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Congress hears views on Freedom of Choice

by Patricia Zapor
Catholic News Service

WASHINGTON—Witnesses from the Justice Department and the National Conference of Catholic Bishops told a

Senate committee the proposed Freedom of Choice Act would have ramifications far beyond its supposed purpose of codifying the Roe vs. Wade Supreme Court ruling. Two constitutional scholars at the May 13 hearing of the Committee on Labor and Human Resources disagreed however,

contending that Congress is obligated to adopt a law protecting the right to abortion.

The 19-line bill says: "A state may not restrict the right of a woman to choose to terminate a pregnancy—(1) before fetal viability; or (2) at any time if such termination is necessary to protect the life or health of the woman." The proposal's only exception allows a state to "impose requirements medically necessary to protect the life or health of women."

Supporters of the bill introduced it with the intent of protecting rights granted under the 1973 Roe court ruling. It is widely believed the Roe decision will soon be overturned by the Supreme Court.

But the bill's wording has been interpreted by the NCCB, the Justice Department and the American Civil Liberties Union to mean many of the current abortion regulations popularly supported in the United States would be illegal. Such laws include requiring informed consent, waiting periods and notification of the parents of minors before abortions may be performed.

"When the ACLU, the Department of Justice and the Catholic conference agree, it probably means something," said Helen Alvare, spokeswoman for the NCCB's Secretariat for Pro-Life Activities.

Speaking in the last few minutes of a three-hour hearing, Alvare noted that none of the previous discussion by witnesses and senators referred to the lives of the children affected by abortion.

She said the bill "trivializes the human rights question at the heart of the abortion issue, unjustifiably usurps state authority and gives a monopoly on abortion policy to those favoring unlimited abortion on demand and tramples over the heartfelt sentiments of millions of American citizens." In fact, she said, facing certain opposition by the president and lacking the congressional support to override a veto, the bill is the subject of hearings only for political purposes.

"The National Abortion Rights Action League has made support of this bill a 'litmus test' for its support in the 1992 elections and has said it will spend \$5 million in those elections," Alvare said. "Secondly, while everyone knows this bill cannot be enacted into law this year, some political strategists want Congress to approve the bill so it can be vetoed by President Bush just before election day."

Speaking for the Bush administration, Deputy Assistant Attorney General John C. Harrison said Congress has no constitutional basis for legislating a blanket right to abortion. In response to questions from Sen. Orrin Hatch, R-Utah, Harrison said

current state regulations of abortion would be overruled by the bill, S. 25.

In their two hours at the witness table, Harvard Law School professor Laurence H. Tribe and Duke Law School Professor Walter Dellinger, disagreed with Harrison and the administration's support of abortion restrictions.

Tribe said Congress has ample constitutional authority to legislate on abortion, either to protect it as interstate commerce or protect it under other 14th Amendment rights. The 14th Amendment guarantees equal protection under the law to all citizens.

The bill puts total control over decisions about abortion in the hands of the women involved, said Tribe. Any state regulations of abortion serve to restrict that control, which in Roe vs. Wade was ruled to be a
(See CHOICE ACT, page 19)

Fr. Mike Welch to give invocation at Indy 500

by Sarah Graf

Father Mike Welch, pastor of St. Christopher Parish and chaplain at the Indianapolis Motor Speedway, finds being asked to give the invocation before the start of the Indianapolis 500 both a privilege and a difficulty.

Father Welch was asked to give the invocation by the Hulman-George family, owners of the Speedway.

Father Welch believes it is a privilege because the invocation brings a moment of silence to the 350,000 people attending the race. According to Father Welch, at that moment it is possible to touch the hearts of those people.

"It's an opportunity and a very succinct way to be with people and to remember where we come from," Father Welch said.

Although Father Welch feels the invocation is a privilege, he also finds it difficult to follow the late Archbishop Edward T. O'Meara, who said the prayer prior to the start of the race 11 of the 12 years he was Archbishop of Indianapolis.

"The archbishop always did such an excellent job with his invocation that it will be very difficult to follow that," Father Welch said.

Father Welch will also celebrate two Masses at the track on Sunday morning. The first Mass, held at 6 a.m., is for drivers, mechanics, car owners, media, track officials and Motor Speedway staff. It will be held at the east end of Gasoline Alley. A second Mass will be held at 7 a.m. for race fans. This Mass will be held on the north side of the Speedway Hall of Fame Museum, across from the infield Hospital.

Father Welch will be on call in case he is needed at the Speedway Infield Hospital during the Indianapolis 500 race. He continues the tradition of special ministry at the Speedway begun in 1937 by Father Leo Lindemann, founding pastor of St. Christopher's Parish.

Father Welch has been pastor at St. Christopher's for nine years and because the parish is named for the patron saint of motorists and travelers, Father Welch said he feels that there has always been a bond



FRIENDS—Father Mike Welch, pastor of St. Christopher Parish in Speedway, talks with Indy-car driver John Andretti and his wife, Nancy, during a break from qualifications for the 76th running of the Indianapolis "500." (Photo by Charles J. Schisla)

between the Indianapolis Motor Speedway and the parish. He feels that it says a lot for the Hulman-George family.

"They keep the priority of invocation at the largest sporting event in the world," he said.

Mass schedules for the Memorial Day weekend for the two Catholic Churches nearest the Motor Speedway are:

St. Christopher Church: 5301 West 16th Street, Saturday, May 23 at 4, 5:30 and 7 p.m., Sunday, May 24 at noon and 5:30 p.m.

St. Michael the Archangel Church: 3354 West 30th Street, Saturday, May 23 at 4, 5:30 and 7 p.m. There will be no Masses on Sunday.



GIFT FROM ARCHBISHOP—Gifts from the personal estate of Archbishop Edward T. O'Meara were distributed to employees of the Catholic Center last week. Here Father Fred Easton, vicar of the Metropolitan Tribunal, receives a book from Suzanne Maginn, chancellor, and Janet Newland, the archbishop's secretary. (Photo by Charles Schisla)

Riegel to leave Charities post



Robert Riegel

Robert H. Riegel, who heads the Secretariat for Catholic Charities and its board of directors, has announced his resignation. His 25 years of service to Catholic Social Services and Catholic Charities will end in early July.

In his announcement to agency directors, Riegel asked their cooperation with his successor. And he said that he plans to participate in the life of his parish and the archdiocese in other ways in the future.

In the next few weeks, Riegel will submit a Catholic Charities column for *The Criterion* that includes his observations on his past experience with the service agency and some comments on his future plans.

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THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Those reports about pedophilic priests

by John F. Fink

From time to time there are news reports about the sexual abuse of a child, or children, by a priest. Fortunately, it is not something that happens often; it's seldom enough that it meets one of the definitions of news as something that departs from the norm. But when it does happen, it sometimes occasions commentaries that blame the matter on the church, or church officials, who supposedly don't take the matter seriously or try to cover it up.

This happened, for example, back in February, when Colman McCarthy used the case of a well-known priest at the University of Notre Dame to lambast the church in his column in *The Washington Post*. He claimed that "the case, like Father Bruce Ritter's in 1989, is part of a larger story of sexual abuse of minors by priests that has been slowly making its way, like a procession of shame, out of the rectory onto the front pages."

He went on to accuse the bishops of "using their ecclesiastical powers to evade or cover up the scandals." He said, "Whether the problem involves sickness, immorality or crime, leaders in the Catholic hierarchy have yet to formulate a national policy. . . . The hierarchy meets annually in Washington to issue papers on war and peace, the economy and why women shouldn't be priests, but so far nothing has come forth on priests and sexual offenses."

THIS SIMPLY IS NOT TRUE. In case any of *The Criterion's* readers are as ill-informed as McCarthy about this matter, perhaps we should review a little about what the bishops have done, and what has been done in the Archdiocese of Indianapolis.

Unfortunately, the problem of sexual abuse of



children does exist in our society, and sometimes by priests. We should not get the idea, though, that this is common. The vast, vast majority of the 53,000 priests in the United States live out their commitments to God and to their people. The most frequent offenders, in fact, are parents and step-parents, and sometimes teachers, definitely not priests.

Nonetheless, the bishops have given many hours of attention to this issue, at least four times during their national meetings going back as far as 1985, and at regional and local meetings. Since pedophilia is a problem that cuts across society, probably no other group has done as much as the church to try to eliminate the problem.

The bishops made their stand clear with a statement in 1988 and another in 1989. In 1988 they said they were deeply committed to addressing incidents of pedophilia "positively, to making strong efforts to prevent child abuse, to repairing whatever damage has been done and to bringing the healing ministry of the church to bear wherever possible."

THE ARCHDIOCESE OF Indianapolis established its policy on child abuse before the bishops' statement in 1988, but as a result of the discussions that began in 1985. The present policy, that is part of the archdiocesan "Manual for Administrators," was promulgated by Archbishop O'Meara on Dec. 8, 1987. It's a two-page single-space policy that applies to anyone working for any agency or institution of the archdiocese.

The policy emphasizes that the obligation to report instances of child abuse, including sexual abuse, is mandated both by Indiana law and by the archdiocese. It says that, under Indiana law, "it is a felony not to make such a report" to the local child protection service or a local law enforcement agency.

As for the policy of the archdiocese, it says: "The church, through its schools, institutions, agencies and organizations, has numerous daily contacts with many

children. It is therefore most important that all responsible for the care of children, particularly all staff of parishes, of deaneries, and agencies in the Archdiocese of Indianapolis, protect the rights of children and be alert for child abuse. It is the policy of the Archdiocese of Indianapolis not only to fulfill the reporting law, but to cooperate fully with investigating authorities."

So far, at least to my knowledge, there haven't been any such problems in this archdiocese. I know that administrators in the Catholic schools are well aware of the policy and have spelled it out to teachers.

THE CRITERION HAS not publicized the issue of pedophilia among priests as much as some other Catholic newspapers, especially *National Catholic Reporter*, have. Sometimes the person concerned is so prominent that the matter has to be reported, such as the case of Father Bruce Ritter. But when it's a case of some parish priest in Canada or California, for example, there seems to be no good reason to report the matter.

This is true especially since we never have enough space to report what we consider to be important national or international Catholic news. When pedophilia articles appear in the secular media, we believe that most people realize that all people are human and have failings, but that it isn't necessary for us to report it. We don't want to emulate the supermarket tabloids or even the dailies that devoted so much space to the recent sex scandals (Tyson, Smith, Thomas and Hill).

We have been told that our readers have a right to know about pedophilic priests, and this is true in those cases where our readers might be affected, but we don't believe we have to report every case that comes across the news wire—isolated cases in some far-off diocese. The story about the Notre Dame priest, reported in the secular papers, might have been important enough to report, but it had to compete for space with other national stories that we felt were more important.

EDITORIAL COMMENTARY

What left and right in the church have in common

by John F. Fink

Margaret O'Brien Steinfeld is the editor of *Commonweal* magazine and one of the more intelligent members of the Catholic Church in the United States. People usually pay attention when she writes or speaks because of her keen sense of observation and because of her obvious love and concern for the church.

America magazine published an article by Peggy in its May 2 issue, an article originally given as a talk at a parish in Greenwich Village. In it she lamented the fact that the institutional vitality of the church, which she considers to be important, is at risk today "by an unholy and usually unwitting alliance between left and right in their attitude and conduct toward one another and toward the church."

Since we have been discussing the factions that exist within the church here in the Archdiocese of Indianapolis, I thought what Peggy had to say is appropriate. She listed and described "nine ways in which this collusion between the right and the left operates to the detriment of the church's vitality." It's a lengthy and comprehensive article, so I can't go into as much detail here as she did, but here's a synopsis of her list of nine:

1. Both liberals and conservatives "harbor the conviction that they represent the real majority in the church, while

the other side controls all the levers of power." The right believes it represents the simple faithful but see a monopoly by liberals among theologians, parish and archdiocesan staff members, catechists and liturgists. The left believes it represents the majority but that conservatives control the hierarchy.

2. "Neither camp wants to recognize that it holds the controlling position in certain areas of Catholic life." Thus, she said, it's true that conservatives have remained in power in Rome after Vatican II just as they did before, and they are in most national hierarchies. But it's also true that liberals have set the agenda for theology and religious education and much of liturgical practice for two decades.

3. Each side is convinced that it is the wave of the future.

4. The two camps have an "acute awareness of the errors of the other and very limited attention to their own." Neither looks at its own errors or excesses "since whatever is wrong can be laid at the feet of the other side."

5. "With this mindset it will be enough to count one's own efforts a success by merely thwarting the plans and projects of the opposition."

6. Both sides "have a deep and abiding desire that the other side should quietly leave." Peggy says that in each camp, individuals in the other are judged "not real Catholics." There's a great desire that all Catholics should think alike, and if they don't they should get out of the church.

7. "Another destructive point shared by left and right: perfectionism. If you are not 100 percent for me, you are 100 percent against me."

8. Peggy says that the excesses of one camp create legitimization or reasons that excuse the other from correcting its own

excesses. Here she gives a number of examples in theology and Catholic higher education. She concludes: "On the right, Catholic identity seems bound up with silencing dissenting voices; on the left, every view but a Catholic one should be considered."

9. The left thinks that young people leave the church because the rules and regulations are too strict and because the church is too authoritarian, patriarchal and hierarchical. The right argues that the young leave because they are not being

properly indoctrinated with the truths of the faith or required to observe the rigorous moral standards of the past.

After describing these nine points, Peggy says that she believes it is time for both sides to examine critically problems that have congealed since Vatican II. It is time, she says, to acknowledge that we are in the post-conciliar period, to stop the jousting and build bridges.

She calls for a willingness on the part of all to "see beyond our own version of reality, beyond our own beleaguered group. Call it what you will—perspective, a search for the big picture, a generosity of spirit. But whatever we call it, it must, I think, be grounded in love of the church." Amen!

Julie Szolek is appointed new director of youth ministry

by Mary Ann Wyand

Cleveland native Julie Szolek has been named the first archdiocesan director of Youth and Young Adult Ministries.

Szolek will begin her duties on July 1. She currently serves the Diocese of Orange, Calif., as associate director for Youth and Young Adult Ministries, a position she has held since August of 1991.

Father David Coats, archdiocesan administrator, said Szolek's appointment marks a new beginning for the archdiocese.

"One of the very last acts that Archbishop O'Meara performed on behalf of the archdiocese was to approve the establishment of the Office for Youth and Young Adult Ministries," he said. "The archbishop did that with the knowledge that this first year is going to be one of continuing to examine the needs and the situation as we go about establishing the office. We want to provide young Catholics with great adult leaders and role models and afford them the opportunity to learn and grow, and come to know more about their faith."

Father Coats said the new office is "an affirmation of the importance of seeing to it that young people in this archdiocese are made to feel important, valued and recognized as our future and that we want to reach out to them through ministry in the best possible way."

Szolek earned a bachelor's degree in speech pathology at the University of California at Santa Barbara, where she was active in a retreat program called Handicapped Encounter With Christ.

In 1982, she began a Lay Mission



Julie Szolek

Helpers Formation program through the Archdiocese of Los Angeles and served as a junior high and high school teacher for Chammorro students in Saipan, Northern Marianas, in the Far East for two years.

Szolek earned a master's degree in pastoral ministry at Boston College before accepting her current position with the Diocese of Orange. She will be married in September to Bill Van Valkeburg.

"I go where God calls me to go," Szolek said. "Who I am as a minister goes back to the missionary spirit. Social outreach projects in Girl Scouting were a real influence in my life. I'm excited about the opportunity to discover the uniqueness of the archdiocese and its people and to celebrate the faith of the youth and adults."



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Tuition loan plan puts Providence in the black

by Margaret Nelson

When Donna Booth became director of finance at Our Lady of Providence High School in January, 1991, she felt like a bill collector.

But the whole financial picture in the Clarksville school has done an about-face since a new tuition payment plan was announced just one year ago.

A very similar program will be used for the 1992-93 school year at three Indianapolis Catholic high schools.

Gerald Wilkinson, principal at Providence said of the tuition program, "In general, it has worked beyond our wildest expectations and dreams. It has been very successful to this point. We are pleased with it."

"People will always be upset when you have any change or move as drastic and sudden as we did this," he said. "But most folks realize after examining the plan, that it makes sense, it's business-like. We could not continue to finance people's tuition, which was what we were doing."

In fact, Booth began her job by spending 80 percent of her time making tuition calls. "It is really difficult to monitor 500 accounts," she said.

Since she is a certified public account-

ant, Booth expected to work on budget and cost control, forecasting and other tasks that would be more productive for the school than collecting money already "earned" by the school.

When she arrived, the school had a negative balance of \$90,000, Booth said. On January 1, 1992, the school had \$150,000 in the bank, \$250,000 in certificates of deposit and \$200,000 loans to draw on.

"I appreciate the cooperation we've had." Thirty percent of the Providence families use the bank plan. Other parents pay "up front."

Booth acknowledges that it's hard for someone on the outside to see the benefit of the plan. But she said, "It's the best thing that could happen to a parent. I hope they are able to see the benefits they are deriving from the program."

When I came, there was a real, real need for it," Booth said that Wilkinson and Joseph Peters, coordinator of school services from the Office of Catholic Education, worked out the plan. It was approved by the New Albany Deans' board of education.

The program, using INB banking centers, is exclusively for parents of Providence students. There is no credit check. The first year, it offered the opportunity to pay tuition and other related expenses over a 10-month period

through a 10 percent loan with INB. Next year, the rate will be nine percent.

Parents may borrow from \$1,000 to the full amount of tuition per year. Up to \$300 may be borrowed as a credit for books, retreats and other school-related fees.

Providence High School directly receives the borrowed amount, plus six percent of the interest (five, next year). INB receives the other four percent as an administrative fee. When loans are 30 days delinquent, the bank reports them to the school. During the year, families on the program have all their cash transactions with the bank, rather than the school.

As promised when the plan was introduced, Providence will be able to pass on tuition savings to the parents in terms of reduction of payments. Booth has worked out rebate amounts for this year. Parents whose accounts are up-to-date will receive from \$41 to \$70, depending on whether they pay up-front or are using the tuition loan program. Seniors will receive a check back. Families that pay late or have other problems will not get rebates, she said. "Ideally, the interest should go into the budget," Booth said. "But this has the same effect."

United Catholic Appeal reaches 34 percent of goal; offices suffer smoke, water damage from fire

by Mary Ann Wyand

United Catholic Appeal staff members continued their archdiocesan fund-raising work last week in two new locations at the Catholic Center after the Appeal office sustained smoke and water damage from a May 11 fire in the Joseph Russell Brown Memorial Building, where the Appeal office is located. The fire was not in the Appeal office but the office suffered smoke and water damage.

May 3 was the kickoff date for raising \$3.2 million in the 1992 United Catholic Appeal. By May 18, Appeal director Larry Daly said donations exceeded \$1.1 million, or 34 percent of the goal.

Larry T. Kennedy, campaign chairman, praised the staff for their hard work and quick response which enabled campaign efforts to continue without disruption after the fire. No records or funds were lost or damaged, he said, although the Appeal office had to be vacated and cleaned following the smoke and water damage.

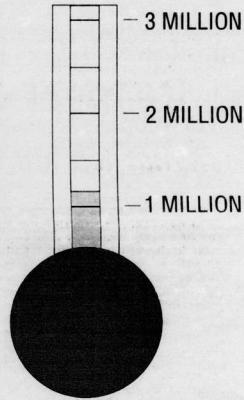
"As for the campaign itself," Kennedy said, "we are very pleased by the early results and we encourage everyone to continue their efforts to generate much-needed funds for archdiocesan ministries." Daly said the fire happened at a very inopportune time because this is the busiest time of the year for the staff.

However, he said, staff members continued working at computer stations temporarily set up in the archdiocesan Catholic Social Services and Management Services offices at the Catholic Center.

"Some of our correspondence has been delayed," Daly said.

The Sunday night fire in the office

building across the street from the Catholic Center gutted offices adjacent to the Appeal headquarters and forced building tenants to relocate temporarily while construction workers cleared away debris from the fire and rebuilt charred walls and ceilings.



THIRTY-FOUR PERCENT—As of May 18, donations to this year's United Catholic Appeal exceeded \$1.1 million, 34 percent of the \$3.2 million goal.



CLEAN-UP—United Catholic Appeal staff members April Smekens and Larry Daly check Appeal records after a May 11 fire in an adjacent office of the Joseph Russell Brown Memorial Building. No records or funds were lost, but the office sustained extensive smoke and water damage. (Photo by Mary Ann Wyand)

971 students to graduate from 9 high schools in archdiocese

by Mary Ann Wyand

During commencement exercises in late May and early June, 971 students will receive diplomas from officials at nine secondary schools in the archdiocese.

Of all the graduating seniors, perhaps the most excited students are 36 girls from Oldenburg Academy.

