

U.S. bishops enter nutrition-hydration debate

Their Pro-Life Committee says there must be presumption in favor of providing it to patients who need it

by Jerry Filteau
Catholic News Service

WASHINGTON—The U.S. bishops' Committee for Pro-Life Activities has categorically rejected "any omission of nutrition and hydration intended to cause a patient's

death." It said there must be a "presumption in favor of providing medically assisted nutrition and hydration to Patients who need it."

But it added that this presumption is not absolute: It "would yield in cases where such procedures have no medically reasonable hope of sustaining life or pose excessive risks or burdens."

While it is always wrong to omit or halt medical treatment or care for the purpose of killing a patient, "we should not assume that all or most decisions to withhold or withdraw medically assisted nutrition and hydration are attempts to cause death," the committee said.

The 21-bishop committee of the National Conference of (See U.S. BISHOPS, page 19)

THE

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Hearings bring 'tales of two cities'

by Margaret Nelson

The two meetings were similar. They were held in Indianapolis, one day apart. And the same group—the Urban Ministry Strategy Committee—was there to listen to both groups of parish leaders.

The Tuesday, March 24 meeting involved more than 100 delegates from 20 center city parishes. Fifty leaders from 29 suburban parishes gathered the next day.

Both meetings were consultations, to learn the attitudes of parish leaders about the strategy committee's suggestion to form one center city deanery and to realign the remaining four Indianapolis deaneries.

Ellen Healey, chairperson, explained the committee's charge from Archbishop Edward T. O'Meara in June, 1991: to study the most responsible ways to use resources of time, energy and money in order to create a strong and active church presence in the urban community.

Guidelines to consider were vitality, viability, Catholic schools, other educational ministries, evangelization, financial resources, personnel, collaboration and non-parish ministries.

Healey told the center city leaders that the committee "especially cares about the work all of you are doing." She said the strategists "wondered where Jesus would be spending his time if he were in Indianapolis today." The committee considered the center of the city as a "center of ministry," she said.

The committee rejected the extremes of doing nothing or of wholesale closings. "We listened a great deal to the Urban Parish Cooperative (UPC)," she said. The UPC grew from urban studies begun in 1977 and again in 1984.

"UPC was a pioneer in cooperative ministry and has made an extremely valuable contribution, especially in the development of lay ministers," said Healey. Its weaknesses were that it does not represent all of the parishes or have a formal link with other archdiocesan agencies.

The committee envisioned the center city deanery as having a dean and a paid staff, including financial and maintenance professionals. Next year, the cooperative ministry funds for these parishes are expected to be \$430,000.

In voicing possible strengths in a center city deanery, Sheri Berg of Sacred Heart said, "We have like problems and like strengths. We wouldn't feel like a poor stepchild." Jackie Martin of Holy Cross said, "It would give a voice to the poor."

Father Clarence Waldon, pastor of Holy Angels said, "Only the inner city can solve inner-city problems," but noted that 20-22 parishes are too many to form an effective deanery.

The administrator of St. Philip Neri, Father Michael O'Mara, said it would help parishes financially, especially in matters like the high school subsidy. "St. Philip has 41 students and its high school subsidy is \$50,000. It takes one-third of the total parish income."

But he feared losing the "professionalism present in the UPC. Priests are not businessmen. I think Joe Hornett would probably agree with that," drawing laughter from other participants. Hornett, chief financial officer, advises the group.

In facing disadvantages Berg said, "If suburban parishes don't have to deal with us, they might forget about us." And a representative from Holy Rosary said that it would be more likely to cause labeling of center city parishioners—a special problem for high school students. The questions of elementary school tie-ins, loyalty and support for high schools arose.

The committee left several questions open to discussion: whether all center city parishes would be mandated to belong to the deanery, where the money would come from, and how high school attendance would be determined.

Healey told the group Wednesday, "We believe suburban parishes need to be equally committed to the service of the inner city."

Suburban representatives saw disadvantages to the center city deanery, especially that their parishes would lose sight of the problems of the center city parishes. But only one parish regularly helped a downtown parish in a twinning program.

One woman called for the whole archdiocese to become involved in assisting the center city, noting that many of the suburban parishes drew building funds from the same parishes that are struggling now.

The main suburban objection to the center city deanery was the question of high schools. "The high school we all

support is inside that deanery," said a West Deanery parishioner.

Both groups also discussed whether the deanery structure should be examined every five years. Father Waldon suggested that it be based on the federal census.

There was little support for a change in outer Indianapolis deaneries.

Father Jeffrey Godecker, assistant chancellor for implementation, said the archbishop wanted the committee to go forward. "We are trying to do it as delicately as possible without losing the momentum. Anything we talk about is simply a recommendation to the new archbishop."

We will move forward but at a slower pace

Dear Brothers and Sisters in Christ:

Archbishop O'Meara was fiercely proud of our archdiocese. He never failed to take note of an individual, office or parish in the archdiocese that was recognized for outstanding achievement. Such recognition was frequently forthcoming. Many of the men and women who work for the Archdiocese of Indianapolis are outstanding leaders in their fields at the national level.

In the last few years it was clear that Archbishop O'Meara had established a very ambitious agenda. He wanted to maintain the excellence but to ensure that this archdiocese would be able to meet the challenges of the future. To that end he initiated a number of exciting projects. Some of the most ambitious of those projects were just reaching the report-and-recommendation stage at the time when the archbishop's untimely death occurred.

I am speaking here primarily of the "Future Parish Staffing" recommendations, as well as the studies of our total Catholic education systems, ministry in the center city, and the efficiency and effectiveness of the archdiocesan offices. Along with the memories of his love for all of us, the archbishop left a legacy of important but unfinished business.

During this time while we await the appointment of a new archbishop, it is important that we not lose the momentum and enthusiasm that is growing throughout the archdiocese. It is also important that we not proceed so far with any of these studies that we compromise the ability of the next archbishop to truly own whatever decisions he chooses to make. Canon 428 of the Code of Canon Law requires that nothing be done during this interim that would be prejudicial to the rights of the new archbishop.

For these reasons, all of the above-mentioned studies will cautiously continue to move forward but at a slower pace until a new archbishop is appointed by the Holy Father. I want to encourage every interested Catholic in the archdiocese to take advantage of the many opportunities afforded to express themselves about these important matters.

Thanks to each of you for your prayerful support. May God continue to bless the Archdiocese of Indianapolis and the individual who will be its next archbishop.

Sincerely yours in Christ,

Rev. David E. Coats

Rev. David E. Coats
Archdiocesan Administrator

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CITY MINISTERS—Chancellor Suzanne Magnan leads more than 100 leaders from center city parishes in prayer as they gather to consider the possibility of a center city deanery with the Urban Ministry Strategy Committee. (Photo by Margaret Nelson)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The Holy Land looks different this year

by John F. Fink

JERUSALEM, March 17—This has been a very unusual year in the Holy Land—in fact, for all of the Middle East. And, in this case, I'm not referring to the political situation and the start of a peace process. I mean the weather.

Israel, the West Bank and the Judean wilderness, have much more rain this winter than usual. Jerusalem broke a 100-year-old record for the amount of rainfall. Last summer's drought, when wells in some Palestinian villages went dry, was broken with a vengeance. In fact, there were floods in some places.

I have never seen the Judean wilderness so colorful. The hills have a green covering over them and the sheep and goats of the Bedouin people have plenty to eat. Desert flowers, deep red, yellow and violet, dot the landscape. This will disappear soon and there will again be no vegetation on the hills, but it's attractive for now.

THIS YEAR'S RAINFALL has done wonders to the Sea of Galilee and the Jordan River. When I've led other groups to the Holy Land, they were disappointed with the Jordan River because it resembled a small creek more than a river. This year it looks like a river again.

We traveled in the Golan Heights to Banias, at Caesarea Philippi. This is where Peter declared that Jesus was the messiah and the Son of the living God, and where Jesus, in turn, said, "You are Peter and upon this rock I will build my church." It is also where the Banias River came gushing out of the mountain. The Banias River combines with two others to form the Jordan before it empties into the Sea of Galilee at the northern end.

We also stopped at the point where the Jordan leaves



the Sea of Galilee at the southern end and starts its way down to the Dead Sea. (This is where I filled a plastic bottle with Jordan River water for the baptism of Hilary Len Fink, our latest grandchild who will be baptized soon. I did the same thing three years ago when another grandchild, Angela Pireiro, was baptized.) At this point the water in the Jordan River was rushing out very quickly, in contrast to the slow movement it had three years ago.

THE WATER IN THE SEA of Galilee was not only high, and beyond its banks in places, but was very rough as a result of high winds the first day we were there. The 31 people who responded to the ads for the trip in *The Criterion* were easily able to understand how the apostles could be afraid when caught by a storm on the Sea of Galilee. It wasn't exactly a storm, but the high winds and rough water made it impossible for boats to be on the lake; there was not one boat on the lake all day. We had to go by bus instead of boat on our trip from Tiberius to Capernaum.

That turned out to be fortunate, though, because it allowed us the chance to have a unique experience the next day. The winds and the sea had calmed. At breakfast I talked with our guide about the possibility of delaying our scheduled Mass at the Church of the Annunciation long enough to take the boat; we couldn't take the day before. A phone call, though, found that the church was fully booked for private Masses all day long. We took a vote among the group and the consensus was that we should take the boat and have Mass someplace else.

That someplace else turned out to be the boat. We had some wine with us and the guide got some pita bread. So we stopped the boat out on the Sea of Galilee and had Mass there. It was an ecumenical service, too, because our fellow passengers were a Protestant group from South Bend. They said they didn't mind our having our Mass and afterward they sang a couple hymns in which we joined. It was a memorable experience for all.

When we got to the Church of the Annunciation, it turned out that we would not have been able to have our Mass in the grotto where the Annunciation took place because Fridays were cleaning days. We had to look at it from above, which was a disappointment, but not as much of a disappointment as it would have been if we had passed up the boat ride on the Sea of Galilee. It turned out that we had been scheduled to have our Mass in the upper level of the church.

WE VISITED THE Mediterranean Sea coast and Galilee before going down the Jordan Valley to Jericho and then up from 1300 feet below sea level to 3800 feet above sea level at the top of the Mount of Olives in Jerusalem.

At Cana we bought a bottle of wine at the shop across the street from the church built on water into wine. We plan to serve it during the reception at our daughter Therese's wedding. It's really not very good wine (too sweet for my taste), but it seems appropriate to have wine from Cana at a wedding reception.

Since we had Divine Word Father Stanley Gooete with us, we were able to have Mass each day. The sites ranged from the cave in Bethlehem where St. Jerome lived, next to the place Jesus was born, to the Chapel of the Apparition in the Church of the Holy Sepulcher—where Jesus appeared to Mary Magdalene after he rose from the dead. I'll write more about that in our Easter supplement.

One of my favorite places to have Mass is at the Mount of Beatitudes, where Jesus delivered the Sermon on the Mount. The Mount of Beatitudes is a very peaceful setting because you can look down on the Sea of Galilee and the green pastures on the side of the hill. It's a bit deceiving, though, to think that this is the way it looked at the time of Christ because then there were a great many more people living in villages all around Galilee. That's where the crowds that Jesus taught came from. Today there are no such villages. The crowds are tourists.

EDITORIAL COMMENTARY

Dale Francis was an outstanding journalist

by John F. Fink

Last Thursday we buried one of the most outstanding newspapermen in the history of the Catholic press in this country. Dale Francis died March 24 at the age of 75. I was honored to be one of his pall bearers.

Dale was supposed to be retired. But he continued to write weekly columns for this and many other Catholic newspapers (although we didn't run them every week) as well as weekly columns of a different nature for secular newspapers in Huntington, Ind., and Troy, Ohio. He was also administrator of the Our Sunday Visitor Institute, the foundation I started while I was president of Our Sunday Visitor.

At one time or another, Dale was editor of many different newspapers, including three national newspapers—*Our Sunday Visitor*, *The National Catholic Register*, and *Twin Circle*, which he helped found. He also started the *North Carolina Catholic*, which served the dioceses of Charlotte and Raleigh; the *Lone Star Catholic* of Austin, Texas; and the *Operation Understanding* edition of *Our Sunday Visitor*, which circulated among Protestant clergy in the 1960s.

At various other times, Dale was also director of publications for the University of Notre Dame (that's where I first met him while I was a student there); editor

of his hometown newspaper, *The Troy Daily News*; the operator of the Catholic Bookstore and Information Center in Charlotte, N.C.; first lay editor of *The Catholic Standard* of Washington, D.C.; director of the Bureau of Information for the National Catholic Welfare Conference; and a lay missionary in Cuba where he was director of Defense of the Faith for Bishop Alberto Martin Villaverde in the Diocese of Mantanzas.

Dale was author of three books: "Kneeling in the Bean Patch," "A Catholic Prayerbook," and "Caring Is Living." He was also a poet, writing some poetry every day.

Already in 1939, Dale was being recognized for his work in Catholic journalism. When the Catholic Press

Association began the St. Francis de Sales Award for outstanding contributions to Catholic journalism that year, Dale was the first recipient. Thirty years later, in 1989, he received the University of Dayton's Daniel J. Kane Communications Award, also given for outstanding contributions to religious communications.

It was with his column "To Talk of Many Things" that Dale was most influential, particularly during the time the column ran in *Our Sunday Visitor* from 1952 through the late 1970s. Certainly it wasn't for his writing style, but for the way he expressed the feelings and beliefs of the "average Catholic in the pew," as they say. He was particularly known for his great compassion. He was also very understanding of

Paul Etienne to be ordained deacon in St. Peter's Basilica

Paul D. Etienne will be ordained a deacon for the archdiocese on April 30 in St. Peter's Basilica in Rome. The presider will be Cardinal Pio Laghi, prefect of the Congregation for Catholic Education.

The son of Paul and Carolyn Etienne of Teik City, the future deacon managed a clothing store in his hometown from 1978 to 1982. He attended Bellarmine College in Louisville and St. Thomas in St. Paul, Minn., where he received a bachelor's degree in business administration in 1986.

One of his sisters is Benedictine Sister Mary Nicolette at Our Lady of Grace Monastery. His brother Bernard is studying at Mundelein Seminary in Chicago.

Paul Etienne worked for the National Conference of Catholic Bishops/United States Conference, serving as assistant national coordinator for the 1987 U.S. pastoral visit by Pope John Paul II.

In 1988, he entered the seminary at the North American College in Rome, where he received his bachelor's in sacred theology in 1991. He is presently studying spirituality at the Gregorian University.

Like permanent deacons, Etienne will be a transitional deacon who will be ordained as a priest for the Archdiocese of Indianapolis. His ordination to the priesthood will be in St. Paul parish, Tell City, on June 27.

UPC sets maintenance seminar

The Urban Parish Cooperative (UPC) will hold its seventh annual Facilities Maintenance Seminar from 9 a.m. to 4 p.m. on Wednesday, April 8 in Kelly Gym at Holy Cross Parish.

The workshops are presented to volunteer and staff people who help maintain property belonging to center city Indianapolis churches, schools and agencies. Other maintenance people may attend.

Workshop speakers and topics will include: boiler safety devices and inspections, by Dave Dorsey of Kemper In-

surance; pest control, by Leonard Murray of Gold Seal Pest Control; and exterior building evaluation and repair, by Dan Haines of Haines Construction.

Others are: small engine maintenance and repair, by Greg Smith of Gulling Small Engine, and lighting design and specifications, by Russ Woodard of the Urban Parish Cooperative.

Admission for the seminar is \$10, which includes all materials and lunch. Reservations may be made by calling UPC at (317) 283-6179 by Monday, April 6.

converts to Catholicism since he himself was a convert; he had been a Methodist minister for a while.

Dale was a leading voice among responsible conservative Catholics. In *The Criterion* we tried to balance his views with those of more liberal columnists like Msgr. George Higgins.

For a number of years, Dale operated a prayer network called Powerhouse of Prayer that he started through his column, corresponding regularly with thousands of the sick and shut-in. While he was in Cuba he continued his column and was able to establish a school for the children of *campesinos* with the financial help of his readers.

Dale always wrote highly personal columns and readers learned all about his oldest child, a retarded son named Guy. Guy died about the age of 25. Readers also read a lot about his daughter Marianne and they suffered with Dale through the illness and death of his first wife, Barbara. His second wife was Margaret Alexander, who was my secretary while I was president of Our Sunday Visitor. Their daughter Rita and her husband now live in Carmel.

The Francis and Fink families were good friends. Once we vacationed together in South Dakota, where Dale's daughter Marianne lives with her husband and two children. Even while on vacation, Dale spent part of the time writing.

Dale read everything, including about 10 daily newspapers and most of the country's Catholic newspapers. His office in his home was so cluttered it was a wonder that he could find anything, but he always knew where everything was.

But above everything else, Dale really lived his faith in everything he did and in everything he wrote. I can't imagine anyone more ready to meet his maker and judge. I invite readers who came to know him through his column in *The Criterion* to join with me in praying to Dale for his interesting life as well as for him. May he rest in peace.

—30—

OFFICIAL APPOINTMENT

Effective February 8, 1992

REV. HUMBERT MOSTER, O.F.M., appointed to associate pastor at St. Louis Parish, Batesville, with residence at St. Louis.

The above appointment is from the office of the Rev. David E. Coats, Archdiocesan Administrator.



