Forums scheduled to discuss strategic plan

by John F. Fink

Regional forums to discuss the strategic plan for the Archdiocese of Indianapolis will be held in four places in the archdiocese between May 10 and June 14.

Topics to be discussed at the forums

statement of values, goals, objections and action plans that have been developed so far in the planning process.

The Core Planning Committee dis

cussed these during a two-day meeting last week April 20-21

A four-page section in the middle of

plans that will be discussed during the forums. A letter from Archbishop Daniel M. Buechlein is also included. Space is provided on the fourth page for suggestions or comments that can be taken to forums or mailed to the Archbishop

St. Louis Parish in Batesville will be St. Louis Parish in Batesville will be the site of the first forum on May 10. Other locations are St. John's Parish in Bloomington on May 17, Our Lady of Perpetual Help in New Albany on June 6, and the Catholic Center in Indianapolis on June 14, All meetings will Jourin at 7. on June 14. All meetings will begin at 7

Vol. XXXII, No. 29

Indianapolis, Indiana

United Catholic Appeal starts drive

by John F. Fink

General solicitation for this year's United Catholic Appeal will begin in parishes throughout the Archdiocese of Indianapolis this weekend.

The goal for this year's campaign is \$3 million to support the work of the archdiocese in five major areas: spiritual growth, social justice, family development, campaign is \$3 million to Catholic education, and parish needs.

As of last Friday, \$382,618 had been pledged in advance of the general solicitation. That amount represented 554 gifts for an average gift of \$691. Included in the total pledges to date are 228 gifts from employees of the archdiocese. They pledged \$47,682 an average gift of \$206.

Prior to this year's general solicitation, a brochure was mailed to Catholics who are registered in parishes. The brochure explains how the money will be spent.

The largest amount, 30 percent, will support spiritual growth, including liturgy, youth ministry and priestly development.

Parishes that meet a goal that has been set for them will have 25 percent of the money collected in those parishes returned to them to meet parish needs. In setting the goals, factors such as the parishes' offertory collections and number of households were taken into consideration

Catholic education will receive 19 percent of the funds collected. Catholic education includes schools, parish religious education programs, adult Bible studies, liturgical studies, young adult ministries and continuing education for clergy and religious.

Social service agencies throughout the archdiocese will receive 15 percent of the funds to continue programs that feed the hungry, shelter the homeless, heal the sick. comfort the troubled, aid the elderly, and welcome

Family development programs will receive 11 percent of the funds. The archdiocese, particularly through the Family Life Office, has a wide range of programs and



PLANNING APPEAL SOLICITATION-Members of the United Catholic Appeal's leadership group at St. Patrick Parish, Terre Haute, discuss plans for this year's campaign.

services to preserve, strengthen and enhance family relationships.

Parish solicitation is expected to be done during the first

They are (from left) Rod Bosley, treasurer; Father Lawrence Moran, pastor; Penny Bosley, secretary; and Bill Haley, chairman. (Photo by John Fuller)

three Sundays of May. A final report is scheduled to be made to Archbishop Daniel M. Buechlein by all pastors and parish leadership teams on June 14.

Pope cheers Albania's rise from communism

by Agostino Bono Catholic News Service

TIRANA, Albania-Pope John Paul II encouraged Albania's moral and political resurrection after getting an eyewitness view of the death and decay left by 47 years of hard-line communist rule.

You have risen almost miraculously

Looking Inside eking the Face of the Lord: We share

mission of the archdiocese. Pg. 2

Editorial: What can we do with a pro-abortion president? Pg. 2.

Indiana meeting: Bishops ask K of C to fight FOCA. Pg. 3. From the Editor: Christians in the Mid-

ile East are scarce. Pg. 4. Point of View: Abortions under Clin-

ton aren't rare. Pg. 5. RCIA: 85 welcomed at three West Deanery parishes. Pg. 7.

Faith Alive!: Are the adolescent years still the 'best' years? pg. 11

ovies: 'Jack the Bear' isn't a suitable family movie. Pg. 18.

Campus: IUPUI students take Flo ida Covenant House break. Pg. 23.

said during a one-day visit to the Balkan nation April 25.

"I have seen the courage of a young democracy decisively striding on the paths of freedom," he said shortly before ending his visit.

During the trip, the pope also re-newed his call for peace in the neighbor-ing republics of what was once Yugoslavia and pleaded for religious harmony in the Balkans.

The pope noted that the faith of Albanians survived the "hard struggle against religion" led by a government that outlawed belief in God "in the name of radical atheism.

Respect for this strong faith must be the cornerstone of building a new democracy, he said.

The visit brought the pope to European nation where priests were murdered for exercising their ministry and churches were turned into basketball

Albania also needs major social and extraint also needs major social and dictatorial rule that isolated it from most of the world, including the Soviet bloc, long before the communist regime collapsed in 1991.

The pope spent 13 hours in a place where burros and bicycles are common transportation.

Round-topped concrete pillboxes for

or two soldiers stick out like mushrooms in the countryside to defend fallow farm fields and small bridges over dried creeks. Boulevards that were once tree-lined are now bordered by stumps the wood was needed to fuel the country through several winters.

The pope accelerated the rebirth of Catholicism by ordaining four bishops in the northern city of Shkoder during a midday Mass in which he praised the victory of belief over beatings.

Your experience of death and resurrec tion belongs to the entire church and the entire world," he said.

The pope commemorated "all those martyred bishops and priests" under communism. He noted that one of the new bishops, 75-year-old Archbishop Franco Illia of Shkoder, was condemned and the bishops of the same date. to death 25 years ago on the same date, and that the sentence was later reduced to 20 years of forced labor.

Catholics form 11 percent of the 3.3 million population in a country where 65 percent of the population is Muslim and 18 percent is Orthodox. All three religions suffered equally under communism.

The pope pleaded for religious free dom as the cornerstone for respecting all human rights and said the church is committed to developing harmonious interreligious relations

Muslim and Orthodox religious leaders attended the Mass.

Religious freedom is "a bulwark against Religious freedom is a bulwark against totalitarianism and a decisive contribution to human fraternity," the pope said in an afternoon talk in the capital of Tirana.

"True religious freedom shuns the temptation of intolerance and sectarianism and promotes attitudes of respect and constructive dialogue," he added.



SEEKING THE FACE OF THE LORD

We share the mission of the archdiocese

by Archbishop Daniel M. Buechlein, O.S.B.

It is Monday morning and, because of an extraordinarily busy week and busy weekend I am running late in writing this column. As so many of you recognize, writing a weekly column is a major commitment and in a larger archdiocese it is even more challenging than usual!

Almost everywhere I go someone

is even more challenging than usuall.

Almost everywhere I go someone
comments on my columns and it
means a lot to know that they are read.

I know of a young teacher at one of
our Catholic schools who left home
every early this morning in order to
meet with parents who are worriers. about one of their children. The ork to meet at a more convenient me. They are sacrificing to send their

children to Catholic schools. The teacher is going the extra mile (at low pay) because of a deep commitment to youth and Catholic education.

This morning another young adult left home early to drive across the city to meet a young woman and young man whom he is spiritually mentoring (individually, not together) through challenging adolescent years at one of our Catholic high schools. He is one of a number of young adult women and men who volunteer in a Catholic youth mentoring program. They do this at great inconvenience. the youth show, sometimes they do not.

I know of older women and men of our church who are I know of older women and men of our church who allow walking the corridors of our hospitals this morning visiting the sick and driving our streets and country roads to visit the homebound. They are parish volunteers in programs the homebound. that provide special ministry to the sick and the elderly and the otherwise disabled.

Many other women and men of deep faith serve as Many other women and men of deep faths serve solunteers and many serve in professional capacities to help meet the needs of the suffering, the poor, the homeless, the lonely and the oppressed in central and southern Indiana. In addition to the priests and religious and other pastoral leaders of our archdiocese, an amazing number of people offer so much of their time and talent in order to help us meet the enormous needs of people all around our archdiocese. I could tell story after story.

around our archdiocese. I could tell story after story.

Yesterday at one of the confirmation receptions, someone came up to me and said, "I know this is not the place to do business, but let me give you just one piece of advice. Stop the 'we and them' talk in the archdiocese." And then he moved on. The advice could have been applied in a number of ways, but I suspect the man was getting at the question. "Who is the Archdiocese of Indianapolis?"

The predictions is not me the confidence of the

Ine archdiocese is not me, the archbishop. Nor is it the O'Meara Catholic Center on North Merdidan in Indi-anapolis. Nor is it the priests or religious or laity of central and southern Indiana. The Archdiocese of Indianapolis is all of us together. That means we share the larger mission of the archdiocese and we share a responsibility to carry out that mission. The archdiocese is not me, the archbishop. Nor is it the

We have a mission that is something larger than the particular mission of the particular parishes of the archdocose. There are needs to be met, services to be rendered and hopes to be fulfilled that are above and beyond those same realities in our local parish communities. Needs like those I sketched above are only the tip of the iceberg.