Four years ago, the Sisters of St. Francis of Oldenburg announced plans to close the historic girls' school due to dwindling enrollment and increasing operational expenses. In the wake of that news, concerned lay people asked the sisters for permission to start a lay board of directors and continue operation of the Academy of Immaculate Conception.

This year marks the 140th commencement for the school, which was renamed Oldenburg Academy during reorganization.

Graduates attended a Senior Mass on May 15 and will receive diplomas during the Graduation Mass at 4 p.m. on May 30 in the Sisters of St. Francis Chapel.

Oldenburg's valedictorian is Jean Langley and the salutatorian is Lori Goble. Suzanne Magnan, assistant chancellor, and Providence Sister Lawrence Ann Liston, director of schools for the archdiocesan Office of Catholic Education, will attend the Graduation Mass.

Elsewhere in the archdiocese, 15 graduates of Father Michael Shawe Memorial High School will attend a Baccalaureate Mass at 7 p.m. on May 29 at the gymnasium.

Joseph Hornett, chief financial officer for the archdiocese, and Mickey Lentz, coordinator of support services for OCE, will join the graduates for the school's 35th annual commencement exercises at 2 p.m. on May 31 at the Center for Fine Arts on the campus of Hanover College. The valedictorians are Joyce Hoying and Tamra Skiles and the salutatorian is RaeAnne Lionetti.

At Our Lady of Providence High School in Clarksville, 126 seniors will receive diplomas during the 38th annual commencement at 7 p.m. on May 29 in the school gymnasium.

Father David Coats, archdiocesan administrator, and Sister Lawrence Ann Liston will attend the commencement exercises. Stephen Smith is the valedictorian and Nichole Eger is the salutatorian.

Father Michael Hildebrand, school chaplain, will celebrate Baccalaureate Mass at 11 a.m. on May 24 in the gymnasium.

In the Indianapolis West Deans, Cardinal Ritter High School graduates will attend a Baccalaureate Mass at 7:30 p.m. on June 3 at St. Michael Church. Father Joseph Schaedel, school president, will celebrate the Mass.

Ritter's 24th annual commencement is scheduled at 8 p.m. on June 5 at the Hilton U. Brown Theater at Butler University.

Valedictorian Annette Roberts and two speakers chosen by the senior class will address the 94 graduates. Father Coats and Mickey Lentz will attend the ceremony as representatives of the archdiocese.

Secunia Memorial High School seniors will attend a Baccalaureate Mass at 3:30 p.m. on May 31 at Little Flower Church in the Indianapolis East Deans. Father Karl Miliz, school chaplain, will celebrate Mass for the 121 graduates.

Fifty students will speak during Secunia's 36th annual commencement at 8 p.m. on June 4 at the school gymnasium. Father Coats and Joseph Peters, coordinator of school services for OCE, will attend as three valedictorians—Kathleen Adams, Anne Marie Lindeman and Jon Pfeiffer—and two salutatorians—Stephanie Chaney and Kathleen Hagan—present speeches.

Roncalli High School graduates will attend a Baccalaureate Mass celebrated by Father Dan Atkins, school chaplain, and Indianapolis South Deans' pastors, at 6 p.m. on June 1 at Holy Name Church.

Commencement for the 160 graduates is scheduled at 7 p.m. on June 2 at the school auditorium. Father Coats and Joe Peters will attend that graduation. Crystal Whetzel is the valedictorian and Anne Lynch is the salutatorian.

In the Indianapolis North Deans, 113 Bishop Chataud High School graduates will attend a Baccalaureate Mass at 7:30 p.m. on May 31 at St. Thomas Aquinas Church. Father Dave Coons, school chaplain, will celebrate the Mass.

Chataud's 27th annual commencement is set for 7:30 p.m. on June 1 at the Hilton U. Brown Theater at Butler University. Father Coats and Mickey Lentz will attend that graduation as valedictorian Mary Curran and salutatorian Diana White speak to graduates.

Cathedral High School's 169 graduates will mark the school's 72nd annual commencement at 1 p.m. on May 31 at the Circle Theater. Valedictorian Tom Boyce and salutatorian Erin O'Brien will address the graduates, and Father Jeff Godceker, assistant chancellor for project implementation, will represent the archdiocese.

The school's Baccalaureate Mass begins at 6 p.m. on May 29, also at the Circle Theater. Father Patrick Kelly, principal, will celebrate that Mass.

Brebeuf Preparatory School graduates will participate in a commissioning service as "Men and Women for Others" during commencement exercises at 8 p.m. on June 3 at the Circle Theater. Father Coats and Sister Lawrence Ann Liston will attend the ceremony. Jesuit Brother J. Patrick Sheehy, Brebeuf president, will present Ignatian Medals to 137 graduates.

Jesuit Father Paul O'Brien, rector, will celebrate the Baccalaureate Mass at 10 a.m. on May 31 at the Brebeuf Chapel.

Commentary

THE BOTTOM LINE

The rich get richer and the poor get poorer

by Antoinette Bosco

Stories about how the rich got richer in the 1980s have been making the news recently. The figures are enough to make one ill. This jump in inequality between the rich and the poor has to border on just plain immorality.

A recent report by the Federal Reserve showed that during the Reagan administration the very rich increased their share of the nation's wealth.

In 1989, the richest 1 percent of families held 37 percent of the \$15.1 trillion in household property, including real estate, securities,



automobiles and bank accounts, the Federal Reserve reported. By contrast, the bottom 90 percent held only 31 percent of the nation's private property.

In 1983, the richest 1 percent held 31 percent of the \$10.2 trillion in wealth, somewhat less than the 33 percent held by the bottom 90 percent of households.

Interestingly, I had just come across a book that was considered a kind of prophetic treatise back in the 1960s. It was "The Other America," by the late Michael Harrington. This book made us take a really good look at the state of poverty in America. Harrington gave us a new phrase to think about—"the invisible poor."

"The millions who are poor in the United States," Harrington wrote, "tend to become increasingly invisible. Here is a

great mass of people, yet it takes an effort of the intellect and will even to see them."

Harrington died at age 61 in 1989. If he were here today, I am sure he would be focusing on the issue he spent so much time of his life bringing to light. Only now I wager he would be writing about the "visible poor." In the last decade the numbers of poor have escalated sharply, and we are practically stumbling over them.

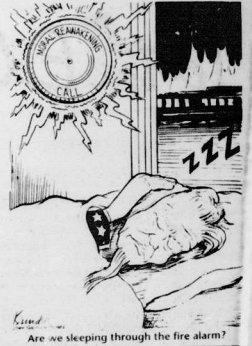
The situation of the homeless is the most blatant. So little is being done to help those who are unemployed, underemployed or those who fall between the cracks in the system.

If anyone doubts the system is bad, consider the action taken by the Midwest Coalition to End Homelessness which claims to represent 400,000 homeless in five Midwestern states. In January this group announced it was seeking aid from 42 countries to help America's poor because no help was available for them at home.

The coalition cited cuts in the federal public housing budget and low wages as the reason many poor Americans cannot afford housing costs.

A recent story in the *New York Times* gave statistics on how young families are significantly poorer than their counterparts a decade ago. Incomes of these families have dropped considerably. This situation makes more children fall under the poverty line.

Hunger is another specter, with as many as 20 percent of the low income American families saying they have at times experienced hunger, according to a



study by the Food Research and Action Center, a non-profit advocacy group in Washington, D.C.

In one of his books, Harrington described the situation of the poor as a "monstrous example of needless suffering in the most advanced society of the world."

I believe we all have a moral obligation as a nation to end this monstrous unfairness to the poor so that they can begin to enjoy some of the basic necessities and comforts of life that the rest of us take for granted.

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THE HUMAN SIDE

Respect entails a sense of awe for someone

by Fr. Eugene Hemrick

More riots like those that took place in Los Angeles are inevitable unless much changes. For one thing, the level of respect in the United States must rise.

But that's a tall order because the idea of respect has been lost ground in our times.

Respect entails a sense of awe for another person. A sense of awe draws us toward someone while also cautioning us to maintain a certain reverential distance—to realize that we cannot possess or own another.

To practice respect one must cultivate an eye for greatness. If you don't know greatness when you see it, you can't be awed.



And no matter how close people become, even in marriage, respect is called for. Respect and the sense of awe it entails advises a husband to take care to recognize his spouse's personal dignity and individuality, never to take her for granted, never to dismiss her value.

In discussions of the recent riots after the Rodney King verdict a lack of respect often was cited as a factor. Polls revealed that a good number of blacks and Hispanics felt that white Anglos display an attitude of superiority toward them. It is the kind of superiority that conveys an impression that Anglos feel they own the country and are meant to exercise control over those in the country regarded as outsiders.

As much as the U.S. bishops have emphasized the rich gifts diverse cultures bring to American culture as a whole, it seems those gifts are overlooked and that the members of minority cultural groups are not regarded with the awe they should command.

Just as family explosions occur when a wife or husband is possessive or no longer is in awe of the other, so too cultural explosions erupt when this happens on a larger social scale.

Actually, attitudes of superiority or possessiveness are not confined to the relations between cultural groups. These attitudes are found throughout American culture.

How many times have we seen the media invade a person's privacy, all the while claiming: "this is done out of a need to inform the public? Respect for persons ought to be a basic consideration and guideline here.

How often, too, have we heard remarks made that unconsciously or consciously downplay immigrant groups. This has become especially noticeable in the so-called bashing that occurs today in relations between Japanese and Americans.

Similar bashing frequently occurs whenever immigrants who are aggressive

and hard working begin to move up the social and economic scale.

Disrespect also reigns in the political arena where those running for office are repeatedly applauded if they use character assassination as a means of winning an election.

We have come to accept the "disrespecting of others" as a legitimate way of obtaining public office. We tell ourselves that it is the age we live in.

Yet a cry is heard today for greater attention to ethics—those principles that keep businesses, government and society humane and link people together as a family. Concerned leaders worry that we have forgotten certain essential virtues and that without them we could come unglued.

The virtue of respect is one of those quickly forgotten virtues that need to be resurrected.

It offers a remedy in a country that used to be respected because of the way it treated its newly-arrived citizens.

EVERYDAY FAITH

Life can grow better than ever at 42, or 62, or 92!

by Lou Jacquet

"I'm 42 years old," a successful banker told me recently. "I feel as if I have accomplished more in the past two years than I did in the previous 40. I have begun to truly live."

In his case, "beginning to live" had a great deal to do with his successful efforts to help form groups at the city and statewide levels to obtain affordable housing for the homeless. But many of us without his clout could well adopt his philosophy. It is never too late to begin to live.

More than a few of us have found fulfillment and peace of heart relatively late in life. I am always taken aback when I see a newspaper account of some prodigy who has achieved great success in his or her early 20s.

At that stage of life, most of us were light years away from being successful; few among us had any idea what it was we were to be doing with our lives. While others were achieving great things, we struggled just to find a career that would match our skills and interests.

But early success is not the entire tale.



God willing, I will be 42 in a couple of days. I hope to have half a lifetime or more left to live. But were I to have only a week or even a day left, I would still be pleased with the life I have lived. Recently, someone asked me a more profound question than they knew when they said, "Why are you so happy all the time?"



Of course, I am not happy all the time. Who is? But I am content much of the time and joy-filled more than my share of the time. I have learned to delight in small, everyday joys and moments of unexpected happiness while putting my failures and broken dreams largely behind me. I appreciate every day of life now a thousand times more than I did a decade ago.

Finding contentment and even delight in one's 40s and beyond seems to be a matter of measuring one's inner fiber against real-life yardsticks. It took the pain of a job loss and a divorce a few years ago to make me realize how little pain I had suffered until that time. Those events also made me realize I had coasted through life for nearly four decades neither suffering many valleys nor enjoying many peaks.

No one could accuse me of that today. Having stared despair in the face, and having decided that I still had much to live for, I found strength within, that I did not know I possessed, to risk living fully again. I also discovered that prayer, Mass and the Eucharist were the foundations that I could not live without for my 40s and beyond.

Those of us who are blessed to have the riches of a wonderful family and friends and to be working in careers with meaning and purpose know how blessed we are. When we meet someone profoundly unhappy, we can empathize without

condescension: not so long ago we too asked if life could ever hold joy again.

Should you find yourself in the midst of deep inner sadness or on the verge of despair, take heart. Life can be wonderful again. Perhaps we cannot weigh what we did in 1970; maybe those old photos when we still had hair are just a memory. But in every other respect the banker was right: 42—or 62, or 92—we can begin to truly live at last.

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To the Editor

Response from Defenders of Faith

We are writing this letter as "signers" of the April 24th ad protesting the appearance of Father Richard McBrien. We are also writing in response to your editorial commentary in the same issue regarding the ad and to Father Ottensmeyer's letter to the editor in the subsequent issue and to all those of like thinking.

In your commentary you state that "they (the ad signers) feel that they have the right to judge others and to decide what is authentic Catholic doctrine." We say, not true. If you will note in the ad, it clearly indicates that we are objecting to Father McBrien's denial of the pope's right to teach and govern the church. We do not claim this for ourselves, but what we are saying is neither should Father McBrien.

In your commentary you state we take things out of context to reference Father McBrien's nuances, and then you spend the rest of your commentary "taking things out of context" in order to agree with, or add some kind of validity to, the assertions the ad makes to the principles that Father McBrien expounds.

With respect to the first point made in the ad, you further state that Vatican II shows that "all those in principle in the total mission of the church, etc., as if to go along with Father McBrien's 'denying the pope's right to govern the church.'" At the risk of being accused of taking something "out of context," we would like to state the following:

Vatican Council II, "*Lumen Gentium*," chapter III, "The Church is Hierarchical," states:

1) "... bishops, successors of the apostles, who together with Peter's successor, the Vicar of Christ and the head of the whole church, direct the course of the living God" (section 18).

2) "For the Roman Pontiff, by reason of his office as Vicar of Christ, namely as pastor of the entire church, has full, supreme and universal power over the entire church, a power which he can always exercise unhindered" (section 22).

3) "This loyal submission of the will and intellect must be given, in a special way, to the authentic teaching authority of the Roman Pontiff, even when he does not speak *ex cathedra*" (section 25).

The Code of Canon Law states:

1) "The bishop of the Church of Rome ... the Vicar of Christ and pastor of the universal church on earth, the successor, in virtue of his office he enjoys supreme, full, immediate and universal ordinary power in the church, which he can always freely exercise" (canon 331).

2) "There is neither appeal nor recourse against a decision or decree of the Roman Pontiff" (canon 333).

We could not find anywhere in these two sources where it states that theologians, editors or dissenters in general share in these powers.

With respect to the second point made in the ad, you state that only fundamentalist teachers teach that the Gospels are historically true and that the church teaches that the Gospels were written for first century Christians and Jews. To these statements, we would like to say:

Vatican Council II, "*Dei Verbum*," chapter II, "The Transmission of Divine Revelation," states:

1) "This Gospel was to be the source of all saving truth and moral discipline," and "in order that the full and living Gospel might always be preserved in the church, the apostles left bishops as their successors" (section 7).

2) "Thus, the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved in the continuous line of succession until the end of time" (section 8).

The Code of Canon Law states:

1) "All that is contained in the written word of God or in tradition, that is, in the one deposit of faith entrusted to the church and also proposed as divinely revealed either by the solemn magisterium of the church or by its ordinary and universal

magisterium, must be believed with divine and catholic faith" (canon 750).

2) "As regards the universal church the duty of proclaiming the Gospel has been especially entrusted to the Roman Pontiff and to the college of bishops" (canon 756). We believe that what you referred to in your commentary as "fundamentalists" pertains to a fundamental interpretation of the entire Bible in general, and not just to the Gospel. "Fundamentalists" are noted for a fundamental interpretation of accounts such as the swallowing of Jonah by a whale, the stories of creation in Genesis, Jesus speaking of brothers, etc. However, we find it interesting that when it comes to a very significant part of our Catholic faith defined in the Gospel (John 6:25-59), fundamentalists are not very fundamental at all. We believe that the Gospel is very much alive today as it was during the first century (unlike the writings of scholars and theologians).

We ask, why is it that when someone (theologians, etc.) dissents from the teachings of the magisterium of the church, it is always "in the spirit of Vatican II," and where there are objections to this dissension, they are "judging"?

We have yet to read about the life of a saint who was noted for dissent or discontent. Who is the patron saint of dissent?

Show us two shepherds, one who is preoccupied with preaching dissent and discontent and one who is preoccupied with preaching the Gospel, and we will show you the difference. Which one should we follow? What kind of "theological background" do we need to discern the answer? Jesus said we must be like children to make it. What kind of "theological background" do children have? Of course, we Jesus said shouldn't matter to what he said was said just for first-century Christians and Jews.

Gary L. Foster
Jerome D. Warner

Batesville: Mary Ann Barothy
Indianapolis

(Editor's reply: No implication was ever made that what Jesus said was just for first-century Christians and Jews. What was said was that the Gospels were written to explain to first-century Christians and Jews that Jesus was the Messiah and was divine but that they were never meant to be history. Nobody denies the facts stated in the quotations from "Dei Verbum" and the Code of Canon Law, but they have nothing to do with whether or not everything in the Gospels is historically true. In point of fact, not everything can be historical since there are contradictions. For example, did Mary and Joseph live in Bethlehem (Matthew) or Nazareth (Luke) before the birth of Jesus? Did they return to Nazareth immediately after the presentation in the Temple (Luke), or did they escape to Egypt (Matthew)? The Gospels were written for specific purposes and the writers were not trying to write history.)

(As for a saint who was noted for dissent, how about St. Thomas Aquinas? He was always in hot water with the church of his day. Or how about St. Hippolytus, an anti-pope who opposed Pope Callistus IV? Many of her saints opposed the church officials of their times.)

Divisiveness and church's infallibility

In your editorial commentary in *The Criterion* of April 24, you made some comments that, I think, require an answer.

First, you stated that the the Defenders of Faith are divisive. We stoutly deny this! We believe that it is you and those who believe and teach anything that is not in accord with that which the Catholic Church teaches who are divisive.

We believe that the Holy Roman Catholic Church is the church instituted by Christ, with the promise that the Holy Spirit would guide his church.

We believe that the pope is the rightful successor of Peter, and that the Holy Spirit still guides the pope and the magisterium. Space does not permit the printing of the Dogmatic Constitution on the Church, chapter III, but I would suggest that you,

and all Catholics, read this chapter and see what this document of Vatican II has to say about the "infallibility with which the divine Redeemer willed his church to be endowed in defining a doctrine of faith and morals."

Of course, I have not read all of the documents of Vatican II, but I have read a considerable amount of them and I have never seen where: infallibility was promised to every Tom, Dick and Harry who offers opinions differing from the teachings of the church.

It seems to me that those, such as Father Richard McBrien, Father Charles Curran, and Father Matthew Fox, to name a few, who teach things opposed to the teachings of the church are the ones who are divisive. How can the Defenders of the Faith be divisive when they are, in fact, defending that which the church teaches?

And how can anyone expect those who are in agreement with the pope and the magisterium be a legitimate voice within the church?

If this were politics, or a club, or a labor union, then there could rightfully be differing opinions. No one person or group of persons in these kinds of organizations were ever given infallibility by Christ, as he did to his church.

It seems to me that if a theologian has an opinion that differs from the teachings of the church, he should present his opinion to the pope and the magisterium. Then, if his suggestion is denied, he should have the humility and the faith, to accept that it surely was not of the Holy Spirit, because those denying it had that promise of infallibility.

It is these so-called theologians who dissent from church teachings, and go public, who are causing division and confusion among the faithful, both religious and the laity.

It seems to me that the sin of the fallen angels is still with us, the sin of pride. "I know more than God." "I know more than the pope."

Indianapolis Winfred E. (Bud) Moody

(Editor's reply: A couple points should be made clear. First, proponents of Father McBrien do not believe that he teaches anything other than what the Catholic Church teaches. They believe just as strongly that his teachings are in full accord with the doctrines of the Catholic Church as his opponents believe they are not. Opinions that differ from those of his opponents concern matters that have not been defined infallibly.)

(Regarding infallibility: The church teaches that no one person, including the pope, is infallible, and Mr. Moody is correct in his question about "infallibility ... willed his church" rather than a person. When

defining infallibility in 1870, the First Vatican Council was very careful to differentiate between the pope himself and what he teaches. It said that under certain strictly limited circumstances (when he teaches *ex cathedra* from the throne) the pope teaches infallibly, but it went out of its way to make sure it did not state that the pope is an infallible person. Some in that council, including Pope Pius IX, wanted the pope to be declared infallible as a person, but the bishops rejected that. Since 1870, the doctrine of infallibility has been used only once, in 1950 when Pope Pius XII proclaimed the dogma of the Assumption of the Virgin Mary. It is not a power that is used frequently.

Mr. Moody says that the sin of pride is still with us. I hope I am not being uncharitable when I observe that the people who wanted to learn more about their faith from a man renowned as a learned theologian were showing more humility than those who are convinced that they are in the right and know all there is to know about Catholic doctrine.)