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New endowments to aid lay, priestly education

by Mary Ann Wyzand

Archdiocesan Catholics now have two new opportunities to support church ministry via the Seminarian Education Endowment and the Lay Ministry Education Endowment.

During the final months of his life, Archbishop Edward T. O'Meara boldly moved forward to address a number of important ministry concerns, Father Paul Koetter, assistant chancellor and director of the archdiocesan vocations office, told *The Criterion*.

It was the archbishop's dream to establish two endowments for the purposes of seminarian education and lay ministry education, he said, as a reminder to Catholics of the importance of financially supporting ministry formation in the archdiocese.

To inquire about either endowment, contact Sandra Behringer, planned gift officer for the Catholic Community Foundation, at 317-236-1428 or toll-free in Indiana at 1-800-382-9836, extension 1428.

The question we are facing today is, "How can the people of the archdiocese adequately support men and women who want to minister in our church?" Father Koetter explained, "Ministry is so important, and anything that can be done to support the development of good priests and lay ministers in this diocese will definitely have a direct effect upon the church. The endowments create an opportunity for people—whether through their will or some other method—to give support in these areas that will be perpetual."

The church needs leaders who are well-trained and faith-filled, he said. While the people of the archdiocese have provided valuable support for seminarian education through the Easter Collection, the financial demands upon this fund have exceeded available money and necessitated creation of the Seminarian Education Endowment.

Because lay ministry is a new field, the

vocation director said, specialized training for lay and religious who want to serve the church also depends upon financial support from the Catholic community.

"The need for additional support for ministry education is becoming more serious," he said. "Lay men and women who want to offer their gifts for ministry in the church do not presently have any special source for their educational and formational expenses. Many rely upon parental support for undergraduate degrees. However, since most ministries require master's degrees in religion or theology, the future minister must find adequate support for several additional years of education."

Last fall, Father Koetter said, he visited the archbishop while he was at University Hospital to discuss the possibility of establishing endowments for ministry education. He said Archbishop O'Meara responded by saying, "I was wondering when you were going to come to me with something like this."

To show his support, the archbishop designated that \$100,000 should be put into each endowment. In addition, over the next three years, the archdiocese would commit \$50,000 for each endowment as matching grant money.

For example, if a person wishes to make a \$1,000 donation to the Seminarian Education Endowment, the archdiocese will add a \$1,000 donation. These funds

will come from either the reserve fund for seminarian education or from the ongoing Easter Collection.

"I was amazed at his degree of desire to move forward with this and the degree of support that he wanted to give the endowments from the reserve funds," Father Koetter said. "I think as he got closer to the end, he saw more clearly what was needed and how he wanted to gift the diocese. He realized that the Catholic laity support that he wanted to give the people in the seminary and he felt this would give them another opportunity to offer support. He also was committed to the growth of the lay person as a minister, and he knew that because it is a new ministry it also needs support."

Fislar sees fundraising from 'the other side'

by Margaret Nelson

Cathy Fislar had helped raise funds in the Catholic Center's development office for almost six years. But she saw an entirely different side of the picture when she volunteered to help with the United Catholic Appeal in her new parish last year.

Fislar, who started to work in the metropolitan tribunal three-and-a-half years ago, was one of many trying to find five people to join her as volunteers for Little Flower's parish campaign.

"I didn't know people," she said. "I had to go to a list. I called on one woman. Both she and her husband were active in the parish."

"I was talking to her about the appeal," Fislar said. "I knew they had made contributions in the past. But she said that they couldn't support it because she had heard things about the use of the money."

"I asked her what she had heard—what her objections were to the United Catholic Appeal," she said. "I can't remember all of them, but one was that the money was



Cathy Fislar

going to the renovation of the cathedral. I explained to her that that was done a long time ago and I told her that none of the money was going for that.

"I knew where the money was going from the forms I had with me," Fislar said. "And because I knew of the appeal and had worked at the Catholic Center, I was able to tell her exactly where the money went."

This year the funds are targeted for 12 ministries considered spiritual growth services; nine that come under the family development category; 11 ministries under social justice; and nine under total Catholic education.

Already, the archdiocesan employees have pledged 140 percent of their goal for the campaign.

"As an employee, I could elaborate about how I saw first-hand the good that the appeal did," she said. "I see people come in empty-handed and leave with their arms full of groceries and clothing. A lot of food and clothing is going to people in need of help."

"When my husband and I were married, we went through the pre-Cana program that the archdiocese sponsors," Fislar said.

"A lot of people even view the tribunal as a negative. But I know all the good that is done there," she said.

"I was able to convince the woman I contacted to volunteer because of the information I had. I knew what she said was not true at all. She ended up not only being a volunteer but making a contribution," Fislar said.

She laughed remembering: "She called me back later and thanked me for giving her the information I did. She said, 'I would love to be a volunteer for you, but I'd better do it for a friend I turned down earlier.'"

Fislar said that the UCA campaign is a good way for someone who is new to meet people. "I got to know people in the parish," she said.

"I worked on the one (development) side so many years," Fislar said. "Seeing it from the other side is a very different experience. It is very positive."

Prison ministry training offered

"I was in prison and... you came to me."

Matt. 25:36

by Margaret Nelson

On April 23-25 at the Interchurch Center in Indianapolis, an ecumenical group is offering certified training workshops for those who would like to minister to the men and women in prison and their families.

"Some of the women never have any visitors," said Vera Major, the Catholic member of the planning team. She is pastoral associate at Holy Cross Church in Indianapolis. Because Indiana Women's Prison (IWP) is located in the parish, she is part of the team that ministers to the women there.

"Three or four parishioners visit the women," she said. "Six go as volunteers and are on different prisoners' visiting lists." The staff also provides counseling and chaplaincy services. Father Pat Doyle, administrator of Holy Cross, is available when they wish the sacrament of reconciliation. He also hosts penance services during Lent and Advent.

"We know 35 to 40 women who attend regular weekly Catholic Bible study, Sunday services and Lent or Advent penance services at the prison," Major said.

She believes the workshops will be valuable to church groups that want to provide this ministry. "I am interested in the session on 'Cultural Issues and Barriers,'" she said.

"In some ways, it is no different than working with someone else," Major said. "But when I first went in, I experienced culture shock. I met people with different languages. It isn't people with different cultures. It is that it's important to realize that they might use street talk, Appalachian language or jail lingo. You have to be mindful that they come at life from different places."

She said, "It will help us know how to minister while the women are here, but also to their families. And we can help them be part of a local church community when they come out."

Major would like for all parishes to

consider how they welcome ex-offenders, minorities or people who are different in any way—"anyone we're afraid of." The program is designed so that parish groups or individuals can attend.

Major said that women at the prison have been interested in the Catholic church through the parish ministry. One woman came to Holy Cross for Mass while living in a half-way house. And a woman prisoner she has worked with for the last three years has now said she would like to become a Catholic.

Holy Cross is on a list at IWP to provide housing and meals for out-of-town family members who can't afford to visit the prisoners. "We want to minister to them—especially the children," she said.

The workshop will help participants answer real concerns of parishioners when ex-offenders become part of the community. "Can I leave my purse next to her?" "Can I talk to her?" are questions people ask the pastoral associate.

A group of women representing all the different living quarters at the prison helped plan the April training sessions. The mission of the series is "to deepen the compassion and the active involvement of the Christian Church to those who are and have been imprisoned. A particular concern is for women and their families."

Rev. Constance Baugh, who has developed a national church model for reaching ex-offenders in Brooklyn, will be a presenter on Thursday night in the "I Was in Prison and... You Came to Me" panel.

Dana Blank, superintendent of IWP, will discuss the "Cultural Issues and Barriers—Issues of Race, Class and Sex" workshop on Friday night. Saturday will be spent discussing "Incarceration in the State of Indiana."

Women's prison officials will tell "What Happens on Prison Grounds?" A panel of ex-offenders will respond with "What Do I Need From the Church?"

The program will go beyond the April educational program to offer participants guided security tours of IWP on May 4-6. (Cost for April 23-25 workshop is \$25. Those interested should call 317-926-5371 before April 14.)

Minorities, single moms can get college degrees at The Woods

by David W. Delaney

"I need a good education to afford raising my son comfortably," said Lori Martin.

Martin, 27, is a junior marketing major at St. Mary of the Woods College. The Rockville woman is one of six single mothers living with their children at Guerin Hall on campus.

The program, which enables single mothers and minorities to get a college education, is funded by a \$300,000 grant from Lilly Endowment.

"This is an excellent opportunity for a woman who wants to continue her education," Martin said. She has an associate degree in marketing from Ivy Technical College.

Martin was a cook at the Parke County jail before she turned to college to brighten her future.

When she is in class, her three-and-a-half-year old son Cameron is in the college day care center.

"He is really advancing intellectually there," she said of the center. "I feel comfortable with it."

Martin said that the Lilly grant meets part of her college expenses and she has taken out a loan for the rest.

"I would never trade this experience for anything," she said. Noting that it has been good both for her and her son, she said, "We all appreciate the program."

Valencia Williams, 20, is a student from Chicago who benefits from the Lilly grant. "After high school, I wasn't going to go to

college," Williams said. Her counselor at Providence-St. Mel's High School—a Woods graduate—told her about St. Mary.

"I experienced the college and loved it," she said. "Now I'm a junior... and that's Providence."

"A lot of other black women could benefit from this program," she said.

Williams is in a work study program and is employed as a receptionist on campus.

Regina Villarreal, director of Institutional Plan Change at St. Mary of the Woods, said the program also helps single moms and minorities who do not live on campus.

Villarreal said that students in the program tend to be active on campus. "They're involved and are not peripheral," she said. One student mother is on the basketball team.

Financial assistance may comprise as much as half the total cost of attendance, according to Villarreal. Besides the Lilly grant money, institutional, state and federal grants are used.

Providence Sister Suzanne C. Dailey, executive vice president of the college, said that the third group being assisted by the grant consists of several international exchange students from Taiwan.

The college has a student exchange program with Providence University in Taiwan.

"We are being more proactive in recruiting minorities," Dailey said. "And we are providing an international environment for them to prosper here."

Commentary

THE YARDSTICK

Collective bargaining in Catholic hospitals

by Msgr. George G. Higgins

The U.S. bishops' 1986 pastoral letter on the economy called on all church institutions to recognize their employees' right to bargain collectively and urged that they take the initiative in developing new and creative methods of cooperation with the organization or association freely chosen by their workers to represent them.



Sadly, some Catholic institutions are doing the opposite. Lourdes Hospital in Paducah, Ky.,—owned and operated by the Sisters of Mercy—strongly resisted the organization of its workers and then, when the workers

voted in a certified election to be represented by the machinists union, tried to have the union decertified.

Three months ago, when collective bargaining negotiations broke down, the workers went on strike. The hospital's administrators brought in permanent replacement workers who had been recruited in anticipation of the walkout.

New York's Cardinal John O'Connor and a number of other ranking church professionals, including the U.S. bishops' Domestic Policy Committee, have endorsed a bill that would make it illegal for employers, including hospitals, to hire permanent replacement workers.

The use of permanent replacement workers "has made a mockery of the right to strike," Cardinal O'Connor told a congressional committee in late 1990. Bishop Frank Rodimer of Paterson, N.J., told a Senate subcommittee in 1991 that the

permanent replacement of strikers not only nullifies the right to strike, it also nullifies the right to organize. "If there is no effective right to strike," he asked, "what does it mean to have a right to organize?"

The administrators of the Paducah hospital could learn from their counterparts at one of the nation's leading Jewish hospitals, Beth Israel Medical Center in New York City. Beth Israel's innovative contract with Local 1199 of the hospital workers' union has been aptly described "as a stunning breakthrough," and it is a perfect example of what the U.S. bishops meant when they urged Catholic institutions to take the lead in developing new and creative models of labor-management cooperation.

Beth Israel's administrators not only recognize their employees' right to organize, they welcome Local 1199 as a full-fledged partner in a common enterprise. In addition to generous economic benefits and far-reaching union-security provisions in the new contract provides for the establishment of a labor-management committee to develop programs to train union employees in new skills, increase the employee role in improving patient care and the structure of health-care delivery.

Local 1199's chief negotiator called the contract "enlightened" and gave high marks to Beth Israel's president, Dr. Robert G. Newman, for his leadership in developing what is clearly a very constructive partnership approach to labor-management relations.

Dr. Newman, in turn, says the contract represents "a commonality of interests" in labor peace, job security and patient care, and marks "the most



productive way to enhance revenues and economize on costs."

I regret to say that few major Catholic hospitals in the United States can match Beth Israel's record. Many—not all, but far too many—oppose the idea of collective bargaining, and, like Lourdes Hospital, have yet to come to terms with the fact that their workers have a moral and legal right to organize.

Isn't it time for the religious orders of women who own and operate the majority of Catholic hospitals in the United States to address this problem head-on and to get serious about resolving it?

TO TALK OF MANY THINGS

The Mass and homily should move, not soothe

by Dale Francis

There was consternation expressed by some leaders in the Catholic Church when a survey of Catholics discovered only a minority of Catholics said they believed in transubstantiation.



Why the consternation, why the surprise? People cannot be expected to believe what they have not been taught. I'd wager that almost all of those Catholics who said they didn't believe in transubstantiation didn't know what the word meant or, if they were given the definition, didn't understand it.

My Webster's says of transubstantiation: "The change in the eucharistic elements at their consecration in the Mass from the substance of bread and wine to the substance of the body and blood of Christ with only the accidents (taste,

color, shape and smell) of the bread and wine remaining."

As I approached the Catholic Church some 46 years ago, before I was convinced the teachings of the Catholic Church were true and the Catholic Church was the church founded by Jesus Christ, I had great admiration for the Catholic Church's obvious understanding of human nature and the way people are.

The Catholic Church in the liturgy prepared people for truths. In the recitation of the creed, the liturgy when it came to the words of the incarnation asked the people to touch their knees to the floor. The church was saying, this is something of great importance, pay special attention.

As the Mass moved to the consecration, there was a reminder something was going to happen. Bells rang, the people were called to attention. When there was the consecration, the attention of all was called to the celebrant, again there was silence and the ringing of the bells. People might not have known what happened but they knew something the church knew was important had hap-

pened. Children asked questions of their parents, learned as they were growing up of the wonder of the consecration. Others at Mass, whose minds wandered as God knows they will wander, were called back to full attention to the Mass by the sounds of celebration.

But that wisdom of understanding the way people are seems to have escaped liturgists today. During the recitation of the creed, the people no longer touch their knees to the floor at the words of the incarnation. Instead they are told to bow, of all things. In this country we do not know how to bow; it is alien to the way we are. Genuflexion was natural, we could do that. When bowing replaced genuflection, I told the hierarchical leader of the liturgy that it would not be natural for Americans and he laughed at the idea. But notice at the next Mass, when it comes to the words of the incarnation almost no one even attempts to bow, often including the celebrant. We have lost that meaning in the church.

The Mass passes through the consecration in a way that hardly disturbs

those whose minds are wandering. The celebrant of the Mass is called to catch us all up in the Mass, so that we come together in worship, so we have a sense of being a part of this worshipping community. It often seems as if somewhere there has been a warning not to disturb.

The Mass in its celebration and in its homily to the people should snap everyone wide awake and catch everyone up in the joy of worshipping Our Lord. You should be moved, not soothed.

I had a priest friend, a fabulous pastor in North Carolina early in the century whose people were country people. He'd give them two and three homilies at the same Mass and if they seemed restless, would play a violin solo. He kept the attention of the people.

I don't recommend Father Mike's unorthodox methods, which were a little different, but I recommend his zeal and I recommend that we make our worship a teaching instrument and allow ourselves to be caught up in the joy of the Mass.

(This was Dale Francis' last column. He died on March 24. See editorial on page 2.)

THE HUMAN SIDE

Church needs people who revere the common good

by Fr. Eugene Henrick

What attitudes are we going to need if the church is to become sufficiently unified to serve as a vital force able to effectively respond to the nation's search for values?



I was puzzling over this when I came again upon some of Father Romano Guardini's ideas about unifying the family. He was concerned about the increasing workloads people had to assume as society grew more complex.

Fathers and mothers both were working, and children had to be doctored, disciplined, transported, taught, fed and clothed. Father Guardini wondered how a family, living at a nerve-racking pace and pressured from all sides, could keep itself together as a vital unified force.

What would be needed, he felt, was a true concern for the common good. An attitude willing to surrender some in-

dividual wants for the sake of "a given order of things" would be most helpful.

Rather than all members of the family "doing their thing," Father Guardini encouraged families to ask questions like: Does the family espouse comradeship? Are family members attempting to develop an attitude of benevolence toward one another—working, becoming well disposed toward each other? Or does a cold-war atmosphere prevail, along with radical individualism and a matter-of-fact spirit?

Families, we all realize, must recognize their members' uniqueness, their feelings and needs. Understanding is of the essence!

Along with individuality, however, is the need for family accord. There is a proper sense of order, which may be difficult to achieve at every moment but which is an important goal.

That's where the common good of the family comes in. Don't we need to pay heed to the moments when this good takes precedence over individual likes?

Isn't all that different in the church, is it? Aren't there times when the common good takes a certain precedence?

