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Priests' Council reports major issues

Archdiocesan Council also elects officers, hears reports on finances and education

by John F. Fink

Finances, personnel, the archdiocesan structure, youth ministry and restrictions on the priesthood are the major concerns of the priests of the Archdiocese of Indianapolis, according to Father Paul Koetter, president of the Council of Priests, in a report to the Archdiocesan Pastoral Council last Saturday.

The council meeting was at St. Mary's Church, North Vernon. Besides hearing the report from the Council of Priests, the council also elected its first permanent officers and heard detailed reports about archdiocesan finances and education.

Officers elected were Ronald K. Dossee, from North Vernon, chairperson; Amanda L. Strong, from Holy Angels, Indianapolis, vice-chairperson; Rosemary Coraggio, from St. Lawrence, Indianapolis, secretary; and William Armstrong from St. Mary's, Mitchell, an at-large member of the executive committee. Also on the executive committee are Archbishop Edward T. O'Meara and David Gootee, who had been serving as temporary chairperson. Coraggio had been serving as temporary secretary.

In its report the Council of Priests said that the priests of the archdiocese consider these the five major issues or concerns for the archdiocese:

►To help deal with the burden of finances on our parishes and institutions. Particular focus should be given to the financial strain of Catholic schools.

The report said that many priests focused on the school financial situation, but also gave strong support to Catholic school education. This general issue also



COUNCIL'S EXECUTIVE COMMITTEE—Newly elected members of the Archdiocesan Pastoral Council's executive committee pose during the council's meeting in North Vernon May 11. Left to right, they are Amanda Strong, vice-chairperson; William Anderson, at-large member; Ronald K. Dossee, chairperson; David Gootee, past chairperson; Archbishop O'Meara; and Rosemary Coraggio, secretary. (Photo by John F. Fink)

included the need for stewardship, funding for staffs and the need to promote endowments.

►To meet the personnel needs for our parishes and institutions. This includes the need for more clergy, more lay ministers with proper training, the use of creative planning for the future, clergy morale issues, etc.

►To simplify the Archdiocesan Catholic Center structure and to improve the clarity of communication and leadership. Many priests are concerned about the number of offices at the archdiocesan level, the report

said, and there is frustration developing out of too many planning efforts, too many programs, and too many demands on parish personnel.

►To clarify the CYO role in youth ministry and to improve the youth ministry program of the archdiocese. The priests asked for a clear decision about which office is responsible for youth ministry (it is now in the Office of Catholic Education) and to give greater importance to this work.

►To encourage the universal church to reconsider the restrictions on who can be ordained. This question raises the issue of

allowing a married clergy and the issue of women priests, the report said. In giving the report, Father Koetter acknowledged that this issue could not be settled at the archdiocesan level but the priests wanted it included in their list.

The priests said that two other issues receiving strong support were the need for a strong total Catholic education program and the need for an archdiocesan vision to clarify "what we are about."

The Council of Priests was the second body to report to the Archdiocesan Pastoral Council on the major issues of the archdiocese. At its Feb. 16 meeting, the secretariats identified their major issues as human resources, financial resources, communications and public relations, Catholic schools, and external relations.

The report on archdiocesan finances was made by Joseph Hornett, the archdiocese's chief financial officer. The report was similar to those made to directors of archdiocesan agencies and to the leaders of the United Catholic Appeal, and reported in *The Criterion* several times during recent months.

The report on Catholic education was (see **COUNCIL HEARS**, page 2)

Fort Wayne gets auxiliary bishop

Jesuit Father John R. Sheets, 66, who has taught at several Jesuit institutions and is now an instructor at Creighton University in Omaha, has been named an auxiliary bishop for Fort Wayne-South Bend by Pope John Paul II.

Catholic Church is responding to global disasters

by Bill Pritchard
Catholic News Service

WASHINGTON—With disasters suddenly worldwide, Catholic Church agencies are helping to provide relief to the victims of crises ranging from war's destruction in Iraq to cyclones in Bangladesh. Here is a roundup of major crisis zones and the response of Catholic agencies:

THE MIDDLE EAST—From north to south, Iraq continues to reel from its losing confrontation with the Arab-Western alliance after Iraq's invasion of Kuwait.

In the north, Iraqi Kurds fleeing Iraqi troops are starving and dying of disease on largely barren mountainsides.

In the heartland of the country, Iraqis are trying to recover from the bombing which left vital public services in ruins. An outbreak of cholera and other diseases is feared. Medicine is scarce in some places.

Catholic Relief Services, the Pontifical Commission for Palestine, Franciscan sisters, Iraqi religious and the Catholic Near East Welfare Association have joined to truck medicine and food into the country to be distributed through church channels.

Pope John Paul II met with Iraqi Catholic leaders in early May to assess the damage and the needs.

The president of the U.S. Catholic Conference, Archbishop Daniel E. Pileare of Cincinnati, urged Catholics in early May to give financial support through CRS for refugee relief and also urged longer-term political solutions.

Eastern-rite Chaldean Catholics in the United States have also begun relief funds. Five members of the Chaldean community in Detroit traveled to Jordan to purchase relief goods for Iraq.

ASIA—Bangladesh was devastated by wind and flood in late April. Winds reached 145 miles per hour and giant waves engulfed heavily populated islands at the head of the Gulf of Bengal. The death toll was estimated at 125,000 and rising. Millions were left homeless.

Before the cyclone struck, the country was already faced with an epidemic of diarrhea brought on partly by drought which left many Bangladeshis with only polluted water to drink and no firewood with which to boil it and render it safe.

An international aid response has included Catholic agencies such as the British church's Catholic Agency for Overseas Development, the Scottish church relief fund, and the Irish agency Trócaire.

Mother Teresa's Missionaries of Charity, already with nine houses in Ban-

gladesh, rushed additional nuns to the disaster zone to offer assistance.

Mother Teresa herself toured the disaster zone and said later that the devastation was "terrible."

AFRICA—War and famine in the Sudan and Ethiopia continue to take lives and place civilians in desperate situations, even as world attention focuses on newer crises such as the Bangladesh cyclone.

Catholic Relief Services, the Vatican and local church organizations have been providing continual food and other relief to those countries, in the face of governments which sometimes seem to deny there's a problem.

In the Sudan, local bishops in both rebel- and government-held zones have been coordinating relief programs, as well as appealing to the world not to forget their people.

The bishops have also attempted, unsuccessfully, to mediate an end to the war.

The war pits the mostly Muslim, Arab north against the Christian and animist black African south.

In West Africa, the nation of Liberia continues to suffer from civil war which left the capital, Monrovia, without food or public services.

Catholic Relief Services has continued to provide food aid to Liberians displaced or left without resources by the troubles.

CRS was the last aid agency to evacuate the capital last year at the height of the fighting, which pitted rival rebel factions against each other as well as the now-fallen government of the late President Samuel Doe.

Recently, Liberians began planting new crops with seeds donated by CRS and there is hope a serious food shortage driven by the war will soon begin easing.

SOUTH AMERICA—The cholera epidemic which struck Peru now threatens that country's neighbors. Its potential for devastation among the Amazonian Indian tribes of Brazil, who are especially vulnerable to the disease, has been particularly worrisome to Catholic agencies and clergy who work with them.

In Peru, the epidemic has been worst in the poor urban neighborhoods where crowding, poor sanitation and inadequate medical services have combined to open the residents to the disease.

Catholic agencies in the South American countries, as well as overseas Catholic relief organizations, are working to aid the current victims and prevent other populations from being struck by the epidemic.

Looking Inside

From the Editor: What church teaches about the Holy Spirit. Pg. 2.

Editorial: American Jews and the Israeli government. Pg. 2.

Parish video: St. Christopher's uses videotape to explain parish's ministries to newcomers. Pg. 3.

Commentary: Pope's new encyclical brings the poor back into our consciousness. Pg. 4.

Point of View: A feminism that celebrates new life. Pg. 5.

Social justice: A perspective on legislative issues. Pg. 7.

Faith Alive!: People join faith communities to help each other. Pg. 8.

Faithful: Pope turns trip to Portugal into a salute to Mary. Pg. 20.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

What church teaches about the Holy Spirit

by John F. Fink

This Sunday the church observes the feast of Pentecost, the day on which the Holy Spirit descended upon the apostles in the upper room in Jerusalem. The Holy Spirit turned a group of men into fearless missionaries who obeyed Christ's command to preach the Gospel to all nations. Pentecost is considered the birthday of the church.

It seems appropriate this week to review a bit about what the Catholic Church teaches about the Holy Spirit.

First of all, the Holy Spirit is God—the Second Person of the Blessed Trinity, equal in every way with God the Father and God the Son. We say that he “proceeds” from the Father and the Son and the technical term for this is the *spiration* of the Holy Spirit. Theologians explain that the Holy Spirit is the person who comes forth from the mutual love of God the Father and God the Son and which is true God because this love is one with the divine nature. This person did not come forth in time but has existed from all eternity because the Father and the Son are eternal and therefore so is their love for each other.

THE HOLY SPIRIT, however, was revealed to humans gradually. The Old Testament Jews did not know about the Trinity and, in fact, the word “spirit” (i.e., in Job, Psalm 130, Isaiah and Ezekiel) meant a divine power through which God is active. In the New Testament Jesus promised to send “the Spirit of truth” (Jn. 14:17) and he tells the apostles: “The Advocate, the Holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that I told you” (Jn. 14:26).

That happened on Pentecost, which was a great Jewish feast, second in rank only to Passover, that celebrated the



giving of the law to Moses. Originally celebrated 50 days after Passover, Christians celebrate it 50 days after Easter. Most of what the church teaches about the Holy Spirit comes from the Acts of the Apostles and the letters of St. Paul. As the books of Matthew, Mark, Luke and John are called the Gospel of Jesus Christ, the Acts of the Apostles is sometimes referred to as the Gospel of the Holy Spirit. It is the Holy Spirit who leads and guides the church.

As recently as April 24 of this year, Pope John Paul, during his weekly audience, said, “The Holy Spirit inspired the preaching of the apostles, as well as the composition of the four Gospels and the other books of the New Testament. As the inspirer and principal author of the Bible, the Spirit likewise assists those who read the Scriptures to understand their divine meaning.”

THE HOLY SPIRIT is called by several names: the Advocate, the Paraclete, the Sanctifier. Christ used the term “Advocate” in the quotation above, and the word “Paraclete” is simply the Greek word for advocate. “Sanctifier” indicates that this is the special role of the Holy Spirit operating through the church—to make us holy, especially through the sacraments.

The church refers to the Gifts of the Holy Spirit. There are seven of them: wisdom, understanding, knowledge, counsel, piety, fortitude, and fear of the Lord (or reverence). They are the qualities Isaiah said the Messiah would have (Is. 11:2-3). The church considers them special graces granted by the Holy Spirit which, together with habitual grace, make us open to the influence of the Holy Spirit.

St. Thomas Aquinas taught that the Gifts of the Holy Spirit were necessary to salvation but not as absolutes in their fullness of expression. He likened them to the Beatitudes Christ taught in the Sermon on the Mount. He considered them superior to the intellectual and moral virtues but inferior to the three theological virtues of faith, hope and charity which have God as their object.

These Gifts of the Holy Spirit should not be confused

with the gifts St. Paul wrote about in the First Letter to the Corinthians (although there is duplication). To each individual the manifestation of the Spirit is given for some benefit. To one is given through the Spirit the expression of wisdom; to another the expression of knowledge according to the same Spirit; to another faith by the same Spirit; to another gifts of healing by the one Spirit; to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation of tongues. But one and the same Spirit produces all of these, distributing them individually to each person as he wishes” (1 Cor. 12:7-11).

Among the gifts mentioned by Paul is that of tongues. This is called glossolalia, the ability to speak one language and be understood by those who speak and understand a different language. Unfortunately, this is often misunderstood by some charismatics who sometimes speak in words or sounds that nobody can understand. This gift, rightly used, must always be for the benefit of others.

There are also the Fruits of the Holy Spirit. This is the collective name for the acts that follow the practice of supernatural graces infused into the soul by the Holy Spirit. In his Letter to the Galatians (5:22-23) St. Paul listed them as charity, joy, peace, patience, goodness, generosity, faith, mildness and self-control. The church added benignity, longanimity and chastity.

THERE ARE ALSO THE SINS against the Holy Spirit: despair of salvation, presumption of God's mercy, deliberate resistance to the known truths of salvation, envy at another's spiritual good, obstinacy in sin, and final impenitence. They are called unforgivable sins because those who are guilty of such sins stubbornly resist the influence of the Holy Spirit's grace and, as long as they do so, cannot be forgiven.

We should cultivate a devotion to the Holy Spirit. One of our most frequent and habitual prayers, in time of any need, should be the simple “Come, Holy Spirit.”

EDITORIAL COMMENTARY

American Jews and the Israeli government

by John F. Fink

In all that has been written about the plight of the Palestinians in Israeli-occupied territories, one might get the impression that American Jews support what the Israeli government is doing. Those of us who read Jewish periodicals know that isn't true.

The lead article in the May 8 issue of *The Indiana Jewish Post & Opinion*, for example, reported that 100 American Jews who hold top leadership positions in major American Jewish organizations just returned from Israel. They were disappointed that the Israeli government is not seizing the present moment to achieve peace with its neighbors. The headline on the article was “Israel government loses peace chance.” “We were convinced,” two of the Jewish leaders wrote in *The Cleveland Jewish News*, “that Israel's security is best served by a vigorous struggle to achieve a secure peace with its neighbors and with the Palestinians in the West Bank and Gaza. But we believe that the present government of Israel likely will do more than continue its present policies leading to impasse; it will make a unique opportunity which now exists, but which will soon pass.”

The Jewish press reports other frustrations, too. One of Israel's biggest problems recently has been trying to house and find

jobs for the tens of thousands of Soviet Jews who are arriving in Israel. It has gotten so bad that many of them are now leaving Israel for other countries, with Canada being the country of preference.

Many Jewish builders in this country have offered to help Israel solve its problems, but don't seem to get anywhere. An editorial in the May 1st national section of *The Jewish Post & Opinion* said: “Over the 43 years of the existence of the State of Israel numerous American Jewish business and financial interests have responded to Israel's call, but in practically every instance were frustrated by the political impediments placed by their way.”

The editorial reported that “one of the largest Jewish-owned construction companies in the world had months ago presented Israel with a plan for erecting thousands of dwellings. The plans found acceptance everywhere up until the very last Israeli official in the government, a Cabinet minister, who quashed it. . . . The story can be repeated any number of times, ad infinitum.”

That same issue of the *Post* published a feature article by Shimon Peres, leader of Israel's opposition Labor Party and a former premier. He emphasized the desirability of regional economic cooperation.

“Perhaps the next war will erupt as a result of the struggle over the distribution of water, and not necessarily over border conflicts,” he wrote. “Water can be acquired by military or scientific means. Military methods mean war between states; scientific ones mean cooperation between them.”

However, he said, “It is impossible to engage in regional economic dialogue without our first proceeding to solve the Palestinian problem. And indeed, the time has arrived to solve this issue.”

He went on to say that if Israel “does not want to rule over another people against its wishes forever, it must give up control both of the residents and of the territory they live on. . . . To whom, in fact, does the Gaza Strip belong, all 350 square kilometers of it? To the 70,000 people living in it, or to the politicians who proclaim they own the strip?”

Peres' solution is what he has advocated for years: “a confederation that will comprise three elements: Gaza, the West Bank and Jordan.” And to achieve that, he said, “a Jordanian-Palestinian delegation, with which negotiations for peace can be started, should be composed now.”

The Jewish Post has been campaigning of

late to get American Jewish leaders to speak up when they disagree with the present Israeli government. American Jews have long supported Israel with their funds but, *The Post* said in a May 8 editorial, “Providing the funds and whatever political influence it can muster for Israel is no longer enough.”

Another editorial supported the decision of the “Historical Jewish Communities Relations Advisory Council to oppose the erection of housing for Soviet Jews in the West Bank, which the present government says it intends to do.” The view is valid that the American Jewish community has every right to express opinions on what goes on in Israel and we support NACRAC's right to take a position,” the editorial said.

It's true, of course, that not all American Jews oppose the present Israeli government's policies. Many opinions expressed in *The Jewish Post* are very anti-Arab and in favor of present policies. Indeed, the periodical does an excellent job of presenting varied opinions. However, the Jewish leadership in this country appears to be leaning away from the policies of the present government and intends to get more vocal about it in the future. We thought you ought to know that.

OFFICIAL APPOINTMENTS

Effective July 3, 1991

REV. MARK SVARCZKOPF, from pastor of St. Simon Parish, Indianapolis, to pastor of St. Lawrence, Indianapolis, for a period of six years from the date of appointment, with residence at St. Lawrence.