Tuition plan at Providence H.S.

Our Lady of Providence High School in Clarksville is in its first year of prepaid tuition. It has worked beautifully.

In fact, parents will be given tuition credit next year from \$41 to \$70 depending on their method of payment (one payment, two payments or monthly payments through INB Bank). Parents of seniors will receive money.

Our plan is working so well that three Indianapolis Deamery High Schools will be adopting our plan almost totally. INB Bank of Indianapolis was encouraged to grant them the same terms as we have in southern Indiana.

Having been president of the New Albany Deamery Board of Catholic Education last year, I can attest to the hard work of the plan. Providence's principal, Gerald Wilkinson; our deanery finance officer, Donna Booth; and Phil McCauley, a very committed and well-respected person. They worked out a marvelous relationship with INB Bank to secure a very reasonable interest rate for parents and worked out the many details of the plan.

I wouldn't be surprised if elementary schools start adopting the plan. Prepaid tuition could be part of the answer to the financial woes of our parishes with schools.

Prepaid tuition is already working—and working quite well, thank you—in our archdiocese.

Barbara RENN
Floyds Knobs

LIGHT ONE CANDLE

Coping with life's problems

by Fr. John Catoir
Director, The Christophers

"The world around us is God's best idea for helping us grow. It isn't perfect because it needed to be imperfect so that we would have something to work on. Its imperfection makes it a perfect place, as a gymnasium, in which to develop our muscles and become strong." (Frank C. Laubach, "Channels of Spiritual Power")

If you're up to your ears in problems, don't panic. You've been through worse before and you're still here. Many problems seem insurmountable at first, but with a little prayer and determination these irksome difficulties are resolved one by one and peace returns.

It's like painting a bridge. No sooner are you finished with one half when the other half needs attention. Problems we will always have with us, one more difficult than the next, but don't be discouraged. There is always grace.

With grace you begin to see problems as opportunities. Walt Whitman expressed this attitude in his poem, "Passages to India":

"O my brave soul
O father, farther sail!
O daring joy, but safe! Are they not

all the seas of God?
O father, farther, farther sail!"
He urges us not to be afraid to struggle on; he encourages us to keep our sights set on victory.

St. Paul once praised the determination of athletes in training. They work hard to achieve a prize. They reason that if things go bad in this season, there are always the next; but they keep the goal of victory ever before them.

God places great responsibility on our shoulders. It's easy to become discouraged if we depend on our own strength alone, but those who rely on God's power have a distinct advantage. Their trust enables them to rise to the challenge, and carry on with courage. God the Father wants us to develop the same trust and cooperation he found in his beloved Son. "Be true sons (and daughters) of your Father who is in heaven" (Mt. 5:44-45). Jesus promised to give us the grace we need. "Ask and you shall receive."

"The glory which you gave me, Father, I am giving to them. They shall be with me where I am; the love which you have for me will be in them, and I will be in them."

Tackle your problems one by one and have courage. Persevere in your highest hopes. You have 10 times the strength you think you have. Ask the Lord to be your strength and your joy, and he will never fail you.

(For a free copy of the *Christophers* News Note, "Courage," send a self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10018.)



CORNUCOPIA

'Pain-free' spring cleaning

by Alice Dailey

It began with a magazine article brightly suggesting, "For pain-free spring cleaning, look around your house with the eyes of a stranger. Two or three items will stand out as eyesores. Sometimes, replacing them is all that's needed."

So said she. I looked, and frankly, everything fit the description, from cloudy windows to cheesy furniture to a tattered toaster cover. Widescale makeover was, for the nonce, "economically imprudent." I started with minor improvements, i.e., tracking down a toaster cover.

Now I can appreciate the frustration of search committees whose every lead deadends. You would have thought I was on a search for more Dead Sea scrolls.

Appliance covers used to be dime a dozen but that was before store mergers cut out penny ante stuff. One clerk answered my inquiry with disbelief. "You're looking for a what?"

"Toaster cover. You know, toaster, where you put bread in and it burns."

She snickered. "I don't believe this. Who covers toasters?"

Enough of such tomfoolery; I decided to make one. But nearby fabric stores had been run out of business by a frenzied society too busy or too lazy to sew. When one was finally located I chose a pattern appropriate for burnt toast and ordered a fourth of a yard. That brought disbelief. "What on earth," the cloth cutter asked, "can be made from a fourth of a yard of material?"

"For starters, a skirt for the morning TV girls," I shot back.

The fabric is still sitting in its sack because an unfinished, sulking lawn chair has begun casting a baleful eye at me. Hensing myself to a huge emporium that advertised, "If we don't have it they don't make it," I sought out redwood stain. The whole place swarmed with barricades, tarpaulins and ladders full of painters. As I tarped in the paint department one man on a ladder asked, "Something?"

"Redwood stain. Enough for a chair. I can't reach it."

He grabbed a gallon can, passed it basketball style to a helper who passed it to me. "There you go."

Now I like to choose my own stain at my own pace and price and since I hadn't planned to paint every lawn chair in the neighborhood I simply plunked the can down in another aisle. What was one more misstep to that mixed-up place?

Acutely mindful of my grimy windows getting more opaque each sunny day, I snagged a scurrying clerk. "Where are squeegees?" She never stopped moving. "Over there. Southeast wall." Great. I was northwest.

They had squeegees all right. One size only. Huge things for skyscrapers.

All night long I could hear my bushes growing outside. I put the whole inside hassle on hold and dragged out a hedge trimmer with its 200-yard extension cord. But Heloise stopped me cold. No, she wasn't out there holding a STOP sign. Actually, one of her columns had inspired me to set out dryer lint for birds' nests.

Heloise and her ideas. Every bush, every tree, even a hanging basket held nests that sent out squawks when I approached.

I sat on a doorstep and watched steam puff from my pores. That's the last help those birds will get from me. Next time they can find some other place for their delivery rooms.

vips...

Lula Ehringer, a former correspondent for *The Criterion* in southern Indiana, will celebrate her 100th birthday on June 2. An open house in her honor will be held at the Continuing Care Center of Clark County Memorial Hospital in Jeffersonville from 2 to 3:30 p.m. on Sunday, May 31. Ehringer sent death notices,

parish festival announcements and other news to *The Criterion* for many years.

Blanche Stewart, supervisor of mailing services at the Catholic Center, recently received the Distinguished Service Award for Volunteerism from the Crispus Attucks Center for African-American History-Multicultural Education.

St. Joseph Sister Rosemary Haag will celebrate her Golden Jubilee as a Sister of St. Joseph of Carondelet on Sunday, June 7 at 10 a.m. Mass in Sacred Heart Church, 1530 Union Street, Indianapolis. A reception for her relatives, including her brother, Virgil, and sister, Helen Merkel, and friends will follow from 1 to 3 p.m. in Sacred Heart Hall. Sister Rosemary taught at Sacred Heart and Central Catholic schools for 14 years.



CREATIVE CREATURES—Thirty fourth-grade religious education students at St. Jude, who attend 13 different schools, work together to present the play "The Lost Sheep." There were three of each: bees, monkeys, ostriches, squirrels, etc., to show how all God's creatures need each other to love, forgive and help them. They wore bright yellow signs and creative costumes to identify themselves for the first-graders and the audience. "It brought them much closer together as friends and Christians sharing their Catholic faith and beliefs," said Shirley Dreyer, director of religious education.



check-it-out...

Sacred Heart High School Class of 1943 will hold a luncheon at 1 p.m. on Tuesday, May 26 at Fireside South restaurant, Indianapolis. For reservations call Mike at 317-784-1148 or Fran at 317-787-6558.

An open-air concert for the benefit of Camp Koch, a summer camp in Troy which serves handicapped persons in the area, will be presented on Sunday, June 28 at the 4-H Fairgrounds in Tell City. Singer T.G. Sheppard, Sassy, the Perry Country Cloggers, Eddie and the Misfits and the Barbershoppers will entertain ticket holders in an afternoon program which opens at 11:30 a.m. A flea market, food and drinks will also be available from 9 a.m. until 7:30 p.m. Tickets for the charitable event are: reserved seats, \$15 adults, \$10 children 6-16, under 6 free; general admission, \$10 adults, \$5 children; at-the-door, \$20 adults, \$15 children. For information or tickets contact Boy Scout Explorer

Post #197, 404 North 7th Street, Cannelton, IN 47520, 812-547-8376.

Three Informational Meetings for families applying for Habitat for Humanity homes will be held in June. Families should bring copies of their W-2 forms, current pay check and utility bills. Preference is given to families with income below the poverty level. The meetings will be held: Thursday, June 11, 6:30 p.m., United Methodist Church, 3808 N. Meridian St.; Saturday, June 13, 10 a.m., Concord Center, 1310 S. Meridian St.; and Thursday, June 18, 6:30 p.m., Messiah Missionary Church, 2701 N. California St.

Little Flower Grade School Classes 1927 through 1941 will hold a Reunion on Saturday, July 18, beginning with 5 p.m. Mass. A reception will follow at 6 p.m., followed by dinner at 7 p.m. The cost is \$12.50 per person, with cash bar. Reservations are due by June 15. Call Betty Clemens at 317-356-8396, Dick Davis at 317-546-3854 or Louise Pohlman at 317-545-1546.



SUMMER OF '42—Cathedral Grade School Class of 1942 stands solemnly prepared for its future, with (then) Father James A. Hickey, Msgr. Raymond R. Noll and (then) Father Charles A. Ross. The class will celebrate its 50th Reunion on Saturday, June 13 at 6 p.m. Mass celebrated by Msgr. Ross and Father John Hartzler in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, followed by dinner at the Marrot Hotel. The following classmates have not been located: Jim Allen, Dick Cassidy, Jim Coyle, Dick Elliot, Susan English, Ted Green, Anna Mae Langford, Bob Lawson, Sally McCarrick, Barbara Neukern, Betty Lou Slater and Marilyn Winegartner. Anyone having information about them may call Rosie Mackell at 317-882-1696 or Bill Freeman at 317-841-9750.

Monsignor Raymond T. Bosler tells it like it was, is and should be.



Msgr. Bosler with Archbishop Paul C. Schulte during Vatican Council II.

New Wine Bursting Old Skins

Memories Of An Old Priest Longing For A New Church

Msgr. Raymond Bosler, founding editor of *The Criterion*, shares thoughtful and informative memories about the Church before Vatican II, the Church as he sees it today, and the Church he hopes will evolve in the future.

A captivating memoir by a man who has known both the "old" and the "new" Church and who was an expert witness to the excitement of Vatican II.

Msgr. Raymond Bosler may be "an old priest longing for a new church," but his memoir vibrates with the vitality of youth on every page. With clarity and wit he describes the Church as he knew it before Vatican II, the Church as he sees it today, and the Church he hopes will be filled with "new wine."

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Teen seeks Woods degree despite sound odds

by David W. Delaney

Andrea "Dee" Morris is a battler. The 19-year-old freshman at St. Mary of the Woods College is not letting deafness stop her from getting a college degree.

"She's such a fighter," said her English instructor, Judy Stoffel. "I love Dee. She's wonderful."

Born totally deaf, Morris is maintaining a 3.2 grade point average in the demanding pre-med program. Her minor is computer science.

The vivacious blue-eyed blond said she relies a lot on her textbooks because she can't always follow all the conversation that goes on in the classroom.

Years ago, she taught herself lip reading. She said this helps her in class. Though she is pretty good at it, she has trouble understanding men who have

beards or mustaches. The facial hair tends to hide their lips and cut down on Dee's ability to follow conversations.

"The doctors said her teaching herself how to read lips was amazing," said her mother, Edna Morris.

Michael and Edna Morris have two other children. There are no graduates of four-year colleges in the family.

Edna Morris said the doctors advised the parents to allow their daughter to try anything she wants to attempt and not to put her in special classes for the hearing impaired.

"They said not to hold her back," the mother said.

For many years, Dee Morris wanted to attend St. Mary of the Woods. She was accepted there while she was a junior at Terre Haute North High School, where she graduated in 1991 with a 3.4 average.

Counselors there recommended that she attend a small college.

The teen-ager liked the Woods from the beginning. "She went out there and fell in love with the place," said Edna Morris. "It's beautiful."

When Dee arrived on campus, a couple of adjustments had to be made, but not many.

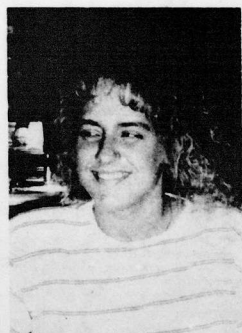
A strobe light was set up in her room in LeFer Hall because she could not hear the fire alarm. The light will flash when danger of fire exists.

Since Morris can't use a telephone, a fax machine was installed in her room so she can communicate with her parents through the fax in their home.

To get up in time for classes, Morris has a special alarm clock that shakes all over when it goes off. She tucks it under her pillow at bedtime.

The freshman is active at the college. She is on the President's Corp, whose members escort visitors around campus. She is also a member of the campus ministry group. Responsibilities include acting as Big Sisters to members of the Girls' Club.

Dee Morris likes how she's accepted and treated by her fellow students. She said, "At the Woods a lot of people care about me." She isn't sure she would get



Andrea "Dee" Morris

as much positive attention at a large state college.

What does she like best about the Woods? "The closeness," she responded. "It's a close-knit place."

CYO honors 21 youth ministry volunteers with Busald Awards

by Mary Ann Wyand

Catholic Youth Organization officials honored 21 youth ministry volunteers for dedicated service to young people in the Indianapolis area with Monsignor Albert Busald Awards during a Mass of Thanksgiving May 5 at St. Philip Neri Church.

"Each year we celebrate the dedication and the deep spiritual values of Monsignor Busald," CYO executive director Edward Tindler explained, "and we recognize the same spirit of dedication in volunteers throughout the deanery."

Monsignor Busald is remembered as "a tireless missionary for youth," he said, "who upon his 1934 appointment as pastor of St. Philip Neri Parish began a dedication to the Catholic Youth Organization that continues to benefit the youth of St. Philip Neri today."

Tindler said Archbishop Edward T. O'Meara always enjoyed greeting the CYO

volunteers and offering his personal thanks to them during the awards ceremony.

This year, Busald Awards went to Mike Braun of St. Simon Parish; Mike Cleary and Roy Keller from St. Jude Parish; Derry Condon and Vicki Swadner of St. Lawrence Parish; and Tony Corsaro and Rosanne Strevels from St. Catherine Parish.

Busald Awards also went to Ruth Dean and Bernice Schroeder from St. Malachy Parish in Brownburg; Tom Eckerle and Mike Smitha of Immaculate Heart of Mary Parish; Tim Eckhart from Holy Name Parish; John Fitzgerald and John Shank of St. Matthew Parish; and Bill Heidenreich from St. Roch Parish.

Also earning Busald Awards for distinguished volunteer service to youth were Joe Phillips of St. Barnabas Parish; Julie Simpkins of St. Luke Parish; and Pat Fitzgerald, Donna Goebes, Roberta Green and Greg Perkins from Nativity Parish.

North Deanery parishes start 'Harvest for Hungry' gardens

On Sunday, May 17, St. Luke, St. Matthew and St. Lawrence Parishes on the north side of Indianapolis formally initiated their "Harvest for the Hungry" parish garden projects with blessings of the garden sites.

A project initiated by the North Deanery Peace and Justice Task Force, "Harvest for the Hungry" encourages parishes either to start a vegetable garden on parish grounds or to encourage parishioners to "Grow a Row" or "Plant a Pot," or both.

"Grow a Row" and "Plant a Pot" allow parishioners to donate a portion of their home garden proceeds to feed the hungry, according to project chairman Bill Spangler, a St. Luke parishioner.

After the produce is grown, he said, it will be collected at each church, picked up by the St. Vincent de Paul Society or other volunteers, and distributed to homeless shelters and soup kitchens throughout Indianapolis.

Spangler said the project received its impetus from recurring comments by providers of food to the homeless and hungry that, while they received significant donations of non-perishable goods, they rarely were able to provide fresh vegetables to those they served.

In addition to commitments from virtually every parish in the North Deanery to participate in the project, the Indianapolis Museum of Art has tentatively agreed to donate herbs and spices from its extensive gardens. Hoosier Organic Marketing Enterprises, Inc. has agreed to donate seeds, produce, labor and expertise to the project. Vegetables and other assistance will come from such diverse places as Carr's Way Farm in Greencastle, New Ground Farm in Clinton and Earth Craft Farm in Delphi.

The primary goal of the project is to feed the hungry, Spangler said, but there are also ancillary goals and objectives:

►Developing a sense of community in

the parishes by working together as Christians to fulfill one of the basic commands of the Gospels—to feed the hungry—and, we hope, to have some fun by getting to know and respect other parishioners a little more along the way.

►To empower parishioners by letting them realize firsthand that they can affect solutions to problems that usually seem too massive even to approach. Metropolitan Indianapolis is comprised of more than 30 percent arable farm land. Spangler said the hungry people in Indianapolis can be fed if just a fraction of that land is used efficiently.

►To encourage respect and stewardship of God's Earth, the project will be run as organically as possible. There is a commitment from some of the parishes to compost the kitchen waste from their cafeterias, to use their excess grass clippings, and to do as much recycling as possible to address their obligation to be stewards of God's creation.

►To use the gardens as an educational tool for our children because many city children have no concept of what a farm or a good garden is all about. The gardens can be used as an outdoor laboratory to teach about the growing process, seeds, the environment, recycling and stewardship of resources. Several organic farmers' associations and environmental consulting groups have agreed to assist in this venture.

Spangler said this project has the potential to grow into a very valuable response to the problem of hunger in Indianapolis, both in the short-term food that it can and will provide, and in the long-term attitude toward responsibility and action it seeks to foster.

For further information or to join in the project, contact Spangler, who is chairman of the North Deanery Peace and Justice Task Force, at 317-872-8900.

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Rev. James D. Barton, Archdiocesan Director

Father Cyprian Davis enlivens black history

by Margaret Nelson

"How long will the pamphlet be?" someone asked Benedictine Father Cyprian Davis when he said he was writing the history of black Catholics in the U.S.

"That sums up what all of us would think," he told a group of people from several Indianapolis parishes who came to St. Andrew last Sunday afternoon. "When they think of blacks, most people think in terms of the various Protestant churches."

Father Cyprian's book, "The History of Black Catholics in the United States," has 347 pages.

He said many blacks think of Catholicism as a "white man's religion" and are very happy about recent black converts to the church. They never realize that a large percentage of black Catholics "are not recent converts," but come from families that have been Catholic for generations.

Father Cyprian said, "I knew all this before I began the book." But he said his studies have shown him that "the research hasn't all been done" on this question.

He explained that Lilly has been funding studies of black churches in the U.S. When approached about doing one

on black Catholics, he knew he was going to accept because he had already started to write a book about this subject. But the beginning text was on a much narrower scope—on the movement of black Catholics at the end of the 19th century. He had also been teaching this subject at St. Meinrad.

"It was important to open the question up and give some idea of the contours of black Catholic history," he said. "I wanted to do something in terms of the black Catholic community, as well."

Father Cyprian said, "I wanted to take my stand within the black Catholic community. What questions do you ask? What things do you have in mind because of who you are and where you are from the vantage of history?"

Other factors were that a substantial grant was available for the research and that he knew it meant a chance to travel in Europe. It meant going to the Vatican Archives in Rome, which proved to be "one place no one had really done a lot of research."

The historian said that he wanted to know something about the Catholic Church and Catholic slaves. He told how black Catholics have roots in the first Catholic church in what is now the U.S.—St. Augustine, Florida. There, the parish baptism and marriage registers recorded whether blacks were slaves or free.

"You might say that was discriminatory, but for historians they are marvelous things," Father Cyprian said. It showed the relationships with families, the idea of society and relationship in that society.

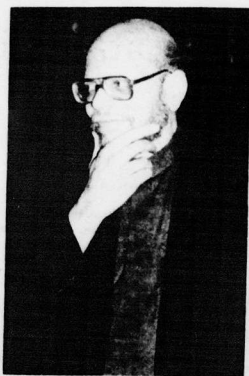
When the Spaniards came back in the 19th century, they kept separate books for the blacks. He thought it was interesting that Spanish soldiers were black, while the U.S. never gave firearms to blacks, whether they were slave or free.

Father Cyprian said that Catholic history "slides over very gracefully" the slavery issue. "I don't believe one should ever slide over anything in history."

He noted that the Catholic Church was very much involved in slavery and many of the slaves themselves were Catholic. "It was the paradox of a church that was both slave and free."

Father Cyprian told of bishops and religious orders who had slaves. As early as 1829, Pope Gregory XIV condemned slave trade. But the American church never took an official stand against slavery, even after the Civil War. As late as 1904, Vatican officials were asking why nothing had been done.

Communities of black Catholics



Father Cyprian Davis, O.S.B., listens to a question after his talk at St. Andrew.

gathered on their own in the 1840s. One of the first included 200 people who met in a Baltimore parish hall. They left minutes with details of their services and the things they worked together to achieve. They collected books for a library and raised money for charity.