As I puzzled over this, I also came upon some thoughts of Margaret O'Brien Stein-

fels, editor of *Communal*. Speaking at St. Joseph Church in New York, she expressed a view that "the Catholic Church's future vitality is at risk because of how Catholics on both the left and the right treat one another and treat the church."

She felt that "each camp (the right and left) has more invested in its mutual and symbiotic quarrel with the other than with the future well-being of the church." She attributes what she regards as the weakening of the U.S. bishops' proposed pastoral letter on women to this quarrelling.

Steinfelds suggests that a certain love of the church's vigor can unify us.

Like Father Guardini, Steinfelds apparently thinks it is time at this juncture to give a little more attention to the common good, without thereby disparaging all differences. I find that the thinking of Father Guardini and Steinfelds challenges my own here.

Isn't it time to work at developing attitudes of benevolence, understanding, respect and justice, giving some credit for good intentions to those who disagree with us on certain points?

Society today looks to the church to

help it enkindle a sense of the sacred so necessary for the workings of government and business and education. To be effective, we need people in the church who revere the common good.

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To the Editor

More about Father Richard McBrien

In your Feb. 21 editorial "We Must Be Tolerant of Other Catholics" you argue that there is room in the church for people as different from one another as Father Ken Roberts and Father Richard McBrien, since both "are priests in good standing in the Catholic Church."

If you mean by this that only rigid, small-minded, reactionary Catholics will object to Father McBrien's distortions of church teaching, then you are surely mistaken. No Catholic should be tolerant of heretical catechesis.

In your praise of "Catholicism," Father McBrien's two-volume "explanation of what the Catholic Church teaches," you failed to mention that the U.S. Bishops' Committee on Catholic Doctrine found that Father McBrien had not explained what the Catholic Church teaches about theological dissent, the original conception of Jesus, the perpetual virginity of Mary, the sacraments of baptism and ordination, the papacy, and several other issues. Indeed, the committee found that he had not only failed to explain these teachings but had seriously misrepresented them. Hence the bishops demanded that he correct his errors or not republish his book.

It is dangerously misleading to characterize Father McBrien as a priest "in good standing" in the Catholic Church, for this would normally be taken to mean that he is a trustworthy guide to orthodox Catholic belief and practice, when in fact he is a revisionist whose views on central matters of faith and morals have to be continually monitored by the magisterium.

It is true that Father McBrien has not been silenced. The church is very reluctant to employ her peremptory powers in our time, preferring rational persuasion and gentle rebuke whenever possible. For this very reason, the mere fact that a theologian is at large does not imply church approval of his opinions.

Father McBrien is at large and the church does not approve of his opinions on

several points of doctrine. That is, Father McBrien has so far not been silenced, only censored. Doubtless he will be censored again. Probably he will never be silenced.

Meanwhile, there is no good reason for a Catholic to be "tolerant" of Father McBrien except in the sense that one should be tolerant of any subversive, viz., let him be so long as he continues to be ineffective. This seems to be the sense in which the church is tolerant of Father McBrien.

But I suspect that the editor of *The Criterion* wants more than this. What more, exactly, I'm not sure. Could it be that he wants us to be tolerant of everything and everyone except the church's view and those who teach it, or should even they be tolerated?

Doris M. Schneider

Jasper

(The U.S. bishops' Committee on Doctrine examined Father McBrien's work "Catholicism," and in 1985 issued a statement in which it said that "we hope that subsequent editions will incorporate the clarifications necessary to remove any remaining ambiguities in the expression of Catholic teaching.")

It concluded that the committee "appreciates the effort and motivation of theologians such as Father McBrien in undertaking the task of presenting a readable compendium of Catholic teaching. Nevertheless, we think it useful to clarify for the actual and potential readership of the book 'Catholicism' its character as one theologian's effort to present such teaching in the light of his understanding of contemporary theological insights, many of which are admittedly of a hypothetical nature and some of which it seems difficult to reconcile with authoritative Catholic doctrine.")

Concerned by the loss of ministry

I am writing to respond to several letters to the editor which have commented on the Holy Cross parish open letter to the Church of the Archdiocese of Indianapolis regard-

ing the Future Parish Staffing Committee's recommendations.

Mr. Obst (March 20) was correct when he stated that "it is clear that strong lay leadership is in place at Holy Cross." Our ministries are flourishing despite the fact that we have not had a full-time priest/administrator for more than five years. We have, in fact, been collaborating for three years by sharing our priest/administrator with two other parishes in the center city.

Our objection to the recommendations has nothing to do with sharing a priest. We are concerned with the loss of ministry and presence among the needy of the near-east side of Indianapolis that will be the result of consolidating parishes.

Perhaps this letter will clear up some of the confusion regarding Holy Cross's response. As for flexibility and a willingness to change, I invite anyone reading this to "come and see." Spend some time with us, the parish community of Holy Cross.

Beth Ernst

Indianapolis

(The committee's recommendations specifically stated that consolidated parishes "would share a priest or parish life coordinator" and that any decisions concerning combining any other ministries "would be made at the local level." The committee believes there should be no reason why the parish's ministry or presence to the needy should be affected if the parish has strong lay leadership.—Editor)

Save Madison's sacred places

A letter from Father Jeffrey Charlton in the March 13 issue of *The Criterion* failed to point out the following:

St. Patrick Church, the newest of the four area Catholic churches, was built in Gothic Revival style in 1910. This church and the other three are within easy commuting distance.

The downtown St. Michael Church, Gothic Revival, was built in 1839 by Irish immigrants attracted to Madison to build the railroad running from Madison to Indianapolis—the first railroad in Indiana. They constructed walls using the unique sandstone taken from the railroad cuts plus the talent of renowned architect Francis Costigan, a member of the new church.

Also downtown is St. Mary Church, Gothic Revival, 1851, needed to accommo-

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

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

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

dade the German-speaking Catholics. Each church maintained parochial schools, later lost by a fire department judgment as being unsafe for children and teachers.

St. Anthony Church at China, 1869, seven-and-a-half miles out, was built of native creek stone. A one-room stone schoolhouse survives literally unchanged in a picturesque setting. This schoolhouse is St. Anthony's community building.

The implication that Jefferson County Catholics are unified with a desire to abandon Madison's architectural treasures appeals fellow members of three active historical societies whose mission is to preserve the 19th-century architectural heritage enriching our town and surrounding Jefferson County. Saving sacred places is traditionally practiced by all faiths in our area.

Marie Thinnus Lichlyter

Madison

How about parish ecumenical group?

I'm always interested in what's in *The Criterion*.

I never stop thinking about ecumenism. I hope our next archbishop will be interested in ecumenism. Wouldn't it be nice if there were a group at the parish level devoted to ecumenism all year long, like the one devoted to the parish festival?

Without such a group, there may never be an attention paid to a non-Catholic spouse. Many of them are long-suffering and their Catholic spouses right along with them, and their children, neighbors, church, school, etc.

Martha Wennen

New Whiteland

LIGHT ONE CANDLE

The purpose of Lent is joy

by Fr. John Catoir
Director, The Christophers

The liturgy sets the tone for our Lenten reflections. In the preface of the Mass for Ash Wednesday we will find these words: "Each year you give us this JOYFUL season when we prepare to celebrate the Paschal mystery with mind and heart renewed. . . . As we recall the great events that gave us new life in Christ, you bring the image of your Son to perfection in us."

The purpose of Lent is joy. We want to become more fully like the risen Lord. We look forward to Easter the way we look forward to spring. Easter is the symbol of our glorious future.

In her small paperback entitled, "Choosing Joy For Lent" (Liguori Publications) author Marilyn Norquist Gustin sets out to show that joy is the appropriate theme of Lent. Her table of contents makes the connection between joy and the familiar Lenten themes. Here are some of the chapters: Attachment Hampers Joy; Surrender Opens the Heart; Finding Delight Everywhere; The Wonder of Contemplation; Freedom for Joy; Joy for Lent; Joy Forever. She encourages us to practice discipline to be free of sadness and more open to joy.



his grace we advance our own transformation in Christ.

I came across another interesting Lenten book on joy titled "The Reversible Dream." It was privately published by its author and illustrator, Elizabeth Augenblick (Box 141, Lahaska, PA 18931). The book is based on the reversal of the Stations of the Cross. The idea for this came from a Brazilian priest named Father Francisco Araez who claimed he was inspired to write the sequel to the 14 Stations of the Cross. He wanted to go beyond the suffering and death of Christ, adding the themes of the Resurrection and the Ascension.

His concept was to augment the 14 Stations of Sorrow with 14 Stations of Joy so as to be more in keeping with Easter and the liturgical year. He believed that these scenes of Christ's triumph would bring a joyful and comforting dimension to the devotion of Catholics. The striking artwork of Elizabeth Augenblick depicts the Resurrection and the various appearances of Jesus; to name a few, his appearance to Mary Magdalene, the 12 Apostles, St. Thomas, and the disciples on the road to Emmaus. Also among the joyful stations we find: the Ascension; Pentecost; the conversion of St. Paul; and Judgment Day. All 14 stations convey the mood of celebration, and at each station there is a brief prayer. Here is the one for the Resurrection: "In rising you changed the world. Life triumphs over death. You live in us. We live in you, forever. Hear our praise and alleluia."

As we approach Holy Week, remember to cultivate a spirit of gratitude and joy.

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

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CORNUCOPIA

Dare we believe in Bunny?

by Cynthia Dewes

Bobby tongues a loose front tooth, hoping to dislodge it before he goes to bed. The Tooth Fairy will probably make his (her?) appointed rounds tonight, and Bobby wants to be sure he's in on the take.

Visions of quarters dance through his head, just as sugar plums did when he was waiting for Santa's most recent arrival. His excitement level nears Warp-10.

Meanwhile, Baby Bea fixes her thoughts on the Easter Bunny, who she hopes is gearing up for his annual distribution of Easter baskets.



He must be hard at work, she thinks. Just look at the quantities of mechanical bunnies, fuzzy lambs and ducklings, chocolate rabbits, egg coloring, fake grass and marshmallow chicks now displayed by the Bunny's cohorts in the retail business.

Kiddies everywhere are being forcibly restrained until the Big Hunt on Easter Sunday. After that, it will be back to (yawn) normal until Mother's Day, when they get to eat some of the gummy bears they plan to give Mom.

Kids live from one big deal to the next. And many of their thrills seem to involve innocent "pretends" like Santa Claus, the Easter bunny or the Tooth Fairy.

There are purists out there who believe that this is wrong, that children should only be told the literal truth. Others think that the religious significance of Christmas

and Easter and even Halloween is lost when mythical characters take over children's imaginations.

But I say, "Suffer the little children to be imaginative, joyful, free and open to the Spirit."

If "pretends" are presented to children in the right "spirit," the kids will come to understand the true Spirit of the event. If the Easter bunny and his eggs are identified as symbols of new life, Spring, and ultimately, renewal through Christ's resurrection at Easter, the chocolate rabbits and jelly bird eggs will fall into perspective.

Santa Claus can be a powerful symbol of generosity and an incentive for good behavior. He is not a testimonial to greed unless someone presents him that way.

Even the spooks and witches of Halloween can be used to illustrate the dark fears in people's lives before Christ came. All the saints, whose feast is celebrated following the vigil of this night, give witness to the light he brought to us.

Critics also say that children will be disappointed in their parents because of Santa Claus or Easter Bunny "stories" that prove to be untrue. Some believe the kids will be traumatized for life because their ability to trust, their moral certainty and general mental stability are threatened by such fibbing.

I doubt it. If a kid is thrown into emotional turmoil at age seven by finding out that there's no Easter Bunny, something else has been going on. Perhaps his emotional well-being has been undermined by other events or attitudes, and losing the Easter Bunny happens to be the last straw.

Let's let the Spirit work in kids, who are natural-born mystics. On with the Easter Bunny and his furry legions. On to Easter!

Michael Pankey, resident director of Doyle Hall at Marian College, was recently presented with the America Heroism Award by the Boy Scouts of America because of his involvement in two incidents on campus. The first incident was a fire in Doyle Hall in Oct. 1991 during which Pankey gave clear, decisive evacuation directions. The second occurred when he resuscitated a student who had stopped breathing. The Heroism Award is one of the highest awards given to boy scouts.

check-it-out...

The Jesuit Renewal Center in Milford, Ohio will present a **Directed Retreat during Holy Week**, April 11-19. Other upcoming directed retreats include: May 11-18, optional day work; May 26-June 2, optional dream work; and July 21-28, optional Tai Chi meditation. For more information on these and other retreats call 513-831-6010.

The **Catholic Alumni Club (CAC) Midwest Region Convention** will be held Friday through Monday, May 22-25 in Columbus, Ohio. Registration deadline is May 1. For registration form/brochure call Dan at 317-842-0855.

A Summer Elderhostel Experience will be held during the week of June 7-13 at Marian College. Topics will include: "Unraveling the Mysteries of the Human Mind"; "Social Issues of Today: Immigration in the 1990s, Refugees, Drugs, Drug Policy and Homelessness"; and "Modern China—An Update." Computers and live-in participants are welcome. For more information call 317-929-0123.

A **Remarriage Workshop on the theme "Are You Ready to Remarry?"** will be held from 9 a.m. to 5 p.m. on Saturday, May 2 at Beech Grove Benedictine Center. Second marriage issues such as healing the past, blending families, deepening communications, praying together and the annulment process will be discussed. For details call 317-236-1586.

"One World, One Human Family: A Human Equality Workshop to Overcome Racial Barriers" will be held from 7 to 9:30 p.m. on Tuesdays, March 31 and April 7 or Tuesdays, April 21 and 28 at North United Methodist Church, 3808 North Meridian Street. Contact the Indiana Interreligious Commission on Human Equality at 317-924-4226 for more information on cost and content.

The Little Sisters of the Poor at St. Augustine Home for the Aged, 2345 W. 86th St. will hold a **Palm Sunday Open House** from 2 to 5 p.m. Renovation of the Home during the past six years included installation of fire detection equipment and establishment of independent living apartments in one wing. A Senior Center to serve elderly people at the Home during the day is also planned.

The American Legion Auxiliary 11th District will host a **Blood Drive** from 9:30

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vips...

Providence Sister Marie Kevin Tighe, director of the archdiocesan office for pastoral councils, was recently elected to the executive committee of the national Conference for Pastoral Planning and Council Development. The committee is comprised of officers of the national coordinating committee.

Dana L. and Margaret A. (Patrick) Hannan will celebrate their 50th Wedding Anniversary with an 11:30 a.m. Mass in their honor on Saturday, April 11 at St. Andrew the Apostle Church, 3922 E. 38th Street. The Hannans were married April 9, 1942. They are the parents of six children: Donna Clare Johnson, Julie Anne Bruner, John C., Joan Kathleen Newett, Patricia M. Lentz and Dana Joseph. They also have 19 grandchildren and 10 great-grandchildren, all of whom will be present for the celebration Mass.



AUTHORS—Christ the King third-grade teacher Livia Harford looks at Jessica Herbert's book, while Lindsey Harper leafs through her creation, "The Day I Found Out my House was Mad at Me." The students in the class wrote, illustrated, and dedicated their books, and included short autobiographies. (Photo by Margaret Nelson)

a.m. to 2 p.m. on Saturday, April 11 at the Marriott Inn, 21st Street and Shadeland Avenue. Donations to relieve the critical blood shortage in Indiana will be greatly appreciated.

The 1942 graduating class of St. Joan of Arc School is searching for "lost" classmates to attend their 50th Reunion on Saturday, Aug. 22. Those who have not yet received a mailing about the reunion are asked to call Helen Moore at 317-257-8349 or Helen Smith at 317-872-8721 for information.

The Episcopal Church Women of St. Paul Episcopal Church, 61st and Meridian Streets in Indianapolis, will hold a **Bridge Brunch Luncheon to benefit Dayspring Center homeless shelter** at 11:30 a.m. on Tuesday, April 28 in the church hall. The suggested donation is \$10. Raffle prizes include a hospitality suite at the Indy 500 and a gourmet dinner by Great Kitchens. Call Ellen Morell at 317-257-0848 for tickets.

The National Association of Pastoral Musicians will hold its 14th annual **Regional Convention and Summer School** on the theme, "Break Forth: Renew the Renewal," in Philadelphia, Pa., Aug. 5-8. Other regional conventions include "Music and Liturgy with Children, Omaha, Neb.," "Hispanic Music and Liturgy," Albuquerque, N.M.; and "Multi-Cultural Music and Liturgy," Paradise Island-Bahamas. For more information on all events, call Christina Blake at the archdiocesan office of worship at 317-236-1483 or 1-800-382-9836.

Conference for divorced, remarried Catholics is scheduled for April 25

by Mary Ann Wyand

Separated, Divorced and Remarried Catholics, Beginning Experience and the archdiocesan Family Life Office have chosen "Awakening" as the theme of their ninth annual spring conference on April 25 because the word evokes images of renewal and new life.

"The conferences have traditionally been held in the spring, a time of awakening or new life," Marilyn Hess, associate director of the Family Life Office, explained. "People often come back to the conference because it is where they experience community and healing. Workshops provide opportunities to name some of the things that are happening in their lives at this point in time."

For registration information, contact the Family Life Office at 317-236-1596.

Because the process of divorce is a grief experience, Hess said, separated and divorced Catholics need to recognize it as a major loss like death and need to give themselves permission to grieve and then to rise again.

