St. Augustine, Jeffersonville; St. Mary, Lanesville; Our Lady of Perpetual Help, New Albany; St. Mary of the Knobs, Floyds Knobs; St. Michael, Charlestown; St. Bernard, Frenchtown; St. Michael, Bradford; St. Mary, Navilleton; at Our Lady of Providence ~~Archdiocesan~~ Center, Clarksville, 2:30 p.m.

TUESDAY, April 30—Confirmation for Sacred Heart, Clinton; Immaculate Conception, Montezuma; St. Joseph, Rockville; St. Joseph, Universal; St. Mary Village, St. Mary of the Woods; at Sacred Heart, Clinton, 7:30 p.m.

THURSDAY, May 2—Confirmation for St. Lawrence, St. Christopher, and Holy Angels, Indianapolis; and St. Malachi, Brownsburg; at St. Peter and Paul Cathedral, 7:30 p.m.

SATURDAY, May 4—Priesthood Ordination for the Order of St. Benedict, St. Meinrad Archabbey, 10 a.m.

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UNITED CATHOLIC APPEAL

Appeal will provide a large part of income

by John F. Fink

The Archdiocese of Indianapolis is a large operation. It serves the spiritual needs of about 200,000 Catholics in 39 counties in central and southern Indiana. It covers 14,000 square miles and it employs 2,500 employees (most of them teachers).

During the past four weeks, articles in *The Criterion* have shown how the church in the Archdiocese of Indianapolis works in four different areas—family development,

spiritual growth, Catholic education, and social justice. Each of those areas must be funded and a large part of that funding must come from the United Catholic Appeal.

As the financial report that was published in March 15 issue of *The Criterion* showed, total revenues and expenses for the archdiocese are about \$21,744,000. This includes revenue and expenses for some organizations within the archdiocese that are self-supporting, organizations such as

The Criterion, St. Elizabeth's, Fatima Retreat House and several others.

For fiscal year 1991-92, Archbishop Edward T. O'Meara and his financial advisers have determined that \$4,650,000 will be needed to continue the religious, educational and social justice programs of the archdiocese. Social justice will receive the largest amount—\$1,841,000, or 40 percent. Education will receive \$1,196,000 or 25 percent, spiritual growth \$1,018,000 or 22 percent, and family development \$595,000 or 13 percent.

The United Catholic Appeal is only one of four sources the archdiocese has for its funds—but it's the largest. The archdiocese has set a goal of \$2.5 million for this year's United Catholic Appeal, which will be 53 percent of the \$4,650,000 needed to meet a balanced budget.

Other income for the archdiocese includes parish assessments, investments and wills and bequests.

Parish assessments will make up 25 percent of the archdiocese's income next year, \$1,150,000, but they will average less than 3 percent of parish income. The archdiocese has always kept parish assessments among the lowest in the country. Some dioceses collect up to 15 percent of parish income. In the neighboring Archdiocese of Cincinnati it has been announced that assessments will be 5.7 percent of parish income next year.

It has been estimated that investment income next year will be \$1 million, or 22 percent of the archdiocese's income.

Income from wills and bequests is not part of the budget because this income is uncertain and cannot be planned in an operating budget. It would become available only if and when those who made the bequests died.

The \$2.5 million goal for the United Catholic Appeal was determined by the anticipated needs of the various agencies and institutions in the archdiocese that must be supported through the archdiocese's four funding sources. It is also an effort to strengthen the financial foundation of the church in central and southern Indiana.

The goal, however, is \$900,000 more than the amount contributed last year to the Archdiocesan Annual Appeal. The AAA raised \$2,532,000 in 1981, the first year of the appeal, but subsequent drives never raised as much as \$2.1 million.

Archbishop O'Meara, therefore, felt that the AAA must be replaced because it was surrounded by widespread misunderstanding. The United Catholic Appeal was begun with new leadership, a new organizational structure, and new methods of solicitation.

The decision was made not to increase parish assessments because it would weaken the church in the archdiocese at its foundation. On the contrary, parishes will be helped by the United Catholic Appeal because 25 percent of the money raised in each parish will be returned to that parish for use as the parish's needs dictate and as the parish's leadership determines.

The United Catholic Appeal will take place on Sunday, May 5. On that day, parishioners throughout the archdiocese will personally solicit other parishioners.

INDIANA GENERAL ASSEMBLY

Chaos as bills reach conference committees

by Ann Wadellon

"The ordinary citizen who has been actively involved in following the legislature through the first 38 days of the session is almost totally shut out in the final few days," said Dr. M. Desmond Ryan, director of the Indiana Catholic Conference (ICC).

What happens in the final days of the Indiana state legislature? "Something just this side of chaos," said one veteran statehouse watcher.

Tracking bills becomes a full-time job. Big lobby groups utilize large staffs. Some hire consulting firms. Small groups band together to keep up. The ordinary citizen doesn't have a chance.

That's because of the conference committees and the way they are currently used. Conference committees were designed to be one of the steps in the orderly process of making laws.

For each bill, the conference committee consists of two members from each chamber who try to reach a compromise on any differences in the bill passed by the House and that passed by the Senate. That's also where bills which

have died can be resurrected by being attached to a live bill.

The problem in recent years is the huge number of bills thrown into conference committees, said Dr. Ryan. Also, an extraordinary number of bills are killed because of political maneuvering.

Earlier this month, 63 bills died in the House on the final day for passage. Republicans walked out amid partisan tensions caused by a name-calling incident and other factors. Without a quorum, the bills awaiting action died at midnight. On the same day, 36 bills died in the Senate.

The sponsors of many bills purposely put them into conference committee, by dissenting to any changes in them, so they can become vehicles to carry other defeated bills. A notice of the first conference committee meeting on a bill is posted four hours prior to the scheduled time. Follow-up meetings can occur anytime.

Among bills which died on the calendar was HB 1802, which would have authorized a capital offenses sentencing option of life in prison without parole. This would have added to the current options of death by electrocution or life in prison—a maximum of 40 years. With credit time for

good behavior, the 40-year sentence can be reduced to 20 years. HB 1802 was amended in the Senate to include an option of death by lethal injection rather than electrocution.

ICC supports life without parole as consistent with its opposition to capital punishment. But ICC opposes lethal injection for several reasons, including the fact that this "more humane" killing will make the death penalty more acceptable.

Lethal injection would also create a dangerous precedent of involving health care professionals in the direct act of killing, said Dr. Ryan. Other states have had problems with the lethal injection process which has required the direct intervention of these professionals, he said.

A family leave bill supported by the ICC has been sent to conference committee. The original bill was amended onto another bill in the House when consideration was blocked in the Senate.

One of the few public assistance bills to make it through the process is also in conference committee. As introduced, HB 1915 called for increasing Aid to Families with Dependent Children payments. But it ended up calling for a committee to study the adequacy of public welfare payments.

ARCHDIOCESAN CATHOLIC CHARITIES

New Albany Catholic Charities marks 10 years

"We are trying to enhance our human service presence in Southern Indiana," said Barbara Williams, director of New Albany Catholic Charities.

During its decade of existence in Southern Indiana, New Albany Deane Catholic Charities has reached out to the needs of people with programs that counsel and help: women in crisis pregnancy, the mildly mentally handicapped, and abused and neglected children.

In addition, Catholic Charities staff members are currently involved with the network of human service agencies including: the Floyd and Clark County AIDS Coalition; the Clark County Indigent Healthcare Coalition; the Retired Senior Volunteer Program (RSVP) advisory board; Clark County Committee for Evaluation and Placement of Youth and Adolescents; and the Floyd County Youth Services Coalition.

Recently, Catholic Charities Pregnancy in crisis pregnancy, became affiliated with Floyd County Mentor Mothers' Advisory Board. Mentor Mothers matches adolescent mothers with adult mentor mothers, who offer various types of support.

Plus Line is also involved with the newly-formed Clark County Teen Parent Task Force, which enables teen parents to have access to services that are available to them. Last year, Plus Line provided 498 women and girls with services such as free pregnancy tests, maternity and baby clothes, furniture and counseling.

Catholic Charities Court Appointed Special Advocate (CASA) program helps determine the fate of abused and neglected children who are in court through no fault of their own. Currently, 15 CASA volunteers are handling 20 cases involving 34 children.

"CASA volunteers save the taxpayers of this county an enormous amount of money," said Judge Henry Leist, who initiated the CASA program in Floyd County. "Without CASA, I would have to appoint individuals, probably lawyers, to serve as guardians and would have to pay them their regular fees." His court hears all of the abuse and neglect cases in the county.

Catholic Charities has provided a better quality of life for Bobby McCoskey, who is mildly mentally handicapped. A client of the five-year-old semi-independent program, Living in Family Environment (LIFE), McCoskey will become its first graduate in May.

Catholic Charities' counseling program is also growing. More nursing home residents are receiving help. Future goals include programs for troubled youth, as well as for blended families.

Heidi Semones, of Sacred Heart Church in Jeffersonville, knows about the growth of Catholic Charities. She has watched it expand during her five years as a board member.

"We have grown tremendously, but we have grown very cautiously," she said. "We did not jump into anything that was questionable. We did not jeopardize the organization. We either saw the money or knew we could raise it."

"What we are into, we want to be able to continue," Semones said. "We have never dropped a program. We've grown in leaps and bounds in the five years since Barbara (Williams) was hired."

Williams is grateful for the support that her organization receives from the community as well as the Archdiocesan Annual Appeal drive, where one-third of the budget was derived. "Last year, over 800 people designated that their donations go to the New Albany Deane Catholic Charities," she said.

"Before Jan. 1, 1990, our agency was a branch of Catholic Social Services in Indianapolis," Williams said. "We are an independent agency now with our own board of directors. I would love for people to have a sense of ownership. When people support us through prayers and donations, that makes them partners in our work."

Other board members include: Father William Ernst, dean and pastor of St. Mary, New Albany; Kathy Lentz, president, St. Anthony, Clarksville; Rose Mary Leist, vice-president, at large, Holy Family, New Albany;

and David Russell, treasurer, at large, St. Mary of the Knobs, Floyd Knobs.

J. Terrence Cody, at large, St. Mary, New Albany; Judy Hess, St. Joseph, Corydon; Brenda Byrne, St. Mary of the Knobs, Floyd Knobs; Greta Noon, St. Mary, Lanesville; Cecilia Julius, St. Augustine, Jeffersonville; John Gellhaus, St. Michael, Charlestown; Barbara Smith, St. Paul, Sellersburg; and Francisca Sister Noreen McLaughlin, Holy Family, New Albany.



LESSON—Tell City High School football player Richard Simpson gets a taste of what it's like to be blind as his mother, Joann Simpson, who is not "able" to speak, guides him by his mouth. The exercise was part of the "Theology Night Out" program at St. Paul parish hall on April 17. Before addressing the issues of social justice with facts, figures and philosophy, speaker Father Jeffrey Gonker assigned physical disabilities to each member of the audience. (Photo by Peg Hall)

Commentary

THE BOTTOM LINE

Can priest president change Haiti's story?

by Antoinette Bosco

With the election in Haiti last December of Father Jean-Bertrand Aristide by an overwhelming majority of 70 percent, one would have to feel new hope for the people of Haiti.

I spoke with a woman who went to Haiti with her husband for the February inauguration of Father Aristide as president. Phyllis Nauts told me of their first shock. The night they flew to that country, someone threw a fire bomb into the dormitory of an orphan



age for homeless boys run by the 37-year-old priest.

Four of the boys were killed. "The murder of the boys six days before he took office made the violence and corruption we'd read about shockingly real," she said. Two days later they went to the Mass for the four boys. Hundreds of people were there; the church was jammed.

"We saw Father Aristide for the first time, looking frail and anguished. The four small coffins carried his 'children' as he called them," said Nauts. "After the service, a Haitian couple said to us, 'This isn't about death, it's about life.'"

Nauts and her husband, Hendon Chubb, both of whom are psychotherapists, said that statement was true because while people were mourning the boys, they were at the same time "celebrating the man

they had chosen, who they hoped would put an end to such deaths.

My interest in Haiti deepened a few years ago when an acquaintance told me about a man named Ferdinand Mahfood, a food exporter from Pompano Beach, Fla., who became something of a modern missionary. He started a work he called Food for the Poor, an enterprise that has become quite well known.

It was Mahfood's way of doing something about the unbelievable poverty in this country where death is rampant from disease and hunger, some 60 percent of the children never get to see their fifth birthday and medical care is beyond the reach of most people.

Father Aristide has been well known as an activist priest, a liberation theologian who is committed to eliminating government corruption, public sector stealing and the unjust, unequal economic conditions that have led to such poverty and suffering in his country.

He is also a special, sensitive person who speaks several, some say seven, languages, composes songs, speaks in Creole directly to the people and has shown the grass-roots leadership that generated the trust that got him elected president.

Nauts told me she and her husband visited Fort Dimanche, the infamous barracks where Haiti's former president Baby Doc Duvalier had thousands of people brought for interrogation and torture. She said only 20 percent taken there survived. "We were shaken by Fort Dimanche. More than anything else we saw



NATIONAL MIGRAINE

it stood as a squat, ugly metaphor: Murder and terror were routine occurrences."

Given Haiti's long history of poverty, bloodshed and routine corruption, "can one little priest begin to write a new story?" she asked.

The day after the inauguration, Father Aristide went to Fort Dimanche along with some of the survivors and families of people who died there. "He spoke of the past and of the future and planted a tree. We hope it grows well," she said. And so do we all.