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

Archbishop O'Meara's Schedule

Week of May 10

SUNDAY, May 19—Confirmation for St. Michael, Brookville, and Holy Guardian Angels, Cedar Grove; at St. Michael, Brookville, 2:30 p.m. Confirmation for St. Andrew, Richmond; St. Mary, Richmond; and Holy Family, Richmond; at St. Andrew, Richmond, 7:30 p.m.

WEDNESDAY & THURSDAY, May 22-23—Catholic Relief Services Board of Directors Meeting, Baltimore, Md.



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Council hears report on education

(continued from page 1)

given by Frank Savage, archdiocesan director of Catholic education, who stressed total Catholic education or, as he called it, “a life-long traveling companion.”

Savage explained the structure of Catholic education at the archdiocesan, deanery and parish levels. He said that the archdiocese has 68 schools, including six high schools and 62 elementary schools; 18,663 students; 96 parish administrators; religious education, 120 boards of education and 1,200 board members; 1,260 adult religious education programs; and 105 planned events on his office's calendar.

He said the archdiocese can be proud of its common concept of total Catholic education, its measurably excellent schools (“we do more with less than other schools with a lot more”), its systems and processes that work well, and leadership in the archdiocese that has been nurtured through the years and given to the national church. He identified challenges as integrating what is being done in education with what is being done in other areas,

improving teachers' salaries, and problems of inter-parish schools.

In one of his last acts as temporary chairperson of the council, Goote appointed members of the council to serve as liaison with the company that will be doing a management audit of the archdiocese. The company will be studying education, urban ministry and the overall administration of the archdiocese, he said. He appointed Sue Ann Yovanovitch, David Moebis and Franciscan Sister Marie Cleveland as liaison for education; Val Lay as liaison for urban ministry; and Dosssee, Goote and Michael J. Schaaf as liaison for overall archdiocesan administration.

When the council was organized, members were appointed for one, two- and three-year terms. At this meeting Archbishop O'Meara reappointed those who had been appointed to one-year terms to additional three-year terms.

The council's next meeting will be a two-day meeting at St. Mary of the Woods Aug. 17 and 18.

Evangelization document studied in archdiocese

by Margaret Nelson

About 40 people from different areas of the archdiocese met at the Catholic Center on Saturday, May 11, to consult on an evangelization document to be considered by the U.S. bishops for release in November, 1992.

"A Time to Share: Shaping a Catholic Evangelizing People" is the name of a national plan and strategy for Catholic Evangelization in the U.S. It is expected that release of the document will coincide with next year's celebration of the 500th anniversary of the bringing of Christianity to this hemisphere.

Father Clarence Waldon, director of the archdiocesan Office of Evangelization said that he expects the document to "have a great impact ultimately on the church."

He pointed out that most Catholics live their lives so that they can go to heaven but, "If you notice, Jesus doesn't say very much about that." Father Waldon said it is more

important that we continue the mission of Christ.

Before the document was discussed Joseph Payne, newly-elected evangelization director for St. Anthony of Padua, Clarksville asked, "What assurance do we have that our ideas will be used?"

Father Waldon explained that the response sheet of each participant will be sent to the bishops' committee. He added that he was taping the large group discussion and that he would prepare a summary to include in the package.

He explained that consultations were being held in every diocese as well as in religious communities and other national groups or organizations.

The evangelization document is divided into two parts: "A Vision of Catholic Evangelization" and "Goals and Strategies."

After an introduction, the reasons and definition for evangelization are included. Then the text explains how this mission fits into the American culture in the present

and in the future. The opportunity and importance of Catholics sharing their faith is stressed.

The second section on goals and strategies features the timing of the mission. The three goals are: to build enthusiastic faith in all Catholics so that they seek to share it; to encourage those of all cultural backgrounds to join the church; and to promote Gospel values in the American culture.

Specific objectives are given for each of these goals. Strategies are outlined for implementing them at the national, diocesan, parish, institutional, educational, organizational and individual levels.

Finally, readers are invited to use the suggested strategies to "develop ways of witnessing and proclaiming Jesus Christ in accord with our Catholic understanding of evangelization."

Several local consultants indicated that they liked the basic elements of the plan, but that the document was verbose and

used language that the average Catholic would not understand.

One participant asked why Catholics are waiting to evangelize when it is mandated in the Gospels. Barriers to the plan were enumerated, including leadership failure. Other people stressed the importance of working at the parish level.

The point was made that evangelization should be mandatory, not a matter of choice left to individual parishes. One man stressed that priests should be able to spend more time preaching and dealing with the people, leaving administrative duties to others.

The lack of ecumenism in the document was scored. And the role of family was seen as too narrow. Another saw its reflection of the "white, middle-class parish" as a barrier. Someone else saw the role of youth missing.

"What is the number one priority of the church now? I would perceive that it is the ways and means committee," said Bill Yeardon. "This (evangelization) should be number one! If it were, everything else would fall into place."

St. Christopher's has videotape on ministries

by Margaret Nelson

St. Christopher Parish is less than a mile from the Indianapolis Motor Speedway. But the speedy arrival of new parishioners is the reason the largest parish in the archdiocese has produced a videotape to display its ministries.

The cassette, "An Invitation," is loaned to newcomers, who move into the parish at the rate of about 20 per month.

In the 12-minute tape, pastor Father Michael Welch explains that, though the parish includes varied ages and backgrounds, the median parishioner is 28 years old. Guests tell him that they find a "warmth, a hospitality here that makes it very easy to celebrate Eucharist with us," he said.

The videotape's message is simple. St. Christopher's outreach ministries are briefly defined, using appropriate action tapes to demonstrate each.

The ministry "centers here with the liturgy, the musicians, the eucharistic ministers, the lectors, the servers and those who prepare the environment for worship."

Following the parish theme of "holistic theology which starts with education," the viewer is taken into the classroom with children answering a teacher's questions about the Bible.

While the school program is being defined, kindergarten students can be seen working at the computer-assisted Writing to Read stations. This is one way the school can "utilize modern teaching technology to prepare our youngsters for their roles in the future," the viewer hears.

Public school students "receive Christian education and formation on Sundays"

to "instill in children Christian values that stay with them for a lifetime." And three- to five-year-old toddlers participate in another religious education program while their parents attend Mass.

"Planned activities are a source of safe fun" in the youth ministry program, which meets with "a responsible Catholic adult in monthly group sessions." The activities have been portrayed with spontaneity, so the young people seem sincere and lively.

In the Rite of Christian Initiation of Adults (RCIA) program, St. Christopher "welcomes these people and their questions," and prepares them for baptism and initiation into the church. The parish adult catechetical team invites Sunday morning guest speakers for their insights "to living as a Christian in a secular world."

A "full calendar" of activities for single adults is mentioned as the viewer observes picnics and parties. But they also "engage in their own ministry of helping others."

Married couples in the parish provide "two-on-two" guidance and perspective to young couples preparing for the sacrament of matrimony. And there is a special group for young married couples.

The "full-of-life," mature Christians in the parish call themselves the Speedway Christians. They are shown participating in the liturgy and taking the Eucharist to shut-ins. Close video shots show a senior member of St. Christopher visiting a parishioner in her home and giving her communion.

At a nursing home, members of the clown ministry vividly show how they "carry smiles to those who may not have much to smile about."

The pastoral council and staff are shown as those who help organize the parish community of more than 5,400 by facilitat-

ing activities and planning for the future. The communications ministry keeps everyone informed through "the newsletter, the time and talent rally, and this video."

Finances are administered through Christian stewardship. Preventive maintenance and upkeep of facilities come through the buildings and grounds commission. Funding comes from the Friday night bingos and the annual St. Christopher Festival.

A support and social group is seen helping those who experience the loss of a loved one. And a New Mom service brings young women food and support.

"One of the most active," St. Vincent de Paul groups in the city offers food, clothing and furniture to the needy. The Respect for Life group provides "local pastoral care, awareness programs, prayer and action." The tape shows parishioners of all ages sorting the large number of Christmas gifts collected for needy families at the St. Christopher Giving Tree. On their wish lists, "many ask for basic like soap or clothing," but the parish response is "overwhelming."

At the end of the tape, the viewer is encouraged to participate in the parish ministries. Showing a close-up of the statue of the patron saint, the narrator states, "Alone, Christopher braved the torrents to carry the Christ Child, heavy with the world's troubles."

"But our load is lightened when we share in it. We are the Catholic community of St. Christopher. What we've shown is only part of the many areas of outreach in our parish. We invite you to join us."

The videotape was created and donated by William Fike, a member of the parish communications committee who owns a video services company, Applause Productions. The quality of the taping is

upbeat and professional, with no unnecessary verbiage or background images to distract the viewer.

Throughout the videotape, each St. Christopher ministry is given equal emphasis, even though some of them have been recognized as outstanding by the community.

Parishioner Don Berkowski received the governor's Sagamore of the Wabash, the Jefferson Award and numerous plaques for practicing and teaching clown ministry. Besides the parish leadership, he has taught 3,000 how to entertain people in prisons, hospitals and nursing homes.

The parish has also hosted annual archdiocesan concerts by noted liturgical musicians. And Catholics from other parishes attend St. Christopher's Sunday morning series of speakers on current moral issues.

St. Christopher's St. Vincent de Paul conference has its own warehouse of household goods and food. The school provided staff and equipment in a successful Urban Parish Cooperative (UPC) effort with civic leaders to fund computer programs for center city schools.

The video is not the only indication that St. Christopher's has gone "high tech." A call to the parish office from a touch-tone phone brings a list of seven options: use a known three-digit extension; or hear a tape of the liturgy schedule.

The caller can also contact the parish office; school; religious education; youth ministry; or liturgy department; cafeteria; or bingo; or listen to information about that day's activities. The eighth option is to hold the line for further assistance.

The backgrounds seen in the St. Christopher videotape are devoid of black and white checkered flags. In fact, there's nothing to indicate that the parish is located in Speedway—except that it's "on the go."



FATIMA—At the outdoor grotto, patrons of the Fatima Retreat House pray the rosary led by Kevin DePrey, director of the facility. The May 13 event began "A Pilgrimage to Fatima," that included Mass with Archbishop Edward T. O'Meara, a reception, luncheon and the showing of films of the shrine in Portugal for which the retreat house is named. The local celebration was held this year on the same day Pope John Paul II visited the site in Fatima, Portugal, where the first apparition of the Blessed Virgin Mary occurred in 1917. (Photo by Margaret Nelson)

St. Elizabeth's of Southern Ind. to be special separate entity

The outreach program of St. Elizabeth's in New Albany, known as St. Elizabeth's of Southern Indiana, will become a separate, self-contained unit of Archdiocesan Catholic Charities on May 15.

Upon the recommendation of the Archdiocesan Charities board of directors, Archbishop Edward T. O'Meara has approved a plan whereby the program, which features a six-bed maternity home as well as outpatient counseling for crisis pregnancies, will report directly to the Charities board and Catholic Charities Secretary Dr. Robert Riegel as a special separate entity for at least the next year.

"This decision, which comes exactly two years after the opening of the maternity residence, is the outgrowth of a very successful beginning of service and the need for even greater local ownership and involvement," Riegel told *The Criterion*.

It comes after several months of cooperative study by the archdiocesan board, the leadership of New Albany

Catholic Charities and St. Elizabeth's and the local advisory committee for the program, as well as consultation with the Deamery Pastoral Council and deanery clergy.

While the program will formally report to the archdiocesan board, Riegel said, it is planned that a great deal of operational management will be undertaken by the local advisory committee. This will include the oversight and development of sufficient local funding for the program, he said.

"We anticipate a modest allocation to this service from the United Catholic Appeal," Riegel said, "but like all our Charities programs, the bulk of funding—at this point a minimum of \$120,000 a year—must come from other resources. We have confidence that the southern Indiana community will meet this challenge."

Registered nurse Joan Smith, who has served as regional coordinator for the program under St. Elizabeth's, will remain as program director for SESI. It is located at 621 E. Market St. in New Albany.

Commentary

THE BOTTOM LINE

Some encounters with human dignity recalled

by Antoinette Bosco

I recently saw "Awakenings," a fine movie about a doctor's efforts to help bring post-encephalitis victims back to "life." The movie deals with people who are physically immobilized, unable to respond to stimuli because of their "frozen" bodies, a few lacked in somewhat contorted positions.

The remarkable performances of Robin Williams as the doctor and Robert DeNiro as the patient Leonard lifted this movie to the heights. It depicts the yearnings of the



human soul and how magnificent it is when one person cares enough to try to give possibilities to those yearnings for someone who cannot do it for himself.

Interestingly, the show I attended had a very special audience. Apparently a nearby institution had brought a number of mobile, but afflicted people to see this movie. Before the movie started, a young man with Downs Syndrome sat down next to me.

As he did, he brushed against me and, still standing, he bowed and smiled at me, nodding his head. There was something so special in that encounter. Unquestionably, he was apologizing, something very few other people would do these days for merely brushing against you in a movie-theater seat.

I smiled, nodding back at him. He smiled again and sat down. I felt literally overwhelmed at the gentleness of this brief contact. But mostly, what struck me was the dignity of this young man. In spite of his physical, and I suppose mental limitations, he had conducted himself, as my mother might have said, like a prince.

I have often in my life found myself drawn to people who display dignity. To me this is a quality that raises us to a level where we become a bit more than ordinary human beings. The very word "dignity" has noble roots, originating from the Latin word meaning worth. In plainer talk, to be dignified people must be true to themselves, exuding an honesty that makes them inherently worthwhile.

I also felt that awe for someone radiating dignity while watching the Oscar night awards on television. The person who captivated me was Jessica Tandy. Because she had been winner of last year's best actress award for "Driving Miss Daisy," the 81-year-old actress was asked to be one of the presenters this year.

I had read somewhere that Miss Tandy had been operated on in the past year for some illness that had later required a program of chemotherapy. It was this treatment that had apparently led her to lose a lot of hair. When she came before the camera, it was evident that Miss Tandy was quite bald.

Now she could have camouflaged the baldness by wearing a wig. Instead of that, Miss Tandy chose to be who she is, a woman who is old, has had illness and has lost much of her hair. And in doing this, in



choosing honesty, to me she looked terrific. She was an inspiration, a witness to her belief in truth. She was a study in dignity.

As I left the theater after seeing "Awakenings," I saw the young man with Downs Syndrome again. He was leaving his seat and stepped back to allow another woman, also a Downs Syndrome victim, to pass ahead of him. Again he smiled, and again I was inspired by his dignity, conscious that I had learned something valuable from him this day.

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THE YARDSTICK

New encyclical helps bring poor back into our consciousness

by Msgr. George G. Higgins

A theme that runs like a thread through Pope John Paul II's new encyclical "Centesimus Annus," commemorating the 100th anniversary of Pope Leo XIII's pioneering encyclical "Rerum Novarum," concerns the need to show a preferential option for the poor.

Moses told his followers on the threshold of their entry into the Promised Land that there would be no lack of poor men in the land that would be their home, and he called them to be generous toward their brothers and not to steal their hearts or shut their purses to the needs of these people.

Christ came into this world not to



destroy the law handed down to us by Moses, but to perfect and fulfill it.

"By this," he said, "shall all men know that you are my disciples, that you have love one for another," adding solemnly in another context, that on the last day our love of God will be measured strictly by the degree to which we have ministered—or failed to do so—to the material as well as spiritual needs of our neighbor.

"Believe me," the Lord will say to each of us on the final day of judgment, "when you did it to one of the least of my brethren here, you did it to me."

Seldom has this teaching been so timely and so important as it is today in the United States.

When Moses said there would be no lack of poor men in the Promised Land and commanded his followers to be generous, he was speaking to men and women who all their lives had been surrounded by abject poverty, were themselves very poor

and might have been tempted to steel their hearts and shut their purses against less-fortunate neighbors.

Poverty in those days—and in many parts of the world still is—the perennial and almost irremediable lot of all but the favored few.

The situation in the United States today is markedly different. We are the wealthiest and most prosperous people in history. Seldom before have so many people enjoyed the standard of living—a standard that in Moses' time would have been beyond the wildest dreams of all but a handful of kings.

Yet Moses' words have lost none of their meaning. If anything, they are more important today than before.

This is true not only because there is no lack of poor people in this prosperous land, but also because there is less excuse today for the continuation of widespread poverty and less excuse on our own part for steeling our hearts and shutting our purses.

The first obligation for those of us in the United States is to force ourselves to realize that there is indeed no lack of poor people today in almost every community. Our recognition of this fact has been very slow in coming.

As one writer put it, "The poor have drifted out of the national consciousness." This has happened, he says, "not because Americans are cruel, but because they are looking the other way."

It is to be hoped that the new encyclical will bring the poor back into our consciousness in the United States and that it will prompt our nation to show a preferential option for the poor in such a way as to empower them to take control of their own lives and to participate fully in the economic and political decisions affecting their economic welfare.

