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Fr. McBrien's talk draws 950 people

by John F. Fink

About 950 people passed picket signs and picketers at St. Matthew Parish in Indianapolis last Thursday to hear Father Richard McBrien speak on his view of the future of the Catholic Church. The lecture was sponsored by the directors of religious education in the Indianapolis North Deamery.

Father McBrien is a professor of theology at the University of Notre Dame and former chairman of its department of theology.

Picketers sponsored by an organization that calls itself Defenders of the Faith lined the road and the entrance to St. Matthew's. They were protesting Father McBrien, whom they consider to be a dissenting theologian. The spokeswoman for the group said she believed there were about 150 picketers, although a *Criterion* reporter counted about 60. Many of them came from outside Indianapolis, from Chicago, Centralia, Ill., Fort Wayne, South Bend, Cincinnati, Batesville and Sunman.

Inside the church's gymnasium, chairs had been set up for 800 people and there

were 100 to 150 others standing along the walls or sitting on bleachers.

During his introduction of Father McBrien, Father Martin Peter, pastor of St. Pius X Church, said that it was obvious that the controversy over Father McBrien's appearance had swelled the crowd. "Some people asked how much the North Deamery DREs had to pay for that ad," he quipped, referring to an advertisement placed by the Defenders of the Faith in *The Criterion*.

Father Peter introduced Father McBrien as "one of the most highly respected theologians in the country." In contrast to a statement in the advertisement quoting Ralph McNerny, a professor of philosophy at Notre Dame, as saying that "Richard McBrien is the worst thing that ever happened to the University of Notre Dame," Father Peter quoted Notre Dame President Father Thomas Malloy as saying that Father McBrien "did an excellent job as head of the theology department in building up Catholicity at Notre Dame."

Father McBrien spoke for about 50 minutes, followed by a question-and-answer session. At the beginning of the talk, he acknowledged those who were protesting his visit. "I believe in free speech," he said, "both as a citizen and in the church. I respect the right to protest. I only wish they would protest on the basis of facts."

His lecture focused on four ecclesiological themes, using the Second Vatican Council as his point of reference. He said that no event in this century has

had a more profound impact on the life of the Catholic Church than Vatican II. He noted that anyone under the age of 37 had not yet reached the "age of reason" when the council opened in 1962 and, therefore, has no memory of the pre-Vatican II church.

"And yet, ironically, some of the strongest and most strident calls for a return to pre-conciliar Catholicism come occasionally from young conservatives who weren't even alive before the council, or who had not even reached adulthood on the day the council closed in December of 1965," he said.

He said that the conflict in the church today is "a conflict of interpretations of, and attitudes toward, the Second Vatican Council." He said the vast majority "are entirely sympathetic with it" while those on the other side "wish the council never happened, or pretend it didn't, or try to make you believe that the defeated minority point of view in fact prevailed."

The first of the four ecclesiological themes Father McBrien discussed was: "The first and most basic theological principle at Vatican II is that the church is a mystery, or sacrament, and not only or even primarily an institution. Both/and, not either/or."

He said that the church is "not just an institution to which we belong or which we serve. It is the corporate presence of God in Christ, with a unity created and sustained by the Holy Spirit."

He said, "I believe in the church" does not mean "I believe in, am loyal to, the" (See SIXTY PROTEST, page 7)



SPEAKER—Sitting in the crowd at St. Matthew gymnasium, Father Richard McBrien chats with Father Martin Peter before delivering his April 30 lecture on the future of the Catholic Church. (Photo by Margaret Nelson)

Vatican tightens the noose on death penalty

by Cindy Wooden

VATICAN CITY—When the Vatican condemned a pair of executions in the United States during April it showed an

increasingly rigorous church judgment on when it is acceptable to use the death penalty.

The statements made by Vatican Radio, the Vatican newspaper and a Vatican official did not proclaim the end of the

church's traditional recognition of the right of a state to impose the death penalty under certain conditions.

But they condemned the April 21 California and April 23 Texas executions as cruel and barbaric acts motivated by vengeance and as violations of the prisoners' right to dignity.

Because there is sin in the world, the church affirms the right of an individual to self-defense and the right of a state to protect itself and its citizens.

But as with recent Vatican statements about war—and specifically, Pope John Paul II's comments about the Persian Gulf War—Catholic theologians, bishops and pastors throughout the world are more critically questioning the conditions under which those rights are exercised.

Many are saying capital punishment is incompatible with Catholic faith, and all are calling for a more exhaustive search for alternatives.

The outrage and amazement at the U.S. executions were not confined to Vatican and Catholic media in Italy. They were the top story on state and private television network news programs and on the front page of Italian newspapers.

Common themes in the Vatican and Italian coverage April 21-26 were:

► The 12-hour "see-saw" of court stays and orders to execute Robert Alton Harris in California and the 40-minute search for a vein in which to inject the lethal solution to execute Billy Wayne White in Texas.

► A widespread feeling that capital punishment is anachronistic and barbaric. "Luzzlement" that the United States, which is seen as a promoter of human rights throughout the world, is denying some of its citizens the most basic right—the right to life.

► A suspicion that revenge and insecurity are at the root of public support for capital punishment in the United States, a country that would seem to have the resources to find other ways to protect its citizens while punishing and attempting to rehabilitate offenders.

Many articles in the days following the

executions drew a link between capital punishment, abortion, and a faltering respect for human life in the United States.

Several newspapers tied their coverage of the U.S. executions to stories about the Operation Rescue protests in Buffalo, N.Y., and the oral arguments before the Supreme Court on Pennsylvania's abortion law, all during the same week.

The church's growing alarm at threats to life throughout the world and an increasing sensitivity to the sacredness of all life and to human dignity are seen in its evolving positions on war and capital punishment; abortion always has been condemned.

As Vatican Radio said April 22, "a profound attention to the unique value of every human person and a genuine Christian inspiration will always drive the search for a greater justice, including in the penal field, a justice more respectful of the dignity and vocation of every person, of the possibility of rehabilitation and redemption."

Father Godecker says we are refounding parochial structures

by John F. Fink

"We are refounding the parochial structure of our archdiocese," Father Jeff Godecker told many of his brother priests, members of the Indianapolis Serra Club and their spouses April 28 at the Indianapolis Athletic Club.

Father Godecker, assistant chancellor for project implementation, spoke at the

Serra Club's annual dinner honoring priests. The Serra Club is a lay organization that promotes vocations to the priesthood and religious life.

Father Godecker said that his visits to parishes in connection with implementing plans for future parish staffing have shown him how much the people love their parishes. These parishes, he said, were founded when the world was very different from the way it is today. Governance has changed, attendance has changed, and decision-making has changed, he said.

In saying that we are refounding the parishes, he said he meant that we are solving problems by restructuring parishes in accordance with the needs of today.

In reviewing the needs of the parishes, Father Godecker said that, although there are many good programs in our parishes, one piece that still needs to be done is to focus outward. He said he wishes parishes were proud not only of their liturgical and other internal functions, but proud of the way the parishes focus warmth outward to neighborhoods. "We must move from a maintenance posture to a missionary posture," he said.

He said, "If our focus is only on our survival, we won't attract the leaders we need. We must be passionate about our outward mission."

After the dinner, both Serra Club President Shirley Dreyer and master of ceremonies Robert Desautels thanked the priests present for their service to the church of Indianapolis.

Looking Inside

From the Editor: The debate over the age for confirmation. Pg. 2.

Editorial: What Lilly has meant to the archdiocese. Pg. 2.

Carolyn Andreotti: St. Malachy mom has special seat at Indy 500. Pg. 3.

Father Henrick: The urban parish in the 21st century will have different focus. Pg. 4.

Faith Alive: People "use" the Lord because he is useful, but have selfish reasons. p. 9.

Movie review: "City of Joy" overlooks faith element of novel. Pg. 12.

Youth news: Teens cite legitimate fears of promiscuity. Pg. 16.

Los Angeles: Rodney King verdict; police relations with blacks. Pg. 20.

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The debate over the age for confirmation

by John F. Fink

The U.S. bishops have to decide on a uniform age for confirmation in this country. It's an issue they thought they had settled back in 1984 when they voted to allow each bishop to set the confirmation age for his diocese. But the Vatican decided that that decision wasn't satisfactory, that the bishops' conference must set a specific age. Since the practice in the United States varies widely, debate over this issue will probably be a long one.

Canon 891 of the Code of Canon Law says, "The sacrament of confirmation is to be conferred on the faithful at about the age of discretion unless the conference of bishops determines another age." The age of discretion (sometimes called the age of reason) is generally considered to be around 7 or 8, about the time that children usually receive the sacraments of Eucharist and reconciliation for the first time.

SOME PEOPLE ARE convinced that this is the best age for confirmation. Indeed, U.S. liturgists last October called for administering confirmation before first Communion. They argue that confirmation is one of the three sacraments of initiation into the church and that the sacred sequence of those sacraments was baptism, confirmation and Eucharist.

Indeed, in former times it would have been unheard of for someone to receive the Eucharist before confirmation. But that was when people received first Communion at age 12 or 13. When Pope Pius X changed the age of first Communion, he apparently didn't worry about the problems this posed for confirmation.

Pastors generally do not favor confirmation at 7 or 8



because it would mean three sacraments for that age group in rapid succession—confirmation, Eucharist and reconciliation. Confirmation would come to be nothing more than a preparation for the Eucharist. This has indeed happened in dioceses in Texas, California, Florida and Pennsylvania where confirmation and first Communion are administered together.

Some people believe that confirmation should come even earlier than 7 or 8—right after birth at the same time as baptism. This is when it is conferred in the Eastern rite Catholic churches and in Orthodox churches. The theology behind this is that confirmation seals the baptismal commitments with the gifts of the Holy Spirit.

If confirmation would come to be conferred at baptism or at the time of first Communion, bishops would undoubtedly no longer be involved in the confirmation rite. Those who oppose these ages for confirmation also point out that baptism/confirmation or confirmation/Eucharist in effect reduce the number of sacraments to six.

MOST DIOCESES in the United States now have confirmation either in the later elementary or junior high grades, or after the age of 16. In other words, some years after the age of discretion.

Those who favor age 10 to 13, but don't want it at 7 or 8, argue that this is the age that is most controllable because the children are in school or in religious education classes. Therefore, a bishop will receive the sacrament at 10 or 13 than would when they are older.

From a theological viewpoint, though, this is probably the most difficult age to defend. It's really a carryover from the time when first Communion was at 12 or 13. Today though, when conferred at that age, it is neither a preparation for first Communion nor a sacrament with a theology of its own.

When it is conferred at around the junior year in high school it does have a theology of its own. It comes directly from Pope Paul VI who taught that confirmation makes a

person a full adult member of the church. Further, he said, confirmation is a second Pentecost, a sending forth with the gifts of the Holy Spirit to participate fully in the mission of the church to the world.

Confirmation at 16 age has been compared with bar mitzvah or bat mitzvah for Jewish adolescents. It becomes a religious rite of passage from childhood to adulthood.

A problem with waiting until this age, though, is the low retention rate. Many young people simply do not stay with religious formation till the age of 16 and, therefore, not as many are confirmed as would be if they were confirmed at an earlier age.

There is still another possibility: confirmation only of adults who want it. This is the proposal of theologian Joseph Martos in April's *St. Anthony Messenger*. He argues that adolescents are not old enough to make a "mature commitment to membership in the church" and that "confirmation seems to have become a sort of graduation from religious education and perhaps even an exit visa from active involvement in the church."

Postponing the sacrament and making it optional, Martos says, will allow confirmation to "become a genuinely symbolic step into Christian ministry. . . . Celebrating confirmation as a rite of passage into active church ministry might inspire people to deepen their baptismal commitment."

THE BISHOPS HAVE a committee that has been charged with recommending the age for confirmation. It probably will do so next year after the bishops debate the issue during their November meeting this year.

It seems unlikely that the two age extremes (Martos's proposal for adult confirmation and confirmation at the time of infant baptism) will get much support. Most support probably will come for high school age or for the time of first Eucharist. If high school age is selected, many dioceses now doing it at the younger age would have very few confirmations for a few years.

EDITORIAL COMMENTARY

What Lilly has meant to the archdiocese

by John F. Fink

Elsewhere on this page is an article about the grants made during 1991 by Lilly Endowment of Indianapolis. It says that Lilly contributed more than \$1 million in this archdiocese last year.

Some of these grants have been reported in *The Criterion* before, including the \$234,000 to the archdiocese itself that has made it possible to do the strategic planning that is now going on within the archdiocese. This money is paying for the management audit, the study of the future of the archdiocese and planning for the future of total Catholic education in the archdiocese.

Besides the archdiocese itself, other institutions located in the archdiocese have benefited from Lilly grants. Last year those institutions included St. Joan of Arc Parish, Marian College, the New Albany Deaconry Catholic Youth Ministry, St. Meinrad Archabbey and the Franciscan Sisters in Oldenburg.

In reporting what Lilly did last year, it occurred to me that Lilly has been making these grants to organizations within the archdiocese for great many years now. I don't know what the total figure might be by now (and I'm sure it would take considerable time for someone to research it), but it's sure to be enormous. If it weren't for Lilly, many projects would not have been done or organizations would be much worse off financially.

We don't want to give the impression that organizations can get grants from Lilly anytime they think they need money. Lilly screens applications very carefully to make sure they fall within their guidelines and that they will make a difference.

Nor should we give the impression that Lilly has been more favorable to the Catholic Church than to others. It is not a Catholic foundation, after all, and less than 10 percent of its religious grants went to Catholic institutions last year.

We do, however, want to give the impression, because it is accurate, that entities within the Archdiocese of Indianapolis benefit more than those in any other Catholic diocese. This is in keeping with Lilly's overall geographic distribution

of grants approved. Last year 24.1 percent of its grants were in Marion County, 30.8 percent in other parts of Indiana, 45 percent went outside Indiana, and .1 percent were international.

One word that appears often in the Lilly annual report is the word "plan." The endowment obviously believes that problems can be solved only through careful planning. That's one reason why it's so willing, even anxious, to help the archdiocese with its strategic planning.

At the national level, 10 of the 25 grants made were specifically for planning purposes and more were for research that will lead to planning. These range from research on lay ministry to the priesthood to religious education.

Lilly's annual report, by the way, is much more than lists of figures. It's an 80-page booklet, most of which is on slick paper with magazine-type articles that explain what is being accomplished with the grants made.

The section on religion and leadership education, by the way, opens with a marvelous photo of Father Mauro Rodas with a bunch of Hispanic children at St. Mary's Church in Indianapolis. The photo runs across more than a full page. Benedictine Father Bouffice Hardin of Martin University in Indianapolis.

Lilly Endowment is unique among major foundations in the United States in that it has only three focuses, and religion is one of them. As the report says, Lilly has stepped in new areas of national interest: "aimed at elevating the role of religion as an essential element of American culture."

Many thanks, Lilly Endowment.

Lilly's 1991 grants in archdiocese exceed \$1 million

by John F. Fink

During 1991, the Lilly Endowment of Indianapolis made grants of more than \$1 million in the Archdiocese of Indianapolis. Nationally, it contributed more than \$2,740,000 to Catholic organizations or for the benefit of the Catholic Church.

The endowment's annual report for 1991 details what it has done in its three spheres of interest: community development, religion and education.

The Archdiocese of Indianapolis received \$234,000 during 1991 for support of the strategic planning in which the archdiocese is engaged. In addition, the New Albany Deaconry Catholic Youth Ministry received \$365,000 for what the annual report called "collaboration of community agencies and schools to network for youth-leadership education and improved delivery of services."

The report says that \$90,000 was granted to St. Joan of Arc Parish in Indianapolis for neighborhood youth education and recreation collaboration. Also, Marian College received \$238,212 for an inner-city mentoring program.

St. Meinrad Archabbey received \$65,608 for research on stewardship education, and the Sisters of St. Francis in Oldenburg received \$50,000 for a program to prepare the sisters to assist minority women.

Grants made to Catholic organizations outside this archdiocese included:

Boston College, \$21,735 for a study of

philanthropic giving and volunteering in the United States.

Catholic Theological Union at Chicago, \$20,000 for dialogue with church leaders on Hispanic ministry, and \$28,325 for planning for research on lay ministry.

Catholic University of America, \$50,000 for planning for the Center for the Study of Religion; \$49,590 for planning for a study of religious giving; and \$192,168 for analyses of census and diocesan data on American Catholics.

Conference of Major Religious Superiors of Men's Institutes, \$34,776 for planning for research on the religious priesthood in the United States.

DePaul University, \$29,733 for planning for dissemination of results of the "Religious Futures Project."

Educational Testing Service of Princeton, N.J., \$20,000 for planning for a study of "Catholic Religious Education 2000."

Fairfield University, Fairfield, Conn., \$239,038 for initiating an ongoing summer "Collegium" for young faculty in Catholic colleges and universities.

Mt. St. Mary's College, Los Angeles, \$84,760 for planning for a program for leadership and service in a multicultural church.

National Catholic Conference for Interracial Justice, \$250,000 for its "Creating an Inclusive Church" project.

National Federation for Catholic Youth Ministry, Washington, D.C., \$8,000 for the National Catholic Youth Congress held in Indianapolis.