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THE HUMAN SIDE

The importance of ethics, conscience in well-being of nations

by Fr. Eugene Henrick

Do the personalities of two men—President Saddam Hussein and Gen. Manuel Noriega—account fully for the conflicts witnessed in the Persian Gulf and in Panama over the course of the last year and one-half? Or are there other factors to consider?

From the Persian Gulf War we learned how foreign companies helped Saddam build up Iraq's armaments and develop chemical weapons. Behind the conflict in Panama stood a far-reaching web of drug dealers.

Saddam and Noriega were able to enlist the services of people who cared little about the fate of others.

The lesson is that two unethical persons were able to establish a network with other



unethical persons. And that raises serious questions.

Some argue that civilizations always have been corrupt. They say the situation today is not much different from the past, though the communications media make us more aware of it.

The truth is, however, that irreparable damage resulted when past civilizations lost a sense of moral ethics. Nations fell when governments and commerce were not actively prodded to apply conscience to their positions.

Ethics, conscience and a nation's well-being are inseparable. When a nation loses a sense of ethical responsibility—of what is right and wrong—it loses its sense of direction.

It is easy to place many ethical questions beyond the reach of our concern, arguing that the actions of a Noriega as a Panamanian or a Saddam as an Iraqi need not preoccupy us, provided they do not touch us directly. But can we truly do this? Are we not one human network or, to put

it in Catholic terms, a "mystical body" in which what happens to one person affects us all? Isn't it true that we feel profoundly the tragedy of the fragile—the war-related deaths of their young as well as our own, the pain experienced by their families?

But let's bring the discussion or moral ethics closer to home. How can we change ourselves?

We might start by asking how much effort is spent developing moral ethics in our children. When last did a child even hear the word "ethics," let alone receive a definition of it?

When we go to work, how much do we concern ourselves with business ethics? When last did we hear a homily on moral ethics?

The word "ethics" refers not only to a moral code that distinguishes right from wrong, but to a sensitive conscience which grows restless when things go wrong.

Ethics sees through the wrong and moves us into action to right the situation.

The ethical person abhors deception, corruption or poor excuses. To be ethical is to take a stand against overwhelming odds and possibly to fall out of favor with those we thought to be friends.

Ethics moves not only in a negative direction, against the wrong. It moves in a positive direction, creating goodness that can be brought to bear on the world around us.

We will always have tyrants in the world, but their ability to network and win wars will depend on how much the world's societies allow their own consciences to become dulled.

It is so easy to close one's eyes to distasteful practices. To change this, we need to ask what has become of ethics.

When university degrees are received, do they represent any learning in ethics? When a man or woman is promoted on the job, how much does the promotion depend on a good sense of ethics? Do our parishes witness to a Christian ethics?

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EVERYDAY FAITH

'Reformed pack rat' begins to experience pleasure simplicity brings

by Lou Jacquet

Maybe it's because warmer weather has brought on a wave of spring cleaning, or maybe I have hit mid-life crisis a few years early. For whatever reason, last week I gave away another hundred or so books to a local library. Although I still have over a thousand left in my living room, the latest reduction pares down the size of my library drastically from what it was a couple of years ago.

Some of the volumes were easy to part with. Many had gathered dust for years, representing long-forgotten phases of my life, such as the shelves filled with English literary criticism from my graduate school days in the early 1970s. Others were crammed with textbooks that I'll never read again.

However, my actions are not about getting rid of books. The truth is that I have been seized, in the past few months, with an irresistible desire to pare down, simply put, and otherwise uncomplicate my life. It may be a hopeless wish, especially in this age of information overload. It may be a battle I cannot win.

Still, I find myself more and more unwilling to drag my entire past with me

through the years. Coming from a family in which both parents were certified pack rats—they had filled our 14-room house to the rafters with every imaginable piece of memorabilia from their sons' childhoods—the shift in attitude seems significant.

While there will always be a strain of the pack rat within me, there is no question that the tendency to simplify, clarify, and

weed out the unnecessary is winning my interior battle. That's true for the boxes of memorabilia I have carted to several cities in the past 20 years; it is even more true of the excess emotional baggage that now seems like a weight in need of being jettisoned before I can move on to whatever I will become.

If I had to make a list of what matters most to me in life these days, it would be a much shorter and tighter list than any I might have compiled a decade ago. My relationship with the Lord would be at the top; relationships with family and friends would rate a close second. My work in the religious press has brought me much happiness (and no little pain) through the years, but it would come in no higher than third. Toss in music and travel and hiking and movies and food and a good ride in the countryside, and you've about summed up life's pleasures.

So perhaps the reformed pack rat has learned a thing or two along the way. Now I find myself giving away books by the dozens, tossing out file after file of magazine articles, donating excess furniture and clothing to people who might make better use of it. Although I have never felt the call to be a contemplative religious, there is great allure in the example of their rooms, filled with only a bed, a chair, a desk, a lamp, a few books and a Bible. That's the kind of room where one can spend productive time alone with the Lord.



KURDS AND WAY

I feel as if I am getting ready to become something I cannot yet articulate. A different me, somehow, perhaps the one the Lord has had in mind all along. I must admit that I am bargaining with him about this. Because I am convinced that he wants me to simplify my life, I am working on it.

In fact, if he will just let me keep cable TV so that I can watch The Nashville Network and ESPN to further my faith growth, I think we might be able to strike up a deal here.

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CORNUCOPIA

Is the world going to hell?

by Cynthia Deves

As part of a generation which is teetering on the brink of senility, it is imperative for me to report that this world is rapidly going to hell. As we all know, this kind of pronouncement is not only the privilege, but also the duty, of persons our age who have lived beyond expectations but not beyond hope.

I say "not beyond hope," but sometimes it makes you wonder. We seem to have ever-negating sins and corruptions erupting like boils on the body politic. Presidents lie, congressmen break the law, police beat up on the people they are sworn to protect.

Parents abuse their children and each other. Priests commit flagrant sins of the flesh, surprising those of us who thought they were molded from plastic and holy water.

The greedy powerful step all over the rest of us to gain more and more material goods, while the perpetual underclass retaliates with mindless violence. It's

enough to give new meaning to the term "Great Depression."

While reflecting on these horror stories we are apt to think fondly about the past, thus fulfilling another requirement of this stage in life. But, as the "good old days" reappear through the memory banks, they may lose their mis-remembered charm.

Consider the rights of women. Cleopatra may have been empress of Egypt and mistress of the ancient world, but she still had to placate male egomaniacs, wearing ridiculous wigs, in order to maintain her position. Is this substantially different from the behavior of female politicians today? Say, Margaret Thatcher?

Think about the "modern" phenomenon of abused and abandoned children. We forget that poor little Moses was set adrift in a basket among the bulrushes in a crocodile-infested river (at least it looked that way in our book of Bible stories). Or how about Joseph in his pitiful coat of many colors, beaten up and sold into slavery by his own brothers?

Wars, unfortunately, were as prevalent in the beginnings of the world as they are today. Their chronology ranges from Cain and Abel, down through the

Peloponnesian and 100 Years Wars, the Crusades, revolutions, civil wars, WWs I and II, all the way to "conflicts" and "storms." Nothing very good could be said about them, then or now.

Greed hasn't changed much, either. Today we go out and make a killing in the stock market, or cheat on our income tax, or waste time at the workplace. We're too civilized to go out with a stone club and bop another guy over the head for a hunk of meat, but we still put our desires and pleasures first.

As far as sins of the flesh and the clergy, what about the "bad" popes who frolicked during the Middle Ages? They distributed progeny and revenge indiscriminately throughout Europe, much to the chagrin of church historians and reformers.

It's such a relief to remember the past accurately. Not only does it encourage hope and maybe restore our expectations. It helps us forget how old we are.

vips...

Frances (Ley) and Eugene Mader are celebrating their 50th Wedding Anniversary today, April 26. They were married on

April 26, 1941 in St. Ann Church in North Vernon. The Maders have six children, who attended St. Philip Neri School, St. Mary Academy, Secina Memorial High School, St. Mary of the Woods College and Marian College: Jeanette Hall, Providence Sister Marianne, Roseanna Huckleberry, Catherine Odle, Eugene Jr. and Gerald. They also have 12 grandchildren and three great-grandchildren.

Holy Cross Sister Maureen Grady, a native of Indianapolis, has received the "Pro Ecclesia et Pontifica" papal medal in recognition of her humanitarian and pastoral work in Lebanon and her service to the Catholic Church and the papacy. Sister Maureen is a special assistant to the president of the Pontifical Mission for Palestine, which gives humanitarian and pastoral assistance to all who suffer in Palestine and neighboring regions of the Middle East. The "Pro Ecclesia" is one of the highest papal medals, first awarded in 1888 by Pope Leo XIII.

Franciscan Father Thomas Rischlatzer, who teaches sacramental and liturgical theology at St. Meinrad School of Theology, lists the 1990

list of best-selling authors of St. Anthony Messenger Press Catholic Updates. Three of the four most-requested titles in the Update series are credited to him, including: "Lent: A 40 Day Retreat—Rediscovering Your Baptismal Call," first; "A Walk Through the Mass—A Step-by-Step Explanation," second, and "The Gift of Reconciliation—Ten Tips for Better Confession," fourth.

For the fourth consecutive year, The Woods, a student news magazine of St. Mary of the Woods College, won first-place honors at the Indiana Collegiate Press Association convention held recently in Fort Wayne. The college's student literary magazine, *Aurora*, won second-place honors in its division. Four students from the Archdiocese of Indianapolis who attend St. Mary of the Woods College earned individual writing awards: Erin Bakemeyer of Indianapolis, a graduate of Cathedral High School; Constance Wilhere also of Indianapolis, and a graduate of Chatared High School; Rosie Blankenship of Terre Haute; and Melanie Kircher of Jeffersonville.

Franciscan Sister Ann Pitsenberger, formerly of Indianapolis, has been elected Provincial Vicarress of the Hospital Sisters

of the Third Order of St. Francis in Springfield, Ill. She is a sister of Joan Thiel and Nancy Latendresse, and the late Claud and Carol Pitsenberger, all of Indianapolis. Sister Ann attended SS. Peter and Paul Grade School and St. Agnes Academy.

check-it-out...

A Remarriage Workshop for remarrying couples who have lost a spouse through divorce or death will be held from 9 a.m. to 9 p.m. on Saturday, May 18 at Beech Grove Benedictine Center. Blending families, dealing with carry-overs from previous relationships, and communication are some of the topics to be included. The \$30 cost includes breakfast, lunch and dinner. To register call the Family Life Office at 317-236-1596.

Reservations are due by May 10 for the "Day at the Races" sponsored by the Guardian Angel Guild on Wednesday, June 19 at Churchill Downs race track in Kentucky. The cost of \$30 includes transportation, lunch, ticket to the outdoor clubhouses, and an evening meal. For reservations call Betty Davis at 317-842-0852.

St. Agnes Academy Alumni Association will sponsor its Annual All-School Reunion on Sunday, June 2 beginning with 10:30 a.m. Mass at SS. Peter and Paul Cathedral, 14th and Meridian Streets. A brunch will follow at the Marott, Fall Creek Parkway and Meridian Street. Reservations are \$13.50, due by May 15. Contact: Ursula Augsburg, 1125 Roseway, Indianapolis, IN 46219. 317-356-3499.

The Class of 1946 of St. Philip Neri School will celebrate its 45th anniversary at a reunion dinner and dance at 6 p.m. on Saturday, June 1. The following classmates have not been located: Betty Jean Bishop, Joan Cadaro, Suzanne (Garvey) Price, Joan (Harbison) Pruitt, Patricia (Kistner) Carter, Marlene Torrence, Al Vollmer and Ken Wilson. Call 317-357-6051 or 317-356-5271 if you have information about them, or need more details.

The TV Mass for Shut-Ins, seen at 6:30 a.m. Sundays on WXIN-TV, Channel 59 in the Indianapolis area, averaged almost 10,000 home viewers each week during a test rating made last November, according to a recent A.C. Nielsen Co. report. The Christopher Closeup program, aired at the same time on WISH-TV, Channel 8, was second in audience at that time with more than 6,000 viewers.

The Adult Catechetical Team of Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany will sponsor the last program in its 1990-91 Theology Night Out adult series on Tuesday, May 7. Dr. Bernardo Carducci of Indiana University Southeast will present "Setting and Reaching Our Goals" at 8 p.m. following a social at 6:30 p.m. and buffet dinner at 7 p.m. The fee is \$6.50 per person, with a registration deadline of April 30. The public is invited to attend. For more information call Tom Yost at 812-948-0185.

A Living Rosary in honor of the Virgin Mary will be held at 7 p.m. on Sunday, May 5 in Sacred Heart Church, 1330 Union Street. A candlelight procession and crowning of the Virgin's statue will be followed by recitation of the rosary, Marian hymns and Scripture readings. Everyone is invited to attend. Call Dorothy Moody at 317-356-5110 for more information.

St. Mary of the Woods College office of continuing education will sponsor several Summer Programs this year. They include: "Coming to Life: A Retreat Integrating the Tragic and the Comic of Human Experience," June 3-6; "Center Prayer: The Principle and the Process," June 10-13; "Enneagram Retreat: The Incarnation of God Within," June 17-21; and Enneagram seminars on "Negotiations," July 22-23 and "Feelings," July 25-26. Presenters and fees vary, and registration deadlines begin May 17. Call 812-535-5148 for more information.

St. Augustine Guild's Annual Style Show and Luncheon will be held at 11:30 a.m. on Wednesday, May 8 at the Ritz Charles in Indianapolis. Twenty-five new guild members will be inducted during the event, which is usually held in April. Pot Pourri of Zionsville fashions will be shown, and all proceeds will benefit the retirement home administered by the Little Sisters of the Poor. Call Ann Hyde at 317-842-3136.