Religious orders of black women were formed in the U.S. as early as 1829. In 1842, the Holy Family Sisters started out in Louisiana as teachers of young "girls of color" in the afternoon and slaves at night. They received recognition for their work of nursing the sick during the yellow fever outbreak.

Father Cyprian told of three Healy brothers whose mother was a slave. They became priests with "fantastic abilities; they rose to become extraordinary people." In 1875, James Augustine Healy became the bishop of Portland, Maine.

Father Cyprian told stories of bishops who stopped the progress of integration in the church and those who pushed for a Christian approach. Generally, U.S. churchmen stalled while Rome encouraged training of black priests, etc.

There were five black Catholic lay congresses between 1889-1894. "These congresses were amazing," Father Cyprian said. "Out of them came a black Catholic theology, a sense of church, a teaching of church." They prove, "What has been part of our history is lay initiative," he said.

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St. Patrick in Terre Haute honors its school sports



HONORED—St. Patrick, Terre Haute students Tim Hellmann (above, left) and Sarah Fauber display their Shamrock awards at a sports banquet as Booster Club president Tony Clark looks on. The award is given to outstanding seventh- and eighth-graders for dedication, participation and academic achievements. In photo at left, St. Patrick student Michael Cahill stands ready to assist former Pacer basketball star Billy Keller as he demonstrates basketball skills to a group of the students in conjunction with the St. Patrick School annual sports award banquet. Keller taught the young people a number of exercises to help them with their sports activities. (Photos by John Fuller)



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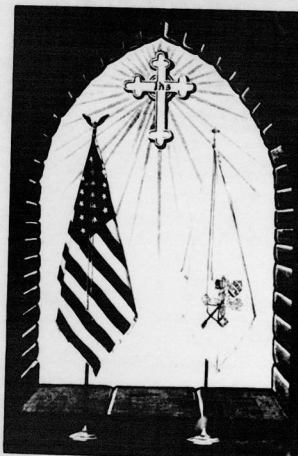
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Hospital chiefs urged to campaign for uninsured

By Tracy Early

NEW YORK (CNS)—Catholic hospitals should tell people about the needs of the poor rather than about their own financial problems, a health policy analyst advised.

"The public doesn't understand your finances and doesn't care about whether you're losing money," said Emily Friedman, a Chicago-based writer and lecturer on health care issues.

man, a Chicago-based writer and lecturer on health care issues.

"People generally do not believe a hospital will go out of business, she said, so complaints about the lack of adequate reimbursement do not offset the 'public image' loss that comes whenever uninsured poor people are turned away.

The best strategy for Catholic hospitals, she said, is to serve as many of the poor as

they can and simultaneously campaign for a system that meets the needs of all.

Addressing the topic, "Care of the Poor: Can Catholic Hospitals Survive?" Friedman spoke May 18 to a program for administrators of Catholic hospitals. The program is offered at St. John's University in Queens with co-sponsorship by the Catholic Medical Center of Brooklyn and Queens.

Instead of answering the question of the lecture title, Miss Friedman challenged the administrators to keep asking themselves whether they should survive.

"Are you needed?" she asked. "In your annual retreats, there should be an hour to spent on the question, Is this place necessary?"

Some of the standard hospital facilities are not needed as badly as other, more basic forms of care for the poor, she suggested.

She said there were more hospital beds than needed in some communities, and continued support of two or more systems in a single city might become impractical.

The nation needs to find ways of taking money from less essential services to ensure primary health care in basic areas such as prenatal services and immunizations that reduce infant mortality, she said.

Friedman said the problem of giving health care to the uninsured poor, combined with the rapidly escalating costs of insurance for those who have it, will move the United States to a national health care

system in 10 years "regardless of who is elected president." Some states are now moving toward systems of universal coverage, she said, and this will force action by the federal government.

The number of people lacking health insurance has grown in the recession, she said, not only because of people losing jobs, but also because even when they find a new job it now often does not include health benefits.

Black and Hispanic workers are more likely than whites to have jobs without medical coverage, Friedman said. And she said employers trying to control insurance costs were sometimes pressed to fire an employee with AIDS or ask a pregnant employee to get an abortion if there was likelihood of a genetic defect. "Cost containment is a moral issue," she said.

With a lack of adequate reimbursement, Friedman acknowledged, Catholic hospitals will have to place limits on how much they do for the poor. But the emphasis, she said, should fall on giving the basic services to as many people as possible.

She also called for administrators of Catholic hospitals to become more vocal about those medical systems that have extensive resources but fail to do their share of providing service to the poor.

"If some providers are socially irresponsible, stop being so dainty about it," she advised. "It is not impolite to get feisty."

Missionary aid funds remain the same for two world agencies

by John Thavis
Catholic News Service

VATICAN CITY—Two Vatican agencies will distribute about \$159 million in missionary aid in 1992, about the same amount allocated in 1991.

The spending in 1991 was up 10 percent from the previous year, said Msgr. Bernard Prince, secretary general of the Pontifical Societies for the Propagation of the Faith and St. Peter Apostle. He gave an economic report May 13 at the annual meeting of the mission aid societies in Rome.

Msgr. Prince said economic recession and unfavorable currency exchange had taken a toll on mission funding this year. But he said the missionary budgets had grown steadily over previous years, reflecting greater worldwide giving and a renewed church focus on mission.

"It means there's a better awareness, due in large part to the pope's missionary encyclical," Msgr. Prince said in an

interview. Pope John Paul II issued the encyclical, "Redemptoris Missio," in early 1991.

About one-third of the mission societies' budget is covered by U.S. church donations.

Msgr. Prince said the Society for the Propagation of the Faith distributed about \$132 million in 1991. The amount for 1992 is expected to be around \$127 million.

More than half the funds go to African countries, where many local churches still have missionary status. About 28 percent goes to Asian missions, and about 8 percent to Latin America.

About 53 percent of the society's budget is applied toward pastoral projects such as formation of catechists, church construction and restoration, media initiatives and other local works.

The Society of St. Peter Apostle will spend about \$42 million this year, Msgr. Prince said. It supports seminaries and seminarians in mission territories.

Franciscans' reinvestment in poor to begin undoing racism

PRIOR LAKE, Minn. (CNS)—Franciscans and all other Catholics are being called to recommit themselves to working among the poor in an effort to undo racism.

Social action ministers of the Franciscan Friars meeting in Minnesota in early May also called for attention to a "New Urban Agenda," focusing on reinvestment in poor and minority communities, housing, health care, education and public policy on "environmental racism."

At their annual spring meeting, the social action ministers, representing the Orders of Friars Minor, the Conventual Franciscans, the Capuchin Franciscans and the Friars of the Atonement, wrote an open letter offering suggestions on how to respond to the late April riots in Los Angeles.

The suggestions included:

- Emphasizing public prayer for the victims of the disturbances and for rebuilding the cities. "The churches serve as the places where our anger, grief and hope are raised in the liturgy," the letter said.

- Developing action plans through dialogue within the religious communities and ministries about racism and urban neglect.

- Participating in community organizations that offer alternatives to hopelessness. The letter mentioned groups that offer leadership development for various ethnic groups, in which many Franciscans already participate. "This is a time to strengthen our support for these organizations and to participate in new ones."

- Participating in organizations that address systemic economic problems.

- Writing to Congress seeking support for a "New Urban Agenda" that stresses economic reinvestment in cities; a "Marshall Plan" for housing in poor urban neighborhoods; a national health care system; a commitment to quality urban schools; and a commitment to confronting environmental racism "by developing economic policies which refuse to place the burden of toxic waste disposal in our poor and minority communities."

Capuchin Father Richard Zelik, social action minister for the St. Augustine province of the Capuchins, said the open letter was seen as a way to affirm activities already undertaken by the Franciscans as well as to give direction to other people who want to somehow help heal the problems of poverty and racism that fueled

the riots. His Pittsburgh-based province includes Ohio, Pennsylvania, West Virginia, Maryland, the District of Columbia, New Guinea and Puerto Rico.

Public prayer and efforts to understand and undo racism can be undertaken by people throughout the country, whether urban, suburban or rural, Father Zelik said in an interview with Catholic News Service. Contacting elected representatives with concrete suggestions could also be undertaken by Franciscans and other members of the church no matter where they live or how remote their contact with the problems of Los Angeles, he said.

Franciscans were active in settling racial tensions in Washington following several days of rioting there in May 1991, Father Zelik noted.

Father Chris Thiel, a Capuchin who lives and works at St. Lawrence of Brindisi Church in the Watts section of Los Angeles, was among those at the meeting who were unsurprised by the outbreak of violence, according to Father Zelik.

The priest quoted Father Thiel as saying, "We have had food and clothing to give people for years, but what we lack are jobs—investments—to provide people with work so they might have the resources to get what they need for their families."

The letter was to be distributed among the various Franciscan communities and to diocesan newspapers, Father Zelik said.



PEACE MARCH—A Korean-American woman looks skyward during a Los Angeles peace, justice demonstration as the city begins to recover. (CNS photo from Reuters)

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Prelate calls dialogue in Catholic press healthy

by Laurie Hansen
Catholic News Service

MILWAUKEE—Including in the Catholic press "intelligent, informed, responsible dialogue" on church policy is "healthy," said the Vatican's top social communications official.

U.S. Archbishop John P. Foley, president of the Pontifical Council for Social Communications, said that because human beings make church policy decisions, "I think human beings can comment on them."

He added that the Catholic press was "important as a pastoral tool in the church" and should promote "diocesan unity" and "reflect authentic teaching" of the church.

He made the comments May 14, the second day of a three-day national meeting of the Catholic Press Association in Milwaukee.

Speaking about a recently released Vatican document on social communications titled "Aetatis Novae" ("At the Dawn of a New Era"), Archbishop Foley said that the document's lack of emphasis on Catholic newspapers was not a surprise to the print media.

He said the Vatican's 1971 document "Communio et Progressio" spoke extensively about the Catholic print media. The new document was written particularly to respond to advances in the electronic media, he said.

He said the new document's call for open and honest dialogue in the media applied to both secular and Catholic media.

Asked about the response of Vatican officials to secular press accounts of church scandal, Archbishop Foley said "some news makes them happy; some makes them sad. But they don't kill the messenger."

As far as Vatican reaction to the Catholic press, "maybe not everything is greeted with joy, but that's true of subscribers, too," commented Archbishop Foley.

He said the U.S. Catholic press was viewed by the Vatican as perhaps the most powerful press in the world. The CPA, he said, was considered one of the most powerful press associations worldwide.

Archbishop Foley said emphasis on media education in seminaries, as called for by the Vatican Congregation for

Catholic Education in 1986, had made steady, but "not dramatic" progress.

He said U.S. seminaries were involved in such initiatives "to a limited extent." More progress had been made in priest formation programs in Poland, Africa, Asia and Latin America, he reported.

Archbishop Foley said "Aetatis Novae" not only calls for creation of effective pastoral plans for communications, but says communications should be part of every pastoral plan in the church whether it deals with "education, charity or struggle for justice."

He said the Catholic press must be part of every pastoral plan.

"There is no more appropriate medium in which to promote, stimulate and carry out the pastoral work of the church than the Catholic press," he said.

Archbishop Foley urged the CPA to make "Aetatis Novae" part of its organization's planning and priorities.

He said a CPA pastoral plan might urge, among other elements, "media education" to assist readers to "distinguish the true from the false, the good from the bad... the lasting from the ephemeral" in electronic and print media.

It might also include, he said, formation of local groups of chaplains "sensitive to the needs of professional journalists."

Such a plan could call for workshops on "key issues, such as ethics in the media and the delicate issue of freedom and responsibility," he said.

Archbishop Foley said the United States "sets the tone"

worldwide in terms of journalism ethics. "The church should have some role in (its) formation," he said.

At a Mass at Milwaukee's Cathedral of St. John the Evangelist held the same day, Auxiliary Bishop Richard J. Skiba of Milwaukee said that "without the basic lens of faith, the work of the Catholic press would be limited, myopic perhaps."

He said he believed in freedom of the Catholic press and that the Catholic press should be staffed by persons trained in journalism.

But he said he dreams of a day when each Catholic press reporter would have in addition to journalism training "a skill in a particular area of theology," such as sacraments or Scripture.

At a breakfast the following day with clients of Catholic News Service, Archbishop Foley encouraged editors to publish as much news of the church around the world as they possibly can.

"I know that space is short, but horizons must be wide—and it would be a tragedy if local or even national preoccupation were to blind us to the concerns, the needs and indeed the triumphs of our fellow Christians around the world," he said.

He also encouraged contributions to defray the costs of supplying CNS stories to newspapers around the world "who otherwise could not afford to receive the reports which you are privileged to receive every day."

'Insider' status is challenge, Archbishop says

by Jim Lackey
Catholic News Service

MILWAUKEE—The fact that Catholics are no longer "outsiders" in American society poses special challenges to the church and to the Catholic press, said Archbishop R. Mark E. Wozniak of Milwaukee.

For the Catholic press this means addressing the needs

of Catholics who are part of the American mainstream but who want to know how to be true to their Catholic heritage, he said.

Archbishop Wozniak spoke on "Exploring Who We Are as Church in the U.S." May 14 in Milwaukee during the annual Catholic Press Association convention.

He noted that American Catholics once created their own hospitals, schools and newspapers to protect themselves from the Protestant insiders who dominated American society. But as Catholics became insiders themselves—influenced more by the general culture of America than by the church—church institutions for the most part did not change their focus and thus are suffering an identity crisis.

"As insiders, most Catholics get their news, even their news about religion, from the daily secular press they read and from TV," said Archbishop Wozniak.

For Catholic newspapers it means that Catholics need "not fresh news about the church that they have already read in the secular press but the unique aspect of how that news is to be seen in the light of the Catholic tradition," he said.

As insiders Catholics also face new challenges in handling on the faith, he said, noting for instance that so many Catholic young people "get caught up in the whole American thing and do not find their faith meaningful to them."

"This problem will not be solved by memorizing dogmas but by a whole network of cultural connections and a new sense of belongingness," said Archbishop Wozniak.

Members of the Catholic press, along with Catholic schools, can play a significant role in meeting that challenge, he said.

"They must find a way of being the press for the insiders who want to be true to their Catholic heritage but must face daily challenges that come from their society and their rubbing shoulders with all kinds of people who have other sets of values," he said.

In his address to the convention general session Archbishop Wozniak also noted the challenges of ethnic and cultural pluralism for the church. Not all U.S. Catholics have become insiders in America, he said, pointing to ethnic minorities such as Hispanic Catholics who have not so easily become part of the American melting pot.

Another kind of pluralism facing the church is the "internal pluralism" marked by different approaches by Catholic insiders and by those Catholics who would prefer to maintain their outsider role apart from the secular society, he said.

As one example he cited the Call to Action meeting in Detroit in 1976 as being an "insider's convention" because it was influenced by American democratic procedures and seemed to show the church already making a transition into the 21st century.

That that same year also saw the International Eucharistic Congress in Philadelphia, which Archbishop Wozniak said was "definitely the well-loved and revered outsider manifestation of the church I had grown up in."

The shift to an insider role for many American Catholics also has made more difficult the teaching role of the church, said Archbishop Wozniak.

"The teaching mission of the church is not easy for insiders in the American culture to come to terms with and accept," he said. "Our people... are less impressed by who says something than by how they understand the inner arguments for it."

Archbishop Wozniak also cited the role of women as one that "seems to dominate U.S. society and thus the church as well" and noted that women themselves are "very divided" on these issues.

"I hope for the day when our women of wisdom will have the opportunity to come together and articulate for us the kind of feminism that is consonant with our tradition but that also is prophetic. We are far from answers in this area."

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Hospital becomes setting for ultimate questions

by Stan Konieczny

Being admitted to the hospital can raise many questions. The admitting clerk makes a fairly

comprehensive inquiry about who you are, what you do, and who insures you. But a little later as you wait to see an emergency-room physician or to go to your room, you find that the seemingly endless minutes are filled with questions of your own.

What is causing the pain? Will I be all right? What's next?

Today, patients can expect to be asked one more question that has become standard: "Have you put your health-care wishes in writing through a living will or a durable power of attorney for health care?"

The federal Patient Self-Determination Act has required that this question be asked as part of health-care admissions procedures since Dec. 1, 1991.

Sister Clara Ternes, a registered nurse and chairperson of the board of directors of the ASC Health System, and Sister Angelita Myerscough, ASC Health System vice president of mission services, members of the Adorers of the Blood of Christ, recently discussed how the Patient Self-Determination Act is implemented in their health-care system, which includes three hospitals and one nursing home in rural South-Central Illinois.

"Advance directives for health care give you an opportunity to put in writing what your wishes for your medical treatment would be if you reach a point where you are incapacitated," Sister Ternes explained. "Advance directives affirm your right and privilege to designate a person to make medical decisions for you if you are unable to do so."

Advance directives usually are made in the form of a durable power of attorney for health care or a living will.

If the patient has such a document, the nurse will request a copy. Patients in the ASC system are given information on advance directives developed by the Illinois Department of Public Health and the ASC Health System.

If a patient requests further information, a member of the Pastoral Care Department or Social Service Department is available to answer questions or offer assistance.

"The basic premise of advance directives is that the patient has the right to make health-care decisions through informed consent," Sister Myerscough explained. "We give information on how our facilities try to protect this right."

This information can make some patients uncomfortable.

"The whole issue of advance directives might cause some anxiety in younger patients because they don't always think that these documents apply to them," Sister Ternes noted. "Older patients have had time to reflect on their lives and . . . are often grateful for the opportunity to put their wishes in writing and to talk about their final decisions with family members."

A living will or durable power of attorney

for health care is not mandatory, she said. "The law only requires that we ask."

Sister Myerscough observed that making an advance directive "reminds us that life and health are gifts from God and we need to preserve and protect them as long as we can."

At the same time, she said, "We are not absolute owners of our lives. We are only stewards of life and we need to make our decisions accordingly."

Sister Ternes said "being able to sit down and talk about advance directives helps us to gain some balance at times" because "you have an opportunity to make distinctions, especially when people adamantly refuse any form of life support, although temporary use of a machine or a certain medicine may be needed to promote healing and recovery. Discussion of advance directives can also balance our medical technology within the context of faith."

Patient education becomes a key element of implementing the Patient Self-Determination Act, Sister Myerscough noted. Education assists patients and their families in dealing with the fundamental purpose of advance directives, which is to help anticipate difficult end-of-life decisions.

"The basic ethical principal is to weigh the burden and the benefits of a medical treatment that is proposed," she said.

"Burdens may be pain, deprivation of control, loss of awareness and loss of limb. Economic considerations can come to be considered a burden too, for example, when a basically futile treatment will financially ruin the survivors' family. Every case has to be looked at individually."

And every day individuals face the dilemma of discontinuing or choosing whether or not to start a life-sustaining treatment to postpone death. A common question is whether such a choice is in fact euthanasia or so-called mercy killing.

"In discontinuing or refusing a form of life-sustaining treatment, you are simply letting nature take its course," Sister Myerscough explained. "In euthanasia, you are directly, deliberately doing something to cause death."

Advance directives raise questions which make some people uncomfortable, but those questions on ultimate decisions can help patients maintain dignity, respect and some sense of control over their situation.

Answering questions raised by advance directives can be an opportunity to witness to a lifetime of faith and values.

(Stan Konieczny is director of communications for ASC Health System in O'Fallon, Ill.)



DILEMMA—Every day individuals face the dilemma of discontinuing or choosing whether or not to start a life-sustaining treatment to postpone death. A common question is whether such a choice is in fact euthanasia or so-called mercy killing. (CNS photo from Our Sunday Visitor by John A. Zierlein)

Bishops emphasize value of life

by David Gibson

"Current debates about life-sustaining (medical) treatment suggest that our society's moral reflection is having difficulty keeping pace with its technological progress," the U.S. bishops' Pro-Life Activities Committee said in a spring 1992 statement.

People wonder what would happen if an accident, for example, left them in what is sometimes called a persistent vegetative state.

Would they be kept alive against their will? Would they be denied medical care due to them?

Basic to medical-care decisions is con-

sideration of the value—the dignity—of life, according to the committee report.

The committee's statement focused on providing nutrition and fluids for the "seriously ill, disabled or persistently unconscious."

It said: "We reject any omission of nutrition and hydration intended to cause a patient's death. We hold for a presumption in favor of providing medically assisted nutrition and hydration to patients who need it," a presumption that would yield "in cases where such procedures have no medically reasonable hope of sustaining life or pose excessive risks or burdens."

The committee's statement appeared in the April 9, 1992, edition of "Origins." To order a copy, send \$3.50 to 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

DISCUSSION POINT

Debate continues on life support

This Week's Question

In a life-threatening situation in a hospital affecting a close relative, how did you or your family reach a decision on the use of a life-support system?