National Federation of Priests' Councils, \$13,000 for a study on morale of Roman Catholic priests in the United States.

Order of Friars Minor in New York, \$48,983 for planning for conferences on trusteeship, and \$46,530 for planning for "Refounding Project."

St. Paul Seminary, St. Paul, Minn., \$28,800 for evaluation of a grants program to encourage faculty scholarship; \$79,394 for research on the role of Catholic theological education; and \$49,969 for planning for symposia on research pertaining to American Catholicism.

St. Thomas Theological Seminary of Denver, \$62,333 for evaluation of trustee responses in *In Trust* magazine.

St. John's University, Jamaica, N.Y., \$11,265 for a study of the literature on citizenship, youth and culture.

University of Notre Dame, \$44,180 for research on American Catholicism; \$70,395 for a case study investigating the role of religion in public moral discourse; and \$47,575 for the "History of Catholic Higher Education in the U.S., 1880-1962."

University of San Francisco, \$90,662 for a study of legal issues affecting churches and religious institutions in America.

Yale University, \$30,690 for a symposium on "Divinity Schools in Catholic Theological Education."

Lilly Endowment made grants in 1991 totaling \$28,643,971 in the area of religion, \$33,158,866 for development and philanthropy, and \$35,595,084 for education and youth.



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St. Malachy mom has special seat at Indy 500

by Mary Ann Wyand

St. Malachy parishioner Carolyn Andretti of Brownsburg has a fantastic seat for the 76th running of the Indianapolis 500 on May 24. During the "Greatest Spectacle in Racing," the mother of Indy car driver John Andretti will be sitting right behind

the Hall-VDS Racing Team pit area so she can focus on her son's performance in the bright yellow Pennzoil Lola/Chevrolet-A.

"When the race starts, I don't see anything but John's yellow car," she said. "I spend a lot of time praying during the race. I think I pray him through every corner. I always pray for all of the drivers to have a safe race."

Mothers understandably worry when their children start driving. Carolyn "Corky" Andretti acknowledged, but she has been watching John race go-karts, sprint cars, and IMSA GTV cars for years and now enthusiastically supports her son's dream to drive the high-tech Indy cars fine-tuned for maximum speed.

Just last weekend, her 29-year-old son accelerated the No. 8 Lola/Chevy up to 222.07 miles per hour at the Indianapolis Motor Speedway. With that performance, the Cardinal Ritter High School graduate claimed the sixth fastest overall lap time at IMS during the first weekend in May.

"My kids grew up with racing," Corky Andretti told *The Criterion*. "Aldo, their father, was a driver until 1969. All of the kids attended Ritter, but John and Mark didn't do a lot of extracurricular activities there because they worked after school and then came home and worked on their race cars. I used to get nervous (when they raced), but I'm pretty calm now. At least I think I'm fairly calm!"

Parenting is a process of letting go, she said, and of encouraging children to pursue their dreams and goals.

"I think as a mother you're always there for your children, and they can always come back to you," she said. "But when your children grow up they need to be independent. If they can't go out and do things on their own, then you have not done your job as a parent. I trust my children and it proved to be worthwhile because I didn't have any trouble with them growing up."

Aldo and Carolyn Andretti's youngest daughter, Mary Jo, wants to pursue a

career in acting. "That's going to be a real letting go," she said. "Isn't it?"

Their oldest daughter, Carolyn, practices law, while their oldest son, Mark, is part owner of Valet Parking Inc. John is their middle son and has loved racing since he played with Matchbox cars as a child. Mary Jo is a junior at Ritter, and Adam is a seventh-grade student at St. Malachy School.

Carolyn Andretti is also a grandmother, and enjoys taking care of Mark and Diane's 2-year-old son Matthew and 2-month-old daughter Kirsten. And she's looking forward to the birth of John and Nancy's first child later this year.

When not traveling on the racing circuit, she finds time to volunteer for the St. Malachy Altar Society, National Council of Catholic Women, and Championship Auto Racing Auxiliary, which raises funds to help needy children.

This month the Aldo and Mario Andretti families are concentrating on 500 qualifications and strategies for race day. It's definitely life in the fast lane as John, his uncle Mario, and his cousins Michael and Jeff prepare to tackle the famous oval for a chance to make automotive history.

"We attend almost all of John's races," she said. "The most exciting time is the beginning of the 500. When those cars come around (the track) everything seems to vibrate, even the stands. Normally I'm pretty calm when John is out there. John loves racing, and he's very good at it."

Both on and off the track, Carolyn Andretti likes to think positive. "I keep a racing schedule at home on the refrigerator," she said. "In big bold letters in front of 'Indianapolis 500' I put 'won' and underlined it. I've already got the victory (pencil-in) for him!"



QUIET TIME—St. Malachy parishioner Carolyn Andretti of Brownsburg looks at a photo album with her son, John, during a recent visit at his Indianapolis home. Throughout May, the Aldo Andretti family will hear the roar of engines at the Indianapolis Motor Speedway as John, his uncle Mario, and his cousins Michael and Jeff prepare for the 76th annual Indianapolis "500" race. (Photo by Mary Ann Wyand)

Volunteers at Crisis Center meet wide variety of clients' needs

by Joann Wood

"Blessed are the meek." (Matthew 5:5) Time and patience equal dignity, self-respect and hope.

Among the clients assisted by the Catholic Social Services Crisis Office are these persons in need, who struggle with daily life because they are caught in the cycle of poverty.

"I have no high school education and can't get a job."

"My children are living on rice and water."

"My brother stole my wallet and I can't pay my rent."

"My kids have no warm clothes or shoes."

Stories like these are told daily by persons seeking emergency assistance at the Crisis Office. Their human dignity has been taken away. These "meek" individuals are weary, sick, poor, and powerless. They feel untouched and unloved. Hope is a message they seldom hear about.

We listen. We are patient. We offer them hope and treat them with respect.

There are many stories. The following is only a sample of the many different types of assistance offered by the Crisis Office.

In the past months, we have been asked to help with the medical needs of AIDS patients.

One such client was "Anthony," whose body and mind were showing signs of deterioration. His spirit was depressed. He needed a prescription filled but had no money. We were able to help him with his immediate need, but beyond that we put him in touch with Wishard Memorial Hospital's intake worker.

After the telephone interview, he was assured of his eligibility for medical benefits which included a prescription drug. She set up an appointment for him to see a physician in the near future.

Another AIDS patient came to us in need of colostomy bags of a certain size. This client had refused help at Wishard. He was unable to face the dreadfulness of his disease. Alcoholism was contributing to his problem.

After several telephone calls, the Crisis Office worker located the size bag he needed. Because of the embarrassment of his condition, our worker offered to drive to the store location and purchase the bags for the client.

This client was instructed that no further assistance would be given by our

agency unless he was seen by a physician at Wishard Hospital.

"Sarah" appeared at our office, frightened and confused. She was being abused by her boyfriend. We offered comfort and a listening ear.

We put her in touch with the intake worker at Sojourner, a home for abused women. This caseworker instructed her on their procedures for admittance and arranged for transportation. In an attempt to calm her fears, we simply sat with her until her ride arrived at the door of the Catholic Center.

Late one day, a call came from the Information and Referral Helpline. A woman had been referred to them by the medical social worker at Wishard Hospital. The woman patient had relapsed on alcohol. She was being released that day, was in bad shape, and had no food in her home. We agreed to help. The Wishard staff member drove her to our office.

The woman was quiet and reserved, but her body was shaking uncontrollably. We listened to her story. She asked to use our phone to call her Alcoholics Anonymous sponsor. "I'm sorry I didn't answer the door when you came by the other night," she told her AA sponsor. "I was too embarrassed."

We gave her food, and we offered her a hug which she accepted. Tears welled up in our eyes as we embraced in silent understanding.

Volunteers in the Crisis Office come with a call to ministry and a caring spirit, but are required to go through extensive training in order to serve the needy.

We learn interviewing skills and active listening. We are instructed in the use of community resources. We learn the agency guidelines and procedures and commit to working one day per week.

Catholic Social Services maintains a small clothing room which is staffed by Retired Senior Volunteers, another CSS program. We have an emergency food pantry. Volunteers solicit food from churches, schools, and organizations to keep the pantry stocked with nutritious foods. We also use Gleaners Food Bank and purchase needed items with donated funds.

Because of limited funds for financial assistance, we refer clients whenever a resource exists to meet their needs. Lately, we have experienced an increase in the number of households who have never had to seek assistance.

Since funds for financial assistance are limited, amounts needed are too great to be

met by any one agency. In these instances, networking among other service organizations and churches is necessary to help clients meet the emergency.

Sometimes our clients just need to talk, to cry, to share their fright and confusion. Most do not want to ask for help. We sense their embarrassment. One woman who appeared stripped of all her dignity said, "Coming here for help was scary, but you made me feel loved. You care."

Yes, we do care. We listen. We sense the embarrassment of our clients. We feel the pain of their plights. We reach out to help them, thinking we have something to give. But often as they leave, we realize we are the greater recipients. We are touched by their courage, their honesty, and their neediness. And we know they are the meek, who shall inherit the earth.

(Joann Wood volunteers at the Catholic Social Services Crisis Office.)



AWARD WINNER—This feature photograph of St. Michael parishioner Jennifer Cudney of Greenfield relaxing in a window of the handicrafts building at Camp Rancho Framasa in Brown County recently earned a second-place award for Mary Ann Wyand in the Society of Professional Journalists' photography competition. The photo is titled "Happy Camper." Wyand is an assistant editor of *The Criterion*.

Commentary

THE BOTTOM LINE

Welcoming refugees who escaped Tibet

by Antoinette Bosco

One of the best kept secrets in the world has been the more than 40 years of occupation and oppression in Tibet by Communist China. I wouldn't have given it a second thought if it hadn't been for my young friend, Amanda Quintance.

Quintance is a teacher who lives in Connecticut. She always wanted to contribute in some way to a humanitarian cause. But she hesitated because she feared that "only five cents out of a dollar" would go to the charity.

Then Quintance met Dickie Gyamcho, a young Tibetan refugee woman who



became a U.S. citizen and lives in Connecticut. Gyamcho, one of only a few Tibetans living in Connecticut, now works in public relations for the Pepperidge Farm bakery company.

She told Quintance that America was finally opening its doors to Tibetan refugees and that she was helping some of them settle in Connecticut.

Quintance offered to help. "I have two hands," she told Gyamcho. Less than two weeks later, Connecticut had its first "Tibetan U.S. Resettlement Project" newsletter.

Gyamcho explained how the Tibetan resettlement project began in 1990 when Congress passed a bill allowing 1,000 Tibetans to immigrate to the United States from refugee camps in India and Nepal.

But, she said, since the United States would not call these Tibetans political

refugees, they had to resettle through private means with each refugee having an American sponsor and a guaranteed job. To help them fulfill these requirements, Americans set up more than a dozen "cluster sites" in various states.

Because of Gyamcho's efforts, Connecticut's cluster site, for example, has pledged to resettle 25 Tibetan refugees by summer.

What has happened in Tibet can be described as a reign of devastation and terror. A peaceful religious people have paid a terrible price since being conquered in 1950 by the Chinese.

She spoke of her fellow Tibetans suffering food shortages, having their culture destroyed and failing in a 1959 uprising.

"The uprising was brutally crushed and the Dalai Lama, their Buddhist religious leader, along with tens of thousands of Tibetans fled to India where a government-in-exile was established," Gyamcho said. Many who could not flee Tibet were sent to labor camps and more than 6,000 of their monasteries were destroyed.

"The Chinese government made its policy of cultural genocide obvious to all," Gyamcho said, mentioning the "forced abortions and sterilization of Tibetan women."

She and her family fled to India. Fortunately, her parents and their five children were able to resettle in Canada when she was 4 years old. She credits her parents with being "the source of my inspiration." She says they instilled in her "the heart, the core" of Buddhism,



and "the idea of altruism, to think of others before yourself."

Gyamcho is passionate about her cause. More than 100,000 Tibetan refugees live in overburdened and isolated settlements in India and Nepal. She says drastic action is needed to help them.

"I'm one of the lucky ones," she said. "I'm very Westernized and very proud to be an American. But I'm also very attached to my Tibetan roots. I believe what makes American society so distinct is the merging of so many cultures. This is what adds to the richness of America."

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THE HUMAN SIDE

The urban parish in the 21st century will have different focus

by Fr. Eugene Henrick

What will urban parishes look like in the 21st century?

Canon law describes the parish as "a definite community of the Christian faithful established on a stable basis within a particular church; the pastoral care of the parish is entrusted to a pastor as its own shepherd under the authority of the diocesan bishop" (Canon 515).

While we may not like legal definitions very well, Canon 515 offers a good point for beginning a discussion of the future urban parish. With the current influx of immigrants in the United States, the "definite community of the Christian faithful" isn't what it used to be.

David Leeye, a researcher at the



University of Notre Dame, tells us, "Just at a time in history when the dominant body of Catholics is white, well educated and middle class, we become aware that large parts of the American church are not white, not well educated and not middle class."

If we focus on this latter group, especially the growing number of below-poverty-level Hispanics most likely to end up in our big cities, we see that their culture and needs are changing parish life and giving it a new life that will carry into the 21st century.

From a study of successful Hispanic parishes, we learn that their "liturgies are enthusiastic and lively. Families come together to the Masses, parents, young people and babies in arms. The presence of large numbers of children gives the parish a colorful character that is generally missing from middle-class American parishes."

The Hispanic presence has led to greater community-organizing efforts within parishes aimed at ascertaining what services are available from city governments and at better utilizing existing resources.

We hear of organizations like BEST, designed to protect youth against drug abuse and to provide rehabilitation programs for addicted youth.

There is Encuentro Conjugal, which helps married couples enrich their lives and deal with the needs, pressures and tensions that plague Hispanic communities in which 40 percent of children live in poverty.

In Hispanic communities especially we are seeing a growing number of small basic Christian communities composed of poor people who study Scripture diligently in order to apply the Gospel to everyday situations.

There are parish-based cooperatives in which women have organized to take care of one another's children, thus allowing the growing number of single-parent mothers to provide better homes and education for their children.

In many seminaries a requirement that future priests become bilingual so that they can respond to the new wave of immigrants.

A once predominantly monolingual, monocultural priesthood is becoming bicultural.

The impact of immigrant cultures is moving a large proportion of parishes to make a "preferential option for the poor" as fully as possible.

Immigrants are bringing new life to the parish through their customs, special feasts, personalism and values. In a way, the poor among these immigrants are "de-Americanizing" parishes, causing them to adapt, and in so doing helping them to avoid sameness and to counter an American opulence that is out of sync with the essence of religion.

If success stories continue to grow among poor Hispanic immigrants, the urban parish of the future, in which most of them will settle, can be expected to experience a renewed vitality derived from a healthy mix of cultural forces that enrich each other.

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EVERYDAY FAITH

The mall has become shrine to our obsession with our possessions

by Lou Jacquet

I went to the mall the other night to buy a pair of new shoes. I came home without the shoes, but I did bring back a first-hand experience of what Sister of Charity Paula Gonzalez calls America's "obsession with shopping." If ever there was a shrine to our national obsession with possessing, it has to be the mall.

This obsession is not to be confused, the Cincinnati-based environmentalist and advocate of the simple life insists,

with mere materialism. "We have come to the point where we do not even buy what we need," she says. "We buy just to buy; we consume simply to consume."

I saw evidence of that everywhere around me. It was a weekday, yet the mall parking lots were nearly filled in an Ohio county with close to 25 percent unemployment. Shoppers pawed through piles of goods and trendy fashions and stood, chic to chic, in long lines at cash registers to ring up their latest obsessions on credit cards.



They seemed not to understand or care that there is no lasting joy or satisfaction in merely possessing and acquiring. No matter how many checks they might write or how many VISA

charges they might ring up, they will still be hungry within for meaning and purpose that acquiring and possessing cannot give them. But the mass of shoppers seemed to care little about that.

On several occasions I have met American lay missionaries who had served the Gospel overseas in countries with desperate poverty. When these men and women returned to the States, they were uniformly appalled and even angered at the thoughtless consumption and the celebration of greed evident everywhere in our society, but nowhere more so than our shopping centers and malls. The returning missionaries contended that as a nation we are blissfully unaware of how our need to acquire non-essentials deprives others of the essentials of life.

It is true: We buy what we do not need. We wallow in excess while our brothers and sisters go hungry. We consume a terrible disproportionate amount of the world's natural resources to satisfy our appetites while millions in America and untold millions more the world over live in wretched poverty and disease.

If God is anywhere near as all-just as Catholic theology insists, we will have much to answer for when it comes time to face our judgment. When we are asked



how we used what we were given to better the lot of those given less, how will we respond? If we have spent everything on what we did not truly need for ourselves and little or nothing on those who desperately needed the crumbs from our tables, should we be surprised if the Lord tells us "I do not know you"?

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To the Editor

A 'seed planter' of the worst type

Several months ago Father Richard McBrien appeared on a national television program. Thank God there were other priests on this program who did an excellent job of explaining their point of view and defending the faith.

In my opinion, Father McBrien is a "seed planter" of the worst type—he strives to plant seeds of doubt in the minds of the faithful.

With priests such as Father McBrien, the Catholic Church needs no enemies.