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St. Vincent Hospital plans growth

by Mary Ann Wyand

Ministering to the increasing medical needs of a growing population has prompted St. Vincent Hospital and Health Care officials to announce a major expansion of the Daughters of Charity facility on West 86th Street in Indianapolis.

Bain Farris, president and chief executive officer, told *The Criterion* that St. Vincent will begin a \$100 million building program this summer that will add 500,000 square feet to the existing hospital buildings and nearly double the size of the health care facility.

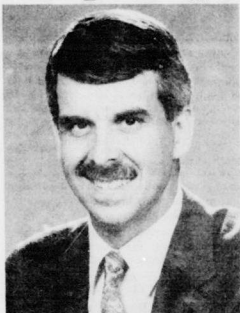
"The key thing about health care today, and especially from the Daughters of Charity perspective, is that we continue to be very demand driven," Farris said. "The needs of the patients that we exist to serve are critical decision points in what we do."

Plans call for construction of new state-of-the-art surgery and cardiology buildings, three additional floors of patient rooms to the south hospital tower, a new garage, and expansion of surface parking lots that will provide a thousand new spaces on the hospital's main campus at 2001 W. 86th St.

Farris said the hospital's latest expansion project will be privately financed, with construction scheduled to begin in two months and conclude within three years. Architectural plans prepared by AbleRingham were approved by the Indianapolis Metropolitan Development Commission on April 17.

In addition to the main hospital, the Daughters of Charity National Health Care System also operates St. Vincent Carmel Hospital, St. Vincent Stress Center, and St. Vincent New Hope for people with disabilities as part of the St. Vincent Hospital and Health Care Center in central Indiana.

The Catholic hospital's ministry in the archdiocese dates back to 1881, when four sisters of the Daughters of Charity of St. Vincent de Paul arrived in Indianapolis and, following the example set by their founder, opened an infirmary in a section of St. Joseph Church at College Avenue and North Street.



Bain Farris

Eight years later, the community's great demand for their medical services prompted the Daughters of Charity to build a larger St. Vincent's Infirmary on nearby South Street.

According to an historical narrative, "This fine building would also prove too small within a short time, and in May of 1908, after diligent searching for the right location, they purchased the Fair Bank Park land on Fall Creek Boulevard. Here the (third) hospital was built. This building was so well planned that it has, with many improvements and additions, met the growing needs of the community for hospital facilities."

In 1970, the Daughters of Charity again announced plans to relocate the hospital due to their stated mission to better serve the medical needs of the community. West 86th Street on the city's northwest side was sparsely populated when the Daughters moved into their new 505-bed hospital on a 103-acre site there four years later.

By 1982, St. Vincent again responded to increasing patient needs by improving its range of medical services with expansion of emergency and intensive care facilities as

well as construction of additional patient rooms.

The Daughters of Charity also opened the St. Vincent Stress Center that year to serve patients with chemical dependency and psychiatric problems. Two years later, hospital officials opened the St. Vincent Family Life Center to better care for the diverse medical needs of expectant mothers and infants.

Changing demographics and continual advancements in sophisticated medical technology prompted hospital officials to build the nearby St. Vincent Carmel Hospital in 1985 and to add a specialized facility for magnetic resonance imaging on the main hospital campus two years later.

Farris said St. Vincent's plans to nearly double the size of the main facility will help alleviate pressure on the hospital's surgery

volume and increasing demand for cardiac and oncology services.

St. Vincent's mission requires hospital officials to continually upgrade medical services for the best possible patient care, he said. Currently, 4,300 associates and 1,100 physicians on the medical staff serve patients at the main hospital.

"We draw (patients) from throughout the state and from multiple states," Farris said. "We've been blessed with a very strong and aggressive and capable medical staff, and also blessed with associates who have been dedicated for the 110 years we have been providing health care."

Farris said hospital officials are "very concerned about health care costs" and "did extra work to make sure this was the right program for 1991 and for the future."

Even as St. Vincent "takes its place among the hospitals of the future," the historical narrative written in 1970 notes, "we will not forget the four sisters who came with loving hearts, healing hands, and the charge of their patron saint ringing in their ears."

John D. Short

Cathedral High School
Class of 1970

Director/Attorney
University Place
Conference Center at IUPUI



After reading so many thoughtful statements about Cathedral, saying something new is difficult. But as part of a first generation Cathedral family, I realize our experience of graduating during the 1970's instills a sense of pride in just about everything we do. The five of us—Peggy, Kathleen, Dan, Patty and I—went on to graduate from Notre Dame, Xavier, John Carroll and Dayton and the Loyola-Chicago and I.U. Indianapolis Schools of Law where we all gained some perspective on our Cathedral experience. I include my three sisters in this family tribute to Cathedral because so many of their highs and lows as girls' academy students were a part of Cathedral—cheerleading, homecoming, service projects, pep rallies, and prom courts.

Why is it that Cathedral parents like David and Catherine Short from Holy Name, and their children, feel so proud of Cathedral forever? Why is it that we never lose interest in the score of a ballgame, designation as a National School of Excellence, success in a fundraising campaign, the annual Shamrauction, a national scholarship award, or Nobel prize winner? No one can really verbalize the answer. However I think it has something to do with Father Hesburgh's answer about a university 130 miles north of Cathedral which shares similar attributes. The answer was simply that it is a place "where you can find your heart as well as your soul." Each of us who feels intense respect for Cathedral probably remembers a favorite moment of accomplishment—a parent's pride on graduation day or a school play or competition. More importantly, what lingers in each of us is a sense of values—lifelong lessons of faith, hope and charity—of wanting to make each of our families, our neighbors, churches, and workplace a little better.

Cathedral inspires her students to serve others which is her greatest contribution in addition to providing an education which is among the best in the nation. The board, administration, faculty, and parents work hard to teach more than books, consequently challenging her students to live their lives with a spirit of generosity and pride. Cathedral graduates owe a tremendous debt of thanks to our parents, teachers and classmates who continue to challenge us decades after we graduate. The best aspect about growing up is that we learn to say thanks more and more each day for something much more important than fame, fortune and money; an excellent education and the lifetime experience of Cathedral.

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FUN TO SHARE—About 300 junior high students from Indianapolis North Decanary schools gathered at the St. Lawrence gymnasium on April 19 to raise money for the Propagation of the Faith (SPF) ministries. The theme of the Dance for Hunger was "When I was Hungry." \$550 was collected for the missions. Maureen Geis from the SPF office provided educational materials. Games were designed to show inter-relatedness of people. Other activities simulated the distribution of world resources. During snack time, the participants learned cooperation by feeding each other pizza and popcorn. Clown ministers from North Vernon entertained. Each parish was asked to present a skit or song demonstrating world hunger. (Photo by Margaret Nelson)



FOR LAUGHS—Two *Criterion* staffers won awards recently in a competition sponsored by the Woman's Press Club of Indiana. Cynthia Dewes won an honorable mention for her feature story, "What to Do After the Easter Bunny Comes," about a visit to the Clowes collection at the Indianapolis Museum of Art. Margaret Nelson won a third-place award in the black and white feature photo category for the photo at left, captioned "Laughs." It shows Don Berkoski, a member of St. Christopher Parish in Speedway, who entertains at prisons, nursing homes and hospitals and has taught clown ministry to some 3,000 people. ("Ski" received the 1991 Jefferson Award in recognition of his work.) Judges commented: "Excellent composition and story-telling quality without need of caption."



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

The early Christians had a tough time trying to understand just who Jesus was. It was eventually decided that we humans cannot understand who Jesus was, that it is a mystery. The church taught that Jesus was both God and man, but how that is possible cannot be fully understood by our finite human minds.

Not only was it impossible to understand the nature of Jesus, the church decided that it is also impossible to understand the mystery of the Trinity itself. And Jesus, of course, was the second person of the Trinity.

Until Jesus appeared on earth, the Jews had believed in one God but ~~there~~ had no idea that God was more than one person. The pagan gentiles, on the other hand, believed in many gods, but each of them was one person. It is only Christians who believe both that there is only one God and that he is three persons—the Father, the Son and the Holy Spirit.

It took the Catholic Church all of about 750 years to come to terms with these fundamental mysteries and doctrines. It didn't take that long to decide and to define them, but it took that long to combat the heresies that kept coming up as the teachers of those heresies tried to under-

The early Christians try to understand who Jesus was

stand that basic mystery of Christianity: Who was Jesus?

It was in the early ecumenical councils that these heresies were debated and eventually condemned. The first seven councils stretched from the First Council of Nicaea in 325, when Arianism was condemned, to the Second Council of Nicaea in 787, when Adoptionism was condemned.

We have already discussed some of the early heresies like Gnosticism and Montanism, and the major heresy of Arianism, which denied the divinity of Christ, that really tore the church apart in the fourth century. After its condemnation in 325 it didn't fade away; in fact, it became stronger than ever until it reached a point that more Christian bishops were Arians than orthodox, i.e., those following what had been decided at the Council of Nicaea.

The great saints who stood up against Arianism, especially Athanasius and Basil, were already dead when the Emperor Theodosius convened the First Council of Constantinople in 381. It succeeded in re-condemning Arianism and that heresy's influence was then to slowly die.

Soon, though, there was another heresy to deal with. It developed from the debate over how to explain the union of divinity and humanity in Jesus. Two schools of thought emerged. That in Alexandria emphasized the unity in Jesus while that in Antioch stressed the two natures.

From this debate came Nestorianism.

named after Nestorius of Constantinople. He denied that Mary could be the mother of God, insisting that she could be the mother of only the humanity of Jesus. The effect of this was to deny the unity of the divine and human natures in Jesus.

To be technical about it, Nestorius objected to the term *Theotokos* (God-bearer) for Mary, saying that there were two distinct persons in Christ, the divine and the human, and that Mary was the mother only of the human person, not of the divine person.

The champion of the cause of orthodoxy in this case was the leader of the school of thought in Alexandria, St. Cyril. Proclaiming that Jesus was only one person, not two, he condemned Nestorius. He managed to convince Pope Celestine that Nestorius was in error and the pope too condemned Nestorius' views at a synod in Rome in 430.

In those days, though, the pope's authority was still not widely recognized; it was still the Roman emperor who wielded authority. So Emperor Theodosius II convened the third ecumenical council, the Council of Ephesus, in 431. The pope was invited to attend, but he did not. When Cyril arrived in Ephesus, he took charge immediately. He convened the council even though many of those invited, including Nestorius and the Antiochene bishops, had not yet arrived. But about 150 to 200 bishops were present and they quickly found Nestorius guilty of "distinct blasphemy against the Son of God." They proclaimed Mary truly the God-bearer, the mother of the one person who was truly God and truly man.

This council also condemned Pelagianism, which held that man could attain salvation through the efforts of his natural powers and free will. Nestorius, naturally, refused to accept the decision of the Council of Ephesus. Declaring, "I cannot term him God who was two or three months old," he left the council with bishops who agreed with him and held his own council.

Meanwhile, things got a bit crazy at the Council of Ephesus. Bishop John of Antioch became angry with Cyril for convening the council before the Antiochene bishops arrived and for the way he ramrodded Nestorius' condemnation through the council. John managed to take over, deposed Cyril and actually had him imprisoned for three months. Cyril then returned to Alexandria where he was welcomed as a second Athanasius.

Cyril of Alexandria and John of Antioch continued to have their differences after the council, condemning each other. By 433, though, they reconciled after John proposed a theological formula which he hoped would satisfy everybody, and Cyril accepted it. It stated that the "union of two natures had been achieved and because of this union we confess that the holy virgin is *Theotokos*, because the Word of God had been made flesh and been made man." After Cyril accepted this formula, it was approved by the pope, who at that time was Sixtus III.

As always seemed to happen after councils, some people were still not satisfied—the extremists on both sides. One of these was Bishop Theodoret of Cyrus in Syria, who continued to insist that there were two persons in Christ, one human and one divine. Another was Eutyches, a monk who lived in Constantinople, who thought that Christ's divine nature absorbed his human nature, that his human body was different from normal human bodies. This heresy was known as Monophysitism.

So what do we do about this? Why, call another council, of course. In this case, though, Emperor Theodosius II, a friend of Eutyches, invited only his supporters of Eutyches' position to Ephesus. This did not include the pope at the time, Pope Leo I, who was to go down in history as Pope Leo the Great. (He is one of only two popes to be known as "the great," the other being Gregory I.)

Pope Leo did have representatives at this council but they spoke only Latin and not only didn't understand what was being said in Greek but couldn't make themselves understood either.

This council soon turned into a riot. Bishop Dioscoros of Alexandria was there to defend Eutyches and he did so so

vehemently that Leo's representatives called for his banishment from the proceedings. Then, according to Jesuit Father Leo Davis in "The First Seven Ecumenical Councils (325-787): Their History and Theology," this is what happened next:

"Pretending that he was being attacked, Dioscoros shouted for the imperial commissioner, who ordered the church doors thrown open. The provincial governor entered with the military police, followed by a motley crowd of monks, Egyptian sailors and assorted toughs. Flavian (patriarch of Constantinople) tried to cling to the altar, and, after being roughly up, managed to find refuge in the sacristy."

"Dioscoros forced anyone to leave the church and despite anguished protests all 170 bishops signed the official acts. For greater convenience, some of the bishops were induced to sign blank sheets to be filled in later by Dioscoros' notaries. The main business of the council was completely null and void. The council was completely and utterly null and void, his accusers deplored."