Just as we individuals can accomplish so much more to help people if we pool our time and talent and money, so it is true that if all of our parish communities igin together in pooling our treasure, we can do so

to help people if we pool our time and darch and money, so it is true that if all of our parish communities join together in pooling our treasure, we can do so much more to meet the large needs we face as a church in central and southern Indiana. That is why we call our annual archdiocesan appeal which supports our large archdiocesan mission the United Catholic Appeal. "United as One" we can do so much good. The United Catholic Appeal which is featured this Sunday (and for the next several weeks) is not just another (second) collection. Right now the hopes of thousands of people all around central and southern Indiana need the kind of education and support and help that I described above. And we have a need to give as a way of saying thanks to God for the blessings we receive. We have a need to give not just from what we have left over.

Generosity means going the extra mile like our eachers and volunteers; it means feeling the extra pinch. Generous giving means sacrifice and it is our Christian responsibility. Mother Angelica has it right when she says this kind of generous giving should find its place between the monthly gas and light bills. Our need to give is that basic.

need to give is that basic.

EDITORIAL COMMENTARY

What can we do with a pro-abortion president?

by John F. Fink Editor, The Criterion

With a pro-abortion president in the

White House, what can pro-life people do to try to limit abortions?

Basically, the same thing Democrats do when Republicans are in office or that Republicans do when Democrats are in office—oppose those things that can be opposed and try to teach the public that their ways are better.

An example of the former is the postcard

campaign to try to defeat the Freedom of Choice Act. That effort in January resulted on more than six million pieces of mail going to Senators and Congresspersons. It's not known yet whether or not that was sufficient to defeat the act, but legislators certainly know that there are a lot of people

certainly know that there are a lot of people opposed to it.

The U.S. bishops have stepped up efforts to teach the reality of abortion. In 1989 they issued a statement that said, among other things, "No Catholic can responsibly take a pro-choice stand when the 'choice' in question involves the taking nocent human life.

of innocent human life."

Our own Archbishop Buechlein continually emphasizes that the first duty of a
bishop is to teach, and he has used his
column in this newspaper to teach about
the evil of both abortion and euthanasia.
There certainly can be no doubt about
where he stands on life issues.

where he stands on lite issues. But many people look to the bishops to do more, particularly with regard to Catholic legislators who vote in favor of abortion. Unfortunately, many of the leaders in Congress who are pro-abortion are also Catholics. What can the bishops do

CRITERION

P.O. BOX 1717 INDIANAPOLIS, IN 46206

New Parish

Effective Date

04/30/93

Advance Notice

One thing Archbishop John Roach of St. Paul and Minneapolis did was to use his column in The Catholic Bulletin to write an letter to two Catholic congressmen from his state, asking them to reconsider their switch away from pro-life policies.

And the bishops of Montana sent a statement to that state's Catholic office-holders in which they said: "When Catholics who hold public office in Mon-tana declare themselves in favor of abortion rights, it creates a serious problem for the Catholics who hold public office in this state to refrain from public statements which contradict these basic principles of

writch contraatet these basic principies of Catholic morality."

But why don't the bishops just excommunicate those legislators? That seems to be the opinion of at least some pro-lifers. The answer is that canon law doesn't permit it. Those who obtain an abortion are automatically excommunicated according. automatically excommunicated according to Canon 1398, but that penalty doesn't extend to legislators.

A few years ago the late Bishop Leo Maher of San Diego denied the Eucharist to state assembly candidate Lucy Killea because of her pro-choice stand (but did not try to excommunicate her). He cited Canon try to excommunicate nery. He creed canon 915 that permits this penalty for those "who obstinately persist in manifest grave sin." (Most canon lawyers believe that the bishop misapplied the canon.) The practical effect, though, was that the publicity about this attracted enough sympathy votes that she won the election.

sne won the election.

All pro-lifers, from bishops on down, must renew their efforts to teach everyone that abortion is wrong because it is the killing of a human being. Only when people acknowledge that basic fact will they oppose abortion.

Criterion staff members receive 12 state awards

Three Criterion staff members earned a Three Criterion staff members earned a dozen prizes in the annual Woman's Press Club of Indiana communications contest. The awards, made at a luncheon last Saturday, covered writing, photography, editing (supplement), headlines, and page layout. Mary Ann Wyand won three first prizes one second, and an honorable mention.

Margaret Nelson took a first, a second, two thirds and two honorable mentions.

Cynthia Dewes earned a first prize

under general personal columns for three of her "Cornucopia" columns: "Twins with Elizabeth Taylor," "The Irony and the Ecstacy," and "A Triumphant Life and Death" She retired as an assistant editor in October 1992, but still writes the column several times a month.

Wyand took first place in news writing in the non-daily newspaper category for "Priest Heads Deer Study," a story about the role Benedictine Father Damian Schmelz played in determining ways to control the deer population in Brown County State Park.

She won first prize for editing the

Respect Life supplement, and she earned another top award for page layout—for the covers of the 1992 Wedding Supplement, Vacation Travel Guide, and Retirement Supplement

econd place went to Wyand for a Faith Alive" feature called "Serenity Prayer Guides Busy Mothers Through Stresses and Challenges." She also took an Stresses and Challenges. She also took are honorable mention for a black and white youth page feature photo, "The Third Fall," of St. Benedict youth group member Gary Adler of Terre Haute portraying Christ in a Passion Play.

Nelson took first prize with an entry six headlines: "Hospice: 'No One Should Have to Die in Pain," "Hearings Bring 'Tales of Two Cities," "Sister Antoinette Expects to End Up in Prison, "Archdiocesan Schools Keep I-STEP Ahead of State Test Results," "St. Gabriel Students 'Slide' Through Costa Rica," and "Necro logy by Two Priests has 'Grave' Import.

"Outstanding," a photo of Holy Angel's Teacher of the Week Elnora Starks, earned Nelson second prize as a black and white feature shot. Nelson won third place for writing the feature on St. Vincent's Hospice. Another third prize was earned for three articles in the religion category: 'Meditation Book Takes Priest Around the World,' "Sister Antionette...," and 'Father Thomas Carey Remembers Five Bishops."

Patter Hollis Cacy Melson's 11-part "Pro-Life Support" series took honorable mention. And her personality profile, "(Addison) Simpson Stresses Need for Good Role Models," also manufacted honorably. was mentioned honorably.

was mentioned notionally.

Shirley Vogler Meister, a member of
Christ the King Church who submits
poetry and articles to The Criterion, also
earned two awards in the contest.

All five first place awards have been

forwarded to the national competition. The contest covers work published from Dec. 1, 1991, through Nov. 30, 1992.



HEALING—At the Saturday morning part of a Day of Renewal at St. Monica Church, St. Joseph Father Robert DeGrandis leads hundreds of Catholics in sharing signs of peace with those around them. After a Friday night healing Mass, Father DeGrandis talked about the power of healing prayer and forgiveness. (Photo by Margaret Nelson)

The CRITERION

Official Weekly Newspaper of the Archdiocese of Indianapolis

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Bishops encourage state K of C to fight FOCA

Reported by Mark Weber

Indianapolis Archbishop Daniel M Buechlein and Bishop Thomas V. Daily of Brooklyn addressed 600 Indiana Knights of Indianapolis last weekend.

They said that the Freedom of Choice Act now being considered by Congress is the most disastrous threat to the unborn



HOPE—At the opening Mass of the 92nd annual Knights of Columbus convention, Archbishop Daniel Buechlein ignites the Light of Hope candle, which symbolizes the group's efforts to promote life for the unborn. (Photo by Mark Weber)

To experience upliftment, seek God in the midst of stillness

by Mary Ann Wyand

When life breaks down, Dr. Craig Overmyer advised participants at the Spring Conference for the Separated and Divorced, turn to the Psalms for comfort and support.

The ordained minister and pastoral in Indianapolis was the keynote speaker for the April 24 conference sponsored by the archdiocesan Family Life Office at the Archbishop O'Meara Catholic Center. counselor at the St. Vincent Stress Center

"I want to share seven dimensions of how you can find upliftment and exper-ience the presence of God in the common and ordinary experiences of life;" he said, "but especially when life breaks down."

The saven dimensions of God's leven

"but especially when life breaks down."
The seven dimensions of God's love, Overmyer said, are best described in the uplitting passage of Psalm 40:13, which tells this story." I waited patiently for the Lord's help, then God listened to me and heard my cry. God pulled me out of a dangerous pit, out of the deadly quicksand. God set my feet on a rock and guided my footsteps. God taught me to sing a new song, a song of praise to our God. Many shall see, and with awe, will put their trust in the Lord' is the Lord' in the Lo

To experience God's uplifting love, he said, reflect on these dimensions:

- ▶"God is the everpresent love that is the source of life, and can be experienced as the 'Kingdom of Heaven in your midst.'
- ►"God is pure, unbounded com-passionate love, instantaneously offering mercy and grace in response to our pain.
- ▶"God is liberating love, empowering us to be freed from the dangerous pits of despair, self-pity, and hopelessness
- ►"God is steadfast love, ever faithful to support anyone who turns to that love

▶"God is guiding love, providing guidance to anyone who asks for help.

►"God is transforming love, allowing mething holy to be experienced in every troubling experience

 "God is unifying love, the underlying ality of all creation, uniting all of humanity as a global community

Dealing with life difficulties is not easy.

Overmyer explained, and those experiences can be compared to earthquakes. Sometimes there are large quakes in life and at other times there are smaller tremors, but Psalm 46 serves as a reminder that God's love supports people in their times of trouble or sorrow.