Barbara Tutts

Indianapolis

'The old school' and diverse views

"Pluralism has always existed in the church and always will." While this quote by John Fink is true, it must be understood that "Defenders of the Faith" base their views of Father Richard McBrien on a *Catholic tradition* taught to them by their parents and the Catholic schools they attended.

I was among the last generation to be taught that what makes our Catholic faith unique is its universality. No matter where you go in the world, we were taught, "Catholic" will always mean one thing. Of course, we were also taught that's why the Mass was said in Latin all over the world—representing the universality of single belief.

With the ecumenical movement came changes that many Catholics from the "old school" have never been able to accept because they were so profoundly imbued by their priests and nuns that the Catholic Church could never change.

Of course, intrinsically, our Catholic faith remains the same, but Vatican II opened the door to a broad scope of personal opinions on Catholic teachings, and brought "the old school" of thought face-to-face with many diverse viewpoints.

When these sometimes "radical" opinions come out of the mouths of Catholic priests and educators, the warning bells go off and some of us recall our parents' assurances that you could always trust a priest or a nun to tell "the truth." Yet what we hear some of them saying is a far cry from the beliefs we were taught by other priests and nuns from an early age.

It's confusing and seemingly heretical when a priest such as Father McBrien speaks his mind in the name of the Catholic Church or the University of Notre Dame. Of course, pluralism is what universities thrive on, and Father McBrien is a classic "free thinker." It's just difficult for those of us from "the old school" to find ourselves rapidly approaching the 21st century and watching the Catholic Church "go with the flow."

Personally, I support "Defenders of the Faith" in their disagreement with Father McBrien's "theological opinions." I pray their picketing of Father McBrien's appearance at St. Matthew's will be peaceful and prayerful, and that they remember that does not always mean prayer in the way the petitioner deems proper.

Allice Price

Indianapolis

Develop a clear spiritual focus

I have lived in Indiana for almost five years, and I am saddened by the battle which appears to be going on between so-called liberals and conservatives. If I am correct, then as a church we need great prayer and an increased conversion to Jesus Christ our Lord.

It is essential that we develop a clear spiritual focus where Jesus is lifted up and not replaced by intellectual ideas or religious practices. Movements, philosophies, or social projects cannot save us.

Only Jesus Christ, who has already redeemed us, can ultimately transform our lives.

In Matthew 28:20, Jesus promises to be with us always. He can, and desires to, heal our church, if we reach out to him and trust in his unconditional love. We have too much at stake to be indifferent. As a cradle Catholic, I love my church, and I am grateful to have the pope, the sacraments and our rich tradition. But I am also open to change if that change will deepen by relationship with my Lord Jesus Christ.

Many other countries are not so fortunate as the United States. They have been persecuted and denied the freedom to worship as church. Let's not destroy our blessings of being church by fighting and bitterness. Together let's pray for one another that the Lord might give sight to our blind eyes and bring each of us into a deeper conversion experience with him.

It is inevitable that disagreements over issues of faith will arise. But, with our eyes clear and our hearts joined to the Lord, we will be better equipped to act with confidence and love because we stand with him, who has the final authority.

The more committed we become to a relationship with our Lord Jesus the more he can direct our steps. The more we submit our lives into the hands of the Lord, the more at peace will be with ourselves and each other.

Theresa Chambliss

Nashville

Death penalty, no; self-defense, yes!

One of the front page articles in the March 27 *Criterion* sends the Vatican II understanding of "church" into limbo. The title, "Death Penalty: Church Opposes, Public Supports," robs us of the current message that the church and the people are one. It re-establishes the archaic concept of a church totally isolated from the public. Such a position about any church rekindles the memories of the crusade and inquisition periods when the hierarchy—then called church—persecuted the people it was supposed to serve.

"Death penalty" without a doubt, is a contradiction in terms. It is not only absurd but also an aberration to strive to end killing by killing. The Roman "Si vis pacem para bellum" (if you want peace prepare for war) never worked, it does not work now, it will not work ever. Self-defense, however, that unfortunately eliminates life in the process, is a matter of course.

Notorious killers are a social plague. They display a deliberate disregard for humanity. The elimination of such should not be equated with restitution or condemnation; rather it is a removal of the afflicted limb from the body so that the rest of the body can survive and continue to live without further threat. Prison or rehabilitation are out of the question in this context. It would be an absurdity for society to nurture her destroyer; it would be to perpetuate self-destruction.

In the aforementioned article, forgiveness is appealed to as a motive for ending capital punishment. Forgiveness is a universal and fundamental faith message. In the Judaeo-Christian tradition, it is portrayed by the mystery of the death and resurrection of Christ to redeem us that we have been and are still loved (without us) and in spite of ourselves. In other traditions, at least some of them, forgiveness is revered as a foundation stone on which family, clan, and society are built—past, present and future.

It is important, though, that the offender petition for forgiveness and sometimes earn it before he/she receives it. In our context, though, the notorious killer for whom killing has become a way of life—persecutes and seeks to destroy society for his/her selfish goals. By doing so, he/she allows him/herself no chance to contemplate reconciliation with humans he/she alone consciously or subconsciously seeks to destroy.

Unilateral forgiveness is left to God who

reads the innermost recesses of people's hearts and minds. For humans, reconciliation is a mutual celebration and sharing of the infinite forgiveness of the Creator. Time may come in future life when society will no longer be vulnerable to death or other weaknesses of the now. Then we hope and believe that co-existence on a different level will flourish again, the temporary order will have shifted places with the dynamically permanent.

Indeed, death penalty, not just death, is unfortunate and regrettable. It intrinsically confuses justice with injustice. It is common knowledge that human life once taken cannot be compensated or replaced, nor is there any adequate punishment to serve as restitution. It is even worse still when people's lives are taken for lesser offenses as happened in history during the time of the inquisition or currently during economic and political warfare.

Self-defense—self-preservation—on the other hand, is not only a virtue but also a duty for the whole of humanity to fulfill, a stewardship to account for. In specific cases the law will be called upon to promote and achieve this goal. Prejudice, I agree, may invade the process, yet this remains a different issue to be addressed in its own order.

Cabazi

(The priest who wrote this asked to be allowed to use a pen name.)

The history of the Order of Malta

The charitable works of the Order of Malta are famous. However, that order's claim to be the lawful descendant of that order of knights that was driven from Malta in 1798 is a matter of long and heated dispute.

Pope Pius VII's naming of Don Tommasi as grand master in 1802 was never held to be valid by either the main body of knights in Russia nor by the heads of state in Europe. Only a small body of Italian knights accepted the pope's action, and thus was born the papal order. Napoleon was most pleased for by controlling the papacy it would make the re-taking of Malta from the British much easier.

The Treaty of Amiens signed several weeks after creation of the papal order stipulated that Malta was to be returned by the British to the original knights situated in Russia, no mention being made of the Papal Order of Malta. The signatories were Great Britain, Austria, Russia, Prussia, Spain and France.

Space does not permit a defense of the claims of the Knights of Malta as to their right to name their own grand master or

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 published. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to The *Criterion*, P.O. Box 1717, Indianapolis, IN 46201.

to have their own chapels, chaplains and convents independent of local bishops. These privileges were bestowed by the Holy See as both a papal inducement and international treaty with the sovereign government of Malta, which government being the Sovereign Order of St. John of Jerusalem (Knights of Malta) in exile as it were.

The matter is of import because, after moving the headquarters of the knights from St. Petersburg to New York City in 1908, the Knights of Malta have established chapels in several locations in the United States, three of which are in your city. The Holy See is being within three hours' drive.

This is not to disparage the papal order but rather to inform your readers that the claims of the papal order are held as suspect by a great number of students of history, military historians, and by the nobility and diplomatic corp of all European powers at the start of this century.

David Sims

Indianapolis

(Editor's response: There are several bogus groups that call themselves the Order of Malta, but only one is recognized by the Holy See. After the knights were driven out of Malta in 1798 by Napoleon, Emperor Paul I of Russia had himself proclaimed grand master. However, he was not recognized by the Holy See, mainly because he was a married non-Catholic and as such could not head a Catholic religious order. Mr. Sims is correct that Pope Pius VII then appointed Fr. Giovanni Battista Tommasi as grand master.

(The Holy See does not recognize the order that moved its headquarters from St. Petersburg to New York City in 1908. The order in the United States was established at the request of Pope Pius XI in 1927 with the special mission of providing for the sick and the poor.

(Mr. Sims will be interested to know that an agreement has been reached that allows the Order of Malta to return to Malta for the first time since their expulsion by Napoleon. The agreement gives the knights exclusive use of the Sant'Angelo Fort, the Grand Master's Palace and the Church of St. Ann was signed on July 17, 1991.)

LIGHT ONE CANDLE

A pilgrimage of trust

by Fr. John Catour
Director, The Christophers

Every week in Taizé, France, thousands of young people of all faiths pour into this small village to pray and reflect. Together they search for ways to find their purpose in life.

Given the breakdown of religious fervor in Europe, this whole thing struck me as a minor miracle, so a few summers ago I decided to fly over and see first hand what it was all about.

What I witnessed was amazing. Thousands of teen-agers and young adults, loaded down with knapsacks and bedrolls, found their way to the area, coming literally from all over the world to pray together several times a day in the huge tents provided for them.

The story of how it all began goes back to 1940 when a young theology student named Roger left his native Switzerland to offer shelter to Jewish refugees fleeing the Nazis. He settled in this tiny French farming village of Taizé and invited others to join him. Today he has a core group of 90 brothers, Protestant and Catholic, from 20 different countries living together in poverty and striving to be a quiet presence of peace and unity in a divided world.

Since the 1960s the brothers have

attracted overflow crowds. As a result they decided to plan intercontinental gatherings in different locations and there have been many such meetings over the years. At first the attendance was only a few thousand but in time the crowds grew. The two most recent gatherings were a tremendous success. In January 1991, about 80,000 youngsters broke their way to Prague. A year later, 75,000 young pilgrims assembled in Budapest. And this very month there will be a huge gathering in the U.S. in Dayton, Ohio.

The idea for an American pilgrimage was born when the National Conference of Catholic Bishops' Committee on the Laity asked the Taizé brothers to organize a youth gathering here. The brothers happily accepted the challenge, and the University of Dayton offered to host the meeting from May 21-25, 1992.

Participants will come from a variety of Christian traditions from all over North and South America, Africa, Asia and Europe. I personally know of a group of 1,000, who are coming from Toronto, 20 bus loads of them and possibly more. Why are they coming to Dayton? In the words of the founder, Brother Roger of Taizé, "To search for the wellspring of life, to deepen an inner life with Jesus the Christ, and to prepare themselves to work toward a human family that is peaceful, free and reconciled." Keep them in your prayers.

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



CORNUCOPIA

Therapy at the bridge table

by Cynthia Dewes

If we believe what is revealed in the Gospel According to Television, ladies who gather for an afternoon or evening of bridge playing are about as numerous as players of Whist. Maybe scarcer.

College kids don't waste time in the dorm these days learning to play bridge. Instead, they'd rather overdose on TV soap operas or (woman the bustings for politically correct causes around campus.

Workers on their lunch hour are more apt to be playing euchre, or possibly poker, if they're not scurrying around shopping or snarfing

down a bite of fast-food. Even during coffee breaks, few would be heard to cry, "You hate to answer, that's a demand bid!"

Bridge is a complex game which requires attention and skill, plus a certain amount of card sense and just plain luck. It is time-consuming and impossible to learn in one sitting.

In a world where we get our information from *USA Today* and 15-second sound bites, eat pre-processed meals standing up or at the wheel of a car, and take out Personals ads to express the deepest human emotions, it's not surprising that bridge has lost popularity.

However, let it be known that there are a few groups of persistent, if aging, bridge players out there who still cling to the thrills of the Finesse and the Blackwood Convention. And the richness of their experience is directly proportional to the number of

years they have spent playing the game in each others' company.

Perhaps the short-attention-span culture of today scorns the ladies' bridge club as an anachronism, a haven for gossips, bored housewives or surreptitious wine-nippers. But the truth is, it's a source of mental health, an oasis among the vicissitudes of modern life.

Women, especially of the generation which stayed at home to raise families and do volunteer work, probably formed bridge clubs just to have an evening away from the kids while Dad could babysit. It beat hanging out at supperware parties.

Little did they know that 20 or 30 or more years later they'd still be "going to bridge," but for a different kind of therapy. Between bids and deals and plays over the years, bridge club afforded reassurance, instruction and even inspiration.

Every important and trivial condition of living was considered at some time or other. Some subjects were concrete because of the immediate experience of the members, and others, such as what the school nuns did on Saturday nights, only lent themselves to interesting speculation.

The list of concerns was endless, but the themes recurring most often included heavy-duty matters: child rearing, marriage (particularly to one person for years and years and years), reconciliation in families, rebellion among the teen-aged young, divorce and its consequences (far or near), death of a child or spouse, professional work in middle age, and the dilution of Christian values in society.

Every possible kind of therapeutic counseling, emotional support, or therapy group exists somewhere today. But the one which still lightens the hearts and minds of many is the one which begins with an invocation to "Deal the cards!"

check-it-out...

The National Religious Vocation Conference Region VII and the Chicago Archdiocesan Vocation Association will co-host an RSVP (Reflect and Share Vocation Possibilities) program of lifestyle discernment on May 22-24 in Chicago, Ill. The program is offered for single men and women 18 years and older who are considering priesthood or religious life. For details, contact Living Word Sister Sharon Glumb, Archdiocese of Chicago Vocation Office, 312-751-5240.

The Visiting Nurse Service, 950 North Illinois Street, Indianapolis seeks Hospice Volunteers to give support to patients and their families, run errands, provide transportation and counsel the bereaved. For more details, call Robbie Darden at 317-236-0445.

The popular comedy, "Nonsense," will be presented at 8 p.m. on Fridays and Saturdays, June 12-13, 19-20 and 26-27 and on Sundays, June 21 and June 28 at Warren

Performing Arts Center in Indianapolis. Beef and Boards Dinner Theatre, Indianapolis Civic Theatre and the Warren Center will collaborate on the production. Tickets are \$15; senior and student prices are \$13 for matinees. Call 317-898-9772 for tickets and information.

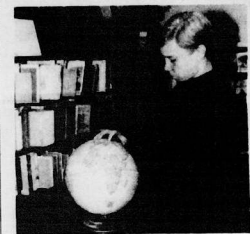
The Indianapolis Ancient Order of Hibernians will sponsor an Ireland 1993 Trip from July 26 through August 9, 1993. Air-only or optional packages are available. For more details, contact: Robert Cotton-gin, 3960 Winding Way, Indianapolis, IN 46220, 317-251-1075, or Cheryl Beckerich, 317-486-4804.

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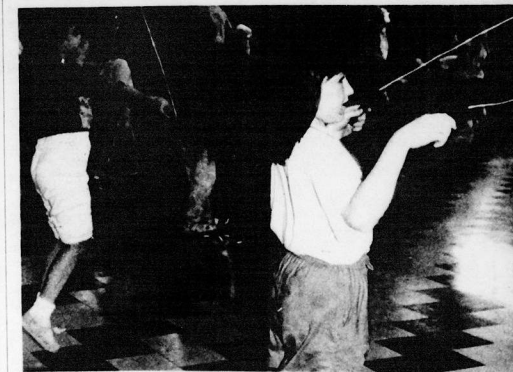
Nativity School in Indianapolis recently placed second in the Reynolds Aluminum "Great Balls of Foil" recycling project. The project leaders, eighth-graders Sarah Karn and Becky Schmitt, accepted a check for \$250 at the April 21 award ceremony. The prize money will be used to buy recess equipment. Nativity students collected an average of more than 1/3 pound of foil each.

The Notre Dame Club of Indianapolis has presented Immaculate Heart of Mary parishioner James R. Cain Jr. with its "Award of the Year" designation.

Cain, a 1961 Notre Dame graduate in finance, is vice president of the Raffensperger, Hughes and Company, Inc. banking firm. He serves on the boards of directors of Cathedral High School and Fatima Retreat House, and is past president of the Notre Dame and Serra Clubs of Indianapolis. The citation is awarded annually to the Notre Dame alumnus who best exemplifies outstanding service to church, family, profession and community.



WORLD CLASS—Jeremy Wallace, sixth-grader at Sacred Heart School in Clinton is one of five parochial school students to become finalists in the state National Geography Bee. Others include Jared Ewhank, St. Lawrence, Lawrenceburg; Nick Koers, St. Pius X, Indianapolis; Philip Tribble, Annunciation, Brazil; Nathan Zarich, St. Malachy, Brownsburg. This is the third year Jeremy has represented his school. (Photo by Mickey Moore-Johnson)



HEART-FELT JUMP—Kindergarten through fourth-grade students at Holy Name School jump for an hour on the afternoon of April 29 to benefit the American Heart Association. The fifth- through eighth-grade students took their hour in the morning. Physical education teacher Jane Jennings said the children collected pledges for their jump-rope feats. Last year, they turned over \$2,300. (Photo by Margaret Nelson)

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Sixty protest Father McBrien's talk

(Continued from page 1)

magisterium, the pope, the hierarchy, or the rules of the church." Only God is a proper object of faith. Spirituality has to do with God, with Jesus, and with the Gospel, not with the institution, not with loyalty to it, nor with obedience to its rules and customs."