This is demanded of all of us as matter of strict justice, not merely as an expression of paternalistic charity.

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TO TALK OF MANY THINGS

Do we all have an obligation to pray and 'help Mark find his way'?

by Dale Francis

I don't know Mark well. In our parish you tend to know the kids in class with your own children and Mark is younger than our eldest daughter, older than our youngest daughter. I heard about him for the first time at the Bavarian Inn at Custer, S.D., from a man who had restaurants in Montana. When he heard we were living in Indiana, he told us about the young Indiana folk singer who had been singing in his restaurants for a couple of years. He praised him not just for his talent but for the person he was. We knew Mark's father.

Not long after that, Mark came home. He had been ill and he got a job, stayed in his hometown. He's a big man, handsome. Before long he was a frequent lecturer at Mass, Sundays and weekdays. He was active in parish organizations.

The other day I was stopped at a convenience store on the edge of town when Mark drove up. I asked him how things were going on his job. He said he'd quit the job two days before. Then he smiled, "I'm leaving right now for Milwaukee. I'm joining the Capuchins."

I congratulated him, wished him well, we shook hands and Mark was on his way. Margaret and I had often said we thought Mark had a religious vocation. But we never said it to Mark. That shames me.

There was a time if I thought someone I knew had a religious vocation I'd tell him or her so. There are priests and sisters to whom I first made the suggestion God might be calling them. There was a time



back in the '40s, '50s and '60s, I didn't miss a chance to suggest a religious vocation. Lately I've not done that.

I'm not sure why. I think it has something to do with priests who left the priesthood. I believed in the importance of the priesthood, believed in the great good accomplished by women in the religious communities. I wasn't quite sure what influences they might fall under. But that wasn't a valid excuse for my failure to encourage vocations.

I think my loss of zeal in the encouragement of vocations has been something general among Catholics. Vocations in the past came most often through parish priests, teaching sisters, families and friends.

But I do believe that zeal for vocations has lost its strength. I don't know the reason why and it would be presumptuous of me to suggest what the reasons might be. But when I knew that I thought Mark had a vocation and I had said nothing, I knew I had lost zeal I should have shown.

Somewhere Mark had found help from others, so there still are those who are zealous for vocations. I had no time to talk with him in that brief time at the convenience store so I know no details of how he found his way. I don't even know whether he entered as a seminarian or as a brother. A vocation to the first order of St. Francis could well be as a brother.

There have been many suggestions made of significant changes that may not be possible. It occurs to me that what we

need is to arouse the zeal and fervor for vocations among priests, religious and, especially, among the people.

Perhaps there could be a year of prayer and zealous promotion of vocations worldwide or nation-wide. If not, it could be diocesan-wide or in parishes.

It occurs to me it may be a testing of the people, of you and of me. Let us increase our zeal for vocations, through prayer and through action. We could begin by saying a prayer for Mark and all men and women who begin service to Christ.

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To the Editor

What U.S. bishops said about racism

May 17 is the anniversary of the 1954 Brown decision that outlawed segregated schools. Both the church and the state need to monitor the progress of civil rights legislation and be supportive of needed adjustments in the law.

In their 1979 publication "Brothers

and Sisters to Us," the U.S. bishops once again eloquently defined the problem of racism in both human and spiritual terms: "Racism is a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same father."

John J. Day

Indianapolis

Point of View

A feminism which celebrates new life

by Helen M. Altare

The sign announced "Pro-Life Feminist: A Redundancy not an Oxymoron." It was held by a young girl at a recent pro-life rally in Washington, D.C. A simple statement, yet a veritable war is being fought over its implications.

Much of today's abortion debate carries on in the rhetoric of "feminism." Is the feminist position one which views the unborn child as no more than part and parcel of the mother, legally vulnerable to disposal more readily than any organ in her body? Or is a truly feminist position one that respects women's childbearing potential as well as the lives of the children they bear?

Considering the variety of purposes the feminist label serves, it is small wonder that there is confusion. Simply put, it may be said that there are two types of feminism. The first, often called "radical feminism," stresses women's sameness with men, to the point of viewing women's childbearing potential as a liability. Childbearing and childrearing, it holds, deny women full and equal participation in society. Furthermore,

they are seen as evidence that women have lost to men on the battleground of sexuality. Abortion, on the other hand, is evidence of women's power—power over all human life, but in particular over men. Abortion can also be a means of punishing men for attempting to dominate the battleground of sexuality.

A second type of feminism, known as "celebrational," acknowledges differences between men and women, and "celebrates" women's differences as gifts to society. Out of this tradition come the phenomena of women's art museums and programs with titles like "The Wisdom of Women" and "Women's Ways of Knowing."

The most significant difference between men and women—women's ability to bear children—is therefore seen as a "gift" and "opportunity." Celebrational feminism poses a challenge to society: how can women's gifts transform existing structures? Reflecting on both types of feminism, a few things stand out. One is how consonant the foundations of celebrational feminism are with Christian ideals. Women and men are seen as reflections of their Creator, who gave life to two differently gifted kinds of human beings. Life, God's gift, is inherently good, and so therefore is the power to nurture that life.

A second fact worth noting is how abortion advocates use the language of the more mainstream, celebrational feminism,

Teach not only by words but example

The April 26 issue of *The Criterion* contained an excellent letter to the editor relating to the obeying of laws, and teaching children the importance of this. This letter was written by Lou Torok, a writer of books about our prisons.

While his letter was, as I said, excellent, it touched only on civil laws. I believe that children should be taught about the importance of obeying moral laws, even more so than civil laws. And I believe that the parents (and all adults) have a great responsibility to teach these laws, not only by words but by example.

How about the child who sees his dad

bring home from work a tool, or a pad of paper, or a pen, with the remark that the company is big and will never miss it? Won't this child be apt to rationalize that the grocery store, or the department store is also big, and will not miss the small item he or she has slipped into a pocket?

How about the child who hears his dad or mother call their place of employment and claim illness as an excuse to miss work so they can go fishing or shopping? Does this teach the child truthfulness and honesty?

How about the child who sees a parent come home intoxicated, and is told that her or mom was celebrating a birthday, or a promotion, or some such occasion? Doesn't this teach that child that it's OK to drink excessively on special occasions?

Or how about the time that the cashier made a mistake in dad's favor, and dad tells how great it was that he didn't have to pay full price, instead of calling the error to the attention of the cashier? What does that teach the child?

And how about the time that dad didn't go to church because he had a headache, or was too tired, and then played 18 holes of golf? What does this teach a child about the importance of Mass?

And then let's not forget television and movies. If our children see us watching shows with sex, violence, profanity, and those that belittle all forms of authority, both civil and religious, what are they to think, and what are they to do?

Children also look to church leaders for guidance and example. Therefore, I think that it behooves those in positions of leadership to obey all laws of the church, whether these leaders agree or not. We can't tell our children that we need to obey one law and not another. When we teach them that it's all right to pick and choose, we are really teaching them that it's all right to be disobedient. And it is never right to be disobedient!

I believe that if our children are taught to obey the laws of God and of the church, they will never become statistics among our prison records.

Winfred E. (Bud) Moody

Indianapolis

LIGHT ONE CANDLE

Conscience and the magisterium

by Fr. John Catoir
Director, The Christians

The church is a wise mother, but most Catholics who practice birth control over-estimate their consciences in a way that does not conform to her teachings. The fact that contraception is contrary to nature, and aesthetically distasteful, does not overcome the perceived necessity to practice it. The thought of having six, eight, 10 or more children in today's world is more than most parents can bear.

The majority of those who use artificial contraception are at peace with their consciences and go to Communion without recourse to the sacrament of reconciliation.

What is freedom of conscience? Does freedom of conscience mean each person can do as he or she pleases? No, it does not. Freedom of conscience implies that an understanding of the law of God is written in the human heart. There is an objective law of love involved and we have a duty to conform to this law as we understand it.

However, people's consciences are their last best judgment on the action they are about to undertake, and the church teaches that we have a duty to follow that judgment, even if we are in error.

Since the church is a spiritual community, its leaders have a right to bind consciences, not only for the sake of unity but to maintain the standards handed down to us

by Jesus Christ. Therefore the teaching authority of the church, the magisterium, aids us in the formation of our consciences.

Aiding, however, is not the same as deciding for us. The church has never claimed to take the place of conscience. By its teaching the magisterium provides the safest norm of conduct for all and is binding on all members of the church, but it does not cancel freedom of conscience. It distills the wisdom of Scripture and tradition, presenting its conclusions fully aware of the fact that a teaching cannot bind unless the conscience accepts it as binding.

While the magisterium is the pre-eminent source of our knowledge, it is not the only source. The Catholic also has access to reason, science, the common thinking of the faithful (the *sensus fidei*), the example of people of esteemed virtue, the opinions of theologians, and the teachings of other traditions. Eastern rite churches, for instance, even those in union with Rome, have taught that the church's right to intrude in this matter stops at the bedroom door, and that couples must work this out in the privacy of their own hearts.

More people should read the relevant church documents and look into natural family planning before closing their minds on this issue. Nevertheless, the church has on this issue the duty to teach and the people have the right and duty to follow their consciences.

(For a free copy of the *Christopher News* NO. 1 DECISIONS, DECISIONS: DECISIONS send a stamped, self-addressed envelope to The Christians, 12 E. 48 St., New York, N.Y. 10017.)

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

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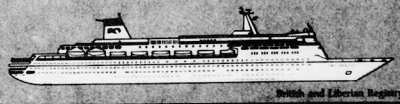
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CORNUCOPIA

We'll get it right some year

by Cynthia Deves

The Age of Aquarius has grown up during the past 30 years and spawned a modern generation of thought called the New Age. (This is not to be confused with the New World Order, another child of the times).

According to this view, we may put ourselves in touch with higher reality by turning inward to find that the Other is in fact Us. If this concept seems vague to most of us, it's not because it is divinely mysterious but because it's just vague.

One of the ideas related to New Age is reincarnation. This leads to the question: Why on earth (or even supernaturally) would anyone want to keep going around and around on the merry-go-round of life on the remote chance that (s)he can grab the brass ring by sheer perseverance? It's enough to make the stomach churn.

The idea of reincarnation, popular as it has become, is totally unattractive to those of us old-fashioned Christians who like to stick with scriptural promises. We believe the Gospel when it says that this is our one chance, folks, and if we don't blow it we

may be rewarded by spending a peaceful eternity in the presence of God himself. Very low-key, very to-the-point.

But, come to think of it, some of us non-reincarnationists may be doing exactly the same thing as they. Only we call it parenting, which is also a cyclical event bearing a definite resemblance to the merry-go-round concept.

Here's how it goes: We meet fetching representatives of the opposite sex while we are still in the dewy morning of life. We cleave unto them and, after a while (if we are so graced), children appear. This is when the subliminal impulse to reincarnate kicks in.

Determined to raise perfect children, we agonize over their education, their health, their attitudes and morals. We monitor what they eat and what they wear, who their playmates are, and how their science projects look.

Eventually, after years of sleepless nights and hectic days, we turn out products which, on a scale of one to ten, rate anywhere from zero to about seven. A short lull ensues, during which we read magazine articles on the Empty Nest Syndrome and Doing Your Own Middle-Aged Thing.

Just as we are hunkering down into the new lifestyles, our zero-to-seven-rated children present us with grandchildren who, without any documentation or test-

ing, immediately rate as tens or higher on the perfection scale.

And this, without any of the physical, emotional and mental effort we were required to experience as parents. It gives us the same thrill reincarnationists must feel when they graduate from being a cockroach in the last life to a college professor in the next (maybe not a thrill).

This time around, we forget good nutrition and bad influences and heeding the letter of the parental law. After all, the "grands" are already tens, aren't they? At last we get some inkling of what reincarnationists are aiming for.

Parenting, like reincarnation, gives us another chance at life. And one of these generations, we're going to get it right!

vips...

Lawrence S. "Bo" Connor, retired managing editor of *The Indianapolis Star*, was named 1991 Man of the Year by the Notre Dame Club of Indianapolis on April 7. The award is given annually to an outstanding alumnus. Connor was honored for his service to his church, family, profession and community. Earlier this year he was the first recipient of the Larry A. Conrad Renaissance Award, presented by the Indianapolis Press Club.

Father Roger Gaudet, associate pastor of St. Simon Parish in Indianapolis, has written a new Mass of St. Mark which will be presented at the 10:30 a.m. Mass at St. Simon's on Pentecost Sunday, May 19. The music will be directed by James Dunham, accompanied by Father Gaudet on electric piano keyboard, John Hansbury on percussion and an ensemble of brass, woodwind and string instruments. Father Thomas Schliessmann, associate pastor of Holy Spirit Parish, will be guest liturgist, and St. Simon pastor, Father Mark Swarczkopf will deliver the homily. The public is invited to attend the event at 8400 Roy Road.

Dr. Rebecca Goff, an associate professor of biology at St. Mary of the Woods College, is one of 10 Indiana college and university faculty members to be named winners of a Lilly Endowment Fellowship. During the 1991-92 academic year she will study cell-molecular biology at the Biotechnology Center at the University of Colorado in Colorado Springs, Colo.

check-it-out...

The Women's Interfaith Table (WIT) will sponsor a talk by Waheeda Bagby on "Islam and Women" during its meeting from 6 to 9 p.m. on Wednesday, May 22 at Congregation Beth-El Zedek. A kosher meal will be served at a cost of \$8. Call 317-257-2519 for reservations. WIT is a group of Jewish, Catholic and Protestant women brought together by common concerns and visions.

The Irish Dancers of Indianapolis are beginning their 14th year as the only Irish dance group in Indiana. Traditional Irish Step Dancing classes are held every Saturday at St. Michael Parish, 3354 W. 30th Street, Indianapolis. Beginner lessons begin at 10:30 a.m. For more information call Kim Donahue at 317-926-4127 or Jan Rickley at 317-823-6021.

Mount St. Francis Seminary in southern Indiana is seeking to renew contact with its alumni and former students. If possible, please send the names, addresses and phone numbers of seminary students (not necessarily graduates) to: MSF Alumni Office, 101 Anthony Drive, Mount St. Francis, IN 47146.

The North American Conference of Separated and Divorced Catholics (NACSDC) will celebrate its 20th Annual International Conference on Thursday through Sunday, July 25-28 at the University of Dayton, Ohio. More than 60 workshops will explore the theme "Male and Female: One in Christ." For more details call 716-271-1320.

Alumni from All Saints Consolidated School in Indianapolis, including the parishes of Assumption, Holy Trinity, St. Anthony and St. Joseph, have begun fundraising efforts for the next school year. A drawing will be held during a Monte Carlo at Holy Trinity Parish on Saturday, Nov. 9, preceded by a bus trip to River Downs race track on July 20, the first earlybird drawing at Assumption Parish festival on Aug. 9, and other events. Call 317-636-3739 for donate.

The Crisis and Suicide Intervention Service of the Mental Health Association of Marion County will begin a training class for volunteers on Saturday, June 8. Application deadline is June 3. Call 317-269-1569 Monday through Friday for more information.

A video series on *An Introduction to the Bible* will be held from 7 to 8:30 p.m. on Tuesdays, May 21-June 11 at Holy Spirit Parish, 7243 E. 10th Street. Sessions will include a prayer service and two lectures. The \$5 fee will be accepted in registration at the door beginning at 6:30 p.m. Call 317-357-6915.

St. Joseph K. of C. Council #5290 will sponsor a **Public Prayer Service** at 6:30 p.m. on Saturday, May 18 at St. Simon the Apostle Parish, 8400 Roy Road. The prayer service in honor of the Blessed Virgin Mary under her title "Our Lady of the Assumption" will be part of an international "Marian Hour of Prayer" program sponsored by the fraternal organization. More than 7.7 million participants have attended nearly 37,000 prayer services during the five Marian Hours of Prayer held in previous years.



NATURAL PRAYER—Leon Young (from left), a choir member at St. John the Apostle Parish, Bloomington, and Father Myles Smith enjoy the beauties of nature during an April parish retreat in McCormick's Creek State Park. Father Smith was facilitator of the day-long retreat attended by 27 parishioners. He emphasized the theme of "Prayer" by saying people should give as much attention to prayer in their lives as they do to food. (Photo by Jackie Censiti)



BIG WINNERS—Members of the Sullivan family, who pooled resources to buy the ticket for the top prize in the second annual Chatard-A-Bratton, receive a symbolic check for \$10,000 from Chatard principal Ed Smith and chairman, Richard Lewis. Shown (from left) are Pat and Beth (Ansty) Sullivan, both Class of 1976; Robert and Rita Sullivan; Smith and Lewis. Second prize winner was Michael J. O'Brien, Class of 1975, who won \$4,000. Archbishop Edward T. O'Meara was guest of honor at the April fundraiser.