If Emperor Theodosius thought this was the end of the affair, he didn't realize whom he was dealing with in Pope Leo I. This pope, as some of his predecessors had done, declared that supreme and universal authority in the church rested originally by Christ on Peter, had been transmitted to each subsequent bishop of Rome as the apostle's heir. Therefore, in his capacity as pope, Leo refused to recognize the council's proceedings. He wrote to Emperor Theodosius insisting that he call another council to right the injustices of the "robber synod." The emperor ignored him, though.

Theodosius died in 450 after falling from his horse while hunting. The new emperor, Marcian, was persuaded to call a new council in Chalcedon, 28 miles across the Bosphorus River from Constantinople. It convened on Oct. 8, 451.

Emperor Marcian thought that the pope, rather than the emperor, should preside at church councils, and he invited Pope Leo to do so. Leo himself did not make the trip from Rome to Chalcedon (Attila and the Huns were invading Italy at the time and he thought it best to stay there) but he was technically the president of the council.

The Council of Chalcedon reversed the decisions made at Ephesus in 449 (that council) tried Dioscoros for what he did at Ephesus and found him guilty, stripped him of his bishopric and of the exercise of his ordination; and condemned the teachings of Eutyches.

Pope Leo's representatives read Leo's Tome that asserted that "he who became man in the form of a servant is he who in the form of God created man." He asserted that the divine and human natures were united in Christ. The council read the Nicene Creed, including what was added at the Council of Constantinople, and formulated the statement of faith that the Catholic Church accepts today.

Once again, though, a council brought not peace, but division. Just as some people didn't accept the decisions of the Second Vatican Council in our day, so people refused to accept the decisions of the Council of Chalcedon. They broke away from the Catholic Church.

Monophysite churches, which said that Christ had only one nature, became prevalent in Syria and Egypt, while Nestorianism prevailed in Persia. Thirty-three years after the council, in 484, Patriarch Acacius of Constantinople was excommunicated for signing the *Henoticon*, a Monophysite document, triggering a schism that was to last for 35 years.

Today there are approximately 10 million members of Eastern churches that trace their origins to the Nestorians and the Monophysites—the Copts, Armenians, Assyrians, Jacobites, and others. Nestorians today accept only the first two ecumenical councils (Nicaea I and Constantinople I) while the Monophysites also accept Ephesus (the one held in 431, not the "robber synod" of 449).

Later councils condemned other heresies that disagreed with the doctrines defined at the Council of Chalcedon. The Second Council of Constantinople (553) condemned Nestorian-tainted writings of Theodore of Mopsuestia, Theodoret of Cyrus and Ibas of Edessa; the Third Council of Constantinople (680-81) condemned Monothelism, which held that Christ had only one will, the divine; and the Second Council of Nicaea (787) condemn Adoptionism, which claimed that Christ was the Son of God only by adoption.

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Diplomatic efforts help resolve parish conflicts

by Richard Cain
Catholic News Service

Sooner or later every parish faces conflict and the need to solve problems together.

A few years ago St. Sebastian, a small rural parish in Isaar, Wis., faced such a need after its former pastor announced he was leaving to get married.

The experience and events surrounding it left the parish angry and deeply divided.

Father Dave Ashbeck, a family therapist in Green Bay, Wis., now serves as pastor at the parish. When he first came to the parish, he wrestled with how best to pick up the pieces.

Drawing on his experience with group problem-solving, he organized a meeting to help the parish work through its pain.

"We held the meeting to process feelings," he said. "I told them that feelings are OK. It's what we do with them that can become a problem."

The meeting proved to be a turning point for the parish because talking about the experience became a cleansing process.

While few parishes experience this kind of problem, problems of many varieties arise regularly in parishes.

The first step in group problem-solving is getting the problem out in the open. This may happen automatically, as it did at St. Sebastian. But sometimes one or both sides may be unwilling or unable to recognize that there is a problem.

Father Ashbeck gave as an example a parish pastoral team where people had radically different philosophies.

"I tried to facilitate discussion about the way they related and communicated with each other," he said. "But they seemed to have a lot of fear. I could not break through that. It was denied."

After there was a change in the membership of the team, former members contacted him to say that they now recognized the fear and distrust that kept them from working effectively together.

The second step is getting an

objective look at the problem. One effective way to do this is to bring in a facilitator or mediator, someone who can introduce different communication techniques that will "help jar loose the logjam," Father Ashbeck said.

The job of the facilitator is not to solve the problem. Rather, it is to provide the group with insight into how it is functioning as a system of people playing various

families—victim, hero, rescuer—we tend to continue playing," Father Ashbeck said. "Sometimes that becomes dysfunctional."

By pointing out how the various roles played affect the dynamics of the group, the facilitator can help the group overcome self-defeating patterns of communication and clarify what the real issues are.



OBJECTIVITY—Every parish must face conflict and the need to solve problems together. Steps in group problem-solving in parishes include first getting the problem out in the open, taking an objective look at it, then brainstorming to find possible solutions. (Photo portion of CNS illustration by The Crosiers/Gene Plaisted)

roles. The role each person plays in a group often has its origin not in the group but in the person's family.

"Whatever role we play in our

Another important step in group problem-solving is generating possible solutions. Brainstorming is one technique that takes advantage of the wide

range of knowledge and experience available in a group.

The key to using this technique successfully is for the group to let the ideas just come out, according to Michael Gerson, a management consultant in Livingston, N.J. No one is to evaluate the ideas when they first come out.

Gerson suggested that a group appoint a recorder with a blackboard or pad of paper who writes each idea as it comes in the discussion.

Group problem-solving is most effective when everyone affected has a chance to participate.

"We all want to be heard," Gerson said. "People don't have to have their idea accepted. They will buy in as long as they feel they are part of the process."

Those who are interested but aren't involved often become critics.

"Everyone likes to be a critic," Gerson said. "Everyone likes to look at a proposed solution that isn't theirs and say, 'No, no, no.' You have to bring the critics onto your team by involving them in the decision-making process."

The leaders of the group must fight their tendency to include only those who are sympathetic or agreeable.

"The ones who are loud or obstreperous, those are the ones you want to include from the beginning," he said. "It's not the reasonable people you need to worry about. It's the unreasonable ones."

The completion of each step of a problem-solving process is an opportunity to invite still wider involvement.

"You summarize what has happened in each stage," he explained, "and then ask for input and reaction." Group problem-solving is more an art than a science. There are no guarantees. But groups like St. Sebastian's have found the result is well worth the effort.

As Father Ashbeck concluded, group problem-solving helped the parish overcome "what could have been a terrible problem."

(Cain is editor of *The Catholic Spirit*, newspaper of the Diocese of Wheeling-Charleston in West Virginia. He formerly worked for *The Criterion* as an assistant editor.)



DISCUSSION POINT

Consider many ideas and opinions

This Week's Question

What is one block that groups such as parish councils and committees of all kinds must surpass in the process of developing an approach to a new challenge or need?

"Getting everyone involved. In our diocese, distances make reaching out to everyone so difficult." (Lester Lautenschlager, Berthold, North Dakota)

"We're so ingrained. No one likes to change." (Jeanne Bandy, Savannah, Georgia)

"Some people are so used to having solutions imposed from above that they have a hard time accepting decisions made by their peers." (Frank Hart, Seawance, Tennessee)

"Being open to all the ideas that may be expressed." (Ann Baker, Saunderton, Rhode Island)

"Finances. We're trying to support two schools in our

parish. That's our ongoing battle. Sometimes we have to tighten our belts in other areas because of our support for the schools." (Deb Kennedy, Omaha, Nebraska)

"Egos! From the parish priest reluctant to relinquish control, the old-time parishioner who wants nothing to change, the intellectual who wants everything to change, down to the indifferent and indecisive. All must suspend their own agendas long enough to see the situation through the eyes of Christ." (Cecil R. Jones, Meridian, Indiana)

Lend Us Your Voice

An upcoming edition asks: "How or where does someone like you communicate the message of the Gospel to others?"

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

Decision-making must evolve from flexibility

by Fr. Lawrence E. Mick
Catholic News Service

"The church is not a democracy!" the pastor thundered. "I'm in charge of this parish. No group of volunteers is going to tell me what to do!"

With that, he left the parish council meeting in a huff.

"I don't know who he thinks he is," said the council president. "This is our parish. We were here long before he came. This is America; the will of the majority rules."

I suspect that fictional scenario comes close to reality in many parish situations.

Following Vatican Council II, lay members of the church became more involved in almost every aspect of parish life. That involvement includes serving on parish councils and committees that help develop policies and programs.

Sometimes pastors and staff members feel threatened by parishioners who want to have their say. In other situations, council members think their word should be law. Neither posture is helpful.

There are several things to remember in dealing with the roles of pastor, staff, and parish boards.

First, the church is neither democracy nor dictatorship. Part of the problem is that we don't have a good model in other areas of life that would make it easy to understand how a church should function.

A pastor or staff should not rule by decree without taking into consideration the parishioners' opinions and needs. But neither is it workable to view the parish council, or another board, like Congress or the city council. The church operates on different principles.

The second point is that while the pastor is not expected to do everything and there is much room for delegating responsibility and sharing effort, when push comes to shove, in both civil law and canon law, the buck stops on the pastor's desk.

Exercising his authority prudently and

with due consideration to sound advice is essential, but he must have the authority and respect necessary to carry out his office.

Third, people have a right to voice their opinions and influence decisions. Good parish staffs listen carefully.

If the council is doing its job and truly represents the views in the parish, it provides invaluable help to the pastor and staff in reaching wise decisions that have the support of all.

The fourth point is that the method of coming to decisions in a parish should not be a power struggle. The standard approach of civil politics is not helpful here.

The goal should not be victory by one group, but consensus among all parties. Consensus requires compromise, usually on all sides. Rarely in a consensus does anyone get everything he or she wanted, but all can live with the decision.

Fifth, parish decisions should be based on the Gospel. Too often people take positions based on other considerations: self-interest, power plays or social status.

When all try sincerely to discern how the Gospel can best be put into practice, the possibility of reaching good decisions is greatly enhanced. Prayer and a willingness to be led by the Holy Spirit are essential.

Finally, it may be helpful to remember that the process of decision making is multifaceted. A council evaluates parish needs and offers recommendations. The pastor and staff then decide whether and how to carry out those recommendations and implement the programs or policies needed. Then the council evaluates the programs and needs again, and the cycle repeats.

The evaluating and recommending—aspects of the multifaceted process—are essential to good decisions.

Disagreements and conflicts are inevitable. But if all take Gospel values seriously, major blowups can be avoided and the mission of Christ will be fostered effectively.

(Father Lawrence Mick is pastor of St. Rita Parish in Dayton, Ohio.)



CONSENSUS—The method of coming to decisions in a parish should not be a power struggle. The goal should not be victory by one group, but consensus among all parties. (CNS photo from The Denver Catholic Register)

Prayer eases the stresses of parish decision-making

by David Gibson
Catholic News Service

Setting goals and designing a plan to change a parish's youth-ministry program, to locate song leaders and improve the music at three weekend Masses, or to genuinely aid homeless people through parish resources are very challenging processes.

First, discomfort at the very thought of conflict during parish committee meetings and planning sessions may keep some participants from investing themselves fully in a committee's efforts.

Some people just can't seem to accept the parish as a setting for assertiveness training!

Committee leaders need to reflect on how best to handle contrasting viewpoints.

Problem-solving in parishes is made more difficult when people approach it as a contest to win.

Again, if committee members begin to suspect the process is leading nowhere except to more and more talk, they may think that their valuable time is being wasted.

Parish problem-solving is facilitated when people do their homework and know what options exist for reaching the committee's goals. An appreciation of teamwork also helps the process.

Finally, parish problem-solving isn't all it can be outside the context of spirituality. If prayer is omitted, the whole endeavor begins to resemble too many similar processes that consume committee members' energy in the workaday world, and they may withdraw.

(David Gibson edits Faith Alive!)

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FIFTH SUNDAY OF EASTER

The Sunday Readings

Sunday, April 28, 1991

Acts of the Apostles 9:26-31 — 1 John 3:18-24 — John 15:1-8

by Fr. Owen F. Campion

Again this season, the Acts of the Apostles supplies the weekend liturgy with its first reading.

As Easter tide began, the readings from the Acts looked to those very early moments after the Lord's ascension when the apostles grouped themselves together without the daily presence of the Lord and his guidance. With Peter their spokesman, the apostles went into the streets and intercessions of Jerusalem to proclaim the redemption accomplished by Jesus. As representative of Jesus, Peter cured the cripple.

The apostolic message was direct, simple, but overwhelming. Jesus of Nazareth was indeed the Redeemer. For that purpose, to redeem, he came into the world. He died, but gloriously he rose.

Against that backdrop, the book of Acts now acquaints us with the figure of Saul of Tarsus, who renamed himself Paul when he converted to the Christianity he once had detested. He lived for a while in Damascus, and finally he returned to Jerusalem. Christians in the Holy City spurned him. After all, only recently, and still vividly in their memory, he was an enemy of the Lord.

Barnabas befriended Paul, beginning a great, legendary, and stormy relationship between these two giants of early Christian history. Other Christians protected Paul, too, when some, outdone with his testimony about Jesus, sought to execute him for blasphemy.

The First Epistle of John is the source of

this weekend's second reading. Typically, this reading from the epistle is graceful and moving. The author fondly addresses his readers as "little children." Gently he recognizes their apprehension and their weakness. He encourages them in their Christian lives, reassuring them that only obedience to God matters. All else is secondary and unimportant.

What is obedience to God? Here the eloquence of the epistle soars. It is in loving God, and others, that Christians obey God. In that, they resemble Jesus.