"Hopefully, this day will be an opportunity for them to be affirmed and reconciled," she said. "There is a Mass scheduled at St. Peter and Paul Cathedral,

and there are other opportunities for community at lunch and during the wine and cheese party at the close of the conference so they can meet people who have similar circumstances."

Father Lawrence Voelker, pastor of Holy Name Parish in Beech Grove, will discuss "Rising From Ashes" in the keynote address to open the conference.

"The title came to me when I was at Mass one day," he said. "One of the hymns had the phrase 'They rise again from ashes.' The descent into ashes can be part of the necessary work of growing up. As that applies to separated and divorced people, the work they are doing in terms of coming to grips with things is really the essential work of life that we all have to do. It's honorable work—work that people are proud of—but so often for the separated or divorced person it is shrouded in a sense of shame and failure."

Separated or divorced people seem to feel that they are having to do this work because they failed at marriage, Father Voelker said, when in reality everyone has to do this kind of work.

"The most important thing is to help people try to feel a sense of honor and dignity about the work they are doing in

coming to grips with things and gaining hope for the future," Father Voelker said. "The whole biblical message is blessed to the brokenhearted and to those who are crushed in spirit. The real path of coming close to God is not the path of being perfect and never having made a mistake. The path to God is to get in touch with our brokenness."

Conference workshops include discussions on "Positive Self-Talk... The Way to a Happier You," by Indiana University/Purdue University instructor Jane King; "Spirituality and Everyday Life," by Father Roger Gaudet; "The Truth About Annulment," by Jean Galanti, permanent advocate with the archdiocesan Metropolitan Tribunal; and "Stepfamilies... Understanding the Pitfalls and the Potential," by Dick and Marilyn Hess.

Other workshops address financial planning, addictions, inner healing, and parenting.

"From my experience," Father Voelker said, "people tend to compare themselves with people who look happy and well-adjusted. This conference is an invitation for separated and divorced Catholics to identify with what they have in common with so many other people."

Ceiling of cathedral's Blessed Sacrament Chapel is unveiled

by Margaret Nelson

A formal rededication will be held this summer for the Blessed Sacrament Chapel at St. Peter and Paul Cathedral—100 years after its original dedication.

Last week on March 25, Masses were held in the chapel to mark the Feast of the Annunciation and the 100th anniversary of the chapel's dedication.

The renovation involved removing a false ceiling that covered, and damaged, the original molded design. The work was possible through a bequest from the estate of a parishioner of 60 years, Irene Slattery, who died in 1989. The balance came from a donation by Ann Dwyer.

According to their daughter, Providence Sister Mary Slattery, Irene and John Lewis Slattery (who died in 1980) scheduled participants for the First Friday hours of recollection at the chapel for many years. Sister Mary served as lector at 8 a.m. Mass on March 25.

Father David Coats, archdiocesan administrator, presided at both Masses. Calling the chapel "a place where you and I can be touched by God," he said, "We can never begin to know the number of decisions about life that were made here."

Father Coats asked those in attendance to remember, "The Blessed Sacrament Chapel is here and open each day and is a good place to be touched by God," concluding "May you respond with the same courage as Mary did."

Franciscan Sister Sandra Schweitzer, who planned the colors for the new ceiling, said that some of the ceiling

design was damaged by the 12-inch lower covering that concealed it for more than 30 years. The workmen made plaster casts of the design so that they could repair it.

"Part of our goal was to make it lighter," she said.

Noting that the original colors were light, she said the colors under the false ceiling were "unbelievably dark. The chandelier was so dirty, we didn't know it was glass. There was a black wash over everything."

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NEW CEILING—The cathedral's regular congregation celebrates Mass in the Blessed Sacrament Chapel on March 25. The ceiling of the chapel has been uncovered and restored. (Photo by Charles Schisla)

CALL FOR PANELISTS

The Oral Health Research Institute, Indiana University School of Dentistry, is conducting a study to test several new toothpastes for the prevention of gingivitis (gum inflammation) and dental plaque. Panelists should be 18 years or older and in good health. Those who qualify will receive oral examinations and a professional dental cleaning, use a toothpaste for several months, and be paid \$50 for completing the study.

YOU MUST CALL BEFORE APRIL 8, 1992 for an appointment. We will not be scheduling any appointments after that date.

For more information, call 274-8822, 8:30 a.m.-4:30 p.m. weekdays.

Oral Health Research Institute
 Indiana University School of Dentistry
 415 Lansing Street



Better schools for one income class called 'unfair'

by Margaret Nelson

"It has not only been good for the kids we've brought in. It has kept a lot of kids from dropping out when their parents couldn't continue to pay their tuition," said Timothy Ehrgart.

He is executive director of the Educational CHOICE Charitable Trust, which offers tuition assistance to low-income Indianapolis families who want to send their children to private schools. Of the 766 students using the plan this year, 459 are in Catholic schools.

"The program has had a successful first year. We very pleased with the results," Ehrgart said. "And all the children who are in private schools this year will continue next year (with the exception of those who are in the eighth grade). They don't need to reapply."

Asked whether parents seem to be paying their part of the tuition, he said, "Most of them are at least trying to work it out. As long as the school and family are working something out, we will continue. But we want to make sure they end up paying their share. We have 200 people on the waiting list."

"We are encouraging all schools to accept applications for the CHOICE program for next year," he said.

"Now we are working on some fund raising," Ehrgart said. "If we get more backing, we can send more children. It is encouraging. We just heard from one company that committed to \$100,000 a year. And there are quite a number of other businesses involved."

"We spent last year getting it running."

That was our 'shake-down cruise.' For the next few months, we will raise funds and try to get more children in for next fall," he said.

How are people responding? "Parents call, saying this is the greatest thing that ever happened. They say the curriculum is harder and their children have more homework. They agree it is for the best," he said.

"The attention we've gotten won't fade away. Whenever there is another article in the *Wall Street Journal*, people call from across the country asking about it. Many of these want to know how to start a similar program," Ehrgart said.

The program was initiated by J. Patrick Rooney of Golden Rule Insurance Company. CHOICE is now a separate non-profit trust, with a board of nine members, he pointed out.

"Up until now, we have done great. We had 240 families ask for applications—without any advertising," Ehrgart said. "For the future, things are looking wonderful. I believe if we get enough money to take another 300 kids—they'd be there."

"We've had an impact on IPS (Indianapolis Public Schools)," Ehrgart said. "One of our aims is to help the public school system to improve. I don't think they would have planned their public school choice program—at least not this year. I think that's one sign that they've been forced to change."

"If it happens that the public schools improve so much that their parents put them back there, that would be fine with us. We want to see IPS improve for the sake of all the children enrolled in it," he said.

"All we've done is give a lot of



Timothy Ehrgart

less-well-off families a chance to make decisions about the schools their children attend," said Ehrgart. "I think there is something fundamentally unfair when one income class can have better schools because they can afford to move (to where the better schools are located). The rest of the families in the inner city are left to go to whatever school they're assigned to."

"A lot of people don't believe these parents are capable of knowing what a good school is. They are much more aware of what a good school is than most of our

critics believe," he said. "They want one that is safe and they want one that teaches values. They know that if they don't have those two things, their children will not get a good education."

"They want the peace of mind of knowing that their children are safe. I know there are IPS schools where children can get a good education. But what if a family doesn't happen to be where there is such a school?"

One family with five children applied at the very beginning of the program, bid on a house outside of the IPS district, even though they could not afford it, on the Saturday after the Friday, Aug. 6, 1991, announcement of the CHOICE trust. They were that anxious to find better schools.

"I don't think our critics look at it on a personal level," he said.

Ehrgart talked about his visits to Catholic schools. "The discipline and what they ask of the children, the standards they set, are all higher in the church schools and other private schools," he said.

The CHOICE plan subsidizes tuition payments for a child in a private elementary school, up to \$800 per child, or half of the tuition if the total is less than \$1,600.

Families that meet the federal Income Eligibility Guidelines for the school lunch program and reside within IPS boundaries are eligible for the program on a first-come, first-served basis.

Parishes announce communal penance services for Lent

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

Following is a list of services which have been reported to *The Criterion*, according to deacons.

Indianapolis North Deanery

- April 7, 7:30 p.m., Immaculate Heart of Mary.
- April 7, 7:30 p.m., St. Pius X.
- April 9, 7:30 p.m., St. Matthew.
- April 9, 7:30 p.m., Christ the King.
- April 9, 7:30 p.m., St. Luke.
- April 12, 3 p.m., St. Joan of Arc.
- April 13, 7:30 p.m., St. Lawrence.

Indianapolis East Deanery

- April 5, 3 p.m., Our Lady of Lourdes.
- April 6, 7:30 p.m., Holy Spirit.
- April 6, 7:30 p.m., St. Simon.
- April 8, 7 p.m., St. Mary.
- April 9, 7 p.m., St. Peter and Paul Cathedral.
- April 10, 7 p.m., St. Michael, Greenfield.
- April 13, 7:30 p.m., St. Thomas, Fortville.
- April 13, 8 p.m., St. Rita.

Indianapolis South Deanery

- April 7, 7:30 p.m., St. Mark.
- April 9, 7 p.m., St. Roch.
- April 9, 7:30 p.m., St. Barnabas.
- April 12, 4 p.m., Holy Rosary.
- April 13, 7 p.m., St. Jude.
- April 15, 7 p.m., Sacred Heart.

Indianapolis West Deanery

- April 6, 7:30 p.m., St. Joseph.
- April 8, 7:30 p.m., St. Christopher.
- April 9, 6:15 p.m., St. Monica.
- April 9, 7:30 p.m., St. Malachy, Brownsburg.
- April 12, 2 p.m., St. Anthony.
- April 12, 2 p.m., Holy Trinity.
- April 14, all morning, Ritter High School.

Batesville Deanery

- April 5, 4 p.m., Immaculate Conception, Millhousen and St. Dennis, Jennings Co., at Millhousen.
- April 5, 7:30 p.m., (Emmaus Players 6:30 p.m.), St. Maurice, Napoleon.
- April 6, 7 p.m., St. Mary, Greensburg.
- April 7, 7 p.m., St. Lawrence, Lawrenceburg.
- April 7, 7 p.m. fast time, St. John, Dover.
- April 7, 7:30 p.m., Holy Family,

Oldenburg

- April 8, 7:30 p.m. fast time, St. Joseph, St. Leon.
- April 9, 7:30 p.m., St. Mary, Aurora.
- April 10, 7:30 p.m., St. Mary, Greensburg.
- April 12, 2 p.m., St. Louis, Batesville.
- April 12, 2 p.m., St. John, Osgood and St. Magdalen, New Marion, at Osgood.
- April 13, 7 p.m., St. Anthony, Morris.
- April 14, 7 p.m., St. Nicholas, Sunman.

Connersville Deanery

- April 6, 7 p.m., St. Bridget, Liberty.
- April 7, 7 p.m., St. Elizabeth, Cambridge City.
- April 7, 7:30 p.m., St. Michael, Brookville.
- April 9, 7 p.m., Holy Family, Richmond.
- April 9, 7:30 p.m., St. Mary, Rushville.
- April 11, 12:05 p.m., St. Mary, Richmond.
- April 13, 7 p.m., St. Andrew, Richmond.

New Albany Deanery

- April 5, 3 p.m., St. Joseph, Corydon.
- April 5, 7 p.m., St. Mary, Lanessville.
- April 5, 7 p.m., Holy Family, New Albany.
- April 6, 7:30 p.m., Our Lady of Perpetual Help, New Albany.
- April 7, 7:30 p.m., St. Mary, New Albany.
- April 8, 7 p.m., St. Michael, Bradford.
- April 8, 7 p.m., St. Mary, Navilleton.
- April 8, 7 p.m., St. Augustine and Sacred Heart, Jeffersville, at St. Augustine.
- April 9, 7 p.m., St. Mary of the Knobs, Floyds Knobs.
- April 9, 7:30 p.m., St. Paul, Sellersburg.
- April 13, 7 p.m., St. Anthony of Padua, Clarksville.

Seymour Deanery

- April 3, 7 p.m., St. Patrick, Salem.
- April 7, 7 p.m., St. Mary, North Vernon.
- April 10, 7 p.m., American Martyrs, Scottsburg.

Tell City Deanery

- April 10, 7:30 p.m., St. Isidore, Perry Co.
- April 12, 7 p.m., St. Michael, Cannellton, St. Paul, Tell City and St. Pius, Troy at Tell City.
- April 13, 7 p.m., St. Martin of Tours, Siberia.
- April 15, 7 p.m., Holy Cross, St. Croix.
- April 15, 7:30 p.m., St. Boniface, Fulda.

Terre Haute Deanery

- April 7, 7:30 p.m., St. Benedict, Terre Haute.
- April 8, 7 p.m., St. Paul the Apostle, Greencastle.



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- JAMES A. KENNY, Clinical Psychologist
Diocese of Davenport

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Basic Information, Guidance, and Attitudes on Sex for Boys

Rev. William J. Bausch

"Finally, a book written by a mature male who has obviously worked through the pain and joy of being a sexual human being. The author treats promiscuity with good-sense teaching and a needed call to 'disciplined delay' for the teenage male. Becoming a Man will be a must in the area of teaching sexuality courses, as well as required reading for fathers and sons."

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Faith Alive!

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Acts of penance lead to a change of heart

by Fr. Eugene LaVerdiere

The word sounds a bit quaint today, but even asked friends and neighbors what penance they were doing. Catholics had a clear law of fast and abstinence, and penance had a sense of obligation about it. But that did not prevent it from being voluntary.

Penance was an obligation we freely chose to fulfill. What happened to penance? What happened to fasting, voluntary mortification, and giving up things for Lent? Some would say, "Look, this is a new world. Get with it. Penance! Fasting! That's from the age of radio. This is the age of television."

This is indeed a new world, but radio didn't die with the invention of television. In those old days of radio, doing penance was often connected with a fairly negative image of God as a severe judge who had to be appeased. The Second Vatican Council emphasized a more positive, and truer, image of God as one who is compassionate and does not need to be appeased.

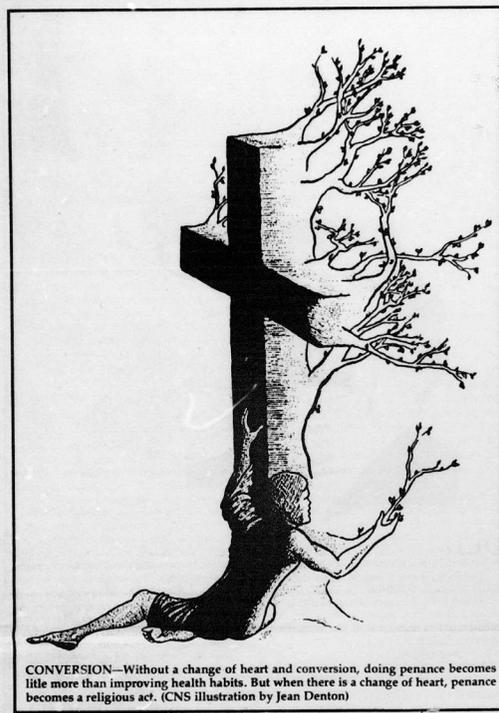
But penance is not for God's benefit. It is for ours. If we abandon it, we overlook something important.

It is time to take a second look at penance. First, a few things that penance is not. I recently overheard someone say, "Thank God it's Lent. I'm fasting. I really need to lose weight!"

I looked, and most say it was true. The person did need to lose weight. But that was a reason for dieting, not fasting. There are those who abstain from red meat during Lent to lower their cholesterol count. Some stop smoking to get over a bad cough. Those are good health measures, but they are not penance.

Penance is a religious practice. Webster's defines "penance" as "an act of self-abasement, mortification or devotion performed to show sorrow for sin."

The definition conjures up images of sackcloth and ashes reminiscent of ancient Nineveh, a city so large that "it took three days to go through it."



CONVERSION—Without a change of heart and conversion, doing penance becomes little more than improving health habits. But when there is a change of heart, penance becomes a religious act. (CNS illustration by Jean Denton)

Penance can stimulate growth

by David Gibson

Perhaps the word "penance" conjures up notions of punishment in your mind. Do you think of penance mainly as a penalty that deters people from some offending action?

If so, the idea that penance could be interesting, involving—even exciting—may sound strange. Yet penance is a positive force. It can open one's eyes to new possibilities in life.

Is it penance to spend time reading and reflecting on ways to renew your marriage, to meditate on some way to foster a more hopeful attitude within yourself, to focus

attention on what is good about those who are part of your life?

It can be. But such penances do not focus solely on wrong behavior. There is an important place for that focus. After all, sin is what one hopes to turn away from in penance. Doing penance helps turn us away from an addiction to old ways of doing things that diminishes us, leading to unhappiness and turmoil.

So penance has a positive side. Penance is not only a deterrent. It is a stimulus, contributing to the creation of a better life. (David Gibson edits Faith Alive!)

DISCUSSION POINT

Focus of penance is on healing

This Week's Question

What do you consider a good approach—a valuable practice—in doing penance today?

