

# Progress continues on archdiocesan planning

by John F. Fink

Progress continued last week and early this week on the development of a strategic plan for the Archdiocese of Indianapolis.

Archbishop Daniel M. Buechlein has so far met with four groups to explain the first draft of the mission statement, a statement of values, and goals for parish and archdiocesan ministry.

He has also issued invitations to people within the archdiocese to serve on task forces that will develop objectives and action plans for each of the identified goals.

According to Assistant Chancellor Father Jeffrey Goodecker, who is the staff for the development of the strategic

plan, the names of the members of the task forces should be available next week.

The first draft of the mission statement, the statement of values, and the goals is published on page 2 beneath Archbishop Buechlein's column. In his column, the Archbishop discusses the eight values that have been identified.

The statements and goals were developed during the first meeting of the Core Planning Committee Feb. 22 and 23 after they studied a summary of previous in-depth studies and responses to questionnaires concerning the archdiocese's critical issues and urgent needs.

Archbishop Buechlein has so far presented the draft mission, values and goals to archdiocesan employees on

March 3, to the Archdiocesan Boards of Education and Catholic Charities March 6, and to the Priests Personnel Board on March 9. He is scheduled to meet with the Finance Council on March 24 and with the Council of Priests on March 30.

The second meeting of the Core Planning Committee is scheduled for April 21 and 22. The results of that meeting will be reviewed by the Archdiocesan Pastoral Council on May 15.

Members of the Catholic community at large will have an opportunity to provide reactions to the proposed plan during four regional forum meetings scheduled to be held in Greensburg May 10, Bloomington May 17, New Albany June 6, and Indianapolis June 14.

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### Catholic bishops meet with President Clinton

by Patricia Zapor  
Catholic News Service

WASHINGTON—Three bishops and the general secretary of the U.S. Catholic Conference met with President Clinton March 5 "as pastors, not as politicians," in a wide-ranging discussion of church interests.

"The meeting was frank and very cordial," said Baltimore Archbishop William H. Keeler, president of the National Conference of Catholic Bishops-U.S. Catholic Conference, in an interview after the White House session.

Joining him for the 45-minute discussion with the president were Archbishop Theodore E. McCarrick of Newark, N.J., chairman of the bishops' Migration Committee, Bishop Anthony M. Pilla of Cleveland, vice president of the NCCB-USCC, and Msgr. Robert N. Lynch, general secretary for the NCCB-USCC.

"We came as pastors to say we're not speaking for a community of faith and we want to underscore the concerns we have for protecting human life and dignity, especially where the poor and vulnerable are concerned," said Archbishop Keeler.

The president already was familiar with many of the groups' concerns and even beat Archbishop Keeler to the punch in bringing up one topic, the role of public schools in teaching positive moral values.

Archbishop Keeler said he was pleased to hear that the president had served on an education commission which reached many of the same conclusions as the bishops' conference about the need to teach morals and values in all schools. The bishops drew the president's attention to several bills being considered by Congress that address values education, he said.

Clinton, who attended a Catholic grade school for two years, also seemed to be aware of many of the positive aspects of Catholic schools, particularly their success with minority children, Archbishop Keeler said.



**OVAL OFFICE MEETING**—Archbishop William H. Keeler (left) of Baltimore meets with President Clinton in the Oval Office March 5 in Washington. Archbishop Keeler, president of the National Conference of Catholic Bishops-U.S. Catholic Conference, said he and the three other Catholic officials who met with the president went to the White House "as pastors, not political leaders." (CNS photo from Reuters)

Archbishop Keeler said the president "wanted to assure us that in looking at federal programs that relate to helping disadvantaged students in non-public schools that these little ones would not suffer."

In addition to education, the Catholic officials talked to Clinton about abortion, health care, assistance to refugees, and ways to help the homeless and the hungry.

In reiterating the church's commitment to human life, the bishops' delegation questioned Clinton about his support for legalized abortion and reminded him they will continue to promote value for unborn life.

Clinton agreed to continue a dialogue with the church about abortion-related matters such as the proposed Freedom of Choice Act. The bill before Congress would, as introduced this session, prohibit nearly all laws regulating abortion, except for some notification requirements for minors.

Though Clinton acknowledged neither he nor the bishops are likely to change positions on the legality of abortion, he agreed to continue a dialogue with them on the subject, Archbishop Keeler said. Clinton also noted that the Freedom of Choice Act is a long way from its final form and said there was room for discussion about its evolution.

In his capacity as head of the Migration Committee, Archbishop McCarrick asked Clinton to remember the weak and vulnerable people of other countries. He urged the president to continue to send humanitarian aid to Bosnia, particularly to Muslims, and to strive for a peace settlement that can last, Archbishop Keeler reported.

Catholic leaders have been especially critical of Clinton for his changed attitude toward resolving some of Haiti's problems, notably the administration policy of turning boatloads of would-be refugees back to Haiti before they reach U.S. territorial waters.

Archbishop Keeler said Clinton "des-

cribed the complexities he's faced" in trying to accommodate the flood of Haitians who are expected to seek asylum in the United States and in trying to return the Caribbean nation to democracy.

"The point he made a number of times was that he wanted to continue discussion on these and other issues," Archbishop Keeler said. And, the president encouraged the bishops to begin dealing directly with experts in his administration on specific topics.

In a separate statement released after the meeting, Archbishop Keeler said the Catholic Church wants "to work with the administration in a constructive way. We offer cooperation and common ground wherever possible and civil and respectful disagreement when it may be necessary."

He acknowledged that on abortion "there are significant differences" between the church and the president. The archbishop added that he hopes the church and the administration "can continue to dialogue on this issue."

"At the same time," Archbishop Keeler said, "we find much common ground on poor children and families, health care, foreign affairs and other important areas."

He said the church's "advocacy efforts are focused on protecting the weak and the vulnerable—the unborn child, poor families and children, the victims of injustice and violence here and abroad."

The Baltimore prelate said he and the others met with the president "as representatives of a community of faith, not a political interest group," who bring to the public policy arena moral values and "broad experience" in education, health care, assistance to refugees and in helping the homeless and the hungry.

He said he hoped the initial meeting would lead to "an effective working relationship between our conference and the administration."

Here is the complete text of Archbishop Keeler's statement:

"We came today as representatives of a community of faith, not a political interest

group. Our bishops' conference enters the public policy arena to protect human life and enhance human dignity. We bring both moral values and broad experience in sheltering the homeless, feeding the hungry, educating the young, caring for the sick, welcoming refugees. Our advocacy efforts are focused on protecting the weak and the vulnerable—the unborn child, poor families and children, the victims of injustice and violence here and abroad.

"Every day our Catholic people pray for the president. We want to work with the administration in a constructive way. We offer cooperation and common ground wherever possible and civil and respectful disagreement when it may be necessary. We hope this initial meeting will lead to an effective working relationship between our conference and the administration—establishing channels of communication and dialogue, exploring common concerns, acknowledging areas of both consensus and possible conflict. While there are significant differences between us on the question of abortion, we hope that we can continue to dialogue on this issue. At the same time we find much common ground on poor children and families, health care, foreign affairs and other important areas.

"We came as pastors, not political leaders. We are neither partisan allies nor political adversaries of this or any other administration. Our focus is the moral and human dimensions of major public issues. We are grateful for the honest and open dialogue we have experienced on working together to protect the life, dignity and rights of every human person, especially the poor and the vulnerable.

#### Special section on religion and media

A special four-page section on religion and the media begins on page 13 of this issue.

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THE CRITERION  
Serving the Archdiocese of Indianapolis

## SEEKING THE FACE OF THE LORD

## Eight archdiocesan values are identified

by Archbishop Daniel M. Buechlein, OSB

What values and beliefs do we want to guide and influence whatever we do as the Roman Catholic Church in central and southern Indiana? A Values Statement answers the question "what do we stand for?" Like the archdiocesan Mission Statement, once again this statement should be concise and to the point so that we can keep it in our minds.

The first value is "prayer and spiritual growth." The Archdiocesan Pastoral Council labored long and hard in preliminary planning conferences preparatory to this present effort. The first priority which emerged quite clearly from their deliberations is expressed in the first values cited in the proposed Values Statement, namely prayer and spiritual growth. Our faith in God is the most precious gift we have received through the mediation of the church founded by Christ on the apostles. Packed into our belief in the value of prayer and spiritual growth is the centrality of the Eucharist in our tradition. Eucharist is the major source of nourishment for our ecclesial faith and it provides our greatest visibility as church.

The second value is "lifelong learning and sharing our faith." Our concern for Catholic religious education is time-tested, reaches from cradle to grave and embraces



heart and mind, body and spirit. We share America's treasure of Catholic education, especially our school system. We also want to give renewed emphasis to sharing our faith. In other words we want to revitalize our call to evangelization in central and southern Indiana.

The third value is "parish and family, the individual and community." The strategic plan of the archdiocese is not a plan geared for the Archbishop O'Meara Catholic Center. We realize the vitality of our church is experienced in the local faith communities of our parishes and missions. Renewal of parish life is a major preoccupation and it is manifold. We believe a key to such renewal must well focus special attention on the spiritual enrichment of marriage and family life. Why? Because the home is the "first cell" of the church, sometimes called "the domestic church."

At the same time we want to stress the fact that we value all individual members of our church, whether single or married, lay, religious or clerical. We also value the fact that all of us are baptized into a community of faith and love.

Fourthly we value "justice and the consistent moral standards." Social justice is the basis for peace and charity. We note that, like it or not, human society has come to expect stability and consistency in the moral standards espoused by the Catholic Church. This is a particularly important expectation in the paradoxical mix of "hi-tech" medical and business opportunities alongside poverty and crime in our society.

The fifth value is pro-active leadership and shared responsibility. You may have noticed in the summary of

all the studies of the archdiocese there has been a clear call for decisive leadership. At the same time, one of our positive features is a developing experience of shared responsibility. Clearly the development of spiritual leadership among laity and clergy alike is essential for pastoral renewal.

The sixth value is one about which there are strong convictions: "vital presence in urban, suburban and rural neighborhoods." We are committed to be an active and dynamic presence in all the geographic areas of our archdiocese whether that is the center city in Indianapolis, or a parish in the poorest rural southern or central Indiana county, or a parish in an affluent suburb. And we remain present no matter what transitions happen around us in society.

The seventh value is "stewardship." We are stewards of God's blessings, not really permanent owners. And so we value our responsibility to share our talents, our precious time and, yes, our treasure for the sake of Christ's mission.

Finally the value "compassion and respect for human life and all creation" really speaks for itself. Especially in today's circumstances of a "contraceptive" mentality and oppressive materialism we want to stand for the dignity of all human life from the womb to the heavenly kingdom. And we want to respect all earthly life, the beautiful environment created by God.

Next week we will feature Goals for Parish and Archdiocesan Ministry.

## EDITORIAL COMMENTARY

## Criticism of the church for its position on population control

by John F. Fink  
Editor, The Criterion

America, the Jesuit weekly magazine published in New York, devoted most of its March 6 issue to the controversy over population issues and the church's prohibition of artificial birth control. Two articles totaling nine pages criticize the position of the Vatican while one two-page article defends it.

That third article was written by Jesus: Father David S. Toolan, associate editor of America, because, as he says, "the arguments (of the other two articles) for the overriding urgency of population control are a bit one-sided. In the interest of fairness, the counter arguments or qualifications . . . deserve to be heard."

The first two articles repeat much of what we have heard for a long time—since 1803, as a matter of fact, when Thomas Malthus first preached that "the power of population is indefinitely greater than the power of the earth to produce subsistence for man" because resources increase only arithmetically while population increases geometrically.

More recently Paul Ehrlich published "Population Bomb" in 1968, and Massachusetts Institute of Technology experts predicted that we would run out of oil in 1992 and arable land in 2000. The Club of Rome predicted catastrophe because of runaway population growth, predictions ably refuted by Herman Kahn, founder of the Hudson Institute.

In the lead article in America, John C.

Schwarz writes that the church's stand against contraception echoes "the historic blunder of 1633" when Galileo was condemned. This supposedly is because the church refuses to accept scientists' views about the dangers of over-population. Of course, there is no parallel. The church of 1633 thought it was defending a doctrine; contraception is a moral issue.

The America articles seemed like echoes of the criticism heard last year at the Earth Summit in Rio de Janeiro when the Vatican was blamed for most of the pollution in the world because of its opposition to population control. But that's a distortion of the Vatican's position.

As Archbishop Renato R. Martino, head of the Holy See's delegation to the Earth Summit, said, "The Catholic Church does not propose procreation at any cost. . . . It keeps insisting . . . that it is the right of spouses to decide on the size of the family and spacing of births, without pressure from governments or organizations. What the church opposes is the imposition of demographic policies and the promotion of methods for limiting births which are contrary to the objective moral order and to the liberty, dignity and conscience of the human being."

The Catholic Church, of course, promotes natural family planning as the method that is not contrary to the objective moral order. Unfortunately, NFP is usually pool-pooched by those who believe it doesn't work, when the fact is that it usually has never been tried.

The Vatican's position is also that it has

## FIRST DRAFT 2/23/93

## Archdiocesan mission statement

We the Church in central and southern Indiana, called to faith in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by:

- \* worshiping God in word and sacrament
- \* learning, teaching and sharing our faith
- \* serving human needs

We commit ourselves to generosity and to the responsible use of our spiritual and material resources.

## VALUES

- We value:
- \* prayer and spiritual growth
- \* lifelong learning and sharing our faith
- \* parish and family, the individual and community
- \* justice and consistent moral standards
- \* pro-active leadership and shared responsibility

- \* vital presence in urban, suburban and rural neighborhoods
- \* stewardship
- \* compassion and respect for human life and all creation

## OUR GOALS FOR PARISH AND ARCHDIOCEAN MINISTRY

- \* foster spiritual and sacramental life
- \* teach and share Catholic beliefs, traditions and values
- \* develop and support men and women of faith for leadership
- \* work for social justice through service and advocacy
- \* promote generous sharing and responsible use of all human and material resources.

## OBJECTIVES AND ACTION PLANS (to be developed)

been clearly demonstrated that population itself is not the problem. Some countries that have the highest population densities—Japan, Taiwan, Singapore, for example—also have a high standard of living. The problem is that so much of the Third World still is unable to use modern methods of agriculture or the technology of developed countries.

History has also demonstrated that developed countries control their populations. Improved economic conditions mean smaller families. When large families are no longer an economic necessity, parents control the number of their children.

It's also true that smaller families can help improve economic conditions, which is the approach being taken by those who promote population control. But this usually requires coercion.

The solution, as the pope has repeatedly emphasized, is for the First World to share technology and modern farming methods with Third World countries. But don't try to achieve better economic conditions by forcing population programs on unwilling participants.

03/12/93

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WELCOME—Sixty-seven Terre Haute Deanery candidates and catechumens participated in the Feb. 28 Rite of Election at St. Margaret Mary Church, with Father Bernard Head presiding. Those to be welcomed to their parishes at the Easter Vigil are in the Rite of Christian Initiation of Adults program. (Photo by David Delaney)

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## UNITED CATHOLIC APPEAL

# Priest sees how families are being helped

by Margaret Nelson

When Father James Farrell thinks of the benefits of the United Catholic Appeal, he naturally looks at the programs he's been involved in personally. Many of them pertain to families.

The pastor of Sacred Heart Church in Jeffersonville is often called upon to speak to couples contemplating marriage, to the Separated, Divorced and Remarried Catholics (SDRC), and to the Catholic Widowed Organization.

The work done through the Family Life Office involves a variety of programs for married couples and the separated, divorced and widowed, he said.

"They have the Pre-Can program for people planning marriage for the first time," Father Farrell said. "Then they have the Pre-Can II to prepare those previously-married for the second marriage. Both of the programs assemble a variety of talented and skilled people as presenters." Both of these workshops help couples to assess their readiness for marriage. For example, the Pre-Can II program offers segments such as "Healing the Past," "Christian Marriage," and "Blended Families."

A common experience is reflected at the end of the annual Pre-Can II conference. "Invariably, people are overwhelmed by the awareness that so many other people



Father James Farrell

have experienced what they are experiencing," said Father Farrell. "They realize that they're not alone. Then they can say, 'God still cares about me.'"

The Family Life Office also offers a variety of workshops throughout the year for divorced people who are pursuing annulments and for those just coming through the experience of divorce, through the annual conference, Father said.

"There is also an annual day for the widowed. And there are several ongoing

support groups sponsored by this office," Father Farrell said. The SDRC meets monthly, as do the Catholic Widowed Organization and the Young Widowed Organization.

"Those are probably the most visible ways that the United Catholic Appeal helps family life and people going through crisis related to family life," he said.

In addition to these programs, 25 percent of the money donated is returned to the parishes that meet their parish levels for families," Father Farrell said.

These programs range from having a sponsoring couple for each engaged couple, to parenting programs and school and religious education to sex education programs, he said.

Father Farrell said, "In one sense, anything that happens in the parish is touched by those (UCA) funds, like counseling in the parish setting, particularly in regard to marriage situations and annulments." He said that when people get help working out marriage situations, it helps them to reconcile with the church.

"Also, through Fatima Retreat House, the Tobit program is offered for marriage preparation. And they offer several annual retreats for married couples," Father said.

Even though many of these programs charge some kind of registration fee, it would not be possible to offer them without the support of the United Catholic Appeal, which covers much of the administrative costs involved in making these programs possible," Father Farrell said.

## INDIANA GENERAL ASSEMBLY

### Some bills supported by ICC survive 'crossover' deadline

by Coleen Williams

Several bills supported by the Indiana Catholic Conference (ICC) have advanced beyond the first major deadline in the Indiana legislative process—the point at which each bill must pass through its house of origin to remain alive in this session.

Bills containing issues the ICC board of directors agreed to support have survived "crossover," the possibility of being considered in the other chamber.

During the final hours before crossover, the Indiana Senate approved a bill that prohibits assisting suicide, by a 41 to 9 margin. In a serious debate over end-of-life decisions, senators discussed what role, if any, Indiana government should have in protecting life, especially in terminal cases.

Responding to recent actions by Dr. Jack Kevorkian in Michigan, Sen. Joseph C. Zakas (R-Granger) introduced SB 477 that would prohibit assisting suicide in this state. Other senators also expressed concern about Kevorkian's "practice" and the possibility that it could lead to such actions in Indiana.

One senator expressed concern that young people, in particular, might receive the message that suicide is an accepted practice, especially if no action is taken to enjoin its use by states.

In supporting the bill, Sen. William E. Alexa (D-Valparaiso) noted that there are many positive services for the terminally ill. He said that hospice care and Indiana statutes provide passive means to assist the dying, such as Indiana's health care consent act, living wills, and durable powers of attorney.

SB 477 now moves to the House for consideration.

In other action supported by the ICC, the House passed HB 1034, that would continue appropriations for the Women, Infants and Children (WIC) program in an overwhelming 9-0 vote. The plan assists

pregnant women, infants and young children, while preventing later medical and hospital expenses. WIC provides food supplements, nutritional education and infant health services for those eligible.

Under HB 1073, an Aid to Families with Dependent Children (AFDC) program would determine a level of assistance sufficient to provide a child with a standard of living that maintains decency and health.

In a 79-21 vote, the house approved a pilot program, for at least five Indiana counties, which would adjust the standard of need to the federal poverty level for those receiving AFDC. Current state AFDC benefits reflect a standard at approximately 33 percent of the federal poverty level.

A bill adding the option of sentences of life without parole for capital offenders received unanimous support from the House. HB 1442 passed 98-0.

Two bills that the ICC supported failed to meet the 38th-day deadline. Senate Bill 430 would have required that, before an abortion is performed, a woman must be given information regarding the abortion procedure, its physical and psychological effects, fetal development and alternatives to abortion.

HB 1033 and HB 1181 would have expanded the federal family leave law to include the guarantee of leave to employees of companies with 20 or more employees, rather than 50 or more employees. The absences would have been available for birth, adoption or serious illness of a child, or for a serious illness of a spouse or parent.

At this point in the session, it will be possible for all bills that passed one house to travel through a similar process in the opposite chamber.

The latter part of this session will be dominated by attempts to solve the Medicaid situation and to form a budget before the regular session ends on April 30.

## Trip to Israel gives Fr. Coats insights about problems there

by John F. Fink

Father David Coats, archdiocesan vicar general, has some new insights about relations between the Israelis and Palestinians as a result of a visit to Israel sponsored by the World Zionist Organization. He returned from the trip Feb. 24.

He came away feeling confident that the Middle East peace process will result in an agreement within the next few years that will eventually lead to a Palestinian state on the West Bank.

"This is the best time in recent history for a peace settlement," he believes.

The group from Indianapolis was briefed by Brig. Gen. Freddy Zach, deputy coordinator of the Israeli team at the peace negotiations between Israel and the Arab countries. He said that the war against Iraq convinced the Palestinians that there is no chance of defeating Israel militarily. Furthermore, since the collapse of the Soviet Union the Palestinians have lost much of their financial support.

Another factor that has encouraged the Palestinians to go to the peace conference is the large number of Israeli settlements that have been built on the West Bank, Gen. Zach said. The Palestinians feel that, if there is ever to be a chance for them to have their own homeland, they had better start negotiating.

The exception to this is the Hamas organization, the radical group of Palestinians that has resorted to violence as a way of preventing any agreement that would involve recognition of Israel.

Father Coats also got more insight into relations between Israel and the Catholic Church: He was told by a Franciscan priest who has been stationed in the Holy Land for a number of years that, in many respects, the church feels more comfortable and has freer access to its sacred shrines now than it did when Muslims controlled the areas where they are located.

The Franciscan priest said that negotiations continue regarding diplomatic relations between the Vatican and Israel, but that this almost certainly won't happen until after Israel and the Palestinians come to some type of agreement.

The Franciscan priest also said that one of the obstacles to such relations is the fear on the part of the Vatican of possible reprisals by fundamentalist Muslims against Christian Arabs if they felt that the Catholic Church was favoring Israel. This would be true not only in Israel and on the West Bank but also in other Arab countries such as Syria.

Father Coats said that he also came to a greater appreciation for the necessity of security for Israel because of its small size. It is only 7,848 square miles and, in one place, only 11 miles wide. (The Archdiocese of Indianapolis is 13,489 square miles.) It is surrounded on three sides by antagonistic Arab countries. It is the only democratic state in the area.

One place where security is particularly important is on the Golan Heights—the mountains now occupied by Israel that used to be part of Syria. They tower over Galilee and make that part of Israel susceptible to attack.

Father Coats' trip was organized by the Indianapolis Jewish Community Relations Council and financed by Mickey and Janie Maurer. It was the fifth Maurer Civic Mission to Israel.

The group Father Coats traveled with was given access to many people with differing viewpoints in Israel, including Ziad Abu Ziad, the editor of the Palestinian newspaper in East Jerusalem. The newspaper is called *Geshet*, which means "bridge," and Ziad said it tries to be a bridge over the gap between the Israelis and the Palestinians.

There were interviews with both the most liberal and most conservative members of the Israeli Knesset, Nomi Chazan of the Meretz faction and Modi Zandberg of the Zomet Party. Chazan is willing to allow the Palestinians to have their own country while Zandberg is unwilling to give back an inch to the Palestinians.