As was the concept within the ancient Jewish understandings of covenant, obedience to God is not appeasement of an otherwise bloodthirsty, vengeful deity. That idea encircled Judaism, and Christianity, in the ancient Mediterranean cultures. Gods were brutal, unforgiving, violent. Instead, the God whom Jesus revealed was, and is, loving and merciful. To be loving and merciful in our own lives not only honors our God, but in that we link ourselves with him.

St. John's Gospel provides this weekend with its Gospel reading. This reading is from the magnificent comparison of Jesus with the vine. In that comparison, we faithful Christians are the branches.

As throughout the Easter liturgies, the theme of life and health sparkles in this reading. The vine with which Jesus compares himself is a lively, fruitful vine. These symbols were very expressive among the early Christians. Vineyards were plentiful. Wine was a basic beverage. As with all plants, a vine's health depended upon sunshine, moisture, good soil, and the absence of pests. But also healthy vines needed unhealthy branches cut away. Thus the work of the vine-dressers was most important.

The vine that is the Christian community lives in the very life of Jesus, these

verses tell us. His grace is its ample nourishment. When cut away from the parent vine, branches die. Such is the case with those who reject Jesus.

Reflection

For the first several weeks of this magnificent Easter season, the church, through its weekend liturgies, proclaimed to us the great fact of the Resurrection. That excited proclamation was the theme of the Easter Vigil liturgy, the crown of the church's year of worship.

As the weeks have progressed, however, the church has called upon us to involve ourselves in the great event that was the presence of Jesus in time and on earth. Jesus came, lived, died, and rose again. We fittingly must respond.

The message of this weekend's second reading instructs us. We must give ourselves to God. We must love God, and we must love others. For beings so veiled by doubts and fears, it can be a difficult process.

The epistle further reminded us that God loves us. Whatever we lack in genuine

motivation and even insight, God will supply if we are true to him.

Loving God, and loving others, is not simply a social blueprint for common harmony or individual satisfaction. It re-creates in our own midst the saving acts and words of Jesus. We make the love of God evident in our circles. We unite ourselves with God through Jesus. His life quickens our minds and hearts. We become his brothers and sisters, heirs with him to everlasting life. Death, and evil can never overcome us.

Still, we are human beings with all our limitations. We can be fearful for ourselves, or short-sighted, as were those who rejected Jesus, or later rejected Paul. We can sin, selfishly thinking first and only of ourselves, cutting ourselves away from Jesus.

These are realities: human imperfection, blindness, and sin. The church reminds us of these realities but does not dismiss us to our inabilities and their consequences. It tells us on the contrary that if truly we give ourselves totally to God, we enjoy his life, we live nourished by the vine of which we Christians will be branches, we possess life everlasting even though we will die.

THE POPE TEACHES

Holy Spirit invites us to rejoice

by Pope John Paul II
Remarks at audience April 17

Our reflection today is on the Holy Spirit as the principal author of Christian prayer. Just as he did in the life of Jesus, so the Holy Spirit invites us to rejoice in his presence and to raise our voices in praise of God our Father.

In a certain sense, the Spirit inspires in our hearts the prayer of Jesus himself. Our prayer thus becomes an expression of our adoptive sonship in Christ, as St. Paul reminded the Galatians: "God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" (Galatians 4:6).

According to Paul, the Holy Spirit gives us a strong desire to obey Christ's command to pray unceasingly (cf. Ephesians 6:18). From his own experience, Paul insisted on the need for prayer in order to resist temptation and in order to fulfill the mission which each of us has received.

Paul says that because we do not know how to pray as we ought, the Spirit also "helps us in our weakness" and "intercedes for us with sighs too deep for words" (Romans 8:26). Thus it is the Holy Spirit himself who prays within us.

In a special way, the Spirit awakens within us that prayer of glorification and thanksgiving which most perfectly reflects the living relationship between the three persons of the Blessed Trinity.

Beginning on the day of Pentecost, this trinitarian dimension has always characterized the church's liturgical and spiritual life. Through the power of the Holy Spirit, Christians are led to glorify God both in private prayer and in song. In this way, they remain faithful to the command of St. Paul: "Be filled with the Spirit . . . always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father" (cf. Ephesians 5:18-21).

MY JOURNEY TO GOD

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of springtimes past,
replacing musty breaths
with freshened breeze,
enfold my season of ease
with arms bared to crispy sun
and footsteps pressed into soft soil.
Slow doves coo and set my pace,
not only for the present
but for the timelessness ahead
when earth embraces me—
and I . . .
sensing an immortal spring . . .
blend with Godly mystery.

—by Shirley Vogler Meister

(Shirley Vogler Meister is a member of Christ the King Parish in Indianapolis.)



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VIEWING WITH ARNOLD

Principles face scrutiny in 'Guilty by Suspicion'

by James W. Arnold

When you get right down to it, the nitty gritty moral issue in life is whether you would stand by your principles under the greatest possible stress. Since that is the central question of "Guilty by Suspicion," the new Robert De Niro film, it earns respect.

My generation of Catholics tended to see this question always in the context of being loyal to the faith under torture. The bad guys in our fantasies were the Romans feeding the early Christians to the lions, or perhaps savages doing unspeakable things to missionaries, or (somewhat later) communists persecuting East European believers.

For movie people there really has been only one comparable moral crisis. That was the blacklist period, which began with the communists-in-Hollywood investigations by the House Un-American Activities Committee (HUAC) in roughly 1946-52 and lasted in impact for almost another 20 years.

The choice was between losing your career or (shrugging off civil rights) telling on your friends and letting them lose theirs.

The investigations had little to do with either real patriotism or genuine threats of subversion. Mostly, the politicians just wanted the publicity associated with movie star names. The real conflict, rooted in the '30s, involved management vs. labor. Hollywood's politically polarized extreme conservatives vs. radical liberals, and



Southern fundamentalist Christians vs. what they saw as "un-Christian" influences in the movies. (Not much has changed in 40 years.)

The anti-semitism of some HUAC members was thinly disguised. (There was a fondness for identifying witnesses by their real ethnic names.) A large proportion of those on the blacklist were Jewish, and the Jewish moguls then in control of the business "cooperated" shamelessly with the committee so they could look more American than anybody. The blacklist was their own operation. (An excellent source is Neal Gabler's 1988 book, "An Empire of Their Own.")

The scenario was worse than any horror film. A few actual communists were pilfered for their beliefs, and 10 were jailed briefly for defying the committee. Hundreds of others, who had gone to meetings or contributed to do-good liberal causes at some time in their lives, were called to testify. If they "cooperated" (named others who had attended such meetings), they were usually forgiven. If not, or if somebody "named" them, they ended up on the career-ending blacklist from which it was impossible to escape.

The test of character was precise. If you told on your friends, you might be safe. If you refused or if you failed to admit your "guilt," your own career was over.

The paranoia of this ugly period, if very little of the underlying complexity, is nicely captured in "Guilty," the first feature written and directed by the successful veteran producer Irwin Winkler. (His credits range from the "Rocky" movies to the prestige films of Martin Scorsese.) De Niro is convincing and often moving as David Merrill, a hot and talented young director who returns from several years in Europe and walks innocently into the maelstrom.



UNDER FIRE—Actor Robert De Niro (left) stars as a director pressured to name communists in the movie industry during questioning by the House Un-American Activities Committee in "Guilty by Suspicion," a look at the Hollywood blacklist era of the 1950s. The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Warner Bros.)

A new film is ready to go, but his producer (Darryl Zanuck, who is the only "real" executive to appear as a character and thus bears the burden of all their guilt) wants him to "purge himself" before HUAC. He refuses on principle, and because rattling on his friends seems repulsive.

Soon David can't get work. He loses his house. His friends treat him like a leper. His wife, Ruth (Annette Bening), goes back to teaching school. (HUAC will soon protest that move, considering the danger to American youth.) His young son wonders if he's a spy and will be executed like the Rosenbergs.

An actress friend (Patricia Wettig) loses custody of her child as well as her career and drives off a cliff into the Pacific. Another director (played by Scorsese) admits he's a communist and flees to England, where, of course, nobody cares. An innocent buddy, a writer (chubby George Wendt of TV's "Cheers"), tearfully begs permission to "name" David so he can get off the hook with the feds.

Like any sane man, David eventually wonders if his integrity has been worth it. Being a filmmaker is all he ever wanted in life. "Is it so wrong to do what they want?" His lawyer (played by actual blacklist victim Sam Wanamaker) tells him not to be a hero: this is reality, not a movie. Inevitably, it

comes down to a moment in the hearing room when David must make up his mind.

The final confrontation with HUAC catches some of the venom of the times, and surely demonstrates the impossibility of reason triumphing over more important agendas the congressmen were pursuing. Ultimately, "Guilty" is effectively disturbing. But what the blacklist period really needs is Shakespeare.

(Blacklist drama gets some, but not all, of the complex horror; some language; satisfactory for mature viewers.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Impromptu	A-II
Journey of Hope	A-II
Korczak	A-II
The Object of Beauty	A-II
Out of Justice	O

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

'Who Pays for Mom and Dad?' is a major dilemma

by Henry Herx
Catholic News Service

The graying of America is causing tragic consequences for many middle-class families who have to struggle with the question "Who Pays for Mom and Dad?," the title of the "Frontline" documentary airing Tuesday, April 30, from 9 to 10 p.m. on PBS.

The problem is the growing number of senior citizens who need long-term care in a nursing home and the financial burden that this entails.

The average cost of a nursing home is \$30,000 a year. However, such long-term care is not covered by private health insurance nor by Medicare.

As a result, 40 percent of all patients will exhaust their life savings during their stay in a nursing home.

When all their assets are gone—the average time is 13

weeks for a single person—they are able to qualify for Medicaid, the federal medical welfare program for the poor.

There are lawyers today who specialize in helping the elderly use loopholes in the Medicaid law to save some of their assets.

Though it's perfectly legal, others argue that it is unfair for the affluent to take the taxpayer's money from a system designed to protect the impoverished.

In 1989 a congressional commission examined the issues of long-term care and came up with a program that would cost \$48 billion. They did not, however, come up with a way to pay for it.

The problem will become increasingly a national issue of public policy as more and more families grapple with the cost of long-term care for their loved ones.

Written, produced and directed by Elizabeth Arledge, the program does a fine job in translating the facts and figures of long-term care into human terms.

TV Programs of Note

Sunday, April 28, 4-6 p.m. (ABC) "ABC's Wide World of Sports 30th Anniversary Special." Jim McKay and Frank Gifford co-host a retrospective of memorable moments and remarkable personalities from around the world which the show has brought sports fans each week since it first aired on April 29, 1961.

Monday, April 29, 8-9 p.m. (PBS) "A Window to Creation." The third program in "The Astronomers" series explores questions about the origins of the universe in the light of energy known as the "Big Bang" some 15 billion years ago.

Monday, April 29, 9-10 p.m. (PBS) "Pictures of the Invisible." The fifth program in "The Shape of the World" series shows the development of aerial photography from hot air balloons in 1858 to today's airborne topographical measurements, and the use of sonar technology in mapping the ocean floor.

Monday, April 29, 9-11 p.m. (ABC) "Columbo and the Murder of a Rock Star." Rumbled police detective Columbo (Peter Falk) is pitted against a brilliant criminal attorney (Dabney Coleman) who, after killing his blackmailing mistress, tries to frame one of her ex-lovers.

Monday, April 29, 10-11 p.m. (PBS) "From the Bottom Up." Looking at the question of how to narrow the gap

between the rich and poor in America, the program focuses on the struggle for affordable housing in New York's South Bronx, for basic government services in the barrios of Texas, and for jobs in Embarras, Minn., population 822.

Tuesday, April 30, 8-9 p.m. (PBS) "Confusion in a Jar." An experiment that could mean limitless supplies of energy sets the scientific world on its head, as documented in this "Nova" report on the cold fusion controversy.

Tuesday, April 30, 10-11 p.m. (PBS) "Food." Featured on "The 90's" magazine show are segments on what people eat, where food comes from, what it does to people, and why it matters.

Wednesday, May 1, 8-8:30 p.m. (CBS) "Snoopy's Reunion." A new animated "Peanuts" special about the birth of Snoopy, his childhood with his seven beagle brothers and sisters, and how he and Charlie Brown first met. The characters have as much appeal for family audiences today as when first created by Charles M. Schulz in 1950.

Wednesday, May 1, 8-9 p.m. (PBS) "Cool Moves—Teens Together." Hosted by Malcolm-Jamal Warner, the program showcases the accomplishments of youths who are contributing to the world around them, including a group of Los Angeles teens who are beautifying their neighborhood and some Arizona high school students who have established a free speech museum.

Thursday, May 2, 8-9 p.m. (PBS) "Language." In this rebroadcast of the 1988 series, "The Mind," the seventh episode examines how language allows us to share ideas, formulate opinions, and let others know what we are thinking.

Thursday, May 2, 10-11 p.m. (PBS) "An Arrogant Display of Strength." The rebroadcast of "Korea: The Unknown War" continues with a program on the early part of the war, from the fall of Seoul at the end of June 1950 to the eve of the amphibious landing at Inchon almost three months later.

Friday, May 3, 9-10 p.m. (PBS) "The End of a Sentence." "American Playhouse" presents Richard Nelson's drama for a single voice, starring Edward Herrmann as a well-meaning English professor who invites an obscure Polish emigre novelist to a campus lecture with unexpected results.