To learn to wait on the Lord is to experience his everpresent love," he said. That love is the source of life.

"That love is the source of life."

Earthquake experiences include the death of a loved one, loss of a job, and the death of a marriage, Overmyer said.

"When earthquakes come, we need to know how to experience God as a 'refuge and strength, a very present help in times of trouble' (Psalm 46). But when life collapses there is an experience of anxiety, and anxiety can overwhelm us."

Stages of grief include shock, denial, amore frustration and despair, he said.

anger, frustration and despair, he said.
"Loss is a threat to your existence.
Everything is changed. What you thought Everything is changed. What you thought was stable is no longer there and you have to rebuild. To wait patiently on the Lord, the Psalmist says in Psalm 46, is to 'Be till and know that I am God.' This is the beginning point of healing.''

Often, he said, people don't know how to sail! They forger to sit quietly and

to be still. They forget to sit quietly and breathe deeply. "The key to the beginning of upliftment is to realize that it is not what you 'do' that will make the difference but how you can 'be' that makes the difference. And the first step is to be still. We need to experience stillness. That lifts us up and gives us relief and peace even in the midst of an earthquake." shop Daily as "my pro-life mentor," and challenged the knights and their guests to continue their positive efforts. One ex-ample is the annual Indiana K of C Tootsie Roll sales which raised more than a quarter of a million dollars to assist in the care of the mentally retarded

Bishop Daily, supreme national K of C chaplain, regularly leads pro-life rosary marches to abortion sites in Brooklyn and Queens. He spoke of the emphasis on saving environmental resources while enerations of human beings, are being lost without the same consideration.

At the opening Mass, Archbishop

Buechlein blessed a special Light of Hope candle. Duplicates were given to those attending the convention and will be distributed throughout the state, accompanied by cards with a prayer seeking prevention of abortion.

At the state convention, delegates elected John F. Holloran as state deputy of Indiana

Harry Leonard, member of St. Augustine in Jeffersonville, was named Outstanding Catholic Layman of the Year and elected as state warden. Among other activities, he is on the boards of the county youth shelter and the Providence Retire-ment Home. He and his wife Helen are parents of eight children

455 will earn degrees from Catholic-connected colleges

by Mary Ann Wyand

During commencement ceremonies in May, officials of St. Mary of the Woods College, Marian College, St. Meinrad College and School of Theology, and Martin University will confer more than 455 degrees on undergraduate and graduate students and present 10 honorary degrees to dignitaries who have received local, state

and national recognition.

Indiana's first lady, Susan Bayh, and
Wilma Mankiller, the first woman to be
named chief of the Cherokee Nation of Oklahoma, will receive honorary degrees and address graduates at St. Mary of the

Woods College next month.

At the Woods, 135 students will earn bachelor's degrees, eight students will receive associate degrees, and 12 students will graduate with master's degrees during

will graduate with master's degrees during the college's 152nd commencement on May 9 at 11 a.m. in Cecilian Auditorium. St. Mary of the Woods officials have scheduled the Baccalaureate service on May 8 at 4 p.m. in the Church of the Immaculate Conception with Father L. Bernard LaMontagne as the celebrant. Woods officials also will announce the start of a yearlong celebration marking the 20th anniversary of the Women's External Degree Program, which was created by the Sisters of Providence for students whose lives do not fit into traditional college schedules.

U.S. Senator Richard Lugar will address 215 Marian College graduates during the Franciscan school's commencement exercises on May 9 at 2 p.m. on the St. Francis Colonnade or, in the event of rain, in

Marian's gymnasium. Marian's gymnasium.

Marian officials will honor the longtime
Republican senator with a doctor of laws
degree and also recognize Franciscan Sister
Claire Whalen, formerly Marian's academic
dean, with a doctor of humanities degree.

Civic and community leader Virginia Civic and community leader Virginia Marten Witchger will receive an honorary doctor of public service degree and Carl Erskine, an Anderson native and longtime pitcher for the Brooklyn and then the Los Angeles Dodgers, will accept a doctor of business administration degree.

Archbishop Daniel M. Buechlein will dress St. Meinrad College graduates address St. during commencement exercises on May 15 at 3 p.m. in St. Bede Theatre. The archbishop spent 24 years at St. Meinrad as a Benedictine monk and served the college as both president and rector before being named Bishop of Memphis six years ago and Archbishop of Indianapolis last year.

Graduation ceremonies at St. Meinrad College will begin with Mass at 11 a.m. in the Archabbey Church followed by the parents' banquet in the college dining room at 12:30 p.m.

The Baccalaureate Mass and honors and honors banquet for St. Meinrad College graduates is scheduled the preceding Sunday, on May 9, beginning with Mass at 3 p.m. in the Archabbey Church and concluding with a 5 p.m. banquet in the college dining room.

Archbishop Buechlein also address 35 graduates of the St. Meinrad School of Theology during the graduation convocation on May 13 at 2 p.m. in the Newman Conference Center.

That day's events begin with Mass at 11 a.m. in the St. Thomas Aquinas Chapel, with Benedictine Father Eugene Hensell, president and rector, presiding at the liturgy. A buffet lunch in the theology dining room will precede the commencement service for theology graduates.

Martin University officials have scheduled two commencement ceremonies next weekend for 49 undergraduate students and one graduate student.

cents and one graduate student.
During the university's May 2 graduation ceremony at 2 p.m. at the Martin University Performing Arts Center, Benédictine Father Boniface Hardin, founder and president, and members of the board of trustees will present heaven. and president, and members of the board of trustees will present honorary degrees to Sam H. Jones, president of the Indianapolis Urban League; William H. Hudnut III, former mayor of Indianapolis who is now a senior fellow of the Hudson Institute; Myra Mason, statewide director of educational Mason, statewide director of educational opportunity for Indiana Vocational Technical College, and Clifford Wilson, retired head of the physiology department at Eli Lilly & Co. and a manufacturer of scientific instruments

A special commencement ceremony for one undergraduate student is scheduled on May 3 at 1:15 p.m. at Martin University's Lady Elizabeth campus on the grounds of the Indiana Women's Prison.

Cemetery rules are now enforced

In the long run, the thousands of people using Catholic Cemeteries will benefit from the consistent enforcement of grave decoration regulations, according to Eugene Harris, the new director.

He acknowledged that patrons may not be aware of some long-time rules because they have not always been enforced.

The regulations are being printed on every map or brochure the Catholic Cemeteries office distributes so that people are made aware of them. And Harris is having large signs made for the entrances to Calvary, Holy Cross and St. losenh cempeteries. Joseph cemeteries.

One regulation has recently come to the

forefront because it is now being consistently enforced. What previously applied to the month of March now reads: "March 1st through Good Friday: All decorations are to be removed by March

1st. Decorations will not be permitted until Holy Saturday. Any decorations not re-moved by March 1st will be picked up and

moved by March 1st will be picked up and disposed of by the cemetery. This is so we are able to clean up and groom the cemeteries prior to grass-cutting season."

The cemetery staff requires that all decorations are in cemetery-approved holders—in-ground vases or 30" wire baskets. Placement on the lots is restricted to within one foot of the head of the lot. with vases to the right or left of the marker. Shepherd or flower hooks that are not

being used or maintainted are removed and stored in the maintenance building. After May 1 of this year, no new hooks will be permitted.

Those wishing complete copies of the grave decoration regulations may call 317-784-4439, or write 435 West Troy Ave., Indianapolis, Ind. 46225.

UPC slates maintenance seminar save money, and tips for sprucing up the

The Urban Parish Cooperative is sponsoring its eighth annual Facilities Management Seminar on Tuesday, May 11, from 9 am. to 4 p.m. at 5t. James Church, 1155 E. Cameron Street in Indianapolis.

Workshops topics will include: summer maintenance for the heating system,

and risk management facility, lighting conversions that will

Personnel from all churches, schools and agencies are invited to attend.

The five dollar cost includes materials

and lunch. Registrations must be post-marked by May 5 and sent to Urban Parish Cooperative; 500 E. 42nd Street; Ind-ianapolis, Ind. 46205; phone 317-283-6179.

FROM THE EDITOR

Christians in the Middle East are scarce

While I was writing my column for the April 2nd issue, about the work of the Franciscans in maintaining the Catholic shrines in the Holy Land, I couldn't help but think about the way the Christian presence in the Middle East

has declined during recent decades. I don't mean just in Israel, where the constitution grants many rights to Jews that it doesn't grant to Christians and Muslims, but also in all the Arab where the predominant re ligion is Islam.

Perhaps the decline of the number Christians in Lebanon is the or Cristians in Lebanon is the saddest. This has long been considered to be the only Christian country in the Middle East. At one time it was 70 percent Christian. Today it is estima

percent of the people there are Christians.

Here are statistics for other places in the Middle East, from the beginning of this century to the present: lerusalem, from 20 percent to 3 percent; Jordan and Palestine, from 25 percent to 4 percent; Turkey, from 32 percent to less than 1 percent; larq, from 35 percent to 5 percent to 10s percent to 25 percent to 3 percent to 40 percent; Iran, from 15 percent to 40 percent; Syria, from 40 percent to 10 percent; and Egypt, from 10 percent to 7 percent. Saudi Arabia is a completely Muslim country.