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The Solution and Name of the Winning Entry will be Published in two weeks



by John J. Day

Member, Indiana House of Representatives

I am honored to be asked to participate in this series of articles as we celebrate the 10th anniversary of Pope Leo XIII's landmark encyclical, "Rerum Novarum." This document and many others on Catholic social teaching provide us with a rich heritage and a standard by which to evaluate public policy in our own time.

My introduction to Catholic social teaching came during my student days at Marian College with professors like the late beloved Msgr. John J. Doyle. The rights of working people, human dignity, racial justice and world peace were all part of this teaching agenda.

In this article let me describe one of the cornerstones of Catholic teaching on social justice—human dignity—and review some legislative issues from that dimension. A request for much greater involvement by all people of good will, especially those who are heirs of the Judeo-Christian tradition, to influence public policy toward a more just, peaceful and compassionate society will conclude the article.

A concern for those who are overlooked or without status is evident throughout church teaching. Matthew's Gospel (chapter 25) reminds us of the response we should have to "the least of these." Pope John XXIII in "Peace on Earth" reaffirmed the right of every person to food, clothing, shelter and medical care.

In the U.S. bishops' peace pastoral of 1983, the importance of human dignity was noted in their introduction: "All the church's work in pursuit of both justice and peace is designed to protect and promote the dignity of every person."

Three years later, this theme was evident again in their pastoral "Economic Justice for All": "We believe the person is sacred, the clearest reflection of God among us. Human dignity comes from God, not from nationality, race, sex or economic status."

The emphasis on human dignity and a concern for those without adequate resources or hope is so much needed in this society where individualism seems more and more in vogue.

In addition to the need for a living wage and the right to organize a union, Leo XIII a century ago expressed the idea of the need to "create a fund out of which the members (of the union or the community) may be effectively helped in their needs not only in the cases of accident, but also in sickness, old age and distress."

We know these concepts in our own time as workers compensation, Medicare, Medicaid, Social Security and unemployment insurance. Less than three weeks ago, we debated and approved increases in both unemployment insurance and workers compensation.

I want to review briefly three legislative issues that promote economic justice and at the same time strengthen families, espe-

cially those in the low income category. The three issues are expanding the minimum wage, a family leave law, and reforms in our tax code which reflect modern family life.

From Pope Leo XIII's time a century ago to the present day, the church has expressed support for a living wage and increases in the minimum wage, especially for those workers with family responsibilities. The 1986 U.S. bishops' letter "Economic Justice for All" calls for an increase to combat the loss of purchasing power due to inflation.

As you know, the minimum wage was recently increased by both the federal government (to \$4.25) and the state (\$3.35). Indiana's law should at least match the federal rate and future efforts will be made to have Indiana's rate go to \$4.25 per hour. Oregon has a minimum rate of \$4.75 per hour and Iowa will go to \$4.65 in January. By raising our rate to \$4.25, Indiana's lowest paid workers would receive a \$1,900 per year pay boost, from the current \$6,900 to \$8,800.

Whenever we discuss the minimum wage, we also must think about human dignity and self-respect. Each time we update our state or federal wage law we increase the tax base, strengthen the purchasing power of our lowest paid workers and provide an incentive to work and avoid welfare.

A proposal to enact an unpaid family leave law in Indiana is gaining considerable support and attention. Workers would have time off for the birth, adoption or care of a seriously ill child, spouse or parent. In many countries, workers have been granted a paid leave for such family situations.

The church in Indiana has provided strong support for this concept through the work of the Indiana Catholic Conference. The same is true at the national level. In "Economic Justice for All," paragraphs 206 and 208, there is this clear statement of support: "Employment practices... can either support or undermine the abilities of families to fulfill their roles in nurturing children and caring for infirm and dependent family members... Families could be assisted by the establishment of parental leave policies that would assure job security for new parents."

The competing demands of job and family make such a law necessary. We need concerned citizens, churches and organizations to continue their support for this issue until it becomes a part of the Indiana Code.

Tax policy is another area addressed by the bishops in "Economic Justice for All": "Families below the official poverty line should not be required to pay income taxes. Such families are, by definition, without sufficient resources to purchase the basic necessities of life. They should not be forced to bear the additional burden of paying income taxes."

The federal government and about half of the states have eliminated the income tax on very low income families and Indiana should also. We should also consider

increasing (raising) the amount for dependent deductions for modest and low income family taxpayers. Likewise, a generous refundable tax credit should be enacted to help working parents with their child care expenses. This would be especially helpful for single parents earning \$15,000 or less and struggling to keep their families together.

The concluding topic, one of the most important, is the plight and uncertain future of children in poverty level families. The problem is becoming worse, not better, with staggering negative ramifications for our country. In 1960, 10 percent of America's children were in poverty; today the figure is 24 percent.

Beyond the obvious economic implications—inadequate health care, inferior education, low job skills, unemployment, etc.—think of the human tragedy, the loss of self-esteem and self-worth.

This state of mind was articulated so well by Mrs. Ruth Morse of North Carolina in 1988. Recalling her own impoverished childhood, she stated: "Poverty is always being on the edge of good things going on. You are never allowed to join in. You don't

ask. Even for events that are free. You stand in the shadows and accept. That's the worst poverty of all—accepting. Poverty is the color of a bruise; a blemish on your soul."

An environment which crushes the human spirit is in stark contrast to the eloquent message of the church on the worth and dignity of every person. If we believe the social justice principles of the church, then we must all work, each in our own ways, to create a more living, supportive environment.

Christianity, like democracy, is not a spectator sport. Both will only thrive when we do our parts. As the U.S. Catholic Conference reminded us in 1988: "As Christians we are all called to be informed, active and responsible participants in the political process."

Questions for Reflection/Discussion

A. How do you react to Representative Day's statement: "The emphasis on human dignity and a concern for those without adequate resources or hope is so much needed in this society where individualism seems more and more in vogue?"

B. How do you feel about Representative Day's responses to the three issues of minimum wage, family leave, and reforms in the tax code?

C. Representative Day writes: "Christianity, like democracy, is not a spectator sport." What can you (do you) do to make your voice heard as a follower of Jesus on these legislative issues?



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NEW OFFICERS—Installed at the May 2 Indianapolis deaneries meeting of the National Council of Catholic Women are (from left): treasurer, Margaret Howard; president, Dorothy Demuth; second vice-president, Ann Thompson; all of Indianapolis; and recording secretary, Janice Pikal, of Greenwood. Not present were first vice-president Pat Snyder, Brownsburg; third vice-president Corky Andretti, Brownsburg; and auditor, Anna Wray, Danville. (Photo by Margaret Nelson)

Task force set up for special needs students

by Cynthia DeWes

All children can learn, and Catholic education is for everyone, including special needs students. Those ideas form the core of the philosophy and mission of the Special Education Task Force of the archdiocesan Office of Catholic Education.

According to Annette "Mickey" Lentz, coordinator of support services for the archdiocesan Office of Catholic Education and facilitator of the task force meetings, "Our intent is to have an archdiocesan special ed program on each educational level." In the beginning, the programs will focus on learning disability.

The task force is composed of special ed teachers and administrators of Indianapolis-area Catholic elementary and high schools, and representatives from related organizations such as the Guardian Angel Guild, St. Mary's Child Center and Riley Hospital for Children.

The group met late in April to refine its goals, establish criteria for eligibility, and define teaching focus and program parameters. The skills they brought to the meeting—personal and educational experience, previous contact with public school programs and attention to requirements of Rule 5-1, the law governing special education in Indiana—produced results.

Five goals were defined during the meeting: to establish at least one "special needs" class in an elementary school in each deanery; to provide guidance, guidelines and organizational help for the formation of these special needs programs; to establish a review team to screen prospective applicants and to

recommend level of academic placements through information received from psychological evaluations.

Also, to ensure that ongoing, inservice training is provided to principals, teachers, instructional staff and parents; and to ensure the availability of an information brochure describing the availability of these programs, which will be distributed throughout the archdiocese.

Three criteria for eligibility of students were identified: "Special needs" classes will provide services for students identified by a school psychologist as having learning disabilities, and those students recommended by a centralized review team; priority shall be given to Catholic students; and classes shall be taught by teachers with certification for teaching students with learning disabilities.

The task force outlined the teaching focus for special ed programs as: emphasis shall be placed upon creating a positive self-image for each student by providing instruction in a manner in which each student can be successful and thus ending their failure cycles; each student shall be provided with an individualized educational program based upon diagnosed learning needs and learning style.

Further, teachers shall ensure success and achievement by teaching at each individual's instructional level, and an ongoing review of each student's progress shall be communicated to the parents through notes, phone calls, and conferences when appropriate.

Six program parameters were defined by the task force. The first is: Financial responsibility for a program located in a deanery school shall be the shared responsibility of parishes in that deanery. Con-



TASK FORCE—Members of the Special Education Task Force listen attentively during their meeting in April. Representatives from archdiocesan elementary and high schools in the Indianapolis area, related agencies and organizations make up the group, which devotes itself to special education concerns. From left are: Mary Carson, formerly at St. Mark; Mary Sittman, Secenia Memorial High School; Barbara Fox, St. Mark; Rosie Hickie, Holy Spirit; and Sue Cunningham, Christ the King.

sideration shall be taken so that tuition for special needs students shall be fair and consistent with that of other siblings attending school in their own parish school.

Also: The principal of the host school shall be responsible for the administration of the special needs program; classroom space should provide an adequate and appropriate learning environment; enrollment in special needs classes shall be limited to 12-15 students. Classes with 16 or more students shall have an instructional aide.

And finally: Students in a special needs classroom should be of similar age groups—an age span of five years or less, or no more

than a span of four grade levels; appropriate materials and equipment for students with learning disabilities shall be provided.

The task force's mission is: "To provide Total Catholic Education for all students including those with special needs. To help these students achieve their potential commensurate with their ability academically, spiritually, emotionally and socially in a Catholic school environment."

The philosophy of the task force is: "We believe that all children can learn; those who choose a Catholic school environment should have an opportunity to do so."

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Rev. James D. Barton, Archdiocesan Director

25 CYO adult volunteers receive Busald Awards at annual Mass

by Mary Ann Wyand

St. Thomas More parishioners Gordon and Carole Grundstaff of Mooresville received the 1981 Mel Olvey Memorial Citation as well as a Monsignor Albert Busald Award for their dedicated service to youth during the Catholic Youth Organization's 21st annual Busald Awards ceremony and Mass of Thanksgiving May 7 at St. Philip Neri Church in Indianapolis.

Archbishop Edward T. O'Meara also presented Monsignor Busald Awards to 23 other youth volunteers from 13 Indianapolis-area parishes, who have served CYO in a variety of capacities over the years.

In his homily, Archbishop O'Meara said parish volunteers who serve the church by giving their time and talents to youth programs are "telling over and over again the good news of Jesus, what he means, what it is to be a disciple, how to follow him, how to lead his life in ours."

The archbishop told the 25 Busald Award recipients and their relatives and friends that, "Ultimately, what we are trying to pass on to the young people whose lives we touch is the beauty and loveliness of this message."

As CYO volunteers, he said, "We are trying to communicate the very person of Jesus, trying to invite others to share the life that he has given us. This is our challenge to try to give that to every imaginable way to the next generations. And what an important thing that is for ourselves, for our church, for our country, and for our world, to do that successfully with that ultimate love in mind."

The archbishop said people who work to spread the good news of Christ "want to share what God has given to us by his call. We want to share that presence of Jesus in our persons because the Spirit has come to us and taken hold within us."

During the awards ceremony, the Grundstoffs were recognized for their extensive participation in a variety of parish youth activities.

"The youth of St. Thomas More Parish look up to them," CYO executive director Edward J. Tinder told *The Criterion*. "Their commitment to young people is strong and is a highlight of their [youth] ministry."

Other Monsignor Busald Award recipients included Holy Spirit parishioners



CONGRATULATIONS—Archbishop Edward T. O'Meara congratulates Mel Olvey Award recipients Gordon and Carol Grundstaff of St. Thomas More Parish in Mooresville during the Monsignor Busald Awards ceremony May 7 at St. Philip Neri Church. (Photo by Mary Ann Wyand)

Mark Adamson and John Edson, Nativity parishioners Anthony Agresta and Herbert Smith, and Our Lady of Lourdes parishioners JoAnn Davis and Paul Kervan.

Archbishop O'Meara also presented Busald Awards to St. Jude parishioners Edwin Ancelet, Becky Risley, Mike Schoettle, and Charles Scott.

Busald Awards also went to St. Malachy parishioners Robert Bader, Philip King, and Lori McFarland, St. Michael parishioners David Cullom and John Hornberger, and Holy Name parishioners Gary Moran and Rosie Stahley.

Donna Hall of St. Christopher Parish, Burch Nunley of Immaculate Heart of Mary Parish, Ann Papech of St. Catherine Parish, Patrick Schneider of St. Simon Parish, Scott Spiegel of St. Matthew Parish, and Mike Wyciskalla of St. Barnabas Parish also received the awards.

Faith Alive!

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People join faith community to help each other

by Loretta Girzaitis
Catholic News Service

It was standing room only. The Eucharist wasn't over and people already were bolting for the exits. Would they be able to get out of the parking lot without getting caught in a gridlock?

The homily had been exceptionally long and the crowd for the next eucharistic celebration was impatiently waiting.

Is this a familiar scene? The spirit of individualism and isolation that permeates society also permeates parishes. Entertainment, economics, leisure, status, and success have sabotaged. In many cases, the kind of relaxed community spirit that allows real time for one another.

Yet there is a growing hunger among parishioners to establish links with others, to form faith communities that make a difference.

In one parish, members who had lost the jobs they thought were secure during a recession established contact with one another when they discovered they were coming for Mass every Saturday morning.

These unemployed parishioners decided they would breakfast together, study Scripture, share their problems and pray over them together. Eventually, they invited professionals to help them write new job descriptions, re-evaluate their skills, and seek employment in areas they never had considered before.

In the meantime, the pastoral council, discovering the financial needs in these families, offered to aid them financially until their situations changed. And as individuals found employment, they pledged for at least one year to seek job opportunities for others in the group.

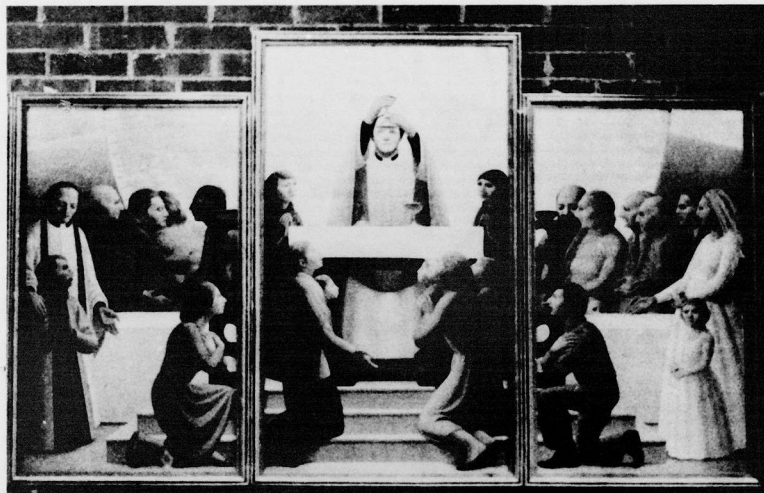
That group now has disbanded, yet the people keep in touch with each other. They socialize and meet on a regular basis to share Scripture and prayer.

Parishioners are searching for fellowship, support in their faith, and opportunities to reach out to others. Most of these people, however, are not interested in large, impersonal gatherings, and prefer to seek small groups instead.

Some parishes are making efforts to form neighborhood groups. These groups are encouraged to study the needs of families and to commit themselves to respond to them.

In one such neighborhood group, a mother developed cancer. Her group, after conferring with her family, met at her home one evening to be with her and to pray for whatever graces she needed. Before leaving, each person laid hands on her with a personal blessing.

The group saw to it that the care givers had time off, served homemade meals



PARISH LIFE—Three of seven panels of American artist George Tooker's mural entitled 'The Seven Sacraments' depict reconciliation (from left), receiving the Eucharist, and marriage. The

paintings illustrate the importance of faith communities. An adult convert to Catholicism, Tooker gave his art to St. Francis of Assisi Church in Windsor, Vt. (CNS photo by Mark Lombard)

when needed, and sent flowers and greetings. When the woman died, they were at the wake and funeral to support the grieving family members.

In some parishes, mothers who don't work outside the home meet regularly to exchange experiences about parenthood, women's issues, marriage, personal issues, and their own spiritual growth.

Retired people also meet to review their life goals, plan for socializing and travel, and to examine the meaning of Scripture as they apply their own experience to it.

During recent decades, Marriage Encounter, the charismatic renewal, Teens Encounter Christ, and Cursillo have served as community-building groups that learned to accept others as they are, and to serve and be served as needed.