Father Coats said he asked Chazan how a Palestinian state could be supported, noting that their group had traveled through the West Bank and could see its poverty and its small size. Chazan's reply inferred that it would have to be done with money from the United States, just as Israel itself is supported by the United States.

Still another insight he gained from the trip was the fact that the Arab countries have been unwilling to assimilate the Palestinians into their populations. After the Palestinians were forced out of what is now Israel, the Arab countries have more or less kept them in refugee camps. This is especially true of Jordan which is about 70 percent Palestinian. Yet those who escaped to Jordan, and their descendants, are still not assimilated into the Jordanian population.

Father Coats said that he was grateful for the opportunity to make the trip because he found it very educational and informative.



STATE HONOR—Dr. Sueleen Reed, state superintendent of public instruction, presents a Drug-Free Schools Award to those representing St. Barnabas School in Indianapolis: Sharon Gedig, teacher and drug education coordinator; Paulette Conner, principal; Mickey Lenta, coordinator of support services for the Office of Catholic Education; Rebecca Bringle, social worker; Connie Schmidt, teacher and junior high coordinator; Jody O'Connor, school secretary; and Betty Kohls, Marion County public health nurse. St. Barnabas placed third in the state and was the only elementary school to be recognized for its drug curriculum at the Feb. 22 ceremony in the Indiana Supreme Court chambers. (Photo by Eric Grulich)



## FROM THE EDITOR

## The 16th century—truly an exciting time

by John F. Fink

Last week, when I wrote about indulgences and about Pope Leo X selling them, I started thinking about the 16th century. Was there ever a more eventful century? It would have been great to be able to observe all that happened during the 1500s—which, of course, would have required the transportation and communication systems of the 20th century.

The popes of the 1400s and early 1500s were very poor when it came to the spiritual matters, and they were the spiritual fathers for the Protestant Reformation reasons for the Protestant Reformation generally dated from 1517. Yet these were the Renaissance popes (Leo X was the son of Lorenzo the Magnificent of Florence's Medici family) and many of them contributed greatly to the arts. This was the era of contributed da Vinci, Michelangelo Buonarroti, Raphael, Leonardo Bramante, Palestrina and others.

Pope Leo X's predecessor, Julius II, although he fathered three daughters while he was a cardinal, also the pope who brought Michelangelo to Rome and the pope who commissioned Bramante to reconstruct St. Peter's Basilica (selling indulgences to finance it). Leo X sent Michelangelo back to Florence to work on projects for the Medici family, but succeeding popes brought him back to Rome from 1534 until 1564. He oversaw the completion of St. Peter's and, of course, painted the Sistine Chapel's ceiling and wall.

IF THE CHURCH had made up for them with some of the time, it might have made up for them with some of the greatest saints ever canonized. Just listing them almost forms a litany of the saints: Thomas More, John Fisher, Ignatius of Loyola, Francis Xavier, Francis Borgia, Aloysius Gonzaga, Robert Bellarmine, Philip Neri, Charles Bor-



romeo, Teresa of Avila, John of the Cross, Benedict the Moor, Jerome Emiliani, John of God, Cajetan, Peter Canisius, Paul Miki and companions, Rose of Lima, and Martin de Porres. (The lives of most of those saints will be related in my column "Saint of the Week.")

Oh yes, there was also a 16th century pope who was a saint—Pius V, who had the task of implementing the reforms of the Council of Trent. Pius V, who died in 1572, was the first canonized pope since Celestine V, who died in 1296, and Celestine was the first since Gregory VII, who died in 1085.

This was, of course, the age of those who wanted to reform Christianity—Martin Luther in Germany, Ulrich Zwingli in Zurich, John Calvin in Geneva.

This was the century not only of the Protestant Reformation but of the Counter-Reformation led by the Jesuits, who were founded by St. Ignatius of Loyola in 1535. At least seven men in that list of saints—three paragraphs back—were Jesuits (an unknown number of Paul Miki's companions were also Jesuits).

It was the century of the Council of Trent, the last council until Vatican I in 1869-70. Thanks largely to the efforts of St. Charles Borromeo, who kept the council going, this council put an end to some of the worst abuses in the church's history. It and Vatican II are considered the greatest councils held in the West. It is also noteworthy that the popes since the Council of Trent have had much better moral characters than did many of those of previous centuries.

16TH CENTURY ENGLAND has always fascinated movie makers and playwrights. This was the century of Henry VIII and his six wives, Lady Jane Grey, the Catholic "Bloody Mary" Tudor, Mary Queen of Scots, and Queen Elizabeth I. It was a time of intrigue, religious persecutions and adventure. Besides movies and TV shows about the English royalty, the stage play "A Man for All Seasons" was about the great saint Thomas More.

Those were plays and movies about the English figures of the 16th century. But 16th century England itself was also the time of one of the greatest of all playwrights, William Shakespeare.

THERE WAS A LOT going on in other parts of the world, too, in the 16th century. In the Far East, Francis Xavier spent 10 years as a missionary in India, Japan and Malaysia. The Jesuits established a strong Catholic Church around Nagasaki where Jesuit Paul Miki and 25 companions were crucified in 1597.

In the New World discovered by Columbus at the end of the 15th century, the Spanish established a new empire. The 15th century, the Spanish established by 1515, the Aztecs seizure of the West Indies was completed six years later, in Mexico and Central America were defeated six years later, and the Incas of the west coast of South America 15 years and the Incas of the Spanish Franciscan Cardinal Francisco Ximenez de Cisneros sent 12 Franciscans and 12 Dominicans to Mexico where they were welcomed by Juan de Zumarraga, the first bishop of Mexico.

Then, in 1531, Our Lady of Guadalupe appeared to the Indian Juan Diego and left her portrait on his cloak, an event that greatly helped the conversion of the Indians. By the end of the 16th century the 7 million Indians in the Spanish empire were Catholics—at least in name. How much they actually knew about their new religion is another matter. But the church was firmly established in Central and South America and Mexico, from where missionaries were to move northward during the next century.

In Peru, the first saints of the New World—Turibius, Francis Solanus, Rose of Lima and Martin de Porres—were all in Lima at the end of the century.

Meanwhile, the century also saw battles between the Muslim Turks and Christian forces. The Turks swept across Eastern Europe and attacked Vienna in 1529, ruled the Mediterranean in the '30s, and weren't stopped until the Battle of Lepanto in 1571.

The 16th century was truly a fascinating time.

## THE YARDSTICK

## Labor's prospects in the Clinton administration

by Msgr. George G. Higgins

The first sentence of the 1986 U.S. bishops' pastoral letter on the economy says that every perspective on economic life that is human, moral and Christian must be shaped by three questions: What does the economy do for people? What does it do to people? And how do people participate in it?

My impression is that most commentators and follow-up programs based on the pastoral have devoted much less attention to the last question than to the first two.

For this reason, new secretary of labor, plans to name a blue-ribbon panel to study worker participation and management.



During a recent three-hour exchange of views with the AFL-CIO Executive Council, Reich said he would appoint the federal commission soon and that it would look at broad issues of labor law reform and worker participation.

Reich said the commission will examine the laws and regulations that organized labor claims business exploits in order to undermine unions and to thwart their efforts to recruit new workers. Reich thinks it may be time to revisit some of the assumptions embodied in our federal labor laws and regulations.

Reich told the labor leaders that in his view unions are vital to economic growth and that he intends to help them regain the power they have been losing for decades by restoring a level playing field. In the last 10 years, he noted, working men and women have been penalized for even trying to create unions.

Secretary Reich's emphasis on the importance of collective bargaining as a key

element in raising the standard of living in the United States and his emphasis on the need for more effective union-management cooperation are right in line with Catholic social teaching. Pope John XXIII summarized that teaching in his 1961 encyclical "Mater et Magistra":

"We, no less than our predecessors, are convinced that employees are justified in wishing to participate in the activity of the industrial concern for which they work. It is not of course possible to lay down any hard and fast rules regarding the manner of such participation . . . but we have no doubt as to the need for giving the workers an active part in the business or the company . . .

"We would observe, finally, that the present demand for workers to have a greater say in the conduct of the firm accords not only with man's nature, but also with recent programs in the economic, social and political spheres."

Pope John Paul II makes the same point several times in his encyclicals "Laborem

Exercens" and "Centesimus Annus." To cite the pertinent passages from these two documents on the role of unions (not only in industries and firms but also, in John XXIII's words, "throughout the state") would fill a column twice the length of this one.

It is no secret, of course, that many workers harbor a deep distrust of labor-management cooperation schemes. Some have been burned by managers who used labor-management teams to create company-dominated unions; others feel that union-management schemes often improved performance simply by generating pressure to work harder at no increase in pay.

On balance, however, I expect that the labor movement, by and large, will try to cooperate with Secretary Reich's commission—if only because the movement's leaders are convinced that Reich means what he says about restoring the influence of unions.

It has been a long time since we heard such talk from the Department of Labor.

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## THE BOTTOM LINE

## I went into shock the day I forgot my watch

by Antoinette Bosco

There I was, driving the 20-minute stretch to work, when I looked at my wrist to see what time it was, and I promptly went into shock. No watch!

Somehow, for the first time in all the years I had been getting myself out to work, I had forgotten to put on my watch.

At first I just didn't believe it. I must have broken the band, I imagined. I could hardly wait to stop so I could check the floor of the car to see if the watch had fallen.

No watch. Finally I had to concede I had forgotten to put on my watch. What happened after that was a somewhat startling revelation.

For starters, I felt naked. Some essential piece of clothing was missing, and while no one else could see it I felt it, and that was

sufficient. Second, I felt disoriented. It was as if an essential part of my structure had gone awry. It had never occurred to me that I would often consult my wrist watch, as if the watch were my guard, telling me that such and such had to be done by 9 a.m., the next thing by 10, mail by 11 and so on.

The watch kept me on schedule and in line, and, oddly enough, it gave me approval or disapproval, depending on how well I was attending to my chores.

Without my watch, I was shaken by a sense of losing control of my day. It had never occurred to me that my watch gave me control.

In the course of any day, I could control the time I spent on each chore by checking my watch. But with no instant check on time, I had no immediate control over the demands that eat up my day.

As I sat at my desk, I found myself considering all these negatives I would be facing this day because I forgot to put on my watch. And as I sat there I began to wonder why we call this little instrument a "watch."

I picked up the dictionary and read the

definition of this word. As a verb, watch means to "be on the lookout, or be closely observant, as to see what comes, is done, happens, etc."

I then looked up the definition of clock and fully expected it to be "an instrument for measuring and indicating time," as it was.

The thought struck me how accurate it is to call a timepiece attached to our bodies a watch. That's what we had let these little clocks become—instruments that keep us on guard, putting us on watch to monitor the minutes of our days lest something go awry. What? Who knows?

I tried hard that morning to forget the nakedness of my wrist, but I simply couldn't. I told myself I was supposed to learn something profound from this, considering all the philosophizing I had been engaged in.

Well, I solved my problem. Just down the road there's a big department store. I scooted down, and I bought a watch that was on sale for \$19.95. In my state of mind, it made sense to have a spare.

But most important, I was back in control, on top of my schedule—watch on and watch.

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# To the Editor

## Try to help them face their problem

The Feb. 26th *Criterion* carried an editorial commentary by John F. Fink entitled "Distinguish Between Gay Orientation and Behavior." It certainly explained the complexity of this current problem.

Too quickly a Christian who voices an opinion against this lifestyle is called a "bigot." As Christians we are taught that homosexual acts are condemned in Scripture along with fornication, adultery, incest and other sexual acts. If we truly love our neighbor as ourselves we cannot condone this lifestyle. Just as a parent must sometimes practice tough-love on their children for their children's good, so must Christians try to help someone face his or her problem. With God's help.

An alcoholic is said to be born with a certain chemical imbalance that makes his or her drinking uncontrollable. Many have conquered their problem by joining Alcoholics Anonymous and give thanks to God that they did. Their lives and the lives of their loved ones changed for the better.

Bernadine Purcell

Clarksville

## Story on Marriage Encounter wanted

My wife Barbara and I would like to express our appreciation to you and the staff of *The Criterion* for the excellent newspaper you publish each week. We "fight" each Friday night to be the first one of read it.

We especially enjoyed the recent issue celebrating the sacrament of matrimony. However, we believe *The Criterion* missed reporting on the most significant marriage enrichment program in Indianapolis (and the world) today—Marriage Encounter.

Since 1974, a dedicated group of married couples and priests have shared the gift of a Marriage Encounter weekend with thousands of couples and priests in the Indianapolis Archdiocese. And this renewal movement serves the Catholic Church in central Indiana thanks solely to the donation of time and money of those couples and religious receiving and sharing this weekend experience.

In the last 19 years, we've reached a lot of Christians. As a test, we invite you to ask the archbishop, other priests and married couples you know about the Marriage Encounter weekend. Barbara and I believe a majority of those you ask will share with you the specialness of "their weekend."

We believe the story of Marriage Encounter is an important story to share with our church. Barbara and I along with the leadership of Central Indiana Marriage Encounter invite you to learn more about us. We hope to meet you and



AMONG THE WOUNDED

share with you the beauty of our sacrament.

Michael McAninch

Carmel

(The *Criterion* has published articles about Marriage Encounter weekends in the past and will undoubtedly have more in the future.—Editor)

## Why lay people are disturbed

I was saddened to read your column "Does the Hierarchy Think Laity Are Inferior?" in the Feb. 26 *Criterion*. A survey by U.S. Catholic found that 55 percent of the laity think the bishops consider them inferior; 36 percent don't. For some strange purpose of logic, you blamed this result on older priests. Here is what you said: "It could be that older priests are having a hard time collaborating with the laity and sometimes having a hard time accepting advice from them. Recently ordained priests should not have that problem since they have been trained, as older priests were not, to collaborate with the laity."

First of all, Mr. Fink, we were not trained, whether older or younger. You train animals, or people to use machines. I still remember Benedictine Father Gerald Benkert stressing in our logic classes to be men who think for ourselves. I also remember learning at St. Meinrad that principles of morality were always general principles and we must always apply them to individuals. You can't train a person to make moral distinctions.

I remember no class in the seminary, or no professor, teaching or intimating that we were not to collaborate with the laity. Maybe right after Vatican II, a few priests had the problem of sharing responsibility, but they are few and far between in 1993.

Let me give you another perspective of why lay people are upset with some bishops. I think people see just the opposite of what you see. They see more and more parish priests in authority following the concept of Father Yves Congar and Vatican II and sharing responsibility. They see just the opposite in the hierarchy. Authority is becoming more and more centralized. A lot of lay people accept this for doctrinal matters but are disturbed when it falls into areas that don't concern doctrine.

Let me give you some examples of why people are disturbed:

I. Finances. They see parish priests revealing everything about their staff salaries, etc., in very minute detail. They see schools dropping grades, cutting back on expenses, and then in their bulletins, they see advertisements for more personnel for the central offices. They have no knowledge of peoples' salaries in the central offices. Why privacy there and not in their parishes?

They read *The Criterion* and see general revelations of expenses and income, while in their parishes, everything is much more detailed. Mr. Fink, there is a Perot-like attitude in people: show me where you are cutting before you tax me more. I realize studies are being made about our offices, but people would like to see some cutting back of personnel and expenditures before they are taxed. And we all know that in a few more weeks, they will be shocked when they learn they are being taxed even more!

Some of these problems, I am sure, come from financial officers who might see only 90 degrees and not 360. But I assure you the people will place the blame on the archbishop. Older priests are not the cause of this 55-36 percent ratio.

II. You mentioned most of the people surveyed by U.S. Catholic were active workers in parishes. If that is so, probably a great percentage were women. Rightly or wrongly, a lot of women, especially in the active worker group, feel the church treats women unjustly. I remember while I was on sabbatical in Rome in 1985, we had a seminar with Archbishop Jean Jadot. One priest asked about the pastoral on women. Archbishop Jadot replied it was a great mistake and that any way they go, they will cause dissension. I don't believe

bishops discriminate against women, but there are a lot of women, especially in that active group, who think so. Older priests again are not the cause of this attitude. People read and get their own information and make up their own minds. This could have had something to do with the U.S. Catholic survey.

III. Finally, you mentioned that, because priests are celibate, they give the impression of placing themselves above lay people because they are like Jesus. I don't know where you hear these homilies. As Father Krebs recently said on retreat, about the only time celibacy is discussed publicly is during retreat, and then rarely.

In my family, we had eight vocations and we attributed this to our mother and father; no priest or nun. I think they are and were lay people. Most priests usually

point to their family as a source of their vocations. I learned in sacramental theology years ago at St. Meinrad that matrimony comes from the Latin words *mater* and *monium*, which means "mother-business," the business of life. God has given to married people something he didn't even give to the angels, the power to bring life into the world.

No, Mr. Fink, we don't consider ourselves above lay people. I also don't think that had anything to do with lay people's attitude of feeling bishops make them feel inferior. I also don't think we older priests have shaped the minds of lay people about the hierarchy. They are pretty sharp; they read and make their own decisions.

Father James R. Dede

Pastor, St. Vincent de Paul

Shelbyville

# Point of View

## The president's confusing answers

by Amy T. Miller

In a recent town hall meeting in Chillicothe, Ohio, a young man challenged President Clinton on his abortion stand and a curious thing happened.

Tim Hanchin, a 17-year-old high school senior, questioned Clinton's support for abortion, framing his question in terms of science and civil rights. He referred to a Senate Judiciary Committee report which concluded that "physicians, biologists and other scientists agree that conception marks the beginning of life," and noted that "the Constitution guarantees life, liberty, and the pursuit of happiness."

"My question for you, Mr. President," continued Tim, "is, deep down inside do you believe that life begins at conception, and if so why are we denying the right to life for the 4,400 human beings a day, and 1.6 million human beings a year, in the murder of abortion?"

That's when the curious thing happened. The president said that no one disputes that "if two cells join in the process that begins to make a human being" they are living. In the next breath, however, he reframed the student's question with one of his own. Clinton asked Tim: "When does the soul enter the body so that to terminate the living organism amounts to killing a person?"

When Tim Hanchin grinned, the president quickly said, "You may smile with all your self-assurance, young man, but there are many Christian ministers who disagree with you."

Perhaps Tim's grin was not the smirk of "self-assurance," but a look of incredulity at the president's recategorization of his question about science and human rights into one of sectarian theology.

Clinton's reformulation of the issue not only failed to respond to the question, but seems to be a calculated obfuscation of the abortion question. Undoubtedly, Clinton was taught at Yale Law School that in this country we neither interpret the Constitution nor legislate based solely upon the consensus (or lack thereof) of Christian theologians. Obviously, President Clinton thought that confining the issue to theology rendered the question unanswerable. Thus, the president's "response" was nothing more than a slick dodge.

But the question isn't unanswerable. If you recognize that conception produces a living human being (or organism, as President Clinton called it) which is distinct from its mother, then prudence alone demands you err on the side of caution. A simple extension of Clinton's reasoning suggests that human offspring deserve respect and protection from its beginning simply because it has the potential for becoming a person with a soul at any moment. Ultimately, the moment of ensoulment is irrelevant; our laws should protect all humans, not only those declared "ensouled" by theologians.

What's more, none of the president's pseudo-theological meanderings served to answer Tim's legal question about the civil rights of the 4,400 human beings who are being deprived of life without due process of law every day. The appropriate reply to

statements like "We can't be sure when the soul enters the body and therefore when a fetus is a person" is "So what?"

Indeed, the president's retort about the personhood of the unborn baby is as entirely off the point legally as it is confusing theologically. Professor John Hart Ely eloquently explained why in his 1993 *Yale Law Journal* article "The Wages of Crying Wolf: A Comment on Roe vs. Wade."

He wrote that "in any event, the argument that fetuses lack constitutional rights is simply irrelevant. For it has never been held or even asserted that the state interest needed to justify forcing a person to refrain from an activity, whether or not the activity is constitutionally protected, must implicate either the life or the constitutional rights of another person. Dogs are no 'persons in the whole sense' nor have they constitutional rights, but that does not mean the state cannot prohibit killing them. It does not even mean that the state cannot prohibit killing them in the exercise of the First Amendment right of political protest. Come to think of it, draft cards aren't persons either."

The president said something else confusing. He acknowledged that a majority of Americans oppose post-viability abortions. He counted himself among them, saying: "I do like life, abortion. While this may not be confusing in and of itself, it is entirely befuddling when laid corner to corner with his actions and promises for the future."

This is the president who, by signing executive orders to allow funding of fetal tissue research and the possible importation of the French abortion pill, created a complicit relationship between the abortion industry and our government. In addition, he mandated performance of abortions (including post-viability abortions) in military hospitals. His actions on Jan. 22, 1993 will serve to fuel the market for abortion with our tax dollars.

More importantly, this is the same man who has promised to sign the same Freedom of Choice Act (FOCA) if it reaches his desk. But FOCA violates the wishes of "almost all Americans" who, as the president said, "believe that abortions should be illegal when the children can live outside the mother's womb."

FOCA will make unrestricted abortion at any point in pregnancy, for any reason, the law of the land. Ignoring the deep concern of many Americans, FOCA imposes one viewpoint alone, and the minority viewpoint at that—the unborn have no rights, we owe them no consideration, and the only absolute right is to abortion on demand, which must be established by compulsion in every community of every state.

Clearly, the president doesn't see how incompatible FOCA is with the view of the majority of Americans—himself included—who don't like abortion. We must see that he "gets it" before FOCA is signed into law and it is too late. In fact, President Clinton has come as invited us to do this in his remarks at the town meeting: "I want to encourage you to continue to hold me and everybody else accountable and ask the tough questions."

Take him at his word. Hold him accountable. Write to: The President, The White House, Washington, DC 20500.

(Miller is assistant director for program development at the bishops' Secretariat for Pro-Life Activities.)

## CORNUCOPIA

# The cat has Alzheimer's

by Cynthia Dewes

Our cat has Alzheimer's. Ten minutes after he snarls up his once-a-day can of meat by-products he's wailing, carnivourously for another. He's already forgotten that he was fed, and besides that, he seems oblivious to the dry food still heaped in the other side of his dish. Poor thing.

On top of that, my life partner has CFS Syndrome (Can't Find Stuff). When I comes on, the victim throws down his hammer or shirt or whatever he's holding at the time and complains loudly that his Whatzit is missing. Then he purposely remains inattentive throughout the interview that follows, during which his Significant Other tries to help him figure out where the Whatzit probably might be, where it was the last time he remembers using it, and other such reasonable techniques designed to jog memory.

The worst thing about it is that the

victim refuses to admit any responsibility in the development or cure of his syndrome, when anyone with a whiff of sense knows it's all his own fault. Therefore CFS remains incurable, one of those wonders of science.

Another hard thing to contemplate is the looks we're beginning to get from young delivery men and construction workers. Nothing naughty, mind you, which may in fact be part of the problem. Instead of interested glances, we've been reduced to receiving kindly Nice-Old-Lady smiles. Even a proffered arm here and there on slick sidewalks, or a seat given up for us on the bus. It's scary.

Then there's the furniture. Those lava lights and naugahyde chairs in the living room have taken on a distinctly tacky look, somewhere between antique and garage sale. Our melamine dishes and aluminum tumblers and plasti-coated tablecloths don't create the right dining ambience any more, and we haven't seen a single "B.C." glass lately outside our own kitchen cupboards.