LIVING IN AN overwhelmigly Muslim society is very difficult for Christians, even in those countries where there is freedom of religion. A few years ago while I was in Jordan I met with Bishop Selim Sayegh, Vicar general of the Jordan area for the Latin Rite Catholic Church, and the Jordan area for the Latin Rife Catholic Church, and Archbishop Saba Youskim, head of the Greek Melkite Rite for the Jordan area. Both praised King Hussein for his enlightened attitude toward Christians, but also pointed out that civil law in Jordan forbids marriage between said, are essential because they are the only way they car teach the Christian religion. The schools are supported by the Knights of the Holy Sepulchre, as are Christ throughout the Middle East.

Egypt, too, is tolerant of Christians, although once in a while tensions flare up. At the time that I met with President Mubarak for an hour and I0 minutes in 1982, Pope Shenoudah of the Coptic Orthodox Church had been detained for some reason and I asked President Mubarak about that. He replied that a problem had been caused by extremists who wanted to create more tension between Christians and Muslims but that generally they can live together peacefully in Egypt.

A FEATURE OF Catholicism in the Middle East that we are not accustomed to in the United States is the larg number of different rites and churches. All of Catholi cism's six rites (Latin, Alexandrian, Antiochene, Ar-menian, Byzantine and Chaldean) are there as are most of the 22 churches—all in communion with Rome—that are part of those rites. These are mirrored by Orthodox churches that are identical with the Catholic churches except that they don't recognize the authority of the pope

In Egypt, for example, besides the Coptic Orthodox ope, there is also the patriarch of the Coptic Catholic pope, there is also in epartnation or the Copbic Cartionic Church, who is also a cardinal. When I met with him in 1982 he was Patriarch Cardinal Stephanus II. The Coptic Catholic Church is part of the Alexandrian Rite. The Orthodox far outnumber the Catholics though-about 12 million Coptic Orthodox to 150,000 Coptic Catholics.

The two largest Catholic churches in the Middle East are The two largest carroic crurenes in the Minitie east are the Maronites, who belong to the Antiochene Rite, and the Melkites, who are part of the Byzantine Rite. The Maronites, who have no counterparts among the separated Eastern Christians, are mainly in Lebanon and Syria. The Melkites are sometimes called Greek Catholics, which is confusing because there is also a Greek Church in

the Byzantine Rite. In the Middle East, those Palestinians who do not belong to the Latin Rite are usually Melkites

ALMOST ALL OF THE Catholic prelates in the Middle East with whom I've been privileged to meet at various East with whom I've been privages of market strains to times have said that their greatest problem is trying to maintain a Christian presence in the Middle East. Archimandrite Lotfi Laham, the Catholic Melkite Archibishop in Jerusalem, said that there is real ecumenism to the company of the ushop in Jerusalem, said that there is real ecumenism among all the Christians in the Holy Land, and also, he said, cooperation among Christians and Muslims. This is particularly true in Israel and the Israeli-occupied territories where private Christian schools are also attended by Muslim children.

However, the archimandrite (an Eastern-rite title equivalent to an abbot) said, the Christians under his jurisdiction had to learn to live with discrimination-both from the Jews in Israel and from the Muslims in other parts of the patriarchate

I've met with two Latin Rite patriarchs in Jerusalem James Beltritti in 1982 and the present patriarch, Michel Sabbah, in 1989--and both of them lamented the way their people were leaving the country in order to try to find a better life somewhere else.

On one trip I spent six hours with the apostolic delegate to Israe!, Jordan and Cyprus, who was then Archbishop William Carew (a Canadian). He briefed me and the other Catholic journalists with me about the efforts of the Vatican to train Palestinians in order to retain Christian presence in the Holy Land. The Notre Dame Center, owned by the Vatican, is part of that. So is Bethlehem University, also owned by the Vatican and run by the Christian Brothers. And so is the ecumenical institute of Tantur which the Pope asked Father Ted Hesburgh to found.

But maintaining that Christian presence in the Middle East seems to be a losing battle

THE HUMAN SIDE

The role the Vatican played in supporting science

by Fr. Eugene Hemrick

In the middle of the 15th century, Pope Nicholas V created a public library for "the court of Rome"—the whole world of clerics and laymen, cardinals and scholars who inhabited the papal palace and its environs.

He and Pope Sixtus
IV later in the century
provided the library
with a suite of
splendidly frescoed and furnished rooms. Today's great Vatican Library grew from that public library of the Renaissance.

We don't hear much these days about the role the Vatican played in preserving the wisdom of past civilizations--wisdom upon which is based much that recognize as good in our way of life

Many, recalling the painful aspects of the Galileo affair, may overlook the role that the Vatican nonetheless played in supporting scientific study and helping to create conditions that led to breakthroughs in mathematics and astronomy, and that helped civilization make a quantum leap into an exciting modern era.

Unlike some modern patrons, the popes cared about books as well as the buildings that housed them. From all over the world the popes bought and borrowed the best handwritten books of the times.

The Vatican Library soon became a ectacular work of art and grew rapidly thanks to bequests and purchases

The library not only contained Bibles and works of theology, but specialized in secular works, above all, Greek and Latin classics. As a consequence it became a center for the revival of classical culture known as the Renaissance, a period of transition toward modern understandings of the human person's place in the world.

Popes who reverenced the knowledge of past civilizations and established the Vatican Library played a role in fostering a revivai of important principles upon which a culture is built in such areas as ethics, law, mathematics, science and Scripture.

When we see rockets orbiting the Earth or landing on the moon, we can thank leaders like Pope Nicholas who so loved the world of mathematics that he encouraged translations of the great Greek mathematicians such as Archimedes and the greatest of the Greek astronomers. Ptolemy. His work laid the foundations on which Copernicus built a new astronomy.

which Copernicus built a new astronomy.

Interest in science not only embraced
mathematics and astronomy, but also medicine and natural history. The early medical
texts of Hippocrates were translated at the
Vatican library, helping Roman doctors adopt
new ways of performing operations.

Much of what we know about plant life

also was amassed by the Vatican Library and preserved for the world's scholars to study.

One of the purest forms of music is Gregorian Chant, which is yet another wonder the Vatican Library preserved in all of its richness. If we listen carefully to many classical works of music, often we can hear

the influence of Gregorian Chant Today the winds of time are blowing in all directions, and much that is sacred is buffeted. Much that is of value risks being blown away.

At such a time, it is good to be reminded of a great library like this one at the Vatican that made such a project of keeping our access to history alive-access to church history, access to the world of learning beyond the church.

One look at the church's contribution to civilization through the Vatican Library reminds us that we do well to study history and not wish it away. The future always has roots in our past.

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THE BOTTOM LINE

Reminder that Christ is to be found in neighbors

by Antoinette Bosco

How good it was for me to be reminded recently that we can see Christ in ourselves and in every other living person. The reminder came from a scholarly man from Syria and the beautiful

tory he shared about his young son. It began with a con-ference by the Omega

Institute which I attended in New York. The theme was "A Revolution of Hope, Changing the World From the Inside Out."

The purpose of the conference was well stated. It called for a revolution to challenge "our darker legacy"--war, star-vation, racism, broken communities and the stressful imbalanced demands of modern life.

"The next revolution must be spiritual," the organizers stated, "helping us rise against attitudes of despair and isolation

and infuse the global society with hope and connection.

The conference had a number of workshops from which to choose. But the one I was attracted to had the intriguing title of "Sustaining Hope."

The leader was Abdul Aziz Said, listed as a participant in the Arab-Israeli peace talks and an experienced guide for people interested in the relationship between their spiritual and political lives

I learned much from this fine teacher, especially from a story he told about how he came from Syria to American University in Washington, D.C. While there, his little son was in Catholic school.

One day his son, then about 5, came home from school and told him they had learned about a man named Jesus that day. He asked his father, "Did you ever hear of him?"

The father answered "yes," and he went to a map, pointed to Bethlehem where Jesus was born and then to a place nearby in Syria where he was born

His son then asked him if he knew is. Again the father said "yes." The son asked, "Did you play with Jesus?" He answered, "yes." The child then asked. "Did you play soccer with him?" the father vered. "Yes

Elated, the child said he was going to tell his teacher the next day about how his

nis teacher the next day about how his father played with Jesus. Said told those of us attending the workshop that he could just see the nun's face and figured he'd better explain something to his son. So he took the boy aside and began, "You know, Jesus told me once that he has many names." aside and began, "You know, Jo me once that he has many names.

Said went on to tell his son some of the names Jesus has-and they went from Mohammed to St. Paul to Martin Luther King Jr. to ever so many. He said that the name of Jesus is the name of your classmate, your neighbor, your co-worker, your boss, your child.

This conference had been called to bring together people who are willing to re-eval-uate the "dominant myths of the 20th century-that tell us that individualism, the control of nature and materialism are the primary paths to success and happiness

It is so easy to forget that truth first spoken by Jesus himself when he said, "I

was hungry and you fed me. grateful to this man from the Mideast who so beautifully reminded us that Christ is to be found in our neighbor.