He said he expected this sacramental understanding of the church to continue to shape the life of the U.S. church in years to come. "More and more frequently," he said, "the connection will be made between the call for justice outside the church and the practice of justice inside the church."

Father McBrien's second ecclesiological theme was: "A major theological principle adopted by the council is embodied in its by now familiar insistence that the church is the whole People of God. The church is not only the hierarchy, the clergy, or members of religious communities. It is the whole community of the baptized."

He said that "Lumen Gentium," the Dogmatic Constitution on the Church, affirms that charisms are available to all the faithful. This is seen today, he said, in parish councils, in base communities, in lay ministries, "and particularly in ministries associated with the liturgy, education, and social justice."

He said he expected the church of the 21st century to be "a church in which even more of its members, women and men alike, will be ministerially involved, as they are increasingly today." He noted that this was a good thing in itself but that it has been accelerated by a decline in the number of ordained priests.

He continued, "But unless the church changes its current discipline on obligatory celibacy and the ordination of women, and it will eventually, and unless a different kind of bishop is appointed, less ideologically rigid and more pastorally open and unafraid, it will be a church with too few ordained priests."

Father McBrien's third ecclesiological theme was the council's teaching that the mission of the church includes service to human needs in the social, economic and political orders. "Evangelization," he said, "the preaching of the Gospel, essentially includes the pursuit of justice and the transformation of the world." He praised the late Pope Paul VI for "his extraordinary document of 1975, 'Evangelii Nuntiandi' (The Evangelization of the Modern World)."

He quoted at length from several of Pope John Paul II's encyclicals and speeches, noting that the pope has been "so forthright, so aggressive, in fact, about the church's social teachings."

He said, "As the church moves into the 21st century, one expects that its social teachings will focus with increasing frequency on a moral and spiritual issue to which the pope has been especially sensitive: consumerism. . . . Consumerism is the sin of consuming more than we need, even for comfortable living, in a world where so many have less than they need even for bare human survival."

After one quotation from Pope John Paul II in which he condemned "the imperialistic monopoly of economic and political supremacy at the expense of others," Father McBrien admitted: "How many times have those words been on the signs?" (referring to the picket signs).

His fourth theme was ecumenism: the conciliar theme "expressed in the principle that the church includes more than Catholics. The church is the whole Body of Christ: Catholic, Eastern Orthodox, Anglican, Protestant, and Oriental Christian alike."

He said that ecumenism will continue to shape the course of Catholic life, and thought that two major breakthroughs remain to be achieved:

"The first will involve some official recognition of, and support for, intercommunion on a broader limited basis, and the second, some official recognition of the validity of one another's ordained ministries, at least between churches where substantial agreements have already been reached, e.g., Catholics and Anglicans, and Catholics and Lutherans."

During the discussion that followed the lecture, one of the questioners was Joseph Scheidler of Chicago, one of the leaders in the pro-life movement who had been among the picketers. Scheidler asked Father McBrien to expand on the theme of abortion, an issue he had not directly addressed in his talk about ecclesiology.

Father McBrien prefaced his reply by saying that too often people take moral positions that don't cost them anything and are silent about areas that would cost a lot. Some aspects of the church's social teachings, he said, would cost a lot and are not addressed.

"On the abortion issue," he said, "I stand with the U.S. bishops and their policy of the consistent ethic of life." He said that he opposes abortion but that he disagrees with some pro-life people in three areas: their tactics, their political inconsistency, and that "their moral agenda is too limited."

On the first point, he said he disagrees with the confrontational aspects of Operation Rescue. On political inconsistency, he noted that some pro-life leaders (mentioning Congressman Henry Hyde in particular) oppose pro-choice Democrats but not pro-choice Republicans. On the third point, he said that too many pro-life people "don't seem to be there," caring for the mothers involved in abortion, for the homeless and poor, etc.

Scheidler replied that many pro-lifers are helping the mothers, sometimes even taking them into their own homes. He agreed that Congressman Hyde was not being consistent and said that this was a problem within the pro-life movement. As for Operation Rescue's tactics, he said that the rescue in Buffalo had saved the lives of 12 babies and thought, therefore, that the tactics were successful.

During the discussion period, Father

McBrien also had a chance to praise the work of the religious educators who invited him to Indianapolis. He also drew a distinction between catechists and theologians. Catechists, he said, "must echo the faith," while "a theologian's job is to speculate, probe, criticize." He said that it

is not the place of catechists to introduce students to the views of various theologians. On the other hand, he said, theologians must not be considered as glorified catechists.

Before Father McBrien spoke, Father Joseph Wade, pastor of St. Matthew's Parish, welcomed those present, and Mary Breckenridge, director of religious education at St. Pius X Parish and coordinator of the lecture, expressed appreciation for all who attended.



PROTEST—About 60 people outside St. Matthew Church denounce the April 30 appearance of Father Richard McBrien for a lecture about the future of the church.

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Rev. James D. Barton, Archdiocesan Director

Parish history of St. Patrick, Madison, is newly published

The history committee has completed the first parish history of St. Patrick Church in Madison. The book will be introduced at a meeting in the Catholic Community Center (former St. Patrick rectory) at 6:30 p.m. May 14.

Photographs and articles will be displayed and a short discussion of the book will be presented. Those interested in the history of the church and genealogy of Catholic families in the area are invited to attend.

The book is dedicated to the memory of Archbishop Edward T. O'Meara.

Obtaining material for the book was made more difficult because St. Patrick's rectory, where the records were kept, was burned to the ground in January, 1940.

St. Patrick's history committee has reconstructed events from local newspaper clippings and interviews with parishioners. Archivists from the Madison Public Library, the Archdiocese of Indianapolis, the Sisters of Providence and the Ursuline Sisters cooperated in the effort.

The parish history focuses on the religious history of the area and how it is affected by the genealogical makeup of

the parish. About 200 photographs are included. A survey outlines the history of related Catholic churches in the three counties.

Two present priests of the archdiocese, Father Elmer Burwinkel and Father Raymond Schafer, are among those parishioners honored for following religious vocations.

Because of changes since 1983, the recent history of the parish being combined with four other Catholic churches in Jefferson and Switzerland counties has been recorded in the form of collages at the end of the book.

St. Patrick history books will be on sale at the May 14 meeting. On May 17, the publications will be available after St. Patrick and St. Michael Masses. There will be a display on May 24 at Most Sorrowful Mother of God, Vevey, and St. Anthony. After these dates, the books on parish history will be available in various locations around Madison.

Cost of the book is \$10, with a charge of \$5 added if mailing and handling is necessary.

Newman Center group helps runaway teens

by Mary Ann Wyand

Newman Center staff member Karin Kramer of Indianapolis enthusiastically kept a diary during a recent community service trip to Covenant House Florida with a group of young adults active in campus ministry at Indiana University/Purdue University at Indianapolis.

"Everyone is really pumped about this trip," she noted during the last leg of the car trip. "Some have been on vacation months in advance. Others are giving up much needed study time for a break. Our group is quite diverse—a couple of doctors, a nurse, and grad students studying anything from immunology to social work."

Kramer later told *The Criterion* their commitment to help runaway teen-agers at the crisis center in Fort Lauderdale was a great learning experience.

A day after their arrival, Kramer again wrote in her diary.

"I can't believe what I have learned," she noted. "We spent the first part of this morning in chapel service. It wasn't what I expected. We sat down and were passed song books. I expected 'Glory and Praise' music. Stereo cranked, we heard 'Awesome God,' 'El Shaddai' and even 'Children of the Night' by Richard Marx. I never realized what some of these songs said, especially lyrics that are so powerful. 'Left by my father, with only this scar on my face,' or 'told by my mother that no, you were just a mistake,' and 'I have tasted my own hunger, sold my body to service, saw

the pain that scratched the surface, but they can't touch what's inside.'"

During prayer time, she said, the street kids "prayed for the staff at Covenant House, prayed for each other, prayed for us, and thanked God for putting Covenant House there for them. There were lots of hugs from everyone. It was wonderful. These kids were friendly and couldn't believe that we had given up our spring break to come to Covenant House."

Reflecting on the trip after returning to Indianapolis, Newman Center volunteer Cecelia Tsao remembered the young people trying to rebuild their shattered lives.

"The children appear to be so tough," she said, "yet so vulnerable in their struggle for love and human understanding. Despite our differences, we are all children of God and share in the same struggles. We must learn to accept and trust one another as who we are, for our Lord loves us and accepts us in spite of our imperfections."

Another volunteer, Christopher Suetzel, said the week of volunteer service at Covenant House Florida was "marked by personalities, emotions and needs that I've never been exposed to before. Was it the smile of that shy 16-year-old boy when he was included in the game, the anger in the addicted girl when she was found out, or the tears of the young man whose mother refused to talk to him. It wasn't so much an isolated experience as it was the collective experience of witnessing the emotional needs of this group of children (who even after) exploitation still so easily reached out to be heard, accepted and loved."



VOLUNTEERS—These young adults active in the Newman Center campus ministry at Indiana University/Purdue University in Indianapolis recently traveled to the Covenant House in Fort Lauderdale, Fla., for a week of community service because they wanted to help troubled street kids.

Suetzel also said that, after volunteering at Covenant House Florida, "I know I can never look at a teen-ager in the same way I did before. No matter how tough, contradictory and even downright obnoxious they are, I'll remember the kids in Florida. Underneath all those characteristics that allowed them to survive were kids trying to reach out."

Volunteer Dzung Nguyen said his most meaningful experience was "to know that the Covenant House kids who wear masks that show anger and hatred are really warm and loving kids. I learned to be tolerant and receptive of all types of people no matter who they are, because they are human beings too."

Lorrie Kramer said her volunteer service was an emotional experience.

"In Florida, I saw children being used and thrown away by adults," she said. "I

also saw children reaching out to their parents, only to be told that they aren't wanted. I realize these children aren't perfect, but everyone should realize they are just children, struggling to grow up in a hostile environment."

Kramer said her hope is that people will come to understand the importance of supporting the Covenant House ministry.

"All children are our hope for the future," she said. "When we give up on one or turn our backs on another, we give up on our future. Every child deserves to be loved and understood regardless of their problems. If we can only remember that these problems are the problems of society, and not just the problems of the children, maybe then we can learn to be more compassionate."

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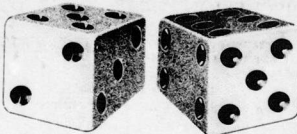
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ALL PROCEEDS WILL GO TO THE BEL-EAST LITTLE LEAGUE

Covenant House work brings couple together

by Mary Ann Wyand

Concern for the plight of street kids prompted Joe Connelly and Jennifer Kelly to serve at two different Covenant House sites after finishing college. It also led to their long-distance friendship and eventual marriage.

Now the deanery director of youth ministry for the Terre Haute Deanery, Connelly was in the midst of completing a degree in accounting at St. Michael's College in Vermont in 1988 when he realized that God was calling him to "a more personalized ministry, working with people."

He decided to spend a week at Covenant House in New York City as a volunteer, living with the lay faith community and working in different areas of the agency.

"I felt that God was calling me in this direction, specifically to this agency," he said. "I was there for almost two and a half years, working in the transitional living program for Covenant House in New York City called the Rites of Passage Program. I also helped in the finance department and later was asked to head a research and development team to explore opening a Covenant House in Washington, D.C."

Connelly met Marian College graduate Jennifer Kelly during a visit to the Covenant House in Florida in 1990, where she was serving with that lay faith community as a case worker and helping teen-agers learn how to care for themselves and their babies.

"It was a tough situation to have kids come off the street with kids of their own," she said. "They needed to know that somebody cared that they were alive. So many of them had not felt that before."



SHARED CONCERN—Joe and Jennifer Connelly of Terre Haute met each other during volunteer service for the Covenant House ministry to runaway teen-agers.

Faith Alive!

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People 'use' the Lord because he is useful, but for selfish reasons

by Fr. David K. O'Rourke, OP

"You have to stop 'using' the Lord," one homilist told his community.

That made the parishioners sit up and pay attention.

They were startled.

You could almost read the questions on their faces as they looked back at him: "What do you mean? Why in the world would anyone want to 'use' the Lord?"

The answer is simple. People use the Lord because he is so useful.

Let me describe some uses to which we put him—how we fit the Lord to our own image of him.

The Lord can be used as a cudgel to beat the disobedient into line. We can call upon the Lord's name as a flag-bearer at times of national turmoil, to command loyalty.

The Lord can be used as a banker, to inspire thrift and the sense that we get only what we work for. The Lord's name can be invoked to shore up a parent's authority.

As we know, there are many times and situations where obedience, or loyalty, or thrift, or social control are what we need personally or hope to see in the community around us.

Several years ago when I was recovering from a heart procedure, a friend came to see me.

"I just knew you were going to get better," she said. "The Lord couldn't let you die. He never would be that cruel."

"Sooner or later," I told her, "the Lord lets everyone die, and I don't look at it as cruelty."

In my own mind I was on the mend because I was lucky enough to have been cared for by some of the best heart surgeons in the country.

But there was no way she could look at my recovery as anything other than a direct sign of the Lord's approval of me and my ministry.

Her Lord is one of comfort and support. There was nothing I had done to deserve the loss of his favor.

I find this point of view surprising. To me it seems completely arbitrary to make the Lord into a support for human comfort, especially when we look at the many challenges to comfort that Jesus places before his followers.

I can think of another example of using the Lord, this time as a support for an orderly family.

One of my college classmates is a most religious man. He is also a very orderly person in all aspects of his life. For him the

two—order and religion—go together. God is a God of order.

When his oldest son was just born and began carrying on the way babies do, crying at night and requiring much attention, the father concluded that getting up at night and changing diapers was not part of God's plan for him.

Someday this little kid would be old enough and rational enough to cope with life on a more orderly level. At that point, Larry would enter more fully into his child's life as a dedicated father, teaching his son the way to be and behave.

Larry presented these views not just as personal preferences, but as religious duties, his calling in the Lord—the proper order of things for him.

Any suggestion that perhaps what the Lord expected of him was that he help his wife with all the responsibilities of caring for their newborn child was met with skepticism: "God did not create me to change diapers anymore than he created cows to fly."

Larry looked at his male co-workers who helped their wives with parenting and chores at home as falling short in their religious responsibilities.

Larry's view is another example of how people can use the Lord to buttress ideas that come from somewhere within their own minds or experiences.

Psychologists tell us that one way we humans cope with life is by trying to wrap our minds around life and reality. We look at the world around us and try to fit it into our scheme of things.

But there is a difference between trying to understand reality and reshaping or distorting it. There is a difference between discovering the world as God made it and trying to remake the world in our image.

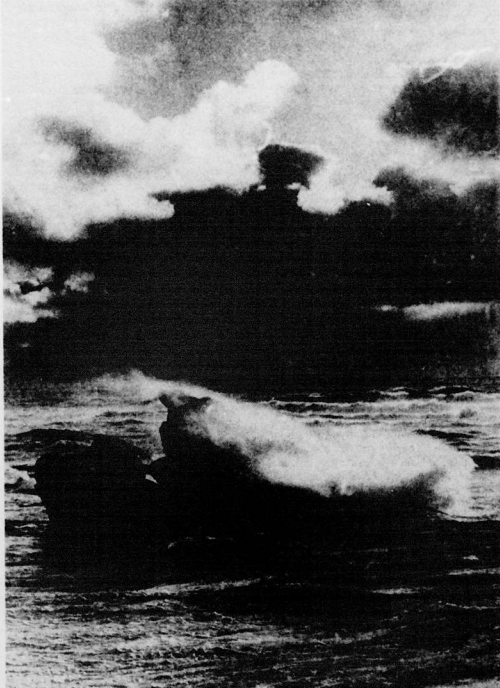
That is where real moral courage and real faith come in.

Looking at the world as it is, and looking at the entire teaching of Jesus as it is, and recognizing that they don't quite fit our favorite image of Christ or reality can push us to change—to grow beyond first impressions and earlier expectations. The richness of the Lord invites us to expand our understanding of reality.

And that can lead us to interact in more fulfilling ways with God, with the world around us, with ourselves.

That is what personal and spiritual growth are really about—seeing more of the Lord's truth than we once saw, and adapting our lives and views to what it is we see.

(Dominican Father David O'Rourke is the pastor of St. Dominic's Parish in Benicia, Calif., and is a free-lance writer.)



RELiance ON GOD—The Bible tells Christians that "the Spirit of God was moving on the face of the waters." All too often, however, believers tend to "use" their faith in God's presence in this world to their own advantage. (CNS photo)

Christ helps us grasp our potential

by David Gibson

Two things happen when you read the story of a well-known, admirable contemporary figure's life.

First, you come to know the person in an all-new way. Previously, your image may have been limited to glimpses from news reports. Now you discover the person is more complex than you realized.

As the person's story unfolds, you may be surprised by the kindness he showed to suffering people or her persistence and patience when life became a struggle.

Now you know the person better.

Second, in knowing this person better you begin to know yourself better.

Why?

Seeing exactly how this person manifested courage provides a lens through which to view your own wellspring of courage.

Understanding how this person exercised compassion leads you to believe you too can live by the law of compassion.

Taking note of how this person faced struggle stirs up confidence in your own ability to cope with difficult developments.