(Check local listings to verify program dates and times. Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

Videos

1991 CNS Graphics

Recent top rentals

- | | |
|---------------------|---------------|
| 1 Ghost | A III (PG-13) |
| 2 Presumed Innocent | A IV (R) |
| 3 Pacific Heights | A III (R) |
| 4 Memphis Belle | A II (PG-13) |
| 5 Arachnophobia | A II (PG-13) |
| 6 Narrow Margin | A III (R) |
| 7 Flatliners | O (R) |
| 8 White Palace | A IV (R) |
| 9 Miller's Crossing | A IV (R) |
| 10 Wild at Heart | O (R) |

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Top 10

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QUESTION CORNER

Early church strategies worked well

by Fr. John Dietzen

Several weeks ago your column explained why we celebrate the birth of our Lord on Dec. 25. It took the place, you said, of the pagan Roman feast honoring the birth of the Unconquered Sun at the beginning of spring.



It seems to me a strange thing that such a feast as Christmas should be a substitution for honoring a pagan god. Why would the church do that? (Missouri)

A It might appear strange to us, but it would not be to the Christians of the time.

First, when the birth of Christ began to be celebrated with a specific feast about 300 years after our Lord's death and resurrection, it was no way near the major celebration it is now.

Second, the church in those times often had a much different attitude toward things pagan than we might assume.

In the year 601, for example, Pope Gregory the Great, in his instructions to St. Augustine and other missionaries to England, told them that under no circumstances should temples to idols be destroyed. They should be sprinkled with holy water, and altars should be set up in them.

Seeing their temples are not destroyed, he said, the people may be more ready to return to them "to know and adore the true God."

Since they have a custom of sacrificing oxen to demons, the pope added, "let some other solemnity like

the dedication of the church or a martyr's feast be substituted on the same day."

They can decorate the churches as they did before, he instructed, even kill and use the animals as food, not in sacrifice but as a way of giving thanks to the Giver of all gifts (Letter of Gregory to Abbot Mellitus and Augustine).

Rather than considering it a danger or scandal, they saw this sort of "ecumenism," as we might call it, as a help to spreading the Gospel and in making their faith attractive to the people they were hoping to convert.

Many more feasts and other Catholic traditions than most of us realize are traceable to this strategy of our Christian forebears.

Q Has there been a change in holy days of obligation? I remember reading of this a few months ago, but no priest I talked to knows anything about it. (Florida)

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A Many studies and recommendations have been made to change, or even eliminate, these days of obligation, the latest being at the American bishops' meeting last fall.

But that's all it was a recommendation for study of these observances, especially as they relate to the experience of countries like our own.

Of the 10 days of obligation prescribed for the universal church, six are traditionally celebrated as such in the United States: Christmas, the Solemnity of Mary the Mother of God (Jan. 1), Ascension, Assumption, All Saints and the Immaculate Conception. This is still true.

(A free brochure on questions Catholics ask about Holy Communion is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Send questions to Father Dietzen at this address.)

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FAMILY TALK

Alcoholism is a disease that people deny having

by Dr. James and Mary Kenny

Dear Dr. Kenny: How do you know if someone is an alcoholic? My husband has lost two jobs in the past year because of his drinking and had three auto accidents, but he still insists he is not an alcoholic. Are there some guidelines? (Indiana)

Answer: What causes a problem is a problem. If your husband has lost jobs and had auto accidents because of his drinking, then obviously his drinking is a problem. That problem is called "alcoholism."

Denial is a very common symptom of alcoholism. In fact, alcoholism has been described as the only disease that denies itself.

Many people imagine an alcoholic as a bum lying drunk in the gutter. That's one reason why many people say they are not alcoholics. Actually, fewer than 4 percent of the nation's alcoholics fit this pattern.

The major effect of alcohol is to create euphoria. Everyone drinks for the same reason: to feel good. Once people get feeling good, the "problem" is treated with laughter and dismissal. That is another reason why people deny alcoholism.

Alcoholism comes in two varieties. One type is called "alcohol dependence" or "alcohol addiction," with the victim physically dependent on alcohol.

The person suffering from alcohol dependence will drink large amounts daily, on weekends or on periodic binges. The best way to tell if a person is physically dependent is to observe whether they suffer from withdrawal when they stop drinking.

Another way to tell is if they have the habit of eye-openers, experience blackouts, or consistently go over their own "quota."

The second type of alcoholism is called "alcohol abuse." Here the victim may not be physically dependent, but the drinking causes serious problems in important life areas. A few examples are:

- Health problems such as impairment of the liver, heart and other body organs.
- Marital problems such as spouse or child abuse, infidelity, and separation.
- Legal problems such as driving under the influence and charges of battery.
- Personality problems such as irritability and combativeness.

► Financial problems such as heavy indebtedness due to poor judgment or the high cost of liquor itself.

► Employment problems such as tardiness, absenteeism, poor work performance, and job loss.

Your husband appears to be suffering from "alcohol abuse." His drinking is seriously affecting his life. If he cannot or does not stop his drinking, then he needs treatment for the problem. After two job losses and three accidents, it is time for outside help.

(Address questions on family living or child care to be answered in print to the Kennys, 219 W. Harrison St., Bensenville, Ind. 47078.)

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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 phone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206.

April 26

Deadline for reservations for Catholic Widowed Organization (CWO) trip to "42nd Street" at Civic Theater. Call 317-356-4726.

April 26-28

A retreat for married couples on "Pilgrimage of the Disciple" will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

☆☆

St. Meinrad College students will present "A Separate Peace," a dramatic adaptation by Benedictine Father Gavin Barnes of John Knowles' novel, at 8 p.m. Fri. and Sat. and 2 p.m. Sun. in St. Bede Theater. Adults \$2, students \$1.25, seniors and groups \$1.

April 27

Catholic Alumni Club (CAC) will

see "Man of La Mancha" at 8 p.m. at CTS, 1100 W. 42nd St. Call Mary 317-255-3841 for details.

☆☆

"A Time to Fecal" conference for Separated, Divorced and Remarried Catholics (SDRC) will begin at 8:45 a.m. at the Catholic Center, 1400 N. Meridian St. \$30 at the door. Call 317-236-1596.

☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

April 27-28

The Campaign for St. Paul's Catholic Center in Bloomington will hold a Bake Sale after all Masses.

☆☆

The Sisters of St. Francis of

Oldenburg will hold a Vocation Awareness Retreat for single Catholic women 18 or older. Call 812-934-2475.

April 28

A Choral and Madrigal Singers Spring Concert will be held at 2 p.m. at St. Mary of the Woods' Cecilian Auditorium. Tickets: \$5, \$3.50. Call 812-535-5212.

☆☆

The Liturgical Ministry Formation Program Retreat Day will be held from 2-8 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆

A Spring Card Party will be held at 2 p.m. at St. Catherine of Siena Parish, 2245 Shelby Ave. \$2.25 admission includes dessert, drinks.

☆☆

The Adult Catechetical Team of Our Lady of Lourdes Parish, 5333 E. Washington St. will sponsor a Taize Prayer Service at 7 p.m. Prayer services for the needs of Lourdes parish are conducted (usually at 5 p.m.) on the fourth Sun. each month.

☆☆

Mass Gosses 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.

☆☆

A Spanish Language Mass is

celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey.

☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. New members welcome. For details call Francis or Dorothy Cunningham 317-872-6647.

☆☆

The Secular Franciscans will meet at 3 p.m. in Sacred Heart Parish chapel, 1530 Union St. following Marian devotions. Business meeting and refreshments follow.

☆☆

The CCW of St. Pius Parish, Troy will serve chicken and dumplings at 11 a.m. as part of the Perry Co. Dogwood festival. Flea market 8 a.m.-3 p.m.

☆☆

April 29

The Inquiry Class at St. Lawrence Parish, 4650 N. Shadeland Ave. continues at 7 p.m. with "Lessons, Catechism 18-27."

☆☆

"Our Celebration of the Eucharist" video series continues from 7:30-9 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at Walker Career Center, 9500 E. 16th St.

☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave.

☆☆

A Catholic Widowed Organization (CWO) Executive Meeting will be held at 7 p.m. at the Catholic Center, 1400 N. Meridian St.

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ian St. Call Carl 317-356-4726 for details.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Speaker on stress management.

April 30

The "Strengthening Stepfamilies" program continues from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for information.

☆☆

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.

☆☆

Mature Living Seminars on This World of Ours concludes with "H...an Diversity: The Many Faces of Self" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College.

☆☆

An Evening of Reflection for Catechists will be sponsored by New Albany Deaneys Youth Ministry from 6-9:30 p.m. at St. Mary Parish, Lanesville. Pitch-in dinner.

☆☆

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May 1

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at Johnson Co. Hospital, Franklin.

☆☆☆

The Sisters of St. Benedict will sponsor a Dessert Card Party at 1 p.m. at Beech Grove Benedictine Center. Homemade desserts, prizes. For tickets call 317-788-7581.

May 2

Franciscan Father Murray Bodo will present the Caedmon Series lecture on "Poet as Priest" in Room B106 of Benet Hall, St. Meinrad Seminary.

☆☆☆

Indianapolis Deaneery Council of Catholic Women will hold its 4th quarterly meeting at 9:30 a.m. at St. Andrew Parish, 3803 N. Denwood Dr. Pitch-in salad luncheon. For reservations call 317-862-2170.

☆☆☆

The Spiritual Book Series concludes from 7:30-9 p.m. at Beech Grove Benedictine Center.

☆☆☆

The History of the Catholic

Church series concludes at 7:30 p.m. at St. Benedict Parish, Terre Haute.

☆☆☆

A "Lord of the Harvest" Day of prayer for vocations to religious life will be held from Exposition at 12 noon-Benediction 7 p.m. in St. Patrick Church, Terre Haute.

May 2-5

The Booster Club of Sacred Heart School, Terre Haute will sponsor Spring Fling 1991. Jonah Fish Fry Fri., spaghetti dinner Sat.

May 3

The Spiritual Book Series concludes from 9:30-11 a.m. at Beech Grove Benedictine Center.

☆☆☆

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 4

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

☆☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish

Center chapel, 13th and Bosart. Everyone welcome.

☆☆☆

Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆☆

Pro-lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

May 4-5

A Spring Plant Sale will be held at St. Monica School, 6131 N. Michigan Rd. Call 317-255-7153.

May 5

Holy Rosary Parish, Seelyville will sponsor a Salisbury Steak Dinner from 11:30 a.m.-5 p.m. in the parish hall.

☆☆☆

St. Meinrad's May pilgrimages to the Shrine of Monte Cassino begin at 2 p.m. CDT with "Seeing Jesus through Mary's Eyes."

☆☆☆

A Pre-Canva Day for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required, \$20 fee. Call 317-236-1596.

☆☆☆

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

☆☆☆

The Faith Connection at Holy Trinity Parish, 2618 W. St. Clair

St. will sponsor a program on "Family Prayer" by Jen Savage.

☆☆☆

Alliance for the Mentally Ill will sponsor a meeting for inner-city families with a severely mentally ill member, from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. Call Doris Peck 317-545-9907 for details.

☆☆☆

A May Crowning will be held at 2 p.m. in St. Anthony Church, 379 N. Warman Ave. Everyone welcome.

☆☆☆

A Living Rosary will be held at 7 p.m. in Sacred Heart Church, 1530 Union St. Candlelight procession, Marian hymns, rosary, Scripture, May Crowning.

Bingos:

MONDAY, St. Ann. 6:30 p.m.;

Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. 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.; 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: Ratter High School, 3 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3-4 p.m.

Women clothed as nuns caught with cocaine

by Catholic News Service

QUITO, Ecuador—Narcotics police arrested four Colombian women dressed as Catholic nuns at the Quito airport carrying 22 pounds of cocaine hidden in their habits.

Police detained the women April 14 as they were about to travel to Spain after one officer became suspicious of the way they were walking with the large packages under their clothes, according to the report in the *Hoy* daily.

The women, who said they belonged to the Sacred Heart convent, said they were carrying lime under their blue habits to fulfill a penance, and threatened to report the officers holding them to religious authorities, according to the report.

But the women broke down under questioning. They said a Colombian man offered to pay them more than \$6,500 for each kilo (2.2 pounds) of cocaine that they smuggled to Madrid. The *Hoy* report said the cocaine was worth \$1.2 million.

There Are Two Big Races In May.

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Campaign Hotline: 465-1991

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Youth News/Views

Teens must recognize God's will in their lives

by Mary Ann Wyand
Second of two parts

"Your life is a gift—and so is your talent—from a God who loves you unconditionally," nationally-known educator and motivational speaker Frank Bucaro told participants at the Catholic Youth Organization's 34th annual Archdiocesan Youth Conference April 13 at Roncalli High School in Indianapolis.

"God the Father loves you so much that he'll let you do anything you want to," Bucaro explained. But the problem is that America's highly competitive culture tells people that, "Winning isn't the only thing—it's everything."

Because of negative dominant cultural influences, he said, "We have some serious problems in this country that have hit every area of American life."

Christianity counterbalances America's materialistic culture, the conference speaker said, and reminds Christians that we are Easter people.

Citing "Building God's Family in a Materialistic Society" by Father John Westerhoff, Bucaro said the Episcopal priest emphasizes that Christians need a different view of stewardship.

The author "says that stewardship is what we do after we say we believe," Bucaro explained. "Anybody can say they believe in God. But what do you do with it? His point is that if you and I, who believe in Jesus Christ, don't affect the world a little bit differently than people who don't believe in God, then there's something wrong with your faith."

Teen-agers must realize that, "You don't own anything," he said. "You rent here. Your name isn't even your own. Someone gave it to you. Somebody the rent will be due, and then we will all go home. That's why we're Easter people."

People can arrange life, Bucaro said, and they can manipulate it. But they need to remember the importance of recognizing and responding to God's will in their lives.