How important are these groups to their members? Although people enroute to becoming members of the Catholic Church are energized and inspired during the time they are involved in the Rite for the Christian Initiation of Adults process, they

frequently grow disillusioned after reception into the church. For the community they experienced over a long course of time and which they desperately needed suddenly dissolves.

Studies show that some who have been received into the church have left it already, after becoming disassociated from the group which prepared them.

How do small faith groups get started?

First, someone interested in spending time with others in such a group needs to share the idea and test the interest of others.

Once a dozen or so individuals respond, all the arrangements can be made for an initial meeting to set the direction for the group.

Everyone needs to be clear about the goals, tasks, expectations, and requirements of the group and be committed to the process. There also needs to be open communication: If individuals do not possess communication and group skills, they need to develop them.

In addition, a certain awareness is necessary. These communities cannot re-

main self-serving, focusing only on their personal needs.

If the groups are true Christian communities, they need to be aware of the needs of others, both in the parish and in the neighborhood. Talking with the homeless, serving at neighborhood shelters, visiting local politicians to discuss existing human needs, sharing one's time and personal resources to transform structures can widen horizons and serve the larger community.

Community begins as a desire in someone's heart for a connection with others for sustenance, encouragement, and presence. It continues as a link is established with others, inviting them to join a community circle to support one another.

And it expands as the group recognizes Jesus' invitation to accept the good news and to share it with the world in which one lives on a day-to-day basis.

But faith communities don't just happen. We have to make them happen.

(Loretta Girzaitis is a religious educator and adult education consultant.)

DISCUSSION POINT

Parishioners unite to build center

This Week's Question

What action or activity was helpful in building and promoting a sense of Christian community in your parish?

"Something that reconfirmed my faith was the Living Way of the Cross. We re-create dramatically the Stations of the Cross on Palm Sunday and on Good Friday. It's a youth ministry activity we started 13 or 14 years ago. Another thing I think has created a sense of community in our parish was the capital campaign that we had to build our parish center. It was just dedicated a year ago in January. The capital campaign, the construction, and the use of the building have been helpful in creating community. It brought a lot of volunteers out and helped people work together for a common project that everybody was interested in." (Carolyn Dooze, St. Mary, North Vernon, Indiana)

"When Father has everyone introduce themselves." (Janet Barkley, Henderson, Kentucky)

"St. Frances is constantly changing as people move in and out. We also have quite a few part-time parishioners. It was difficult to get acquainted with anyone. As a result

of Renew, it is just wonderful to see parishioners greeting each other warmly and even sharing hugs before and after Mass." (Theresa Strelczyk, Grinnbury, Texas)

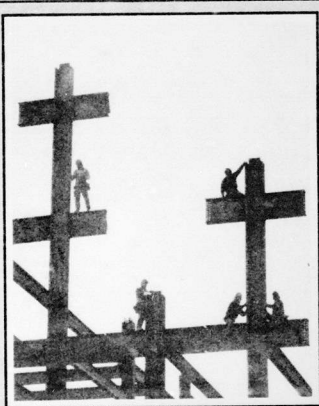
"The quality of the music at Mass. When people sing like they really mean it." (Hilton E. Patterson, Prairie Village, Kansas)

"The inspiration of our priest. He's very alive and exuberant." (Mary Justman, San Bernardino, California)

"Christian community was truly alive at St. John the Baptist at the Mass and anointing of the sick, with a lunch afterward. . . . To see the teen-agers give up a Saturday morning to shepherd and serve our homebound and ill, to see the gentle care provided by the priests, deacons, caretaker, cook, helpers, musicians, etc., was the first time I ever witnessed the true sense of a community in action." (Mary Ann Sweeney, Ft. Lauderdale, Florida)

Lend Us Your Voice

An upcoming edition asks: "When is the gift of real strength or courage needed in your life?" If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



People need fellowship

by Fr. Herb Weber
Catholic News Service

On a quiet Friday night, I sat down with Chad and Jo Anne, two student leaders at our university parish.

Our discussion centered on the church as community—what they had experienced at home and here, and what they thought was necessary for a parish to become a community that attracts young adults.

Both agreed that acceptance is the most evident quality of community in a parish. Chad recalled that as he was growing up he often felt out of place at the parish because programs were geared toward kids younger than himself or to the older folks.

There was a pain in his voice when he spoke about his confirmation: "We were told we were adults and should get involved but there was nothing that drew me in."

Jo Anne's experience was a bit more positive because her parish started a youth group as she was entering high school. She said that was helpful because she was shy and would not have taken the initiative to connect with the parish.

After high school, however, she discovered there was no room for her.

The words of Chad and Jo Anne may be offensive to some parishioners. I'm sure that if I were to ask people in those congregations or in their many organizations, most would say they are accepting and glad to receive new members.

What my friends tell me, however, is that true acceptance means taking the younger persons for who they are and with what they have to offer.

Frequently, the very groups that say they want new members want them to fit into old molds.

Along with genuine acceptance, a sense of community requires encouragement.

Again, most parishes would probably indicate that they often ask members to come forward with their unique abilities. Yet that can come across to some people in an unintended way. Instead of an inviting church, what people may perceive is an institution that makes many demands.

That became clear to me one Sunday when the parish announced that the bloodmobile was due that week. In a not-so-joking mood, one man said: "Two weeks ago it was the diocesan fund drive; they asked for money. Last week, when it was time to sign up for renewal groups, they wanted our time. Now they want our blood!"

Of course it is necessary for parishes to be involved in soliciting from their members. But the story is indicative of my college friends' point. To be a community, Jo Anne suggested, parishes need to gently invite their members to discover and develop their talents and gifts, to rejoice in what they see, and then find ways to share the gifts with others.

Good communities tend to bring out the best in people.

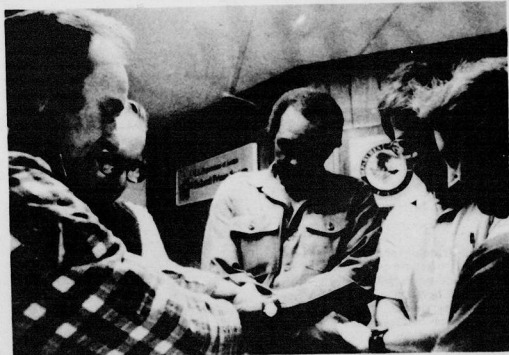
Chad and Jo Anne also agreed that church as community has to be inclusive and open—never closed.

Many groups like to think of themselves as open when they really are closed—to other people and to other ideas. Even a community's use of its time has to be outgoing in service to others.

I've noticed prayer groups or retreat follow-up gatherings that spend all their time and energy nurturing themselves; they are inward looking.

As we concluded, Chad reminded me that parish leaders should never underestimate the power of, or need for, community. He believes that "people want to get deep, to share their insides, and they need community for that happen."

(Father Weber is pastor of St. Thomas More University Parish in Bowling Green, Ohio.)



CONNECTION—Community begins as a desire for connection with others for sustenance, encouragement and presence. (CNS photo from Vannucci Foto Service)

Parish has unique personality

by David Gibson
Catholic News Service

College admissions committees want to know what kind of students they are accepting—in terms of grades and test scores, but in terms of personality too. So high school seniors find themselves busy writing essays in which they attempt to wear their personalities on their sleeves, spelling out what is unique about themselves.

Did you ever stop to think that parishes, like individuals, have personalities?

Suppose your parish were to put its personality into writing, to spell out what makes it unique. What would it say? It might tell how hard it works to assure

that the atmosphere on Sunday is welcoming and inviting. Perhaps it would tell why many parishioners feel "at home" there—what makes it homelike.

In a true home, people give and receive—they give support to others and receive needed support in return. Your parish's essay might spell this out.

And if people tend to feel responsible for the parish, to think their presence counts, this is a feature of its personality. Perhaps people would not say they just "attend." Mass there, but that they participate in and celebrate it.

The parish's personality is the personality of a community. The question is, then: What makes a real parish community?

(David Gibson edits Faith Alive)

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PENTECOST SUNDAY

The Sunday Readings

Sunday, May 19, 1991

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

by Fr. Owen F. Campion

This weekend, the church celebrates the great feast of Pentecost, the liturgical celebration of the reality that is the church and of its beginnings.

The Acts of the Apostles provides the first reading. It tells a familiar story. The apostles are gathered behind closed doors in Jerusalem, fretful about their future, uncertain as to how the Jews of Jerusalem will treat them. Then, majestically, overwhelmingly, the Spirit of God appears.

The imagery is brilliant, and it harkens back to the ancient days of God's dealings with his people. A great wind overcomes the apostles. The Spirit appears as fire. In the Old Testament, both wind and fire were manifestations of God's presence. Moses, for instance, saw God on Mount Sinai. While God was invisible, his presence manifested itself in a burning bush.

Important in the imagery in this reading is the fact that the Spirit of God, visible in fiery form, does not appear at a distance. Rather, it comes down upon each apostle. The message is clear. Each apostle, and his message, conveys the Spirit of God with his reliability and truth.

While the role of the apostles is emphasized, the message of this reading does not limit itself to an affirmation of apostolic credentials. People from all parts of the world are able to overcome the significant handicap of differing

languages and hear the words of salvation. God's power allows them to hear that word despite the fact that they speak varying languages and have no common medium of communication. God supplies what is lacking, for their benefit, through his mercy.

The second reading, from the First Epistle of St. Paul to the Corinthians, underscores the divine role in the salvation of each individual, and it also reveals the unique role each individual Christian plays in the total unfolding of salvation in the world.

The epistle makes clear that only through the power of the Holy Spirit can a person exclaim sincerely and deeply, "Jesus is Lord!" Such exclamations are statements of faith. Reasoning may lead to a conclusion that Jesus made claims about himself that are valid, or that a Supreme Being does exist, but those judgments only can be truly accepted in the heart if the Spirit prompts such in faith. Emotion may spring from a yearning for what is good, everlasting, warm, and beautiful. But only faith, a gift of the Spirit, moves from that yearning to the belief that God exists and endows us with all those qualities, just as only God possesses them eternally, absolutely, and fully in himself.

True discipleship has a strongly active dimension. We celebrate the great missionary work of the apostles, a work of extraordinary energy and faith. This reading from First Corinthians recalls for us the fact that discipleship is expected of us. None of us allows sin or selfishness to impede us. Each of us is unique, with a unique gift to give the Lord by making him alive and merciful in our own surroundings.

The Gospel for this feast, from the Gospel of St. John, is a splendid story from

the great memory of the church of the Lord's resurrection. To his apprehensive apostles he came with the consolation, "Peace be with you!" Then, to continue his work of salvation, he sent them forth, empowering them to forgive sins.

Such power may seem unexceptional today, so materialistic have we become and so avoiding the very notion of personal sin. To the ancients, however, it was most meaningful and welcomed. The great gift of God was his forgiveness of sin. Sin was a personal choice separating a person from God. To restore union with God, to negate the hurtful effects of sin, was a wonderful possibility.

Reflection

For weeks since Easter, the church has proclaimed the resurrection of the Lord, with all its meaning, but it has continued in its message to tell us all that the Resurrection has critical implications for us. The Lord's mercy lives—for us in our day, as well as for the first Christians 1900 years ago.

The church's message in all this is not vague and abstract. Rather it is frank and concrete. It calls us to rejoice in the fact that the Lord lives, that he reaches to us through the Holy Spirit to refresh and empower us with the gift of faith, and to enlist us in the loving, life-giving, ongoing act of salvation.

Jesus extends his life to us through and in the Spirit. He frees us from the burden of our sins. The only necessity is that we absolutely and willingly turn to him. When that occurs, the Holy Spirit uplifts and enlivens us. The Spirit's presence with us gives us the wisdom and strength to see and to understand life, for we see and understand God in the events and the possibilities of life.

To know and accept Jesus, to respond in faith, is to unite with Jesus, and through him to unite with God. That is a first thought in itself. But it also means union with all others of faith, and indeed with all others for whom Jesus died, or every human ever to live on earth. It unites us with the mission of Jesus. We adopt his mission of care, love, service, and devotion to God. We must carry forward his mission in our circumstances and times. We make his resurrection, and God's presence, alive and known among those whom we meet.

All this occurs within the church. Through the church, the Lord reveals himself and teaches us. Through the church, God forgives us and vivifies us through the Spirit. Through the church, we believers unite. Through the church, we serve others, we carry forward redemption, healing, and sacrifice. Thus, on Pentecost, we celebrate the church, our access to God, our home on earth, our safe harbor.

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THE POPE TEACHES

The Spirit of truth helps the people of God to apply faith fully to life

by Pope John Paul II
Remarks at audience May 8

The letter to the Hebrews describes faith as "the assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1).

Faith is the fundamental gift of the Holy Spirit; it leads to eternal life and it is offered to everyone. The supernatural virtue of faith reaches its fulfillment at the hour of our death, when it gives way to the beatific vision.

St. Paul reminded the Corinthians that their faith was the result of the Holy Spirit at work in the preaching of the Gospel (cf. 1 Corinthians 2:4).

The Spirit enabled the Apostles to preach the name of Jesus with conviction and he confirmed their proclamation with

signs and miracles (cf. 2 Corinthians 12:12).

St. Paul also emphasized the Spirit's role in awakening the gift of faith in each one when he insisted that "no one can say 'Jesus is Lord' except by the Holy Spirit" (1 Corinthians 12:3).

The Spirit of truth assists the people of God, under the guidance of the magistratum, to adhere indefectibly to the faith, to gain greater insight into its content, and to apply it more fully to life (cf. Lumen Gentium, 12).

When faith is formed by love (cf. Galatians 5:6), it becomes an enduring supernatural virtue which draws us nearer to God and finds expression in all our actions. It is therefore necessary to pray to the Holy Spirit, to ask not only for the gift of knowledge of the faith but also for the ability to live our lives in conformity with the truth which he reveals.

MY JOURNEY TO GOD

A Meditation to Mary



Your grace would fill the firmament
Dear Mother let it be
That grace will be my foremost goal
Into eternity.

Your love would fill the universe
Dear Mother let it be
That you will see my every need
Intercede for me.

Your smile would fill the night with light
Dear Mother let it be
That I may follow in that light
And live in purity.

Your peace would fill all human hearts
Dear Mother let it be
That peace will come to all of us
When your son we're blessed to see.

—K. Lejean Buchler

(K. Lejean Buchler is a member of St. Joan of Arc Parish in Indianapolis.)

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Entertainment

VIEWING WITH ARNOLD

'Mortal Thoughts' turns into unpleasant drama

by James W. Arnold

You tend to shudder whenever movie makers turn themselves loose on a film about blue-collar Catholic ethnics. It usually turns out to be

Stereotype City. With "Mortal Thoughts," it's definitely shudder time.

This is Demi Moore's debut as co-producer, after her good luck being cast as the heroine in the mega-hit "Ghost," and it's intended to establish her in the big leagues as a quality actress. And emote she does, with considerable power, as a young Hoboken saleswoman's wife trapped in a nightmare of murder and subterfuge.

"Mortal Thoughts" might be described as the serious, even tragic, version of "I Love You to Death." That 1990 comedy was about an Italian-American woman trying to murder her philandering husband and botching the job time after time. In "Thoughts," the rotten husband (Bruce Willis) is quite successfully (if messily) dispatched by his wife (Glenn Headly) and her best friend (Moore). This time it's the cover that's amateurishly botched, with (the producers hope) high drama, not comic results.

The social setting is urban New Jersey white ethnic, a mix of Polish and Italian, in which typically there is little discernible love, warmth or even common sense. Thus, James and Joyce Urbanski (Willis and

Headly) are exchanging threats and gross invective at their wedding party, and that's almost as likeable as anybody gets.

This is one of those movies in which the set decorators cover the walls with cloying religious art and the characters routinely pray to saints for help amid the expletives. But despite an obviously bad marriage, nobody even thinks of consulting a counselor, much less a priest, and despite all kinds of horrifying sins being committed, nobody worries about losing their souls or even going to confession.

At the wake for Urbanski, who is laid out under a painting of the Last Supper, the behavior is typical. Joyce quietly moans that her mother-in-law hogs the spotlight with her loud wailing, and that the in-laws "got here first and took all the front seats." In short, the extended families are stupid and obnoxious. Religion for them is largely holy pictures and Christmas decorations.

Nobody would deny that such people and attitudes exist, but that this should be all we know of any of them, and the limits of all their moral sensibilities, is just inept. It's as if the filmmakers wanted to go slumming in the neighborhood for a backdrop but neglected to understand the culture that makes these people unique and drives their perceptions about life. Face it, the movie is not loaded with deep insights about ethnic Catholics.