The television set still seems to be doing O.K., although the stereo system next to it gets one of three responses from young people of our acquaintance: a shaking of

the head, a wide grin, or a genuine expression of sympathy. The TV doesn't do us much good, though, because we don't recognize any of the "stars" on it, and we need subtitles or other clues to tell us if it's music that's being presented.

So we stick pretty much to game shows, and we're pretty good at those "Jeopardy" categories like "Movie Vamps" or "World War II." You'd be surprised at how fast that same guy with CFS Syndrome can nail down the name of the most obscure German general in the Africa campaign, or the date when Winston Churchill beat Clement Atlee at pig darts.

So you see, the goofy cat isn't the worst of our problems as the years go on. As a matter of fact, it might be going on of the years that is causing all this. What do you think?

## check-it-out...

The Ladies Society of Holy Family Church, Oldenburg, will sponsor an **Italian Feast fund-raiser** on March 27, from 4-8 p.m. in the Holy Family cafeteria. The proceeds will help cover expenses for Martinlow Spaulding's kidney transplant. Contributions may be mailed to Martinlow Spaulding, 23191 Vote Road, Batesville, Ind., 47006. Free-will offering.

The 26th annual "Sounds of Spring" show will be held on March 26, 27 and 28, in St. Bede Theater on the campus of Saint Meinrad Seminary. The musical variety show is presented by Cooperative Action for Community Development, Inc. (CACD), a student-sponsored service program. CACD, Inc., was founded to meet the needs of area residents in a variety of ways. Collegians visit the elderly, supply firewood for the needy, work with the mentally and physically handicapped, and host a Special Olympics qualifying meet each spring on the school's campus. The theme for this year's "Sounds of Spring" production is "Behind the Scenes." The show will spotlight the diverse talents of the College and School of Theology students at Saint Meinrad. For ticket information, call 812-357-6873 or 812-357-6576.

Christian Theological Seminary in Indianapolis and the Jewish Community Relations Council will sponsor a **Jewish-Christian Forum** entitled, "Perspectives on Jesus: Pre- and Post-Holocaust Views," on March 22 from 9 a.m. to 3:30 p.m. Leaders for the forum will be Susannah Heschel and Calvin Porter. Dr. Susannah Heschel is author of *Being a Jewish Feminist: A Reader*. Her address will take a critical look at what went wrong in "scholarly" views of Jesus. She is also Abba Hillel Silver Associate Professor of Judaic Studies at Case Western Reserve University in Cleveland, Ohio. Dr. Porter is a professor of New Testament and Director of Advanced Professional Studies at Christian Theological Seminary. He will lead a workshop focused on the figure of Jesus in the Gospel of Matthew. Call 317-924-1331 for registration information for the event.

Choir members and other singers are invited to participate in the **Indiana Choral's concert tour** of Ireland, Wales and southern England from July 2 to 16, 1993. For more information and a complete brochure, call Charles Gardner at 317-236-1483 or 317-257-1510.

SS. Peter & Paul Cathedral will celebrate the **Centennial of the Cathedral Chapel** with a concert by the SS. Peter & Paul Cathedral Choir. The event will be followed by an Open House in the rectory.

Holy Rosary Parish, 520 Stevens St., will sponsor its annual **St. Joseph's Table** on March 21, from 1-6 p.m. in the church hall. The dinner will feature a wide variety of authentic regional dishes from Italy and Sicily. Meats, pastas, salads and home-baked breads will be available. All the profits of this event will be donated to programs that assist the poor and needy of Indianapolis. A Monte Carlo will be held in the gym during the buffet. The proceeds of the Monte Carlo will benefit Central Catholic School. Tickets are \$8 for adults and \$4 for children under 12.

The Brebeuf Preparatory School Mother's Association will sponsor the 11th

Annual Brebeuf Buckaroo Bistro, on March 20 with a silent auction starting at 6:30 p.m. Auction items will include a variety of condo vacations, college scholarships, original artwork, a David Yurman bracelet and more. Brebeuf's gymnasium will be transformed into a "moonlit night on the prairie," while Brebeuf faculty and students pitch-in. A drawing for a Geo Tracker will cap the evening. Cost is \$50, open to the public. For information and reservations call 317-843-2433.

Dr. Donald Mitchell, professor of comparative philosophy at Purdue University, will present the 1993 Thomas Lecture on March 18, at 8 p.m. The lecture, "From Zen Buddhism to Catholicism to Interfaith Dialogue: A Personal Journey," will be held in the Newman Conference Center on the campus of Saint Meinrad Seminary. Admission is free and open to the public. Mitchell's topic will reflect his personal spiritual journey into Zen Buddhism, then back to Catholicism, and into the modern Interfaith Dialogue. He will consider why so many Catholics are looking into Eastern Spirituality today and the implications of the Vatican's recent letter on Christian meditation. The Thomas Lecture provides an opportunity for students and faculty to explore issues in philosophy and theology. Call 812-357-6801 for information.

St. Joseph University Parish, Terre Haute, with the help of qualified pastoral personnel from other areas of the diocese, is hosting a series of six monthly workshops for separated, divorced and remarried Catholics. Call 812-232-7011 for more information.

Holy Family Church, Richmond, will present Father Raymond Brown, noted Scripture scholar and author, lecturing on "Resurrection Narratives," on April 14 from 7-9:30 p.m. The lectures are being funded by a grant from the Hubbard Fund; therefore, the lecture is free and open to the public. Call 317-962-3902 for more information.

There will be a **memorial for Indiana children who have lost their lives due to abuse or neglect** on March 23 at 12:00 noon. Participants are to assemble on the west side of the State House at 11:30 a.m. The memorial program will be held in the State House Rotunda. Let your presence send the message that Indiana children deserve better. For more information call the Indiana Prevention of Child Abuse Office at 317-634-9282 or One Church, One Child at 317-684-2181.

Saint Meinrad College and School of Theology students are currently presenting an exhibition of visual arts in the Archabey Library until March 28. The exhibit is titled, "Studio Saint Meinrad." "Studio Saint Meinrad" will feature various forms of art work: oil and acrylic paintings, color and black and white photography, clay and mixed media sculptures, fiber arts and drawings. The purpose of the exhibit is to foster an appreciation of the visual arts and the talents of the students at Saint Meinrad. The Archabey Library is open Monday, Friday 8-11:30 a.m. then 1-4:30 p.m. and on Saturday and Sunday from 1-4:30 p.m.

## vips...

Providence Sister Rosemary Eyler, principal of St. Matthew, Indianapolis, and Providence Sister James Michael Kesterson, principal of St. Jude, Indianapolis, were honored at the March 3 meeting of the Archdiocesan Principals Association for their 25 years of service as principals. Congratulations!

The Little Red Door Cancer Agency announced that the **James V. Hession Family** has been awarded the 1993 Little Red Door Recognition Award. The family was presented with the award during the agency's annual meeting. The Hession family, consisting of Anne (Mrs. Jim) and children Joe, Therese, Tom and Mary, have put on the annual Jim Hession Memorial Golf Classic, featuring members of the LPGA, in memory of the devoted husband and father who died from cancer in May of 1983.

Benedictine Sister Mary Margaret Funk was named to the Quarter Century Club of Outstanding Educators by *Today's Catholic Teacher*. This Catholic School Service Award was in acknowledgement of Sister's leadership, dedication and service to Catholic Education. Sister Mary Margaret has also accepted another term on the Board of Monastic Interreligious Dialogue.

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# Chepules to receive Stimming Pro-Life Award

by Mary Ann Wuand

St. Luke parishioner Elizabeth L. Chepules of Indianapolis will receive the Charles E. Stimming Pro-Life Award from Right to Life of Indianapolis and the St. Gerard Guild during the groups' 12th annual dinner dance on March 19 at the Indianapolis Marriott.

Former Vice President Dan Quayle and his wife, Marilyn, also will be honored by the organizations with the Respect Life Award for their national contributions to the pro-life movement.

Betty Chepules has been involved in the pro-life movement in the Archdiocese of Indianapolis since the inception of the organized effort to respond to the Supreme Court's 1973 *Roe vs. Wade* decision which legalized abortion.

"I'm not just pro-life in the sense of being anti-abortion," Chepules said. "I also help the elderly as a volunteer at the St. Augustine Home for the Aged, and I do volunteer work in pastoral care at St. Vincent Hospital. I take Communion to the sick, and I also volunteer for Birthline, the St. Gerard Guild, and St. Luke Parish. I enjoy doing it. Even though I teach part-time, I still like to maintain time for all of these pro-life activities."

Chepules and her late husband, James, lived in Spain, Italy, France and England for 10 years. Their children, Mary Elizabeth, Patrice Ann and James Jr., were born abroad. After returning to

the United States, she worked on behalf of the pro-life cause in Pennsylvania, New Jersey, New York and Ohio. While teaching at the University of Akron, Betty coordinated the student pro-life movement, gave presentations to educational groups in northern Ohio, and regularly prayed outside abortion clinics.

The Chepules family moved to Indianapolis in 1976, and she began her long tenure of service with several pro-life organizations in the archdiocese.

She has served Right to Life of Indianapolis in many capacities, including a decade of service as a member of the board of directors. She also was in charge of publicity, helped as a media liaison, and edited the annual program booklet. She worked on the voter identification project, helped coordinate the annual dinners, staffed various pro-life exhibits, and initiated media projects. She continues to participate in weekly prayer vigils at local abortion clinics.

Chepules has attended state and national pro-life conventions, and participated in the March for Life held each January and the 1990 Rally for Life, both in Washington, D.C.

She continues to play an active role in both the St. Gerard Guild and Birthline, help the Little Sisters of the Poor as a member of the St. Augustine Guild, and assist the Daughters of Charity as a volunteer in St. Vincent Hospital's pastoral care department. She is a long-time

member of the St. Luke Parish Pro-Life Committee.

Chepules earned an undergraduate degree from College Misericordia in Pennsylvania and a graduate degree in education from the University of Scranton.



Elizabeth L. Chepules

She has done additional graduate work at Temple University.

She is listed in "Who's Who Among American Colleges and Universities," earned special distinction as a Phi Beta Kappa National Honor Scholar, and was named Pennsylvania Language Teacher of the Year.

Currently, Chepules teaches English to foreign doctors attending the Indiana University School of Medicine.

Describing herself as tireless in her service to the young, the old, and the less-than-perfect, Betty Chepules said her pro-life work is guided by "a deep respect for the precious gift of life granted by God."

Chepules said she believes that only through prayer, education and legislative action will Americans achieve protection for the unborn, elderly and handicapped.

"I believe that prayer is the most essential way, the best way, to combat abortion and atrocities against life in general," she said. "Legislative action and education also are important. I've worked in all those areas during my life. But I also go to an abortion clinic on Saturday mornings to pray with about 50 other people. I've been doing that for about three years. It's very edifying to be able to see how people really do sacrifice to go there and pray, believing as I do that it's the most important way to combat abortion. God has been good to me to allow me to do this."

## St. Benedict Parish brings Bosnian family to Terre Haute

by David Delaney

Knowing of the atrocities going on in Bosnia, parishioners at St. Benedict Church in Terre Haute jumped at the chance to sponsor a family and bring it to Indiana.

No one was upset that Enver Ikanovic, 51, and his 29-year-old son Sakib are Muslims.

"They were hurting," said Rick Tuttle, a member of St. Benedict's peace and justice committee. "It makes no difference that they are not Christians."

Tuttle spoke to the parish council about the idea of helping Bosnians who were released from prison. "Everyone was very receptive to this and thought it would be a good project."

Getting the two to Indiana, after they had spent six months in a Serbian prison camp, was an eccumenical effort. Exodus Refugees Immigration Inc. of Indianapolis and the Episcopal Migration Ministry of New York City collaborated with the parish in the work.

Tuttle met the two men when they landed at Indianapolis International Airport on Feb. 23. The Terre Haute Travelodge agreed to house the men until they could find a home. Soon, a local family offered them a temporary home.

The Ikanovics were welcomed at a reception at the Terre Haute parish on Saturday night, Feb. 27. Franciscan Father Arnold Dearing, the priest who leads St.

Benedict Parish, is very supportive of the two Bosnians.

Bill Jerse is a first-generation Slovenian-American who is professor of educational and school psychology at Indiana State University. He spoke with the two men and learned that they are anxious to get jobs and start working. Enver Ikanovic worked as a miner, and Sakib is a butcher.

Jerse said, "They told me they are very devoted to the Muslim religion and pray to God every day." They managed to bring their prayer rug from Bosnia.

Terre Haute pharmacist Mico Delich, who came to Indiana from Yugoslavia three decades ago, earned a pharmacy degree from Purdue University. Using the Serbo-Croatian language, he talked with the newly-arrived Bosnians.

"They are very thankful for what the church has done for them, and also the other sponsors," said Delich.

The Ikanovics were released from prison in December. They wanted to locate in a city with a mosque. The one in Terre Haute is used by some of the 700 foreign students at Indiana State.

Tuttle said that the group that brought the two men to Terre Haute is attempting to bring Enver's wife, their two daughters and two grandchildren here.

A Bosnian Relief Fund has been established for the family at the Valley Bank. The Clothes Closet of Terre Haute Catholic Charities has seen that both men have sufficient clothes.



BOSNIAN AID—Enver Ikanovic (from left) looks over settlement plans with St. Benedict parishioner Rick Tuttle as Enver's son, Sakib looks on. The Terre Haute parish is sponsoring the family and helping the men seek employment. (Photo by David Delaney)

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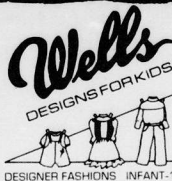
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# 21 to be cited at Charities' dinner

The seventh annual Catholic Charities Awards Banquet will be held on Monday, March 29 in the Assembly Hall of the Archbishop O'Neara Catholic Center.

Archbishop Daniel Buechlein, OSB, will preside when 21 volunteers, staff and

board members will be honored. The archbishop will also address those who attend the dinner.

"We look forward to many in the Catholic community and the community at large joining our Catholic Charities family

in this celebration," said Thomas Gaybrick, secretary for Catholic Charities, when he announced this year's award recipients.

The volunteers who will be honored are: Debbie Whitaker, Catholic Social Services (CSS) of Central Indiana; Red and Dana Brummett, St. Elizabeth's; Clair Rucker, St. Mary Child Center; Joan Garrett, Terre Haute Catholic Charities; Linda Bates, New Albany Catholic Charities; and Dorothy Brown, St. Elizabeth's, Southern Indiana.

Sue Sandefur, CSS of Central Indiana; Michelle Prendergast, St. Elizabeth's; Lori Wilson, St. Mary's Child Center; Providence Sister Brendan Harvey, Terre Haute Catholic Charities; Joan Scott, New Albany Catholic Charities; and Jerry Snook, St.

Elizabeth's Southern Indiana, are staff members who will receive awards.

Board members to receive awards are: Toni Peabody, CSS of Central Indiana; Michael Moriarty, St. Elizabeth's; G. Donald Steel, St. Mary's Child Center; Marilyn Allen, Terre Haute Catholic Charities; Mary Fortwendel, Tell City Catholic Charities; Kathy Lentz, New Albany Catholic Charities; Rev. Timothy Krupski, St. Elizabeth's Southern Indiana; and Rob Robbins, Bloomington CSS.

The dinner will begin at 6 p.m., with a reception starting at 5:30. The archbishop's address and awards will begin at 7:15 p.m.

The public is invited to the event, with a \$12 donation for the evening. (Donations are not expected from those wishing to attend the awards only.) Dinner reservations may be made by calling Donna Laughlin at 317-236-1531, or 1-800-882-9836, ext. 1531.



**BIRTHLINE BENEFIT**—Two-year-old Bridget Feeney "meets" with Karen Feeney, Lisa Kelley, and Karen Blackwell Smith, members of the Birthline Guild. The guild will sponsor the "Love Wins Magic" Luncheon and Fashion Show on Saturday, March 20 at Ritz Charles in Carmel. Men's and women's fashions will be by Tarkington Tweed. The \$20 donation supports the crisis pregnancy services offered by Birthline, a Catholic Social Services agency. (Photo by Margaret Nelson)

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## Lenten services

Parishes throughout the archdiocese have announced communal penance services for Lent. Several confessors will be present at each location.

Following is a list of the services which have been reported to *The Criterion*.

### Indianapolis North Deaneary

March 16, 7:30 p.m., St. Pius X.  
March 16, 7:30 p.m., St. Matthew.  
March 22, 7:00 p.m., Immaculate Heart of Mary.  
March 23, 7:30 p.m., Christ the King.  
March 24, 7:30 p.m., St. Thomas Aquinas.  
April 1, 7:30 p.m., St. Luke.  
April 4, 3:00 p.m., St. Joan of Arc.  
April 5, 7:00 p.m., St. Andrew.  
April 5, 7:30 p.m., St. Lawrence.

### Indianapolis West Deaneary

March 22, 7:30 p.m., St. Gabriel.  
March 24, 7:30 p.m., St. Michael.  
March 25, 6:15 p.m., St. Monica.  
March 25, 7:00 p.m., Holy Angels.  
March 28, 10:30 a.m., St. Bridget.  
March 31, 7:30 p.m., St. Christopher.  
April 4, 2:00 p.m., St. Anthony.  
April 4, 2:00 p.m., Holy Trinity.  
April 5, 7:30 p.m., St. Malachy.  
April 6, all morning, Ritter High School.

### Indianapolis South Deaneary

March 17, 7:30 p.m., Nativity.  
March 18, 7:30 p.m., Holy Name.  
March 23, 7:30 p.m., St. Roch.  
March 23, 7:30 p.m., St. Barnabas.  
March 24, 7:30 p.m., St. Mark.  
April 5, 7:00 p.m., St. Jude.

### Indianapolis East Deaneary

March 15, 7:30 p.m., Little Flower.  
March 22, 7:30 p.m., Holy Spirit.  
March 23, 7:30 p.m., St. Thomas, Fortville.  
March 23, 7:00 p.m., St. Philip.  
March 25, 7:00 p.m., Holy Cross.  
March 26, 7:00 p.m., St. Michael, Greendale.  
March 28, 3:00 p.m., Our Lady of Lourdes.  
March 29, 7:30 p.m., St. Simon.  
March 30, 7:00 p.m., SS. Peter and Paul Cathedral.  
March 30, 7:00 p.m., St. Bernadette.  
March 31, 7:00 p.m., St. Mary.

### Batesville Deaneary

March 21, 7:30 p.m., St. Maurice, Napoleon.  
March 21, 4:00 p.m., St. Dennis, Jennings Co. and Immaculate Conception, Millhouse at Millhouse.  
March 28, 2:00 p.m., St. John, Osgood.  
March 28, 2:00 p.m., St. Magdalen, New Marion.  
March 31, 7:00 p.m., St. John, Enochburg; St. Anne, Hamburg; St. Maurice, St. Maurice at St. John.  
March 31, 7:00 p.m., St. Joseph, St. Leon.  
March 31, 7:00 p.m., St. Lawrence, Lawrenceburg.  
April 1, 7:30 p.m., St. Mary, Aurora.  
April 2, 7:30 p.m., St. Mary, Greensburg.  
April 4, 2:00 p.m., St. Louis, Batesville.

### Connersville Deaneary

March 17, 7:30 p.m., Holy Guardian Angel, Cedar Grove.  
March 23, 7:00 p.m., St. Bridget, Liberty.  
March 24, 7:00 p.m., St. Ann, New Castle.  
March 25, 7:30 p.m., St. Michael, Brookville.  
March 29, 7:00 p.m., St. Elizabeth,

Cambridge City.  
March 30, 7:00 p.m., St. Gabriel, Connersville.

April 1, 7:30 p.m., St. Mary, Rushville.  
April 1, 7:00 p.m., Holy Family, Richmond.  
April 3, 12:05 p.m., St. Mary, Richmond.  
April 5, 7:00 p.m., St. Andrew, Richmond.

### Seymour Deaneary

March 21, 2:00 p.m., St. Rose of Lima, Franklin.  
March 23, 7:00 p.m., American Martyrs Church, Scottsburg.  
March 28, 7:00 p.m., St. Ambrose, Seymour.  
March 29, 7:00 p.m., Prince of Peace, Madison.  
March 30, 7:00 p.m., St. Columba, Columbus.  
March 31, 7:00 p.m., St. Patrick, Salem.  
April 1, 7:00 p.m., St. Mary, North Vernon.

### New Albany Deaneary

March 28, 3:00 p.m., St. Joseph, Corydon.  
March 28, 7:00 p.m., St. Mary, Lanesville.  
March 30, 7:00 p.m., St. John, Starlight.  
March 30, 7:30 p.m., St. Paul, Sellersburg.  
March 30, 7:30 p.m., St. Mary,

New Albany.  
March 31, 7:00 p.m., St. Augustine and Sacred Heart, Jeffersonville at St. Augustine.  
March 31, 7:00 p.m., St. Michael, Bradford.  
April 1, 7:00 p.m., St. Anthony, Clarksville.  
April 1, 7:00 p.m., St. Joseph, St. Joe Hill.  
April 1, 7:00 p.m., St. Mary of the Knobs, Floyd Knobs.  
April 1, 7:00 p.m., Holy Family, New Albany.  
April 1, 7:30 p.m., Our Lady of Perpetual Help, New Albany.

## Sr. Rachel Best new Benedictine prioress

Benedictine Sister Rachel Best, principal of St. Anthony of Padua in Clarksville, was elected as prioress of the Sister of St. Benedict of Our Lady of Grace Monastery at a chapter meeting of the community last weekend. Her four-year term begins June 13, 1993.

Sister Rachel succeeds Sister Mary Margaret Funk, who is finishing her second term as prioress.



Sr. Rachel Best, OSB



# Students learn about handicaps

by Marianne Wheelchel

How do paralyzed people get dressed in the morning? How does a blind person know where things are at home? How does someone who is deaf talk on the telephone?

These questions and many more were posed by students from Our Lady of the Greenwood School when a panel of experts visited on Friday, March 5.

To mark Disabilities Awareness Month, Adam Kline, founder of the National Center for Achievement, brought members

of a Physical Disabilities Awareness panel, to share their stories with the children.

Kline founded the center to "promote understanding across the barriers of disabilities." He told the students what he learned from coping with learning disabilities and a serious auto accident that left him paralyzed.

He discovered that "barriers between people cannot be broken with books or hammers. It takes understanding, humor and love." Kline shared this message in his introductory comments, and then small group discussions. Students met panel members to understand about disabilities.

Tony Williams, paralyzed since a 1973 gang-related shooting, did "wheelies" in his wheelchair and invited students to play basketball with him. Recently retired from the Indiana Pacers' wheelchair basketball team, Williams is now a musician and entertainer. Students were curious about his wheelchair maneuvers, learning that wheelchairs and revolving doors don't mix. OLG students were also intrigued by communication devices used by the deaf community. Robert Kloepper, deaf since childhood, demonstrated how to use the telephone with the aid of a TDD machine. Assisted by an interpreter, Kloepper also taught the children some basics of sign language.