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Most Rev. Daniel M. Buechlein

John F. Fink

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To the Editor

It is the stories that we remember

Thank you very much for printing the articles about Frances Clouser and Billy Davis in the Easter edition of *The*

These two stories about faith-filled people of this archdiocese continue the long tradition of storytelling which our church does so well. These two stories fit perfectly into the stories retold and celebrated during the Holy Week liturgies.

Thousands of theology books have been written about our faith but it is the stories that we remember. Thanks for

The Criterion to continue this Suzanne Magnant

Greenwood

One-size-fits-all recommendation

Yesterday's mail brought a brochure entitled "United as One." Once again I am dismayed and depressed by the annual

display of our ignorance of economic realities.

The one-size-fits-all recommendation for giving to the 1993 United Catholic Appeal is 1 percent of each family's annual income. One of the folds displays a table

THINK HE FOUND OUT THAT NONE OF THE UNBORN VOTED FOR HIM!

headed "Giving Options." It begins with a family whose income is \$10,000. They are asked to give \$100. Bad news. That family starved to death last year—unless they got some kind of help.

Third in the column is a family whose income is \$20,000. It have some wind to the property in \$20,000. It have some wind to the property is \$20,000. It have some wind the property is \$20,000. It have some window.

Third in the column is a family whose income is \$20,000. If there are more than four in that family, they are on or near the poverty line. Their \$200 is a biblical "out of their need" contribution. They receive no award to recognize their herois sacrifice.

Last on the list is a family with \$100,000 income. By the accepted standards, that represents about \$\$00,000 of disposable income. They are asked to give a numerically impressive \$1,000. Their contribution is a measly 1.25 per cent "out of their surplus" but they will receive a bronze something or other to reward their "generosity."

I am extremely happy to see that we

I am extremely happy to see that we haven't called these suggestions "God's Plan for Giving," as campaigners are often Plan for Giving," as campaigners are often tempted to do. Stupidity is more pardon-able than blasphemy.

Indianapolis Indianapolis
(Response from Lawrence Daly, director of
the United Catholic Appeal: The 1 percent
option is based on an overall consideration of
stewardship and the personal need we all have
to share the blessings we have received from
God. It is simply a reference point offered in
response to the question many people ask: Its policy is that readers will be free to express

Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations. Letters must be signed and contain the writer's full address, although hisher name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters for length, grammar and style. Letters for publication should be sent to The Criterion, P.O. Bex 1717, Indianapolis, IN 46206.

'What is my fair share or what's expected of What is my fair share or what's expected of me?" Some people are in a position to give more, some less. All we ask is thet each parishione be invited to make a personal decision as to what gift is appropriate, all things considered, to fill out a pledge card from zero to any other amount, and to return it to the parish. Every gift is appreciated and will help those helped by the United Catholic Appeal.) Appeal.)

Holding hands for Lord's Prayer

In 1975 the Congregation for the Sacraments and Divine Worship noted that the practice of holding hands while reciting the Our Father during Mass should be repudiated.

When Jesus taught the disciples how to pray and what is the prayer we should pray, did he ask those present to hold hands?

Story brought pennies for project

I want to thank you for printing our penny project story. It means a lot to the people of Sacred Heart School. A lot of people read the article and brought pennies nd more to our school. We just want to thank you again.

Kristyn Tekulve and the fifth grade class at St. Pius X

Point of View

Abortions under Clinton aren't rare

by Richard M. Doerflinger

Last year, many Americans concerned about our society's 1.6 million abortions a year took some heart from two stateyear took some neart from two state-ments by candidate Bill Clinton. He said he would help make abortions "safe, legal, and rare"; and he assured voters that his policy would be "pro-choice," "pro-abortion.

not "pro-abortion."

In announcing plans to repeal the Hyde amendment, which restricts federal abortion funding, he broke both promises.

To see which funding policies help make abortions "rare," we have only to review some history. After the Supreme Court's 1973 abortion rulings, the Medicaid program began funding all "medically necessary" abortions—and the government saw any abortion as "medically necessary" if an abortion is a side in would, enhance, a districtions said it would, enhance, as abortionist said it would enhance a woman's social or emotional "well-being."

woman's social or emotional "well-being." Under that policy, taxpayers funded about 300,000 abortions a year.

When Congress began restricting use of federal funds for abortions in 1977, pundits were ready with dire predictions. The funding ban will not reduce abortions, they said—it will only drive women to cheap but see the "thought of the produce of the produce of the policy for the produce of the unsafe "back-alley" practitioners.

When the ban took effect, these experts

went into the field to document these devastating effects, and found—nothing. As the U.S. Centers for Disease Control reported, "no increase in abortion-related complications was observed in this sur-

complications was observed in this sur-veillance project" ("Morbidity and Mortal-ity Weekly Report," '22/79). What did the funding ban do? Well, in states that decided to follow Congress's lead and restrict state abortion funding, it reduced abortions—by about 20 percent in some states, by 35-40 percent in others. Total abortion complications actually went deep in some states because abortions. down in some states, because abortions

Anyone who still thinks abortions are "safer" when publicly funded should look to New York. Unlike most other states, it decided to continue state funding for elective abortions. And New York is now the home of the most notorious "back-alley" abortionists in the country—people like Abu Hayat, recently convicted of like Abu Hayat, recently convicted or assault for ripping the arm off a baby girl during a failed late-term abortion. State health officials have cited eight abortion practitioners for negligence in the last two years, they say the problem is much large but they are not adequately staffed to

ndle it (Newsday, 2/23/93).
There's more. In states that did end public funding of abortion, women ap-parently took more care not to become pregnant in the first place. As economist Jacqueline Kasun pointed out in the Wall Street Journal (12/30/86), unintended preqnancies declined in these states. Here's a reduce abortions by reducing unintended pregnancies: It works the other way

So if you wanted abortions "safe, legal d rare," the first thing you would do is So it you wanted abortions sack figal and rare," the first thing you would do is recommend the Hyde amendment's policy to states like New York. President Clinton has done the opposite, seeking to export New York's policy to every other state. Then there's that matter of being "pro-choice," not "proaborion". Well, no one in his right mind insists on pouring of the property of the

one in his right mind insists on poduring hundreds of millions of tax dollars into an activity unless he favors it. Aside from that dovious fact, the proposed Clinton policy is the opposite of "pro-choice" in three ways. It is not "pro-choice" for the states, who have been free for 16 years to decide whether or not to fund abortions. Upon

whether or not to fund abortions. Open repeal of the Hyde amendment, they would again be forced by Medicaid's "matching-grant" policy to fund every abortion the federal government decides to fund. The White House's claim that this will enhance "flexibility" for the states is legal nonsense.

It is not "pro-choice" for taxpayers. All of us will be forced, under threat of fines and imprisonment, to pay for hundreds of thousands of procedures that many of us recognize as the killing of young children. When the President recently said in Chillicothe, Ohio, that the status of unborn human life is not certain enough to warrant putting people in jail over it, he apparently meant only that no abortion advocates will go to jail.

It is not even "pro-choice" for poor women, who strongly oppose abortion. In a May 1992 Wirthlin poll, 55 percent of Americans opposed "using tax dollars to pay for abortions for women who cannot afford to pay for them"-but opposition went up to 62 percent among those making less than \$15,000 a year. Black Americans opposed public funding 64 percent to 33 percent.

Low-income women don't have abor-tions because they favor them. They generally have them in situations of social and economic pressure—pressure that can only increase when the government pro-order willighted funding for abortion, are vides unlimited funding for abortion, even as it cuts off payments for additional children under various forms of so-called "welfare reform." Under Clinton's policy, the poor will have the abortions that the rich want them to have.

A few days after announcing its effort to require tax funding of abortions, the White House said it will also restore U.S. funding to organizations that support programs of coerced abortion in countries like the People's Republic of China. How creative can we get at interpreting the word "pro-choice"?

(Doerflinger is associate director for policy development at the Secretariat for Pro-Life Activities, National Conference of Catholic



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CORNUCOPIA

Spring is a witness to Easter

by Cynthia Dewes

The Easter bunny has gone into hibernation or retreated to the South Pole, or whatever it is he does until next year. We

never want to see another hardboiled egg as we live and, until further notice, jelly bird eggs and marshmallow chicks are simply to

gag.
Fortunately, nature is helping to make the true Easter, our new life in Christ, apparent to us. We feel spirits

to us. We reet spirits lifting and souls greening with the Good News even as warm breezes blow and flowers suddenly appear in sunshine along the path. The fresh beauty of God's earth witnesses to his love for us.

earth witnesses to his love for us.

What's the first thing that comes to mind when we hear the word "witness"?

The movie by that name? The latest headlines in the grocery line rags? TV

dramas like "L.A. Law" or "Law and Order" or even "Matlock"? How about Christian witness? As

How about Christian witness? As Catholics, we may not think of that meaning right away because it sounds so emotional to our high church ears. Despite Vatican II, many of us are still not used to singing and praying aloud as if we meant it, let alone telling others about our religious feelings. We're embarrassed to share our spiritual experiences, and we are embarrassed when others share theirs. We like to be in control.

Some of our Protestant brethren and sistren (sistern?) who renounced their high church affiliations in times past also more fortunately lost some religious in inhibitions. They gave up a certain degree of control and began to give individual witness to their faith. In public and out loud. Maybe we could take a lesson from them.