"My mother had a heart attack and her brain was not functioning. The decision about life support was reached between the doctor and myself over several days . . . My mother had earlier signed a living will asking not to have any extreme measures. The surprising thing was that when we removed the respirator, she started breathing on her own . . . In the end, I didn't feel like it was a hard decision because Mom had already made the decision. I just implemented it." (Ken Haley, Dodge City, Kansas)

"Seven years ago my mother had a stroke. There was a decision to try to save my mother . . . She entered a persistent vegetative state. We kept her on life-support because we had faith that God would either heal her or take her to heaven. We thought there was a reason God allowed this to happen. I think it was to give my father time to adjust to living without her. We never removed the life-support systems. But it was very hard to just watch her lay there. She finally died just a few months ago." (Mrs. Richard Frazier, Wheeling, West Virginia)

"My grandfather had always said he never wanted any artificial means used—no respirator, no feeding tubes, no nothing. He said that when the Lord came to take him, it was his time to go. When he had a heart attack, he was in intensive care for a day and a half and then was moved out because of his wishes. He died four days later. It was hard for the family to go through. My uncle who was a preacher tried to talk him out of it, but he had to follow what my grandfather said." (Debby Phillips, Barnesville, Ohio)

"My father had inoperable cancer. After a certain point, he was in so much pain and so weak that he couldn't eat. The doctor told me he didn't see any point in keeping him alive . . . When you see someone in such bad condition, why keep them alive a day or two longer? What's the point?" (Richard Cain Sr., Grimmer, Indiana)

Lend Us Your Voice

An upcoming edition asks: What would you call the most common misunderstanding of marriage?

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



Mercy killing is immoral

by Fr. David K. O'Rourke, OP

Euthanasia. It wasn't too many years ago that most of us couldn't even pronounce it, let alone know what it means.

But with newspaper accounts of "mercy killing" and prime-time stories about doctor-developed suicide machines and their grim results, euthanasia has come into our living rooms.

Euthanasia is a Greek word meaning "good death." It is used to describe the process of putting a suffering person to death painlessly.

In the Christian world, euthanasia—or mercy killing as it is sometimes called—has been considered both immoral and illegal because it violates the right to life.

The issue has become more complicated, however, because in the complex world of high-tech medical care one can become confused over some of the technical means to ease suffering, some means to extend life, and some means to end life.

But on the level of principle, there traditionally has been genuine clarity. Catholic moral theology makes a clear distinction between the death of a person from natural causes and actively killing someone.

A person, for example, who has grown old, weakens and eventually dies from his or her inner weaknesses is not in the same situation as a frail elderly person who dies from being given a deliberate overdose of a powerful sedative.

Even when the older person is unconscious or unaware, both religious principle and civil law say that you can't kill someone, nor can people take their own lives.

Juries may sometimes acquit distraught spouses or relatives who take the life of a suffering or comatose family member, but this is not because a crime has not been committed, but because the circumstances involved so much stress, turmoil and personal pain.

But many situations are not as clear as we might wish. In the world of high-tech hospitals where machines can save people who would otherwise die, what is clear in principle can become very gray in practice.

Several years ago I had some fairly standard surgery that required a general anesthetic. The doctor who put me under for the operation discussed my general health and any possible problem situations because, as he said with a bit of a smile, "we want to keep you from feeling pain—but not permanently."

It also was explained that if I had, for example, any heart problem during the surgery they were prepared to hook me up to a machine that would keep my heart going for awhile. And afterward, for a few hours before I regained consciousness, they were going to put me on a simple intravenous saline solution.

Suppose I had had serious trouble with breathing or with my heart during the surgery and they decided to connect me to some kind of machine to keep me alive.

Would it be mercy killing to disconnect me later, even if I probably wouldn't live long without the machine?

The IV saline solution provides water for someone who can't drink. If I had experienced serious trouble, how long would that IV need to be continued? Could the point arrive, if my condition were serious enough, at which someone would need to decide whether removing the IV would be mercy killing or just allowing nature to take its course?

The fine points of such cases, it turns out, are the kinds of questions theologians wrestle with today when they talk about making distinctions between euthanasia and ending the use of a medical life-support system for a patient.

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



EUTHANASIA—The Greek word "euthanasia" means "good death." It is used to describe the process of putting a suffering person to death painlessly. In the Christian world, euthanasia has been considered both immoral and illegal because it violates the right to life. (CNS photo from Our Sunday Visitor by John A. Zierlein)

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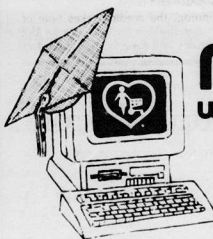
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SIXTH SUNDAY OF EASTER

The Sunday Readings

Sunday, May 24, 1992

Acts of the Apostles 15:1-2, 22-29 — Revelation 21:10-14, 22-23 — John 14:23-29

by Fr. Owen F. Campion

Once more, the church uses the Acts of the Apostles to provide the first scriptural reading for a weekend of the Easter season.

In this weekend's reading, a dispute between Paul and Barnabas at last is referred to Jerusalem, where the apostles and "elders" come together to resolve the disagreement.

The disagreement originated in Antioch, then one of the major cities of the Roman Empire, where the Christian community was divided by the demand that converts to Christianity must meet all the prescriptions for faithful Jews, including circumcision for males. (The first Christians all were Jews. For several generations, Christians still regarded themselves to be religiously-active Jews, and the synagogues of cities such as Antioch and Corinth were the places from which Christianity spread throughout the Empire. Such attention to Jewish ritual requirements was to have been expected.)

It is interesting that Paul and Barnabas disagreed so emphatically. They were associates, the closest of companions. It is interesting that Paul would have been so willing to overlook Jewish ritual demands. He was strongly imbued by heritage and education with the Jewish tradition.

Nevertheless, they disagreed, and their dispute went to the church at the highest and fullest level for resolution.

What is important in this reading is not that the two great Christian leaders could not find common ground, but that the full church, hierarchial and apostolic, possessed an authority all recognized, and that the demands of Christianity were recognized as proceeding from a clean heart and devout mind, as well as

available to all, regardless of nationality of past association.

Also again this season, the church turns to the Book of Revelation for its second liturgical reading.

Few Scriptures display the eloquence and drama that surround the words of the Book of Revelation. The passage read in this weekend's Liturgy of the Word is among the most magnificent in Revelation in this regard. In this reading, the holy writer envisions a new Jerusalem, sparkling as if it were a city built of gemstones. There were walls around the city, but to each direction were three gates. Altogether there were 12 gates. Each gate was lettered with the name of a tribe of Israel. The foundation stones bore the names of the 12 apostles.

To understand the reading, it is necessary to understand the mystique of numbers in the ancient way of speech and writing. Twelve and three were "perfect" numbers. This writing says the city needed no more gates than 12, since with 12 it was complete. With three gates facing each of the four points of the compass, everyone had access to the city. No one had better access than another. All were abundantly awaited. No tribe was excluded. The foundation was the faith of the apostles.

Angels guarded the city, and God was its soul. As such, it had no need of earthly light, such as that given by the sun or reflected by the moon. God was its light. The passage is a marvelous image of the church.

As lovely as the Book of Revelation is St. John's Gospel, the source of the third liturgical reading. The reading is an extended quotation from Jesus. Graceful and compelling, it assures followers of the Lord that anyone who truly loves Jesus will know God. God will dwell with that person in divine peace and hope.

Continuing, the reading takes note of the fact that the Lord's presence in the world one day will change, as it did in fact

Daily Readings

Monday, May 25
Venerable Bede, priest and doctor
Gregory VII, pope
Mary Magdalene de Pazzi, virgin
Easter weekday
Acts 16:11-15
Psalms 149:1-6, 9
John 15:26 - 16:4

Tuesday, May 26
Philip Neri, priest
Easter weekday
Acts 16:22-34
Psalms 138:1-3, 7-8
John 16:5-11

Wednesday, May 27
Augustine of Canterbury, bishop
Easter weekday
Acts 17:15, 22 - 18:1

Psalms 148:1-2, 11-14
John 16:12-15

Thursday, May 28
Ascension
Acts 1:1-11
Psalms 47:2-3, 6-9
Ephesians 1:17-23
Luke 24:46-53

Friday, May 29
Easter weekday
Acts 18:9-18
Psalms 47:2-7
John 16:20-23

Saturday, May 30
Easter weekday
Acts 18:23-28
Psalms 47:2-3, 8-10
John 16:23-28

with the Ascension. But, even so, the Lord will not be absent. He will be present among his followers in his Holy Spirit, and in the Holy Spirit's presence will be peace, a peace the world cannot provide.

Then, finally, the Lord informs his disciples that he will soon go to God.

Reflection

The Gospel is a prelude to the Ascension, to be celebrated by the church on Thursday of this week. In a world so troubled and violent, it is easy to say that God is not present, that the Lord is absent.

Such statements would not be true in the Christian understanding of things. The Lord lives in the faith, good works, and love of his followers today. Through them, God works. In them, the Holy Spirit resides, prompts them in compassionate words and acts, and strengthens them in the face of worry and temptation.

Christian living, however, is not simply an individualistic phenomenon, but rather

it is within the context of the church. That context is wide and developed. It is not confined to the hierarchy of Holy Orders, but it does decidedly rest upon the apostolic tradition in teaching and sacrament, continued by and protected by those ordained to guide and to serve the church. It is not a church of the elite. It opens wide its plentiful gates to all, the wayward and the pious, the familiar and the stranger. All humankind is in its interest. However, it is more than human. Angels guard it. God gives it light and warmth.

The feast of the Ascension will remind us of the presence of God still with us in the Lord, through the Holy Spirit, despite the Lord's return to heaven. In that consideration, we should not assume the world is removed from God. He is with us, in our faith and good works, in those of all Christians, banded together within, and nourished by, the church, the new Jerusalem, God's dwelling place here and now.

THE POPE TEACHES

Church serves a prophetic role

by Pope John Paul II

Remarks at audience May 13

Having dealt with the church as a priestly community, we now turn to her prophetic role.

According to the Second Vatican Council, "the holy people of God has a share in the prophetic office of Christ when she renders him a living witness, especially through her life of faith and charity, and when she offers to God a sacrifice of praise" ("Lumen Gentium," 12).

Christ willed and founded the church to bear witness to himself. He charged his apostles to make known to others what they themselves had seen and heard—the truths of divine revelation which they had accepted in faith.

The witness of the apostles is the foundation of the church's faith in every age and the basis of her sharing in Christ's prophetic office. Under the constant guidance of the Holy Spirit, the preaching of the apostles has been handed down in the

church both in oral preaching and in the inspired books of the New Testament.

This apostolic tradition includes "all that helps the people of God to live a holy life and to grow in faith. In this way the church, in her teaching, life and worship, perpetuates and hands on to every generation all that she is and all that she believes" ("Dei Verbum," 8).

Guided by the Holy Spirit, the church grows in her understanding of the apostolic tradition through contemplation and study, through spiritual experience and through the preaching of the successors of the apostles, the bishops. The spirit of truth also helps the church to live her faith and to apply it to the realities of human life and activity. Thus, by means of the supernatural "sense of the faith" which is awakened and sustained by the Holy Spirit, the whole people of God, under the guidance of the magisterium, shares in Christ's prophetic office: It adheres indefectibly to the apostolic faith, and it grows in understanding and in the practice of that faith (cf. "Lumen Gentium").

MY JOURNEY TO GOD
Haiku Diptych

TULIP...

Unfolded, lifted—
a red tulip waits for rain,
fragile in the wind.

...AND RAIN

Watch the rain! It holds
graceful turns of leaf, bough,
crystal clear mercy tear

—by e. r. mattax

(Elizabeth Mattax worships at the Carmelite
Monastery in Indianapolis.)

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Entertainment

VIEWING WITH ARNOLD

'White Men Can't Jump' gains a new poignance

by James W. Arnold

The Rodney King case and its aftermath have a major impact on the way you perceive and react to "White Men Can't Jump."

To some extent, the news probably hurts the box office and takes the fun out of the movie, a comedy about two young men, one black, one white, who become friends while playing basketball on the Los Angeles playgrounds, from Venice Beach to Watts. The credibility of that happening has lost a few steps, and there is a poignance to the story that wasn't there before.

Then again, it's only basketball, one of the few subjects on which the races may already relate. But we may be hungry for any model of communication and friendship across this particular gap of locked-in ignorance.

The bantering, easy-going affection between characters played by Woody Harrison and Wesley Snipes—real-life pals since both played small parts in a 1986 Goldie Hawn movie—seemed nice but really not all that significant in mid-April.

Somewhat it blossoms now as something to be pondered and admired. "White Men" may be just another in a long line of black-white "buddy movies," but its timing and setting are certainly right. Another value: instead of using stereotypes and violence (like the "48 Hours" and "Lethal Weapon" buddy films), "White Men" makes fun of them.

This time it's the white man who moves

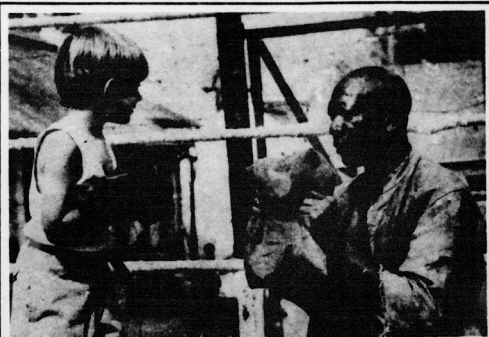
into the black man's milieu, the asphalt playgrounds with the steel nets and backboards where the city game is played as part of the culture.

In his third major film role, Harrison is Billy Hoyle, an ex-college player who makes money off the pre-conception of blacks that a small white guy (especially one with his country bumpkin looks) can't play as well as they can. One of many creaky plot devices is that he's a compulsive gambler, in big debt, tracked by mob hitmen.

His first victim is Sidney Deane (Snipes), also a little man hustling the playgrounds as one of several shady jobs to support his family. Knowing a good con when he sees it, Sidney suggests they work as a team. He brags to guys that he can beat them two-on-two with "anybody they pick," and that always turns out to be Billy, moping in the background in his uncool shorts and turned-around baseball cap.

Naturally, Billy and Sid then devastate the opposition, who include some large and gifted opponents, like former NBA stars Marques Johnson and Freeman Williams. Despite a tendency to overdo (with improbable shoot-out moves and passes, and a contrived bit about Billy's ambition to dunk) the movie stifles audience doubts with state-of-the-art slow motion camera work and editing. It also helps that the cast trained for four weeks under ex-NBA scout Dick Baker before filming.

The closest thing to a violent reaction to the hustle comes (amusingly) from Johnson's loopy character, who takes time out so he can hold up a nearby liquor store to get his \$500 stakes. The incident reveals the comic tone of the film, since the owner knows the guy and laughs it off, finally paying him \$250 for his gun.



'POWER OF ONE'—Guy Witcher, as young PK, learns the finer points of boxing from actor Morgan Freeman, who portrays Gaelriel in "The Power of One," a film set in South Africa about a boy's metamorphosis into manhood. The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Warner Bros.)

Writer-director Ron Shelton is particularly good at stretching the gimmick—white man can play amazingly well—into four or five good situations. All are exhilarating and funny, although the last is a bit more dramatic, since everything is on the line.

In the partnership's ups and downs, the chief complications are women: Billy's girlfriend Gloria (peppy, strange-talking Rosie Perez) and Sidney's wife Rhonda (Tyra Ferrell). They're the adult mids in the film; neither thinks much of basketball or gambling as permanent ways of life.

While Rhonda just wants to get her kids into a better neighborhood, Gloria has her own wacky version of the American dream. She's trying to memorize the World Almanac so she can win on "Jeopardy!" but her hopes of ever getting on the TV game show seem slim. Perez is funny always, but especially when Gloria finally gets her chance.

As in "Bull Durham," Shelton makes few compromises about how these characters live, talk or make love. But he does make them funny and human. The jokey trash-talking, both on the court and off (e.g., Billy and Sid have a hilarious debate about music), is raised to the level of an art form. (There does seem to be an

obsession with comic insults about mothers.) But you probably won't want your pre-adolescent to listen.

The movie is conscious of its slippery morality. One of its better gags is Billy's reaction when he discovers Sid has conned him in a game. Outraged, he wants to quit their partnership. "I don't hustle," he says, "with people who are dishonest."

(Very upbeat, working race relations in gritty L.A.; hokey but funny; some sex situations, much street language; otherwise satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

CrisisCross	A-III
Far and Away	A-III
The Favor, the Watch and the	A-III
Very Big Fish	A-III
Lethal Weapon 3	O
Mediterraneo	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 the "e" before the title.

Cable series examines 'State of the Natural World'

by Henry Herx
Catholic News Service

Providing some background on the upcoming United Nations environmental summit in Rio de Janeiro is the five-part series, "State of the Natural World," airing Monday, May 25, through Friday, May 29, from 10 p.m. until 11 p.m. each night on the Discovery cable channel. (Check local listings to verify program dates and times.)

Monday's program, "With the Best Intentions," takes a look at two man-made environmental disasters.

The first was done in the name of sports when the French Alps became the site of the 1992 Winter Olympics. Bulldozers swarmed over the mountainsides, building the facilities needed for the games. The devastation to the area will take centuries to repair.

The irony of all this is that in Grenoble—some 90 minutes away—are the same kind of facilities that had been built for the 1968 Winter Olympics.

Called a "monument to uselessness" by a local resident, the enormous ski jump is no longer used but it's too expensive for the community to dismantle. Several Olympic officials interviewed on the program agree that environmental concerns will be given a higher priority in the future.

The episode ends in Malaysia, where the logging industry has dangerously stripped the country of its tropical rain forests. As a result, within little more than a decade Malaysia will have to begin importing lumber rather than exporting it.

The country is swapping its rich timber resources for the capital needed to develop its business potential. The people who live in the forests have been swept aside, the interior's rivers have become polluted, and its wildlife endangered.

What the future will be for most Malaysians remains in doubt, though the loss of its rain forests will have a worldwide impact.

Produced by the BBC in association with the Discovery Channel, the series is one more effort to provide viewers with some sense of what is happening to the planet. It certainly succeeds in focusing one's attention on the importance of the upcoming U.N. meeting on the environment.

TV Programs of Note

Sunday, May 24, 7:30-9 p.m. (PBS) "National Memorial Day Commemorative." Veteran actor E.G. Marshall hosts the live broadcast from the West Lawn of the U.S. Capitol, a program of music and dramatic readings commemorating the 50th anniversary of World War II and those who served in the conflict.

Monday, May 25, 9-11 p.m. (PBS) "The Art of Living." Touching the "Timeless." The third of five programs in the anthropological series, "Millennium: Tribal Wisdom and the Modern World," looks first at the connection between life and art, then turns its attention to the eternal quest of all peoples to find some meaning in their lives.

Tuesday, May 26, 8-10 p.m. (PBS) "Who's the Enemy?" In the first of two "Made in America" programs on the health of the U.S. economy, political economist Robert Reich examines the present state and future potential of the nation's automobile and clothing industries.

Tuesday, May 26, 9-11 p.m. (CBS) "Miracle Landing." Rebroadcast of a 1990 dramatization re-creating the

fact-based story of a commercial airliner whose fuselage begins coming apart during flight. The show isn't for children or those who get airsick.

Tuesday, May 26, 10-11 p.m. (ABC) "Jack's Place." New romantic comedy series shows up for a trial run with Hal Linden as a nightclub owner and Finola Hughes as a Cockney cocktail waitress. It's an upscale "Cheers" sitcom with a "Love Boat" guest-star format.

Wednesday, May 27, 8-10 p.m. (PBS) "Winners & Losers." In the concluding segment of the "Made in America" series on the U.S. economy, the focus turns to the electronic and aerospace industries.

Wednesday, May 27, 10-11 p.m. (PBS) "Germany's Quality Obsession With Tom Peters." Germany and its "Mittelstand," middle-size industries, replaces Japan as capitalism's "hero" in this documentary on the success of three German business enterprises.

Saturday, May 30, 8:30-11 p.m. (CBS) "Unconquered." Rebroadcast of a 1989 drama inspired by events in the life of Richmond Flowers Jr., who overcomes the derision of his Alabama classmates in the late 1950s when his father (Peter Coyote) declares his support of integration. The show is worthy family fare.

TV Film Fare

Sunday, May 24, 9-11:30 p.m. (NBC) "Bird on a Wire." Classy 1990 slam-bang chase thriller in which a former government witness (Mel Gibson) and his one-time sweetheart (Goldie Hawn) are on the run from vengeful drug dealers (David Caradine and Bill Duke) as well as assorted police agencies. Director John Badham maintains an air of romantic comedy throughout the desperate proceedings, mixing the screwball characterizations of the couple with some spectacular action stunts, notably in a jungle zoo. Much menace and destruction by violence, a bedroom scene, and some sexually suggestive dialogue. The U.S. Catholic Conference classification of the theatrical version was A-III for adults. The Motion Picture Association of America rating was PG-13. Parents are strongly cautioned that some material may be inappropriate for children under age 13.