Another panel member, Gerry Koors, fielded questions on her life as a mother of seven and in-home child care provider. Blind as a result of an illness while she was a baby, she demonstrated how to read and write in Braille.

Koors also explained that she enjoys the theater, movies and sporting events, despite her blindness. In fact, while she studied at Purdue, she enjoyed football at Ross-Ade Stadium with the audio broadcast on a transistor radio.

Students also met Mike Rodriguez, Amos White, Jr., George Simpson, and Kim Morris. All have suffered illness or injury that restricts their mobility. Rodriguez demonstrated the hand controls on his car and showed students how he moves from his wheelchair into the car.

White, Simpson and Morris discussed other mobility issues and shared their work and hobby interests. White, founder of the Wheelchair Bowling Association, demonstrated his bowling techniques. Simpson talked about raising collie dogs. And

Morris, a newspaper advertising sales representative, shared details of the auto accident that injured her, cautioning the children to wear seat belts.

Carolyn Niehaus, who has had multiple sclerosis since 1971, has spent 14 years lobbying the city and state government on behalf of children and the disabled. A member of the Indianapolis Mayor's Disability Advisory Council, she is looking forward to the first state rally for disability awareness to be held at the State Capitol Building on March 31.

Paula Howard, OLG faculty member who coordinated the presentation, believes that most bias is a result of ignorance and that eliminating prejudice toward the disabled begins with education.

"Mr. Kline and the panel did an excellent job in addressing the straightforward, basic questions of students," said Howard. "In this very interactive presentation, the group helped our students understand in a very real way what is meant by our core value of acceptance of all individuals."



NEW FRIENDS—Tony Williams (left) shares his wheelchair expertise with student Andrew Grieder of Our Lady of the Greenwood School. (Photo by Kathleen Fleming)

## ARIA schedules Romero service

A memorial prayer service will be held at Martin University's Performing Arts Center on March 24, the anniversary of the 1980 murder of Archbishop Oscar Romero of El Salvador.

Disciples of Christ Reverend Paul Crowe, ecumenist and lecturer on the staff of Christian Theological Seminary, will share details of the life of the archbishop.

The ministry for peace and justice of the Association of Religious for the Indianapolis Archdiocese (ARIA) is sponsoring the event.

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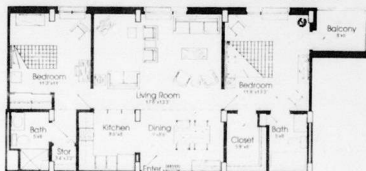
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## Whatever happened to James & Loretta Keyt?

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# Speaker says Lent is opportunity for renewal

by Mary Ann Wyand

Rev. Tilden Edwards enjoys helping Christians cope with busy lifestyles and reclaim their spiritual lives.

The Episcopal priest, author and executive director of the Shalem Institute for Spiritual Formation in Washington, D.C. directed a well-attended Lenten retreat on "Spiritual Self Care" March 2-3 at the Beech Grove Benedictine Center.

Rev. Edwards is the author of "Spiritual Friend: Reclaiming the Gift of Spiritual Direction" published by Paulist Press; "Sabbath Time," distributed by the Upper Room; and "Living in the Presence: Disciplines for the Spiritual Heart," which is sold by Harper and Row. He has conducted retreats for Anglicans, Catholics and Protestants for 20 years, researched the spiritual development of clergy, and promoted spirituality in seminary education.

As one of the founders of the nationally-known spirituality institute, Rev. Edwards said he strives to help Christians learn how to maintain and strengthen their connectedness with God.

"We all are embodied spirits, you know," he said. "We're in spirited bodies. The great trick is learning how material things can be transparencies for that larger presence of God in which we can delight and share, but which don't become idols that capture us. I think that's what the whole history of detachment is about spiritually—not to negate the gifts of material presence, including our very bodies, but to see them as transparencies for a larger presence so they can be received with delight and let go of with delight."

Because the secular world pulls Christians in many directions, Rev. Edwards said, people need to set aside some time every day to pray, to reflect on the fragments in their lives, and to seek unity with God and with others.

"Life is a journey of trust," he said. "In which we need to be willing for what the Spirit gives without knowing ahead of time what that is. That can be reinforced on a



Rev. Tilden Edwards

daily practice by a listening openness to God. Part of it is our desire and willingness for God to be God and for our own souls to come alive, to 'let go and know that I am God.' It's letting go of all of the junk (in life) that doesn't really serve us."

The images of life which are filled with disharmony can bring mental and emotional stress upon people, he said, but Christians must remind themselves that they do have their own places in what is happening in their lives.

"There is value in having a spiritual friend who can help sort out what your place is, what your calling is," Rev. Edwards said, "and in being as open as possible to whatever possibilities are there that are being offered for a deeper freedom and fullness of Spirit, and offering that as your gifts to the world."

It also is good spiritual self care, he said, for people to maintain connections with nature.

"Trees and plants and animals are not just utilitarian things of beauty," he said. "They have their way of bringing us an awareness of what life is about and what

God is about, and they also can become transparencies for God."

The Lenten journey reminds Christians to seek opportunities for spiritual renewal and self care, he said, and challenges them to learn to trust.

"There is a matter of trust in daily life," Rev. Edwards said. "What we can't see is still full of guidance and energy and life that is coaching us through what is happening. I think it's no accident that Jesus talks about how being childlike is necessary for the Kingdom, because the way a child perceives reality is as a constant miracle, a constant wonder. I think children are closer to realizing and to living life as a kind of wondrous on-going miracle, and they have a lot to teach us about the nature of life and of God."

During the Lenten retreat, Rev. Edwards said, he reminded participants of a Scripture passage from Chapter 3 of Ephesians, which tells Christians that

"God has in mind for you more than you can possibly imagine."

Our imaginations are wonderful, he said, but people should not let themselves be limited even by that.

"There should be a willingness for what we don't know," he said, "but we have to be willing to be an open cup—to receive something—rather than a full one, which is just bringing God what we know. We need to open our hands: to be willing to receive and trust that God does have more in mind for us than we can imagine, and to be willing to embrace that."

Acknowledging that it is hard for people to trust in what we don't know, Rev. Edwards said we can either react to losses and hardships in life with bitterness and despair or we can trust that something more will be given, something that will bring profound peace and truth and reality to our lives."



**MAKING FRIENDS**—St. Roch fourth-graders Jesse Kernel (from left), Julie Knoll, Leslie Drake, Chris Erasmus, and Helen Coffman of Indianapolis pet some of the baby chicks which hatched last week in an incubator at the Indianapolis South Deanery parochial school. Faculty member Dick Gallamore said St. Roch parishioner Tom Mappes helped coordinate the egg project. (Photo by Mary Ann Wyand)

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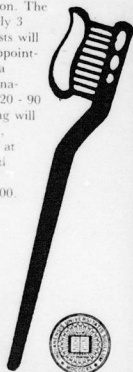


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# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1993 by Catholic News Service.

## To connect with God, reach beyond yourself

by Jane Wolford Hughes

"How is Terry?" I asked my friend.  
Her voice lacked its usual sparkle when she answered, "Not good. The AIDS is progressing, but he's passionately hanging on. He's like a tree in a hurricane—bending and springing back."

People don't need to look far to find heroes and heroines in their lives who face immense struggles—the kind of struggles that make it nearly impossible for them to be attentive to the spirit that sustains them or the Spirit of the Lord.

They call upon our spirit of compassion—a force for good within us.

You may feel unequalled to respond to them. But try listening. Your own spirit may surprise you!

My friend continued, "We try not to let Terry see our pain. Please pray that we have the guts to go the distance with him."

"This has been a time of such physical and spiritual darkness that the light at the end of the tunnel is barely a flicker."

"I am so drained I still can't pray. I'm glad you told me about the words of Mother Teresa. 'When we cannot pray, give that inability to Jesus. Let him pray in us to the Father. No one knows the Father better. No one prays better than Jesus.' Those are true words of comfort."

I answered: "Mary Lou, you and Wally are walking, breathing prayers. Your life has become one continuous prayer. That flicker you see is your own fierce spirit of courage, which draws you forward. It won't leave you. Neither will the Spirit of the Lord."

"And Terry's life spirit is carrying him until he hands his life over in exchange for the new life awaiting him."

By then we were crying, for a nurse had said, "By Easter."

"Spirit" is a word that dances through our thoughts and conversations. Most of the time the idea of spirit is linked in our thoughts with positive, motivating gifts such as the spirit of love, hope, patriotism, sacrifice, courage, loyalty, reverence, etc.

If we are attentive to the reality of the moment, a positive spirit lifts us out of the humdrum into the exuberant rhythm of the extraordinary. We reach beyond ourselves. We grow. We see differently. We connect with God.

The secret is being deeply attentive to what motivates us. Otherwise we may take natural pride in ourselves for whatever good we do, but miss the boat that heads toward the deeper waters where growth and spiritual awareness occur.

An educator, counselor or friend can affirm the positive spirit within us, encourage us to name it and look to its source. In talking such matters over with another individual, a person often sees more clearly.

But it is a sad commentary on contemporary life that many people are guided by positive spirits that bring good, but nonetheless never look beyond the surface of their experiences and never pause to ponder who they really are or to know the in-dwelling of the God they unconsciously seek.

They are a people who do not see. But are they not calling out to those who behold a world beyond the five senses to help open their eyes?

"Twenty-five years ago you taught me about spirit," commented the tall man as he shook my hand.

"You probably don't remember me. But you were training a group of us who were drafted from parishes to be leaders in the educational program for the Detroit Archdiocesan Synod in 1969."

"The meeting was instructive. And everyone seemed to catch the spirit of enthusiasm."

"At the end you did an unexpected thing—at least a



**IMMENSE STRUGGLES**—Some people face immense struggles that make it nearly impossible for them to be attentive to the spirit that sustains them or the Spirit of the

Lord. They must call upon others and rely on our spirit of compassion, which is a force for good within us. This man, who is living with AIDS, talks with a friend. (CNS photo)

surprise to me," the man continued. "You said, 'I sense the Spirit of the Lord moving among us, supporting us, inspiring our efforts. Each of us is essential to the success of this program, so let's bless each other with an embrace as a sign of our community with each other and with the Lord.'"

Then the group became quiet, the man recalled. In fact, he added, they became as awkward as 10-year-olds at a grade school dance.

"You know, Jane, in 1967 people were not all that free with hugs."

"You laughed and said, 'Try it!' and hugged the priest who was part of your team, then turned to Archbishop John Dearden to embrace him also. He shyly smiled, seemed pleased, but was at a loss what to do next. But he didn't wait long, for the group went on a spree of hugs and handshakes that included him."

The man continued: "I felt so alive at that moment, without being sure why. I acknowledged it had been a spiritual experience in a very human setting, but was wary of making it a big deal."

"However, it did go away like the high felt after your team wins a big game. I finally saw the light and began the conscious journey to my inner self, which directs my life today."

"I always wanted to thank you!" he said. With that he hugged me, and I him.

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

### Acknowledge the spirit within you

by David Gibson

The problem with dabbling in spiritual commodities is that they're so hard to see. Or are they?

From one perspective, spiritual realities seem foreign—difficult to handle because they don't fit the equations people usually employ to verify what is important or real. Which might leave us wondering how "real" anything spiritual can be. From another perspective, people speak freely about the spirit—the spirit of hope or the spirit of the nation, spirited young people, and old people who are full of spirit. That might leave us wondering if people actually believe spirit is foreign at all.

What makes a difference is acknowledging life's spiritual dimension, identifying the spirit that propels you and others, whether a spirit of compassion, a spirit of trust or a spirit of justice.

Jane Wolford Hughes, an adult religious educator from Michigan, believes that once people identify their life's spiritual characteristics, a journey will begin for them, leading beyond the surface of things and ultimately into a conversation with God's Spirit.

So it's not a question of whether you've got spirit or not. It's a question of whether or not you acknowledge the spirit you've got.

### DISCUSSION POINT

## The Spirit of God lives within us

#### This Week's Question

The Spirit of God is a Spirit who . . .

"... enables you to think of others before yourself." (Seong Brown, Santa Rosa, Calif.)

"... touches others, is aware of others, reaches out to them." (Anne Anderson, Las Vegas, Nev.)

"... helps us deal with our earthly problems with God's strength." (Doug Opsahl, Castle Rock, Wash.)

"... lives in all of us to the extent that each one of us allows it to." (Tim Gleason, West Lake, Ohio)

"... comes alive when you feel the goodness of the Spirit's gifts coming out of you, when you find that you assist someone even though it is not because of anything

you have done—you realize that you are an instrument of God's peace." (Tom Wolter, Dumfries, Va.)

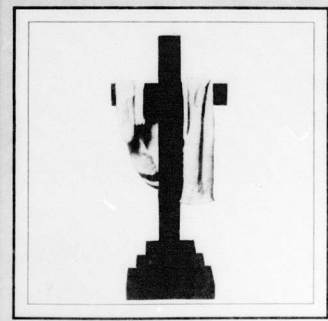
"... strokes, builds, comforts, guides, nurtures my inner-self because the Spirit of God is within me." (Sharon Clipper, Rock Hill, S.C.)

"... guides us 24 hours a day in all things, in the small things as well as the major decisions." (Stephanie Ray, Minneapolis, Minn.)

#### Lead Us Your Voice

An upcoming edition asks: What images or hopes are in your mind when you pray "Give us this day our daily bread"?

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



# We share in God's life

by Fr. David K. O'Rourke, OP

I wanted to give the children in our parish school some sense of what the sound of the Spirit of God—said in Scripture to resemble a rushing wind—might have been like.

So just before Pentecost last year I asked them—all 325 of them gathered together—to take a deep breath and then, on signal, to breathe it out as hard as they could.

Well, it worked!

Along with the chaos and the giggling, they created a loud sound like that of a rushing wind.

To describe what Christians mean by the Holy Spirit, or the Spirit of God, one place we can look is at the word itself.

The word "spirit" has been given many poetic and symbolic uses. We talk of "team spirit," or the "Spirit of '76."

Out in the country where I once lived, we might describe an especially lively horse as "highly spirited."

But the word "spirit," as it is used in Christian faith when we speak of the Holy Spirit, has a simpler, much more concrete meaning.

It means breath.

In the original Greek and Hebrew and Latin, the words used to speak of the Spirit of God meant the same thing. They were words for breath: the breath of life.

Recognizing this is important. For when we speak of the Spirit of God, or the Holy Spirit, coming upon us, what we are saying is that the breath of God's own life is being breathed into us.

Coupling that image with the image of Christ the vine and we the branches probably gives us the two best descriptions we have of our relationship with God.

Each of those images talks about the same thing: life.

And each image conveys similar meaning: The life we live is not merely our own

but in some real way is the very life of God in us.

►First, the image of Christ the vine and we the branches:

This image makes me think of the acres and acres of carefully tended and perfectly pruned vineyards in the Napa Valley just a few miles north of where I live.

What a picture they are of order, care, human effort and natural beauty all worked together.

The care of those vineyards can be likened to the years of effort and good living that go into a virtuous Christian life.

►Second, the image of the breath of God's life:

This image makes me think of the wild winds that periodically come from God only knows where to stir up the dust in our farmlands and toss the pruned branches around like straw.

The wind can "breathe" its life anywhere. It can even breathe new life back into the branches that have been cut and separated from the living vine.

So this image might be used to describe all those conversions and reawakenings in others and in ourselves for which we are unprepared.

These images—pale reflections of a much larger reality—offer a glimpse of the fundamental truth that in some real way we share in God's own life.

The life we live is not just our life. It is also the life of God breathed into and living in us.

We picture that life coming to us in the most concrete of ways, in the form of breath-like wind.

That is how Scripture described it. God's Spirit "breathed" into the apostles.

(Dominican Father David O'Rourke is the pastor of St. Dominic Church in Benicia, Calif.)



**HOLY SPIRIT**—When we speak of the Spirit of God, or the Holy Spirit, coming upon us, what we are saying is that the breath of God's own life is being breathed into us. This breath, or wind, can breathe its life anywhere. It can even breathe new life back into the branches that have been separated from the living vine. (CNS illustration by Carol Lowry)

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# Religion and the Media

A Special Supplement to *THE CRITERION*



**IMPRESSIONABLE VIEWERS**—Unrestricted television viewing by children is not desirable, according to Catholic media experts. They suggest that parents can—and

should—establish rules for viewing television, videos and movies early in a child's life. (CNS photo by Jack Hamilton)

## Parents can, should guide children's viewing

*'Even if they roll their eyes, they still listen. I believe parents are more powerful than television'*

by Ines Pinto Alicea  
Catholic News Service

Parents can—and should—guide their children's viewing of television, videos and movies, according to two TV critics whose reviews appear in the Catholic press.

James Breig, a syndicated TV columnist, and Henry Herx, a movie and TV reviewer and director of the U.S. Catholic Conference Office for Film and Broadcasting, said parents can set viewing rules early in a child's life.

The media experts also advocate watching and critiquing programs and movies with the child.

That way, said Breig, when something objectionable comes on you can say, "You know that what we saw was wrong. It's not something we believe in."

Breig, who also is editor of *The Evangelist*, newspaper of the Diocese of Albany, N.Y., said the approach works with his own children.

"Even if they roll their eyes," said Breig, "they still listen. I believe parents are more powerful than television."

U.S. children, who average about 23 hours weekly in front of a TV screen, watch more than 1,200 hours of television a year, according to "Television and You: A Viewer's Guide" published in the Christopher News Notes. The pamphlet pro-

vides tips on how parents can guide viewing habits.

Just as parents take the time to pick a good pediatrician and school, they also should spend time guiding their child's viewing habits, the pamphlet says.

In the years before the child can operate a TV set, parents can control viewing by turning on the television only when they feel an appropriate show is on, said Breig.

However, as a child grows older, parents have to be more active.

"Kids are very impressionable," said Herx. "They can come up with strange ideas of the world. The best thing parents can do is talk about what the child is seeing on television. The parents can undo harm" coming from incorrect messages.

Parents must also be aware of the example they give, Breig said.

"Watch what you watch," cautioned Breig. "If you watch horrible shows, then they will watch horrible shows."

Parents must open the communication lines with their children early so children understand that television is a fantasy world and TV shows and ads differ from one another.

"Children should be taught when they are very young that commercials are trying to sell something, they're manipulative and they're selling their product with dreams," Herx said.

Many parents regularly

children about what they view and budget children's time between television, play, homework and reading.

"Those who don't do it are not helping their youngsters," Herx said.

"Listen to your children," said the Christopher pamphlet. "Encourage them to express thoughtful opinions and to develop critical reasoning skills."

Both critics said a way to control viewing habits is to limit how many hours children watch per week. For example, parents could say the child is allowed to watch 14 hours of television, with the child selecting four of those 14. The parents pick the rest.

But the best method of controlling a child's viewing habits is to watch television together.

"Sit down as a family and decide together what to watch," Breig said.

"When all the kids go to a different room to watch television, they're not interacting, not commenting and not critiquing what they see on television."

"These are some of the basic, easy things parents can do," Herx said. "Sometimes parents just don't think of these things."

Both critics said parents also could buy a lock-out device which would make only certain channels accessible on the television.

Herx warned against using TV viewing as a reward.

"Parents who use TV as a reward are making a mistake by treating it as a forbidden fruit, building up a great deal of curiosity," Herx said.

When children start going to movies with their friends, parents need to keep talking to them about what they are viewing, especially because of the adult nature of many films, Herx said.

Breig said if parents have communicated with their children about what they are viewing all along, the job should be easier by the time the children reach adolescence.

"Hopefully before then you have instilled in them some values and the ability to critique so they are judging themselves," Breig said.

If a child sneaks in a movie that the parents would have prohibited, the parents should try not to get too angry.

"It's not the end of the world," Herx said. "Talk about what they saw and that it was not a good idea. If the talking is reasonable then the lines of communication will be open."

(Copies of "Television and You: A Viewer's Guide" can be obtained by writing or calling The Christophers, 12 E. 48th St., New York, NY 10017; (212) 759-4050. Ask for Newsnote 338. Single copies are free; bulk rates are \$4 per 100 and \$30 per 1,000.)

# Image of the Catholic Church in films has changed over the years

by David Scott  
Catholic News Service

"Mermaids" was a box-office sensation when it hit theaters in 1990. It also became a popular home video.

In it, a teen-age girl imagines what it would be like to be Catholic. She ultimately decides that Catholicism would fill her life with mysterious habits and rituals and would make her feel guilty about sex and fearful of death.

Another popular home video, the 1990 film "Godfather III," offers an equally dreary portrait of Catholic life—focusing on less-than-pious Catholic gangsters and showing a Vatican hierarchy that is sinister, decadent, and ruled by back-stabbing prelates and double-dealing priests.

Those images are typical of the way Hollywood has cast the church in recent years, according to Les Keyser, an English professor and media critic at the College of Staten Island, N.Y.

Keyser is co-author with his wife, Barbara, of the 1984 book "Hollywood and

the Catholic Church," published by Loyola University Press.

Though Catholicism is usually pictured negatively in U.S. movies, Keyser said he sees no particular Hollywood bias or conspiracy against the church.

Hollywood has a hard time putting religion on the screen in general, he said.

"The question of this world and other worlds is most difficult to deal with in cinematic terms," he added.

Despite persistent anti-Catholic stereotypes and prejudices, the image of the church in Hollywood films is far from black and white and has changed over the years. In the so-called "Golden Age of Hollywood" films like "Angels With Dirty Faces" (1938) and "On the Waterfront" (1954) depicted the church and its priests "as a powerful force for social change," according to Keyser. "It was a real place where one could get a different sense of values."

Aggressive Hollywood criticism of the church emerged only in the turbulent '60s and '70s. Catholic teachings on sex outside of marriage and birth control were targeted for potshots and one-liners in countless popular films and were ridiculed even in

serious films such as Diane Keaton's "Looking for Mr. Goodbar" and John Travolta's "Saturday Night Fever," both of which came out in 1977. Movies like "M\*A\*S\*H" (1970) typify the period's tendency to malign priests and nuns as laughable characters out of touch with the changing times, Keyser indicated.

Those trends continue today. A good case in point, Keyser said, is the character played by the starlet Winona Ryder in "Mermaids."

"Here we have this young girl, Winona Ryder, with whom lots of young American women identify, treating Catholicism as bizarre and antiquated, as giving her a distorted ethical system, a wrong approach to sexuality and as leading her to a fixation on death," he said.

But as disturbing as those skewed images of the church might be, Keyser is more worried about the growing tendency of films to trivialize religion altogether. Recent movies like "Black Robe" and "At Play in the Fields of the Lord" are exceptions to Hollywood's recent pattern

of giving the church and religious believers only bit parts in movies.

The church should be concerned about the prejudices against Catholics and religion, Keyser said. From television to VCR to theaters, the medium of film has become the church's chief rival as a source of values and attitudes and as creator of a "world view," he said.

Hollywood has its own "catechism" or system of values and beliefs about the world, Keyser said. And it is one that is entirely at odds with religious values. Taken together, Hollywood movies offer a picture of an "earthly heaven" of "riches, youth, beauty, health and sexual activity."

Despite the competition, the church shouldn't give in to the temptation to support censorship of films or any sort of religious "quotas" in Hollywood movies, said Keyser. Instead the church should help—through sermons and articles in the Catholic press—to build the audience for "serious films which treat the human condition, if not specifically ecclesiastical questions."