"The focus should be on healing. . . . The key is to try to do something that will heal the attitude underlying the sin. If the sin is theft, for example, try to do something that will help you understand the communal repercussions of that sin, how it affects the whole community." (Angela Kaufman, Orlando, Florida)

"Works of mercy. If at all possible, the work should have something to do with what you are confessing. For example, if you are struggling with your temper, work with angry people in some way—say at a soup kitchen where you might deal with some people angry because they are homeless—and see what it does to their lives." (Pat Coyle, Steubenville, Ohio)

"Prepare a dinner and take it to someone in need. Make cookies for someone who really needs it rather than

someone who can take care of themselves and return the favor to you." (Martha McNeil, North Little Rock, Arkansas)

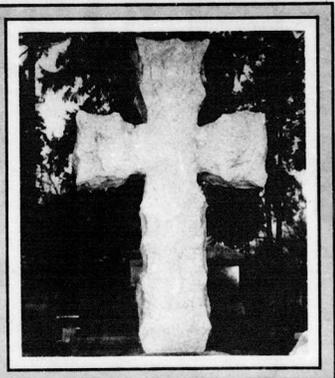
"Making a real effort to control anger against other people. I try to take a step back and see where they are coming from before I snap back at them." (Jerry Traubert, Warwood, West Virginia)

"Charitable work. It is helpful if you can tie the charitable work in with whatever you are expressing sorrow to God for." (Michelle Flaherty, Merion, Pennsylvania)

Lend Us Your Voice

An upcoming edition asks: As you survey the international order at this moment—Africa, Latin America, Asia, Eastern and Western Europe—what is your greatest prayer?

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



Service to community can transform people

by Jane Wolford Hughes

On Tom's 40th birthday, his bowling team surprised him with a party. Usually a moderate drinker, Tom was exhilarated by the show of camaraderie and lost track of how much alcohol he had imbibed.

On his trip home, he drove off the road. He was ticketed and had to appear in court.

The judge lectured Tom about drinking and driving. But because of Tom's good record he did not lose his license.

Instead, Tom was sentenced to fulfill 100 hours of community service and was given a list of community agencies in need of volunteer assistance.

Tom was embarrassed by his stupid disregard of his own and others' safety and also sickened by what might have happened.

He prayed for guidance. The words of St. Paul kept echoing in his mind: "Do not conform yourself to this age but be transformed by the renewal of your mind, so that you may judge what is God's will, what is good, pleasing and perfect." (Romans 12:1-2)

Tom decided to choose a form of service that would be difficult for him, one that offered him possibilities for transformation, in keeping with Paul's thinking.

The first time Tom arrived at the door of the nursing home for poor elderly people, he was filled with nameless dread. He entered like a man facing the gallows.

Sister Marie, a Little Sister of the Poor, greeted Tom. Since the home was pathetically understaffed, she had no time for orientation, but briskly outlined Tom's duties.

He was to take wheelchair patients to the dining room, help feed those unable to feed themselves, and then return them to

their rooms. With a map in hand and list of the patients' names and room numbers, he was on his own to begin his reparation.

That night Tom talked with his wife Kim, about his experiences at the nursing home.

"The facility was clean," he said, "but I caught my breath at the odors of illness, age and poverty. I wondered if the odors would penetrate my clothes like the smell of smoke. Then I said to myself, 'Don't be petty, this isn't supposed to be a picnic, so get on with it.' My first patient, Steve, was strapped to his wheelchair. He had a partly finished solitaire game on a plywood square on his lap. I introduced myself, and a weird thing happened. I knew why God had called me to do this. When Steve looked up at me, my own fear lunged at me. I saw myself! Some day this could be me!"

In his 100 hours of service, Tom heard many stories of broken lives and surrendered hopes. He was filled with sympathy. Now when he entered the home it was not in dread.

He had named his fear! And the Lord had washed it away.

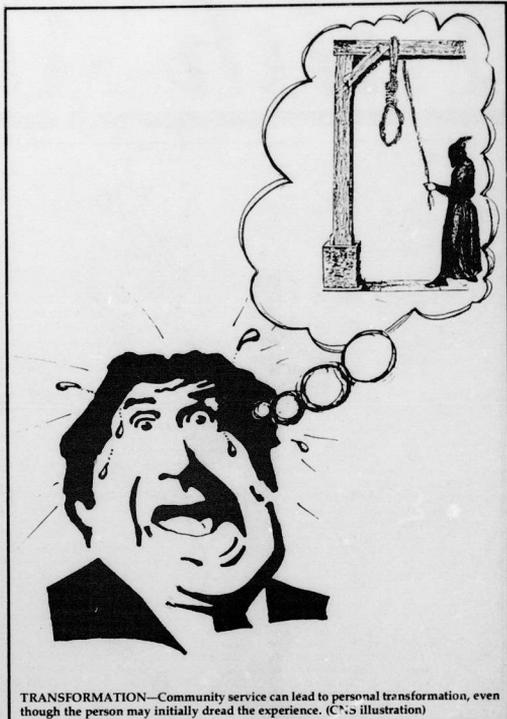
Tom continued to serve, to play rummy with Steve, and to bring fresh flowers to "his ladies."

Kim and their three children often joined Tom to help Sister Marie.

Tom and his family came to see things differently than they thought they would. They didn't look upon this service as a penance but rather as an act of atonement for the sins of society which had broken the poor souls in this home.

And looking into the faces of those they served, Tom and his family were transformed.

(Jane Wolford Hughes is a free-lance writer in Farmington Hills, Mich., and an adult religious educator.)



Indianapolis Campaign for Healthy Babies

ASK THE DOCTOR

by Dr. Pat Keener



Introductory Comments

Each month *Ask The Doctor* answers your questions about common problems important to the health of mothers and babies. This month *Ask The Doctor* ASKS THE READER! I need your answers on the five most important threats to the health and well-being of our babies.

- too little prenatal care
- too many babies born too soon and too small
- too many teenage mothers
- too many single mothers
- too little knowledge of the responsibilities of being parents—moms and dads!

Please take a few minutes to share your answers to these important problems. I'm sure the babies of Indianapolis would want you to!

Prenatal Care

Early and regular prenatal care is the single best thing a mother can do to assure a healthy baby. In Indianapolis, one in four white babies and one in two black babies are born to mothers who do not go for care until after the first three months of pregnancy—some have no prenatal care at all.

QUESTION: What do YOU think could be done to increase the number of women who go for early prenatal care?

ANSWER: _____

Low Birthweight Babies

Two thirds of all infant deaths occur among babies weighing less than 5½ pounds. Smoking during

THE HEALTH of mothers and babies in this community depends on YOUR commitment to demand that our city officials work with the medical community to seek, support and fund LONG TERM solutions to infant mortality. (For additional comments attach answer sheet.)

pregnancy accounts for up to 15% of low birthweight babies. In Indianapolis, one third of our babies are born to women who smoke during pregnancy. In some sections of the city almost 80% of the pregnant women smoke!

QUESTION: What do YOU think could be done to decrease the number of women who smoke during pregnancy?

ANSWER: _____

Teenage Mothers

Premature parenting hurts mothers and babies. Teenage mothers are less likely to finish high school, more likely to live in poverty and more likely to be a high-risk pregnancy. In Indianapolis, one in every six babies is born to a teenager.

QUESTION: What do YOU think could be done to decrease the number of births to teens?

ANSWER: _____

Unmarried Mothers

Increasing numbers of babies are born to unmarried mothers. Many of these babies are at risk of growing up in homes with financial stress. Only 14% of unmarried mothers receive child support from the fathers. In Indianapolis, one third of all births are to single mothers.

QUESTION: What do YOU think can be done to increase the father's role in providing life-long support—emotional and financial—to his child/children when parents are not married?

ANSWER: _____

Parenting

Many of the threats to the health and welfare of

a baby who is lucky enough to be born healthy come from parents not knowing the basics of parenting or who to turn to when they need help. We could prevent many infant deaths due to accidents, neglect, abuse and infections by teaching parents appropriate child care skills and by informing them of community resources. In Indianapolis, it is very difficult to get pregnant women or new mothers and fathers to come to parenting classes.

QUESTION: What do YOU think we could do to increase the parenting skills of both mothers & dads.

ANSWER: _____

— NOTE TO DADS —
Dads—Be sure to send in your thoughts on unmarried mothers!

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"Ask the Doctor" is supported by a community education grant to the Indianapolis Campaign for Healthy Babies, Inc. from the Lilly Endowment, Inc.

FIFTH SUNDAY OF LENT

The Sunday Readings

Sunday, April 5, 1992

Isaiah 43:16-21 — Philippians 3:8-14 — John 8:1-11

by Fr. Owen F. Campion

The Book of Isaiah provides the Lenten weekend with its first scriptural reading. Were a writer today to sign a work as William Shakespeare or Harriet Beecher Stowe, it would be regarded as a very serious act of deceit. In ancient times, it would have aroused the opposite impression. It would have been seen as a great tribute to the older, more famous author, since it would imply that the writer of the piece at hand identified in every detail of thought with that older author.



Such is, and was, the case with the section of the Bible long known as the Book of Isaiah. The first 39 chapters were written by a Jewish prophet named Isaiah. Chapters 40 through 55 were the work of someone else, writing in an entirely different period of history. And then chapters 56 through 66 came from another source and at a different time. What is common throughout the book, throughout all its parts, is its splendid style of writing. Its imagery is exceptionally vivid. Its feeling is intense and most obvious.

This weekend's first reading is from the second part of Isaiah, or from the writings of Deutero-Isaiah. When first written, God's people were in a miserable way. Long kept hostage in Babylon, for a few generations the virtual capital of the world as it was known, and with memories of scorn, despair, and poverty, God's people at last have cause to hope for a return to their homeland. Should they be released from their state as hostages, they would face a perilous trip across the desert that is now western Iraq and eastern Jordan, and then no one knew what they would find. Would Jerusalem be in ruins? Would others have come and occupied the land? Would the land be pure and sound enough to cultivate?

Deutero-Isaiah magnificently reassures

the people. He encourages them to return home. His logic is that God's goodness and mercy will endure. Not only will they endure, but they will endure lavishly. God will open a highway across the desert. Rivers will flow in the wasteland. Wild beasts will accommodate the hostages' return. Armies even will fall in submission before them. Nothing will stand in their way because nothing stands in God's way!

The Epistle to the Philippians is the source of the second liturgical reading.

As intense in feeling and expression as the Book of Isaiah itself, the epistles of the Pauline tradition make their religious point with decided firmness and clarity. In this weekend's reading, the message is that mere lip-service to Jesus is not enough. The Lord wants, and expects, commitments rising truly from their heart and without qualifications of any kind. Once that commitment is given, however, the believer unites with Jesus. It is a spiritual embrace broken by nothing but sin.

St. John's Gospel provides this liturgy with its final reading. It is a familiar story. Judaism laid great importance upon physical descent and family relationships. Motherhood could be proven; fatherhood only presumed. A woman's unfaithfulness therefore introduced a serious question into the matter of descent. It was for that reason that ancient Jewish law looked so sternly upon a woman convicted of adultery.

What is important in the Gospel reading is that the lord so greatly was merciful. He took pity upon the woman. At issue was not adultery, but that there was a chance for another day. It is important to note that Jesus told her not just to go, but to go and "sin no more."

Reflection

In the first reading, from Deutero-Isaiah, the image of returning home for the hostages reflects an actual historic event. In this reading, several thousand years after that event, however, it is important to see the symbolism. The symbol is Jerusalem, and the Holy Land. Although genuine

THE POPE TEACHES

Baptism unites believers to God

by Pope John Paul II

Remarks at audience March 25

The Second Vatican Council teaches that the exercise of the common priesthood of the baptized is closely related both to the reception of the sacraments and to the practice of the virtues.

Through baptism, the faithful become members of the church, are enabled to take part in Christian worship, and accept the duty of professing publicly the faith they have received from God through the church (cf. "Lumen Gentium," 11).

Baptism is the sacrament of new birth in water and the Holy Spirit (cf. John 3:5). Through it, we become sharers in the mystery of Christ's death and resurrection (cf. Romans 12:1, 1 Peter 2:4-5). In baptism we are cleansed of our sins, made righteous in Christ (cf. 1 Corinthians 6:11) and called to a life of holiness in union with the risen

Lord, the conqueror of sin and death (cf. Romans 6:2).

Baptism also confers the "seal of the Holy Spirit" (cf. Ephesians 1:13), by which we are definitively and permanently consecrated to Christ as members of his body, the church.

This invisible and indelible "character" enables us to worship God as his priestly people through our participation in the Eucharist and in the other sacraments. It also gives us a part in the church's mission of showing forth Christ's holiness to the world.

By the grace of the Holy Spirit, the new life received in baptism is meant to grow and develop as an offering made to God the Father in union with Christ our high priest. "Born as children of God" and made members of his priestly people, we are called to bear witness to our faith not only in word, but also "in deed and in truth" (cf. 1 John 3:18).

MY JOURNEY TO GOD

Butterfly

Whirligig of mystery
Dappling the meadow
Restless to fill your life's moment
With fleeting fragile glow

Rest a while your weary wings
Perhaps upon my shoulder
Pursue you I may not
You must be the bolter

—by Sister Norma Gettelfinger

(Benedictine Sister Norma Gettelfinger is a member of Our Lady of Grace Monastery in Beech Grove. Her poem "Butterfly" was recently published in "Sortis of Notre Dame: An Anthology in Memoriam.")



Daily Readings

Monday, April 6 Lenten weekday Deuteronomy 13:1-9, 15-17, 19-30, 33-62 or 13:41-62 Psalms 23:1-6 John 8:12-20	Thursday, April 9 Lenten weekday Genesis 17:3-9 Psalms 105:4-9 John 8:51-59
Tuesday, April 7 John Baptist de La Salle, priest Numbers 21:4-9 Psalms 102:2-3, 16-21 John 8:21-30	Friday, April 10 Lenten weekday Jeremiah 20:10-13 Psalms 18:2-7 John 10:31-42
Wednesday, April 8 Lenten weekday Deuteronomy 3:14-20, 91-92, 95 (Psalm) Deuteronomy 3:52-56 John 8:31-42	Saturday, April 11 Stanislaus, bishop and martyr Ezekiel 37:21-28 (Psalm) Jeremiah 31:10-13 John 11:45-57

places on the map, they represented the place of God's residence. There God was, with all the peace and security God's presence would imply.

Setting those symbols within this weekend's liturgical context, it is obvious and reassuring that the message simply is that God will assist us, indeed lavishly assist us, to reach his peace and security, his very presence, if we set out on that journey.

The readings from Philippians and John confirm that message in the person of Jesus, the Son of God, our Redeemer. Jesus appears in the narrative of John as abundantly merciful, and not simply sympathetic. With the power of God, he

forgives the sin of the convicted woman. Marvelously, he tells her to walk away from her past, from her sin, and look to the future, resolving not to sin again. The church, in these words of Scripture, assures us that Jesus will forgive us and instruct us to forget the sinful past, looking hopefully to the future in the pledge not to sin again.

Our role in all this, other than to benefit from God's love, is to earnestly approach God and to promise God our true faith and devotion. Then, upon our decision, we walk into God's presence and we open our arms to receive the embrace of his love, forgiveness, and eternal life.

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Entertainment

VIEWING WITH ARNOLD

Film looks at Christian evangelization efforts

by James W. Arnold

"At Play in the Fields of the Lord" is in the tradition of those movies that (1) take a dim view of Christians evangelizing primitive Indians and (2) mock the superior attitudes of arrogant whites imposing their civilization on simple creatures of nature.

If you think you've seen movies with ideas like this before, you have. In James Michener's "Hawaii," in "Mosquito Coast," in "Dances With Wolves," in "Black Robe," and very recently, in "Medicine Man."

These ideas have really become the conventional wisdom in the last decades of the 20th century. The only real shock is that they represent such a radical change from the missionary spirit in traditional Christianity. The impact has been felt by Catholic missionaries, who no longer approach indigenous peoples with the simple, often wrong-headed zeal of the past.

Yet the old missionary style has barely slackened among the fundamentalists and evangelicals who, among others, have swarmed into such areas as Central and South America to spread their particularly narrow, Calvinist view of the word of Jesus. This, basically, is what "At Play" is about.

It suffers as a movie partly because the idea has lost its zip, and "At Play" doesn't



manage it with as much contemporary spin as some of the other films. Peter Matthiessen's original novel was written about 30 years ago, and has only now made it to the screen (at a cost of more than \$30 million) because of tireless producer Saul Zaentz. His credits include "Amadeus" and (oddly, suggesting an obsession with this theme) "Mosquito Coast."

Veteran screenwriter Jean-Claude Carriere has kept close to the original. The two Americans at the center of "At Play" are both sympathetic, since they are idealists who intend only good for the fictional Niarunas, a Stone Age tribe living deep in the Amazon rain forest. (Cast and crew spent six months on location in Brazil.)

Lewis Moon (Tom Berenger) is an adventurer, part Cheyenne, who identifies with the tribe when he learns the government plans to drive them off their land. For him, it's "deja vu." He throws off his identity and joins them, hoping to persuade them not to make the same mistakes as the tribes in North America.

Martin Quarrier (Aidan Quinn) is a new missionary, naive but open and Christlike. He comes, as he says, to bring the natives "the most beautiful story in the world." He hopes to save their souls.