Is it like this with the story of Jesus? Yes, only much more so.

It is possible, first, to know Jesus better. Second, in knowing him better we begin to see ourselves more clearly and to grasp our own true potential.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Jesus teaches giving and forgiving

This Week's Question

When you think of Jesus, what two aspects of his personality spring to mind?

"Giving and forgiving best describe my thoughts of Jesus." (Anita Rooney, Sauk Rapids, Minnesota)

"I was not raised in the Catholic faith, but was faithfully sent to Sunday school in my grandmother's church where the picture of Jesus with the little children was prominently displayed . . . So now, as an adult Catholic, I don't see Jesus as the Lamb of God or the Suffering Servant, but as a good guy who wasn't too busy or too important to take time out for little kids." (Karen A. Busch, Smithton, Illinois)

"Caring and wanting to be helpful . . . Not that he has to solve everything. The important thing is that he's

there walking with me through it." (Barbara Whitman, Corona, California)

"I'm quite socially concerned, so I find his concern for people important." (Charlie Loschiato, Scottsdale, Arizona)

"Kindness and forgiveness. Probably because I need those two the most!" (Maureen Pearson, Elmhurst, Illinois)

"I think of Jesus as being loving and accessible." (Rose Virostek, Leeburg, Pennsylvania)

Send Us Your Voice

An upcoming edition asks: What are two effective ways parents communicate faith to children at home?

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



Jesus changed history

by Fr. Eugene LaVerdiere, SSS

Here is a remarkable phenomenon: In reading the Gospels, we have the impression we are in touch with the personality of Jesus. But when we try to describe his personality, it becomes elusive.

We cannot even summon up pictures of what Jesus looked like.

We have images, but they come from artists—paintings, statues, stained-glass windows—not from the Gospels.

As far as Jesus' personality goes, what comes to mind are images from movies, where a kind of fake divinity devised by filmmakers tends to overwhelm Jesus' humanity.

The four Gospels made little effort to present the personality characteristics of Jesus. That should not surprise us. In ancient times, people did not focus so much on individual personalities. That is a modern concern. It parallels the rise of individualism and interest in psychology.

Instead, ancient writers were taken up with events. The ancient writers were interested in the role people played in events and the impact on history's course.

Take St. Paul. We know a lot about Paul from his letters, which have a certain personal quality, something true of other letters from that time. But if all we had about him came from the Acts of the Apostles, we would know little about his personality.

However, we would know a lot about his influence on early Christian history.

Or take Moses. His story fills the Old Testament books of Exodus, Leviticus, Numbers and Deuteronomy. We know a lot about his role in the formation of ancient Israel. But we know hardly anything at all about Moses the man.

The same is true outside the Bible for figures like Ulysses, Hector, Aeneas and Alexander the Great. All of them are

presented as bigger than life. That allows them to mirror the experience of a vast range of different readers representing many nations and cultures. But it tells us little about their individual personalities.

So also with Jesus. The picture we have of Jesus is of one who had a great impact on people and on events, and who would be decisive for history.

We know Jesus made a difference in the lives of everyone who met him. For some, like the Samaritan woman he met by the well of Jacob, the difference was positive. For others, like those of the Pharisees who conspired to find a way to destroy him, the difference was negative.

In either case, the Gospels tell us hardly anything about Jesus as an individual human being with a definite personality of his own.

What the Gospels tell us about are the universal qualities like love, openness and compassion for human beings, unflinching commitment to his mission, and absolute dedication to God's will.

Jesus, of course, had a personality. But the Jesus of the Gospels is bigger than life.

The Jesus of the Gospels present is the Christ who saved us from eternal death by offering his life for us. He is the Lord—the risen Lord—to whom we turn in prayer.

For the New Testament as a whole, Jesus meant not only the historical figure who grows up in Nazareth and spent much of his adult life in Capernaum, but Jesus Christ who is Lord of all.

As presented in the New Testament, Jesus is a universal figure, human and divine. His story is relevant for people of every race and culture.

This is not a reason for disappointment. The Jesus of the Gospels is one every person can claim. Jesus is the original man for all seasons!

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)



MAN FOR ALL SEASONS—As presented in the New Testament, Jesus is a universal figure, both human and divine. His story is relevant for people of every race and culture. The Jesus of the Gospels is one whom every person can claim, for Jesus is the original man for all seasons! (CNS illustration)

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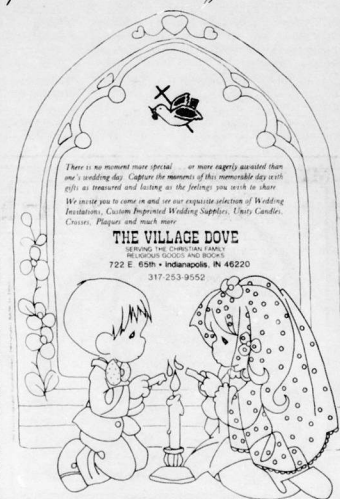
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FOURTH SUNDAY OF EASTER

The Sunday Readings

Sunday, May 10, 1992

Acts of the Apostles 13:14, 43-52 — Revelation 7:9, 14-17 — John 10:27-30

by Fr. Owen F. Campion

Once more, the church turns to the Acts of the Apostles for the first reading on a Sunday of Eastertide. In this reading, two figures—Paul and Barnabas—are introduced, not having been mentioned in the other readings since Easter. They were two of the most important personalities in early Christianity and indeed in the entire history of the church.



Paul, a well-educated Jew from Tarsus, a city in present-day Syria, enjoying the dignity of Roman citizenship, was converted after the Lord's Ascension and became an apostle. Barnabas, also a Jew, a Levite, had introduced the great Paul to the other apostles. Paul's companion in missionizing, Barnabas is given the distinction of apostle in the Christian liturgy, and he was one of the major influences in the development of the church in the first century.

In this weekend's reading, Paul and Barnabas have come to Antioch of Pisidia, another major city of the Roman Empire in Asia Minor. They have found the city's Jewish community, worshiped with this community in the synagogue, and then made many converts among the Jews of Antioch.

However, as the two apostolic missionaries attracted the attention of others in the city, the Jews were alarmed. It was a natural reaction. Jews composed a minority with few if any rights in the Roman scheme of things. It would do them no good if two Jews, such as Paul and Barnabas, began to disrupt the social order with teachings of a new, and unrecognized, religion.

Despite the Jews' misgivings and protests, Paul and Barnabas continued to preach about Jesus. Reacting to the Jewish complaints, they insisted that the Lord had come to bring salvation to all people. In the end, the nervous Jews of Antioch drove them out of town, but Paul and Barnabas were undismayed. Only serving God pleased them.

Beneath the surface of the readings is the deep feeling felt on both sides—the Jews of Antioch on the one, Paul and Barnabas on the other. Paul and Barnabas, after all, were Jews by birth and heritage, and by conviction and training.

As was the case with all the books of the New Testament, the Book of Revelation was written when Christians were in great peril. Highly symbolic and dramatic, the Book of Revelation assures first century Christians that in spite of all the might and fury of the emperors, the Lord Jesus will triumph.

Once again, as last week, this weekend's reading from Revelation depicts the Lord as the "Lamb," the victim of the sacrifice of reconciliation.

Often during the season of Easter, the Gospel read during the liturgy recalls the Resurrection. That has been the case for the past several weeks.

However, in this weekend's reading from St. John's Gospel, the story is of an event before the death of Jesus and the Resurrection that followed. It is the graceful and moving statement of Jesus that his sheep know him, and he knows them. It must have been powerfully expressive for the contemporaries of Jesus, for whom herding was a very familiar way-of-life.

Reflection

Important additions to the ongoing Easter meditation are the figures of Paul and Barnabas.

This anointing can also be instrumental in bringing about physical healing. Although it has traditionally been called "extreme unction," the sacrament of the anointing of the sick is not intended simply for those in danger of death. It should be requested by all who suffer serious illness or the infirmity associated with advanced age.

The effect of this sacrament is not only the individual benefit of the one who receives it, but the spiritual growth of the entire church.

The Second Vatican Council exhorts the sick who receive this sacrament "freely to associate themselves with the passion and death of Christ, and so contribute to the good of the whole People of God" ("Lumen Gentium," 11). They will thus enable care for them—to realize that sickness and infirmity can be a "spiritual sacrifice" offered in union with Christ our Savior and with all the other members of his mystical body, the church.

THE POPE TEACHES

Christ eases sorrow, afflictions

by Pope John Paul II

Remarks at audience April 29

When he celebrates the sacrament of the anointing of the sick, the church is clearly shown to be a priestly people.

This sacrament has its origins in the ministry of healing and concern for the sick which marked the messianic mission of Jesus and which he in turn entrusted to his disciples (cf. Mark 6:13; Matthew 10:11).

In the New Testament, the Letter of St. James urges the Christian who is sick to "call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord" (James 5:14).

In the sacrament of the anointing of the sick, Christ shows his love for those who are ill and he helps them to bear their afflictions in union with him. They receive a grace of the Holy Spirit, whose inner anointing frees them from sin, grants comfort and strength, and inspires great trust in God's mercy and love.

MY JOURNEY TO GOD

The Call To Harvest

Living God,
How do I respond
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The gift of new life,
A challenge faced?
Forward in timidity,
Wondering,
Responding,
Seeking grace,
Honestly,
Accepting the call,
The now of life,
Being part of harvest,
Growing in faith,
Faithfulness.

—by Paul A. Jackson

(Paul Jackson is a member of St. Benedict Parish in Terre Haute.)



Daily Readings

Monday, May 11

Easter weekday

Acts 11:1-18

Psalms 42:2-3, 43:3-4

John 10:1-10

Tuesday, May 12

Easter weekday

Nereus, Acchilleus, Pancras,

martyrs

Acts 11:19-26

Psalms 87:1-7

John 10:22-30

Wednesday, May 13

Easter weekday

Acts 12:24 - 13:5

Psalms 67:2-3, 5-6, 8

John 12:44-50

Thursday, May 14

Matthias, apostle

Acts 1:15-17, 20-26

Psalms 113:1-8

John 15:9-17

Friday, May 15

Isidore

Acts 13:26-33

Psalms 2:6-11

John 14:1-6

Saturday, May 16

Easter weekday

Acts 13:44-52

Psalms 98:1-4

John 14:7-14

Paul, saluted as the greatest of the apostles in intellect and action, was a convert to Christianity long after the other apostles had been called, after the Ascension. He had been an enemy of Christianity at one point.

Barnabas, of whom less is known, surely came from circles unfriendly to Jesus. Yet the Lord touched the souls of both. They became great missionaries, and their hearts rejoiced in the fact that they knew Jesus. Nothing else mattered to them.

In Antioch of Pisidia, Paul and Barnabas insisted that Jesus came to heal and to save all people.

The church has instructed us in the Liturgies of the Word of the preceding weekends of this Easter season that the Resurrection was not just a happening long ago, but an event repeated in our lives when we reject sin and turn to God.

Such conversion may be appealing to

some, but the burdens of sin, resentment, and doubt may frustrate the final step of conversion. To that situation, the church bids us not to be concerned. The Lord loves us. He died for us. He hears for our eternal well-being. In dismissing our reservations, the church summons us once more to God.

Conversion is the critical first step toward peace and salvation, but for most it begins a journey that will meet many hurdles and temptations to detour.

The church comforts us with the word that the Lord will be with us. We need not fear. He is the Good Shepherd. But we must follow him. We are his sheep. This is not a demeaning image for humans. It is frank.

None of us is perfect or perfectly enlightened. We need our guides and guideposts. There is a perfect guide. It is Jesus. And his word is the perfect guidepost.



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Entertainment

VIEWING WITH ARNOLD

'City of Joy' overlooks faith element of novel

by James W. Arnold

Nothing could illustrate the current frustrations of the movie business as well as the film of "City of Joy," Dominique Lapierre's moving and powerful novel of Calcutta.

All kinds of talent and integrity—not to mention \$27 million—is wrapped up in this project, which was filmed near, if not exactly in, the real City of Joy, one of the world's most miserable slums, in which 70,000 desperate humans scratch out their lives—some of them with incredible optimism and hope—packed in an area which is about the size of three football fields.

A place, as Lapierre describes it, with heavily polluted air, eight months of extraordinary heat, then monsoons that transform the alleys and shacks into lakes of mud and excrement; where leprosy, tuberculosis, dysentery and all the malnutrition diseases reduce life expectancy to near the lowest in the world; populated by the poor, the helpless, untouchables, rejects, pariahs, etc. (Tell them you complain the next time you have some.)

The filmmakers include one of the producers of "Gandhi" (Jake Eberts); the intense director (Roland Joffe) of "The Killing Fields" and "The Mission"; the writer (Mark Medoff) of "Children of a Lesser God."

Their subject is a novel so attractive to masses of readers that since 1985 it sold 6 1/2 million copies in 31 countries. (Half the book's royalties go to the people of the City of Joy, and the novel has inspired waves of donations and volunteers.)

Maybe everybody should get a medal

for just deciding to be involved in this movie. It could have a similar impact on many millions more.

But maybe they gave up just too much to get it made and recast for the perceived IQ level of today's cinema audiences. The result is a pretty good movie, certainly more upbeat and humane than most, that transmits some of the truth. But it's a disappointment.

The film intercuts the stories of a young, single Texas doctor and an Indian farmer with wife and kids who come to Calcutta for different reasons. Both end up in the City of Joy, the doc at a free clinic treating every kind of crisis disease, the Indian man pulling a ricksha to feed his family (and his life's dream) to save a suitable dowry for his young daughter.

Unfortunately, it plays like many movies you've seen before. The doctor, Max Lowe (Patrick Swayze), wanders into town in a state of guilt and depression, is dragged into working at the clinic, and learns hope from the impoverished locals. In turn, he gives them the courage to stand up against the gangsters who exploit them. Calcutta has been, with the best intention I guess, Hollywood.

To say the book is changed is like saying the Soviet Union has changed. Lapierre's key character, an idealistic Polish priest named Kovalski, one of the most humble, human and Francis-like clerics in recent literature, has disappeared. The character, who though not a medic somehow keeps the clinic going and expands it to embrace the outcast lepers, is now an Irish woman (Pauline Collins), middle-aged and secularly motivated. She's around a lot, but mostly to goad Max's conscience, and to offer some European feminine presence.

Thus, the element that saturates the book, that for Catholics gives it its overwhelming poignance, the profound Christian perspective on both the misery and mysterious joy of Calcutta's poor, is



'CITY OF JOY'—A rickshaw driver, portrayed by Indian actor Om Puri (left), and a disillusioned American doctor, played by actor Patrick Swayze, form a deep friendship in "City of Joy," a movie shot on the teeming streets of Calcutta, India. (C) S photo from TriStar Pictures)

simply gone. Lapierre's Calcutta is the city of Mother Teresa. The movie avoids religion of any kind as if it were a disease.

The other major changes are more likely to disturb Indians. The farmer hero, Hasari Pal, is a leader and achiever who with huge sacrifices makes a success of his own life. (Hasari and his wife are memorably played by popular Indian stars Om Puri and Shabana Azmi, and their children are a constant, delightful presence.) But now he's a victim who meekly accepts being pushed around until the democratic American inspires him to fight back. "Rocky" style.

Against what? The local mafia, which runs the slum and all its property and industry, including the rickshaws. These bad guys do what all movie gangsters do: sneer, threaten, start riots, cut up women. Little of this happens in the book, where Lapierre's point was, indeed, the overall benevolence of the local godfather and the system.

All this pop movie stuff—including Max's conversion ("You made me feel things I never felt before")—takes the place of grim realities for the poor of Calcutta: the selling of fetuses and skeletons, the overwhelming presence of vermin and insects, the status of eunuchs, the ragpicking industry in the city dumps, etc.

Well, enough grouching. Swayze certainly plays with kindness, exuberance and touching rapport with the natives. The facts of leprosy and the humanity of its victims are faced openly, and the dour and monsoon motifs from the novel are retained in impressive detail.

"City of Joy" succeeds in bringing all the children of God a little bit closer. But it could've been, should've been, more than a pretty good movie experience.

(Satisfactory for mature adult noses.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

The Playboys	A-II
Poison Ivy	A-III
Raided	A-III
Split Second	A-III
Year of the Comet	A-III

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

Program explores kids' questions about sexuality

by Henry Herx and Mary Ann Wyand
Catholic News Service

Intended for viewing by 8 to 12-year-old children and their parents is "What Kids Want to Know About Sex and Growing Up," airing Wednesday, May 13, from 8 p.m. to 9 p.m. on PBS. (Check local listings to verify the program date and time.)

Produced by the Children's Television Workshop as part of its "3-2-1 Contact Extra" science series, the program gives parents some help—if they want it—in talking with their youngsters about puberty, sex and the miracle of life.

Sex educators Robert Silverstone and Rhonda Wise are on hand to answer questions from pre-teens about physical and emotional aspects of sexuality.

Some simple but effective graphics are used to make sure

youngsters don't misunderstand what is being said about human sexuality.

However, in explaining physiological aspects of sexuality, the program leaves it up to parents to put it all into some kind of moral perspective.

Parents need to be on hand to add their values to the discussion when the program covers intercourse, masturbation, homosexuality, AIDS, and the use of condoms.