"What is God's will?" he asked the teen-agers. "What's the most loving thing to do? That's God's will. Love in the true sense of the word."

In the book "When Bad Things Happen to Good People," Bucaro said, Jewish Rabbi Harold Kushner reminds people that, "The tragedies of this world do not reflect God's will. They result from the

laws of nature and from the misuse of our human freedom. God does not send tragedy. He sends the strength to cope with tragedy and he sends friends to assure us that we do not grieve or cry alone."

After a tragedy, the conference speaker said, "It is your choice what you do with it. You need to realize that God loves you and that what happened is not God's will. It is the result of the laws of nature. But now it's your choice what you do with it. You can rise from the ashes or you can wallow in them and blame God for it."

We are all brothers and sisters, he emphasized. We are all children of God. But people have a tendency to forget that.

"It's my contention that Christianity has not failed in this world," Bucaro said. "It's just never been really tried. God knows we've tried every political system, but Christianity just has not been put to the test yet."

Stewardship begins with the recognition that God is the steward from whom we have received all that we have, he said, quoting Father Westerhoff's book.

"Each of us has a gift," Bucaro again told the teen-agers. "That's the whole process of education—unlocking the potential that lies inside all of us and learning to use our own talents and giftedness. Education only happens when learning links up to people's experiences."

Christians need to learn how to be responsive and responsible people, the educator said, because that is God's will.

"God created the world and he saw that it was good," Bucaro reminded the teen-agers. "But if it's so good, why aren't we happy? What's the problem? It's not God. God's will is not negative. We're conditioned (by society) to be negative."

Stewardship is communal, Bucaro explained. "We have been created to live in community. We have been given by God the responsibility of taking care of all creation. How are we doing?"

Put things in perspective, he advised. "Look at the moment. Miracles happen every day, with every breath that you draw. You're one heartbeat away from the next world."

Grace is the awareness of the presence of God, Bucaro concluded, and a sacrament is a guaranteed opportunity to encounter God.

"Just imagine," he told the teens, "what the world could be like if we took pleasure in what we do for others instead of what we do for ourselves."



FUN TIME—Roncalli High School students Gary Timpe, a senior from St. Matthew Parish, and Emily Hoagland, a junior from St. Ann Parish, perform with members of The New Dimension during the Catholic Youth Organization's Archdiocesan Youth Conference April 13 at their school. Lynn Starkey, chairperson of Roncalli's Fine Arts Department, and choreographer Diane Gudat work with the 21-member group on vocal and dance production numbers. (Photo by Mary Ann Wyand)

In the spring, teens think about getting a date for the school prom

by Linda Rome
Catholic News Service

While in the spring thoughts turn to love, many times "love" for a high school student translates to: "Who will ask me to the big dance?" or "Who will I ask?"

The senior prom is just a culmination of each year's dancing hurdles: mini-dances after football and basketball games, the Sadie Hawkins affair, or the Friendship Dance. Each one is cause for high anxiety, pretend nonchalance and, occasionally, simple fun.

I was never "the belle of the ball." Neither were the young men who asked me out.

But I'm convinced now that the charmed circle of laughing, elegant students who seemed to know the latest dance step and "the" place to eat afterward were just as worried as I that their hands would sweat during slow dances.

It's the fashion for an escort to rent a limousine and for a girl to spend big bucks

on a dress, but the trappings of a dance are just that—glitz to hide behind.

How can you ensure that you'll have a good time at the next dance you attend, regardless of who provides the transportation or how little your clothes cost?

These reflections can help you begin to figure out ways to make that special night memorable for you and your date.

Did you accept the invitation because your mother said to give the girl or guy a chance, you couldn't bear to be the only person who didn't go, you thought you would enjoy his or her company, or you didn't have the courage to say no.

If you're worried about how to act at the dance, did you suggest going with another couple, read up on current issues, remind yourself to be polite, or practice being a good listener?

Say 'no' to ultimatums about sex

by Tom Lennon
Catholic News Service

Your girlfriend has issued an ultimatum. She wants to have sex with you, and if you won't cooperate, well, you'd better look for another girlfriend.

She means business, and all sorts of thoughts are churning in your head.

Not the least of these is, "Well, yes, I'd like very much to cooperate."

You've already talked with guys who have done it, or at least claim they have done it, and this has aroused in you both curiosity and desire. There are times when you think, "The next time we're together—that's gonna be it."

You've been hearing a voice that asks, "If I don't do it pretty soon, will the guys think I'm gay?"

But this is no simple matter. You remember those conversations you've had with your mom and dad. They were teen-agers in the wild-and-crazy '60s, the time of the so-called sexual revolution when all the barriers came tumbling down.

Your mom and dad had indicated they had sex with other persons before they were married. And after they were married, both of them deeply regretted it. Both say that every now and then ghosts appear in their marriage, ghosts of previous sexual partners. And they wish this were not so.

Both say that although they truly love one another, a shadow now and then clouds their relationship. But they

know that nothing can ever change the past. They must live with what they did before marriage.

Another voice in your head raises serious questions about your girlfriend. Isn't she trying to manipulate you? Isn't she really trying to force you to love her, and what kind of love is that?

In occasional moments of searing honesty, you admit, "Anybody who'd try to manipulate someone in this way doesn't know the first thing about love. Or for that matter, about sex."

But what if the guys do think you are gay? Again, in moments of honesty, you realize you can tell them, and tell them forcefully, that "I'll prove my manhood, not by being promiscuous, but by being responsible."

Sometimes when you're alone another issue enters your mind. You've been taught that sexual intercourse outside of marriage is deeply wrong, a sin. That bothers you more than you may care to admit.

Too, you've seen how some of the kids at school ended up in bitter circumstances and really had the whole course of their lives changed because of some brief moments of sex.

And you can't get out of your head that the teacher stressed, "No contraceptive is 100 percent safe. Not one." And you think, "There's always the possibility."

Your mind and heart are troubled. The hours go by slowly. Finally it dawns on you: "If this is causing me so much trouble and conflict and sweat, something's awfully wrong." And at last you decide, "The answer is no."

It's as though a great burden has been lifted.



ULTIMATUM—It's just an act for Tony Cerola and Laurene Hintz, members of the improvisational theater troupe "Picture This." They performed during the Catholic Youth Organization's Archdiocesan Youth Conference April 13 at Roncalli High School as part of a presentation on the dangers of sexual promiscuity.

Parish and school groups support Earth Day

Holy Cross and St. Pius X Parish youth group members and students from Brebeuf Preparatory School's Conservation Club were among the 'teen-agers' who helped beautify a central city neighborhood as part of the Eastside Community Investments project "Just Say Grow—Planting for the Future" April 20 in Indianapolis.

The neighborhood development corporation's second annual Earth Day street tree planting and tree nursery project was among many environmental assistance efforts scheduled by concerned people throughout the archdiocese to help improve the quality of life on our planet.

As part of 1991 Earth Day Indiana events, Nativity students Mike McCoy, Mary Kelly, Lindsey McCormick, Rhonda Ochs, and David Ahause of Indianapolis earned a third-place award in a student radio advertising competition.

☆☆☆

Bishop Chataud High School and Brebeuf Preparatory School are jointly hosting the Brebeuf-Chataud Football Fundamentals Camp June 24-28 from 9 a.m. until 11 a.m. at Chataud, located at 5885 N. Crittenden Ave. in Indianapolis.

Football coaches and players from both schools will instruct boys who will be enrolled in grades seven, eight and nine during the fall of 1991.

Registrations cost \$55 a person. For more information, contact Rick Wagner, Brebeuf's head football coach, at 317-872-7050 or Craig Barr, Chataud's head football coach, at 317-251-1451.

☆☆☆

Summer is also the time for junior high boys to improve basketball skills.

Under the direction of Chataud basketball coach Tom Stevenson, the school's coaching staff will instruct boys who are

now in grades five through eight at the Trojan Summer Basketball Camp June 17-21 from 9 a.m. to 11 a.m. at the Chataud gymnasium.

Special guests who will help teach basketball fundamentals include Butler University basketball coach Barry Collier, National Basketball Association player Ken Barlow of the Los Angeles Clippers, Bill Green and Larry Humes of the University of Indianapolis, Muncie South basketball coach Tom O'Brien, and Roncalli High School basketball coach John Wirtz.

Registrations are \$50 a person. To register, call Chataud at 317-251-1451.

☆☆☆

Bishop Chataud High School's Winter Guard placed 10th in the state in Class B judging at the Indiana State Color Guard Association competition March 23 at Mooresville.

Roncalli High School's color guard placed 19th in the competition. There were 33 school color guards entered in the state contest.

☆☆☆

Morris "Moe" Gardner of Indianapolis, a Cathedral High School graduate who played nose tackle for the University of Illinois, was picked by the Atlanta Falcons in the fourth round of the National Football League draft on April 21.

He attended kindergarten at Holy Angels School, then completed his elementary education at St. Andrew School.

In newspaper stories about the NFL draft, Gardner was described as "a great competitor and class individual" and praised for making 51 career tackles behind the line in college.

☆☆☆

Four students from Catholic high schools in the Archdiocese of Indianapolis were named Indiana Academic All-Stars



EARTH DAY—Holy Cross youth group members carry trees to plant at East 10th and Jefferson Streets in Indianapolis April 20 as part of the Eastside Community Investments "Just Say Grow—Planting for the Future" project. (Photo by Margaret Nelson)

and were recognized by *The Indianapolis Star* and the Indiana Academic Competitions for Excellence.

Cardinal Ritter High School senior Julie LaFace of Indianapolis, a student writer for *The Criterion*, was among the Catholic school students honored for outstanding academic performance.

Other recipients of the state award were Norbert Goetzinger from Our Lady of Providence High School in Clarksville, Brian Traub from Bishop Chataud High School in Indianapolis, and Sophia Tzeng from Brebeuf Preparatory School in

Indianapolis. They join 36 other students as the top 40 Hoosier high school seniors in 1991.

☆☆☆

St. Simon eighth-grader Matthew Miller of Indianapolis won third place in the Indiana State Geography Bee held at Indiana University/Purdue University at Indianapolis on April 5.

Matthew received certificates from the Indiana State Legislature and the National Geographic Society. The state contest covered knowledge of politics, culture, religion, and climate as well as map skills.

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Books of interest to Catholics

by Richard Philbrick

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers.

"Traveler's Guide to Overnight or Short Stay at Religious Community Guest and Retreat Houses Around the World."

by Victoria D. and James J. Hughes, Hugen Press, P.O. Box 2286, Bloomfield, NJ 07003 (available by mail only) \$17.95 prepaid, two vols., 222 total pages. Names, addresses, and telephone numbers of more than 800 religious houses in Europe, more than 500 in North America, and 70 in Oceania vacationers can make a retreat at or use as a base while sightseeing.

"Late Have I Loved You," by Jesuit Father James A. Mohler, New City Press, \$8.95, 159 pp. Interpretation of St. Augustine's views on human and divine relationships.

"Ordinary People," by Michael True, Orbis, \$10.95, 140 pp. Examination of moral questions the author believes Americans must consider to achieve a wholesome style of family life.

"Psalms for Contemplation," by Jesuit Father Carlos G. Valles, Loyola University Press, not price given, 281 pp. Presents the intimate meaning of each Psalm as well as the feeling it awakens in the author. His approach to praying the Psalms.

† 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. 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.)

† BACKHERMS, Martha Jean, 59, St. Anthony of Padua, Clarksville, April 11. Wife of Phyllis; mother of Michael and Pamela Kimmel; daughter of Lillian Hillebrand; sister of Joe Hillebrand and Margaret Backherms; grandmother of two.

† BAUER, Elmer Bube, 56, St.

Michael, Bradford, April 12. Husband of Betty (Jennings); father of Andrew, Cathy and Linda; brother of Ralph, Raymond, Richard and Helen Bube; Doris Thill, Mary Veen, Edith Napper, Hilda Loftus and Barbara Campbell; grandfather of one.

† BAUMANN, Edith, 90,

formerly of St. Roch, Indianapolis, April 8. Mother of Eileen M. Brown and Richard F.; sister of Leo Magendanz; grandmother of six; great-grandmother of seven.

† BELCHER, Michael Thomas, 23 months, St. Christopher, Indianapolis, April 13. Son of Dean and Nancy; grandson of Donald and Janet Sears, Robert and Nancy.

† BRALEY, Mary H. (Tekulve), 73, Holy Name, Beech Grove, April 3. Wife of Charles W.; mother of Scott W., Pamela Semmler and Sherrill Curd; grandmother of six.

† BUEGLER, Ida, 89, St. Roch, Indianapolis, March 29. Mother of Louis J., Edwin A., Joseph C., and Beatrice Massing; grandmother of 24; great-grandmother of 36.

† BULLOCK, James A., 80, St. Anthony of Padua, Clarksville, April 8. Father of Roseann Severance and brother of Kathryn Goodin and Bernadine Oldham.

† CAUFIELD, Irene, 80, St. Mary, New Albany, April 9. Mother of Alice Rhodes, Doris Miller, Sharon Schreder, John Jr., Louis, Paul and Art; sister of Albert Kerstiens; grandmother of 19; great-grandmother of two.

† DARLING, Michael C., 21, St. Anthony of Padua, Clarksville, April 5. Son of Patty and Robert; grandson of Martha Mattox, Elizabeth Gaines, and Mr. and Mrs. Robert Darling Sr.

† DAWSON, Louise, 92, St. Augustine, Jeffersonville, April 18. Sister of Cora Howell, half-sister of J. C. Norris, Cecilia Hornback, Mary A. O'Bryan and Agnita Weidemann.