Both, of course, are far over their heads. Ironically, the Indians perceive both the materialist and the missionary as incarnations of their own, somewhat frightening, "god." Moon brings disease (influenza) that is virtually a plague, and fails to save the tribe from the government's bombs. He



AMAZONIAN EPIC—Actor John Lithgow (center) and actress Daryl Hannah (right) are Andy and Leslie Huben, a missionary couple working deep in the Amazonian jungles of Brazil with the Niaruna, an aboriginal tribe, in the movie "At Play in the Fields of the Lord." The U.S. Catholic Conference classifies the film A-IV for adults, with reservations. (CNS photo from Universal)

also is forced to face the truth that he's "not a real Indian, and never will be."

Martin changes nothing and (worse) realizes it. He loses his young son, his spouse (no great loss, as it turns out), his faith (probably) and his life.

Berenger and Quinn are powerful in these punishing roles, and Brazilian-based director Hector Babenco ("Pixote," "Kiss of the Spider Woman") uses the remote locale (often explored in stunning aerial views) and native actors to provide the feel of documentary, down to the last drop of depression. The ceremonies go on and on (the film runs over three hours).

The issue is whether the essential truth—the impossibility of crossing barriers of culture as well as thousands of years of evolution—is quite fresh enough to be worth all the pain. Contributing to the agony are some really bad performances by Kathy Bates (especially) as Martin's impossibly stereotyped born-again spouse, Hazel, who goes nuts just a hair before the rest of us, and by John Lithgow, behaving with insufferable fake piety as Huben, the chief of evangelical missions.

It's not that these characters aren't "real." They're just not interesting enough for fiction. Daryl Hannah, as Huben's

improbably gorgeous spouse who has both a sexual awakening and a crisis of faith, is more interesting but doesn't seem to have a clue about what might be going on. The wise local priest (Nelson Xavier) fares much better in image, an accepting man of faith who doesn't pursue all mysteries to the bitter end. Referring to the Indians, he says, "Who knows what we might learn? we only stopped teaching them?"

(Ponderous but occasionally beautiful religious-themed drama; sexual situation satisfactory for mature viewers.)

USCC classifications: A-IV, adults, with reservations.

Recent USCC Film Classifications

The Cutting Edge	A-III
N/ises Off	A-II
The Power of One	A-I
White Men Can't Jump	A-I

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

'Creative Beginnings' explores children's behavior

by Henry Herx
Catholic News Service

How parents can help nurture their children's innate creative potential is examined in "Creative Beginnings," airing Thursday, April 9, from 8 p.m. to 9 p.m. on PBS.

The second program in the four-part series "The Creative Spirit" is devoted exclusively to childhood and the way youngsters learn from play and experimentation.

Parents should not be surprised that a child's imagination can be stifled by adult direction and criticism.

Child psychologists Teresa Amabile and Howard Gardner are agreed that children should be encouraged to develop at their own pace and in their own way.

According to Gardner, children have natural creative talents in one or another particular area of activity.

Here is where parents can be most helpful. By discerning in what area their child's creative bent lies and then encouraging it, parents can contribute to their child's self-discovery of natural abilities.

An enemy of creativity is regimentation, and schools which rely on it can destroy the fun of learning.

Showing the natural pleasure children get from learning, the program visits a model school in Italy and one in Indiana, as well as the Children's Museum in Washington.

The show's underlying message is that children are not little adults, but little individuals discovering afresh the wonders of life step by tiny step. There is much joy in that process of discovery, and seeing it is one of the pleasures of the program.

Produced and directed by Catherine Tatge, "The Creative Spirit" series tries to be as creative as its subject. It uses abstract, free-flowing animation by John Canemaker, as well as some commentary from animator Chuck Jones and excerpts

from his Wile E. Coyote cartoons, interviews with expert documentary segments, and celebrity vignettes.

The result is lively but fragmented, leaving plenty of room for serenity on the part of the viewer. Though the series deals with many different aspects of creativity, it is so much trying to define it as to provide an experience of it. In the process, it hits more than it misses and is well worth the sampling.

TV Programs of Note

Sunday, April 5, 9-10 p.m. (PBS) "Clarissa." The premiere episode in a three-part "Masterpiece Theater" dramatization of Samuel Richardson's 18th-century novel about a woman (Saskia Wickham) who, pressed by her conniving family to marry a man she despises, mistakenly turns for help to an aristocratic rake (Sean Bean).

Sunday, April 5, 10-11 p.m. (PBS) "Mending Hearts." Actor Christopher Reeve narrates a documentary covering two years in the lives of six AIDS victims of various ages, lifestyles and social backgrounds as they face their mortality and try to give hope and inspiration to others.

Monday, April 6, 9-10 p.m. (PBS) "Giant Brains." A five-part series on computers, "The Machine That Changed the World," begins with the 1946 debut of ENIAC, the world's first electronic digital computer, and profiles the pioneers who turned a 19th-century dream into a 20th-century reality.

Tuesday, April 7, 10-11 p.m. (PBS) "Listening to America with Bill Moyers." In the first of a weekly series focusing on the public and private concerns of Americans during an election year, broadcast journalist Moyers talks with activists, writers, theologians, historians and citizens.

Wednesday, April 8, 9-11 p.m. (PBS) "Condition Critical: The American Health Care Forum." Hosted by Phil Donahue, the program offers a beginner's guide to understanding the current condition of U.S. health care, explaining how and why things are the way they are, so that viewers may better judge what political candidates are saying or failing to say on this critical issue.

Friday, April 10, 9-10 p.m. (PBS) "Lake Wobegon Spring Weekend." Garrison Kellor, host and creator of public radio's former variety show of Mid-Americana, "A Prairie Home Companion," recalls the opening day of a new baseball season for the Lake Wobegon Whippets, with songs supplied by guests Taj Mahal and the Everly Brothers. (Check local listings to determine program dates and times. Henry Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)



CHILDREN AND CREATIVITY—One in five children in the United States lives in poverty. However, all children are rich in creativity. The PBS special "Creative Begin-

nings" airing April 9 at 8 p.m. shows parents how they can help nurture their children's innate creative potential. (CNS photo by Rick Reinhard, Bread for the World)

QUESTION CORNER

Child wants to join Catholic Church

by Fr. John Dietzen

Q My question is more of a dilemma actually. I am 12 years old, and my mother recently married a Catholic man. My mom is a widow and my step-dad is a widower. He is very nice and I am happy my mom married him. I would like to accept him as my dad and accept his religion too. We go to church every Sunday and holy day. I think it's neat. Am I too old? Would the church accept me? I want to surprise my step-dad. (Massachusetts)



A No, you are not too old, and we will be real happy if you decide to join our church.

I suggest you first call a priest where you go to Mass and tell him what you are thinking. He will give you some ideas about the next steps you might take.

I'm sure your step-dad will be pleased when you tell him and help you in any way he can with your faith instruction.

It will take a little time since you are old enough to receive and be helped by a good bit of study and prayer before you make a final step.

Good luck. I will be praying for you, and I know many others who read this column will too.

FAMILY TALK

Teen's rude language makes parents angry

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our 14-year-old daughter has a real "attitude" problem. Whenever we tell her to do something, she "mouths off" by saying things like "Make me!" or "I don't have to." She has even called me bad names. I find this very offensive and would like to stop it, but whenever I try to control her mouth it seems like things get worse. She shouts louder and is even more disrespectful. Surprisingly, she obeys in other things fairly well, but it's her mouth I can't stand. (New York)

Answer: You have addressed a very unpleasant but common problem today, and that is the confrontive and disrespectful language of emerging teens.

In days past, such disrespect was considered a forerunner to disobedience. A stern authoritarian lecture and/or physical punishment was immediately applied, often with "success." The adult exerted power to win the confrontation and control the child.

Today such discipline is not as effective. One reason may be that we have fewer children today and we tend to indulge them more. We have more tolerance.

Another reason is the examples they hear on television and in music, where young people are critiquing the status quo in blunt and often offensive terms.

Still another reason may be that we are more afraid of our teens today. We try to placate them because we don't want them angry with us. Or we fear they may do something as outrageous as what they are saying.

Whatever the reason, it is hard to take. Here are a few simple suggestions.

Ignore it. Yes, that's what I said! Ignore it. Ignoring is not doing nothing. Rather, ignoring is a very powerful way to get rid of objectionable behavior.

Behavior, including bad behavior, only continues if there is some sort of reward or payoff. Often children misbehave to get attention, and they continue to misbehave when adults provide this attention through lectures and long punishments.

You say your daughter behaves in other important areas. I assume you mean she does her chores, comes home on time, and keeps up her school grades. Focus on these areas and give as little attention as possible to the foul mouth.

Notice when she's good. You may want to divide the day in half and award her a "happy mouth" point for each half-day that she avoids raising her voice and using any of the unpleasant words or phrases. List them so there is no doubt what you mean.

If she has one of her outbursts, ignore it. If you want, mention that you know it is difficult for her to control her mouth. But she does not receive a point. Let the points be worth some small reward.

Our job as parents is to teach our children not only how to behave but how to express themselves properly. Sometimes the initial expression of angry feelings may be unpleasant. A good parent will try to understand and accept the anger and at the same time help the child express that anger more appropriately.

Nothing is learned if the child is simply told never to disagree with his parents.

Thank you for being honest about handling rebellious teen language. Good luck.

(Address questions on family living and child care to the Kennys, 219 W. Harrison St., Rensselaer, IN 47978.)

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Q What is meant by the following statement in our Sunday bulletin? "All cursillistas: An instructional ultreya is to be held, etc." I don't know what those words mean at all, but they want us to pray. Someone is asking our support and prayers for what? (Pennsylvania)

A After awhile every group develops its own jargon. This is true for religion as well as law, medicine, mathematics and almost every other area of human endeavor.

Members of the group, as well as editors and even pastors, sometimes forget that many people still need translations.

I hope you have heard the word "Cursillo" (pronounced kur-SEE-yo) which literally means a short course.

Great numbers of Catholics and other Christians, including tens of thousands in the United States, have shared in a Cursillo weekend which deals with

developing one's relationship with God and others in living our daily Christian life.

A cursillista is one who has participated in a Cursillo weekend.

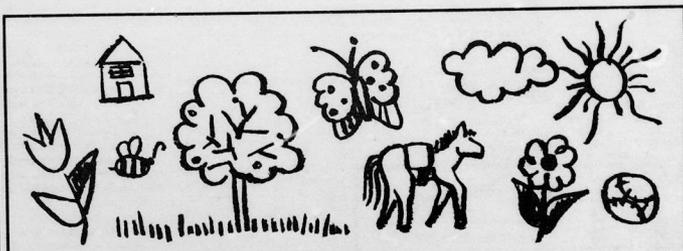
An ultreya (Spanish for "forward") is a monthly gathering for cursillistas and others who might wish to join them to pray and help support one another in practical everyday ways as Christians.

Cursillo programs around the country have helped many Catholics and other Christians to develop their prayer life over the past 20 or 30 years.

I'm sure they will be thankful for your prayers.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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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.

April 3

Catholic Alumni Club (CAC) will attend First Friday at the IMA at 6 p.m. Call 317-784-3313.

☆☆☆

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 8 p.m. at Our Lady of the Greenwood Church, Greenwood. Teaching 6:30 p.m.

☆☆☆

The Booster Club of St. Paul School, New Albany will sponsor a Lenten Fish Dinner from 4:30-7:30 p.m. at St. Martin Parish, Yorkville. Adults \$4.25; kids 12 and under \$2.

☆☆☆

The PTO of St. Mary Parish, Aurora

will sponsor a Fish Fry from 4-7 p.m. Carry-outs available.

☆☆☆

The Women's Club of St. Thomas as the Apostle Parish, Fortville will sponsor a Lenten Meatless Buffet from 5:30-7 p.m. Free-will offering.

☆☆☆

The PTO of St. Rita Parish, 1733 Dr. Andrew J. Brown Ave. will sponsor a Fish Fry from 4-6 p.m.

☆☆☆

The Youth Athletic Committee of St. Michael School, 3354 W. 30th St. will hold a Lenten Fish Fry from 5:30-7 p.m. Adults \$4; kids to grade 6 \$3.

☆☆☆

A Lenten Fish Fry will be held from 5-7 p.m. at Sacred Heart Parish, 1530 Union St., Stations of the Cross 7 p.m.

☆☆☆

A Fish Fry will be held from 5-7:30 p.m. at St. Lawrence Parish, 46th and Shadeland. Lenten Bible Study on the Book of Revelations continues from 7:30-8:45 p.m.

April 3-5

A Women's Retreat on "Journeying with Jesus to Easter" will be held at Fatima Retreat House, 5383 E. 96th St. Call 317-545-7681.

April 4

Pro-Lifers will pray the rosary at 9-10 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆☆

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

☆☆☆

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

☆☆☆

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

☆☆☆

The Young Widowed Group will dine at Fujiyama Steak House.

Beech Grove. Call Karen 317-862-3433 for reservations.

☆☆☆

A Spring Fling Bazaar will be held from 10 a.m.-7 p.m. at Holy Trinity Parish, 2618 W. St. Clair St. Crafts, chicken or fish dinners served 11 a.m.-7 p.m. Adults \$4.50; kids \$2.25; under 5 free. Drawing 7 p.m.

☆☆☆

The Ladies Guild of St. Ann Parish, 2862 S. Holt Rd. will hold an Easter Bazaar from 8 a.m.-4 p.m. Crafts, baked goods, plants.

☆☆☆

A Day of Prayer, Rejoicing and Celebration will be held from 10 a.m.-7 p.m. at Sacred Heart Parish, Jeffersonville. 5:30 p.m. Mass, chili supper. Call 812-282-0423 by April 4.

☆☆☆

The Altar Society of St. Catherine Parish, 1109 E. Tabor St. will hold its annual Easter Boutique/Bake Sale from 9 a.m.-3 p.m. in the music room. Easter decorations, homemade goodies, baskets.

April 5

The Lenten Vespers/Lecture series continues at 6 p.m. at Holy Spirit Church, 7241 E. 10th St.

☆☆☆

The Lenten Concert Series continues at 4 p.m. at St. John Church, 126 W. Georgia St. Rebecca Vernon, soprano; opera arias and art songs by Joseph Marx and Strauss' Brentano Lieder.

☆☆☆

Lenten small group discussions on the Book of James continue at 11:30 a.m. at Sacred Heart Parish, Clinton.

☆☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6

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p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆☆

Lenten Evening Vespers continue at 5:15 p.m. at Beech Grove Benedictine Center.

☆☆☆

Catholic Alumni Club (CAC) will meet at 1:30 p.m. at Waffle House, 56th and Georgetown Rd. Bring picnic, kites. Rain or shine.

☆☆☆

A Scripture Evening on the 12 Minor Prophets will be conducted by Benedictine Father Conrad Louis from 9-9 p.m. at Fatima Retreat House, 5383 E. 96th St. \$12.50 fee includes dinner. Call 317-545-7681.

☆☆☆

Southside K of C. 511 E. Thompson Rd. will sponsor a Mixed Euchre Tournament. Doors open 1 p.m. Admission \$10/cover.

☆☆☆

St. Nicholas Parish, Sumner. Transportation Fund will sponsor a Pancake/Sausage Breakfast from 7:30 a.m.-12 noon in St. Nicholas Hall.