Some parents may not appreciate turning the living room into a sex education classroom. Yet they would be foolish to ignore the fact that their children are growing up in a media culture saturated with sexual messages.

Parents who haven't already started talking with their pre-teens about sex and morality should find this TV show an appropriate occasion to do so.

Those who aren't sure can tape the show and preview it before determining when and if to use it with their youngsters. The program will be sold on videocassettes.

Alan Cloe, vice president of PBS broadcasting for WFYI Channel 20 in Indianapolis, said the program presents "basic information about puberty, sexuality, and reproduction in a sensitive and responsible manner."

The program is divided into segments, Cloe said, which focus on different aspects of puberty.

"In some segments," he said, "the facts are presented in frank discussions between educators and boys and girls. Actual footage of microscopic features, such as sperm and egg, and age-appropriate anatomical drawings of the human body help viewers see changes that take place."

During one segment, Cloe said, adults will share their own parenting experiences, values and concerns. Silverstone will emphasize that parents have a right and a responsibility to tell children what they believe about appropriate behavior. Cloe added, "and to explain to pre-teens not only what the parent feels but why they feel that way. I realize that it is a sensitive subject. What the program tries to do is present basic information about physiological changes that one can expect with puberty, but it's hard to hold a program to simply medical information and I think it does a disservice to pre-teens and parents to then stop short of introducing values. However, values differ from family to family."

Cloe said one educator involved in the program emphasized that, "It's not simply a matter of saying 'what you believe, but taking the time to explain why you believe it.'"

When parents articulate morals and values to their children, he said, that sharing of information promotes respect between the parent and child.

Young people already get a lot of messages through the media about sexuality, he said, and sometimes they are wrong messages.

WFYI will offer discussion guides for parents to use during the program, Cloe said, which are available by calling Channel 20 at 317-636-2020.

The Children's Television Workshop has cleared unlimited use of the program for educational purposes for three years so schools may videotape it for classroom use.

TV Programs of Note

Monday, May 11, 8 p.m. (PBS) "Barcelona." As this Spanish city prepares to host the 1992 Olympic Games, Time magazine art critic Robert Hughes takes "Travelers" viewers on a cultural tour of the city and its place in European history.

Monday, May 11, 9-11 p.m. (PBS) "Shock of the Other" and "Strange Relations." The five-part anthropology series "Millennium: Tribal Wisdom and the Modern World" premieres with a visit to tribal societies in Brazil and Peru, followed by an examination of how different societies view romance and marriage.

Friday, May 15, 8-9 p.m. (CBS) "Titanic: Treasure of the Deep." Walter Cronkite hosts this special which follows an international team of divers two-and-a-half miles down on the ocean floor off Newfoundland to examine the wreckage of the tragic luxury liner that sank in 1912.

Friday, May 15, 9-11 p.m. (CBS) "Ancient Secrets of the Bible." Actor William Devane hosts a program in which archaeologists and religious scholars offer views on biblical topics such as creation, the Tower of Babel and the parting of the Red Sea. From the producers of "Greatest Heroes of the Bible" and "In Search of Noah's Ark."

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

Videos

1992 CNS Graphics

Recent top rentals

- | | |
|-------------------------|--------------|
| 1. The Last Boy Scout | O (R) |
| 2. The Fisher King | A-III (R) |
| 3. Hicohet | O (R) |
| 4. Deceived | A-II (PG-13) |
| 5. Curly Sue | A-II (PG) |
| 6. Boyz n the Hood | A-IV (R) |
| 7. Dead Again | A-III (R) |
| 8. The Super | A-I (G) |
| 9. 101 Dalmatians | A-I (G) |
| 10. Necessary Roughness | A-III (PG) |

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Top 10

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QUESTION CORNER

People dispute the age of the earth

by Fr. John Dietzen

Q I am a sponsor in our parish catechumen class. A priest teaching one of the sessions told us that someone once determined from the Bible that the earth was only about 6,000 years old.

I find that fascinating! But he had no further details. Have you heard of this? (Texas)

A It is extremely fascinating, especially in light of the information we have today about the history of the earth and of the human race.

Your priest might have been speaking of at least two people. During the 17th century, Archbishop James Ussher of Ireland, after much careful adding up of figures from the book of Genesis, determined that the world was created in 4,004 B.C.

Some time later, a Dr. John Lightfoot of Cambridge University in England claimed to prove that the exact moment of the creation of Adam was "October 23, 4004 B.C., at 9 o'clock in the morning."

I suppose there is someone somewhere who still believes that. To my knowledge at least, even those who reject any

evolutionary explanation of the creation of the world would find it difficult to swallow those figures.

Q For 13 years I have not been allowed to take Communion because I am a divorced Catholic married to a divorced Catholic.

We have tried to get an annulment but have not been successful. The problem seems to be that because my husband was married to a Catholic in the Catholic Church and the other party cannot be located, we have been told there is no hope.

My first marriage doesn't seem to matter because I was married to a Baptist in a Baptist church. This is very confusing to me! I hope you will answer. (Missouri)

A I am truly sorry that you have had to be away from the sacraments for so long.

You say your husband's annulment process has been stopped because his former wife cannot be found. That sounds strange.

Always in the procedure for annulment an effort is made to contact a previous spouse, if nothing else to allow him or her to enter whatever comments could be useful in the deliberations.

However, the situation you describe is not at all uncommon. Normally it should not stop the process. It seems to me there may be a misunderstanding somewhere.

I suggest you make the priest again, or another priest, or even contact the tribunal of your diocese. Explain the situation and ask if the process may be resumed since in such circumstances some judgment can usually be reached considering only the material which is available to the tribunal.

I wish you luck. Obviously from your letter the sacraments and a full participation in the life of the church are extremely important to you.

(Send questions to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Precious childhood years pass by quickly

by Dr. James and Mary Kenny

Dear Dr. Kenny: I read the letter from your reader who is a grandparent. The writer complained that they were unfairly burdened with their grandchildren. I want to say just the opposite. I wish I could see my grandchildren.

I have not seen or heard from my four grandchildren since 1963 when my son and daughter-in-law were divorced. The custody battle was bitter. She "won" and took the children out of state, far away from us.

I did have the children with me for almost five years before then and I look back on that time as the happiest of my life. What a joy!

I'll never understand why they call it the "terrible 2s." I call it the "terrific 2s." Their first steps toward independence can be time-consuming and, at times, maddening, but you have the patience to enjoy their attempts to be autonomous, they can be very brilliant and funny (a grandmother's point of view).

I have always loved children. I have worked with them in a pre-school nursery most of my life. I felt so lucky, and so sorry for the tired mother when she came by at the end of the day to pick up her child.

Here I had shared her child's first experiences, the cute confidences, the oh-so-many wonderful things that happen only once. I felt fulfilled and rich.

I have met grandparents like your reader who are annoyed at the inconvenience of having to care for grandchildren, who feel it isn't fair for their children to "dump" the little ones on them after they have put in their years of child rearing.

I also understand that as we get older, we don't have the energy or endurance or patience to keep up with little ones. But at the same time, there are many grandparents like myself, especially where a divorce has taken place, who would crawl on their knees for the chance to see their grandchildren, little or big.

I hope you will remind harried grandparents that childhood passes all too soon and then your grandchildren will not have time for you.

Enjoy them, love them, play with them and value them for the second chance in life they are. (Massachusetts)

Answer: Thank you for an eloquent letter on the love of children. Not everyone wants to care for small children, but you remind those who do to take advantage of the time they have. Too often grandparents worry that they are being manipulated or used, and they fail to enjoy the treasures they have.

You also point out how grandparents, and children, can be the big losers in a divorce. I wish we could take custody decisions out of the courts, where the adversarial system reigns, and assign them to mediation.

Child rearing is a process that goes on long after the divorce is final. Woe to those divorcing parents who have destroyed each other in the divorce hearing. The post-divorce child rearing is almost impossible.

A good mediator will get the parties together, even when they are hostile, and help them work out a solution together, one with no winners or losers and one that includes grandparents. Children need their grandparents.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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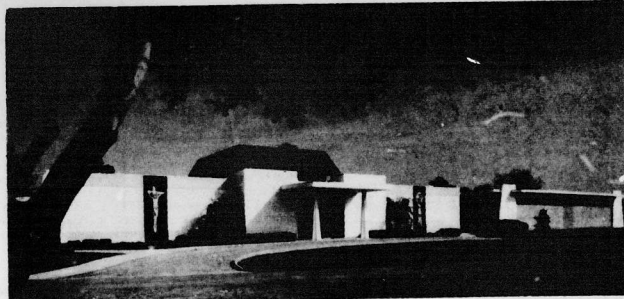
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The Active List

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

May 8-10

A Spring Fling and Festival continues at Sacred Heart Parish, 1300 Lafayette Ave., Terre Haute from 5:30-10 p.m. Fri. (Jonah Fish Fry 4-8 p.m.), from 12 noon-10 p.m. Sat. (Dinner 4-8 p.m.) and from 10 a.m.-9 p.m. Sun. (Mother's Day Breakfast 10-11 a.m.) \$1,000 raffle.

May 9

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

The Divorce and Beyond recovery program continues at 10 a.m. at the Catholic Center, 1400 N. Meridian St.

The Young Widowed Group will dine at 7 p.m. at Illusions Restaurant, 959 Keystone Way, Carmel. Call 317-251-4297.

☆☆

A Spring "Over 21" Dance for the benefit of the school will be held from 8:30 p.m.-12:30 a.m. fast time at St. Paul Parish, New Alsace. Call 812-623-2745 for tickets.

☆☆

The Board of Total Catholic Education at St. Susanna Parish, Plainfield will sponsor a Golf Outing at 12:30 p.m. at Deer Creek Golf Club, Clayton. Call Larry Lee 317-839-4729 for information.

☆☆

A Rummage Sale concludes from 9 a.m.-12 noon at St. Cecilia Parish, Oak Forest. \$1/bag sale.

☆☆

Catholic Alumni Club (CAC) and Northside In-Betweeners will visit the Indianapolis Speedway track. Call Dan 317-852-0855 for details.

☆☆

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

☆☆

May 10

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

☆☆

May Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Eric Lies speaking on "Mother's Day and the Rosary."

☆☆

The GIFT II: "Households of Prayer" program continues at 7:30 p.m. at St. Charles Borromeo Parish, Bloomington with Providence Sister Mary Moeller, principal of St. Patrick School, Terre Haute.

☆☆

May Pilgrimages to Mary's Schoenstatt Center in Revville continue at 2 p.m. Mass 3:30 p.m.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke 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.

☆☆

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

☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

☆☆

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

May 11

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

☆☆

Systematic Training for Effective Parenting (STEP) classes continue at 6:15 p.m. at St. Joan of Arc School, 42nd and Central.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Program on "Dealing with Stress in Today's World." Call 317-236-1596.

May 12

A Teleconference on Cult Education concludes from 3-4 p.m. in Room 105 of Beech Grove Benedictine Center.

☆☆

New Albany Deaneary Youth Ministry will hold a Catechet Evening of Reflection at St. Michael Parish, Charlestown. Call 812-945-0354.

☆☆

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.

☆☆

The Ave Maria Guild will meet at 12:30 p.m. for dessert and business meeting at St. Paul Hermitage, Beech Grove.

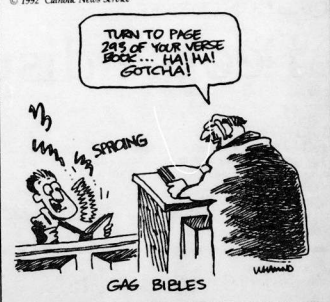
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The Newman Guild of Butler University will meet for lunch at 12 noon at Holyhock Hill restaurant. Installation of officers.

May 13

A workshop on "Understanding Early Adolescence: An Overview" will be held from 7-9 p.m. at St. Joseph Hill Parish, Sellersburg. Call 812-945-0354 to register.

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The Guardian Angel Guild will hold its Semi-Annual Meeting at 9:30 a.m. at the Scottish Rite Cathedral, 650 N. Meridian St. Call 317-849-3072 for details.

May 15

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

St. Rita Parish will sponsor a Dinner Dance beginning with

☆☆

cocktails (cash bar) at 6 p.m. in the Westin Hotel, 30 S. Capitol Ave. \$40/person. Call 317-632-9949.

☆☆

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

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The Ave Maria Guild will sponsor a Rummage Sale from 8:30 a.m.-3 p.m. at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

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(Continued on page 15)

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Bishops urge 'comprehensive' health care plan

by Jerry Filleau
Catholic News Service

WASHINGTON—In a letter to all members of Congress, the U.S. bishops' chief spokesman on U.S. social policy issues has called for "comprehensive reform of the nation's health care system."

"This is a major political task, a significant policy challenge and a moral imperative," said Bishop James W. Malone of Youngstown, Ohio, chairman of the U.S. Catholic Conference's Domestic Policy Committee.

Among key areas of concern to the bishops he cited "problems of limited access, rising costs and deteriorating quality in many areas of today's health care system."

The bishops, he said, "come to this national debate as citizens who support the responsibility of government to

assure the health and welfare of the people of this nation in partnership with individuals, families and a wide variety of providers and payors of health care."

"We seek national health care reform founded on respect for human life and human dignity, that assures quality and affordable health care for all Americans," he said.

He noted that the Catholic Church has had a long involvement in U.S. health care and sponsors the nation's largest private, non-profit network of hospitals and nursing homes, serving more than 40 million Americans a year.

In the letter, sent to federal legislators April 14 and later released to the media, Bishop Malone said that in the public debate over health care reform, the U.S. bishops will use eight "basic criteria in evaluating the strengths and weaknesses" of various proposals.

These, he said, are:

► "Universal access. Whether it provides ready universal access to comprehensive health care for every person living in the United States."

► "Priority concern for the poor. Whether it gives special priority to meeting the most pressing health care needs of the poor and underserved, insuring that they receive quality health services."

► "Respect for life. Whether it preserves and enhances the sanctity and dignity of human life from its beginning to its end."

► "Comprehensive benefits" sufficient to promote good health, treat all forms of ill health appropriately and fulfill the government's public health responsibilities.

► "Pluralism" assuring a mix of public and private sectors "including the voluntary, religious and non-profit sectors" in

health care and assuring "respect for religious and ethical values" among those in the field.

► "Equitable financing" that is "based on ability to pay" and assures full access to care for the "poor and vulnerable."

► "Cost containment and controls" including effective measures to "reduce waste, inefficiency and unnecessary care," to give incentives to users and providers to make "economical use of limited resources" and to "control rising costs of competition, commercialism and administration."

► "Quality," or effective and equitable standards of health care at all levels.

Earth summit may bring conflict

VATICAN CITY—The environmental summit in Brazil scheduled for June is shaping up as a confrontation between developed and underdeveloped nations, said Archbishop Renato Martino, head of the Vatican observer mission at the United Nations.

Underdeveloped nations of the Southern Hemisphere want the developed nations to consume less of the world's resources, while the developed nations of the North want the underdeveloped nations to take stronger conservation measures, said the archbishop, who has been involved in the preparatory meetings for the summit.

The U.N.-sponsored summit is scheduled for June 3-14 in Rio de Janeiro, Brazil. Archbishop Martino, who will represent the Vatican at the meeting, was interviewed April 28 by Vatican Radio. "The confrontation between North and South is accentuating," the archbishop said.

The Active List

(Continued from page 14)

Terre Haute Knights of Columbus will hold a Steak Fry from 6-7:30 at St. Benedict Parish, \$10/person. For reservations call Bill Jenkins 812-235-7681 by May 12.

May 15-17

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5363 E. 56th St. Call 317-545-7681 for details.

☆☆☆

St. Roch Parish, 3600 S. Meridian St. will hold a Mayfest from 5-11 p.m. Fri., from 3-11 p.m. Sat. and from 11:30 a.m.-6 p.m. Sun. German dancers, magic show, dinners.

May 16

The Liturgical Ministry Formation Program Phase II on "Preparing Sacramental Rites and Devotional Prayer" will be presented by the Office of Worship from 10 a.m.-3 p.m. at Stokely Mansion, Marian College. Call 317-236-1483.

☆☆☆

Cub Scout Pack #514 will hold a Yard Sale from 8 a.m.-3 p.m. at 9043 Moorhead Dr., College Park. Call 317-328-8340 to donate.

☆☆☆

The Divorce and Beyond recovery program continues at 10 a.m. at the Catholic Center, 1400 N. Meridian St.

☆☆☆

A Las Vegas Night will be presented from 8 p.m.-2 a.m. for the benefit of Bel-East Little Leagues at St. Simon Parish, 8400 Roy Rd.

☆☆☆

The Men's and Women's Clubs of St. Patrick Parish, 950 E. Prospect St. will sponsor a Garage/Bake Sale from 9 a.m.-3 p.m. in the school auditorium.

☆☆☆

Catholic Alumni Club (CAC) will attend 5:30 p.m. Mass at Immaculate Heart of Mary Church, 5692 N. Central Ave. followed by dinner at Dodd's Townhouse, 5694 N. Meridian. Call Mary 317-255-3841 late evenings for details.

May 17

May Pilgrimages to Mary's Schoenstatt Center, Reville continue at 2 p.m. Mass celebrated 3:30 p.m.