Now, everyone knows that kids are essentially out of control, so it's no fluke that Jesus said, "Let the children come unto me." Kids can bear powerful

witness to the rest of us about faith and innocent trust and non-judgmental love, in fact to all the messages of Jesus, just because they don't care about control. They let us into their hearts without charging admission.

There is something essentially divine about the sight of two toddlers walking close together hand-in-hand or sharing licks on an ice cream cone, unaware of adult observation. There are profound dimensions to seeing a little boy kindly patting his cranky baby sister in church, or offering Mom a kleenex unasked when she's having a good cry.

Teenagers offer splendid witness too, but they tend to experience all the joy and pain of being human at full throttle. Their intensity can either open our eyes and hearts, or distract us from learning from their statements and seekings. Instead of listening and sharing with them, we may turn them off. Or even out.

We need to keep all our senses open to the witness of others. And it's our duty and joy to give Christian witness ourselves.

check-it-out...

Seniorfest '93, an informational and entertainment festival for adults over age 50, will take place May 13-14, noon-9 p.m. at the Indiana State Fairgrounds' Exposition Hall. The festival will feature a performance by the Grammy-nominated gospel group The Speers on Thursday at 4 p.m., and a 5-30 p.m. show by The Glenn Miller Orchestra on Friday. The event will also feature local entertainers as well as educational and motivational speakers. Discount tickets are on sale at Marsh Supermarkets. Advance singleday tickets are 54 each and two-day tickets are 57. Admission is free for children 12 and under Group rates are also available. For more information, call 317-571-1010.

The 5t. Thomas More Society of Indianapolis and the Indianapolis Bar Association will present the 1993 Red Mass. Archbishop Daniel M. Buechlein will preside over the eucharist on May 7 at 5:30 p.m. at 5t. John Church, Indianapolis. The Red Mass is an annual event attended by judges, lawyers and officials of all faiths for the purpose of invoking God's blessing and guidance in the administration of justice. Stephen Goldsmith, Mayor of Indianapolis, will be the guest speaker at the Red Mass Dinner which follows at the Convention Center. The general public is welcomed and encouraged to attend. For more information or to reserve tickets, call 317-686-4286 or 317-321-865.

St. Vincent Hospital Guild will hold a reception for the recipients of their nursing scholarships on May 5, at 4:30 p.m. at the Sheraton Marten House, 1801 W. 86th Street. St. Vincent Hospital Guild has pledged a five-year program where all proceeds benefit the nursing scholarships. The recipients are Janet Harker, University of Indianapolis; Renee C. McKinney, Marian College; Kathleen

R. Mayhern, Marian College; and Rebecca A. York, University of Indianapolis.

St. Meinrad Archabbey Library will feature an exhibit of prints and drawings by Janice Greene from May 1-28. It will contain a variety of artistic media, including print, drawings, and collographs. For more information, call 812-357-6501.

Holy Angels will present its **Spring Fling Matinee** to shake the winter blahs on May 21 from 5:30-10 p.m. at Seville's Nite Club, 71st and Michigan Rd. Proceeds will benefit Holy Angels. For more information, call 317-291-4342.

St. Paul Episcopal Church, 61st and Meridian 5ts., will present Indianapolis Pro Musica and the Indianapolis Chamber Orchestra on May 2 at 4 p.m. at the church. Under the direction of Frank W. Bolles, the chamber choir of twenty-six voices will perform works from the Renaissance Period. For more information, call 317-253-1277.

The Newman Guild of Butler University will celebrate their 60th Anniversary on May 18th. Msgr. Raymond Bosler will reminisc on his years with the Butler Newman Center and will speak on the early days of the Newman Center. The luncheon will be at 12 p.n. at Hollyhock Hill, 8110 N. College Ave. For more information, call 317-849-5840.

vips...



Kathy Brennan, member of the Archdiocesan Board of Education, has been elected for a two-year term as a regional representative to the National Association of Boards of Catholic Education.

Brebeuf Preparatory School's board of trustees has named Jesuit Father Walter Charles Deye to be the new president of Brebeuf. Deye will assume office in June 1994. He is currently an executive secretary and treasurer of the Jesuit Conference in Washington, DC.

Daniel Tyler has been named country coordinator of the Church World Service Somalia program. The appointment was put into effect on April 22. Tyler's appointment lays the groundwork for an expanded program of relief and development in Somalia, including the eventual deployment of a medical team of doctors and nurses and likely initiation of animal husbandry projects. Tyler has served as assistant director of the International Division, YMCA of the USA, based in Chicago.



NOW THAT'S ITALIAN—Father Paul Faroh and friend at Mt. St. Francis Retreat Center are busy making home-made pasta, sauce and Italian bread for their spaghetti dinner on May 8 from 4-8 p.m. Call Mt. St. Francis at 812-923-8817 for more information.



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Rev. James D. Barton, Archdiocesan Director

85 enter 3 West Deanery parishes

by Margaret Nelson

Three parishes in the Indianapolis West Deanery welcomed 85 Catholics to full communion with the Church at the 1993 Easter Vigil

Father Vincent Lampert, the associate pastor of St. Malachy in Brownsburg, coordinated the Rite of Christian Initiation of

coordinated the kite of Christian Initiation of Adults (RCIA) program for their 27 initiates. Judy Chapman, parish secretary and bookkeeper, belongs to the RCIA team at St. Gabriel where 27 "new" members have been initiated.

And at St. Monica, Bill Bradbury has coordinated the program since he himself entered the church seven years ago.

Father Clem Davis asked Bradbury to take the job temporarily while the St. Monica pastor left on sabbatical in late 1986. But Bradbury was still in charge when the 31 candidates entered the church on Easter Saturday, 1993

Saturday, 1993.

Bradbury credits the growth of the Pike Township area with the large RCIA groups at the parish. And the new church building dedicated last December has received attention. "But we have had 20 or 30 people the last four or five years," he said.

"We have the sponsors involved from the properties of the properties of the year of "said to the properties of the year of "said to the properties of the year end" said.

We have the sponsors involved from the very beginning to the very end," said Bradbury. "That way the parish does a good job of introducing the people to the parish and to the community.

"St. Monica tends to be very support-oriented," he said. He pointed to Christ Renews His Parish and other programs the parishioners are involved in

"We have really good sponsors meeting one-on-one, which gives us better contact between the team, the parish, and the candidate," Bradbury said. "That way one person does not feel lost in the huge group."

person does not rele to sit in the nuge group.

The St. Monica catechumens and candidates not only share in discussions, but they help with parish activities. For the annual Mardi Gras, the candidates are involved by doing all of the food and decorations, he said.

Whe have two retreats—one in the fall.

"We have two retreats—one in the fall and one in the spring." Bradbury said. "The Pentecost program in the spring is an opportunity for the candidates to take on service presents."

opportunity for the candidates to take on service projects.
"Our Easter Vigil was just fantastic," he said. "The candidates left the church for the immersion pool in colored robes. They walked in the pool and Father Clem poured the water over them three times. Then we were there to give them white towels and their white garments. Then they processed into the church. It was a very dramatic

change."

Bradbury, said that the RCIA program takes 10 to 20 hours of his time each week, but as it gets closer to Easter he adds another 10 hours. "I love it," he said.

these people. I know what feelings they are and what questions they thinking of that they may not be able to he said

He said there are usually five or six people on his RCIA team. "The more people involved who are providing a contact between the parish and the candidate, the better it is for the candidate," said Bill Bradbury.

Asked why there were so many in St Malachy's RCIA, Father Lampert said We like to think we're doing something

He explained that many in the program have Catholic spouses. "They made the decisions to get ready to become Catholic and raise their families with one spiritual

Father Lampert went to St. Malachy on his first assignment after ordination, with

his first assignment after ordination, with no experience with RCLA.

"The DRE and the pastor asked me to help with RCIA last year," he said. This year he is coordinating the program—with the pastor, DRE and two volunteers on the team. All initiates had sponsors from the parish.

"With such a large group, we needed some type of personal contact," Father Lampert said. "With a total group of 75 people, we had to meet in the church," he said.

"A few people came from other parishes. We met on Tuesday nights. We sent one guy to St. Christopher, because he changed jobs and he couldn't come on Tuesday. We had others from other parishes who couldn't go on the night they had the RCIA program," he said.

"We've already had calls for next year's
"We've already had calls for next year's

"We've already had calls for next year's program. Our parishioners are exited about being sponsors. They learn more about their own faith.
"We're thinking about having something like RCIA for Catholics so that parishioners can get updates on their faith. I like to give all those tidbits of information—like answering trivia questions," said St. Malachy's associate pastor.
One of the unique things at St. Cabriel

sau st. Malacny's associate pastor.
One of the unique things at St. Gabriel
was the baby-sitting service. Judy Chapman, one of the six members of the RCIA
team, asked her daughter to care for the
child of a would-be candidate.