What it mostly has is tension. Much of it is provided by Willis (Moore's real-life spouse) as Urbanski. He is unkempt and vulgar, abuses his wife, refuses to work, takes her money to do drugs, and loudly berates her in her beauty shop for getting pregnant. He talks dirty to Cindy (Moore's



MORTAL THOUGHTS—Two best friends played by actresses Glenn Headly (left) and Demi Moore come under close scrutiny when they try to cover up the accidental killing of Headly's husband, played by Bruce Willis, in "Mortal Thoughts." The U.S. Catholic Conference praises their fine acting but classifies the film A-III for adults because of the movie's depiction of "gross violence, abuse of women, and much rough language." (CNS photo from Columbia Pictures)

character) and tries to rape her. This guy doesn't have time to have a positive social quality, he makes his prototype, Stanley Kowalski, seem like Gandhi.

Is there any excuse in a fictional story to force us to endure a character as totally worthless as James? I doubt it. In any case, there is unintended irony in the fact that when this slime finally gets his throat cut—the sequence is honestly bloody—the moral anguish begins.

The women are feminist victims of their patriarchal little slice of society. (They are almost attacked again, by a wild trio of punks, while trying to ditch James's corpse.) Apparently they never doubt the law will condemn them. They make a prolonged but pathetic attempt to hide their guilt. (The whole story is told in arty dissolves and flashbacks as Cindy undergoes tough questioning by a nasty, skeptical, unsympathetic detective played by Harvey Keitel.) When her husband (John Pankow) begins to crack under the pressure—he's mainly upset about the effect on his business—the emotional climax is near.

First-time writer Claude Kerven gives the plot a surprise kick at the end that

pointlessly changes none of the moral givens. It all amounts to an impressive acting exercise by the principals—especially Moore as the loyal friend and apparently trapped innocent, and Headly as the bubblegum-blowing working-class bride turned into a Glenn Close-style lunatic by her brutal spouse. Veteran director Alan Rudolph gives it as much style as it can stand. (Abused women fight back and pay the price; ethnic characters are limited but expensively acted; language, violence, sex situations; not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Chameleon Street	A-III
FX 2	A-III
Spartacus	A-III
Switch	O

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

'Voices for Justice' profiles church social teachings

by Catholic News Service

NBC-TV is slated to air a documentary on church social teaching which highlights efforts for justice in the workplace.

The one-hour program, titled "Marketplace Prophets: Voices for Justice in the 20th Century," has been scheduled for airing at 11 a.m. June 2. (Check local listings to verify the program date and time.)

The religious special is part of NBC's ecumenical series "Horizons of the Spirit." It was produced by the Interfaith Broadcasting Commission.



VOICES FOR JUSTICE—The InDios project, a worker cooperative involving Hispanic and white residents of Palm Beach, Fla., will be profiled in "Marketplace Prophets: Voices for Justice in the 20th Century" June 2 on NBC. (CNS photo by Susan Sullivan)

The documentary reviews the century of social teaching since Pope Leo XIII wrote the landmark social encyclical "Rerum Novarum" (on capital and labor), in 1891.

The program also highlights church organizations that work to break the cycle of injustice in the United States and abroad, according to the U.S. Catholic Conference.

Among the organizations featured are Catholic Charities, a major provider of human services nationwide, and the Campaign for Human Development, the U.S. bishops' anti-poverty program which funds self-help projects around the country.

Persons highlighted include Ernie Cortez, a community organizer from San Antonio; Father Thomas Harvey, executive director of Catholic Charities USA; Karen Nussbaum, founder of 9-to-5, the National Working Women's Association, from Cleveland; and John Carr, head of the USCC Department of Social Development and World Peace.

Partial funding for the production was provided by the Catholic Communication Campaign, the church's annual collection to support media efforts in dioceses and nationwide.

For use as a teaching tool, "Marketplace Prophets: Voices for Justice in the 20th Century" can be ordered on videocassette with a study guide for \$29.95 plus \$3.50 postage and handling. Telephone the toll-free number 800-235-USCC to place orders.

TV Programs of Note

Sunday, May 19, 10-11 p.m. (PBS) "Revolutionary." The first episode in the rebroadcast of the three-part "Stalin" series examines the early years of the future dictator and reveals how far he diverged from the hopes of the October revolution to follow the old paths of Russian autocracy.

Monday, May 20, 8-9 p.m. (CBS) "America's Missing Children." Michael Landon hosts a special on the tragedy facing families whose children have been abducted or run away and the attempts to reunite them.

Monday, May 20, 9-10 p.m. (PBS) "Prospecting for Planets." The concluding program in "The Astronomers" series shares a behind-the-scenes look at the Voyager's encounter with Neptune as well as ponder the question of whether there is life elsewhere in the universe.

Monday, May 20, 9-10:30 p.m. (PBS) "Air Force One: The Planes and the Presidents." Flight II." Charlton Heston hosts a program on the evolution of presidential air travel with historical footage and interviews with Presidents Ford

Carter, Reagan and Bush about their experiences aboard the flying White House.

Monday, May 20, 10:30-11 p.m. (PBS) "Shooting Back: Photography by Homeless Children." Former UPI photographer Jim Hubbard is now a full-time advocate for the homeless. This documentary is a report on one of his projects—an exhibition of photos taken by children showing their lives in the shelters.

Tuesday, May 21, 9-10 p.m. (PBS) "To the Last Fish." In this "Frontline" report, the mass environmental destruction of the world's fisheries is shown to be connected primarily to the introduction of new technologies to the fishing industry.

Tuesday, May 21, 10-11 p.m. (PBS) "Kids and Learning." This episode in the series "The 90's" presents a multi-sided report card on U.S. education from the points of view of the learners, the teachers, and the educated.

Wednesday, May 22, 8-10:30 p.m. (PBS) "A Masked Ball from the Metropolitan Opera." Giuseppe Verdi's 1859 opera "A Masked Ball" is featured in a "Great Performances" presentation starring Aprile Millo, Luciano Pavarotti and Leo Nucci. The opera will be sung in Italian with English subtitles.

Wednesday, May 22, 9-11 p.m. (CBS) "For Better, For Worse." The network's "48 Hours" news team reports on the state of love, marriage, and divorce in the '90s a time of some uncertainty in the rules for getting together, getting along, and getting out.

Thursday, May 23, 10-11 p.m. (PBS) "The Battle for Minds." In a rebroadcast of the six-part series, "Korea: The Unknown War," the fifth program covers the painfully slow progress of the truce talks from June 1951 to November 1952 when Eisenhower is elected president with the promise to end the war.

Friday, May 24, 9-10 p.m. (PBS) "Hot Summer Winds." This "American Playhouse" drama tells how Yonoka, a 10-year-old girl growing up on a California farm amidst a mixture of traditional Japanese customs and U.S. popular culture here, gains some insight into the immigrant lives of her troubled parents.

Friday, May 24, 10-11:30 p.m. (PBS) "Life and Death of a Dynasty." Biographical documentary on the lives and conflicts of Jawaharlal Nehru, his daughter Indira Gandhi and her son, Rajiv Gandhi, who were the ruling family of modern Indian democracy for 39 of its 43 years.

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

QUESTION CORNER

Mass is essential part of Catholicism

by Fr. John Dietzen

Q Please advise us how the church views attendance of Mass at hospital chapels. Does this cover one's Sunday obligation?

We know several families who attend Mass at the hospital chapel more often than in the parish church. We've discussed it. They just prefer to go there for various reasons.

Our priest said at one time that it did not fulfill the Sunday obligation under these circumstances. Has the duty to attend Mass on Sundays changed? (Indiana)



A Listening to God's word and celebration of the Eucharist on Sundays is still an essential part of Catholic life, as it has been from earliest New Testament times.

It is still also an explicit responsibility for all Catholics according to church law. The Code of Canon Law recalls our eucharistic tradition: "Sunday is the day on which the paschal mystery is celebrated in light of the apostolic

tradition and is to be observed as the foremost holy day of obligation in the universal church."

It then provides, "On Sundays and other holy days of obligation the faithful are bound to participate in Mass" (Canons 1246 and 1247).

Note, by the way, it says participate, not attend.

As for where to participate in Sunday Mass, church law formerly placed some restrictions, stressing mainly what we would usually call parish churches.

Now, however, canon law says simply that anyone satisfies the precept to participate in the Mass by assisting wherever it is celebrated "in the Catholic rite," either on the day itself or in the evening of the preceding day (Canon 1248).

Q Can you tell us the difference between the Apostles' Creed and the Nicene Creed? Mainly our group is interested in when they each started. (Colorado)

A I've dealt with this more at length in the past. To answer your main question, however, the Apostles' Creed apparently had its origin in the professions of faith at baptism, the "baptismal promises" we still use in the rite of that sacrament.

A number of more rudimentary forms preceded this creed, which took its present shape probably in the fourth or fifth century. The Nicene Creed was formulated for the most part by the ecumenical council of Nicaea (325), primarily in response to the Arian heresy of the time.

Later in the same century, the council of Constantinople introduced a small change in that creed, which we of course use (as do some other Christian denominations) each Sunday.

(A free brochure giving the basic prayers, beliefs and precepts of Catholic faith is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

FAMILY TALK

Let child's imagination soar in religion classes

by Dr. James and Mary Kenny

Dear Dr. Kenny: I teach preschool and first-grade religion classes. I love the little children, but am not quite sure how to teach them. I know they like to hear stories about Jesus and the saints, and I tell lots of those. What else? I want to reach them where they're at. Also, how can I know which texts are best? (Louisiana)

Answer: Dorothy Day, as quoted by Robert Coles ("The Spiritual Life of Children," Houghton Mifflin, 1990), reminded us to listen to children and teach them in their own style:

"Jesus kept on telling us we should try to be like children—be more open to life, curious about it, trusting of it, and be less cynical and skeptical and full of ourselves, as we so often are when we get older."

Dorothy Day said she remembered "all the wondering I did, all the questions I had about life and God and the purpose of things, and even now, when I'm praying, or trying to keep my spiritual side going, and before I know it, I'm a little girl."

Coles goes on in his book to ask children to be his teachers. He laments that too many adults teach children without listening to them and try to provide answers without first hearing their questions. He laments how far the churches have to go to be worthy of their children.

Developmentally, the children you teach are at a stage of awe and wonder. They are curious about the unknown. They love a mystery. And they have imaginations that can literally take them out of this world.

We need to trust a child's sense of the spiritual world as they begin to ask big questions like "Who am I?" or "When I grow up, will I still be me?" or "How did I get here?" or "What am I supposed to do?"

This is not a time to indoctrinate children. Rather, a good teacher will experience the searching, the confusion, the excitement, and the adventure with her children. The teacher will support the soul's inquiry into what lies beyond.

Children do this well, and sometimes we adults spoil it by providing "answers" too early.

The style that you suggest in your letter sounds very appropriate for teaching young children. Choose a text that makes you comfortable and supports your style.

I remember teaching first-grade religion and playing a game called "Let's Pretend." I asked the children to shut their eyes, put their heads down on their desks, and visualize a scene.

One time we imagined coming down a hill into a small village, past a well where a woman was gathering water, up the other side to a house cut into the hill, with a door better made than most (the father was a carpenter).

The children were asked to imagine themselves knocking on the door. A beautiful lady answered and said, "Hello. Won't you come in?" And the children asked Mary, "Can I play with Jesus?" At that point I was quiet, asking the children to use their imaginations.

Later, every child had a marvelous story to tell. All involved being in Jesus' presence. Some verged on mystical prayer. My favorite was a young boy who told us, "Jesus and I played checkers."

"How did you do?" I asked.

"He beat me two out of three," the boy replied seriously. "But you see, he's God."

(Address questions on family living or child care to be answered in print to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47979.)

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The Active List

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

May 17

Catholic Alumni Club will play volleyball from 8-10 p.m. at St. Joan of Arc gym, 42nd and Central. Cost \$3. Call Dan 317-842-0855.

☆☆

The Medjugorje Network will meet for an evening in honor of the Blessed Virgin Mary at 7:30 p.m. in Christ the King Parish Resource Center, Kessler and Crittenden.

May 17-19

Catholic Adults Reaching Out (CARO) will camp in Brown Co. Meet at CYO, 380 Stevens St. at 6:30 p.m. Fri. Call Dianne 317-632-0922.

☆☆

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆

St. Roch Parish, 3603 S. Meridian

St. will present a Mayfest from 8-11 p.m. Fri., 4-11 p.m. Sat., and 11:30 a.m.-6 p.m. Sun. Dinners, rides, booths, monte carlo.

May 18

Catholic Alumni Club (CAC) will attend St. Roch's Festival after 6 p.m. Mass.

☆☆

A Remembrance Workshop will be held from 9 a.m.-9 p.m. at Beech Grove Benedictine Center, 530 east. Call 317-236-1596 for details.

☆☆

Catholic Charismatic Renewal of Central Indiana will sponsor a Day of Discipleship from 8:30 a.m.-3:30 p.m. at the Catholic Center, 1400 N. Meridian St. Brown bag lunch. Call 317-236-1400 for information.

☆☆

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

☆☆

The PTO of St. Rita School will

sponsor a "500 Race BBQ and Social" from 12 noon-6 p.m. Games, drawings.

May 19

May Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Keith McClellan speaking on "Mary, Full of Grace."

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Sun. from 1-6 p.m. in St. Lawrence Parish chapel, 4650 N. Shadeland Ave.

☆☆

A Calx meeting will be held at 8 a.m. in St. James Church, 1155 E. Cameron St. Mass 9 a.m.

☆☆

Catholic Widowed Organization (CWO) will attend "42nd Street" at 2 p.m. at Civic Theater. Call 317-356-4726.

☆☆

Catholic Alumni Club (CAC) will visit McCormick Creek. Meet at Southern Plaza Plaza Hut at 11 a.m. Bring picnic. Call Mary 317-255-3841 late evenings for details.

☆☆

Catholic Charismatic Renewal of Central Indiana will celebrate Pentecost with praise and worship at 2 p.m. followed by Mass at 2:30 p.m. in SS. Peter and Paul Cathedral, 1347 N. Meridian St. Call 317-634-4519.

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☆☆

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 St.

☆☆

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

☆☆

Our Lady of the Greenwood Parish will sponsor a free 7 p.m. showing of a film on 11 past and recurring Apparitions of the Blessed Virgin Mary during the last half of the 20th century. Free admission.

May 20

The Marsh Dinner sponsored by St. Monica School, 6131 N. Michigan Rd. will be held at 6:30 p.m. Cost \$5; pre-sale tickets only. Call 317-255-7153.

☆☆

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

☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

May 21

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

☆☆

The Strengthening Stepfamilies series concludes from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

An hour of prayer and devotion

© 1991 Catholic News Service



PERSONALLY - I KINDA MISS THE ORGAN.

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.

☆☆

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-745-2606.

☆☆

Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

May 22

Systematic Training for Effective

Parenting (STEP) classes conclude from 7-9 p.m. at Johnson Co. Hospital, Franklin.

☆☆

Father James Byrne will conduct an Over 50 Day on "The Seven Sorrows of Mary" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆

The Terre Haute National Council of Catholic Women will hold a Luncheon/Style Show at St. Mary of the Woods College. Call 812-299-1077 for details.

May 23

Terre Haute Deaneery Center will hold the second of a two-part workshop on "Journal Keeping:

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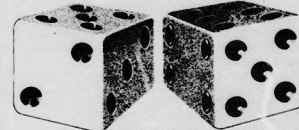
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✓ Free Draft Beer

Door Prizes • Raffle Drawing at Midnight

St. Simon Feldon Hall, 8400 Roy Road, Indpls.

ALL PROCEEDS WILL GO TO THE BEL-EAST LITTLE LEAGUE

A Means of Spiritual Growth" from 7-9 p.m. at the Center. Call 812-232-8400.

May 24

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.

☆☆

Catholic Alumni Club (CAC) will attend Footlite Musicals "Mame." Call Dan Jahn 317-442-0855.

☆☆

A "500" festival will begin at 5 p.m. at Holy Trinity Parish, 2618 W. St. Clair St. Raffle, food, games.

May 25

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

☆☆

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

☆☆

Catholic Alumni Club (CAC) will watch the Conner Frame Balloon Races and eat out. Meet at 3 p.m. at flag pole at Marsh, 86th and Allisonville. Bring drinks, snacks.

☆☆

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

May 26

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

☆☆

Pilgrimages to the Shrine of Monte Cassino near St. Meinrad conclude at 2 p.m. CDT with Benediction. Father Noah Casey speaking on "Mary the First Disciple."

☆☆

Secular Franciscans will meet at 3 p.m. in Sacred Heart Parish chapel, 1530 Union St., followed by business and refreshments. Marian Devotions 2 p.m.

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 4138, 695 Nashville 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: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3:45 p.m.

Father, son both to be priests

DAVENPORT, Iowa (CNS)—When Robert L. Brownfield was ordained a transitional deacon for the Davenport Diocese in April, he was following in the footsteps of his son. Brownfield expects to be ordained a priest next year, giving the Davenport Diocese a rare combination of father and son priests.