As examples of such films, he cites "Gandhi," "Romero," "Tender Mercies" and "Chariots of Fire." The best religious film of all times, in Keyser's estimation, remains "The Nun's Story" (1959).

Such films show that Hollywood can make the cross come alive on the silver screen and can help people see "what the good life is" and "how one functions in this world when one's focus is on the other world."



RELIGIOUS FILM—Paulist Father Ellwood Kieser (left), stands with actor Raul Julia during a break in the filming of "Romero," a movie in which Julia portrays the slain Archbishop Oscar Romero of San Salvador. The church is not often portrayed favorably on the silver screen. (CNS photo from Four Seasons Entertainment)



A FILM OF SUBSTANCE—Films such as "Gandhi" which present religious values in a positive light are the exception to Hollywood's recent pattern of trivializing religion, according to a media critic who believes the church can help build an audience for serious films which treat the human condition. (CNS photo from Columbia Pictures)

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# Letters, calls can influence network television

by Nancy Frazier O'Brien  
Catholic News Service

Letters, telephone calls and even your choice of what to watch can have an influence on network programming, according to officials of the networks and a media monitoring group.

And when you think a show has gone beyond the boundaries of acceptability and all else fails, you can go after a local station's broadcasting license with a petition to the Federal Communications Commission.

"If you're upset with a program, we want to hear," said Janice Gremeyer, director of media relations for ABC-TV in New York. "It's also helpful when we hear from people who are pleased with a particular show."

The network's Audience Information Department monitors and tallies all the letters and phone calls received and passes the information along to network management, Gremeyer said.

Betty Wein, senior editor for Morality in Media, said her organization also urges its members to make their views known in letters—to advertisers sponsoring offensive programming, to the network or cable system airing it, and to the managers of local stations.

"Every letter counts," she said. "If something offensive is on TV today and

you write a letter, you may have prevented the network from going one step further."

But, Wein said, Morality in Media has found that "form letters don't get that much attention" at the networks or the advertisers, so a personal message is preferred.

Gremeyer said the networks also "rely heavily" on the Nielsen ratings, currently the "only tool we have" to measure viewership.

"One of the best ways a person can give support (for a particular show) is by watching it," she said.

That theory—in reverse—is what leads Morality in Media, founded in 1968 by a Catholic priest, and other organizations to sponsor a "Turn Off the TV Day" each year.

Claiming that millions of people darken their screens for the day of the observance, Morality in Media president Kevin Beattie said it sent a message "that the American people are fed up with the sex, vulgarity and violence coming over the airwaves into their homes, tired of the unrelenting and escalating assaults on their deepest convictions, and deeply concerned over TV's influence on the mores of this nation."

The networks said there was no noticeable change in TV viewing on Turn Off the TV Day in 1991. But Wein said the 4,000 Nielsen households really don't reflect the nation's 248 million people in any meaningful way.

Vicki Riley, president of the Delaware-based Concerned Viewers for Quality Television, who served as a catalyst for the campaign, said that three weeks after the TV blackout day, "my pay-off office box is still being bombarded with letters from people expressing concern about TV and asking how they can make a difference."

According to Gremeyer, ABC's Broadcast Standards and Practices Department tries to prevent problems before any viewers can be offended.

That department "looks at every program, every commercial, every public-service announcement, from concept to rough cut to final program," she said. "It monitors them for taste and accuracy, tries to prevent the exploitation of sensitive subjects and to prevent stereotyping" and works to raise "a standard of good taste and community acceptability."

Gremeyer said the networks sometimes get blamed for programs they are not involved with. "It's hard to distinguish network programming from cable," noting that the network often gets calls complaining about programs that did not appear on ABC.

Other programs airing on ABC's 125 member stations originate not with the network but with the local stations, which are mandated by the Federal Communications Commission to serve the public interest," Gremeyer noted.

If a viewer feels a station has violated

community standards in its programming, he or she can file a petition with the FCC asking that the station's license to broadcast not be renewed.

But in a fact sheet distributed to those who inquire about filing a petition, the FCC points out that it can only act on complaints that the station has violated the Communications Act or the FCC's own rules and policies.

"For example, the commission has no basis for acting on a complaint that a program contains too much violence because there is no prohibition against violence," the fact sheet says. "On the other hand, a complaint that a station broadcast indecent material, accompanied by a tape of the offending material, can be entertained by the commission because a statute prohibits the broadcast of such material."

Wein of Morality in Media said the most important way to have an influence on television is "don't be silent."

"We don't care how you do it—letters to advertisers, to the networks, to the stations," she said. "People have tremendous doubt and they don't know it."

"It's for our children," Wein added. "We're fighting for their legacy in the midst of a cultural war. And we need more troops."

(A list of the names and addresses of television networks is published at the bottom of the next page.)

## For mission magazines, news and fund raising go together

by Mark Pattison  
Catholic News Service

Mission groups in the United States have plenty of news to tell about spreading the Gospel near and far.

How to tell it? Through a magazine or newsletter bearing the organization's name.

Such magazines do more than tell stories, however. Often they inspire readers to donate to the organization—and sustain the mission activity.

Dozens of mission magazines and newsletters exist in the United States and Canada to tell beneficiaries—and potential beneficiaries—about missionaries' works.

Some attract a high percentage of the total contributions to an order, others not so much. Either way, the mission organizations consider them indispensable.

One of the oldest magazines, *Maryknoll*, was started in 1907 by Father James Walsh. The magazine is part of the Catholic Foreign Mission Society of America, better known as Maryknoll, which Father Walsh founded.

At 740,000 copies monthly, *Maryknoll* is one of the biggest mission magazines, despite its pocket-size format.

Maryknoll Father Joseph Veneroso, editor, said in recent years there's been a trend toward "fewer contributors," but the donors are "giving more money."

"I don't think this is a healthy trend," he said. He'd prefer more donors who would share in the order's works.

However, the magazine still has many supporters, the priest said. He noted, for example, that in 1990, 8,000 new financial sponsors came to the order thanks to the magazine and gave a combined \$207,000. Many used a coupon from the magazine's back pages asking for a "stringless gift" that could be used anywhere Maryknoll sees a need.

Not all *Maryknoll* readers donate to the mission society, however, and the magazine regularly prints letters critical of the society's work. Since the Second Vatican Council, for example, the order has openly proclaimed solidarity with the needs and desires of the Third World people it serves, sometimes putting it at odds with U.S. foreign policy.

Readers who remember a past era of mission work which bordered on "imperialism," Father Veneroso said, sometimes object to the order's work today. Some say they'll no longer contribute. But those agreeing with Maryknoll's new policy, the editor added, often take issue with the negative letters and write back.

"Yeah? Well, I'm going to double my contribution."

*Maryknoll* magazine is distributed through the mail, but it also goes into peoples' hands via 30 to 35 "developers" who visit U.S. churches.

Father Veneroso also said that vocations have come from young people who grew up while the magazine was a fixture in their parents' home every month.

Paul Witte, managing editor of *PIME World* magazine, issued by the Pontifical Institute for Foreign Missions, finds that readers "desire a close relationship with people profiled in the magazine."

A significant percentage of *PIME's* funds come from the magazine's specific appeals, Witte said, but even more money is sent by readers who are inspired by reading about the subject of a magazine article.

"Most people want a personal contact with the missionaries," Witte said. "They'll bypass the (regular) fund and designate it for such-and-such a priest."

Special appeals are important, however. *PIME World* keeps its appeals low-key, even though mission areas are full of conditions ripe for fund-raising exploitation.

"We do a lot of work in leprosy relief," Witte said, for example. "Human interest (ads) really emphasize the human suffering—and the grotesque side of it. But I shy away from the graphic side" of Hansen's disease.

*Padres' Trail*, a quarterly magazine published by the Franciscans working among Native Americans in the U.S. Southwest, "is part of the mission effort" itself, noted its editor, Franciscan Father Meldon Hickey.

Without it, "it would be more difficult to continue the work," he added.

Financial contributors don't pour into *Padres' Trail* "as much better with parish visits," Father Hickey said. Yet another kind of giving is inspired by the magazine: donations of clothing, supplies and voluntary service.

Sister Fran Gorsuch, a Mission Helper of the Sacred Heart and editor of *The Mission Helper* magazine, says the journal is indispensable given the far-flung nature of her order, 135 sisters spread out over 25 states.

The 15,000-circulation quarterly makes a different appeal in each issue. And readers are generous, Sister Fran said, "when they know there's a need and when they know the money's going directly to that need."

*The Mission Helper* helped observe the order's centenary in 1990 by inserting an envelope in each issue of the jubilee year. The response was so good the concept was retained for 1991 and beyond.

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# Religious groups benefit from 900-number telephone service

by Elizabeth Johnson  
Catholic News Service

People can "let their fingers do the walking" to hear inspirational messages from Pope John Paul II, get a Catholic review of current movies or videos, or receive answers to religious and family questions through 900-number telephone services.

The 900 numbers "have had a sort of tarnished reputation," so "it will take time for people to accept (them)," said Franciscan Father Kevin Mackin, director of the St. Anthony's Guild of Paterson, N.J., whose 1-900-ANTHONY raises money for Franciscan programs.

The service began in July 1991 as a way to support soup kitchens and homeless shelters run by the Franciscans' Holy Name Province. For \$2—half of which covers administrative costs—callers hear a two-minute message delivered by Father Mackin on a spiritual topic.

"The ideas for our messages flow out of correspondence with St. Anthony's Guild members," said Father Mackin. Messages change weekly and have included subjects such as "The Communion of Saints," "Finding God in Pain and Illness," and "Believing in Your Own Inner Goodness."

Father Mackin said that the service, which is advertised

in the guild's quarterly magazine, averages 200 calls per month.

Talisman Inc., a New York company that specializes in 900-number services, helped the guild set up its service. Lisa Broderick, president of Talisman and herself a Catholic, said that the technology gives the guild one more way to reach out to its members nationwide.

Broderick also helped her parish, St. Ignatius Loyola in Manhattan, establish a 900-number service—1-900-740-HOMILY (4664).

"We wanted them to be able to use the technology to reach out to parishioners," said Broderick, who serves as the parish's development chairman.

For \$5, callers can listen to a 10-minute homily taped live at the Sunday 11 a.m. Mass.

The service "gets a steady call volume," said Broderick, with 10 percent of parishioners calling each month. Proceeds from the calls benefit the parish.

The Vatican benefits financially each time callers dial 1-900-820-POPE (7673) or, for Spanish, 1-900-786-5252, to hear a message from one of Pope John Paul II's recent talks or sermons.

"Christian Messaging From the Vatican," commonly known as "dial-a-pope," was developed by the London-based Global Telecom Ltd., in cooperation with Jesuit Father Arturo Martin, a Vatican fund-raising official.

## 900 NUMBERS WORTH CALLING

Not all 900 numbers are disreputable. Here are a few 900 numbers trying to do some good.

**1-900-740-4664:** a 10-minute homily taped live from Sunday Mass. St. Ignatius Loyola in New York. \$5/call.

**1-900-740-7733:** "Catholic Helpline," a "Dear Abby" type service gives a message on various topics of faith. Liguori Publications. \$8/minute for 3-4 minutes.

**1-900-820-POPE:** a daily message from one of the pope's recent talks or sermons. The Vatican. \$1.05/minute, message lasts about two minutes.

**1-900-ANTHONY:** a two-minute message on a spiritual topic. St. Anthony Guild. \$2/call.

**1-900-PREVIEW:** reviews on current movies and videos with a moral perspective. Catholic News Service. \$1.50/1st minute, \$.75/each additional.

©1992 CNS Graphics

Messages for the service, which change daily, cost \$1.95 per minute for about a two-minute message. The Vatican receives at least 50 percent of the charge for each call.

The least expensive entrant into the 900-number arena is Liguori Publications' "Catholic Helpline," which charges only 83 cents per minute for the 3-4 minute message on 1-900-740-7733.

"We do this principally as a service," said Julie Kelemen, an associate editor in Liguori's parish education department. "We charge only that which we need to recoup our costs."

She described the "Catholic Helpline" as "a Catholic telephone version of 'Dear Abby,'" and commented that the service averages 100 calls per day on a Sunday, when the service's messages are advertised in Sunday bulletins published by Liguori. Helpline messages are also listed in Liguori, a monthly magazine published by the Redemptorists.

"We've gotten favorable letters from people who have listened to the line and been helped by the service," Kelemen said. "Our service is pretty unique because we try to help Catholics with their problems."

Recent topics on the "Catholic Helpline" have included: "Help, I'm Tempted to Be Unfaithful to My Spouse," "When Family Problems Disrupt Christmas," and "Why Doesn't God Answer My Prayer?"

One unique feature of the Liguori Publications line is that it is accessible to people who have rotary dial telephones—approximately 30 percent of Americans, according to Kelemen.

"A lot of older people and people in rural areas have rotary dial phones, and we wanted to make sure we were meeting their needs," she said.

Catholics wanting to find a moral perspective on current movies and video releases can call 1-900-PREVIEW, a service of Catholic News Service.

By calling this number, callers can hear capsule reviews and U.S. Catholic Conference classifications for films and videos. The line is available 24 hours a day, seven days a week, and costs \$1.50 for the first minute and 75 cents for each additional minute.

According to Broderick, 900-number technology is outgrowing its less-than-wholesome reputation as a vehicle for "telephone sex" and other questionable uses.

"You can't throw the technology out because of what it's been used for in the past," she said. "Ten years ago, video stores had the same reputation; they were called 'blue' movies. Now, video stores have a good reputation."

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## THIRD SUNDAY IN LENT

## The Sunday Readings

Sunday, March 14, 1993

Exodus 17:3-7 — Romans 5:1-2, 5-8 — John 4:5-42

by Fr. Owen F. Campion

The Book of Exodus is the source of this weekend's first scriptural reading in the liturgy.

Exodus has given its name to us in the English language as a word meaning "to depart." In the Bible, Exodus is the collection of stories, revered and beloved, by which God's people centuries before Jesus, which is an outline of their exit from the slavery of Egypt and their passage to the land God promised them.



Even today, travel from the banks of the Nile River to the Jordan would be long and tiring, if the trip were by surface transportation. It was all the more time-consuming and demanding for God's people as they made their way in the exodus of the Scriptures. Furthermore, the peril and anxiety of the ancient, biblical exodus were compounded by the fact that very often the people did not know exactly in which direction to proceed. They had no exact knowledge of their destination, and they knew nothing with certainty of what lay ahead.

The Book of Exodus relays to readers today the bewilderment and fatigue that was an everyday part of the ancient exodus.

Again and again, there were shortages of essentials. The people at times had no food. God supplied food for their needs in manna. Then, they had no water. The vast Sinai peninsula, positioned between the present-day Saudi Arabia and the more populated area of Egypt, was and is chiefly a desert. To be lost, and wandering on foot, in such a considerable expanse of unyielding land was no happy lot for God's people.

This weekend's story reveals to us the fact that they could not find water. In their fright and dilemma, God showed Moses, their leader, a source of water. At the source, water flowed, and the people's thirst was relieved.

For the people contemporary with Jesus, indeed for anyone interested in the genuine message of this story, the lesson is that God provides for those who truly love him, and he provides life.

Few symbols are as directly representative of life as water. No human can exist long without water. In areas where water is naturally plentiful, or where

human ingenuity has brought water in considerable measure, the vividness of the symbol is overlooked. Thirst is not a frequent threat to life in most places in the United States. However, long ago, in very dry surroundings such as the Sinai, and indeed the Holy Land itself, the symbolism of water for life was striking. What is important in this reading is that God has dominion over the sources of water, and he lavishly gives his gift of water to those who called upon him. In his water was life itself, the symbolism of water for life was striking. What is important in this reading is that God has dominion over the sources of water, and he lavishly gives his gift of water to those who called upon him. In his water was life itself.

The Epistle to the Romans provides this Lenten weekend's liturgy with its second reading.

A principal theme of the Pauline epistles is their revelation of the true union that prevails between Jesus and the individual Christian who has turned his or her life over to God. This weekend's reading expresses that very theme. The Lord has redeemed us all. He has linked himself with us. In him, we have strength and power and perception as we live our lives.

Finally this weekend, the church presents us with the story of the Lord when he met a Samaritan woman at the well. From St. John's Gospel, it is a familiar story.

Several times in the Scriptures, the Lord either meets Samaritans, with whom he associates, or he speaks kindly of Samaritans. The variable of the Good Samaritan is an example. In these times, we hear these stories and absorb them without understanding the full dimension of the Lord's graciousness to Samaritans.

Samaria was that part of the Holy Land lying between Galilee in the north and Judea in the south, washed on the east by the Jordan River. Today's news reports refer to it as the "Left Bank," an area home to many Palestinians now under Israeli control but not part of the State of Israel.

Contemporaries of Jesus despised Samaritans since Samaritans had submitted to foreign domination and had intermarried with pagans. Devout Jews regarded these acts to be the most awful of all. Hence, Samaritans were a disgraced people in pious Jewish eyes, and the Lord's more generous regard for Samaritans must have stunned the people around him. No one spoke kindly of Samaritans among the Jews of that time.

## MY JOURNEY TO GOD

## An Incredible Journey

My heart was racing with excitement as I climbed into the belly of a Honduran C-130 transport plane that was headed for the jungles of Honduras.

I had been invited to travel with a group of doctors and others who are devoted to taking eye care to the poor. This medical mission, composed of 14 Americans, would examine and treat members of the Miskito Indian tribes who lived in a remote swampy lowland wedged in between the Nicaraguan border and the Caribbean coast.

It would be an incredible journey. But perhaps the real journey—the spiritual journey—began six months before when I accepted the invitation and had to deal with my fears. I worried about my safety, I feared disease, and I was afraid of fly. Watching my family grow increasingly anxious about my trip was painful. I felt guilty about leaving. And where would the money come from? Each volunteer had to pay for his or her own expenses, and I was broke.

But through all of this, I knew I was being called by God. I kept hearing, "What are you afraid of? Come, follow me. You'll be safe." And so I attempted to turn all

of my concerns over to him. "If you really want me to go," I told him, "work out the details and I'll let my fears." And he did.

But I had to do my part, too. I prayed furiously for courage. I kept telling him to the unknown. I held on to the words "Let go and let God." And I accepted the possibility that I might die while on the mission.

As the time for departure neared, I became stronger and eager to follow the Lord on this adventure and to accept the outcome, whatever it might be. Money trickled in from family and friends, and I was able to journey to Central America. The trip was the incredible journey I had expected it to be.

I arrived home safely, feeling grateful, blessed, privileged, and stronger in my faith. I learned how to place myself in the palm of my Creator's hand for a moment in time and let him take full control of my life. It felt wonderful and peaceful.

I figured that my purpose on this trip would be to report on the mission. I didn't expect to experience spiritual growth in the process. Thank you, God.

—by Cynthia Schultz

(Cynthia Schultz is a member of St. Mary Parish in New Albany.)

## Daily Readings — Lent

Monday, March 15  
Lenten weekday  
2 Kings 5:1-15  
Psalms 42:2-3, 43:3-4  
Luke 4:24-30

Tuesday, March 16  
Lenten weekday  
Daniel 3:25, 34-43  
Psalms 2:2-9, 27, 29  
Matthew 18:21-35

Wednesday, March 17  
Patrick, bishop  
Deuteronomy 4:1, 5-9  
Psalms 147:12-13, 15:16, 19:20  
Matthew 5:17-19

Thursday, March 18

Cyril of Jerusalem, bishop  
and doctor  
Jeremiah 23:28-28  
Psalms 95:1-2, 6-9  
Luke 11:14-23

Friday, March 19  
Joseph, husband of Mary  
2 Samuel 7:4-5, 12:14, 16  
Psalms 89:2-5, 27, 29  
Romans 4:13, 16:18, 22  
Matthew 1:16, 18:21, 24  
or Luke 2:41-51

Saturday, March 20  
Lenten weekday  
Hosea 6:1-6  
Psalms 51:3-4, 18:21  
Luke 18:9-14

## Reflection

In Lent, the church leads us through days of penance and sacrifice. Voluntary in themselves, these ancient practices of Christian piety remind us all that there are involuntary demands brought upon us in our lives. We cannot control illness, heartbreak, the elements, or death itself. Hardships, sadness, and mortality all take their toll of us.

Lent is the church's very old process of reminding us that every life has its reversals and confoundments. Our eyes must be set upon the prize, as St. Paul described it, or eternal union with God in heaven through our union with Jesus.

While humans yearn always for easier circumstances, distantly most will admit that no life is everlastingly delightful. However, at times, hard times seem to mount. The way to God is rough and crooked. The church admits this in Lent, but just as swiftly the church in Lent reminds us that if we set our eyes upon the prize, if we recognize Jesus as the Samaritan woman recognized him, God will give us the strength to come to him. Even our yearning for meaning, for hope, for reward will be relieved in Jesus, relief we ourselves achieve in the waters of holy baptism, the central spiritual event of our lives and the great moment of the Easter Vigil.

## SAINT OF THE WEEK

## St. Patrick is known as the Apostle of Ireland

by John F. Fink

His name was Patricius Magonus Sucatus, a man of Romano-British origin, who was born about the year 389. We know him today as St. Patrick, the great Apostle to Ireland whose feast the church, the Irish and the Irish-for-a-day will celebrate next Wednesday, March 17.

Most of what we know about St. Patrick we learn from his "Confession." We know, for example, that his father was a deacon and his grandfather a priest (it was before priests observed celibacy).

When Patrick was 16 he and some others were seized by sea raiders and carried off to become slaves in Ireland.

For six years he worked as a swineherd, living alone as he cared for his master's swine. He says about himself that "constantly I used to pray in the daytime. Love of God and his fear increased more and more, and my faith grew and my spirit was stirred up, so that in a single day I said as many as a hundred prayers and at night nearly as many."

After six years a voice in his sleep bade him to run away. He managed to find a ship that took him away from Ireland and, eventually, either to Gaul or Britain. After that he decided to become a priest and it is believed that he spent three years at the monastery at Lerins, a small islet off the coast of modern Cannes, France, and about 15 years at the monastery in Auxerre, France.

Around this time, the church was combating Pelagianism, the heresy that taught that humans could attain salvation through the efforts of their natural powers and free will; it was condemned at the Council of Ephesus in 431.

When Pelagians in Ireland killed Bishop Palladius, Patrick was recommended to replace him. He was consecrated a bishop in 432 at the age of 43 and immediately departed for Ireland.

Patrick began his apostolate by gaining the support and favor of the powerful Druid pagan King Laegaire, whose court was at Tara.

There are legends, probably untrue, of Patrick's trials of skill and strength against the Druid priests. Whatever the fact is that Patrick's preaching was tolerated and favored by many powerful chieftains.

Patrick moved through Ireland in

missionary caravans. A long line of chariots and carts drawn by oxen was filled with materials needed for Christian worship, food, equipment and weapons. There were priestly assistants, singers and musicians, drivers, hunters, cooks, carpenters, masons and many others. When the caravan stopped, the people gathered, Patrick spoke, people were converted, and soon a chapel or church was constructed.