Ritter High School junior Anne Chap-man responded by volunteering to care for any children whose parents wanted to attend the RCIA program. Sometimes she and her classmates had as many as 13 children

Another thing St. Gabriel provides for everyone in the program is a Bible. Parishioner Fran Young makes covers for them and welcomes the candidates every



CELEBRATION—Holy Saturday RCIA candidates and catechumens at St. Gabriel include (front, from left): Saretta Brown, Ruth Smaldone, Angel Wafford, Edna Brochin, Brian Yates, Chris Small, Jason Schober, Denise Vantrease, Jeanette Miller; (second) Franciscan Sister Mary Timothy Kavanaugh, Harold Sedam, Angela Prince, Karen Cromlich, Matthew Yates, Terri Lambert, Roxanne Grumeretz, Lisa Federman, Father Paul Landwerlen; (third row) Jerilyn Studebaker, Keith Thomas, Rachelle Brown, Mark Cromlich, Danny Hoskins, Jon Myers, and Mark Randall. (Photo by Mary Eber)

More names of RCIA 'grads'

After pages were printed last week, The Criterion received additions for the list of those adults fully received into the Catholic Church during the 1992-93 year ending on Holy Saturday. This brings the known total

to 845 people.

From the Indianapolis South Deanery: St. Barnabas: Terri Lynn Collins Stephen Earl Denny, John William Faust

Steven Allan George, Jennifer Diane Hall, Deborah Jean Jones, Debra Sue Lenahan, Judith Anne Rossman, Keith DeWayne Toby (catechumens), Susan E O'Connor, Teresa Lynn Denny, Robert H. Grimes, Timothy James Motsinger, Elizabeth Ann Neyton, Marcia Pawlowski, and Kayla Stone (candiwho teaches some of the classes, along with Pastor Father Paul Landwerlen and Franciscan Sister M. Timothy Kavanaugh

Chapman said that Margaret Arthur is an important part of the team by providing hospitality, not only after the weekly meetings, but after the three RCIA rites.

As parish secretary and bookkeeper, Chapman said her job intermingles with her responsibilities on the RCIA team. The St. Gabriel program starts with promotions of the state of th

ask parismoners to pray for them.

Chapman gets some of the calls. "I can talk for two hours. Some people don't know what questions to ask. I try to make them feel comfortable."

The two-hour RCIA sessions include the discussion topic, information from the Resource Center, and "prayer by singing.

In January, each candidate is invited to join the parish during the Rite of Enrollment. Last year, the parish started ending The Criterion to those who made this commitment.

'Here, they only get a sense of this church, this year," said Chapman. "They need to know about the larger city church, the archdiocesan church, the world Church."

After the first year, Chapman noticed of those who received the archdiocesan escription first. It's a wonderful idea, a wonderful thing for them.

The team will being to pray about sponsors for next year. "Those who make the commitment are so blessed," said Chapman. "The Holy Spirit is very alive and working here."

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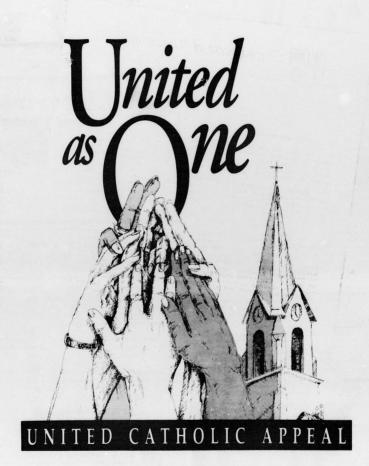
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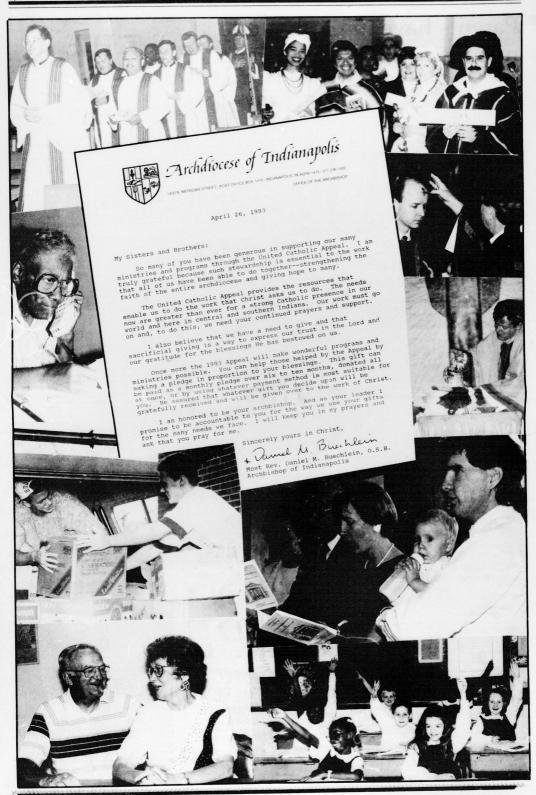
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Parents have important role in mitigating advertising's impact

by Mark Lombard

Watching television, viewing movies in a theater, tening to the radio and reading a newspaper are quite different media experiences.

Yet they are linked in a most basic way. Almost every time we turn on a television or radio, enter a cinema or pick up a publication, we face someone trying to persuade us, educate us or convince us to buy a product or to accept their

This is most obvious in advertising.

As advertising messages are found in our homes, As advertising messages are found in our nomes, throughout the media and in almost every place two or more are gathered, parents cannot shield their children from advertising. But they can use advertising to promote more value-oriented lifestyles, make better-informed product purchases and develop improved understandings of the world.

standings of the world.

To sense the pervasive role advertising plays in society, consider that manufacturers will spend about \$200 per year per American on product advertising, "a sum larger than the yearly income of a typical citizen of a Third World nation," according to Anthony R. Pratkanis and Elliot Aronson, authors of "Age of Propaganda."

They note that the average American will view an estimated 38,000 TV commercials per year-more than 100

per day. They'll hear or see another 100 to 300 advertisements per day on radio and in newspapers and magazines, and they'll receive more than 200 pieces of direct-mail advertising

This does not include passing encounters with bill-boards, posters, handbills, bumper stickers, buttons, caps, T-shirts, designer labels and brand names.

It also does not include a medium commonly viewed as commercial-free-motion pictures. In the sealed, dark environment of the theater, viewers are captive for a variety of cinematic product placements that appear in the non-advertising setting of the movie screen. Some of the more famous examples of this now multimillion-dollar practice include: Eliot luring his extraterrestrial friend out into the open with Reese's Pieces and asking him "Want a Coke?" in "E.T.," and Michael J. Fox telling the soda jerk in "Back to the Future" to "Gimme a Pepsi Free."

This is not to say that advertising does not provide a legitimate service. Advertising gives information about the marketplace of products, services and ideas available. At its best, it is credited with helping existing firms stay in business and new firms to enter the marketplace, thereby creating jobs and lowering the unit cost of items through increased demand.

Yet, at its worst, advertising also is criticized for encouraging excessive consumption of goods, promoting purchasing that is unhealthy, probing hidden feelings and yearnings, reducing people to stereotypes, and baiting

consumers by use of imagery that has little or nothing to do with the product or service being sold.

Many believe that they are not affected by advertising, yet its effects are difficult to dispute.

yet its effects are difficult to dispute.

Studies reported in the Journal of the American Medical Association have found a direct link between the presence of the "Joe Camed" carbon figure in Camel cigarette advertisements and the use of tobacco by young people. One study, reported by Dr. Paul M. Fischer of the Medical College of Georgia at Augusta, noted that 30 percent of 3-year-olds could match the Joe Camel logo with cigarettes and more than 91 percent of 6-year-olds could match the Camel figure with cigarettes.

Joe Camel is not the only logo that has been alread of the country of the country

Joe Camel is not the only logo that has been aimed at young people. Others include the Kool cigarette penguin figure, the "Marlboro man" (cowboy, "Spuds Mackenzie" and "Bud Man" used to promote beer, and Bugs Bunny as "Hare Jordan" promoting Nike athletic footwear.

Beyond advertising that targets young people, other messages also have profound, sometimes tragic, consequences. Advertising of alcohor-leated products promote the ideas that alcohol consumption is connected to being successful, sophisticated, youthful, fun-loving, attractive, sexy and well-liked.

Statistics tell a different story. Alcohol consumption is directly related to homicides, suicides, unemployment and decreased job performance, child and spousal abuse, and automobile fatalities, among other consequences.

But what is a parent to do to help a son or daughter understand that the truth in advertising is not always the

The advertising as an opportunity to educate the child about what the advertiser is really saying. Explain that "partial assembly required" means the toy will have to be put together before it can be played with. The claim of cereal advertisers that their product is "part of a balanced breakfast" can be a springboard into a discussion of what is a nutritionally sound breakfast.

PDiscuss how to make informed purchasing decisions. Wi. n grocery shopping, explain where to find the ingredients contained within the product and the unit price for each item to get the best value possible. Have your child choose the cereal from those in which sugar is not the first ingredient listed.

►Urge children to look beyond the label. The designer label on clothing, while advantageous in terms of peer acceptance, is no guarantee of quality or value. When clothes shopping, discuss the values of different fabrics and criteria for judging the quality of each article.

and criteria for judging the quanty of each article.
Examine advertised products and verify that claims made about them, implicitly or explicitly, are reasonable and accurate. Expensive basketball shoes will not instantly cause a child to run appreciably faster, jump appreciably higher nor play appreciably faster, jump appreciably higher nor play appreciably effect. Toys may look bigger and more exciting on the television screen than they will out of the packaging.