(Check local listings to verify program dates and times. Henry 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. Little Man Tate A-II (PG)
4. Ricochet O (R)
5. Unleashed A-II (PG-13)
6. Dead Again A-III (R)
7. Shattered A-III (R)
8. Necessary Roughness A-III (PG)
9. Boyz n the Hood A-IV (R)
10. 101 Dalmatians A-I (G)

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Top 10

QUESTION CORNER

Rules govern Communion for the sick

by Fr. John Dietzen

Q I realize my question is late for this year, but is there a rule about receiving Communion during Holy Week? I am old and unable to go to Mass, so someone brings me Communion at home.

A I asked about receiving on Holy Thursday, which I have done the past two years. This year I was told it is not allowed on Holy Thursday or Good Friday. Is that right? Why would there be differences of opinion about this? (Florida)



A I'm not sure why you are receiving conflicting advice. The policy of the church is clear and applies basically everywhere.

The church's ritual governing Communion apart from Mass says that while normally Communion may not be distributed outside of the liturgies of Holy Thursday and Good Friday, people who are sick may receive Communion any time on those two days.

On Holy Saturday it may be received only as viaticum, that is, if the person is dying (n. 16).

The Sacramentary (missal) indicates the same thing. The introduction for the Good Friday liturgy commemorating the death of our Lord notes: "Holy Communion may be given to the faithful only at the celebration of the Lord's passion, but may be brought at any hour of the day to the sick who cannot take part in this service."

In a note explaining the special limitations for Holy Saturday, the Sacramentary emphasizes the aspect of rest and waiting "at the Lord's tomb" on that day.

The Sacramentary continues, "Only after the solemn vigil during the night (the Easter Vigil liturgy), held in anticipation of the resurrection, does the Easter celebration begin, with a spirit of joy that overflows into the following period of 50 days."

Q I am 76 years old. Due to circumstances in my life I was never confirmed. Now my church is having adult confirmation, but a friend tells me I have been a confirmed Christian since I was 18 and don't need confirmation.

A I feel it is a sacrament I have not received and would appreciate your thoughts. (Colorado)

A I don't understand why your friend would make such a statement. As you indicate, confirmation is a sacrament which you should receive even now if you can do so without serious inconvenience.

Confirmation is one of what we call the three sacraments of initiation into our faith. It can help you spiritually to enjoy and exercise the gifts and fruits of the Holy Spirit in your relationship to God and other people.

In our Catholic understanding of this sacrament it is not essential for salvation. It is, however, a sealing and "confirming" of the commitment and graces of baptism.

In fact, what we now know as the sacrament of confirmation was apparently once part of the baptismal rite itself.

It's not something you should panic about. But when you have a chance ask your parish priest what opportunities there will be in your parish to receive this sacrament.

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

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FAMILY TALK

Prepare for baby with economical supply list

by Dr. James and Mary Kenny

Dear Mary: I am pregnant with our first child. We don't have a lot of money. I am a bit overwhelmed by the amount of money we'll have to spend for baby things. What things are really necessary? How do other families manage? (Pennsylvania)

Answer: Here is a basic list for baby care. It provides comfort for baby, convenience and ease for you in the areas you most need them. My choices are based on the experience of raising 12 babies.

Baby needs something to stay warm and comfortable. Basic clothing includes undershirts, all-in-one suits that cover baby, cloth diapers (and a diaper pail).

Since babies like the feeling of being wrapped snugly, blankets are a necessity. Make or buy 36-inch squares, lightweight cotton for summer, cotton flannel for cool weather. Sew two flannel squares together to make lovely double-thick baby quilts.

Baby needs a bed. Small babies like the feeling of being contained. You can make a bed for a small baby out of a sturdy box. Line it with cloth, being sure that the cloth cannot come loose and fall into the box, and use a cushioning material to make a firm mattress.

Cover with a sheet as with an ordinary bed. A large sheet which you do not use can be cut to make baby sheets. No pillow is used, and baby's ordinary blankets provide covering. Since you have already lined the box, no bumpers or side cushions are needed.

When we improvised a bed for our infant granddaughter, the child's aunt was horrified. "You'll never put my baby in a box," she said.

The young family arrived, and the 2-year-old big sister eyed the box intended for the baby. Immediately the 2-year-old climbed into the box. She loved it.

The baby slept on the bed intended for the 2-year-old, surrounded by barriers to keep her safe.

Babies need to be held. New mothers are usually amazed that a young baby wants to be held almost all its waking hours.

Get a sling, shawl or baby carrier in which you can securely hold the baby. You'll use it in the home and when going places. It frees your hands and makes holding easy and comfortable.

Safety when you travel makes it essential to have a car seat which meets all safety specifications for your state.

If the seat can be removed, you can also use the car seat in your home as a secure place for baby during waking periods.

If at all possible, have your own washer and dryer. The convenience will pay off for many years. Budget for these items rather than for lots of baby furniture you don't need.

A changing table is not a necessity, but is nice if you have the money and space. Changing and dressing occur frequently. Another nice addition, given enough money and space, is a sturdy, comfortable rocking chair.

Baby items are frequently outgrown and discarded long before they are worn out. Look to yard sales, rummage sales and thrift stores for good used baby clothes and furniture. Relatives may be glad to assist.

There are many items you do not need. They include bottles, formula, juice, baby food, crib, dresser, fancy clothing, outdoor clothing, special bath tub, special soaps and shampoo, disposable diapers, playpen and all swinging, bouncing and twirling devices.

I'll discuss these in an upcoming column. Stay tuned. (Address questions on family living or child care to be answered in print to the Kennys, 219 W. Harrison St., Bensenville, Ind. 47978.)

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The Catholic Community Foundation Congratulates Its 10 New Endowment Funds

It is with great pride that I congratulate the Catholic Community of the Archdiocese of Indianapolis for initiating 10 new endowment funds. The growth from 45 to 55 endowments has occurred in just four months, from the end of our fiscal year on December 31, 1991. With the addition of these new endowments and the continuing contribution to many of the established funds, the total value of the Foundation has grown to \$5,600,000. This is an increase of \$1,408,000 since January 1, 1992.

Listed below are all endowment funds in the Catholic Community Foundation.

The 10 newest are highlighted in red print.

Alma Moeas Scholarship Endowment — Indianapolis
(St. Thomas Aquinas School)
Archdiocesan Total Catholic Education
Baker Philanthropic Fund — Indianapolis
Bernard F. Dever Memorial Scholarship — Indianapolis
BMW Constructors Philanthropic Fund — Indianapolis
Catholic Cemeteries — New Albany
Catholic Charities — Archdiocese of Indianapolis
Catholic Social Services — Archdiocese of Indianapolis
Father George Todd Memorial Trust, St. Joseph — Corydon
Fatima Retreat House — Indianapolis
Holy Angels Education — Indianapolis
Holy Cross Parish — Indianapolis
Holy Name Total Catholic Education — Beech Grove
Holy Spirit School — Indianapolis
Holy Trinity Church — Indianapolis
James J. Sweeney Undesignated — Indianapolis
Lay Ministry Education — Indianapolis
Loebig Testamentary Trust — New Albany Deanery
Queen of Heaven Cemetery — Jeffersonville
Ruskin Kitterman (Cemeteries MPB & St.M.) — Corydon
Seminarians Education — Indianapolis
SS Peter & Paul — Indianapolis
St. Andrew Parish — Indianapolis
St. Andrew Parish — Richmond
St. Anne Cemetery — Oldenburg
St. Augustine Church — Jeffersonville
St. Dennis Cemetery — Jennings Co.
St. Dennis Parish — Jennings Co.
St. Elizabeth Parish — Cambridge City

St. Gabriel's Total Catholic Education — Connersville
St. John Parish — Indianapolis
St. Joseph Cemetery — Corydon
St. Louis Parish Cemetery — Batesville
St. Louis Parish — Batesville
St. Louis School — Batesville
St. Luke Church — Indianapolis
St. Luke School — Indianapolis
St. Malachy Catholic Church — Brownsburg
St. Malachy Catholic School — Brownsburg
St. Mark School — Indianapolis
St. Martin Church-Cemetery — Guilford
St. Mary's Cemetery — Lanesville
St. Mary's Cemetery — North Vernon
St. Mary's Church — Greensburg
St. Mary's Parish Cemetery — Greensburg
St. Mary's Parish School — Greensburg
St. Mary's School — New Albany
St. Mary's School — North Vernon
St. Maurice Cemetery — Greensburg
St. Michael School — Brookville
St. Peter's Cemetery — Corydon
St. Rita School — Indianapolis
St. Rita-Mollov Memorial Fund — Indianapolis
St. Rose Parish — Knightsdown
St. Simon Catholic Community — Indianapolis
St. Vincent DePaul School — Bedford

If your parish is not listed and you would like more information about how to establish an endowment, please contact:

Robert J. Giczewski, Executive Director
Catholic Community Foundation
(317) 236-1427 or 1 (800) 382-9836
EXT. 1427 (TOLL FREE)



How to live with both diversity and unity is called a challenge

by Laurie Hansen
Catholic News Service

MILWAUKEE—A church historian told Catholic journalists that the critical question today is "how do we live with diversity, yet have some degree of unity" within church and society.

In a nation of great ethnic diversity and racial rivalries, and in an interdependent post-Cold War world marked by divisions, "how do you find common ground?" asked the historian, David J. O'Brien, Loyola professor of Roman Catholic Studies and history at Holy Cross College in Worcester, Mass.

O'Brien, also director of peace studies at Holy Cross College, addressed members of the Catholic Press Association May 15, the last day of a three-day national CPA meeting in Milwaukee.

In the church in the United States, he said, the struggle is how to find unity despite divisions in the church over issues, procedures, authority and power.

O'Brien said the church in the United States has been successful in terms of helping Catholics "hold on to the faith" and at the same time secure a place in American society.

One internal strategy the church used to assist European immigrant Catholics maintain their faith was "strengthening and making more central the power and authority of the hierarchy," he said.

This clericalized church, he said, helped make Catholic European immigrants into "practicing Catholics," replacing traditional popular devotion with emphasis on sacramental life.

The development of Catholic schools built unity and solidarity and a "coherent subculture," he said. By the Second Vatican Council, however, he said, Catholics who had been outsiders to U.S. society became insiders.

The church in the United States has moved in the direction of a "do-it-yourself Catholicism," he said.

This, he said, can be seen as an "effort to open up the boundaries to allow people more choices (while) staying within the boundaries of the church."

Parts of the church have also moved toward an "evangelical piety," he said.

This piety and "do-it-yourself Catholicism" have become the challenges facing those who wish to restore order, unity and authority in the church in the United States, he said.

While in the 1950s, "it used to be the laity that was left out," a new ministerial model in the nation's church has "a place for everybody except the priest," he said.

Religion, science join to protect environment

by Mark Pattison
Catholic News Service

WASHINGTON—The environmental problem is so serious it needs the joint effort of science and religion to combat it, speakers told a special joint congressional hearing.

"This alliance of science and religion seems to be essential for any kind of mitigation of this crisis," noted author Carl Sagan of Cornell University, co-chair of the Joint Appeal by Religion and Science for the Environment, told the committee May 12.

"All the facts in the world are no good unless they are guided by some moral compass. All the moral guidance in the world is no good unless it is guided by facts," Sagan said.

The hearing, chaired by Sen. Al Gore, D-Tenn., came at the end of a three-day conference, "Mission to Washington:

Some Catholics have responded, he said, with a desire to return to what he calls "sectarianism."

One such sectarianism "is the older Catholic sectarianism," whose adherents he said maintain that the changes made in the church in the past 20 years were all mistakes.

A second type is "evangelical radicalism" which, he said, involves "affirming the grass roots, not worrying so much about (church) structures."

O'Brien said one way for the church to address U.S. pluralism is "living with dualism," that is, trying to be both a "community of disciples" and at the same time take an active role in shaping public dialogue.

Living with dualism, he said, involve responding to "the call of discipleship to follow Jesus" but also to the call of citizenship "to be responsible participants in the life of our times."

The dilemma feels a bit like "spiritual schizophrenia," he said. "You go to church . . . and you feel like you've got to give it all up and come follow me then you go to the Chamber of Commerce meeting" and talk about getting some capital together to promote economic development in the neighborhood, he said the professor.

Religion and Science in Partnership with the Environment," sponsored by the appeal.

Conference participants told the hearing that restoring the environment was of prime importance.

About 300,000 U.S. congregations of all denominations "now pray for wetlands and endangered species" as well as for "the sick and dying and the oppressed, and victims of racism and the lonely," said Episcopal leader James Parks Morton, dean of the Cathedral of St. John the Divine in New York and the appeal's other co-chair.

Isamar Schorsch of the Jewish Theological Seminary of America said the United States should not wait for environmental problems to hit too close to home.

"To wait until the ozone layer evaporates over Kennebunkport may be too late," Schorsch said. Kennebunkport, Maine, is the site of President Bush's summer home.

Bush came in for criticism after the hearing for agreeing to attend the United Nations "Earth Summit" in Brazil in June, but only after the United States won major concessions in a treaty with other industrial nations on pollutant cut-back timetables.

Gore said Bush's Brazil trip would be "nothing but a photo opportunity." He added if Franklin D. Roosevelt showed the same kind of concern about Social Security, he would have had a photo opportunity at a nursing home and "signed a sympathy card."

The Washington conference developed a statement which recognized "the indivisibility of social justice and the preservation of the environment" and took a stand on population control.

"We believe there is a need for concerted efforts to stabilize world population by humane, responsible and voluntary means consistent with our differing values," it said. "For these, and other reasons, we believe that special attention must be paid to education and to enhancing the roles and the status of women."

The Rev. Joan Campbell, general secretary of the National Council of Churches of Christ, told the hearing that the topic was "an ecumenical land mine" but that the population control portion's wording was "one of the breakthrough sentences in this document."

Bishop William B. Friend of Shreveport, La., one of the document's signers, said after the hearing the topic has "sensitivities" for Catholics, but that the statement "will certainly stand the test" of his fellow bishops' scrutiny.

Bishop Friend told Catholic News Service the joint appeal "exploded" some myths about Catholicism. Contrary to myth, he said, "bishops are very interactive and consult with each other, just as our holy father does."

Conference participants had seen the church in "strictly an authoritarian, hand-me-down model," Bishop Friend said.

Jesuit Father William J. Byron, outgoing president of The Catholic University of America, Washington, hailed the "new partnership" between scientists and religiousists at the hearing.

"I see the makings of a culture shift" with regard to environmental issues, Father Byron added. "If we don't get a value shift, we're not going to get a policy shift" from government, he said.

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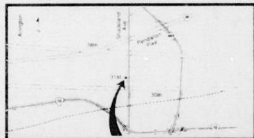
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Vatican defends Escriva beatification process

by John Thavis
Catholic News Service

VATICAN CITY (CNS)—In an unusual public statement, top Vatican officials defended their handling of the controversial sainthood cause of Opus Dei founder Msgr. Josemaria Escriva de Balaguer.

Msgr. Escriva was beatified by Pope John Paul last Sunday, May 17. Vatican Radio reported that 200,000 people attended the beatification Mass in St. Peter's Square. It was the first time in several years that people spilled out of the square for a papal event. Opus Dei estimated that more than 120,000 supporters of Msgr. Escriva attended the Mass.

The Vatican officials disclosed that before deciding to beatify Msgr. Escriva, Pope John Paul had a special commission study whether such a step could be made "tranquilly." The commission gave a favorable reply.

The Vatican statement May 12 was the latest and most comprehensive rebuttal of accusations that Msgr. Escriva's cause has proceeded too quickly and with undue Vatican favor.

Signed by Cardinal Angelo Felici, prefect of the Congregation for Sainthood Causes, and Archbishop Edward Nowak, congregation secretary, it was published in article form on the front page of the Vatican newspaper, *L'Osservatore Romano*. The text was also released by the Vatican press office.

The article said the papally appointed commission gave "mature reflection" to the suitability of beatifying Msgr. Escriva and offered the pope a "favorable opinion for the planned celebration." No further details on the commission's makeup or its role were provided; such direct papal intervention in sainthood causes is rare.

The article, referring to the controversy surrounding the ceremony, said Msgr. Escriva's beatification had been greeted with joy by those who knew him well, but had also prompted "opposing voices" and "insinuations" about the procedures used by the Vatican.

Such insinuations are "without any foundation," it said. The article detailed the long beatification process from the time of Msgr. Escriva's death in 1975, emphasizing that each step forward found unanimity or near-unanimity among the competent church officials.

To those who have said the cause moved ahead too quickly, the article answered that the minimum time limits set by modern saint-making rules were all respected. Citing one theologian who evaluated the cause, it said Msgr. Escriva's speedy beatification was "providential" for the church, because his spiritual message is so much needed by today's lay Catholics.

The article denied that diocesan and Vatican officials did not pay enough attention to opposing witnesses in their evaluation of Msgr. Escriva's character. It noted that more than half the witnesses in the investigating phase were non-Opus Dei

members, and several were opposed to the beatification; only one scheduled opposing witness was excluded because he was considered unreliable, it said.

In recent months, several former Opus Dei members reportedly said they were prevented from testifying at church tribunals investigating Msgr. Escriva.

The Vatican article quoted extensively from the favorable assessments given Msgr. Escriva by theologians and other experts.

The four theologians who judged Msgr. Escriva's writings found in them "the quality of a father of the church," evidence of a deep mystical life and the gift of the Holy Spirit, it said.

One accusation against Msgr. Escriva, denied by Opus Dei, was that he was so upset by the changes brought by the Second Vatican Council that he considered leaving the church. On the contrary, said the Vatican article, one of the theologian-evaluators found that his writings "anticipated the most important decisions of the council."

Other theologians who initially reviewed the thousands of testimonials and other evidence said the documentation "left no area of doubt" about Msgr. Escriva's holiness. They also praised the exacting methods used in assembling the case for his beatification.

When the cause was formally taken up by the sainthood congregation, it was evaluated "objectively and impartially" by another panel of theologians, the article said. Two of these consultants voted to suspend the beatification process, but one vote was unpublished because the theologian had failed to attend discussions on the cause.

Seven other consultants voted to proceed with beatification, and they offered glowing appraisals of Msgr. Escriva. They called him a "versatile and gigantic figure," a "great master of spiritual life" and an embodiment of a fundamental teaching of Vatican II, the universal call to holiness.

One theologian was quoted as saying his original misgivings and doubts about the cause "melted away like snow in sunshine."

The sainthood congregation, made up of cardinals and bishops, unanimously approved the declaration of heroic virtues for Msgr. Escriva in 1990.

After that, a team of medical consultants began judging a reported miracle attributed to Msgr. Escriva's intervention. Answering critics, the article said it was not unusual that one of these medical experts was tied to Opus Dei.

In any case, it said, the miracle was unanimously approved by a separate group of theological consultants, then by the sainthood congregation in July 1991.

Msgr. Escriva was born in 1902 in Barbastro, Spain, and ordained a priest in 1925. In 1928, he founded Opus Dei, an organization primarily of lay people dedicated to influence secular life through their professions. It received Vatican approval in 1943.

Msgr. Escriva died in 1975 in Rome, where he had lived since 1946.

Beatification is the step before sainthood. It grants the title Blessed and allows the beatified person to be placed on local liturgical calendars. A miracle is required for beatification. A further miracle is required for sainthood.

Opus Dei has an international membership of 75,000 lay people and 1,300 priests. It is a personal prelature, headed by a bishop who has spiritual jurisdiction over the people in Opus Dei.

During the beatification Mass, the pope praised Msgr. Escriva's "supernatural intuition" in emphasizing that everyone can "become holy in the realities of everyday life."

"Work too is a means of personal

holiness and apostolate when it is lived in union with Jesus Christ," the pope said.

The beatification should "stimulate all members of the Prelature of Opus Dei to greater commitment," he said.

The following day, May 18, the pope met with people who came for the beatification of Msgr. Escriva. He told Opus Dei members to be "fully committed" to evangelization "in the vast world of human affairs and through your generous participation in the church's mission."

At the end of the Opus Dei meeting, held in St. Peter's Square because of the large crowd, the pope received birthday greetings.

The pope turned 72 on May 18.

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The number of students enrolled in the nation's 235 Catholic colleges and universities reached a new high this year of nearly 660,000 students. That's up by more than 230,000 students from 20 years ago even though there are 25 fewer colleges.

Students enrolled in
Catholic colleges:

1972
428,853

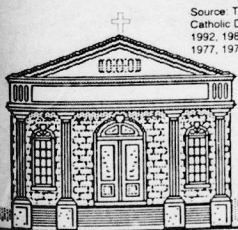
1977
442,770

1982
533,086

1987
556,337

1992
659,155

Source: The Official
Catholic Directory,
1992, 1987, 1982,
1977, 1972



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, IN, 46206.