† DELEO, Mary C., 66, St. Mary, Richmond, April 9. Sister of Carl.

† DROSGIA, Mary, 92, St. Lawrence, Lawrenceburg, April 7. Sister of Matilda Witrock.

† EDER, Gerald "Jay," 71, St. Mary, North Vernon, April 6. Husband of Audrey (VanGordon); father of Joseph, James, Jerry and John; brother of Harold and Robert; grandfather of 11; great-grandfather of three.

† EISNER, Ollie Louis Jr., 63, St. Augustine, Jeffersonville, April 6. Husband of Maxine; father of Karen Gollar, Paula, Kim, Rebecca, Jeff, and Tim Zeringue; brother of Fred; grandfather of four.

† ELDER, Ida Flamin, 94, St. Paul, Tell City, April 14. Mother of Oral and Russell Flamin and Hazel Harper; sister of Irving Coffinet, Jewell Richards and Celine Kelly; grandmother of 14; great-grandmother of 25.

† ERNSTES, Rose J., 96, St. Mary, Greensburg, April 17. Mother of Mary Margaret Doggett.

† FREELAND, Thomas, 31, St. Mary, Richmond, April 7. Son of Dorothy, brother of Kent, Phil, Jane Cruz, Marie, Mary, Betsy Renyer and Leah.

† GEHRING, Ambrose F., 77, Holy Family, Oldenburg, April 12. Brother of Emil, Leo, Allan, Alvina Wenning, Emma Biltz and Louise Merkel.

† GOLDEN, Margaret Ann, 88, Anunciation, Brazil, April 10. Cousin of Ruth, Jerry and Tom McCullough, Roy Brown, Valeria Bockhold, Ann Sanders, Sharon Anderson, Philip and Mike Giltz.

† JENKINS, Esther R., 77, St. Jude, Indianapolis, April 16. Wife of Herbert H.; mother of Gene, Kenneth, and Carol Wright; sister of Francis, John, Walter and Estella Schaler; grandmother of seven; great-grandmother of three.

† KIRSCH, Chester W., 87, St. Mary, North Vernon, April 8. Husband of Clara Coffman; father of Nita J. Reiter; stepfather of James R. Coffman and Ruth Reiterman; grandfather of 18; great-grandfather of 25; great-great-grandfather of two.

† KNABLE, Velva C., 74, St. Mary, New Albany, April 10. Sister of Margie, Mary Kemple and Rosalie Groatz.

† LEBLANC, Edward F., 73, Holy Family, New Albany, April 8. Husband of Gwendolyn F.; father of Ethel F. Sears; brother of Martha Jean Belvy; grandfather of two.

† LYNCH, Betty L. (Hittell), 75, Holy Trinity, Indianapolis, April 12. Mother of Nicholas Jr., sister of Gladys and Clara Moore and Mildred Phillips.

† METH, Mary, 78, St. Catherine of Siena, Indianapolis, April 10. Mother of Robert.

† MILES, Harry, 87, St. Mary, North Vernon, April 9. Husband of Helen (Day); father of Dr. Harry, Donald R., and Sandra Kreutzjans; brother of Thomas, Minnie Hempstead, Edith Leobridge, Mildred Poole and Ruth Ferdinand; grandfather of 13; great-grandfather of 24.

† MILLHOLLAN, Louis H., 73, St. Anthony of Padua, Clarksville, April 10. Husband of Jessie (Turner); father of L. Patrick, Michael H., and Sherry Simpson; brother of Dorothy Godsey; grandfather of three.

† RISC, Rufus C., 72, St. Gabriel, Connersville, April 16. Husband of Rita M. (Kuehn); father of John A. and Mary Jo; brother of Lawrence, Gene, Leo, Bert, Mary Ann Welsh, Henrietta Bricker, Alfreda Cappel and Elizabeth E. Mazzola; grandfather of two.

† ROTHBAUER, George, 68, St. Paul, Sellersburg, April 12. Husband of Delphine (Schaefer); father of Thomas, and Jacqueline Riestler; brother of Tony, Frank, Joe, Henry, Steve, Charlie, Mike, Helen Meyer and Matilda Meyer.

† SCHEELE, Joseph J., 82, Holy Family, Oldenburg, April 4. Father of Louis J. and Edwin J.; brother of Marian Karle and Helen Tekulve; grandfather of seven.

† SPIRES, Stephen Allen Sr., 42, St. Anthony of Padua, Clarksville, April 7. Husband of Linda Sue; father of Stephen A., Jr., Cathy Suzanne, and Sharon D. Allen; son of Carlos S. and Catherine; brother of Carlos Jr.; nephew of Doris Smith and June Linnaberry.

† SCHEBLER, Ada Marie, 73, St. Charles, Milan, April 13. Wife of George A.; mother of Raymond, Roy, George Jr., Rose Gauck, Romilda Bedel and Roberta Bohman; sister of Noah, Joseph and Phillip Bunyard, Mary Abplanalp and Rita Bedel; grandmother of 14; great-grandmother of six.

† SIEVERDING, Martha, 86, St. Roch, Indianapolis, April 9. Sister of Bruno Hettner, Marie Sauer and Anna Thomas.

† TATE, Luetta B., 98, St. Andrew, Richmond, April 8.

† WAINSCOTT, Arthur R., 66, St. Joseph, Shelbyville, April 14. Father of Arthur D., Danny L., Fred G., Mike A., Donna M. Smith, Connie Chalkot and Susan E. Webb; brother of Melvin, Richard, Goldie Collins, Virginia Gobel and Violet Ray; grandfather of 25; great-grandfather of four.

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Catholic officials praise Bush's education plan

by Ines Pinto Alica
Catholic News Service

WASHINGTON—Catholic officials praised President Bush's new education plan, but some expressed concern about where the money will come from to pay for his proposed "revolution" in the U.S. educational system.

"This plan shows that education has been raised to a higher place in the national agenda," said Sister Catherine McNamee, president of the National Catholic Educational Association and a Sister of St. Joseph of Carondelet.

"It is a very encouraging step in the right direction," said Mercy Sister Lourdes Sheehan, secretary of the U.S. bishops' Department of Education. "We will be watching very carefully to see that the money for his plan does not come out of established programs. We want to make sure that our Catholic school students continue to receive the services they have been receiving."

Catholic educators also said they expected the plan would come under fire by groups advocating the complete separation of church and state. Bush's plan calls for giving parents choice in education whether in public, private or religious schools.

Bush has already asked for \$200 million to encourage school districts to offer parents more choices in selecting schools. The U.S. Department of Education also will spend \$30 million on choice demonstration projects.

The supreme knight of the Knights of Columbus called the president's choice plan "a ray of hope" for private school parents. "More and more today such parents are forced to bear severe financial burdens in exercising their constitutionally guaranteed right to send their children to the schools of their choice," said Virgil C. Dechant.

Americans United for Separation of Church and State said choice in education is a misleading term. "Parochial schools take only the students they want to take," said the organization's executive director, Robert L. Maddox. "Only they have any 'choice' when it comes to admissions."

"It had enough that President Bush wants to use tax dollars to pay for religious schools," Maddox added. "But he compounds the mistake by using federal funds to pressure school districts across the country into doing so."

But Catholic educators said choice plans would weather

court tests if states decided to give parents a choice in schools by giving the parents vouchers or tax credits to ease the tuition burden.

The United States Supreme Court determined (in Mueller vs. Allen in 1983) that a tax deduction for educational expenses available to all parents is constitutional," said Sister Lourdes. "The aid is to parents who then decide where to apply the assistance."

The president's initiative, titled the "America 2000 Education Strategy," is built around six national goals designed to increase the high school graduation rate and adult literacy, to improve student competency in general and to make U.S. students first in the world in math and science. It calls for top-to-bottom school reforms, including a voluntary nationwide exam system, federal aid pegged to academic results and \$550 million in start-up funds for a "new generation of schools."

"I'm here to say America will move forward," Bush said after announcing the plan April 18. "Our challenge amounts to nothing less than a revolution in American education, a battle for our future."

Among the specifics of the plan are:

►Voluntary nationwide examinations in English, math, science, history and geography. Colleges will be urged to use the exam results in admissions and employers will be urged to pay attention to them in hiring.

►Reports on the progress toward the national educational goals by states, local districts and schools.

►Differential pay will be encouraged for those who teach well, who teach core subjects, who teach in dangerous or challenging settings, or who serve as mentors for new teachers.

►American business leaders will be encouraged to establish—and muster the private resources for—a new non-profit organization that will award contracts in 1992 to research and development teams. The teams will develop non-traditional approaches to meeting educational needs in communities.

►Business and labor will be asked to adopt a strategy to establish job-related skill standards, to develop "skill certificates" to accompany these standards and to create schools where workers can learn those skills. The secretaries of Labor and Education will spearhead a public-private partnership to help develop voluntary standards for all industries.

Sister Catherine said Bush's plan has many of the characteristics already found in Catholic schools across the country, such as the emphasis on lifelong learning, dependence on the communities and assessments of the progress of schools.

The new school improvement plan was developed by new Education Secretary Lamar Alexander but draws heavily on ideas developed by a Presidential Education Policy Advisory Committee and a bipartisan panel that has worked months to develop and implement a reporting system on progress in meeting the six national goals.

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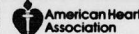
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Ecumenists urged to find cure for divisions

by Teresa Coyle
Catholic News Service

ST. LOUIS—The top Vatican official for ecumenism urged Catholic ecumenists meeting in St. Louis to find "a radical cure" for divisions that exist among churches but one that will not jeopardize "legitimate diversity."

Archbishop Edward I. Cassidy, head of the Pontifical Council for Promoting Christian Unity, addressed members of the National Association of Diocesan Ecumenical Officers during the April 15-18 National Workshop on Christian Unity in St. Louis.

In his April 16 talk, he stressed the value of ecumenism in the local church, calling it "the locus of diversity."

"Through the local church, the whole Catholic Church is present with many other Christian churches and communities in particular localities and regions" with distinctive spiritual, ethical, political and cultural characteristics, he said.

The local church's work for Christian unity "may help to test the limits of diversity," he said. "This would be a

contribution to preparing the way for the unity in diversity that we seek in our ecumenical pilgrimage."

The diocesan officers' association was one of 13 denominational or ecumenical groups at the workshop, attended by some 400 people. Included were the Evangelical Lutheran Church in America, Church Women United, National Council of Churches and World Council of Churches.

About one-fourth of the attendees at the workshop were Catholics; Episcopalians were the second-largest group, with about 70 participants; and Methodists were third, with 59. Father Thomas Murphy, ecumenical officer for the Archdiocese of Indianapolis, was among the attendees.

In an interview with the *St. Louis Review*, archdiocesan newspaper, Archbishop Cassidy said those who criticize the pace of ecumenism have forgotten "just how far we have actually come." The first achievement was clearing away many stereotypes, prejudices, misunderstandings and hostilities, he said.

Further progress has been made in "being able to pray together joyfully, to



Archbishop Edward I. Cassidy

work together successfully in so many different fields, to give common witness together as Christians" and above all, in

doctrinal dialogue with other churches, he said.

Ecumenism is "a movement of churches together," Archbishop Cassidy said. "The pace of progress is very much determined not by a few people but by the general atmosphere and understanding."

The archbishop also said he had helped to halt the push toward sainthood for 15th-century Queen Isabella of Spain because it would have seriously strained relations with Jews and Muslims.

The Vatican Congregation for Sainthood Causes recently suspended action temporarily on Queen Isabella's cause, which had not reached even the first stage of the three-step process for sainthood.

Archbishop Cassidy said he had expressed concern about the case to other Vatican officials.

"If the process had gone ahead, it would have created a great deal of difficulty for the work which we're trying to do," he said. Both Jewish and Muslim communities were affected, he added, because both groups were persecuted during the rule of Queen Isabella.

Distribution of aid to Kurdish refugees faces major complications

(continued from page 1)

"The needs are so great it doesn't seem likely" charitable agencies will duplicate efforts, Habte said. "The greatest need is for organization," she said.

Habte called the resultant wave of donations to CRS to

assist in the crisis "the greatest single outpouring of support for a project since the Ethiopian famine" of 1984-85.

Creating distribution headaches were three major complications:

► Turkey expelled most non-governmental agencies, including CRS, in 1986. The International Catholic Migration Commission, however, was not expelled. Msgr. DiMarzio said the office, which at one time was a CRS office, is staffed by Turkish Catholics, "an advantage to us."

► Relief agencies say they have not heard of any Kurdish interest groups in the United States that could give consultation and material assistance for the effort. "If there is one out there I haven't heard of them," said Dave Beltz, acting vice president of international programs for Mercy Corps International, a Catholic-oriented agency.

► Ground transportation in the mountain ranges is next to impossible. Aid has had to be dropped by airplane and helicopter. Some deaths from airdropped supplies falling on refugees have been reported.

A U.S. plan to send U.S. soldiers into northern Iraq to create safe havens for Kurds was "probably the best that could be accomplished," Msgr. DiMarzio said, "given the alternative."

After growing pressure at home and abroad, President Bush sent U.S. troops into northern Iraq to set up protected enclaves for Kurdish refugees.

In its editorial, *L'Osservatore Romano* said that the "martyred Kurdish people cannot and must not be forgotten. No one must be forgotten by freedom."

The editorial said military victory in the Gulf war has so far been a failure in producing lasting peace. "The Gulf war, with its well-known results, has only confirmed one thing: war is a primitive instrument, inadequate for our era. Peace will never be the work of weapons but, as always, it will be the work of justice," it said.

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