☆☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 9 a.m.; St. Barnabas, 8300 Rahr's Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

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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.
☆☆☆

The Altar Society of St. Francis Xavier Parish, Henryville (Ict. Hwy. 31 and 160) will hold its Biannual Smorgasbord from 11 a.m.-1:30 p.m. Adults \$4; kids 12 and under \$2. Crafts, quilt raffle.
☆☆☆

April 6

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. Benedictin 9 p.m.
☆☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Program by Catholic Social Services.
☆☆☆

April 7

Central Catholic School, 1115 E. Tabor St. will hold Kindergarten open house from 7-8 p.m. Call 317-783-7759.
☆☆☆

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

An hour of prayer and devotion
☆☆☆

to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St.
☆☆☆

New Albany Deamery Youth Ministry's Religious Studies Program on "Catholic Basic Teachings" concludes from 7-9:30 p.m. at St. Michael Parish, Bradford.
☆☆☆

Mature Living Seminars on A Medley of Topics continues with "Film as an Art Form" from 7-9 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation.
☆☆☆

The first of a two-part workshop on "Transitions in Families and Marriages" will be held from 7-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.
☆☆☆

A Leisure Day on "Family of Origin and Personal Identity: Heritage, Ritual, Tradition and Legacy" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.
☆☆☆

April 8

The Parent Drug Education program concludes from 7-8:30 p.m. at St. Mary of the Knobs, Floyd Knobs.
☆☆☆

April 9

Northside In-Betweeners 30+ single, widowed, divorced Catholics will attend Holly-wood Bar and Film Works at 6 p.m. Admission \$2. Call Karen 317-849-6174 for details.
☆☆☆

A Jewish Seder Supper will be held from 6:30-8:30 p.m. at St.
☆☆☆

Lawrence Parish, 46th and Shadeland. \$5.
☆☆☆

Lenten Evenings of Reflection conclude from 7-8:30 p.m. at Beech Grove Benedictine Center.
☆☆☆

April 10

A Lenten Fish Fry will be held from 5:30-7:30 p.m. at St. Bernadette Parish, 4826 Fletcher Ave. Adults \$4.50, kids 12 and under \$2.50.
☆☆☆

The Lenten Bible Study on the Book of Revelations concludes from 7:30-8:45 p.m. at St. Lawrence Parish, 46th and Shadeland.
☆☆☆

A Lenten Fish Fry will be held from 11 a.m.-6 p.m. at St. Bridget Parish, 801 Dr. Martin Luther King Jr. St. Dinners \$5, sandwiches \$3.50.
☆☆☆

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, 46th and Shadeland.
☆☆☆

A Lenten Fish Fry will be held from 5-7 p.m. at Sacred Heart Parish, 1530 Union St. Stations of the Cross at 7 p.m.
☆☆☆

The Youth Athletic Committee of St. Michael Parish, 3354 W. 30th St. will sponsor Lenten Fish Fry from 5-7:30 p.m. Adults \$4, kids to grade 6 \$3.
☆☆☆

The PTO of St. Rita Parish will hold a Fish Fry from 4-6 p.m.
☆☆☆

The Women's Club of St. Thomas the Apostle Parish, Fortville will hold a Lenten Meatless Buffet from 5:30-7 p.m. Free-will offering.
☆☆☆

A Holy Hour will begin with 12:10 Mass in St. John Church, 126 W. Georgia St. Exposition, Adoration, Benediction.
☆☆☆

April 10-12

A retreat for men and women on "Journey into Compassion" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.
☆☆☆

A Women's Retreat on "Recapitulating Our Lives: Living a Spirituality of Joy" will be held at Mount St. Francis Retreat Center. Call 812-923-8817.
☆☆☆

April 11

Birthing will sponsor a "Love Works Magic" Spring Fashion Show/Luncheon at 11:30 a.m. at Ritz Charles. Call 317-236-1550.
☆☆☆

A free Placement Test for incoming freshmen will be held from 8:30-11:30 a.m. at Providence High School, Clarksville. Call 812-945-2538.
☆☆☆

A Divorce and Beyond recovery program begins at 10 a.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for details.
☆☆☆

Catholic Alumni Club (CAC) will play volleyball at 7:30 p.m. at St. Lawrence gym, 46th and Shadeland.
☆☆☆

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

A retreat on "Conversion: From False Toward True Self" will be held from 10 a.m.-3 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for details.
☆☆☆

April 11-12

A Vocation Awareness Retreat will be held for single Catholic women, 18 or older at the Sisters of St. Francis, Oldenburg, Cost \$20. Contact Franciscan Sister Maureen Irvin, Sisters of St. Francis, Oldenburg, IN 47036, 812-934-2475.
☆☆☆

The Ladies Guild of St. Bernadette Parish, 4826 Fletcher Ave. will sponsor an Easter Boutique from 10 a.m.-7 p.m. Sat. and from 8 a.m.-1 p.m. Sun. Easter crafts, baskets.
☆☆☆

The Altar Society of St. Joseph Parish, Terre Haute will hold an Easter Boutique from 4:30-6:30 p.m. Sat. and from 8:30 a.m.-12:30 p.m. Flea Market, baked goods, crafts.
☆☆☆

April 12

Father Elmer Burwinkel will speak on "Mary's Plans for Our Times" at 3 p.m. at Our Lady of Schoenstatt Center, Reville (south of Vincennes on 421, 8 miles east on 925 S.) Mass follows at 4:30 p.m.
☆☆☆

A Seder meal will be held at 12:30 p.m. at St. Andrew Parish Center, Richmond. Prices: \$3.50, \$1.50. For reservations call 317-962-3902 by April 6.
☆☆☆

An Open House will be held from 1-4 p.m. at Our Lady of Lourdes School, 5333 E. Washington St. Booths: scouting, CYO, social worker, music, speech therapy, extended care.
☆☆☆

The Lenten Concert Series concludes at 4 p.m. at St. John Church, 126 W. Georgia St. ISO violinist David Collins will play Bach's Partita in D Minor; pianist John Gates will play Beethoven's Kreutzer Sonata.
☆☆☆

Lenten small group discussions on the Book of James conclude from 11:30-12:30 a.m. at Sacred Heart Parish, Clinton.
☆☆☆

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required, call 317-236-1596.
☆☆☆

A Revised Latin Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.
☆☆☆

A Holy Week Retreat and Easter Triduum begins today, continuing through April 19 at Beech Grove Benedictine Center. Call 317-788-7581 for details.
☆☆☆

Catholic Alumni Club (CAC) will visit Eiteljorg Museum at 2:30 p.m. Call Mary 317-255-3841.
☆☆☆

An ecumenical Taizé Evening Prayer service will be held at 6 p.m. in Holy Spirit Church, 7243 E. 10th St. Traditional music of French Taizé monastic community.
☆☆☆

Pope urges concern for divorced, remarried

VATICAN CITY (CNS)—Pope John Paul II said Catholics who have divorced and remarried need the church's spiritual advice and its "affectionate concern."

At the same time, the pope said, such pastoral care cannot go outside the norms established by church law. The church holds that those in irregular second marriages remain part of the church but cannot participate in the sacraments.

The pontiff made the remarks in an address to a group of French bishops March 28. As in many Western countries, divorce among Catholics is considered a major pastoral problem in France.

"Men and women who live in situations considered

irregular from the religious point of view need the spiritual assistance and the full help of the church's affectionate concern," the pope said.

"I encourage pastors to welcome people living in such situations, and to remain attentive to their needs so that they can live their life in baptism," he said. The pope has previously said divorced and remarried Catholics should not be made to feel separated from the church.

The pope encouraged the bishops to continue improving preparation courses for marriage. Marriage, he said, presupposes a spirit of giving and sacrifice, as well as the ability to welcome, and at times forgive, the marriage partner.

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Youth News

Teen-agers need candid discussions about sex

by Mary Ann Wyand

Teen-agers want and need to talk candidly about sexuality with their parents or responsible adults. Those That Care Ministries director Jim Wasmuth told *The Criterion*, but often fear of disapproval inhibits honest discussions about sex.

Wasmuth and his wife, Gwen, present an informational talk called "Thinking Straight—Guidelines to Christian Dating" for schools and churches in Indiana.

"During small-group discussions, the kids are given paper to write down anonymous questions," he said. "We answer their questions in the large group. The kids are hurting. A lot of them want personal answers. They want to talk about this."

He said questions from teen-agers during "Thinking Straight" programs are direct and reflect a lot of emotion. "One girl asked, 'How do you help a person who wants a relationship when all she gets is one-night stands?' Another teen wanted to know, 'What if you're necking right now and want to quit, but you kind of don't want to quit? What should you do?'"

Wasmuth said he and his wife try not to preach to the kids. "We try to help them make the decision (about abstinence). I do tell them the Bible makes it very clear that pre-marital sex is wrong. We talk about some of the things they have to deal with when they have pre-marital sex. Even if you take the religion out of it, there's still a lot of reasons why it's wrong—health reasons and developmental reasons."

The Wasmuths started this educational ministry three years ago in their hometown of Huntington after reading a statistic that 43 percent of church-ed youths have engaged in pre-marital sexual activity.

"Thinking Straight" topics include responsible dating, steps in a relationship, dealing with temptation, and negative effects of pre-marital sexual activity such as pregnancy and the reality of AIDS and other sexually-transmitted diseases.

"One of the things that we tell them," he said, "is that if they are in a relationship which has gone further (sexually) than what they want—as hard as it is—they need to leave that relationship. If they are going to turn to a different direction (and practice abstinence again), they need to leave what they have been doing with that person—leave that person—*and start over.*"

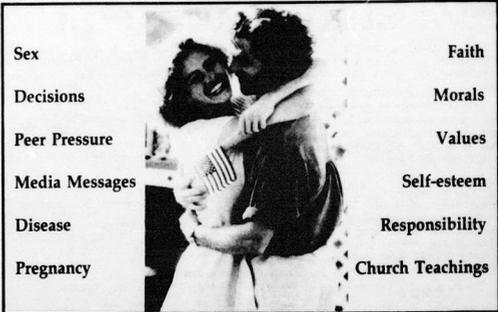
"When teen-agers recommit themselves to abstinence, he said, "they also need to restart their relationship with God at the same time. God wants them to pray to him, not live in a world of shame. But that's where so many kids are living right now. We tell them that with God there is always hope, and he'll always be there."

Kids know that pre-marital sex is wrong, he said, but they don't know what to do about it. "They don't hear about that. They hear from the media to go out and have a good time, but nobody ever talks about what happens when you have that good time."

Wasmuth said when he talks to parents he always emphasizes the importance of building self-esteem in children.

"Parents have got to build self-esteem in their kids," he said. "If they can build self-esteem in their kids and make them feel good about themselves, the kids won't have to go out and prove their relationship with somebody. They won't have to go out and have sex. They won't have to get involved with drugs or gangs."

He said parents need to hug their children and tell them "I love you" regularly. "They won't come to you. You need to go to them. If they feel good about themselves, they can walk a straight line. But when they don't feel good about themselves, they're going to find somebody who will help them feel that way. Besides the media influence, that's why so many kids get in trouble. But if parents and churches don't take time to address the issue, it's hard to blame the kids because they're simply doing what society is telling them to do. We need to tell them the other side, that they are loved and if they turn to God for help he will be there for them."



DOING THE RIGHT THING—Teen-agers want to do the right thing, but sometimes peer group pressure or media messages in movies or on television convince them to make the wrong decisions. (CNS photo from Twentieth Century Fox)

Parents can be 'healers,' legislator tells teen-agers

by Mary Ann Wyand

Parents are "the healers of the family," State Rep. Don Nelson (R-Indianapolis) told the men and young men gathered for Bishop Chatard High School's annual Father and Son Breakfast on March 22.

"Healing relationships are part of growing," he said. "We never stop growing. It's a never-ending process. In everyone's life there comes a point when things are not going very well. We need to be able to interact, to confirm our thoughts, to question our decisions, and certainly we have people who can help us do that."

People of any age have a profound need for reassurance, Nelson said. Even healthy and well-functioning people need affirmation and confirmation.

The St. Luke parishioner cited the story of 20-year-old Earl, a handicapped youth from New Castle, whose dream is to work and live in the community.

"That's not much to ask," Nelson said, "but it's a real challenge to someone like Earl, who has a mental handicap. At this time, he has a long way to go, a lot to learn, and a lot to achieve. The only difference between Earl and the rest of us is that he's

got a more difficult task from the deck of cards dealt to him than most of us have, but he's going to work with that just as we have to work with ours. We also have a lot to learn, a lot to achieve, but we've got some healers around us to help. Who better than your own parents?"

When teen-agers have questions or concerns, he said, they can talk with parents.

"What concerns do you have about the future?" Nelson asked. "A job? What goals have you set for yourself? Additional education? Are you preparing now to continue to learn throughout your life? Behavioral patterns set early in life are the best predictors of future successes. Do we really have the will to succeed? I think that a lot of times, as we look at our lives, we fail to make the kind of resolve that we have to in order to be successful."

Serving as an elected official "has forced me to come to grips with my own beliefs," he said. "What do I stand for? Am I willing to put myself on the line?"

As a legislator, Nelson said, he supports the sanctity of life and encourages young people to practice abstinence. "If we as parents aren't saying it," he said, "how do we expect anybody else to behave in a given way? We've got to say it."

Youth dedicate conference to Archbishop O'Meara



CONFERENCE PERFORMER—St. Joan of Arc parishioner Janita Hale of Indianapolis will sing April 11 during the 35th annual Archdiocesan Youth Conference at Roncalli High School. (Photo by Mary Ann Wyand)

Teen-agers in charge of planning the Catholic Youth Organization's 35th annual Archdiocesan Youth Conference have dedicated the event to the memory of Archbishop Edward T. O'Meara.

"The archbishop attended the conference each year," Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry for CYO, explained. "He danced and sang with the teens and enjoyed being with them at the conference. It's only fitting that the youth dedicated it to him this year."

Image 92, "The Magic of Youth" will showcase the magical talents of Bishop Paul A. Zupfel, auxiliary bishop of St. Louis, on April 11 at Roncalli High School in Indianapolis. Also that day, St. Joan of Arc parishioner Janita Hale, a talented young vocalist, will perform vocal selections for conference participants.

Nationally-known anti-drug comedian Kevin Wanzer, a St. Pius X parishioner, will entertain the gathering with his funny "Just Say Ha!" message on April 12.

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

"The Archdiocesan Youth Conference has been in the planning stage for a year," Sister Joan Marie said. "Steering committee members from the Archdiocesan Youth Council were responsible for developing the theme, suggesting workshops and speakers, and presenting four of the. This is a conference for the youth done with the youth and by the youth. That's the uniqueness of it. Each year we try to showcase more and more of the youth. This is the first year that a youth—Janita Hale—will be presenting a keynote address. That's something we have been wanting to do for the past seven years."

The Zonta Club of Indianapolis has chosen St. Thomas Aquinas parishioner and youth group member Rebecca Debono as the winner of the local "Young Women in Public Affairs Award" and have forwarded her application to the regional competition.

Rebecca received the award for the zontal community service on March 24. A project of the Zonta International Foundation, the award was established to encourage young women of high school age to enter careers or seek leadership positions in social policy-making, government, and volunteer organizations. Zonta is dedicated to working to improve the legal, political, economic and professional status of women.

Commenting on the importance of community service, Rebecca cited former Congresswoman Shirley Chisholm's definition of service as "the rent we pay for our time on earth." Then she asked, "What is it that one does with gifts if not give them away? Throughout my life there have been people around me who have challenged me to develop my gifts and use them responsibly."

Teen-agers from St. Augustine and Sacred Heart parishes in Jeffersonville and St. Mary of the Knobs Parish journeyed to Camp Happy Hollow in Nashville, Tenn., for community service during their spring break from school.

St. Augustine youth ministry coordinator Larry Lenne said trip objectives were to give teen-agers opportunities to have fun while helping others as well as time to pray and experience God in nature.

Secina Memorial High School senior Toby Jacobs of Holy Spirit Parish in Indianapolis became the school's all-time leading scorer during a Feb. 11 basketball game against Franklin Central High School.

Toby broke Secina alumnus Mike Beatty's record of 1,403 career points set in 1974. He also excels in the classroom, and is ranked 12th in his class this year.

St. Michael School eighth-grader Rita Scheidler of Indianapolis was the grand prize winner in the recent Indianapolis West Deanery Art Contest held at Cardinal Ritter High School.

I.U. students take St. Paul ministry on the road

by Mary Ann Wyand

It was billed as "The Pilgrimage."
Indiana University students active at the St. Paul Catholic Center in Bloomington journeyed to Washington, D.C. during their spring break from classes March 15-21 to help the needy in a variety of community service projects.

Providence Sister Mary Montgomery, pastoral associate and campus minister at St. Paul Catholic Center, said 13 college students chose "The Pilgrimage" as an alternative to recreational pursuits during spring break.

While in the nation's capital, the students prepared and served food to the poor at the Zachueus Soup Kitchen; helped the staff at the Jubilee Children's Home; an inner-city day care facility; assisted at a hospital for homeless men; and volunteered at a community food bank.

"We shared our experiences at the end of each day," Sister Mary explained. "We shared reflection and prayer each evening as a way to integrate their experiences at different sites."

Indiana University student Michele Rodger, a member of St. Lawrence Parish in Indianapolis, said she was impressed by the dedication of volunteers at each site.

"The volunteers had a great impact on me," she said. "Many had committed their lives to the needs of the less fortunate, while others—like our group—were just helping for a short time. I saw how needed the volunteers were and realized that I am also needed if I desire to help. I now know I want to help, if only to make a small difference in someone's life."

During the Lenten service trip, I.U. student Hope Hayward from Holy Name Parish in Beech Grove said she learned to have a greater appreciation for the Eucharist.

"On this trip to D.C. I witnessed a great offering of



NEW FRIENDS—I.U. student Tara Yache makes friends with pre-school children at Jubilee Children's Home in Washington, D.C. while helping with child care.

hope," she said, "hope that was made possible because of Jesus Christ."

St. Paul Catholic Center parishioner Teresa Harmon, who also attends Lady of the Lakes Parish at Monticello, said her favorite part of the trip was working with the children at the day care center.

"One of the 3-year-olds fell asleep in my arms," she said, "and it nearly broke my heart to leave him."

Tara Yache, a member of St. Elizabeth Parish in Fort Wayne, said she will remember the homeless people she met at the Zachueus Soup Kitchen.

"They didn't ask for much," she said. "One man simply asked for our prayers."

Participation in "The Pilgrimage" offered lots of lessons, I.U. student Pam Siefert, a member of St. Louis Parish in Batesville, explained, which left her with many memories from her community service experiences in Washington.

"The trip made me appreciate all that I've been given," she said. "I also learned that everyone needs to be treated with respect. I will take with me all of my many memories of friends, fun and community service all wrapped up in one exciting week."

Serving the poor helped John Castro, a member of Our Lady of Mt. Carmel Parish in Herrin, Ill., reflect on "the pampered world that I live in compared to the poverty-stricken people that experience the world."

I.U. student Ian Suwanski, a member of Visitation Parish in Elmhurst, Ill., said he also was affected by the contrast between his own life and the lives of impoverished people.

"The most important thing I got from the trip to D.C. was the realization of how blessed I am in my everyday life, especially with family, a home, friends and food," he said. "There are so many that are less fortunate."

Amy Hayes, a member of Our Lady of Perpetual Help Parish in New Albany, said the experience taught her that "We are all brothers and sisters in this world, and we need to reach out to each other in love. If we—who are Christ's own—don't do this work, who will?"