About the year 448, Patrick went to Rome and met Pope Leo the Great (feast Nov. 10), who took a special interest in the Irish church. The church of Armagh was founded as the primatial see of Ireland when Patrick returned with relics.

Patrick was a missionary and bishop in Ireland for 29 years, until his death in 461 at the age of 72. His mission territory was all of Ireland.

Few missionaries experienced the success Patrick did, considering the fact that most of Ireland has been strongly Catholic since his time.

During his 29 years he is reported to have converted 350 bishops and brought the faith to many thousands.

Three of Patrick's writings have been preserved. Besides "Confession," we have "The Letter to Coroticus," a denunciation of the British king by that name who had raided the Irish coast and killed a number of Christian converts as they were being baptized.

But the most famous writing is the "Lorica," (which means a breastplate), a chant from which the following lines are probably the most quoted:

"Christ with me, Christ before me, Christ behind me, Christ in me, Christ beneath me, Christ above me, Christ on my right, Christ on my left, Christ when I lie down, Christ when I sit down, Christ when I arise, Christ in the heart of every man who thinks of me, Christ in the mouth of everyone who speaks of me, Christ in every eye that sees me, Christ in every ear that hears me."

The story of his driving snakes from Ireland has no factual foundation, and the tale of the shamrock, as a symbol used to explain the Trinity, is a legend of much later date.

When Patrick died, he was buried in County Down in what is now Northern Ireland.

# Entertainment

VIEWING WITH ARNOLD

## 'The Crying Game' is filled with surprises

by James W. Arnold

With "The Crying Game," Irish writer-director Neil Jordan is drawing crowds and critical raves largely because he has managed to combine most of the world's hot political topics into one movie: terrorism, nationalism, race and gender.

"Game" was made on a patched-together budget with no big stars. Despite a slow release pattern, it's stirred talk, made money and already hit the 10 best lists of 100 or so critics.

Why? Well, its parlay of positions is unbeatable. It's against terrorism and nationalism, tolerant about race, and offers (crucially, one suspects) new grist in the cultural dialogue about the nature of men and women and the mysteries of love and sexual preference.

The roller coaster of a story also helps. By now most of its secrets are out or almost out, including the fact that it depends on several surprises. If they're still surprises to you, and you want to keep them that way, you'll probably want to read this some other time.

Jordan's shocks and revelations fit into his theme: that people, and the world itself, are much more complicated than they seem. That includes his central character,



Fergus (Irish veteran Stephen Rea). He's seen first as an Irish Revolutionary Army terrorist. But it's soon clear he's a misfit among assassins.

Fergus is humane, decent, compassionate—not a saint, but in the best sense, a nice guy. He's also no fool. Jordan's idea is to test him in several extremely difficult situations.

His tough IRA group uses a ruthless blonde (Miranda Richardson) to seduce, then kidnap a British soldier, in a hopeless bid to make a prisoner exchange. When the plan fails, the black hostage, Jody (played with a convincing Brit accent by American Forest Whitaker), will have to be killed.

In a classic POW encounter, Fergus is Jody's keeper. Bending orders, the men fraternize and get past stereotypes. They talk about sports and women. Jody shows pictures of his friend in London, and makes the familiar plea: "If I'm killed, see if she's OK," etc.

Neither man is really political. When asked what he believes, Fergus says simply, "You guys shouldn't be here." With his life at stake, Jody understands his man. "You're kind, it's in your nature."

Assigned to be the executioner, Fergus faces his first moral dilemma: will he kill the hostage in cold blood or betray his cause? Or will Jody turn the tables on him? None of the questions are answered (dirty trick) because fate intervenes.

Fergus flees the IRA and goes to London, where (out of curiosity? guilt?) he looks up Jody's friend, Dil (Jaye Davidson). A knockout. Dil also sings in an East End pub and is abused by a lowlife bruiser. Fergus gets protective, is attracted, and seems to be avoiding the delicate issue of moving in on his victim's love.

The issue proves even more delicate than that, since he discovers, in a situation recalling the stage drama "M. Butterfly," that warm, loveable Dil is the incorrect gender. Poor, straight, well-meaning Fergus must shift his conceptions again.

When his IRA unit, featuring the deadly (and jealous) Miranda K., catches up with him and wants him to prove his loyalty by joining in another killing, Fergus is reluctant but trapped. He feels obliged to protect and perhaps rehabilitate the love-



**MASTER SHOWMAN**—Actor John Goodman stars as showman Lawrence Woolsey, a horror movie director who brings an unforgettable Saturday flick to the kids of Key West, Fla., in "Matinee." The period movie is set during the time of the Cuban missile crisis. The U.S. Catholic Conference classification is A-II for adults and adolescents. (CNS photo from Universal)

struck Dil, but he also doesn't want to give "her" any false romantic hopes. In the (amusing, but slippery) end, he's a man who keeps all his promises.

It's a doozy of a yarn, with both a serious and a comic side. The single-minded, brutal IRA folks (and their military foes) are the only real crazies, because of their rigid, fanatical logic. On the other hand, Fergus improvises, responding, through his uncomplicated compassion, to people and shifting realities.

"Crying Game" recalls Jordan's earlier "Mona Lisa" (1986). It was also an inquiry into humanity, loyalty and love, real and sham, in an unlikely place, the decadent, violent London demimonde. Raised a Catholic in Dublin, Jordan still explores issues like the true nature of good and evil, guilt and redemption.

Some elements in the story are too neat and stretch credibility. (The twists and

turns, especially the concluding melodrama that turns finally to ironic comedy.) The gender ambiguity is (and ought to be) disturbing. But the trick is not just a trick: Jordan hopes to build a sense of wonder at the paradoxes of human character, to undercut easy moral judgments. The sexual encounters are done with restraint and (once Fergus knows the truth) genuine innocence.

Davidson's performance as Dil hits no false notes. The character assumes Fergus knows the truth from the start. "I can't help what I am," is Dil's only explanation. Dil's gender may be an issue but not Dil's humanity. These are not characters to judge, but to understand.

(Shock vies with compassion in this ambiguous thriller, meant to amuse and disturb; language, limited violence and sex situations; satisfactory for adults.)

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

### Recent USCC Film Classifications

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Just Another Girl on the I.R.T. .... A-IV  
Rich in Love ..... A-III  
Swing Kids ..... A-II  
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 \* before the title.

## PBS takes viewers on tours of Ireland and Egypt

by Henry Herx  
Catholic News Service

Photojournalists from around the world try to encapsulate what it means to be Irish in "A Day in the Life of Ireland," airing Monday, March 15, from 8 p.m. to 9 p.m. on PBS.

The scenic Irish countryside provides a startling contrast to the desertscape featured in another PBS documentary

called "This Old Pyramid," which is scheduled for broadcast on Wednesday, March 17, from 8 p.m. until 9:30 p.m. (Check local listings to verify the program dates and times.)

The comprehensive pictorial trip to Ireland is the latest in a series of photographic extravaganzas that began in Australia 10 years ago. The aim of these shoots is to capture the essence of a country through a myriad of lenses during a single 24-hour period.

The result is a composite portrait of Ireland taken on May 17, 1991, by 75 world-class photographers scattered across the island from North to South and from city to countryside.

As viewers will see, the people and the scenery prove equally photogenic. In selecting what to film, one of the photographers says, "You can't miss, really. It's fantastic."

Though the rolling hills and the rugged coasts, with the lowering clouds and the occasional spring drizzle, are all interesting, "From children preparing for their first Communion to a tough-looking but soft-spoken motorcycle gang, the zesty flavor of the Irish character comes across easily in this mosaic of brief encounters."

Ireland's Catholic culture is seen in home and school as well as in a church wedding, though a Protestant school is visited and the evidence of sectarian violence in the North is inescapable.

The day ends agreeably in a Dublin pub with one of its patrons explaining "the great Irish thing, quiet observance." This, apparently over a pint or two, enables one to solve the great problems of the world.

Out of 200,000 pictures that were taken by photojournalists that day in May, 200 were selected for inclusion in the book, "A Day in the Life of Ireland," published by Collins Publishers. Information about how to order the book or the

videocassette of the program is given at the end of the show. Those interested should have a pencil handy.

Not surprisingly, one of the underwriters of this program in the "Travels" series is Aer Lingus, the Irish airline. Prospective tourists may want to book early as ticket sales should be brisk after the broadcast.

From the green of the Emerald Isle, PBS takes viewers to the sands of the desert two days later.

Filmed in Egypt, the latest episode of "Nova" documents how the ancient Egyptians built the great pyramids. The show's narrative goes beyond the usual theories expounded over the centuries.

New England stonemason Roger Hopkins is given a three-week deadline to construct a mini-pyramid 18 feet high in the shadow of the three Great Pyramids at Giza outside Cairo, using simple tools and local workmen.

Archaeologist Mark Lehner provides a friendly on-site overview of the ancient Egyptians' beliefs as well as gently needing Hopkins about his progress as the days tick off. Also on hand are pyramid theorists who try to demonstrate how the gigantic structures might have been built using ramps, levers, and another unorthodox approach.

As produced, written and directed by Michael Barnes, viewers get a practical nuts-and-bolts look at pyramid building, enhanced by computer graphics that show the location of the pharaoh's internal burial chambers.

This allows an appreciation of the immensity of the task the Egyptians faced 4,500 years ago to align over 2 million limestone blocks into a perfect geometrical shape facing true north, south, east and west. No wonder the 480-foot-high Great Pyramid took 23 years to build.

(Henry Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

### Videos

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Top 10



## QUESTION CORNER

# Maturity means being other-centered

by Fr. John Dietzen

**Q** A speaker at our church the other evening, speaking about sexual development in young people, said that one of the signs of maturity is that we become heterosexual.

This confuses me. Does that mean that children and adolescents are normally homosexual until they mature?

Among other things, such an attitude surely seems to go against what we are told today about the emotional and physical sources of homosexual orientation. (California)



**A** It is not necessary to open up those complex questions about homosexuality to explain what your speaker meant.

We can understand the word heterosexual in two ways. The one with which we are most accustomed refers to

someone whose primary and predominant sexual attraction is to the opposite sex.

With this meaning, the opposite of heterosexual is homosexual.

The other meaning of heterosexual needs some explanation. At the risk of oversimplifying, we know that human sexual development does not happen in one great leap.

A characteristic of early development, around the time of puberty and for some years before and after, is that sexual attraction is mostly self-centered and undifferentiated.

Adolescent boys, for example, tend not to focus a sexual activity on a developing, committed relationship with one person.

Their orientation or fantasies, or whatever one may call them, rather than being outgoing and self-giving, are more directed toward "females" in general, and what girls and women can do or be for them.

The term sometimes used for this phase of development is autosexual. One's self is at the center. Who the other partner, real or imagined, may be, or how many different ones there may be, doesn't really matter.

Unfortunately, we know from experience that some men and women never move beyond this level of sexual awareness and maturity.

Healthy growth into maturity eventually brings the individual out of this sexual self-centeredness. She or he becomes gradually heterosexual (literally: sexually oriented toward another person) and capable of what we call an

adult, loving, other-centered sexual life. In this understanding, heterosexual means that a man or a woman has grown beyond being autosexual, self-centered, and is now capable of a mature, committed sexual relationship with, and directed toward, another person.

Most of what we call "rules of sexual morality" deal with these realities of human growth.

What some people think of as religious or Christian commandments about sex are really what long human experience has proven to be just plain common sense, if we expect to have decent and healthy people and societies.

The human race has known for lots of centuries that this kind of sexual maturity in its men and women is essential if a community is not eventually to self-destruct.

Intense sexual intimacies too early, regardless of desire and instincts, can handicap young people for life, cripple them in a rut of self-centeredness, and lay the groundwork for all kinds of personal, family and social tragedies.

I hope it is obvious that with this response I intend no positive or negative implications about homosexuality. I simply wish to explain, in response to the question, what heterosexual growth means as we mature.

(For a free brochure answering questions that Catholics ask about Mary, the Mother of Jesus, send a stamped and self-addressed envelope to Father John Dietzen in care of Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Send questions for this column to Father John Dietzen at the same address.)

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## FAMILY TALK

## College rejection hurts both parents and child

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My daughter has planned for two years to become a nurse—since her sophomore year in high school. Now she has been turned down by three different schools of nursing because of her grades and her test scores. She is utterly disappointed. She refuses to apply to any more nursing schools.

How can I help her with her hurt feelings? I try to be optimistic but she shuts me out. She doesn't seem to want any advice now. My own heart is breaking for her. (New Jersey)

**Answer:** I love the last sentence of your letter. That's the first step, to tell her how "you" feel, and not to try to suggest how "she" might handle it. You look pain, tell your daughter. Perhaps it reminds you of comparable rejections in your own life. You might share those with her.

What your daughter needs now most of all is empathy, the understanding that others know what she is going through. She needs you to accept her feelings, to hurt with her, perhaps to commiserate.

Often feelings can be better communicated and better understood by someone her own age. She needs to share with her peers, her agetates. It's a time for girltalk. A boyfriend can be helpful.

Anything you can do to facilitate contact with her friends would be wise. Be lenient about letting her spend an overnight with a friend or having friends over.

If she has brothers, sisters or friends out of town, she may want to confide in them. Be tolerant of the cost of the telephone bill if she wants to make a long-distance phone call or two to discuss her feelings with others. Letter-writing is good too, but that seems to be a lost art among many young people.

Most of all, do not give any advice at this time. She needs to feel the rejection and the pain before she can get on with the next appropriate action.

Advice always implies a putdown. Advice necessarily demeans. Telling someone what to do when they're down is like telling a runner to go faster when she's already reached her physical limit. It may be "good" advice but it reached her physical help.

She has had three rejections of applications. That's three strikes, and she feels "out." Let her wait a while "in the dugout" until she is ready to take her next turn at bat.

How long should you wait? Be patient. I suspect this may take as long as three months. Be patient. I suspect that your daughter will let you know when she is ready to discuss what to do next.

Obviously you will want to find out exactly why she was not accepted. Make an appointment, and go with your daughter to talk to a sympathetic admissions officer who will review her application to be started a college program.

One alternate possibility is that are required for nursing taking beginning courses that are required for nursing programs.

She should not even consider this, however, until she has dealt with the hurt and the pain of the initial rejections from the schools of her choice.

Another possibility is to work awhile, perhaps as a nurses' aide. Taking a break from schooling can be a wise choice. Contact the personnel office at local hospitals for information about job opportunities as a nurses' aide or another health-care service job for her in the event she decides to begin working after high school.

Take your cue and that you are willing to talk about the you feel her pain from your after hurt and child care to be

(Address questions on family living and child care to Dr. James and Mary Kenny, 219 W. Harrison, Bensenville, Ill. 60015.)

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# The Active List

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

## March 12

The Women's Club of St. Thomas the Apostle, Fortville will sponsor a Lenten Meatless Buffet from 5-7 p.m., in the parish hall. Free will offering.

St. Simon, 8400 Roy Road, will hold a Lenten Fish Fry from 5-7 p.m. Adults \$5, children 5-12 \$2.50, and children under 5 free. All are invited to attend the adult education series at 7:30 p.m. The topic will be good and evil. Baby-sitting will be provided. Call 317-898-1707 for more information.

St. Simon, 8400 Roy Road, will hold a Lenten devotion at 7 p.m., "His Last Days," a way of the cross incorporating the music of Dallas Holmes. For more information, call 317-898-1707.

St. Paul School Booster Club will hold a Lenten Fish Dinner at Father Walsh Hall, Yorkville, from 4:30-7 p.m. Adults \$4.25, children ten and under \$2. For more information, call 812-623-2631.

St. Benedict, Terre Haute, will hold a Lenten Fish Fry from 4:30-7 p.m., at the parish center, 9th and Walnut Sts. Adults \$5, kids under 16 \$2.50. Tickets available at St. Benedict, for ticket information, call 812-232-8421.

St. Michael, 3354 W. 30th St., will hold a fish fry in the school cafeteria from 5:30-7 p.m. Dine in or carry-out. Call 317-926-0516.

Stations of the Cross and Benediction of the Blessed Sacrament

will be held at the Divine Mercy Adoration Chapel, next to Ritter High School, at 2:30 p.m.

## March 12-13

St. Nicholas, Surman, will present a S.A.C.R.E.D. Retreat from 6:30 to 10 p.m., on Friday and from 8:45 a.m. to 8 p.m. on Saturday. For more information, call 812-933-4310.

## March 12-14

Fatima Retreat House, 5353 East 56th St., will offer a Tobit Weekend to engaged couples for marriage preparation. Call 317-543-7681 for registration information.

Oldenburg Academy Players and Music Department present, "Godspell," dinner theatre. For more information, call 812-934-4440.

## March 13

Beech Grove Benedictine Center, 1402 Southern Ave., will hold a Craft Fair from 9 a.m. to 3 p.m. For more information, call 317-788-7581.

☆☆☆

The Life Issues Committee of Mary, Queen of Peace, Danville, will host a Community Open Forum from 1-4 p.m. A panel will address the needs of the sick, with a question and answer period after the discussion.

☆☆☆

The Young Widowed Group will celebrate St. Patrick's Day at Carolyn's house in Westfield. A map will be provided. Call 317-862-3433.

☆☆☆

The Northside In-Betweeners will gather at Cracker's Comedy Club. Keystone at Crossing. Reservations to Kathy 317-842-2748 by March 6.

☆☆☆

Right to Life of Southern Indiana will sponsor a "Life Activist Seminar" featuring "Mark Crutcher speaking on 'How to Sell the Pro-Life Position.'" Cost is \$30, includes materials and lunch. For more information, call 812-282-2677.

☆☆☆

St. Andrew, Richmond, will hold a Lenten Prayer Breakfast from 7:40 a.m. to 9:15 a.m. in the parish center. Call 317-962-3902 for more information.

☆☆☆

The Athenaeum Turners annual St. Benno Fest will be held at the Athenaeum, 401 E. Michigan St., at 6 p.m. Call 317-636-0901 for ticket reservation.

## March 14

The Kevin Barry Div. of A.O.H. St. Patrick's Day Celebration will be held by celebrating Mass at St. John, 126 W. Georgia St., and breakfast at the Hilton on



the Circle with the Barley Brees musical group from Ireland. For more information, call 317-885-06/4.

The Catholic Widowed Organization will gather to go to Beethoven's 90th N. Michigan Rd., to see "Phantom, the Musical." Call 317-359-8620 for registration information and details.

St. John, 126 W. Georgia St., will celebrate a Tridientine Mass at 11 a.m.

The Archdiocesan Black Catholics Concerned will sponsor the 9th Annual Concert of Sacred Music at 7 p.m., at St. Rita, 1733 Dr. Andrew J. Brown Ave. The program will feature ap-

proximately six choirs. Free-will offering.

St. John, 126 West Georgia St., presents David Edward Collins, violinist and member of the Indianapolis Symphony Orchestra, featured at St. John's Lenten Concert Series, at 4 p.m. Free-will offering.

St. Susanna Parish, Plainfield, will present session three of "The Ascending Way: A Contemporary Look at Scripture," in the parish hall at 7 p.m. Jim Welter will discuss miracles, praying with scripture and the Gospel truth.

The Apostolate for Family Consecration will hold a Divine

## St. Barnabas Men's Club

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☆☆☆  
Mary Queen of Peace, Danville, will sponsor an All-You-Can-Eat-Breakfast Buffet from 9 a.m. to 12 p.m. in the lower level of the church, 1005 W. Main St., Adults \$4.50; kids 6-12 \$2.50. For additional information, call 317-539-6067.

☆☆☆  
The Catholic Alumni Club of Indianapolis will hold a St. Patrick's Day Party at Ian's house at 2 p.m. Bring snacks or other goodies. Call 317-786-0450.

### March 15

The Young Widowed Group will meet at St. Matthew, 3354 W. 30th St., at 7 p.m. For more information, call 317-236-1596.

☆☆☆  
Holy Family Church, New Albany, adult share program will present Father John Jude, speaking on, "He was an Ordinary Man Doing all the Right Things," at 7 p.m. For more information, call 812-944-8129.

☆☆☆  
Separated, Divorced, Remarried Catholics will meet for a discussion on budgeting in the staff lounge of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. For more information, call 317-236-1586.

☆☆☆  
Holy Name Parish, 89 N. 17th Ave., Beech Grove, will run the third installment of their Lenten Spirituality and Prayer series from 7-8 p.m. in the church building. Topic will be "The Spirituality of Negative Emotions: Anger isn't Necessarily a Bad Thing!" Call 317-788-5454 for details.

☆☆☆  
Parents of Teens Workshops, sponsored by Connerville Deaconry Youth Ministry Commission, will be presented from 7-9 p.m. at St. Gabriel, Connerville. For more information, call 317-825-2161.

### March 16

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a spiritual book discussion, "A Search for Wisdom and Spirit: Thomas Merton's Theology of the Self," from 7:30 to 9 p.m. For more information, call 317-788-7581.

☆☆☆  
The Beech Grove Benedictine Center, 1402 Southern Ave., Centering, Prayer Support Group will meet from 6:30-8:00 p.m. For more information, call 317-788-7581.

☆☆☆  
The Newman Guild of Butler University will meet at St. Luke, 7575 Holiday Dr. E., at 9:30 a.m. for their yearly Day of Reflection conducted by Father Jim Wilmouth. Reservations are \$8. For more information call 317-849-5840.

### March 17

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a morning retreat, "Healing Our Blindness," a reflection on spiritual blindness and the gift of sight, from 9

a.m. to 1 p.m. For more information, call 317-788-7581.

☆☆☆  
Catholic Widowed Organization will meet at 7 p.m. at the Archbishop O'Meara Catholic Center.

### March 17-18

St. Monica's, 6131 N. Michigan Rd., SEER program testing dates are today. Call 317-253-7153 for details.

### March 19

St. Andrew, Richmond, will hold a Way of the Cross at 7 p.m. in the church. For more information, call 317-962-3902.

☆☆☆  
St. Michael, 3354 W. 30th St., will hold a fish fry in the school cafeteria from 5:30-8 p.m. Dine in or carry-out. Call 317-926-0516.

☆☆☆  
The Catholic Alumni Club of Indianapolis will gather to go to Hollywood Bar and Film Works. Call 317-842-0855 to reserve a seat by March 18.

☆☆☆  
The Social Club of St. Lawrence Church, 46th and Shadeland Ave., will sponsor a fish fry from 5:30-8:30 p.m. Cost is \$5 for a dinner, \$3 for sandwiches. For more information, call 317-649-1494.

☆☆☆  
St. Gabriel, 6000 W. 34th St., will host the final installment for married or engaged couples who wish to learn Natural Family Planning from 7-9:30 p.m. For more information, call 317-247-5847 or 317-293-9239.

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

☆☆☆  
St. Simon, 8400 Roy Road, will hold a Lenten Fish Fry from 5-7 p.m. Adults: \$5; children 5-12 \$2.50; and children under 5 free. All are invited to attend the adult education series at 7:30 p.m. The topic will be God's Will. Baby-sitting will be provided. Call 317-898-1707 for more information.

☆☆☆  
Stations of the Cross and Benediction of the Blessed Sacrament will be held at the Divine Mercy Adoration Chapel, next to Ritter High School, at 2:30 p.m.