"It should be interesting," said Father David Brownfield, parochial vicar at Our Lady of Victory Parish in Davenport.

Emily Brownfield, Robert's wife and David's mother, died in November 1989 after a long illness. David was ordained on May 25, 1990.

The elder Brownfield, 72, was in the seminary during the early years of World War II. As he approached the step called subdiaconate, a crucial point of decision, he decided to wait.

"As soon as he got one foot out of the seminary, his draft board grabbed him and said, 'Your exemption is over; you're in the Army,'" Father Brownfield said.

"Then after the war, Dad had the GI Bill, so he went to college, got involved in the Newman Center at the University of Illinois, met my mom and married," he added. "That seemed to be the end of his ideas about priesthood."

The senior Brownfield studied geology at Illinois and spent most of his career with the Illinois state highway department.

He entered the seminary last September and the seminary officials are "pleased with the way my father is working out," Father Brownfield said.

When his father is ordained, it will indeed be "interesting," the 34-year-old priest said. "I'll have seniority."



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— AND —

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- ★ Live Entertainment
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St. Ann
Summer Festival

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fatima retreat house

May/June

May 22 — Over 50 Day. "The Seven Sorrows of Mary." Mary, as queen of martyrs, gave her life for her son, Jesus, through the seven sorrows. These sorrows will be explored as encountered in Scripture, and then applied to women of today. (And men for that matter!) Presenter: Father James Byrne, Pastor, Immaculate Heart Parish, Indianapolis.

June 7-9 — Men's Serenity Retreat. Especially designed for men whose lives have been affected by alcoholism. For costs and registration contact: Mike Hundley 317-257-6171.

June 16-21 — Sisters' Retreat. "Blessed Are You." This will be a time of reflection on God's good gift of life unfolding in each of us. The retreat will be based on the sacred scriptures of the Bible and of our own experiences. The format will allow for flexibility in participation. Introduction to meditations and morning and evening prayer will be shared by all. Options for daily participation include: 1) Solitude and reflective silence; 2) Faith-sharing and reflective conversation; 3) Meditations through art, color, clay, weaving and music (or a mixture of these elements). Director: Sister Mary Catherine Keene, SP, Artist and Musician.

June 21-23 — Tobit Weekend. Marriage preparation retreat for engaged couples. Director: Tobit Retreat Team

June 23-28 — Directed Retreat Week. A personally directed retreat gives one a unique opportunity, with the assistance of a listening companion, to be attentive to one's life experience and to get in touch with God's presence within. Choice of Directors: Sister Diane Jamison, OSF—Fatima Spiritual Development Coordinator, Sister Karen Van de Walle, CSJ—Artist and Spiritual Director

June 24-29 — Personality and Human Development Workshop (PRH). "Who Am I?" This first workshop of the PRH series explores a deeper self-knowledge and understanding of the make-up of the human person. Special emphasis is given to the positive core within us so that personal growth may be enhanced. This workshop is a pre-requisite for all following workshops. Director: Fr. Edward Farrell, Director of Formation, Institute of Ministry, Sacred Heart Seminary, Detroit.

June 28-30 — Marriage Encounter Weekend. For Costs and registration information contact: Dave and Mary Timmerman, 317-897-2052.

Pre-registration and deposit required.

Call: 317-545-7681 or write:

5353 East 56th Street, Indianapolis, Indiana 46226

Youth News/Views

Catholic schools offer summer sports camps

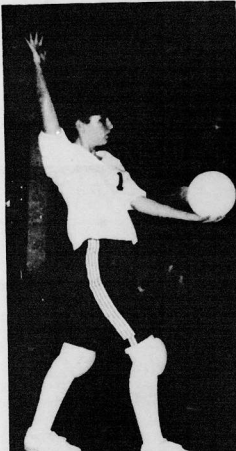
by Mary Ann Wyand

Catholic high schools in the Archdiocese of Indianapolis are offering a variety of fun and inexpensive summer sports camps for kids of all ages in June, and camp organizers say everybody benefits from these youth sports programs.

Children learn valuable sports fundamentals that will help them compete in football, basketball or volleyball, school officials explain, while coaches and schools gain recognition with elementary-age students. And participation fees help offset the cost of providing athletic department programs and equipment, so school administrators get a break with their budgets.

Alan MacDonald, girls' basketball coach at Cardinal Ritter High School in Indianapolis, said he offers the Lady Raiders Basketball Camp each June to "encourage participation in the sport and at the same time to give the girls some good feelings about Ritter."

Last year, MacDonald said, 72 girls in the sixth, seventh and eighth grades participated in Ritter's summer basketball



SERVICE—Bishop Chatard High School student Alexis Campbell prepares to serve during a girls' volleyball game.

camp. Camp includes instruction, videotape and an evaluation, awards, a T-shirt, a basketball, and even an all-you-can-eat pizza lunch.

"The profits are marginal, really, and what we clear we try to keep for the girls' basketball season," he said. "We just try to encourage the growth of girls' basketball."

At Bishop Chatard High School, girls can participate in the Lady Trojan Volleyball Basketball Camp with instruction from volleyball coach Beth Giselbach and girls' basketball coach Paul Schneiders.

"We want to keep the (Indianapolis) North Deaneys kids in the North Deaneys schools," Schneiders explained. "We introduce the kids to the coaches and different coaching philosophies."

Summer sports camps are basically instruction in fundamentals, he said. "Camps give kids an idea of what it is going to take to be good and what they have to do in the off-season. They can't just play a sport for three months and then stop. They still have to work a lot, but they're learning how to work."

Schneiders described parochial school sports programs as "very strong" and said coaches "try to complement that with summer camps. At Chatard, we try to encourage kids to play more than one sport."

Also at Chatard, Trojan basketball coach Tom Stevenson and members of that coaching staff will work with coaches from several other Indiana high schools to present a summer basketball camp for boys.

Stevenson said Trojan Summer Basketball Camp is "a rewarding and fun experience for participants with contests, games, relays, and awards."

Brebeuf Preparatory School and Bishop Chatard High School will combine efforts to present a summer football camp for elementary-age boys in June at Chatard.

Roncalli High School will also offer a variety of summer sports camps to teach basketball and football skills to boys and basketball and volleyball fundamentals to girls.

"It's developed into community outreach," Roncalli basketball coach Chuck Weisenbach explained. "For all our camps, we're probably going to bring in 500 kids to meet our coaches and staff, to see our building, and to get an idea of how things operate at the high school level."

During Rebel sports camps, Weisenbach said, coaches "work on fundamentals and talk to the kids about the importance of a good attitude, good work habits, and doing things properly."

(For registration information, contact the school offices.)



RUGGERS—Ben Davis High School's rugby team clinched the Indiana Youth Rugby state championship (above, left) May 11 at the Lake Sullivan Sports Complex in Indianapolis. Five Bishop Chatard High School students who play on the Ben Davis team are (above, right) Matthew and Andy Washburn (kneeling) and (left to right) Josh Valentine, Mac Owens and Michael James. (Photos by Mary Ann Wyand)



Rugby will help homeless

by Mary Ann Wyand

Bishop Chatard High School students Matt and Andy Washburn, Mac Owens, Josh Valentine and Michael James of Indianapolis play rugby football with the Ben Davis High School rugbys because they like the competitiveness of the game.

As members of the Indiana Youth Rugby state championship team, they'll have a chance to compete in the USA Rugby national high school championship tournament May 17-18 at the Lake Sullivan Sports Complex in Indianapolis.

Tickets are \$5 per person and cover admission to all qualifying matches, which begin at 5 p.m. Friday and continue at 10 a.m. on Saturday, as well as the national high school championship match at 5 p.m.

The event is sponsored by the Indiana Youth Rugby Association, Inc., with proceeds designated for the Genesaret Free Clinic, Inc. to provide free medical care and prescriptions for homeless and indigent people. Genesaret volunteers are asking fans to help care for the homeless by donating new or gently worn shoes.

Rugby is popular in the United Kingdom and Europe, and is growing in popularity in America. When he was young, Pope John Paul II played rugby in Poland.

Rugby football is an endurance sport, Chatard sophomore Josh Valentine said, and is both fun and competitive.

"Once the game starts, the coach really isn't involved as much as the players," he explained. "The game never stops like in football. You don't go into huddles. The competition is a little rougher with 15 people on the field instead of just 11, and it's just pick up the ball and keep going. The only time you really get a break is when there's a penalty or the ball is kicked out of bounds."

Josh said he likes American football

too, and plays strong safety for the Chatard Trojans.

Twins Matt and Andy Washburn wrestle and play football for Chatard, with Matt playing guard and nose guard and Andy playing both offensive and defensive tackle. They said they make time for rugby in the spring because it's fun and different and keeps them in shape for football.

Chatard freshman Michael James said he is currently lifting weights so he can play defensive end for the Trojans.

"Rugby is different," he explained. "It's no fun playing the same sports all the time. Rugby is a challenge. It puts a lot of personal responsibility on the players, and it builds teamwork because everybody motivates each other and helps drive each other."

Sophomore Mac Owens admits to liking "rough sports" even though statistics show that rugby football is safer for participants than its American counterpart.

As a linebacker and tight end for the Trojans, Mac said he works hard to keep in shape for football and thinks rugby is a fun way to stay competitive.

Indiana Youth Rugby Association officials said they started promoting youth rugby in what is admittedly basketball country a few years ago and are excited about sponsoring the national championship.

Bruce Burdick, president of Indiana Youth Rugby, said rugby football trains young men for adult challenges.

"The things they're exposed to in this game they can't really get anywhere else—the team effort, the discipline, the thought process," he said. "They have to do a lot of thinking to be able to play out there."

The qualifying and national championship matches this weekend "will be top-quality rugby," Burdick said, "because we'll have the state and regional champions from around the country coming in. It will be the best of the best."



RONCALLI WALKERS—Students from Roncalli High School raised funds for Catholic education and helped the environment by picking up litter during the Indianapolis South Deaneys high school's first annual Rebel-athon May 1 in Perry Township. The Rebels raised \$28,000 in pledges. (Photo by Mary Ann Wyand)



RITTER RUNNERS—Cardinal Ritter High School students set a quick pace May 1 at the start of the Indianapolis West Deaneys school's 10th annual Ritter Runathon. The Raiders' five-mile fitness event raised more than \$8,500 in pledges to benefit athletic department activities. (Photo by Mary Ann Wyand)

Workcamp in Indy will teach Christian ministry

Workcamp in Indy, sponsored by the Catholic Youth Organization and the Urban Parish Cooperative, will give archdiocesan high school youth a variety of opportunities to serve the needy June 9-14 in Indianapolis.

The service camp will teach teen-agers how to develop and use new skills so they can help minister to the emotional and physical needs of center-city people.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, said the camp will give teens chances to grow in faith while helping people in need in a mission of Christian service and love.

Registrations are \$30 per person. For more information, contact the CYO Youth Center at 317-632-9311.

☆☆☆

Former Indianapolis Colts wide receiver

and current Colts broadcaster Matt Bouza will be the guest speaker when Cardinal Ritter High School officials honor student athletes during an **All-School Sports Banquet** at 7 p.m. May 30 at the Ritz Charles in Carmel.

The banquet is held to recognize the efforts of the school's athletes throughout the year, with special recognition to exceptional athletes and scholar-athletes.

For ticket information, telephone Ritter at 317-524-4333.

☆☆☆

Holy Family Parish senior high and young adult youth group members from New Albany will present a lip-synch performance of "Strike a Pose" at 8 p.m. May 17 in Marchino Hall, 217 W. Daisy Lane.

Admission is by donation, with refreshments available at a nominal charge. The Holy Family youth groups also performed their lip-synch routine on May 10.

☆☆☆

Cathedral High School will sponsor three weeks of **basketball camps** in June at the school's northeast-side campus, located at 5225 E. 56th St. in Indianapolis.

Boys and girls who are beginning the second and third grades in the fall are eligible to participate in one, two or three weeks of basketball instruction beginning June 10, June 17, and June 24 from 9 a.m. until 10 a.m. Participation costs \$15 for one week, \$25 for two weeks, or \$35 for three weeks.

Fifth-, sixth- and seventh-grade boys are invited to participate in Cathedral's basket-

ball fundamentals camp during the weeks of June 10, June 17, and June 24 from 10 a.m. until noon. Registration costs \$25 for one week, \$40 for two weeks, and \$50 for three weeks.

Boys in the eighth and ninth grades can improve their basketball skills during a fundamentals camp for that age group during the weeks of June 10, June 17, and June 24 from 1 p.m. until 3 p.m. The camp fee is \$25 for one week, \$40 for two weeks, and \$50 for three weeks.

For registration information, contact Howard Renner, Cathedral's basketball coach, at 317-542-1481 before May 25.

☆☆☆

St. Jude eighth-grader Danni Lynn of Indianapolis won the **Marion County Spelling Bee** for the second year in a row.

CYO will offer fun summer events

Catholic Youth Organization officials have scheduled a variety of fun and educational summer events for archdiocesan teen-agers.

Central and southern Indiana teens will be able to minister to the poor, enjoy exciting amusement park rides, and attend several Christian leadership conferences during their summer vacation.

Youth events include:

► **Workcamp in Indy**, June 9-14, center-city parishes of Indianapolis.

► **Fun in the Sun Day** at Thunder Island, June 21, U.S. 31 north of Indianapolis.

► **Christian Leadership Institute**, July 15-19, CYO Youth Center, Indianapolis.

► **Fourth Annual Mid-America Youth University**, July 29-Aug. 2, Loyola University, Chicago.

► **CYO Day at Kings Island**, July 31, near Cincinnati, Ohio.

Contact the CYO Youth Center at 317-632-9311 for registration information.

As A Religious Order Dedicated To Community Service, We're Performing Duties We've Never Tackled Before.

Asking For Your Help Is One Of Them.

We're the Sisters of St. Benedict of Ferdinand, Indiana. For the last 124 years, we've worked for the good of the community and asked nothing in return. Until now.

The Benedictine Sisters are 259 strong and dedicated to seeking God in all things. We witness Jesus Christ by our community life, our hospitality, and our service. We minister in schools, parishes, health care institutions, and social service agencies throughout Southern Indiana and in eight other states and three foreign countries.

1500 years ago, St. Benedict made what was then a radical departure from the conventional view that, in the search for God, the religious life should be the life of the hermit. Benedict understood that the key to spiritual progress lies in constantly making the effort to see Christ in each person and that this was best accomplished by living and working in and for the betterment of the community.

Today, we are undertaking new duties in parishes of the diocese as the shortage of priests forces change from

years past. We welcome these opportunities to serve Christ in new ways.

But along with these new duties have come new pressures to fund our efforts. It is not easy for a religious order that has quietly extended its help to the community for 124 years to ask for help in return, but that is what we must do.

Please, your contribution to the Sisters of St. Benedict will help us continue the work we have started. The blessing you extend to us will come back to your community through our continued service in the many locations in which you find us.

Please send your contributions in care of: Sister Kathryn Huber, O.S.B., Sisters of St. Benedict, Ferdinand, Indiana 47532.

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Books to fit Catholic interests

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

"The Critical Years," by Sharon Parks, Harper Collins, \$12.95, 245 pp. Examines the place of young adulthood and the role of higher education in the progress toward a critical and mature faith.

"Padre Pio: The True Story," by C. Bernard Ruffin, Our Sunday Visitor, \$9.95, 444 pp. Revised and expanded edition of a biography of the famed Italian priest which was published in 1982.

"Addiction and Grace," by Dr. Gerald G. May, Harper Collins, \$9.95, 200 pp. Paperback edition of widely praised book which describes the processes of attachment that lead to addiction and the relationship between addiction and spiritual awareness.

"The Social Justice Agenda," by Donald Dorr, Orbis, \$9.95, 201 pp. Examines the crucial contribution churches can make toward the building of a society and world that is more just, more respectful of the earth, more sustainable, and more participative.

"Immigrant Saint," by Pietro Di Donato, St. Martin's

Press, \$12.95, 246 pp. Reissue of a classic biography of the nation's first saint, Mother Cabrini.

"The Way of the Heart," by Father Henri J.M. Nouwen, Harper Collins, \$6.95, 96 pp. Paperback edition of a study of spirituality of fourth- and fifth-century Egyptian desert fathers and the relationship of spirituality to contemporary times.

"All is Grace," by Father Henri Boulad, Crossroad, \$9.95, 154 pp. Meditations on the nature of time in terms

of coping with the past, the nature of the present, and facing the future.

"Something More," by Jean Grasso Fitzpatrick, Viking, \$18.95, 237 pp. Offers ways to nurture a child's natural spirituality, weighs the value of a faith community, and tells how to make one a spiritually enhancing part of family life.