May 22

Holy Trinity Parish, corner of St. Clair and Holmes, will sponsor a 500 Festival at 5 p.m. Drawings, games, food.

☆☆

St. Augustine Parish, Jeffersonville will hold a "Night at the Races" at 7:30 p.m. Admission \$5, must be 21 or older.

☆☆

Catholic Alumni Club (CAC) will attend the Hot Air Balloon Classic at Conner Prairie. Meet at 3 p.m. at Miami street flag, 86th and Allisonville Rd. Dinner afterward.

☆☆

Liturgical ministers and friends are invited to the musical "Sacred Power" at 7:30 p.m. at St. Paul's Parish, 7200 Sarto Dr. Refreshments served afterward.

May 22-23

St. Catherine-St. James Spring Festival will be held from 5-11 p.m. Fri. and from 3-11 p.m. Sat.

at 1155 E. Cameron St. Spaghetti and meatballs Fri., Pig Roast Sat. Rides, booths, beer garden, monte carlo.

May 23

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

☆☆

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.

☆☆

An informational meeting on Alcoholics Anonymous will be held at 8 p.m. at Our Lady of Lourdes Church, 53rd and E. Washington St.

May 24

May Pilgrimages to Mary's

Schoenstatt Center continue at 2 p.m. Mass 3:30 p.m. (south of Versailles off 421 S. at Reville take 925 S. east 8/10 of a mile).

☆☆

May Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Barnabas Gillespie speaking on "Mary, Mother of Our Resurrection: chosen Mother of the Messiah."

☆☆

The Gift II: Households of Prayer program continues at 7:30 p.m. with Benedictine Sister Mildred Wannemuehler at St. Charles Borromeo Parish, Bloomington.

☆☆

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, 740 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

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 25

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

☆☆

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.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will hold a Pitch-In Picnic at 7 p.m. at the Catholic Center, 1400 N. Meridian St.

May 26

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.

☆☆

Mother Theodore Circle #56, Daughters of Isabella will hold its annual Memorial Mass at 12 noon at St. Elizabeth's, 2500 Churchman Ave. Pitch-in lunch follows; meat, beverages, bread provided.

May 27

A workshop on "Nurturing the Faith of Young Adolescents" will be held from 7-9 p.m. at St. Joseph Hill Parish, Sellersburg. Call 812-945-0034 for details.

☆☆

A Cemetery Mass for Memorial Day will be celebrated at 12 noon at Calvary Chapel.

May 28

A free Wills Awareness Seminar will be held at 6 p.m. at Fatima Retreat House, 5353 E. 56th St. Reservations required. Call Dee 317-545-7681.

May 28-30

Mary, Queen of Peace Parish in Danville will hold Festival '92 from 5-11 p.m. Thurs., from 5 p.m.-12 midnight Fri. and from 8 a.m.-12 midnight Sat. Arts and crafts show; Quackery, King of Clowns 3:30 p.m.; dinners; pancake breakfast Sun.

May 29

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 46th and Shadeland.

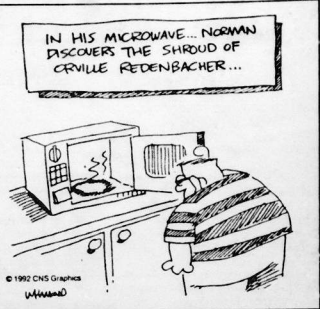
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Catholic Alumni Club (CAC) will attend Cinemark Theatre, 1848 E. Stop 13, Greenwood at 6:45 p.m. Refreshments later. Call Mary 317-355-3841 late evenings for details.

May 29-30

The Guild of St. Agnes Parish, Nashville will hold its annual Runnagale Sale from 9 a.m.-4 p.m. Fri. and from 9 a.m.-12 noon Sat.

☆☆



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(J. HARRIS)

St. Mary Parish, New Albany will hold a Summer Festival from 5-11 p.m. Fri. and from 6:30 p.m.-1 a.m. Sat. The Marlin Family band for dancing Sat., booths, bingo.

☆☆

St. Ann Parish, 2862 S. Holt Rd. will celebrate its 75th anniversary with a Diamond Festival from 4 p.m.-12 midnight. Chicken dinners, Fast Food Alley, live entertainment, rides, bingo.

May 29-31

St. Bernadette Parish, 4826 Fletcher Ave. will hold Summer Festival '92 from 5 p.m.-12 midnight Fri., from 6 p.m.-12 midnight Sat. and from 3-10 p.m. Sun. Music of "Memories," homemade food, games.

☆☆

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

May 30

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

☆☆

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

☆☆

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

May 31

May Pilgrimages to Mary's Schoenstatt Center conclude at 2 p.m. Mass 3:30 p.m. (south of Versailles off 421 S. at Reville take 925 S. east 8/10 of a mile).

☆☆

The "Gift II: Households of Prayer" program concludes at 7:30 p.m. at St. Charles Borromeo Parish, Bloomington. Childcare available.

☆☆

May Pilgrimages to the Shrine of

Monte Cassino near St. Meinrad Archabbey conclude at 2 p.m. CDT with Benedictine Father Damian Schmelz speaking on "Mary, Woman of Faith."

☆☆

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

☆☆

Catholic Alumni Club (CAC) will hold a General Meeting at 6:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St. Bring ideas for activities.

☆☆

St. Joan of Arc Parish, 42nd and Central will hold a Benefit Reception in honor of its patron saint at 6:30 p.m. in the Parish Garden. Donation \$50. For reservations call the rectory by May 28.

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WEEK 2
June 15-19

WEEK 3
June 22-26

WEEK 4
July 6-10

WEEK 5
July 13-17

WEEK 6
July 20-24

WEEK 7
July 27-31

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COST: \$70.00 per week (1st child)

\$65.00 per week (2nd child)

\$60.00 per week (3rd child)

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*Lunch, snacks, and all materials are included.

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Protests greet Bush and Moynihan at Notre Dame's commencement

by Charles Wood
Catholic News Service

NOTRE DAME, Ind.—Although most of the 14,000 people at the University of Notre Dame's commencement May 17 didn't seem to notice, some protests greeted President Bush and a U.S. senator who supports abortion rights at the ceremony.

One member of the graduating class of 2,300 stood up and turned his back to the president during the commencement address. The young man then sat down when everyone else gave Bush a standing ovation at the speech's conclusion.

In addition, a small number of students and faculty wore white arm bands or white ribbons as a sign of protest to the president's appearance in a year when he is running for re-election.

In an apparent allusion to that criticism, Bush told the crowd that he was "not here in the mode of politics."

Politics—and its relationship to Catholic teaching—also played a part in the controversy over Notre Dame's presentation of its Laetare Medal to U.S. Sen. Daniel Patrick Moynihan, D-N.Y., whose votes in the Senate consistently have favored abortion rights.

The Laetare Medal is presented annually to a Catholic "whose genius has . . . illustrated the ideals of the church and enriched the heritage of humanity."

Cardinals John J. O'Connor of New York and Bernard F. Law of Boston both had urged that Moynihan not be given the award, and Bishop John M. D'Arcy of Fort Wayne-South Bend, Ind., the diocese in which Notre Dame is located, boycotted the commencement.

Written protests also came from Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops, and from the Catholic bishops of Pennsylvania.

No protests against Moynihan occurred in the arena where graduation took place, except for barely discernible booing in the midst of a nearly unanimous standing ovation when he received the award.

Outside the arena, however, small groups of protesters against Moynihan and against Bush carried signs, handed out pamphlets and spoke to people as they lined up to go through Secret Service security checkpoints.

Both groups, numbering about three dozen each, were quiet and peaceful. They did not confront one another until a camera crew from a local television station arrived, sparking a shouting match and some face-to-face debating.

Prominent in academic garb among anti-Moynihan protesters was Joseph M. Scheidler, executive director of the Pro-Life Action League. Scheidler said he wore academic garb because he was at one time a Notre Dame professor. He is also an alumnus of the university.

"When I attended and taught here, the Laetare Medal was a truly meaningful honor for lay Catholics. Now, the medal means nothing. Who's next? Madonna?" Scheidler told Catholic News Service.

He said Moynihan has an outstanding record on many issues and "has done good in other areas. But his pro-abortion voting record overshadows his other accomplishments in connection with this particular award."

One protesting group, organized the week before commencement as Notre

Dame Alumni for Life, reported that it handed out some 3,000 fliers.

The fliers encouraged prayers for the success of pro-life Democrats in removing pro-abortion planks from the party platform and for Moynihan to "live up to the true meaning of (the Laetare Medal) and change his mind about the destiny of all the unborn citizens of our land."

Moynihan did not refer to abortion during brief remarks upon receiving his award.

Choice Act would go too far, church witness tells Congress

(Continued from page 1)

constitutional right. For example, said Tribe, a woman who must go to another state to obtain an abortion because it is illegal where she lives might face losing her housing because of the time and distance involved in traveling. Or, he said, a woman might be unable to have children later because of complications resulting from her having to obtain a later-term abortion than she might have if the procedure was readily available, he said.

"The right to have an abortion is obviously linked to every other right a woman has," said Tribe.

In his prepared testimony, Dellinger said one basis for Congress to approve S.25 is its interest in avoiding a "checkboard pattern of rights and restrictions" that "would result in a 'de facto' national policy of manifest discrimination against those

In the commencement address, Bush discussed "strong families" as one of the three values he sees as crucial for "preserving the character of our nation." The other two, he said, are jobs—as opportunities that indicate a strong economy—and freedom.

The president made no policy statements or outlines of initiatives but said, "The heart of our crises and problems is the disintegration of the family. Unless we successfully reverse this breakdown, we will remain a country at risk."

A whole row of black graduates chose not to applaud or hesitated to stand during many of the ovals which Bush received. Bush also alluded to statements of Popes John XXIII and John Paul II and Holy Cross Father Theodore Hesburgh, Notre Dame's president emeritus.

women who were unable to travel to distant states, with disastrous consequences for both public health and the principle of equality."

Various state and local abortion policies adopted in the last few years would constitute "a national double standard" for those who could and could not afford to get to jurisdictions with more liberal abortion laws, said Dellinger.

Alvare took specific issue with Dellinger's discussion with the committee of state regulations requiring minors to notify their parents of plans to have abortions.

"Dellinger misses the point," said Alvare. "In our society, parents have always had the right of participating in their children's lives. It was the states that first took apart what is the normal order of family relationships."

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May 29 - 5:00 p.m. - midnight
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Try your luck at the raffle and win cash prizes nightly — the \$1000 grand prize will be drawn on Saturday night.

Bring your kids to see the Indianapolis Zoo's exotic animal collection on Thursday and Friday evening as well as Saturday at noon. Quacky, King of Clowns and his educated animals will perform a magic and balloon show on Saturday, 3:30 p.m. (Quacky will have his free, hour-long show in the lower level of the church).

The carnival is presented by Poor Jack Amusements, "Indiana's Largest."

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Youth News/Views

Prayer for teen-agers helps with daily stress

by Patti Carson

(Most people don't realize how tough it is to be a teen-ager these days. Teens go through different phases and undergo physical and mental changes which bring about new responsibilities. All of these responsibilities seem to become the "jobs" of the teen-ager. With all these new occupations that the "working teen" faces, he or she can definitely use a little help.)

Dear God,

Help me to perform to the best of my ability at school today. Help me to learn about history, so that I may not make the same mistakes that my forefathers made. Help me to learn in math class and in science class, so that I can compete in tomorrow's world. Let me express myself during art class so that I do not hide my talents. Sometimes my parents do not realize how hard school is for me. Help me to do my best, God, because school is a pretty tough job.

Help me to give my best at the big game today. I've been practicing so hard. Please help me to run my hardest and to exhibit good sportsmanship. Help me to do my best, God, because playing a sport is a pretty tough job.

Help me to get along with my family today. So often I take them for granted. Though I don't always treat my family members as I should, I love them very much. Help me to do my best, God, because being part of a family is a pretty tough job.

Help me to enjoy my friends today.

God, I think friends are the "fringe benefits" of life. I can identify with them. I can tell them my hopes, dreams, fears . . . and please, help me to be a good friend, too. Help me to do my best today, God, because having friends and being a friend is a pretty tough job.

Help me to be productive at work today, God. It is hard to be polite to so many customers each day. It becomes difficult to concentrate on what I am doing. Help me to do my best, God, because serving customers courteously and quickly is a pretty tough job.

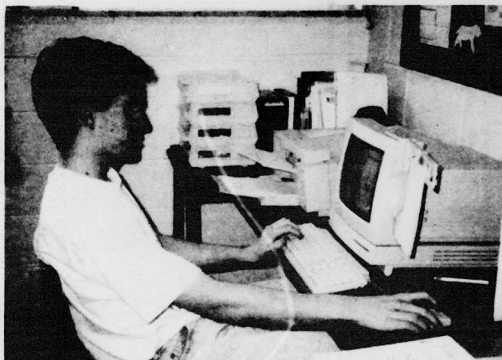
God, be with me when I must face the "occupational hazards" that each day and each job present. Sometimes I get too close to those I work with and I am sad when they must go away. At times, I become so caught up in myself that I totally overlook others. Help me today, God, to avoid "occupational hazards" such as these. If I must face them, however, grant me the strength to do it with a big heart and an open mind.

Help me today to be all that I must, to do all of my jobs. Give me the power to give each job my all and never to leave anything half finished.

And, God, while I work for you . . . you can work through me.

Amen.

(Patti Carson is a junior at Cardinal Ritter High School in Indianapolis. She is a member of St. Susanna Parish in Plainfield.)



PRODUCTION TIME—Shawnee Memorial High School sophomore Sam Rodgers of Madison enters information into a computer during journalism class as part of yearbook and newspaper production projects.

'Workcamp in Indy' gives teens opportunities to serve the poor

"Workcamp in Indy," a one-week community service project for youth jointly sponsored by the Catholic Youth Organization and the Urban Parish Cooperative, offers teen-agers a variety of opportunities to help the urban poor in Indianapolis.

Registrations are now being accepted for the June 21-26 program which explores the needs of people in the center city and helps the needy through group assistance projects. Workcamp participants will serve at a specific site in a variety of jobs each day, and blend manual labor with prayer and fellowship time.

Participation in the 1992 workcamp costs \$30.00 a person. For registration information, contact Ann Papesh at the CYO Youth Center at 743-3211.

"Workcamp in Indy is an awareness

experience designed to encourage lifelong commitment and service to the church and community," Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry for CYO, explained. "Teen-agers serve on the planning committee and help organize the workcamp activities."

This year the two-year-old program earned a CASPER Award from the Community Service Council of Central Indiana and recognition from Indianapolis Mayor Stephen Goldsmith, who praised the teen-agers for their dedication and commitment.

And one "Workcamp in Indy" participant was offered a community service scholarship by Xavier University for her leadership and participation in two previous workcamps.



SHARING TIME—Shawnee Junior High School eighth-grade student Jamie Kinman helps her young faith partner, second-grader Emily Kugler, with a coloring project during a lesson on the customs of Japan at Pope John XXIII School in Madison.



REST TIME—Three teen-age counselors working at Camp Rancho Framasa, the Catholic Youth Organization's summer camp in Brown County, enjoy song time together during a break from other activities. (Photo by Kevin Sullivan)

Dating can be lots more fun when creative planning precedes event

by Christopher Carstens
Catholic News Service

The two of you have agreed on going out together this weekend. It might be your first date, or you may have been going out for some time.

And then comes the big question: "What do you want to do?"

The inevitable answer is usually, "I don't know. What do you want to do?"

This can go back and forth several times, until both of you decide that thinking of anything special is too much work. You'll just rent a video and watch it at home. Boring.

Dating can be more fun if you invest some creative energy in thinking about things you'd enjoy doing together. Some of the most memorable dates can start with just a little extra thought and planning and usually don't cost much money.

Hundreds of young men and women recently were asked what made for a fun date. They had interesting ideas.

Some respondents suggested that the first few dates can be much more comfortable when the new couple isn't forced to keep up a conversation. On an early date, going out for dinner might not be such a good idea. There's nothing to do but talk while you wait for your meal.

Sports activities were the most popular suggestions. Riding bikes, taking a hike on a nature trail, or going to an archery range are exactly the kinds of activities that let two people talk while they keep busy. And with ice skating in the winter and miniature golf in the summer there's always something in season.

One teen-age guy asked a girl he knows to go bowling.

"Little did I know that she was a serious bowler, and she really beat me bad," he said. "Asking her out wasn't a

problem. Patching up my male ego afterward was, however."

A girl in the survey noted that anything outdoors is a good choice.

"Taking a walk or cycling, you can get to know someone without having to focus 100 percent on them," she said. "Sometimes a complete focus is uncomfortable."

Concerts were another popular choice in the survey. But laying out \$23 each for tickets to a big rock band concert may be beyond your budget. You can hear live music for a lot less money.

In the spring and summer, lots of towns and cities have concerts in the park, and they're almost always free. Take along a picnic.

If you live near a college or university, there are free or inexpensive concerts nearly every week on campus. You may find these concerts advertised in student newspapers or on bulletin boards around the campus.

Some colleges have a telephone activity line with recorded information about what's going on. Most college-sponsored concerts do not serve alcohol, and teens are generally welcome.

There were numerous other suggestions from the students. They said boat shows and car shows offer good chances for walking and talking, and there's plenty to talk about. Most college-sponsored art exhibits—almost always free—and others thought getting an ice-cream cone and walking around downtown made a great afternoon out.

People who think of creative activities for dates have a lot more fun, and their dates are more memorable. The key is investing a bit of energy in finding out about what's happening in your town. Often it's a lot more than you think. And when the question gets asked, you'll have a better answer than "I don't know. What do you want to do?"

Catholic youth decry violence in Los Angeles

by Tod Tamborg
Catholic News Service

LOS ANGELES—Catholic schools in Los Angeles were closed May 1, but some students merely moved their classroom outside, pushing books instead of pencils in an effort to clear debris left from the previous day's rioting.

Forty students and youth group members from St. Agnes Parish showed, swept and bagged pieces of wreckage from torched structures in Los Angeles' ravaged South Central area. In front of them stood a girl holding a sign in English and Spanish proclaiming, "St. Agnes Needs Your Help to Clean-Up Our Community."

"The main thing is to get the (students') energies involved in turning this around from looting and destroying to fixing up and rebuilding the community," Holy Cross Sister Karla McEnroe told *The Tidings*, Los Angeles' archdiocesan newspaper.

Sister Karla said she hoped that her students would have a "feeling of pride" for what they did. "The clean-up was a constructive way for the students to spend the day," she said, noting that otherwise they probably would have been spent their time away from class watching television.

"This is voluntary work," St. Agnes School eighth-grader Henry Gonzalez explained. "I saw these people needed help, so I just came and helped."

Leaning on his shovel and surveying the destruction, Henry added quietly, "It's sad (because) they (the rioters) are just destroying their own neighborhood."

His 13-year-old sister, Sarah, a St. Agnes seventh grader, said it was important to get out and help clean up the mess, even if she did not help create it.

"There are people who think kids are causing all the problems in L.A. and we're the bad ones," she said. "And we're gonna prove them wrong."

Robyn Rouzan, 18, a senior at St. Mary

Academy in Inglewood, Calif., a riot-stricken suburb, helped some friends clean up a looted but unburned supermarket.

"That store is all we have left," she said. "Everything else is gone. If one person doesn't start cleaning up, then no one else will do it. They will just sit around."

Her desire to do something positive rubbed off on her brother, 10, and sister, 11, "who wanted to go with me when they heard what I was going to do."

Robyn added that she was upset with the verdicts in the Rodney King beating trial which led to the rioting.

"You might not say they were guilty of all the charges, but they had to be guilty of something," she said. However, "this violence is not the answer."

Older sister Renee, 19, a freshman at Mount St. Mary's College, agreed.

"I am part of the black community," she said, "and all they were doing was destroying our neighborhood. It wasn't a question of the justice system. The violence

didn't prove anything. We didn't get anything out of it, and now the community has nothing."

Robyn recalled receiving a phone call April 30 from a friend, who told her that "everybody was looting," and "she saw it on TV and nobody was getting caught."

The friend "wanted me to go get something with her because everyone else was doing it," she said. "I didn't go with her because I feel it's wrong. It's not right to go out and get stuff for free. It's stealing."

Gloria Hernandez, 17, one of Robyn's classmates, recalled hearing some teen-age girls talking about their plans to loot a store. She said her reaction was one of sadness because "a lot of teen-agers need more support from their parents, families and friends so they don't resort to crime."

Despite the tragic dimension of the riot, Gloria said, "The best thing is to have hope that everything will be OK. If we can work together as one, I think we can make it."

'93 World Youth Day set for August 11-15

"Life to the Fullest," taken from the Scripture passage John 10:10, is the theme for the 1993 World Youth Day gathering of youth and young adults scheduled August 11-15 of next year in Denver, Colo.