### March 20

The Life Issues Committee of Mary, Queen of Peace, Danville, will host a Community Open Forum from 1-4 p.m. A panel that will address the needs of the poor, with a question and answer period after the panel discussion of community services and resources. No charge, everyone is welcome.

☆☆☆  
The Sisters of Holy Cross Convent will hold their annual Chili Supper and Auction from 5-10 p.m. in the Holy Cross Gymnasium, 125 N. Oriental St. Supper is from 5-7 p.m. Auction begins at 7 p.m. Adults, \$3.50; kids \$2; families \$12. Proceeds will benefit Holy Cross Central School. For more information, call 317-638-9068.

☆☆☆  
The Beech Grove Benedictine

Center, 1402 Southern Ave., will hold a Lenten Retreat Day on Prayer from 9:30 a.m. to 4 p.m. with Benedictine Sister Antonette Purcell. Call 317-788-7581 for more information.

☆☆☆  
St. Barnabas, 8300 Rhake Rd., Men's Club will hold a Monte Carlo Night in the parish center from 8 p.m. to 1 a.m. Admission is \$3 per person and includes beer, wine, pop and snacks. Look for \$1 off ad in this week's issue of The Criterion. Call 317-882-5874 for more information.

☆☆☆  
St. Barnabas, 8300 Rhake Rd., Ladies Club will host an all-you-can-eat homemade spaghetti dinner in the school cafeteria from 4:30-8:30 p.m. Adults \$5; kids 6-12 \$2.50. Adult bingo from 8-10 p.m. For more information, call 317-882-5874.

☆☆☆

The Birthline Luncheon and Fashion show will be held at the Ritz Charles, Inc., in Carmel. Men's and Women's fashions by Tarkington Towed. Proceeds to benefit Birthline services. Donation is \$20. Call 317-253-9620 or 317-251-7111.

☆☆☆  
Mt. St. Francis Retreat Center will hold a retreat, "Healing Body, Mind and Spirit," from 9 a.m. to 3 p.m. at the Center. For more information, call 812-923-8817.

☆☆☆  
The Office of Worship will present "Music in Catholic Worship," at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 206, from 9:30 a.m. to 3:30 p.m. Call 317-236-1483 for information.

### March 21

St. Andrew, Richmond, will hold

a Lenten Afternoon of Reflection for Women from 12 noon to 4 p.m. Topic is "Finding the Sacred in Daily Life—a Look at Spirituality for Women," in the parish center. Call 317-962-3902 for more information.

☆☆☆  
The Women's Club of St. Patrick, 936 Prospect St., will hold a card party at 2 p.m. in the parish hall. Admission is \$1.25. For more information call 317-638-3365.

☆☆☆  
Phillip H. Minton, an Indianapolis attorney, will speak on Living Wills at the Parkinson's Awareness Association of Central Indiana meeting at 2 p.m. in the School of Nursing Building at the Indiana University Medical Center in Indianapolis. Call 317-255-1993.

☆☆☆  
The Apostolate for Family Con-

secration will hold a Divine Mercy Lenten Preparation from 7-8 p.m. at St. Anthony, Clarksville. For more information, call 812-948-2003.

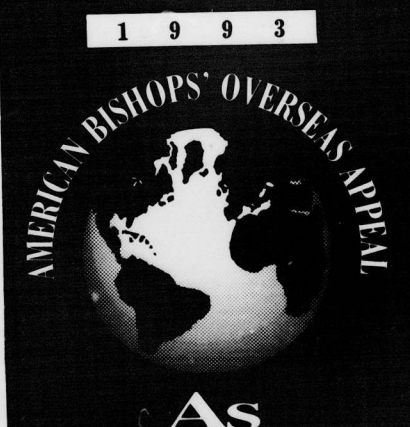
☆☆☆  
St. John, 126 W. Georgia St., presents John Gates, pianist and music director for St. John, at its Lenten Concert Series at 4 p.m. Free-will offering.

☆☆☆  
The Catholic Alumni Club of Indianapolis will hold a general meeting at 6:30 p.m. in room 206-207 of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St.

### March 21-27

The Beech Grove Benedictine Center, 1402 Southern Ave., will present, "Elderhostel on the Art of Clowning." For more information call 317-788-7581.

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*You who solve all problems; you who light all roads; so that I may attain my goal, you who give me the divine gift to become and to forget all self-interest, I trust that I may obtain your grace for all things and to confirm again that I never want to be separated from you even in spite of all material illusion. I ask you to be with you in eternal glory. Thank you for your mercy towards me and mine. —J.A.*

*(The person must say this prayer for 15 consecutive days. After 5 days the prayer must be repeated, even if it may appear difficult. The prayer must be repeated immediately after the prayer is granted a special illumination of the heart. Only your mental approval is the basis.)*

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# Youth News/Views

## Fashion model enjoys helping the homeless

by Marguerite Osburn  
You! Magazine

**H**er world-famous face has graced the covers of "Redbook," "Harper's Bazaar," and "Glamour." But being a top fashion model isn't all there is to 16-year-old Courtney Kennebeck.

A shy sophomore at Bellevue Preparatory School in Tacoma, Wash., she's not shy when it comes to her Catholic faith. She uses fame, fortune and faith to make the world a better place.

A member of St. Leo Parish in Tacoma, Courtney puts her faith into action, feeding the homeless and spending time with the elderly.

Courtney Kennebeck is a supermodel, but she's more than just a pretty face.

**You! Magazine:** How do you balance modeling and life as a teen?

**Courtney Kennebeck:** During the school year I don't model very much. I go to school and take the jobs that I can. I go down to Los Angeles every once in a while, and do some work in Seattle. During the summer I'm never here. I started going to Italy and New York, and last year I went to Paris and New York.

**You!:** When did you start?

**Courtney:** When I was 13. I started losing weight and I kind of transformed and started modeling. It's kind of funny. I've always loved traveling and makeup and having my hair played with, so it kind of came naturally when I had to do it for a living.

**You!:** What advice would you give to other teens who are going through that transformation?

**Courtney:** Be concerned about your looks in a healthy way. I needed to lose weight, but I got a little too preoccupied with it. You should stay healthy by eating right and exercising regularly. I look back at myself at 13 and remember that I wanted to wear strong makeup and high heels. Go for the natural look. It's much more becoming.

**You!:** How does that relate to beauty?

**Courtney:** Beauty is something that strikes you in your insides. I also think it comes from an inner peace. People who are described as beautiful may have nice looks, but if they're not nice people, then you can't really think that they're beautiful. But if they have peace inside and they're happy with themselves, they look more beautiful

on the outside. I don't really think that I'm beautiful. I think I'm photogenic, but I have a lot of growing to do—both spiritually and mentally—to make myself beautiful.

**You!:** What's your biggest weakness?

**Courtney:** My temper. I get upset with myself when things don't turn out the way I think they should.

**You!:** How does God fit into that?

**Courtney:** I have to look up to him for constant support when things go badly because there's a lot of rejection in modeling. When I want to quit, I always look to him and hope that he can encourage me to do more. Also, I go to a Catholic school and I go to Mass regularly.

**You!:** Do you like school?

**Courtney:** I really like it. I like the fact that we have retreats to get to know our classmates better. If I went to a public high school, there wouldn't be an opportunity to know people on a spiritual level. I like being able to go to Mass with my friends. We just had a retreat and I really started to understand my faults and my problems and learned not to reflect on them so much but to deal with them. Being with God, I can be more peaceful and not blame myself so much. I can always pray to God. My favorite teacher, Mr. Westler, has been to Medjugorje and brought me back a rosary. He's the most spiritual man I know and he believes strongly in devotion to Mary. I was having a hard time freshman year adjusting and he kind of took me under his wing.

**You!:** How do your classmates feel about your success?

**Courtney:** They think it's neat that I model, but I'm still a regular person. I don't get special treatment. Sometimes I even get put down. Most people would probably figure that classmates would think that you're really cool and you would be more popular because of it. I've had to prove that I'm not snobby, and that I do have a brain. I'd advise girls who want to be models to wait until they get out of high school because it complicates matters.

**You!:** What kind of prayers do you like to say?

**Courtney:** I like to say the rosary. When I lived in Oklahoma, I went to a school run by Benedictine nuns and they taught me the Angel of God prayer. I say that all the time.

**You!:** Do you think Mass and being a part of the church community are important?



**SUPERMODEL**—Bellevue Preparatory School sophomore Courtney Kennebeck of Tacoma, Wash., is a top model whose photographs grace magazine covers. Off camera, she runs cross country on her high school team and participates in youth ministry activities at St. Leo Parish in Tacoma. (Photo courtesy of You! Magazine)

**Courtney:** I really think it is because you can't really give it up during your teen-age years and then expect yourself to be a good Catholic when you grow up. If you don't go now, it will become a really bad habit. And then we won't have anyone in church.

**You!:** What do you think of confession?

**Courtney:** Actually, I kind of like it. I always feel really guilty, so as soon as I'm forgiven, I don't have to worry anymore.

**You!:** What's important in life?

**Courtney:** Happiness for one thing, and love. Money's not so important; I don't think it's important for people to have massive amounts of money, but if they do, it's important for them to share it. I'm very interested in the homeless, and I hate to see the elderly go to waste in our society. They know so much and can teach us so much. I serve breakfast at my church, St. Leo's, to the homeless on Thanksgiving and Christmas and some Saturdays when I can. It wasn't a big deal to them to get food, but that people were respecting them on a one-to-one basis, not that we were higher and they were lower, but we were equals. Every time I go up for a big job, I think of whom I could donate my money to—the homeless, my school or to the Benedictine sisters.

**You!:** What do you think are the biggest problems facing teen-agers today?

**Courtney:** Alcohol and drug abuse. A lot of my friends and people at my school and other schools see alcohol and drugs as grown-up things to play with. But when you're playing and not thinking about it as being serious, it becomes a habit and then you can't break it. I hate to see people my age who have to go into rehab. Also, kids in the United States don't study. I'll admit, I have a hard time, too! But America is having a hard time keeping up with the rest of the world as far as education goes. It's scary because we're the ones who are going to have to take over!

**What's after modeling?**

**Courtney:** I'm planning to go to college. I don't want to risk not having something to fall back on when I get too old for modeling. I'd like to write commercials for an advertising agency after that. And I want to write a book about modeling to tell people what it's really like.

**You!:** What do you think of You! Magazine?

**Courtney:** It's really good. The articles are written so that people my age can understand, and I think that will make them more interested in God. God's not just for adults!

(Article and photograph reprinted with permission from You! Magazine, 29800 Agoura Road, Suite 102, Agoura Hills, Calif., 91301)

## 70% from archdiocese will attend World Youth Day

The Archdiocese of Indianapolis will be represented by 707 pilgrims at **World Youth Day '93** with Pope John Paul II this August in Denver.

Scheduled Aug. 11-15, the international faith gathering of Catholic youth and young adults will attract an estimated half million pilgrims for five days of prayer and catechesis in the Rocky Mountains.

Catholic News Service reports that Pope John Paul continues to promote World Youth Day in talks with young people.

"It's inevitable," CNS reporter Cindy Wooden writes. "Where two or three young people are gathered, the word leaps from the lips of Pope John Paul II." Denver.

Wooden explains that the pope has made it clear he wants young people to join him in the Mile High City. But the pontiff also expresses concern about the cost of the trip when discussing World Youth Day with European youth and young adults.

"I see that you are raring to go to Denver and have every good intention and all the enthusiasm necessary," the pope told young people at St. Anthony Parish in Settebagni, which is located on the outskirts of Rome. "Only you don't have the money."

The cost for each Italian youth participating in World Youth Day will exceed \$1,000.

American pilgrims don't have to raise as much money for travel expenses, but for many youth the cost of going to World Youth Day presents problems.

Julie Szolek-Van Valkenburg, archdiocese director of Youth and Young Adult Ministries, said registrations are no longer being accepted for participation in the international faith event but donations are appreciated and will be directed to youth who need financial assistance.

For information about ways to assist a World Youth Day pilgrim, contact Szolek-Van Valkenburg or Dawn Dye at the Office of Youth and Young Adult Ministries at the Archbishop O'Meara Catholic Center at 317-236-1439.

☆☆

Four productions will be featured in the Catholic Youth Organization's annual **One-Act Play Contest** at 1 p.m. on March 21 at St. Catherine Parish in Indianapolis.

CYO staff member Bernie Price said the contest date was changed from March 14 to March 21 to allow additional time for the teen-agers to rehearse their plays.

The annual contest dates back about 30 years, Price said, and initially was referred to as a dramatic competition.

Youth from St. Catherine Parish will present two one-act plays, "Cinderella" and "A Case of Belonging," while St. Gabriel youth group members will perform "The Teen-ager" and Nativity youth will present "Mystery Manor."

Admission is \$1 for adults and high school students and 75 cents for grade school students. Family admission is \$2.50, and preschoolers are admitted free.

☆☆

Roncalli High School's performing arts department will

present the musical "**Pippin**" in the high school auditorium at 7:30 p.m. on March 12, 13, 19 and 20.

Reserved seats for the performances are \$5 each and are available by calling Roncalli at 317-787-8227. General admission at the door costs \$4 per ticket.

Roncalli drama students will present a candlelight Madrigal Dinner at 6 p.m. on March 13 and March 20 prior to the performance. Reservations are required by calling the school office. Tickets for the dinner and play are \$12 for adults and \$10 for children. There is no charge for youngsters under 4 years of age.

"Pippin" is scored by Steven Schwartz, who also created "Godspell." The play has a cast of 41 students, and 10 students are members of the technical crew. Bob Fosse's innovative choreography made "Pippin" the fourth most successful musical during the 1970s.

In the tale, Pippin is the son of Charlemagne. As a young man, he seeks glory first in war, then in love, and finally as a leader of social causes. Eventually he settles down to a middle-class life with a widow and her son.

Circus, ballet, clowns, a minstrel show, a rock concert, and vaudeville are just a few of the acts featured in the medieval musical.

"The memorable music and powerful message of 'Pippin' will linger long after the curtain closes," director Karin Stratton explained. Lynn Starkey, Roncalli's music director, is assisting Stratton with the production.

# Young Adult Scene

## Faith community offers time to learn and grow

by Mary Ann Wyand

What draws young adults to participate in a faith community experience?

Two young adults from the Archdiocese of Indianapolis who volunteered with the Covenant House faith community in New York City before their marriage said they were interested in the opportunities for spiritual growth and ministry to troubled youth.

Because Covenant House community life requires members to observe a daily prayer commitment of two to three hours, they said, it was a disciplined introduction to a deeper prayer life than they would have experienced as individuals.

"At first, I kind of halfheartedly said, 'Well, OK. This is what I want to do,'" John Hertzberg recalled. "I was kind of leery about the whole thing, especially the prayer commitment of two and a half hours a day. I wondered if I would really feel comfortable with that. Now that I look back, it made the point that God does call us to do things."

Mary Schumacher Hertzberg, who served as resident adviser at the Covenant House Crisis Center in Manhattan for 16 months during 1991 and 1992, said she had felt the call to community for a long time before deciding to volunteer for the ministry but her new husband, John, "just happened into it" last year.

"Community has often been described not so much as a year away from whatever," she said, "but as a springboard into something else. There is a real transition period to find out where you're supposed to be going after community. I think community creates a real yearning for a close faith community of friends wherever you end up going. There is a continuing yearning for the support you get in a prayer life with a group. Praying together and that direct contact with people creates that yearning because it is so fulfilling. It was a gift."

After experiencing a structured prayer life in a faith community, she said, "a lot of young people have started ministries or switched careers and gotten involved in social work or theology-related jobs."

Before joining the Covenant House faith community for a seven-month stint as a counselor on the toll-free Nineline crisis telephone ministry, John Hertzberg studied for the priesthood for two years with the Benedictines at St. Meinrad Seminary and then spent time with members of the Maryknoll missionary order.

"They were both great places and I met a lot of great people (in seminary)," he said, "but I decided that I didn't feel called by name."

However, he said, the idea of spending time as a member of the Covenant House faith community was very appealing.

"Members of the faith community knew that my commitment would be shortened to seven months as compared to the 13-month commitment that most members make," he said. "They said I could do that, and then the ministry of working with Nineline came up. I think always in the back of my mind I had thought about working with a crisis hotline, and here was the opportunity. I was trained with 30 other volunteers. I think I really grew in a short amount of time. The whole idea of integrating our faith and our prayer with our actions and that sense of family was made real for me through community."

After leaving the Covenant House community late last year, John and Mary Hertzberg continued to pray the Liturgy of the Hours together.

"We don't pray to the extent that we did in community," he said, "but that experience (of helping troubled youth) was so intense that you really needed prayer to make you whole and sustain your daily life. I would hold a telephone and know that a kid's life was on the other end of the line. Now Mary and I are using shared prayer as our backbone since we are relocating to Duluth, Minn. Mary has made the point, and someone else in the faith community also said this, that prayer is constant and our relationship with God is perhaps the only thing that ever remains stable in our lives. That's the biggest lesson I learned from the whole experience of community."

The newlyweds, who were married on Feb. 20 at St. Barnabas Parish, said they expect to continue their commitment to community service in Duluth.

"There's a displaced Native American population there," Mary Hertzberg said, "and a Catholic Worker house. We'll still try to do volunteer work."

Looking back on their time with Covenant House, she said, "We definitely learned a lot about each other in that community experience. I was the coordinator of the community, so that added more stress and responsibility to my life. It was hard just to see each other in the day-to-day working environment and under different stresses and getting overtired a lot of times and also just having to share

each other because we were in a community of 15 people."

Community life requires a chaste lifestyle, she said, and one that doesn't exclude any members of the group.

"You must be inclusive, like a family, because you were brought there together for a purpose," she said. "Especially because I was the coordinator, we didn't have as much privacy as a couple while in the community environment. But that was our first commitment, so there was a real learning through that experience. We found that relating to a lot of people in a big group was a lot different than just relating one-on-one to each other. It was a very good process, but it was difficult at times."

Often, she said, the realities of community life surprise new members.

"I think a lot of people are surprised when they experience the three commitments of community, prayer and work," she said. "Prayer can be difficult for some people, and work is very intimidating at the beginning because most of the volunteers have no done that kind of work before. But it has its rewards. However, I think people have a very idealistic view about community. People think it's going to be a supportive family environment, when in reality you have people of all ages coming from all different backgrounds with nothing in common except Covenant House and the need to learn how to live together."

Eventually, she said, "there is a real bonding that comes through community."

Last July, Covenant House celebrated its 15th anniversary. Community members were invited to a reunion in New York.

"There have been about 700 or 800 people who have gone through the Covenant House community experience," she said, "and between 300 and 400 people from all parts of the United States came back for this reunion. We had liturgies together and watched slide shows about the ministry. When all these people came back, a family atmosphere really formed at the reunion. It was encouraging for the people who came back to meet the current members. Again, we found that there really is a bonding that comes through community."

## Indiana colleges Answer Andrew

Most college students use their annual spring break from classes to build early sunbats. Fourteen students from the University of Indianapolis, however, will help rebuild hurricane-damaged coastal communities in southern Louisiana March 6-14. They will join student work teams from six other Indiana colleges and universities in a spring break relief project called "Answer Andrew: Homes and Hope After the Hurricane."

The 72 participants will help repair walls, siding, windows, and roofs of some of the homes damaged by Hurricane Andrew along a 200-mile stretch of Louisiana coastline. "Last fall much publicity was placed on the hurricane devastation in South Florida," said Dr. John A. Young, University of Indianapolis chaplain. "Many people are not aware of the similar destruction in South Louisiana. 'Answer Andrew' gives us a chance to focus on this second location and help rebuild a badly destroyed area."

The project is funded in part by the Joseph E. Mertz Memorial Educational Foundation, Inc., and coordinated by the United Methodist Disaster Relief Center and the Roman Catholic Office for Peace and Justice.

The Indiana teams will travel together on three buses equipped for sleeping. They will work in the heart of the devastated area near Baldwin, Louisiana, residing at the United Methodist Disaster Relief Center. Other participating schools are Ball State, Butler, Indiana State, Indiana University Northwest, Purdue and Vincennes.

☆☆☆

Marian College and the Irish-American Heritage Society will co-host an Irish celebration on March 16 at 7 p.m. in the Allison Mansion. The evening includes dinner and Irish singing, dancing and poetry. The cost per person is \$20. For more information, call the Office for Continuing Education at 317-929-0126.

☆☆☆

The St. Mary of the Woods College (SMWC) Learning Resource Center received a two-year grant from the Indiana Department of Education to identify persons in the community in need of basic education and enroll them in the program. The grant focuses on single parents, especially women, who have not completed elementary and/or high school.

"We are trying to reach as many people as possible who are in need of help with basic skills," said Mary Jo Grace, director of the Learning Resource Center.

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# Anglican move prompts articles about ban on women's ordination

by John Thavis  
Catholic News Service

VATICAN CITY—The Church of England's decision to ordain women priests prompted a "worried" Pope John Paul II to press for clear reaffirmation of Catholic teaching against women's ordination, a Vatican official said.

The result was a series of articles being published in March by the Vatican newspaper, *L'Osservatore Romano*. The

articles, written by leading theologians around the world, have reinforced the traditional case against women's ordination and rejected new arguments in favor of change.

After the Anglican decision last November, the pope was concerned that Catholics might come to expect a similar innovation, Jesuit Father Albert Vanhoye, secretary of the Pontifical Biblical Commission, said March 6.

"The pope was worried and therefore he pushed in this direction," said Father

Vanhoye, who wrote the first in the series of commentaries on the issue.

The pope's fear was that the Anglican policy would "encourage Catholics who are in favor of priestly ordination for women," Father Vanhoye said. It was decided to make a clear presentation of the church position in a number of articles.

"The Holy See wants to discourage these hopes, which have been negated with the document *Inter Insignias* several years ago. It wants to insist on the importance of this document as a pontifical

decision," he said. "*Inter Insignias*," issued by the Congregation for the Doctrine of the Faith in the mid-1970s, lists the theological arguments against women's ordination. Its line of reasoning has been the basis for the current series of articles.

Father Vanhoye's article on March 7 was a rebuttal of efforts to justify women's ordination on biblical grounds. Subsequent articles have explored the ecclesiological ramifications of ordination of women.

In the March 7 issue of the newspaper, Dutch theologian Jutta Burggraf wrote that the woman's role in the church should be focused on her "maternal" nature. The article said that while the priesthood is for men only, the essential element of the church is not careers. For the woman who wants to carry out a church mission in the world, there is an "almost inexhaustible" range of possible activities, it said.

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# Rapes in Bosnia raise issue of pregnancy prevention for religious

by John Thavis  
Catholic News Service

VATICAN CITY—Pope John Paul II's recent plea against abortion in the case of Bosnian rape victims has raised sensitive moral questions about religious sisters in similar situations.

The questions revolve around what means of pregnancy prevention are morally valid when there is a high risk of

sexual violence, and what remedies are morally acceptable when rape and pregnancy have occurred.

Vatican spokesman Msgr. Piero Pennacchini said March 3 that abortion has never been counseled for missionary sisters who may have been raped and made pregnant.

"Never, in any case, has abortion been legitimized," he said.

The spokesman was denying an allegation by an Italian Franciscan priest who had

said the pope's appeal against abortion for Bosnian women did not square with the church's own practices when missionary nuns had become pregnant through rape.