"God Matters," by Dominican Father Herbert McCabe, Templegate Publishers, \$14.95, 249 pp. Reprint of an English book of meditations on the nature of God and mankind's many links to Him.

"Words Beyond My Control," by Jane Lazarre, Dutton, \$18.95, 176 pp. Intense fictional account of the ambivalence a woman experiences when she has achieved motherhood and realizes the process of separation from her child must begin.

+ Rest in Peace

(The Criterion welcomes death notices from parishes and individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of arch-

diocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are from here unless they are from the archdiocese.

† ADAMS, Juanita, 73, St. Lawrence, Lawrenceburg, May 8. Mother of Peggy Ratliff and Virgil (Butch); sister of Lee, Kenneth, Palmer, Russell and Reeves Clark, Ben McKensie and Barbara, gr.-mother of three.

† BARRETT, Dorothy M., 88, St. Augustine, Jeffersonville, April 29. Mother of Thomas Larry; grandmother of four; great-grandmother of two; aunt of four.

† BEUTLE, John E., 78, St. Augustine, Jeffersonville, April 30. Father of Donna Harrison and John R.; brother of Henry "Red," Evelyn Webb and Josephine Knable; grandfather of five.

† BUTLER, Doris L. (Campbell), 83, Little Flower, Indianapolis, April 30. Mother of Jack, and Jana Behrens; sister of Wilma McClelland and Jane Ann Foreman; grandmother of four; great-grandmother of 10; great-grandmother of two.

† CLAISE, Everett A., 78, St. Paul, Tel. City, April 30. Husband of Eleanor; stepfather of Stephen and David Fred and Mary Schouten; brother of John, Earl, Frank, Leonard, Clara Peter, Mary Dauby and Amy Gerlach; step-grandfather of six.

† CRAWFORD, Helen, 88, St. Jude, Indianapolis, May 5. Mother of James Reese; sister of Marie Felton; grandmother of two; great-grandmother of two.

† DICKENS, Norma E., 68, St. Bartholomew, Columbus, May 3. Wife of Kenneth; mother of Donald E., Connie Guthrie and Pamela; daughter of Margaret Cross; sister of Betty Ann Brown; grandmother of David and Chris Dickens, Karen and Jane Lucas.

† FOLEY, Marjorie Catherine "Cathy," 47, St. Rose of Lima, Franklin, May 2. Wife of Richard; mother of Lisa and Melissa; daughter of Marjorie Haley; stepdaughter of Robert West Sr.; sister of Judith Adams, Linda Olson and Robert West Jr.; grandmother of Justin Gruner.

† GERDT, Mildred E. (McDaniel), 75, Holy Family, Oldenburg, April 18. Mother of Darlene Ball and Sunray Dalin; sister of James McDaniel; grandmother of four; great-grandmother of three.

† GLOVER, Josephine E. (Robertson), 78, St. Patrick, Indianapolis, April 27. Mother of Gary Lee; grandmother of four.

† HARTMAN, Norman R., 58, Holy Family, Oldenburg, April 28. Father of Regina Rohrig, Cathy Denny, Lisa and Ken; grandfather of one.

† MAYROSE, Marjorie F., 66, St. John the Apostle, Bloomington, April 21. Wife of Charles D.; mother of John David; sister of Robert, Daniel and Kenneth Payton, Norma Barnes, Nancy Seal, Betty Shields, Martha Piper, Ann Boruff and Barbara Owen.

† MILLER, Julia Agnes (Clements), 72, St. Jude, Indianapolis, May 6. Wife of Henry; mother of Richard, Carolyn Dossie and Shirley Wheeler; sister of Joseph Clements, Mary Sanders and Elizabeth Jugg; grandmother of seven.

† O'BRIEN, Kathleen A. (Warren), 52, Holy Spirit, Indianapolis, April 30. Mother of Michael K., Robert J., Daniel W., Sheila McCurry and Erin K.; grandmother of four.

† OSTENDORF, Leonard, 65, St. Lawrence, Indianapolis, May 4. Husband of Juanita M. (Monken); father of Mary Anne Santoro, Virginia "Ginger" Engleman, Carol Main, Laura A., Victoria, Edward, Richard, Mary and David; brother of Cyril G.,

Brother Paul, and Donna Heeney; grandfather of 14.

† PETERSON, Catherine, 75, Our Lady of Perpetual Help, New Albany, April 24. Wife of Homer; mother of Thomas; sister of Robert and Charles Walt, Betty Roberts, Anna Zeller, Margaret Keer and Mary Ritz; grandmother of two.

† PORTER, Jean, 89, St. Bridget, Indianapolis, April 27. Mother of Genna G. B.; stepmother of Yolande King; grandmother of four.

† STEINERT, Paul A. Sr., 63, Our Lady of Perpetual Help, New Albany, May 3. Father of Fred J., Ronald H., J. Stanley Martin, Suzanne Reilly and Doris Marshall; brother of Joseph A., Martha Banet and Rosemary Wright; grandfather of seven.

† STONEBURNER, Mary C. Becher, 89, St. Bernadette, Indianapolis, April 22. Mother of Fred J., Ronald H., Paul and Thomas A. Becher, Rose Swift, Elvora Bechnau, Mary Early and Carolyn Spiggle; grandmother of 34; great-grandmother of 42.

† SUTHERLIN, Cecelia A., 84, St. John the Apostle, Bloomington, May 8. Mother of Regina Kelley, Vivian Thrasher, Barbara Kay Stevens and Robert; grandmother of six; great-grandmother of four.

† WATSON, Helen Mary (Puro), 68, St. Jude, Indianapolis, May 3. Wife of Homer John; mother of Miriam Rohrer, Janet Cheek, Margaret McKinney, John, Bob, Bill, Tony, Chuck and Chris; sister of Arvo, Pell and Onnie Puro, Gertrude Beiden and Miriam Lucas; grandmother of seven; great-grandmother of one.

Prov. Sr. Joseph Eleanor Ryan dies May 7

ST. MARY OF THE WOODS—Providence Sister Joseph Eleanor Ryan died May 7 at the age of 82. The Mass of Christian Burial was celebrated for her on May 10 in the Church of the Immaculate Conception.

The former Agnes Ryan was born in Joliet, Ill. She entered the Congregation of the Sisters of Providence in 1933 and professed final vows in 1940.

Sister Joseph Eleanor ministered in schools in Illinois, Indiana and Maryland. Her only assignment in the Indianapolis Archdiocese was in the Providence Juniorate at St. Mary of the Woods.

From 1978 to 1985 Sister Joseph Eleanor divided her time between the Woods and Rome, Italy while researching material for the sainthood cause of Mother Theodore Guerin, foundress of the Sisters of Providence. This 900-page document, written in three languages, was published in 1987.

Sister Joseph Eleanor was appointed Vice-Postulator for the Cause of Mother Theodore in 1989. At the time of her death, she was writing a new life of Mother Theodore based on her research. Memorial contributions for the Cause of Mother Theodore Guerin may be sent to the Sisters of Providence at St. Mary of the Woods.

Sister Joseph Eleanor's two survivors are a brother, Father James T. Ryan of Helena, Mont., and a nephew, Joseph Mastak of Joliet.

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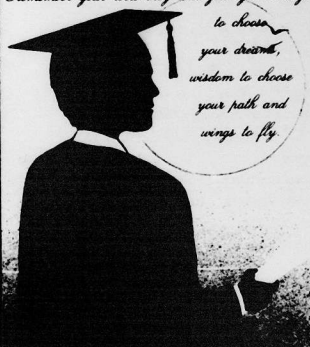
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Meeting planned on U.S. pastoral on women

by Cindy Wooden
Catholic News Service

VATICAN CITY—The Vatican Secretariat of State has organized a two-day international consultation in late May on the proposed U.S. bishops' pastoral letter on women's concerns, said Vatican officials.

Salvador Jesuit trial proceeds; bail denied

SAN SALVADOR (CNS)—El Salvador's Supreme Court of Justice has ordered a lower court to proceed with the trial of nine soldiers accused in the November 1989 slaying of six Jesuit priests, their housekeeper and her daughter.

In a ruling handed down May 8 a tribunal of the court also rejected an appeal for the release on bail of the accused soldiers which had been presented by their families. The decisions came as jury selection in the trial was set to begin, paving the way for the beginning of what will be the first civilian trial of military personnel on criminal charges in the country's history.

The Salvadoran government has accused four army officers, including Col. Guillermo Benavides, and five enlisted personnel of the Nov. 16, 1989, slayings on the campus of El Salvador's Jesuit-run Central American University.

Benavides and seven of the other suspects were being held without bail on charges of murder, while one of the enlisted men was at large.

In April, the Supreme Court named Justice Salvador Alberto Urrutia to study an appeal filed by family members for the suspects' release on bail. But, in line with a brief presented to the court by Urrutia which recommended that the appeal be turned down, the court's constitutional tribunal ruled May 8 that the suspects must remain in jail without bail for the duration of the trial. The tribunal also ruled that there exists "acceptable evidence" to allow the Fourth Penal Court to proceed with the murder trial.

The high court's constitutional tribunal cited as part of that evidence the preliminary testimony of Lt. Yussidy Mendoza and Lt. Jose Ricardo Espinoza, both of whom are accused of participating in the crime.

According to the released evidence, Espinoza told government investigators that Benavides told the other suspects during a meeting at El Salvador's Military School just hours prior to the murders that they were in a situation "in which it is us or them; we're going to start with the leaders and inside our sector we have the university and that's where El Salvador is."

The last reference is to Father Ignacio Ellacuria, the Spanish-born Jesuit priest who was rector of the university and who was gunned down along with five other Jesuits. Mendoza said that in the same meeting Benavides told the suspects that they were in an "all or nothing" situation. Referring to the Jesuits, Benavides allegedly said that "it is us or them. . . . They are the intellectuals who have directed the guerrillas for a long time."

The court tribunal said Espinoza testified that Mendoza—who had directed a search of the university premises the night prior to the murders—was ordered by Benavides to "eliminate" the Jesuits and to leave "no witnesses."

After being ordered to oversee the operation, Espinoza said he expressed his reservations because the killings would create "a serious problem." He said he was told by Benavides, "Don't worry. . . . You have my backing."

Critics of the Salvadoran government investigation have charged that other top-ranking military officers were involved in planning the murders, but that a military coverup of evidence has prevented their being brought to trial.

Vatican spokesman Joaquin Navarro-Valls said the meeting would be held May 28-29.

Bishops from about a dozen countries have been invited to join U.S. bishops and heads of Vatican offices for the consultation, a Vatican official said.

The official said the Vatican felt an international consultation was important to enrich the document and because of the sensitivity of the topic.

Rather than have a single national bishops' conference act alone on such an important topic, the Vatican would prefer that there be wider consultation, he said. The Vatican is aware that U.S. bishops' documents receive widespread publicity, said Archbishop Daniel E. Pilarczyk of Cincinnati, president of the U.S. bishops' conference. The only participants Navarro-Valls named were Archbishop Pilarczyk and Archbishop William H. Keeler of Baltimore, conference vice president.

Navarro-Valls said that as far as he knows, this is only the second time the Vatican has hosted an international consultation on a pastoral letter being written by a single bishops' conference.

The first consultation was also on a U.S. bishops' project—the 1983 pastoral on war and peace.

Participation at that meeting included Curia officials, U.S. bishops and representatives of European bishops. The consultation on the women's pastoral is expected to be broader, reaching outside North America and Europe.

The project of a U.S. pastoral on women's concerns began in 1983. The first two drafts of the letter have focused on the dignity and equality of women, stressing the sinfulness of sexism and all forms of discrimination against women. The bishops had planned to vote on the letter in November 1990, but the vote was postponed, partly because of the Vatican suggestion that the consultation take place.

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Pope turns visit to Portugal into salute to Mary

by Agostino Bono
Catholic News Service

FATIMA, Portugal—A papal visit to Portugal in early May turned into a four-day salute to Mary and showed the continuing strength of Marian devotion among Catholics.

Pope John Paul II thanked Mary for freeing Eastern Europeans from communist rule, protecting the church against decades of communist repression and saving his life 10 years ago in an assassination attempt.

Mary also was entrusted with the tasks of helping the rebirth of a Christian Europe and orienting contemporary generations lost to religion toward God.

Europe must find its Christian roots, otherwise it could fall to a new "theoretical and practical atheism which appears to want to build a new materialistic society," said the pope to the Portuguese bishops May 13.

This form of atheism frees freedom but "tends to destroy the roots of human and Christian morals," he added later in the day at a ceremony entrusting church concerns to Mary's care.

The pope's two public events at Fatima, site of one of Catholicism's most popular Marian shrines, drew more than 1 million people, while attendance at the other events was measured in the tens of thousands.

Also during the May 10-13 trip, the pope praised 500 years of Portuguese missionary history, calling the country the "pulpit of the Gospel" because its seaborne exploration and colonizing expeditions brought Christianity to Brazil and many parts of Africa and Asia.

The papal trip included stops in the Atlantic islands of Madeira and the Azores.

Almost 94 percent of Portugal's 10.5 million people profess Catholicism, according to the latest Vatican figures. But the pope complained that many are marginal to the church. The task now is to re-evangelize "this multitude of baptized people who live far away from religious practice," he told the Portuguese bishops. Otherwise, Portugal will become "vulnerable to secularism and sects," he added.

The principal papal events occurred May 12-13 at Fatima, the site of six Marian apparitions in 1917 to three shepherd children. The first apparition was on May 13 and the anniversary is a big pilgrimage date at Fatima.

At a May 12 outdoor evening prayer service, the pope prayed before a piece of the bullet that critically wounded him 10 years ago, also on a May 13. The bullet fragment was placed in the jeweled crown atop the shrine statue of Our Lady of Fatima.

The shrine grounds became an undulating sea of white handkerchiefs waved by the crowd when the pope appeared. Well over 500,000 people held up lit candles during the recitation of the rosary.

"This enormous multitude of pilgrims with the candles of faith lit and the rosary in their hands confirms that I have reached Fatima," the pope said.

The pope quickly set the Marian tone of his visit in a May 10 arrival speech in the capital of Lisbon. The aim of the trip was to heal Portugal for a second time to thank Our Lady for the protection given the church in these years, which have registered rapid and profound social transformations," the pope said.

These changes show "that new hopes are opening for many people oppressed by an atheistic ideology which impeded the practice of the faith," he added.

The pope told Christians to avoid gloom and doom assessments about "the disturbances which burn here and there" causing a subversion of values. Instead, Christians must take advantage of the changes occurring throughout the world to refurbish the Christian foundations of societies, he said in Lisbon.

"This is not an old world which is ending, this is a new world which has begun," he said.

"A new dawn seems to be surging in the sky of history, inviting Christians to be the light and salt of a world which has enormous need of Christ," he added.

The pope in Lisbon expressed "my gratitude for the special protection of the Virgin Mother who saved my life in the assassination attempt 10 years ago." The pope was seriously wounded in the attempt. Mehmet Ali Agca, a Turk, was captured at the scene of crime and is currently serving a life sentence in Italy.

A year after Agca's assassination attempt, the pope visited Fatima to thank Mary for saving his life, but the event was marred by a second assassination attempt in which the pope was unhurt.

The pope also tied his reasons for visiting the Marian shrine to the overall message of the Fatima apparitions,

which he said was "an invitation to conversion, to purification from sin, to prayer and to holiness in life."

The pope's emphasis on Marian devotion drew immediate criticism from a Portuguese Protestant leader who said it would hurt ecumenical contacts.

The pope came "exactly to underline the cult which most divides the church of Christ," said Manuel P. Cardoso, secretary general of the Portuguese Council of Churches, in a by-lined newspaper article appearing the day after the pope arrived.

"I understand some concessions to popular piety, but to transport the pope to Portugal with Fatima as the principal motive leaves perplexed those of us who pray for Christian unity," he said.

Mary should be honored as "blessed among women" but "to turn her into the object of a cult and the center of devotion is too much," he said.

At the May 12 evening prayer service in Fatima, the pope asked Portuguese to persist in their Marian devotion because it helps bring people closer to the "incomprehensible richness of Christ."

"Help us in this desert without God, where our generation and the generation of our children seem to be lost," the pope said to hundreds of thousands of people gathered at the shrine.

Mary also was asked to bless the special Synod of Bishops for Europe to meet at the end of the year. The aim of the synod is to foster cooperation and joint pastoral planning among the Catholic churches of Eastern and Western Europe.

Before Mass on May 13, the pope met Sister Lucia dos Santos, an 84-year-old cloistered Carmelite nun and the only survivor of the three children who saw the Fatima apparitions. They talked alone for 12 minutes. The Vatican released no information about their conversation.

The previous night, the pope had visited the tombs—located in the shrine church—of the other two children.

During the Mass homily, the pope pleaded against abortion and asked Portuguese to combat the "reigning anti-birth mentality."

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