☆☆☆

The "GIFT II: Households of Prayer" program continues at 7:30 p.m. at St. Charles Borromeo Parish, Bloomington. Providence Sister Mary Moeller, speaker. Childcare available.

☆☆☆

May Pilgrimages to the Shrine of Our Lady of Monte Cassino continue at 2 p.m. CDT with Benedictine Father Columba Kelly speaking on "Mary, Mother of Our Resurrected Hope."

☆☆☆

Catholic Widowed Organization (CWO) will attend Beef 'n Boards dinner theatre at 11:30 a.m. Call 317-887-9388 for details.

☆☆☆

The Adult Catechetical Team of St. Andrew Parish, 3922 E. 39th

St. will sponsor a program by Benedictine Father Cyprian Davis at 2 p.m. on "African American Contribution to the Church."

☆☆☆

Catholic Alumni Club (CAC) will attend Broadripple Art Fair. Meet at Broadripple Center Parking Lot near Milano Inn. Call Dan 317-842-0855



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Youth News Views

Teens cite legitimate fears about promiscuity

by Mick Conway
Catholic News Service

In my professional life as a substance abuse counselor not a week goes by that I don't have a young person in my office who, because of drinking or using drugs, has compromised his or her morality by engaging in sexual acts.

There is a profound grief in many of these young adults for having lost what can never be recovered: their sexual innocence. What is it like for those who have sex while under the influence of alcohol or other drugs?

The physical act of two people coming together for a sexual encounter may produce good feelings temporarily, but in the cold light of dawn it often seems tawdry or shameful.

Teens who engage in sex while they are drunk or high—or sober, for that matter—have legitimate fears about the consequences of their behavior.

I don't know about you, but I'm getting a little tired of hearing about "safe sex." After Magic Johnson announced that he had contracted the HIV virus, it seemed as if an entire nation jumped on the bandwagon to spread the word that "safe sex" is the only way to go.

I beg to differ. Safe sex is not the only way to go. Have anyone heard of abstinence? Is it too old-fashioned to imagine there are many thousands of young people out there who value the gift of sexuality and want to protect this personal part of themselves for the ultimate sharing with a life partner?

It's not old-fashioned at all. In fact, abstinence has a lot to offer when you stop to think about it. There will never be any concerns about being infected with the HIV

virus, AIDS or any venereal disease if abstinence is a choice young people make. No unplanned pregnancies will occur to alter the course of teen-agers' lives. Self-esteem will be boundless if personal values around sexuality are given the highest priority.

If sexuality is a gift—and it is—consider this point. If a young couple is planning marriage, what do you think would be the most perfect, appropriate and lasting gift they could give each other to celebrate the beginning of their lives together? How about virginity? There is nothing that can compare with a husband and wife giving themselves to one another for the first time in the unity of God's love.

The real tragedy in the campaign for "safe sex" is that it sets teen-agers up to believe that sex outside marriage is OK as long as they take precautions to make it safe. That mentality doesn't take into account that sex is more than a physical act.

What about the psychological and emotional aspects of sexuality? What about the spiritual conflicts that occur when personal boundaries have been violated?

Professional athletes and other public figures who are role models for young people play an enormous role in developing attitudes on any number of issues. Sexuality, it seems, is one of those issues.

What message does Magic Johnson's talk about "safe sex" send to young people?

Does it say that sex with anyone or everyone is OK as long as you use a condom? Does it say that moral values are worth nothing and chastity is a dirty word? Does it say that it's OK to use others for personal gratification as long as you don't get caught?

That's what it says to me, and I don't like it.

Chastity is a life-saver

by Tom Lennon
Catholic News Service

Molly Kelly, a widowed mother of eight children who jokingly calls herself "The Chastity Lady," spoke at the University of Dayton Arena recently, delivering a message seldom heard in the 1990s.

Her message is simple: chastity. A check with the dictionary reveals that chastity is "the state or quality of not having engaged in unlawful sexual intercourse."

But Molly Kelly would find that description too negative. She finds "abstinence" a negative word too.

"Chastity doesn't mean never having sex," she said. "It means sexual self-control. It doesn't mean safe sex. It means saved sex," as in "saved for marriage."

Kelly is firmly convinced that the only solution to the epidemic of teen-age pregnancies in our land is chastity.

"It's 100 percent effective, has no side-effects, and you have total control over it," she said. "You can't get sick from chastity, and you can't get pregnant."

But in the free-wheeling sexual climate of the 1990s, is it realistic to expect a teen-ager to say no to sexual adventures?

Molly Kelly believes it's very realistic. She has great respect for teen-agers and is convinced young people can be sexually responsible even if their friends are not. "It's like a truck coming down a hill," she said. "You don't wait until you're at the bottom. You apply the brakes now."

Looking realistically at today's sexual problems, Kelly observed, "I think it has to do with self-control. We're ruled by intellect, not by things we put into or on our bodies. Your generation is targeted by people making a fortune. Any kid can go to a family planning clinic and get a prescription for birth control pills. Sex

isn't new, but it's different today. It's become a commodity. I'm opposed to the selling of sex."

Kelly also promotes "recycled" chastity. "Once you've done it, you don't have to do it again," she emphasized. "I call that recycled chastity." Sexual intercourse is a gift that you aren't supposed to open until marriage. If you've already unwrapped it, wrap it up again.

Molly Kelly talks to 50,000 teen-agers a year. Most of them, I'd bet, greet her message as enthusiastically as did the busload of teens from our parish.

(Molly Kelly was keynote speaker for Respect Life Sunday in Indianapolis in 1989.)

by Elizabeth Wimmer
Catholic News Service

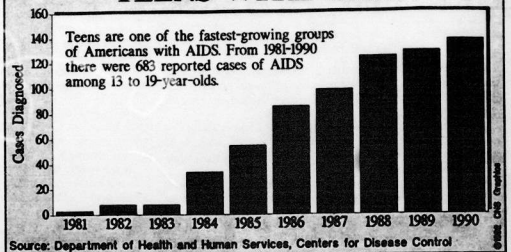
ST. LOUIS—Americans' insistence on independence alone all else makes teaching young people right from wrong very challenging today, according to a Jesuit educator.

"Words like 'privacy,' 'choice' and 'freedom' have become shields to keep from meaningful dialogue on issues," said Jesuit Father James J. DiGiacomo, a theology teacher at Regis High School in New York, in a presentation to Catholic educators.

His workshop on "Rediscovering Right and Wrong: Moral Education in the '90s" was one of many at the National Catholic Educational Association's convention held in St. Louis April 20-23. More than 12,000 Catholic educators attended the annual NCEA convention.

Teen-agers know they are free and have

TEENS WITH AIDS



DRAMATIC INCREASE—Teen-agers are one of the fastest-growing groups of Americans with AIDS, according to the U.S. Department of Health and Human Services. From 1981-1990, there were 683 reported cases of AIDS among adolescents 13-19 years of age. The number of new cases each year grew dramatically during the final years of the decade. (CNS graphic)

Teens must face reality of growing AIDS epidemic

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—Programs aimed at convincing young people not to become sexually active seem to be making a dent in the problem, but statistics indicate that it is an uphill battle.

The sexual behavior of teen-agers represents "a major public health crisis in the United States," said Dr. Lloyd J. Kolbe, director of the division of adolescent and school health for the Centers for Disease Control in Atlanta, announcing the results of a new federal survey completed Jan. 3.

The survey of 11,631 students in grades nine through 12 throughout the United States, Puerto Rico and the U.S. Virgin Islands showed that 54.2 percent said they have had sexual intercourse and 39.4 percent said they were currently sexually active.

Kolbe said high school students have more than 1 million unintended pregnancies each year and about 3 million cases of sexually transmitted diseases.

In their pastoral letter on children and families, approved in November and officially launched Jan. 6, the U.S. bishops warned against relying on condoms as a solution to the problem of teen-age sex and the growing threat of AIDS.

"Instead of promoting the illusion of 'safe sex,' we need to warn our children and society of the danger of sexual promiscuity and drug abuse," the bishops said. "Our moral convictions about expressing human sexuality within marriage now represent not only appropriate moral guidance, but also wise health counsel."

Campaign for Our Children, based in Baltimore but available nationwide, has shown some success in its goal of promoting sexual abstinence among 9- to 14-year-olds. The program, using public

and private funds, combines a mass media campaign with school lesson plans and materials for parents.

The main theme of the campaign is "You Can Go Farther When You Don't Go All the Way."

The message is communicated through TV and radio commercials, T-shirts and buttons, billboards, posters in buses, subways and schools, and a 24-hour counseling hot line called Teen Alert.

Parental involvement in teaching children about sex is a goal supported in the U.S. bishops' pastoral letter.

"Parents are the first and the most important educators of their children," the bishops emphasized. "Responsible parenthood is a cornerstone of the church's teaching on family and a healthy society."

Patty Stach, a Texas mother of two, has been promoting the role of parents in the lifelong sex education of their children for the past 10 years at workshops in Catholic parishes and other sites throughout the country.

Her new book, "Sex is More Than A Plumbing Lesson," is subtitled "A Parent's Guide to Sexuality Education: Infancy through the Teen Years."

"There are lots of resources about sexual facts, but no one can communicate those facts within the context of your values," she explained during a recent talk to a group of parents. "Especially as your children start hearing their teen years, let them know what you believe and why you believe it."

(For additional information on the Campaign for Our Children, write to 120 W. Fayette St., Suite 1200, Baltimore, MD 21201 or call 410-576-9015. The Teen Alert hot line number is 800-492-0618. Stark's book "Sex is More Than a Plumbing Lesson" retails for \$12.95 and is available through Preston Hollow Enterprises, P.O. Box 670935, Dallas, TX 75367-0935.)

Youth need to focus on faith, morality

choices, Father DiGiacomo said, but they need "help forming a conscience."

Otherwise, they create a God who says "whatever the individual decides is OK," he said. "God is getting nicer all the time."

Young people need help seeing the bigger picture, Father DiGiacomo said. For instance, they need to be taught the difference between morality and legality.

"Slavery was perfectly legal in this country" at one time, he noted as an example, "but was it right?"

When laws change—such as those allowing women to vote, outlawing apartheid and legalizing abortion—they do not necessarily become right, he said, and "sometimes breaking laws is the most moral thing you can do."

Young people often accuse the church of trying to impose its views, Father DiGiacomo said. "They're quite angry at the church for telling them there are some things they shouldn't do."

But the church can only make suggestions for an "ultimately satisfying life," he said. Teaching teen-agers that the church forbids some actions, such as premarital sex, is not enough anymore, he said. Educators need to explain why some choices damage and exploit people.

"Kids are growing up in a society where these very basic ideas are hard for them to come by," he said.

Young people need to be told that God loves them unconditionally and "we've gotten good at that," Father DiGiacomo said. "The trouble is, some kids are saying that God loves us so much he doesn't care what we do."

In the Gospel, Jesus is neither "neutral or non-directive" as he said Jesus is "unwavering in his determination to tell it how it is."

(Jesuit Father James DiGiacomo also spoke to archdiocesan youth ministers and religious educators during a Youth Ministry Inservice Day which was held at the Catholic Center in September of 1990.)

PBS documentary reports on teens with AIDS

by Lori Plummer
and Mary Ann Wyzan

AIDS is an issue that concerns everyone. But many people may not realize that the virus is reaching epidemic proportions in the Hoosier state.

Indiana State Board of Health officials estimate that between 14,000 and 17,000 Hoosiers now carry the HIV virus which causes AIDS. Perhaps the most frightening statistic is the reality that more than 80 percent of these infected people do not know that they have the virus.

In central Indiana, teen-agers are among the highest risk groups for contracting the HIV virus.

The teen-age AIDS epidemic in America gained national attention recently with publicity about a sizeable number of teen-agers living in a small community in Texas who have tested HIV-positive.

In an effort to reach out to today's young people and inform them about the seriousness of this disease, WFYI Channel 20 in Indianapolis has teamed up with Spellbound Productions to produce the program "Picture This: AIDS & Teens."

The one-hour documentary premiered on the public broadcasting station on April 22 and will be broadcast again on May 19 via satellite on the Classroom Channel, potentially reaching students in some 10,000 high school classrooms nationwide.

Staff members of the Indiana Department of Education helped prepare a special teachers' guide for the program. For information about how to acquire a copy of the guide, telephone Channel 20 at 317-636-2020.

PBS also will offer the program to its affiliates nationwide in June, with videos available through PBS Video.

Through the cooperation of Community Hospitals of Indianapolis, the program uses theatrical performers who are members of the hospital's Picture This Players Troupe to act out skits about how teens are reacting to and dealing with the AIDS virus.

The program is an interactive performance which encourages audience participation and discussion. During the taping, students from North Central High School and Arsenal Technical High School in Indianapolis were asked to reflect on and discuss various topics such as promiscuity, use of condoms, self-esteem and morality. A moderator helps performers "freeze the action" so various conflict resolutions can be proposed by audience members.

Public broadcasting stations nationwide

also plan to air the "3-2-1 Contact Extra" special called "What Kids Want to Know About Sex and Growing Up," a Children's Television Workshop production, on May 13. (See a story on page 12 of this issue.)

Viewers who think public television is only a forum for concerts, British plays and pre-school programs will find the explicit language in "Picture This: AIDS & Teens" surprising, but the fact-based program should alert them to the importance of educating young people about the dangers of sexual promiscuity.

A Criticism reporter found the show to be informative and candid. Some parents may not feel comfortable with the dialogue. Nevertheless, the topic deserves family discussion.

In the opening segment, viewers learn that as many as 1.5 million Americans are infected with the AIDS virus and that 80 percent of these people do not know they are infected and are HIV carriers.

Statistics cited in the introduction also point out that one out of every five people with AIDS is 20 to 30 years old. Further, the AIDS virus can remain inactive in the body for as long as 10 years.

What is the best way to keep from getting AIDS? Teen-agers interviewed on the show agreed that abstinence was the only sure way to stay disease-free.

"Don't do anything at all," one girl explained. "That way you won't catch it."

A teen-age boy said he thinks "teens are

aware of AIDS, but it's a matter of what you do with the knowledge."

Is saying "no" to sex easy? "You should really think about it," a teen-age girl emphasized. "I think if you have values and morals and think highly of yourself and with all the fear out there (about AIDS and other sexually-transmitted diseases) if you just sit and think about it, it should be easy. But it's not. It's not an easy decision. Things get harder as you get older. Everything becomes more complicated."

Who gets AIDS? As the program points out, anybody can contract the virus. Anybody. And teen-agers who aren't feeling good about themselves aren't going to make the best decisions.

(Lori Plummer works for WFYI.)

Scecina travels to zoo for prom night

"Enchantment Under the Sea" was the theme for Scecina Memorial High School's Junior-Senior Prom held recently at the Whale and Dolphin Pavilion at the Indianapolis Zoo.

Prom-goers dressed in formal gowns and tuxedos danced in the aquatic wonderland, then posed for pictures beside a coral reef.

Scecina seniors Pete Schilling and Molly Lathrop were crowned the 1992 Prom King and Queen during the festivities.

After the prom, students attended a party at the Eastside YMCA, where they snacked on pizza and desserts and enjoyed swimming, basketball, and volleyball.

☆☆

Cathedral High School in Indianapolis will sponsor an Irish Basketball Camp for boys in the third through the eighth grades on June 8-12, June 15-19, and June 22-26.

The registration fee includes a T-shirt. Interested students are encouraged to contact Howard Renner at 317-542-1481 for additional information.

☆☆

Bishop Chatard High School in Indianapolis will offer a "Back to the Basics" Basketball Camp June 22-26 for boys in the fifth through the ninth grades.

The registration fee of \$75 a person includes guest speakers, prizes and participation in tournament games.

For registration information, contact the Chatard office at 317-251-1451.

☆☆

Also this summer, Cathedral High School will sponsor a Summer Baseball Camp for boys in the fourth through eighth grades during the weeks of June 29-July 3 and July 6-10.

Registration costs \$50 a person, and includes a T-shirt. Contact Ken Kaufman or Chris Kaufman at 317-542-1481 for registration information.

☆☆

During the week of June 15-19, Cathedral High School will sponsor a

Football Camp for boys in the fifth through the ninth grades.

Contact Rick Streiff at 317-542-1481 for registration information. The fee is \$30 a person and includes a T-shirt.

☆☆

Bishop Chatard High School sophomore Michelle Linden of Indianapolis is among 100 teen-agers selected to attend the Indiana Youth Institute's 1992 Youth Leadership Conference June 18-21 at Linton.

Student wonders how people can hurt and kill each other

by Julie Rohrberg

I am 15 years old and very worried about the state of the world.

In the past few days with what has been going on with the Rodney King trial (in Los Angeles) all you hear about is how people have been killing other people and how they have made absolute hell on Earth in cities across the country.

How can one person harm the body and soul of another human being who God has placed on this planet for a

reason? Surely the reason wasn't to steal and kill, was it?

Everyone has a justified reason to be mad and angry—and believe me, I don't blame them one bit—but before they go and kill people out of absolute outrage, why can't they just talk?

I am not racist and hope never to have a reason to be. I cannot understand how the leaders of this country we call America can even begin to tackle the problems overseas when we Americans have not even begun to unite the racial knot in our own backyards.