SERVICE TO NEEDY—Indiana University students John Castro and Beth Heuermann prepare food at Zachueus Soup Kitchen in Washington, D.C. during their spring break.

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Suitable reading for children

Reviewed by Barb Frazee

The following books are suitable for children.

DUKE ELLINGTON, by James Lincoln Collier. Macmillan (New York, 1991), 144 pages, \$12.95.

James Lincoln Collier, who also has written about Louis Armstrong, brings Duke Ellington to life in this biography. Collier is very good about putting Ellington's life into context, using an almost step-by-step procedure to remind readers of the cultural situations in his life. He does not glorify Ellington, but presents strengths and weaknesses of one of America's great jazz musicians. Some familiarity with musical terms would be helpful but is not necessary for a child who reads this book. Ages 12-up.

DRAWING FOR OLDER CHILDREN AND TEENS, by Mona Brookes. Jeremy P. Tarcher Inc. (Los Angeles, 1991), 223 pp., \$22.95.

This book is a guide designed for those who think they cannot draw. Although it is designed for "anyone over 8 years old," 8- to 11-year-olds probably would not make it

through this book without help. Potential artists (or non-artists) are told what materials they will need and that there is no wrong or right way to draw. Brookes offers some structure to help assure good results. Sample drawings from first-timers as well as examples of how to

approach certain subjects offer encouragement to the young reader-artist. Ages 10-up.

SOCCER SHOCK, by Donna Jo Napoli. Dutton (New York, 1991), 184 pp., \$13.95.

When 10-year-old Adam almost gets struck by lightning, he discovers an amazing thing: He can hear his freckles talk. With their help, he decides, he can make the soccer team. The outrageousness of the idea and the resulting events will hold young readers' attention and help teach an important lesson about self-esteem and friendship. Ages 9-12.

† Rest in Peace

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

† **ASHCRAFT, Patrick A.**, 67, St. Ambrose, Seymour, March 13. Husband of Della; father of Patrick, Thomas, George, Jeffrey, Robert, Rita A. Scott and Martha L. Kline; brother of Mary L. Boas; grandfather of 11.

† **BOYLE, John**, 77, Little

Flower, Indianapolis, (March 2). Husband of Mary (Sharkey); father of Kevin; brother of Edward, Hannah Sullivan, Ellen Walters and Margaret Gordon; grandfather of two.

† **BURKHART, Raymond J.**, 86, St. Mary, Greensburg, March 20. Husband of Hilda; father of Richard, Ralph, Russell, Paul, Robert, Stella Vanderpool, Thelma Greese, and Dick; maternal uncle of Edridge; grandfather of 39; great-grandfather of 22.

† **DENISON, Todd R.**, 22, Holy Family, New Albany, March 15. Son of Larry and Nancy; brother of Larry W.

† **EDWARDS, Leo T.**, 88, St. Paul, Tell City, March 19. Father of Kenneth, Leland, Mildred VanWinkle, Juanita Nelson and Marcella Shellbase; brother of Effie, Elsie and Mary La-swell; grandfather of 22; great-grandfather of eight.

† **GRIMES, Lowell R.**, 86, St. Michael, Madison, March 14. Father of Joy Leahigh and Allen; grandfather of eight; great-grandfather of 15.

† **HELMER, Vincent J.**, 66, St. Anthony, Indianapolis, (March 25). Husband of Patricia L. (Farrell); father of Vincent J. Jr., Robert S., Thomas P., James J., Christine, James Koss, Susan Fay and Mary Harp; brother of Louise Grande, Dorothy Flanary and Mary Joan Becker; grandfather of 11.

† **HEMBERT, Mary Anne**, 68, St. Mary, New Albany, March 18. Wife of John L.; mother of Bruce, Brian, and Anne Redemann; sister of Louis Jr. and Daniel O'Bryan, Betty McCoy, Lorene King and Margaret Frymire; grandmother of five.

† **KIMMEL, Mary M.**, 66, Holy Spirit, Indianapolis, March 21. Sister of Eva M. Rickard and Frank P. Carr.

† **KIRK, Brady Len**, six months, St. Andrew the Apostle, Richmond, March 24. Son of Randall and Pamela; brother of Kendall and Katherine; grandson of Mr. and Mrs. Ralph Wiwi and Mr. and Mrs. Paul Kirk.

† **KRAFT, Honora Mueller**, 82, Little Flower, Indianapolis, March 16. Wife of Arthur A.; mother of Patricia Wilson and Barbara Kidwell; sister of Mary Esselborn, Margaret Schmalz, Judy Encino, Kathleen Powell and Joan McCann; grandmother of six; great-grandmother of 11.

† **MITCHELL, Elizabeth**, 66, St. Mary, Madison, Feb. 26. Mother of Mary, Frederick and Edward; grandmother of six; great-grandmother of one.

† **MOONEY, John P.**, 35, Holy Family, New Albany, March 16. Father of Zachary R. and Ian N.; son of John and Mary; brother of Thomas, Christopher, Maureen Shirely, Peggy White and Mary Pat.

† **MORSE, Paul William**, 51, St. Malachy, Brownsburg, March 19. Husband of Jane; father of Paula and Bryan; brother of Carla Mucha, Diana White and Barbara Walls.

† **NORDHOFF, Stephan M.**, 16, St. Michael, Bradford, March 22. Son of Ralph B. and Patricia M.; twin brother of Theresa Gall; grandson of Philomena, and Chester and Mildred Melton.

† **OBERTING, Richard A.**, 69, St. Lawrence, Lawrenceburg, March 20. Father of Elaine Ramsey, Diane Diers and Rose; brother of Robert and Leo; grandfather of three.

† **OSBORNE, Robert F.**, 79, St. Charles Borromeo, Bloomington, March 28. Father of Stephen, David, Clinton, Mark, Sandra Lively, Anna, and Elzabe

thine; brother of Mary Maire and Barbara Sauter; grandfather of 16; great-grandfather of three.

† **POWELL, Isabel**, 63, St. Lawrence, Lawrenceburg, March 13. Wife of Jack; mother of Helen Warnick, Joyce Berg-bom, Pamela Cook, James, Jack L., Richard and William; sister of Clinton and Gilbert Baker.

† **RIEHLE, Rita**, 75, St. Anthony of Padua, Morris, March 15. Sister of Germaine Schorr, Dolores, and Mrs. Lawrence Voegelé.

† **SCHMIDT, Anna Frazee**, seven weeks, St. Mary, Madison, March 14. Daughter of Robert and Susan; sister of Jacob Ray; granddaughter of Robert and Virginia Suggett and Sandra; great-granddaughter of Frances Talingator, Walter, Gladys, and Neil Williams.

† **SHEETS, Cecilia G.**, 83, St. Patrick, Indianapolis, Feb. 27. Mother of Rita S. Leggins, Nancy J. Sutton and James C.; sister of E. Louise Lee; grandmother of 22; great-grandmother of 36.

† **STEGMAN, Leo J.**, 87, Our Lady of the Greenwood, Greenwood, March 6. Husband of Ann (Fischer); father of Alice Tucher and Sylvia Davis; grandfather of nine; great-grandfather of nine.

† **VOLZ, Helen**, 91, St. James the Greater, Indianapolis, March 14. Sister of Averna Young.

† **WEBER, Edna A.**, 63, St. Mary of the Immaculate Conception, Aurora, March 21. Sister of four; grandmother of five.

† **WILKEMEYER, Earl**, 86, St. Andrew the Apostle, Richmond, March 22. Nephew of Anna Minner.

† **WIRTZ, George Francis**, 53, St. Patrick, Indianapolis, March 18. Brother of John, James, Barbara Selvey, Rose Parkhill, Judy Robson and Marcia Sprowl; step-brother of Paul, Edward and Michael Overholt and Bonnie Hobson.

† **WITTMAN, Julia J.**, 93, St. Thomas the Apostle, Fortville, March 16. Step-mother of Joyce McCall; step-grandmother of one.

† **ZOEBERCHER, Maurice R.**, 57, St. Pius, Troy, March 23. Husband of Iler Jean; father of Maureen Conner, Maurice Robert Jr. and Raymond; brother of Ralph, and Katherine Barnes; grandfather of five; great-grandfather of 10.

† **JAMES S. FARRELL, dad of Father Jim dies March 30**

James S. Farrell, father of Father James M. Farrell, died March 30 in Indianapolis. He was 84. The funeral Mass was celebrated for him April 2 in Little Flower Church, of which he was a member.

Farrell worked 45 years as a repairman for Indiana Bell Telephone Co., retiring in 1972. He was a founding member of the Hoosier Credit Union. He served his parish as a member of the parish council and treasurer of its men's club.

In addition to Father Farrell, who is pastor of Sacred Heart Parish in Jeffersonville, the older Farrell's survivors include his wife, Jo (Griffin).

He also leaves a daughter, Maureen Sutton, a son, Kevin P., a brother, Thomas, a sister, Mary R., and seven grandchildren. Memorial contributions may be made to the donor's favorite Catholic charity.

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U.S. bishops enter nutrition-hydration debate

(Continued from page 1)

Catholic Bishops, chaired by Cardinal John J. O'Connor of New York, issued its conclusions April 2 in a 9,000-word statement, "Nutrition and Hydration: Moral and Pastoral Reflections."

The statement, four years in the making, is the first full-scale entry by the nation's bishops into the nutrition-hydration debate that has increasingly occupied the attention of doctors, lawyers, ethicists, judges, legislators and the general American public in recent years.

The most famous U.S. case highlighting the legal and moral issues involved was that of Nancy Cruzan, a Missouri woman whose parents went to the U.S. Supreme Court to try to get her artificial nutrition and hydration ended on grounds that she would not wish to go on living in a "persistent vegetative state." The court in a narrow ruling in June 1990 decided against withdrawing food and water from Cruzan. But later, a Missouri court, taking into account new evidence, ruled her feeding could be stopped and she died Dec. 26, 1990.

"This document is our first word, not our last word, on some of the complex questions involved in this subject," the bishops' committee said.

It acknowledged that Catholic moral teachings and principles "do not provide clear and final answers to all the moral questions that arise as individuals make difficult decisions" concerning nutrition and hydration.

But it warned against interpreting a lack of clear, black-and-white answers to every case as a signal for permissiveness.

"We are gravely concerned about current attitudes and policy trends in our society that would too easily dismiss patients without apparent mental faculties as non-persons or as undeserving of human care and concern," it said. "In this climate, even legitimate moral arguments intended to have a careful and limited application can easily be misinterpreted, broadened and abused by others to erode respect for the lives of some of our society's most helpless members."

"As Christians who trust in the promise of eternal life, we recognize that death does not have the final word," it said. "Accordingly we need not always prevent death until the last possible moment; but we should never intentionally cause death or abandon the dying person as though he or she were unworthy of care and respect."

The statement, labeled a "resource paper," was developed in consultation with the NCCB Committee on Doctrine. Two earlier drafts of the document were sent to all the nation's bishops for written comments, and last year the bishops discussed the document in an executive session during their annual November meeting in Washington.

The 50-bishop NCCB Administrative Committee, meeting in Washington in March, approved publication of the final document as a statement of the Committee for Pro-Life Activities.

"Our committee has consulted extensively with medical and theological experts and with the other bishops to ensure

that we take account of all viewpoints within the Catholic tradition," Cardinal O'Connor said. "We believe (the statement) provides sound moral principles for further reflection, and it offers our committee's practical guidance on ways to respect the inherent dignity of helpless patients as this moral debate continues."

The document spells out relevant church teaching, especially from the 1980 Vatican "Declaration on Euthanasia," and the moral principles that Catholic theologians and ethicists bring into play in attempting to address the hard issues being confronted in nutrition and hydration decisions.

It also points out legitimate differences among theologians on some key issues, however.

Some theologians, for example, have debated one aspect of the question in terms of whether medically assisted nutrition and hydration are "medical treatment" or "normal care." In simplest terms the argument goes that if it is care, then it must always be given, but if it is treatment, then it falls within classical medical-ethics categories of benefit and burden, ordinary and extraordinary, and so on.

"The teaching of the church has not resolved the question," the statement says. It says oral feeding is clearly in the realm of care, but when technology and expert medical assistance are needed, the factors change so much from patient to patient and from one procedure to another that it is "difficult to classify all feeding procedures as either 'care' or 'treatment.'"

At one point the statement devotes a full page to explaining the view of some theologians who "argue that a particular form of care or treatment is morally obligatory only when its benefits outweigh its burdens to a patient or the care providers."

Then it devotes the next page to arguments of other theologians who say the first view "is morally questionable and would create a dangerous precedent."

"Further complicating this debate is a disagreement over what responsible Catholics should do in the absence of a final resolution of this question," it says.

It cites one moral tradition, called "probabilism," which says a person may follow the view he or she finds persuasive. Then it cites another tradition "that in cases where one might risk unjustly depriving someone of life, we should take the safer course."

The statement lists and analyzes different benefits and risks and burdens that must be assessed in making decisions about the care and treatment of patients. It repeatedly cautions against overstating the nature or degree of burden involved when it comes to decisions that mean the difference between life and death.

Such decisions "should not be determined by macro-economic concerns such as national budget priorities and the high cost of health care," it says. "These social problems are serious, but it is by no means established that they require depriving chronically ill and helpless patients of effective and easily tolerated measures that they need to survive."

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Meeting held on AIDS among priests, religious

by Teresa Coyle
Catholic News Service

ST. LOUIS—About 125 priests and religious in leadership positions met recently in St. Louis to discuss how to deal realistically and compassionately with the presence of the human immunodeficiency virus and AIDS among priests and religious.

After the closed meeting, Marianist Father Rodney DeMartini, executive director of the National Catholic AIDS Network, and Jesuit Father Jon Fuller, its president, told journalists that the conference was convened to help religious leaders understand the complexity of issues they need to face when dealing with a priest or member of a religious order who has HIV.

Sponsored by the network, the four-day closed conference was held March 14-17 at Kenrick Center on the theme, "HIV/AIDS: Its Impact on Clergy and Religious." The two network officials at the press briefing that followed declined to speculate on how many priests or religious or how many conference participants have HIV. They said, however, that one feature of the conference was a discussion of what it is like to live with HIV by a panel of five priests, religious and seminarians who have the disease. Father Fuller, who is also a physician and assistant

director of the clinical AIDS program at Boston City Hospital, said other conference leaders discussed issues such as the need for stronger reflection on sexuality and sexual development in priestly and religious formation.

Conference participants included Archbishop John R. Quinn of San Francisco, episcopal moderator of the network, and Archbishop John L. May of St. Louis, who attended two sessions.

Father DeMartini said all people are called, "no matter what their (sexual) orientation, to live the life of the Gospel and the life of discipline of the church."

He said conference participants hoped differences in sexuality would not be "divisive," but that people would "learn to understand and accept that diversity."

"That's clearly the bottom line and that what we were all saying here, whether people were straight or gay or somewhere in between," he said. Father Fuller said each religious order or diocese must make its own decisions about screening candidates for HIV and whether to accept a candidate who has the disease.

A contemplative order and an apostolic order would approach that issue from different perspectives, he said, and each order would have to address the question in terms of its own traditions, mission, ministries and resources. In "one of the worldwide HIV epidemic, some orders might view applicants with HIV as having a special ministry, he added.

"The experience of being infected changes one's whole outlook . . . and gives one access to other people who have other illnesses and handicaps," he said.

One of the purposes of the network, Father Fuller said, is to help church policy-makers base their decisions on "good science" and "the reality of the disease."

He noted that with the rapid advances in understanding and treating the disease, many people who are diagnosed as having HIV may have years of productive, relatively healthy lives before they develop AIDS.

He commended Archbishops May and Quinn and others in the church who have recognized the HIV epidemic as a justice issue that calls for more education in the church and involvement by Catholics.

Increasingly the disease is affecting women, with an "absolutely scandalous disproportionate representation among members of minority communities, so that 80 percent of women and children with AIDS come from communities of color," he said.

In an interview with the *St. Louis Review*, archdiocesan

newspaper, two conference panelists with HIV said those who have the disease still face a great deal of fear and ignorance about the disease in the church and society. Barry Huff, a St. Louis native who until recently was preparing to become a Jesuit, said that as a hemophiliac he grew up with blood transfusions and was diagnosed as having HIV six years ago. He is working as an artist and campus minister at Jesuit-run Spokane University in Washington.

He talked about dealing with "denial" by religious authorities.

He said that when he was a teacher last year at DeSmet Jesuit High School in St. Louis last year, his religious superiors refused to let him inform the school about his condition. "If it had been dealt with honestly, it could have been a gift for the students and the faculty," he said.

Another panelist was Father John McGrann, a priest from the Diocese of Spokane, who founded and directs Kairos House, a center in San Francisco for those who give care to people with AIDS.

He began organizing the center shortly after he was diagnosed as HIV-positive in 1988.

"In San Francisco we know people with AIDS," he said. "We know them as persons. We're better educated that AIDS is not easily contracted. . . . We've had to face the Gospel message" of love and compassion for one another.

In many places, however, people still "have to live ill and keep it a secret and die, hoping no one finds out. . . . I guess at one time cancer was like that, too," he said.

"My faith has become very simple," Father McGrann added. "God forgives me, and I'm going to die, and God has promised me in Jesus a new life. And I need to love myself and be open to other people to receive and to give love."

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