Church leaders in Croatia and Bosnia-Herzegovina said nuns have been raped during the brutal warfare there, but few details have been made public about the victims. One Italian news agency said a few of the nuns had become pregnant, but the report was not confirmed by church officials.

Vatican sources said that if a nun is raped and becomes pregnant, she would be given as much help as possible by her order. The nun herself would have to make the decision whether to leave the order and keep her child or remain a religious and put the child up for adoption.

While the church has categorically ruled out abortion as a solution in these cases, it has not formally pronounced on the morality of using birth control methods to prevent rape-related pregnancy in emergency situations, according to Vatican officials.

Over the last few decades, reports have occasionally surfaced saying missionary nuns stationed in Zaïre during uprisings in the early 1960s, for example, were advised to take birth control pills because rape was so common.

Msgr. Pennacchini said March 4 that the Vatican has never formally stated in a document whether "it is licit for nuns to take contraceptives when there is a real danger of violence, in order to avoid pregnancies." He also said no policy had been devised to cover such cases.

But an informed Vatican official said there are sound theological arguments for the use of some forms of birth control in these particular circumstances.

The official, who asked not to be named, said that in the absence of a statement by the magisterium, one relies on the conclusions of approved theologians. He said the "dominant" theological view is that not only a nun but any woman could use non-abortionary contraceptives "in self-defense" in order to prevent pregnancy where there was high risk of rape.

Contraceptives used in this manner would not contradict the church's teaching against their use for married couples, he explained. The context would no longer be that of married love but of "a grave risk" of sexual violence, he said.

He said that such situations have existed in the past for missionaries in Africa. It appears that such a risk also applies to the current fighting in Bosnia, he said. The application of this moral principle would depend on individual circumstances, he noted.

The official added, however, that there is a complicating factor: in the past, preventing pregnancy has been the only known that some forms of birth control can also act as abortion-causing agents—and in that case, their use would be morally wrong, he said.

"Anything that opens the possibility of abortion would not be considered morally licit," he said.

Determining whether contraceptives are abortifacients will sometimes depend on individual factors, he said. It is a difficult technical problem for medical experts and for theologians, but it is one the church and individuals have to keep in mind, he said.

The official acknowledged that some theologians believe contraception is an evil in itself and would therefore always be wrong. But that is a minority opinion among theologians today, he said.

In an interview with Vatican Radio March 4, the president of Italian women's religious orders, Sister Lilla Capretti, said while missionary nuns are prepared to sacrifice, they do not expect a situation as dramatic as rape and pregnancy.

"Probably no sister who goes into missionary territory and lives her life in that environment foresees a situation of this kind," she said.

When rape and pregnancy have occurred, the nun is "given help in every sense" by the religious community, she said.

"The nun did not ask to be a mother, but certainly she carries forward the pregnancy," aided by the solidarity of those around her, Sister Lilla said.

The nun in this situation is also helped by the grace of God, she said.

"We did not choose to experience physical motherhood, but in situations of violence neither can we say that we lose our virginity consecrated to God, because this remains complete," she said.

## ANNOUNCEMENT OF POSITION OPENINGS

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— EQUAL OPPORTUNITY EMPLOYER —

by John Thavis  
Catholic News Service

VATICAN CITY—When it comes to modern economics, the church teaches that the bottom line is not the highest good.

Speeches in February by Pope John Paul II and other Vatican officials emphasized that even as profit-driven economies gain favor in the world, they need to do a better job addressing human and social problems.

When he addressed Lithuanian bishops Feb. 27, the pope stressed that in mapping out its economic future, Lithuania should "not give in to the temptation of solely material well-being." Development is more than economics and is more than raising living standards to those of the richest countries, he said.

This statement reflects evolving papal teaching over the last century. But more particularly, it echoes the conclusions of an important Vatican-sponsored symposium early this year, when 13 international experts outlined their view of a more humane economy.

Sponsored by the Pontifical Council for Justice and Peace, the meeting was a lesson in how church teaching is developed on highly technical issues, like foreign debt, protectionism and responsible government spending.

The symposium brought together academics and experts such as Michel Camdessus, director-general of the International Monetary Fund, and Enzo Grilli, director of development policies for the World Bank.

Archbishop Jorge Mejia, secretary of the justice and peace council, later summarized the main points that emerged:

► Economic development cannot be

measured merely in per capita statistics, but must be judged in qualitative terms—including such categories as health care, education and social harmony.

► World poverty needs urgent attention by development planners. While it is true that economic gains have been unprecedented over the last 50 years, it is also true that more than 1 billion people currently live below the poverty level.

► The old dichotomy between the free market and public spending is "an ideological heritage from which we must free ourselves." Both have proper roles: The free market is the most efficient instrument to coordinate production and consumption, while state intervention should guarantee basic social services, an equitable fiscal system and fair competition.

The state should intervene where necessary and retreat where the free market is working well. Its actions should avoid bureaucratic regulation as much as possible, leaving space to grass-roots forces.

► The state, however, cannot perform this role if it is in the hands of privileged social groups.

► Developing nations must be discouraged from making large public expenditures on weapons.

► Recent trade negotiations reveal a "myopic attitude" among industrial nations, which preach open trade to developing countries; but as soon as these poorer nations produce competitive products, the richer countries tend to adopt protectionist measures.

► Humanitarian aid needs better worldwide coordination. To that end, the group suggested formation of a new international agency that would operate at the level of the IMF or the World Bank.

## BOOK REVIEW

## 'Sanctuaries' is valuable guide

**SANCTUARIES: A GUIDE TO LODGINGS IN MONASTERIES, ABBEYS, AND RETREATS OF THE UNITED STATES; THE NORTHEAST**, by Jack and Marcia Kelly. BellTower (New York, 1991). 241 pp., \$13.00.

Reviewed by Linda Rome

If you're looking for something different this year to really get away from it all, you will find a charming and reliable guide in this overview of sanctuaries in the Northeast.

We're not talking about a cottage at the shore or a bed and breakfast with quaint furniture and an eccentric host. We're talking about places in which you can renew, refresh and revitalize yourself, both physically and spiritually.

In the introduction, the authors point out that "these places—monasteries, abbeys, retreats—are a world apart, where time as we know it is suspended. Those who have chosen to live in these places are devoting themselves wholeheartedly, and with as much singleness of purpose as they can muster, to understand what it means to be a human

being. This atmosphere allows visitors to reflect in unaccustomed solitude."

Over the years, the Kellys have visited many of these stopping places in their travels, and in their descriptions, tried to capture the feeling of each place.

They prepare you for the customs of monastic living, with suggestions that range from "turning the bed"—making your bed with clean sheets before you leave—to what kind of dress is expected. Reservations are required and costs are reasonable (\$12 to \$50 a night including three meals a day), and most places welcome men, women, and children, although no pets.

While most of the listings are Roman Catholic, faith backgrounds from Zen to Baptist are represented, and the authors stress that "all faiths are welcome" at these retreat centers. Each chapter begins with an appropriate quotation and shows a state map and pictures.

## + Rest in peace

(The Criterion requests death notices from parishes and/or individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving 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.)

+ **BALDWIN, Richard Thomas**, 42. St. Gabriel, Indianapolis. March 1. Husband of Diana K. Viles; father of Kimberly K. and Richard E.; son of Rosemary Gheim Baldwin; brother of Sheila R. Davis and Barbara Magsam; grandson of Edith Longest Germain and Alma Carlson; grandfather of two.

+ **BETZ, Christopher John**, 17. St. Peter, Brooklyn, Feb. 25. Son of John and Kathy Betz; brother of Andrew John.

+ **BOSLER, Earl Jacob**, 71. St.

Paul, Tell City, Feb. 26. Father of Robert L. Rowland and Betty A. Rowland; brother of Roy, Arvel, William, Andrew, Nelda Wagner and Helen Kippenbrock; friend of Mary Arnold; grandfather of one.

+ **CHRISTIAN, William E.**, 86. St. Mary of the Knobs, Floyds Knobs, Feb. 25. Husband of Faye Hollis; father of Jeanette A. Lausterer and Mary C. Malloy; grandfather of four.

+ **CODARMAZ, Tanaza "Tony"**, 78. St. Gabriel, Indianapolis, Feb. 28. Father of Jacqueline E. Russell, Robert D. Anthony A. David R. and Stephen P. Codarmaz; grandfather of 13; great-grandfather of five.

+ **COMMONS, Margaret L.**, 77.

Christ the King, Indianapolis, Feb. 26. Sister of Norbert A. Rev. Patrick M. Rev. Thomas V. James W. Theodore L. Anna Monahan and Noreen Van Syke.

+ **DELOREA, Maureen E.**, 76. St. Paul, Tell City, Feb. 22. Mother of June Bell and Carla Braunecker; sister of Helen Hagedorn, Eleanor Hermann and Anna Jo Blinzinger; grandmother of eight; great-grandmother of three.

+ **DOCHOFF, James W.**, 67. St. Christopher, Speedway, Feb. 25. Husband of Frances E. Minasola; father of April Lopez; step-father of James Scannell; grandfather of seven.

+ **DRULLINGER, Mary E.**

Litzelmann, 58. St. Jude, Indianapolis, Feb. 27. Mother of Joan Schluchting, Nancy Drullinger, Tom Drullinger and Andy Drullinger; sister of Joan Lomasney; grandmother of two.

+ **EVANS, Joanne**, 47. St. Joseph, Shelbyville, March 1. Wife of David E.; mother of Joanne Sheppard, Lida MacDonald, Katherine, Jeremy and Josh; sister of Richard Jeanwin and Tim Jeandrevin; grandmother of one.

+ **FENWICK, Catherine M.**, 80. St. Mary of the Knobs, Floyds Knobs, Feb. 28. Wife of Evan; mother of Roy, Ralph and Merwin; grandmother of seven.

+ **GALLAGHER, Mary L.**, 49.

Bedel; brother of Frank and Ed; grandfather of one.

+ **RABENSTINE, William F.**, 81. St. Malachy, Brownsburg, March 1. Husband of Mary; father of Lois M. Burge, William L., David L. and Ronald J.; brother of Arthur S.; grandfather of 23; great-grandfather of 13.

+ **REED, Michael E.**, 89. St. Michael, Canneton, Feb. 26. Father of Wilbur and Mark; brother of Lindsey, Edward, Bernard and Robert; sister of Gladys Cassidy; grandfather of two; great-grandfather of two.

+ **RONNEBAUM, Joseph Edward**, 86. St. Jude, Indianapolis, March 1. Father of Ann Sahm, Mary Ann, Peat and Robert Ronnebaum; grandfather of one; great-grandfather of one.

+ **SCHOENTRUP, Paul H.**, 75. St. Mary, Greensburg, Feb. 25. Husband of Rita Martin; father of Rita, Wasterfield, Mary Ann, Schoettner, Janette Coppie, Esther Devers; step-father of Toni Corley, Cletus Martin, Kathryn Martin and Chris Martin; brother of Irvin Schoentrup, Dorothy Morgan and Bernice Peters; grandfather of 13; step-grandfather of six; great-grandfather of one.

+ **SILLIMAN, Mary Catherine**, 81. Our Lady of Perpetual Help, New Albany, Feb. 24. Wife of Edward; mother of Elizabeth Cain Payne; grandmother of three; great-grandmother of one.

+ **SMITH, Violet R.**, 82. St. Michael, Walcott, Feb. 25. Mother of Walter "Pete" Adamson; step-mother of Alfred Smith and Mary Carl; aunt of Ernest "Bud" Gude; half-sister of Joe Gude, Cray Gude, Julia Bacon and Rose Stiles; grandmother of one.

+ **STOLL, Helena A. Neff**, 89. St. Mary, Aurora, Feb. 24. Mother of Mary Helen McNeely and Donald L. Stoll; grandmother of eight; great-grandmother of 20.

+ **SUMMERS, Mary C.**, 71. Holy Family, New Albany, Feb. 23. Wife of Thomas; mother of Carmen M., Thomas S., Donna M., Brooks, Kathy R., Haller and Gina P. Shaver; sister of Angelo Simone; grandmother of 12; great-grandmother of three.

+ **VAN SICKLE, Robert**, 74. St. Mary, Rushville, Feb. 26. Husband of Ruby Finnney; father of Mike and Terry; brother of Mary Shaw; grandfather of two.

## Franciscan Sister F. Regis Henckler dies at age 85

A Memorial Mass was celebrated on March 2 at the Motherhouse in Oldenburg, Ind., for Franciscan Sister Francis Regis Henckler. Sister Francis Regis died on Feb. 27. She was 85 years old.

Born in St. Louis, Sister Francis Regis entered the Oldenburg Franciscan community in 1928 and professed her final vows in 1934.

Sister Francis Regis taught at St. Mary Academy, St. Francis de Sales, Secoria High School, Holy name, Beech Grove; St. Gabriel, Carmel, and St. Louis, Indiana. Sister also taught in schools in Ohio, Missouri, and New Mexico. Sister Francis Regis returned to the Motherhouse in 1976.

She is the sister of William Henckler, Regis Henckler, Mary Ann Kelly and Eleanor Wade. Memorials may be made to Sisters of St. Francis, Oldenburg, Indiana, 47036.

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# Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;  
A-II—adults and adolescents;  
A-III—adults;  
A-IV—adults, with reservations;  
O—morally offensive.

- Aladdin ..... A-I  
Alive ..... A-II  
Amos & Andrew ..... A-III

## Video classifications

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos are the same as those for theatrical movies in the list above.

- Alien 3 ..... A-III  
American Dream ..... A-II  
Ancient Man ..... A-III  
Class Act ..... O  
Cool World ..... A-III  
Crisis ..... A-III  
Cutting Edge, The ..... A-III  
Death Becomes Her ..... A-II  
Deceived ..... A-III  
Diggs ..... A-III  
Double Edge ..... A-III  
Encino Man ..... A-II  
Far and Away ..... A-III  
Final Analysis ..... A-III  
Gladiator ..... A-III  
Hear My Song ..... A-III  
Honey, I Blew Up the Kid ..... A-III  
Honey, I Shrunk the Kids ..... A-III  
House of Cards ..... A-III  
JFK ..... A-III  
League of Their Own, A ..... A-II

- Lethal Weapon 3 ..... O  
Light Sleeper ..... O  
Man Trouble ..... A-III  
Mississippi Masala ..... A-III  
Mo'Nique ..... O  
Mom and Dad Save the World ..... A-II  
Newsies ..... A-III  
Notices Off ..... A-III  
One False Move ..... A-III  
Out on a Limb ..... A-III  
Passed Away ..... A-III  
Patriot Games ..... A-IV  
Poison Ivy ..... O  
Prelude to a Kiss ..... A-III  
Proof ..... A-III  
Raise the Red Lantern ..... A-III  
Raising Cain ..... A-III  
Rapid Fire ..... O  
Shattered ..... A-III  
Single White Female ..... O  
Singles ..... A-III  
Sister Act ..... A-III  
Sneakers ..... A-III  
South Central ..... A-IV  
Stay Tuned ..... A-III  
Storyville ..... A-III  
Straight Talk ..... A-III  
Stranger Among Us, A ..... A-III  
This Is My Life ..... A-III  
3 Ninjas ..... A-III  
Universal Soldier ..... A-III  
Unlawful Entry ..... O  
Waterdance, The ..... A-III  
Wayne's World ..... A-III  
Where Angels Fear to Tread ..... A-II  
Woman's Tale, A ..... A-III

- Army of Darkness ..... A-III  
Aspen Extreme ..... A-III  
Bad Lieutenant ..... O  
Body of Evidence ..... O  
Bodyguard, The ..... A-III  
Brother's Keeper ..... A-III  
Cemetery Club, The ..... A-III  
Chaplin ..... A-III  
Consenting Adults ..... O  
Crying Game, The ..... A-IV  
Damage ..... O  
Distinguished ..... A-III  
Gentlemen, The ..... A-III  
Graceland ..... A-III  
Hush ..... A-III  
Falling Down ..... O  
Family Prayer ..... A-III  
Few Good Men, A ..... A-III  
Fine Romance, A ..... A-III  
Flirting ..... A-III  
Forever Young ..... A-III  
Glenory Glen Ross ..... A-III  
Groundhog Day ..... A-III  
Home Alone 2: Lost in New York ..... A-II  
Homesound Bound: The Passenger 57 ..... A-III  
Howards End ..... A-III  
Indochine ..... A-III  
Just Another Girl on the R.T. ..... A-IV  
Leap of Faith ..... A-III  
Lorenzo's Oil ..... A-III  
Love Field ..... A-III

- Mac Malcoln X ..... A-III  
Manufacturing Consent: Noam Chomsky and the Media ..... A-II  
Match Factory Girl, The ..... A-III  
Matinee ..... A-III  
Mighty Ducks, The ..... A-II  
Muppet Christmas Carol, The ..... A-I  
National Lampoon's Loaded Weapon 1 ..... A-III  
Nowhere to Run ..... A-III  
Oliver Oliver ..... A-IV  
Passion Fish ..... A-III  
Peter's Friends ..... A-III  
Rain Without Thunder ..... A-III  
Rich in Love ..... A-III  
River Runs Through It, A ..... A-III  
Scent of a Woman ..... A-III  
Shadow of the Wolf ..... A-III  
Sniper ..... O  
Somersby ..... A-III  
Strictly Ballroom ..... A-III  
Swing Kids ..... A-III  
Temp, The ..... A-III  
Tous les Matins ..... A-III  
du Monde ..... A-III  
Under Siege ..... O  
The Untamed Heart ..... A-III  
Used People ..... A-III  
Utz ..... A-III  
Vanishing, The ..... A-III  
Venice/Venice ..... A-III  
Volare, Volare ..... A-III  
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# Social justice activists ponder themes of children and peace

by Catholic News Service

WASHINGTON—Two focal points for Catholic social justice work in the past decade—children and peace—were the centerpiece for discussion at the annual social ministry gathering in Washington Feb. 28-March 3.

The meeting, sponsored by five Catholic organizations, attracted some 200 diocesan social justice workers from throughout the country. Theme of the gathering was "Putting Children and Families First: Building Peace, Seeking Justice."

The sessions also included dialogues with three Clinton administration officials, several hours of lobbying on Capitol Hill and talks by such national figures as Secretary of Housing and Urban Development Henry Cisneros, Pennsylvania Gov. Robert Casey and Marian Wright Edelman, president of the Children's Defense Fund.

Cisneros, a Mexican-American Catholic, said it was unusual when "the values of church people are so completely and consistently matched" by policy coming from the White House.

"It is a rare moment, and we ought not let it pass," said Cisneros, telling participants to urge Catholics in their dioceses to call their members of Congress to voice support for the Clinton plan.

The new HUD director also asked Catholic organizations to be HUD's "partners" by collaborating with the government to establish shelters for the homeless.

Cisneros, a Mexican-American Catholic, demonstrated to the audience his familiarity with Catholic organizations, citing in particular close ties with Texas community organizations funded by the Campaign for Human Development, the bishops' domestic anti-poverty agency.

He said groups that have received HUD seed money and are organized around the parish, such as the San Antonio-based Communities Organized for Public Service, known as COPS, have "changed political equations forever" by making community leaders of everyone from construction workers to housewives.

Cisneros made the comments March 3, the last day of the four-day gathering co-sponsored by the U.S. Catholic Conference, Department of Social Development and World Peace, the Campaign for Human Development, Catholic Charities USA, Catholic Relief Services and Roundtable.

But Casey, also a Democrat and a Catholic, disagreed in the meeting's final talk about the harmony between Catholic teachings and the Clinton White House. He said abortion is a social justice issue because it disproportionately affects poor women and is the ultimate form of violence.

"The challenge of meeting the needs of children and families and protecting human life before and after birth is especially daunting in the United States in 1993 because our value system has been turned upside down," Casey said. In one of his first acts as president, Clinton overturned several federal policies that had restricted abortion or limited its funding by the U.S. government.

At a March 2 session billed as a "pundits panel," the editor of *Commonweal* magazine said that if Catholics want real political change they can become "a burr under the national saddle" by taking to heart church teaching on the consistent ethic of life.

Otherwise, the "winds of change" supposedly blowing in Washington may turn into "the same old politics . . . a new administration simply attuned to a different group of special interests," said Margaret O'Brien Steinle, editor of the New York-based Catholic magazine.

Other panelists were NBC Washington bureau chief Tim Russert and *Washington Post* political writer E.J. Dionne.

Children's issues were the focus of the meeting's opening panel March 1, when representatives of liberal and conservative political philosophies sought common ground on improving the plight of American children and families.

"As communism has been collapsing all around the world, the American dream has been collapsing all around this nation," said Marian Wright Edelman, president of the Children's Defense Fund, which has strong ties to the Clinton administration.

"The family time deficit is the most important problem facing the nation today," said Kate Walsh O'Beirne, vice president for government relations at The Heritage Foundation, a think-tank closely associated with the Reagan and Bush years.

But the third panelist, John Carr, secretary of the U.S. Catholic Conference Department of Social Development and World Peace, said those of all political persuasions agree that the future of our children is the future of the nation.

Edelman blamed child poverty on the fact that "their

parents don't have enough income," while O'Beirne said the American family's greatest problems were caused by the government's increased tax burden on them and its failure to see what families really want.

Dialogues sponsored by Catholic Charities USA March 3 with officials of the Clinton administration focused on three aspects of public policy affecting children and families—child welfare, substance abuse and welfare reform.

Most participants in the welfare reform discussion with Kathi Way, special assistant to the president on the Domestic Policy Council, agreed that little is known about how President Clinton's welfare reform package will shape up.

"All we really know is that sometime in the next year, something big is likely to happen. We don't know yet whether it will be for better or for worse," said Mark Greenberg, senior staff attorney at the Center for Law and Social Policy in Washington.

On the issues of war and peace, the meeting featured a retrospective on the U.S. bishops' 1983 pastoral letter on that topic and a look ahead to the 10th anniversary statement expected to be debated and approved by the bishops this November.

"The peace pastoral is the best book I have ever read, except for the Bible," said Rev. David Beckmann, Bread for the World president and leadoff witness at the March 1 hearing held to help write the anniversary statement.

Others at the hearing spoke of a wide variety of peace issues in a post-Cold War era. Teaching the art of nonviolence. The positive lessons of the peaceful revolutions of recent years. Negative lessons of the Persian Gulf War and the violent dissolution of Yugoslavia. At-home issues of pervasive violence in the streets, on TV, in families.

Another set of panelists—human rights figures from around the world—looked at the war and peace question from a global perspective and urged the U.S. social justice activists to pay attention to violations of justice and peace that continue despite the end of the Cold War.

More than 40 years of superpower confrontation have ended, but some of the dangerous elements of that global contest remain, said Msgr. Diarmuid Martin, undersecretary of the Pontifical Council for Justice and Peace.

Helen Mack Chang, a Guatemalan rights activist whose anthropologist-sister, Myrna, was the victim of a murder which attracted global attention, said that like the former communist states her Central American country needs democracy.

The violation of human rights by elements of the state is a "storm that does not seem to end," she said.

(Contributing to this roundup were Nancy Frazier O'Brien, Laurie Hansen, Jerry Filteau and Patricia Zapor, all in Washington.)

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