(Julie Rohrberg is a freshman at Roncalli High School in Indianapolis.)

Director of Religious Education

Responsibilities include elementary, early adolescent and adolescent religious education, sacrament preparation, Confirmation, adult education, Catechumenate or RCIA and children's Liturgy of the Word.

Individual would participate in pastoral team development and his or her own spiritual growth. Minimum BA/BS with related experience preferred.

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Search Committee, Sacred Heart Church
1840 E. Eighth St., Jeffersonville, IN 47130

COORDINATOR OF YOUTH MINISTRY

St. Alphonsus Catholic Church in Zionsville, Indiana has an immediate opening available for an enthusiastic, creative, positive individual to join our church family as Coordinator of Youth Ministry.

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PLEASE SEND RESUME AND SALARY REQUIREMENTS TO:

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1870 West Oak Street • Zionsville, Indiana 46077

YOUTH MINISTER

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Father Steve Schafflein
Search Committee

St. Anne Catholic Church

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FOR APPLICATION OR MORE INFORMATION, CONTACT:

Search Committee, Saint Michael Church

3354 W. 30th St., Indianapolis, IN 46222

(317) 926-7359

Deadline for application is May 15, 1992

Director of Religious Education

St. Bartholomew — St. Columba
Catholic Community of Columbus

Send letter of interest and resume by May 30th to:

SEARCH COMMITTEE

Catholic Community of Columbus

845 8th Street

Columbus, IN 47201

BOOK REVIEW

The 'Double Belonging' reality

DOUBLE BELONGING, by Father George Kilcourse.
Paulist Press (New York, 1992). 179 pp., \$11.95.

Reviewed by Msgr. Charles Dollen

"Double Belonging" explores an ever-growing reality in the United States—husbands and wives who are actively involved in two different Christian churches.

The author, Father George Kilcourse, has done his statistical work well. Thus, after the first chapter, there is no doubt that this is a real and present problem. Subtitled his book "Interchurch Families and Christian Unity," Father Kilcourse also feels that even the imperfect unity of faith in

Christ makes the interchurch family a fertile ground for growth in ecumenism.

The examples he uses, however, are not happy ones. He seems to accept, in fact, that a child might be baptized in the Catholic Church and make first holy Communion in a Lutheran church. Another child might go to Mass and Communion on Sunday in a Catholic parish but be confirmed in an Episcopal church.

The fact that this may be happening does not justify it. Father Kilcourse comes very close to accepting this as a workable compromise. There will be many people who will find this offensive, to say the least.

The fact that all the mainline Christian churches perform valid baptisms is a fine starting point. It would be nice to

build on that but there are some fundamental issues that won't go away by wishing: the real presence, sacrifice, valid ordinations, apostolic succession, etc.

Father Kilcourse deserves credit for promoting the discussion of this very difficult subject. The art of compromise, however, might become the norm of compromise and then the ecumenical mentality would be the death of ecumenism. Truth can be very bigoted and be lost by compromise.

Specialists in this field will welcome this good-natured attempt to further the cause of Christian unity. It leaves a lot to be desired.

(Msgr. Dollen is a pastor and book review editor of *The Priest* magazine.)

(At your bookstore or order prepaid from Paulist Press, 997 Macarthur Blvd., Mahwah, NJ 07430. Add \$2 for shipping and handling.)

Rest in Peace

(The Criterion requests death notices from parishes and individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Indicate 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.)

† **BILLIPS**, Mildred, 80, St. Monica, Indianapolis, April 15. Mother of Milton Grammar, Robert and Wesley Bennett, Jeri Venable and Anne McKenzie; grandmother of 10, great-grandmother of six.

† **BODEN**, Virginia Ulrich, 77, St. Mary of the Knobs, Floyd's Knobs, April 24. Mother of Thomas, grandmother of five; great-grandmother of 10.

† **BRODERICK**, Daniel H., 56, St. Anthony of Padua, Clarksville, April 20. Brother of Louis E., John P., Robert, Thomas, Mary C., Madelon, Doris Adair and Doris Hall.

† **BURKART**, Edna A., 71, Little Flower, Indianapolis, April 12. Wife of Joseph, mother of Antonette Burks; sister of William W. Galluzzi; grandmother of one.

† **CUTSINGER**, Jo Ann, 65, St. Monica, Indianapolis, April 14. Wife of Donald; mother of Mark Edward; grandmother of two.

† **DILLON**, Kathryn B., 76, St. Bartholomew, Columbus, April 28. Wife of Herbert F.; mother of Eugene and Ken Harney, Jack, David and Aaron Lynch, Kathryn Rodgers and Janet Smith; stepmother of Herbert, Joanna Cecile, Jane Talbert, Jennie Cardello and John.

† **DRINKUT**, John K., 70, Little Flower, Indianapolis, April 17. Husband of Dolores C.; father of John C. and Gary M.; brother of Wesley and Herbert; grandfather of four.

† **EASTRIDGE**, Irvin J., 63, St. Luke, Indianapolis, April 29. Husband of Jessica B. (Spragg); father of Timothy Irvin, Nicholas Earl, Gerry Christopher, Milcent Marie Greer and Ann Elizabeth Ray; son of Irene (Landers); grandfather of three.

† **GOEBEL**, Joseph B., 73, St. Mary, New Albany, April 27. Husband of Catherine, father of Ronald and Karen Hienfield; grandfather of four.

† **GORSVANS**, Apolonia, 94, Holy Name of Jesus, Beech Grove, April 19. Mother of Konstantine Abolins, Antonia Salinas, Stanislaus and Janis; grandmother of six; great-grandmother of three.

† **HENSLEY**, Patrick Joseph, 14 days, St. Mary, Greensburg, April 30. Son of Michael and Patricia; brother of Brandon; grandson of Willard and Dorothy Riche and Mary.

† **KENNEDY**, Kenneth Keith, 79, Little Flower, Indianapolis, April 23. Father of Guy A. Wall and Paul K.; grandfather of four; great-grandfather of one.

† **MATLEN**, Gladys C., 82, St. Paul, Tell City, April 24. Sister of Charles and Maurice Backer and Mary Walk.

† **PICCIONE**, Peter Joseph, 36,

Holy Rosary, Indianapolis, April 16. Husband of Barbara; son of Pasquale; brother of Tona Cole.

† **SANDERS**, Roscoe, 82, Little Flower, Indianapolis, April 15. Husband of Miriam H.; father of Michael E., James D., Mary L., Robert, Carol S., Langman and Sandra L. Whitsett; brother of Paul, Ralph, and Dorothy H. Heald; grandfather of 19; great-grandfather of 33.

† **SATTERFIELD**, Regina M. (Jean), 81, St. Paul, Tell City, April 22. Wife of Archie; mother of Douglas; sister of Marcella Young and Wilma Kall; grandmother of four; great-grandmother of one.

† **SCHAD**, Earl A., 67, Our Lady of Perpetual Help, New Albany, April 21. Husband of Dorothy; father of Robert and Michael; brother of Raymond, James, Kenneth, Mary Garcia, Lucille Dowdle, Mildred Wood and Ruth Ann Porp; grandfather of four.

† **SCHAEFER**, Wanley E., 78, St. Paul, Tell City, April 25. Wife of Carl Leo; mother of Carol Vokes; sister of Paul Johnson; grandmother of four; great-grandmother of six.

† **SNODGRASS**, Connie Sue, 44, Holy Rosary, Indianapolis, April 9. Wife of Dale R.; mother of Nicole and Dale III; daughter of Loyd Pittman; sister of Steve and Tammi Pittman, Karen Livingston, Vicki Keller and Patti Bewley.

† **STARK**, Shirley Ann, 50, Holy Name of Jesus, Beech Grove, April 24. Wife of Floyd H.; mother of Mark A. (Tony) and Brian L. Doyle, and Teresa Ann Humphrey; stepmother of Tammy Stitt and Jennifer; sister of Judy Evans and Carol Guley.

† **STEEB**, Catherine M., 87, Holy Name of Jesus, Beech Grove, April 28. Stepmother of Florence Pritch, James E. and Lawrence A.; grandmother of nine; great-grandmother of four; great-grandmother of one.

† **SWADISH**, Robert M., 43, Holy Family, New Albany, April 15. Husband of Rosalie; son of Don and Rose; brother of Linda Modler; grandson of Dean Lenon.

† **TEKULVE-ASH**, Carolyn J., 48, Holy Name of Jesus, Beech Grove, April 21. Wife of Tom T.; mother of Anna Marie and David Martin. Tekulve, daughter of Caroline Haywood; sister of James Patrick Ray; grandmother of one.

† **WARD**, Phyllis F. (Zobel), 68, St. Christopher, Indianapolis, April 27. Wife of John; mother of Linda, mother of Elizabeth, John F. and Joseph; sister of Paul, Bob, Frank and Betty Zobel and Mary Lou Payne; grandmother of eight.

† **WHITSON**, Beaulah Frances, 83, St. Joseph Hill, Sellersburg, April 21. Wife of John; mother of Fred Logsdon; sister of Guy and Leonard Simpson and Dee Jackson; grandmother of four; great-grandmother of nine.

† **WUESTEED**, Rodney, 45, St. Peter, Brookville, April 8. Husband of Bernadine (Obermeyer); father of Jared K., Matt W. and Troy J.; son of Henry; brother of Nathan, Clarence Conroy, Miss Lunsford and Connie Lattre.

Male sanctity in Bible

WILDMEN, WARRIORS, AND KINGS: MASCULINE SPIRITUALITY AND THE BIBLE, by Jesuit Father Patrick M. Arnold. Crossroad (New York, 1991). 240 pp., \$19.95.

Reviewed by Brian T. Olszewski

When the book jacket proclaims that the foreword is written by Robert Bly (author of "Iron Man"), you have a pretty good idea what the tone of "Wildmen, Warriors, and Kings" by Jesuit Father Patrick M. Arnold will be.

But the male reader ought to beware: this is more than an affirmation of one's masculinity in light of the Bible. It is an invitation to explore and examine that masculinity. Acceptance of the invitation presumes faith and scholarship.

In an era when the role of women in the church is discussed regularly, it is almost surprising to see a book

devoted not only to men in the church, but to their entire spiritual awakening. Father Arnold calls this movement of American males toward spirituality "revolutionary."

Lest one be mistaken, this is not a "male only" women-bashing book. Rather, it may be a source from which men may find their spiritual natch. In one chapter, the author suggests seven ways churches can help men reclaim their religiosity. Among his recommendations are initiation rites, pilgrimages, prayers and devotions.

If there is a graduate-school course in male spirituality, this may be that course's textbook. If there isn't a course, an adult study group—composed of men and women—would find enough grist to sustain weeks of discussions.

In approaching this text, one must ask: Do I really wish to know more about male spirituality? If the answer is an unconditional yes, the reader will be able to read Father Arnold's work, reflect upon it, and apply it.

If male spirituality is not a burning concern in your life, you will be unable to endure this journey.

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Cops 'not monsters'—priest says

By Mark Pattison

WASHINGTON (CNS)—An associate pastor at a Simi Valley, Calif., parish says the police officers he knows are "not monsters."

"I know a lot of them," said Father John Love of St. Rose of Lima Parish. "A lot of these guys are getting attacked as racist," he added, and from his knowledge of them, it's not so, "although there is probably some of that in the (police) force."

Simi Valley was the site of the Rodney King beating trial, which ended April 29 in controversial acquittals on 10 counts for three Los Angeles police officers and a hung jury favoring acquittal for a fourth officer on a single count.

The trial was moved to 104,000-population Simi Valley from Los Angeles, where the beating took place in early 1991, due to the publicity given the case, in particular a home video shot of the beating.

Critics of the move said Simi Valley was sought by defense attorneys because of its large number of police officers and firefighters living within city limits. Father Love said Simi Valley may have the largest per capita number of police and fire department employees of any city in the United States.

"Loads of 'em" live in Simi Valley, Father Love said.

Catholic editor shot during riot

LOS ANGELES (CNS)—Tod Tamberg, associate editor of the *Tidings*, Los Angeles' archdiocesan newspaper, said he was shot at as he took pictures in riot-scattered South Central Los Angeles.

The incident took place during daylight hours May 1, before the National Guard was deployed to help restore order to the riot area.

Tamberg thought he could drive into South Central because the violence had died down. He was just about to turn around and head out of the area when he spied the large, smoke-blackened mural of Our Lady of Guadalupe painted for the 1984 Summer Olympics.

After 20 minutes, he heard something that sounded "like a very large mosquito. Almost immediately following that was a bang," Tamberg said. "I think it was something to frighten me."

"We have dozens in our parish alone." Still, he said, only two of the Ventura County jurors came from Simi Valley.

The priest, 29, an associate pastor in Simi Valley for two years, said he expected the jury's verdicts and the violent reaction that followed. "There's a tragedy 50 miles south" in Los Angeles, he said. "We're pretty isolated."

Many Simi Valley residents who commute to Los Angeles stayed home during the riot. "One of the saddest things was we had to cancel our First Communion practices because we were afraid for the kids," Father Love said.

Father James McKeon, founding pastor of 20-year-old St. Peter Claver Parish in Simi Valley, said he "thought it was a mistake" to move the trial to Simi Valley because of its short commuting distance to Los Angeles.

"I was surprised" at the verdict. I thought it might be a split decision," he added. "We just hope it will blow over."

Father McKeon said Simi Valley "has a reputation for being a fairly conservative community," including being the home of the Ronald Reagan presidential library, "but it's just not true."

He added Simi Valley had been treated unfairly. Father McKeon said he saw a rioter on television holding a sign calling Simi Valley "KKK Country," a parish secretary got a "real weird" call April 30, and a caller to the local police "said he was going to blow up 12 Anglos in Simi Valley."

Father McKeon said he would talk to a police public affairs official for suggestions on what the church could do to respond to events.

He found "irony" in the fact that earlier April 29, Simi Valley finished second as the safest U.S. city with over 100,000 population. It had finished first the year before, losing out this time to neighboring Thousand Oaks, Calif.

Michael Meyer, 38, a pastoral intern at St. Rose of Lima who is scheduled to be ordained next year, has a unique set of perspectives on the issue.

Meyer was born in South Africa, which has recently begun dismantling apartheid, its state-sanctioned segregation system. Now a permanent U.S. resident, he taught for seven years at St. Eugene Grade School in South Central Los Angeles, the heart of the riot area.

A "real parallel" between South Africa and South Central is that both have "people with no hope," Meyer said.

"I sympathize with the people from South Central. I think they are very shortchanged," Meyer said.

"We didn't have even a fraction of the stuff they have here" at St. Rose of Lima School, he said. When parishioners replied that most of that material was donated, Meyer said he responded, "There's nobody down there to donate those things."

"Education is the way out. We need to pour money into education," Meyer said.

"You hear people say the people in South Central—the blacks in South Central—don't want to better themselves. You have to understand that it's very difficult to get up. That kind of life just breeds misfortune," according to Meyer.

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The Rodney King verdict and police relations with blacks

by Laurie Hansen
Catholic News Service

WASHINGTON—The street violence touched off by the acquittal of four white police officers charged in a videotaped beating of a black motorist in Los Angeles seemed to take the nation by surprise.

But the history of police relations with this nation's African-American community generally has been "a very sorry one," with steps toward improved police-community relations implemented only in recent years, says Peter Edelman, associate dean of the Georgetown University Law Center.

Ron Hampton, director of the Washington-based National Black Police Association, says blacks have a mistrust for the nation's law enforcement authorities because "the police have always policed in the African-American community. They've never protected it."

Nevertheless no rioting occurred over a year ago when the videotape of four white police officers was released. The beating was filmed by a resident near the scene and it shocked the nation when it was replayed on network news shows. Viewers saw the police officers shock King with a stun gun and kick and club him more than 50 times as he lay writhing on the ground.

It was then that the nation first heard Los Angeles Police Chief Daryl Gates defend his officers and say there was nothing racial about the episode. At the same time the nation listened in on racial jokes about the beating made over the police radio.

But there was faith in the system, said Hampton. The case looked airtight with prosecutors clutching a videotape of the brutal beating. What evidence could have been more solid? asks Hampton.

It wasn't until the legal system appeared to condone the police officers' actions that the rioting began. In Los Angeles Auxiliary Bishop Carl A. Fisher, one of 11 active U.S. black bishops.

When a jury, which included no blacks, in Simi Valley, Calif., acquitted the officers involved, the verdict "seemed to provide glaring proof" of a commonly-held suspicion among African-Americans that the nation continues to believe "it's somehow all right to beat up on black males," said Bishop Fisher.

That there was faith in the system at all, Edelman told Catholic News Service May 1, may be due to the fact that in recent years police relations with blacks have "improved considerably in a number of cities as politics have changed and there have been more black mayors elected and more black police on the force."

Los Angeles, the nation's second-largest city, has been "a graphic exception" to this trend, he said.

Edelman said before the changes took place, however, it was "commonplace" for police officers dealing with the black populace to:

► Issue "summary punishment, that is, punishment on the streets without bothering with a trial."



VICTIM OF DESTRUCTION—An Asian woman is comforted by her daughter outside their Los Angeles clothing store after it was destroyed by looters April 30. In the aftermath of the Rodney King verdict, 1,500 fires were set and more than 50 people died. (CNS photo from Reuters)

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