Pope John Paul II will celebrate Mass on August 15, 1993, to conclude the five-day international youth assembly. The Denver event will be the fifth gathering for young people that the Holy Father has convened during his papacy. Spain and Poland were host countries for the two previous World Youth Day assemblies.

For information about how to attend the World Youth Day gathering, contact Benedictine Sister Joan Marie Massara, archdiocesan coordinator of youth ministry for the Catholic Youth Organization, at 317-632-9311. Sister Joan is working with officials of the National Federation of Catholic Youth Ministry, one of the youth day sponsors, to coordinate local information about the event.

Other World Youth Day sponsors are the National Conference of Catholic Bishops, the United States Catholic Conference, and the U.S. Bishops' Office for Family, Laity, Women and Youth.

☆☆☆

Registrations are still being accepted for participation in the Catholic Youth Organization's CYO Summer Camp at Camp Rancho Flaminga in Brown County.

For registration information, telephone the CYO Youth Center at 317-632-9311 or the camp office at 812-988-2839.

Camping experiences include special weeks for grade school students and teen-agers. Older youth may participate in Adventure Camping or Counselor in Training programs.

☆☆☆

Brebeuf Preparatory School seniors Jonathan Ilagan and Susan Brandt are among the latest archdiocesan recipients of *National Merit Scholarships* funded by colleges and universities.

Jonathan received a Rose-Hulman Institute of Technology Merit Scholarship and Susan earned a Washington University Merit Scholarship.

☆☆☆

Cathedral High School senior Erin O'Brien of Indianapolis was recently named *Scholar Athlete of the Year* by Methodist Sports Medicine through the Marion County Coaches of Girls' Sports Association.

Erin also received recognition from the coaching association with her recent selection as Marion County's most outstanding female athlete.

☆☆☆

Eleven Terre Haute teen-agers will volunteer at *Nazareth Farm* in the Appalachian Mountains from June 28 through July 4 as a community service project.

☆☆☆

Bishop Chatard High School students recently took part in a national event that will influence millions of their peers for years to come.

This spring 156 Chatard students participated in the latest and largest "field trials" designed to revise the *Scholastic Aptitude Test* and other college board tests. They were among the 257,000 students from 2,400 schools nationwide and abroad who completed sample tests.

Ed Smith, Chatard principal, said the purpose of the field trials is to guarantee the continued usefulness and fairness of these tests in the college admissions process.

Test results will help establish final content, timing and statistical specifications for the College Board's new Preliminary SAT/National Merit Scholarship Qualifying Test, SAT-I Reasoning Tests, and SAT-II Subject Tests, which are expanded and revised achievement tests.

The new tests will emphasize critical reading, verbal reasoning, mathematical problem solving, data interpretation, and applied mathematics. They are scheduled for release in 1993 and 1994.

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This is a new full-time position recently established at St. Al's. We are a growing parish with 600 families.

PLEASE SEND RESUME AND SALARY REQUIREMENTS TO:

Youth Ministry Search Committee

St. Alphonsus Church

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Experience with youth a must.

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Christ the King Catholic Church

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St. Benedict Parish — Terre Haute, IN

Responsibilities include liturgical planning and education, environment, RCIA, some sacramental preparation, ministry to the sick. The ideal candidate will be creative and inclusive, able to support all liturgical ministers in a well-established worship style and work well with parish staff, committees and pastor.

Qualifications: previous parish experience; master's degree in liturgy or related field desirable but not necessary; musical sensitivity helpful.

FOR MORE INFORMATION ABOUT THIS POSITION, CONTACT:

Search Committee, St. Benedict Church

118 S. 9th St., Terre Haute, IN 47807 • 812-232-8421

Deadline for submitting resume and references is June 5, 1992

Director of Communications

Saint Meinrad Archabbey and Seminary seek an experienced communications officer. Responsibilities include: planning, implementing and monitoring a comprehensive communications program; coordinating relations with news media; overseeing the production of publications, photographs and audio-visual presentations; serving as managing editor of Saint Meinrad's various newsletters; and supervising the work of several others in the communications area.

Minimum requirements include a baccalaureate degree; five or more years of progressive experience in communications, public relations, or journalism, preferably for a Roman Catholic institution; strong organizational, interpersonal and communication (written and oral) skills; familiarity with Macintosh desk-top publishing (and Microsoft Works and Ready, Set, Go software); a willingness to travel; and a clear understanding of and strong commitment to the values and mission of a Benedictine monastery and a Roman Catholic seminary.

Send letter of application and complete resume (with references and compensation requirements) to the following address by June 1, 1992:

St. Meinrad Archabbey



Director of Human Resources
Saint Meinrad Archabbey
St. Meinrad, IN 47577

BOOK REVIEW

Catholic peacemaking efforts

HARDER THAN WAR: CATHOLIC PEACEMAKING IN TWENTIETH-CENTURY AMERICA, by Patricia McNeal, Rutgers University Press (New Brunswick, N.J., 1992), 316 pp., \$40 cloth, \$15 paper.

Reviewed by Nancy L. Roberts

"Harder Than War" is a well-documented study telling the story of American Catholic efforts for peace, from the Catholic Association for International Peace to Kathleen Day and Peter Maurin's Catholic Worker movement to

Thomas Merton and the Berrigan brothers. The readable narrative illuminates much Catholic history, providing a rich understanding of Catholic social teachings.

"As members of an immigrant church," author Patricia McNeal writes, U.S. Catholics "continually sought to dispel the label of foreigners put on them by American nationalists." This led to Catholics' "enthusiastic support of the nation's wars."

Not until the 1930s did Miss Day proclaim a Catholic pacifism that opposed all war. Support for this position remains, according to Ms. McNeal, "a relatively new phenomenon."

"Harder Than War" devotes a chapter to Day, "mother of American Catholic pacifism," whose Catholic Worker movement continues "to be the heart of the Catholic peace movement in the present day." Other chapters discuss World War II and the just war tradition, the ideas of Thomas Merton, the Catholic peace movement and Vietnam, the Berrigans, and Catholic non-violent resistance.

Anyone interested in how the American Catholic Church has come to assume its current vigorous public peacemaking role will find "Harder Than War" interesting and informative. Particularly commendable is McNeal's research, which includes numerous archival sources as well as interviews with such Catholic peacemakers as the Berrigans, James Forest, Thomas Cornell, and James Douglass.

(Nancy Roberts, the author of "Dorothy Day and the Catholic Worker" (1984) and "American Peace Writers, Editors, and Periodicals: A Dictionary" (1991), is an associate professor of journalism at the University of Minnesota.)

†Rest in Peace

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

archdiocese or have other connections to it.)

†BANET, Eva, 106, St. Mary of the Knobs, Floyd's Knobs, May 12. Mother of Arthur, Bernard, T.J., Irvin, Odell, Amelia Leist and Marietta Gesenhues; grandmother of 44, including Father Steve, great-grandmother of 101; great-great-grandmother of 40.

†BLANER, Pauline L., 80, St. Barnabas, Indianapolis, May 2.

Cousin of Robert Fesko and Shirley Carr.

†BOHA, Dr. Rudolf, 57, St. Mary of the Knobs, Floyd's Knobs, May 7. Husband of Dr. Maria; father of Steven, Susan Anderson and Karen; brother of Steven and Joseph; grandfather of three.

†BORNHORST, Leone R., 90, St. Joseph, Shelbyville, May 8. Sister of Lorene McCarty.

†DEOM, Dennis Francis, 81, St. Paul, Tell City, May 7. Husband of Viola; father of Paul, Dennis, Mary Wieses, Joyce VanHooser, Helen Etienne and Margaret; grandfather of 15.

†GASTON, Mary Sprigler, 83, St. Mary of the Knobs, Floyd's Knobs, May 9. Sister of Joseph, Louis, Robert, Walford, Charles, Minnie Larson, Ann Eckert and Jane Naville.

†GEARIN, Ethel, 72, Little Flower, Indianapolis, May 4. Mother of Diane Marie; sister of Ralph, Rulon, Ronald and Raymond Edwards, Theda Phillips, Theresa Gearhart, Thelma Grooms, Frances Smethers, Vivian Cummings and Virginia Freeman; grandmother of one; great-grandmother of one.

†GRAY, Mary J., 96, Little

Flower, Indianapolis, May 6. Aunt of Thomas, and Geraldine Wright; sister-in-law of Dan.

†HIERLMEIER, Theresa "Gracie," 70, St. Patrick, Madison, May 6. Wife of Marvin E.; mother of Mary Caudill and Dale; sister of Ann James and Mary Mathis; grandmother of five.

†JESSUP, Norman K., 66, St. Patrick, Madison, May 9. Husband of Lucy; father of Cynthia Griffin and Sandra Ann; nephew of Richard, and Nancy Jones.

†JOHNSON, Maurice Lee Sr., 62, St. Bernard, Frenchtown, May

7. Husband of Mary Frances (Siegl); father of Maurice Lee Jr., James M., Robert, Anita M., Hollis and Carol A. Smith; brother of William; grandfather of nine.

†KACHENMANN, Louis J., 78, St. Mary, Aurora, May 5. Husband of Stella; father of Jackie Baer and Louis E.

†MCKINLEY, Marilee, 60, Holy Family, New Albany, May 8. Wife of Russell C.; mother of Kathleen and Gregory A. Jr.

†MILLER, Ann Lorene, 52, St. James the Greater, Indianapolis, May 3. Wife of George Sr.; mother of Stephen W., Paul A., Thomas A., Jr., Gregory A., Thomas B., John J., Leanne, and Jeanine Vandevanter; sister of Kenneth Lannan, Doris Wilson and Margaret Dugger.

†NORTON, Margaret Ann (McGloin), 88, Little Flower, Indianapolis, May 7. Aunt of J. Howard, Donald and Michael McGloin, Margie Smith and Rose Shepard.

†OESTERLING, Mary B., 87, Holy Family, Oldenburg, May 3. Sister of Anna Haverkos.

†SCHERER, Marita R., St. Luke, Indianapolis, May 12. Mother of Heather, Patricia Schneider, daughter of John E. and Patricia (Spragg); sister of Mary Ann Meiser, Suelen S. Killies and Teresa J. Sprouse.

†SCHMOLL, Frederick C., 80, St. James the Greater, Indianapolis, April 27. Husband of Anna; brother of Oliver.

†SCHOFNER, James, 69, St. Joseph, Shelbyville, May 8. Husband of Evelyn (Junkin); father of James M.; brother of Milton F., Dale E., Russell V., Irene Henderson, Childress, Helen Aulley and Wilma J. Schuck; grandfather of three.

†SCHULER, Harold "Bud," 82, St. Mary, Aurora, May 12. Father of John P. and Suzanne S. Ulrich; grandfather of six; great-grandfather of two.

†SHANNON, Margaret E. (Faccemyer), 82, Our Lady of the Greenwood, Greenwood, May 1. Mother of Dennis F. Jr., Patricia E., and Kathy S. Pounds; grand-mother of two.

†SHEEHAN, Timothy J., 75, Little Flower, Indianapolis, May 8. Father of Karen Seifert and Maureen; brother of Jeremiah and Mary A.; grandfather of six.

†SMITH, Anna Laura, 86, St. Anthony of Padua, Clarksville, May 10. Wife of John L.

†STUCKEY, Ernest L., 67, St. Gabriel, Connorsville, May 7. Husband of Ruth S.; father of Barbara Zukerman and John; grandfather of five.

†TORZEWSKI, Daniel S., 75, Holy Spirit, Indianapolis, May 8. Husband of Elizabeth; father of Steven F., James K., John M., Dan J., Joseph E., Susan E., and Catherine A. Orth; son of Bernice; brother of Modest, Alvin, Jerome, Monica Peak and Virginia Seymzak.

†VOLZ, Kenneth F., 67, St. Mary, Madison, May 10. Husband of Della; father of Kenneth N.; son of Rita; brother of Margaret Stein; grandfather of four; great-grandfather of two.

†WILLIAMS, Theodore H., 81, St. Gabriel, Connorsville, April 9. Husband of Viola J. (Kretzer); brother of Frances Fellingner.

†YOUNG, William Carl, 93, St. Anthony of Padua, Clarksville, May 3. Husband of Hughla; Septuagint of John H. Freeman; brother of Eugene, Helen Garrison and Pauline Miles.

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Churches question bill on religious freedom

by Patricia Zapor
Catholic News Service

WASHINGTON—Representatives of various churches agreed on the altar but not the cure at a House subcommittee hearing on a bill proposed to protect religious freedoms in the wake of a 1990 Supreme Court decision.

Attorneys from the U.S. Catholic Conference, the Church of Jesus Christ of Latter-day Saints and the National Association of Evangelicals told the Judiciary Subcommittee on Civil and Constitutional Rights some legislative action is required to counter the effects of the Supreme Court's 1990 ruling in Oregon Employment Division vs. Smith against religious use of peyote.

But while the evangelical and Mormon representatives said restoring the freedoms jeopardized in Smith is the only issue behind the proposed Religious Freedom Restoration Act, Mark Chopko, general counsel for the USCC, said the bill "also has the potential to create much mischief."

Supporters of the bill say it would return the law to the status quo prior to the Smith ruling, but Chopko contends it would be used to claim a right to abortion as a religious freedom.

The bill also would "pit religious groups and individuals against one another in disputes over a variety of social and education programs as well as tax exempt status," he said in written testimony submitted to the subcommittee May 13.

"There is no question that from the beginning of its drafting process H.R.2737 was intended to include religiously based abortion claims," Chopko said. Those involved in the process of drafting the resolution acknowledge that, he said, and in fact expect some such claims to succeed.

Chopko cited a pending court challenge to Utah's abortion restrictions in which the plaintiff claims a religious right to an abortion because she "could not, morally, continue in school and have too little time to devote to a newborn."

Claims also could be made under the religious freedom act that there should be no collaboration between churches and government in social programs, Chopko said. Those who argue for absolute separation of church and state—objecting to use of tax money in programs operated under church auspices, for example—would not hesitate to argue that such a law should exclude religious groups from participating in public programs, he explained.

The bill was drafted in the wake of the Oregon ruling in which the court upheld a state law prohibiting use of peyote—an illegal hallucinogenic—in Native American religious ceremonies.

The court said judges only had to determine that a law applying to all citizens reasonably advances a legitimate government policy, in this case controlling drug use. Previously, the standard for reviewing a religious claim required finding a "compelling" interest in restricting religious freedom. Meeting a compelling standard is

considered a tougher test than meeting a reasonable standard.

Robert P. Dugan Jr., director of public affairs for the National Association of Evangelicals, said the proposed legislation carries none of the dangers Chopko cited because it only restores a legal standard and does not confer any substantive rights. The evangelical group represents 45,000 U.S. churches from 74 denominations with a constituency of about 15 million people.

A countermeasure proposed to accomplish the goals of H.R.2737 while remaining neutral on abortion stands no chance of being passed by the current Congress, said Dugan in his prepared testimony.

"Neither the First Amendment nor RFRA (Religious Freedom Restoration Act) needs an abortion-neutral amendment," said Dugan. "The abortion issue is divisive enough without raising it where it does not exist. Congress should pay no heed to the bogus abortion claim. RFRA is not a wolf in sheep's clothing. Religious liberty must not be held hostage to irrational fears."

Speaking on behalf of the Quorum of the Twelve Apostles, a high level body of the Mormon Church, Elder

Dallin H. Oaks said the Mormon church supports the proposed statute "although we would prefer that the Supreme Court reverse the Smith case."

Oaks, a former justice of the Utah Supreme Court, said H.R.2737 would remedy the mistake of Smith and restore the compelling governmental interest test.

"It is nothing short of outrageous that the Supreme Court continues to apply this protection to words that cannot be found within the Constitution such as the 'right to privacy,' and yet has removed this protective standard from application to the express provision in the Constitution's Bill of Rights that guarantees the free exercise of religion," Oaks said.

The Smith case has been cited in subsequent rulings that prohibited a New York church from razing a building the city considered a landmark; forbade a Muslim teacher from wearing traditional robes to work at a public school; rescinded a long-standing exemption for Amish and Sikh construction workers from wearing hard hats at work sites; and reversed a decision granting damages to a Homong family in Rhode Island whose relative was given an autopsy against their religious beliefs.

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Prescriptions for development in poverty-scarred inner cities

by Mark Pattison
Catholic News Service

WASHINGTON—The Los Angeles riot was not sparked by class warfare, but instead by unmistakable elements of haves vs. have-nots.

Entire blocks of businesses were ravaged in poverty-stricken South Central Los Angeles. Looters also pillaged the ritzy Frederick's of Hollywood lingerie shop in an upscale neighborhood.

To combat the grinding poverty in South Central and neighborhoods like it across the country, private organizations with religious roots working in those areas have a few ideas.

Msgr. William Linder, who co-founded the New Community Corp. after the 1967 riot in Newark, N.J., says jobs should be the top priority, with early childhood development, education and housing right on its heels.

Thus far, President Bush and Congress have targeted only riot-ravaged Los Angeles homes and businesses, with no new spending initiatives.

Bush announced a \$600 million loan program to rebuild homes and businesses in Los Angeles. The House upped the ante to \$822 million in order to include flood damage in Chicago.

Housing and Urban Development Secretary Jack Kemp

has urged Congress to pass Bush's urban aid package, the centerpiece of which is "enterprise zones," a decade-old concept to give tax breaks to businesses willing to locate in depressed urban areas.

But the U.S. Conference of May, which pressed the urban agenda with a May 16 march in Washington that was planned prior to the riots, says that's not enough.

Less than two years ago the mayors called for a massive aid outlay to cities similar to the Marshall Plan that rebuilt Europe after World War II. A massive jobs, housing and education program now pushed by the mayors has a price tag of \$35 billion.

While aid is important, what is also important is how and on what it is spent.

"You can train people" for professions, not just dead-end jobs, Msgr. Linder said. Someone trained to be a home health care provider, he said, can then get education as a licensed practical nurse, then a registered nurse, and then obtain an advanced nursing degree.

But professional training is nothing if trainees' children aren't cared for, he added—which is why New Community has early childhood education on-site at training centers. "We use our schools as alternative schools," Msgr. Linder said, because he sees little chance of restoring the public education system.

Housing is one of the toughest tasks. For a typical urban housing project, Msgr. Linder said, "you've got to have five or six layers of subsidy in order to make it work."

Banks are reluctant to make loans to private urban redevelopment groups, according to Mercy Sister Theresa Blaquiere, a co-founder of Core City Neighborhoods, a Detroit neighborhood-based housing and economic redevelopment group founded in 1984.

The 3.5-square mile area Core City concentrates on has more than its share of Detroit's 60,000 vacant lots. City policy until 1987 was to mow the lots every three years, so Core City started a landscaping service—whose principal client is the city.

Core City also trains neighborhood leaders and works on crime prevention programs in a neighborhood whose median household income is \$9,000 a year.

Sister Theresa describes the current urban situation as "economism"—"tax structure, who gets the tax breaks."

Msgr. Linder has an apt example of the principle: Newark's legal services agency once got a \$1 million federal grant to build a skywalk leading directly from the legal services building to the train station, he said, ostensibly so commuting lawyers would not have to walk Newark's poverty-ravaged streets.

"I don't think L.A. was a race riot," Sister Theresa

said. "I think it was about an economic rebellion. And it could happen here."

To solve the problem, she said, people need an economic stake in their community: "People don't burn what they own."

One of the prime examples of granting poor people ownership in their community is Habitat for Humanity, the ecumenical Christian housing organization started in 1976. One builders' trade journal listed Habitat as the 27th largest U.S. home builder last year.

Habitat, whose only government aid comes in the form of houses donated by a city's real estate department, sells homes at below-market prices with no-interest loans to poor people who are willing to put in hundreds of hours of "sweat equity" into the building and rebuilding of their houses.

Of Habitat's 800 affiliates, nearly 300 are urban affiliates, with multiple affiliates in bigger cities.

Allan Tibbles, executive director of Habitat in Sandtown, one of two Baltimore Habitat affiliates, said housing is "a key component" in urban redevelopment, but not the be-all and end-all.

"If you do housing in isolation from everything else, you're not going to have an impact. Everything needs to work together," Tibbles said. This is why the Sandtown program's first building rehabilitation project saved space for before- and after-school education and a health clinic, he said.

After five years, Sandtown is on a pace to renovate 20 units a year—a treadmill pace, considering there are 600 boarded-up units in the neighborhood. Tibbles believes Habitat will "more than make up" the abandonment rate in the years to come.

But Eleanor Josaitis, associate director of Focus: Hope, a Detroit economic recovery program founded after the 1967 Detroit riots by her and two city priests, sees an underlying cause to poor housing, poor jobs, poor education and poor people.

"They are the problems of racism and exclusion and lack of any kind of hope," Mrs. Josaitis said. While Focus: Hope concentrates on job training and food aid for Detroit's poor, she added, "our whole purpose is how do we stop some of this divisiveness, how do we stop some of this foolishness."

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