▶Point out to children when advertising, in whatever medium, is Socusing on elements that have little or nothing to do with the product. A McDonald's TV commercial featuring Larry Bird and Michael Jordan matching difficult besketball shots does not inform the viewer of its pre-fucts.

Pemember that, as in other areas where children should proceed with caution, forewarned is forearmed. Prepare children by discussing advertising messages you see that are particularly insidious or promoting unhealthy and destructive behavior. Studies have shown that young people are much less susceptible to messages when their defense mechanisms have been activated.



ADVERTISERS' TARGET—The role of advertising in society is pervasive. The average American will view an estimated 100 TV advertisements per day. Parents cannot shield their children from it, but they do have an important role in mitigating its impact. (CNS photo by Jack Hamilton)

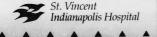
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Are the adolescent years still the 'best' years?

by Linda Allison-Lewis

After listening to a fight between his teen-age cousin and her boyfriend, one of my sons said when he was 12: "I'd like to go to sleep when I turn 13 and wake up when I'm 20."

He was about to embark on the teen years his mother had promised would be the best years of his life

"the best years of nis life."

I could hardly believe it. I must have been in some sort of coma thinking the adolescent years for my kids would be similar to mine: somewhat uncomplicated, a minimal amount of trouble but certainly full of memories not about to be traded for

anything.

After all, I was a good parent. I laid a firm faith foundation that would surely steer them in the right direction. And though I often worked I made sure that time spent with them was full of quality. I also supported any activity that struck their fancy.

activity that struck their fancy.
So what was his problem?
I believe he knew that outside my
rose-colored glasses was a world different
from what I had experienced. I think he
knew that things like respect and morality—or lack of both—were different and
that kids today often are desensitized to the point of disaster.

I was about to learn firsthand just how

tough things are. Today I still practice taking a deep breath in the morning filled with a short prayer asking God to get me through whatever adolescent crisis the day might hold for our family.

might hold for our family. In addition to working with a statewide holline that offers help for untimely pregnancies (my youngest caller was 12 and fearful that a condom had failed). I have e- perinenced firsthand the hearthreaking clailenge many parents face in trying desperately to view an adolescent as a gift from God rather than a family burden.

I have watched a child deal with peer pressure and self-esteem problems so great that he didn't feel capable of going to school in an outfit that cost less than \$100.

I've made every mistake in the book in trying to discipline one who felt it his mission in life to engage in a daily power struggle with me over curfews and the fact that he "would" come in at any hour he chose. And I've watched the vicious cycle of getting in trouble, being grounded, and getting in trouble again become so unending that our home became a battleground and something had to give.

I began by reading every book on positive parenting I could get my hands



ADOLESCENCE—A mother who told her 12-year-old son that his adolescence would be "the best years of his life" later concluded that, "I must have been in some sort of coma thinking the

adolescent years for my kids would be similar to mine . was to learn firsthand just how tough things are" for young people today. (CNS photo by The Crosiers/Gene Plaisted)

on. I combined that with prayer for God to lead me in the right direction in terms of counseling because I believe it is easy to get stuck with a counselor who needs nseling also.

And I certainly didn't want to be placed on medication myself just to help me get through another person's teen-age years. I wanted help and concrete direction. I

wanted their and concrete direction. I desperately wanted change.

And because this was the most gut-wrenching point of my parenting so far, I asked God to help me see this child the way he is viewed from the heavens.

I didn't want to wake up mad every

day at a child I desperately love nor did I have the energy left to engage in many more morning or midnight battles. I wanted to love him and do my part to bring change about.

Do you ever get the strange feeling that

God is talking to you through another person's words?

I heard a woman I respect make a statement about her own teen-age daughter one day. She said simply but sincerely, "She hasn't turned out yet." Suddenly a light went on in my head.

The following weeks, combined with solid counseling and constant prayer, I was able to begin a different course. Today it keeps me sane amid the turmoil.

Although I try to watch my language like a hawk, attempt to reinforce positive points to this teen, and constantly remind him of his good points and not his worst, I now forgive myself when I "lose it" because I realize I'm under stress at the moment and that will be compressed to the control of moment and that guilt gets me nowhere

I set boundaries for myself and my family as a unit and do my best to enforce them when things get out of hand.

And despite the fact that what is going on at home might be maddening at the moment, I try to take care of myself emotionally and force myself to trust this

Now when he comes at me trying to argue a point I can't compromise on and argue a point i can't compromise on and when one part of me wants to shake him (which is impossible). I try to remember the words embedded in my soul: "He hasn't turned out yet." Somehow those simple words feel like faith.

You know the strangest part of it all? Things are actually better—not great, but better. And there are only about 1,037

days to go! (Linda Allison-Lewis, a single parent of three children, is a speaker and author of several books which include "Keeping Up Your Spirits Therapy" published by Abbey Press. She works with Opportunities for Life in Louisville, Ky.)



DISCUSSION POINT

Parenting means daily challenges

What personal insight or outside support helped you cope with your child's adolescence?

"Dedicated, tuned-in teachers who knew my son well. He is our oldest, so we were new to this. They helped us see that we needed to back off and let him fall on his face and learn from his mistakes. Unfortunately, you can't always be there as a parent to shelter. That won't let them make the transition to adulthood." (Kathy Roth, Wheeling, W. 16.

"Being there for them and really listening to their problems. I tried to really instill in them a sense of personal responsibility. For example, when they did really bad on a test. They had really studied and studied while someone else cheated. But I told them that you have to be accountable to yourself. I was very careful not to compare one kid to another." (Marry Jo Snider, Minerva, Ohio)

'I strive to stay in touch with my children's moods. Sharing experiences and talking over things about our kids with friends and neighbors—that has been a big help. Getting it off our chests so we don't take it out on the kids. he kids. . Also going to a Quest program on living skills at our school where they pose certain situations and ask you what you would do. For example, what would you do if your kid came home drunk?" (Jean Fissel, Libertyuile, III.) "Tve been a member of a prayer group. That was a group at source of support—not only the prayer aspect but the fact that there were mothers in the group with children four or five years ahead of mine. It was a help to . . . get their advice. Another help has been my husband. When one parent is frustrated, they can bounce it off the other." (Kay Brouillette, Olathe, Kan.)

"The insight to never say, 'When I was your age,' because when I was their age the world was different. They have more pressures than we ever dreamed of. I also try to understand why they do what they do." (Jay Jarko, Rockford, Ill.)

"One of my favorite passages is from Kahlil Gibran's

"The Prophet" where he says, "Your children are not your
children. "You may house their bodies but not their
souls. For their souls dwell in the house of tomorrow,
which you cannot visit, not even in your dreams." The
poem taught me that you can give your teens roots but you
must also give them wings. You have to give your teens
the freedom to grow." (Mary Newman, Carmel, Ind.)

Lend Us Your Voice

An upcoming edition asks: When—and why—has a flexible approach to problem solving served you well?

If yot: would,like to respond for possible publication, write to Faith Alivel at 3211 Fourth St. N.E., Washington,

Society confuses teens

by Br. Cyprian L. Rowe, FMS

Adolescence is an agonizing state of growth in our society. Over time, adolescence has become more difficult.

Adolescent development is complicated the universal access to communication. What used to be adult information becomes everyone's information. Not everyone knows what to do with it.

In traditional society, development from youth into adulthood was a process of greater and greater inclusion in responsibility for communal life. In today's manic world, however, this movement no longer occurs in a stable and predictable way.

occurs in a statile and predictable way.

Adolescence is marked by attempts to make a real "me," separate from the crowd but coupled with slavish imitation of fashion. The primary group becomes the peer group, and a sense of responsibility to the family may not cut deeply. Physical and psychological changes at this age mean that signals get confused. The adolescent's body sends adult messages into a psychoemotional cauldron that is hardly able to make safe sense of them.

Way back when, people from the age of 12 to 20 assumed that their role models were the significant adults in their intimate surroundings. It also was assumed that faith and reason would work together in cooperative fashion and that Godliness would be rewarded. These assumptions have changed, aided by the power of cable and the throbbing insistence of channels and rock and rap!

Primary adults might come to be regarded as divorced from the realities of young lives. Others, without obligation to anything but their indulgence, become role models for an adolescent's choices.

models for an adolescent's choices.

Parents lovingly labor these years away, trying to earn enough to pay for all the distracting paraphernalia of modern life. But the parents' presence to teens could challenge fashion, and parents'

love could provide an anchor, making certain the adolescent drift does not carry a youth too far from home.

What so many adolescents "try out What so many adolescents "try out" during 'bese years often punishes them immediately. It can also short-circuit their youth, locking them into adult responsibilities before they are prepared emotionally, spiritually and physically to be adults. Consequently, they spend the rest of their lives trying to take care of the neglected eas of personal growth.

In the midst of all this, faith often is

dismissed from the outset-not because the adolescent spends time struggling with faith and mission or seeking perennial answers to perennial questions, but be-cause the world promises knowledge of all

Family drift-letting go because parents get weary of conflict and fear-allows teens to slip further away. It is important that

parents not give up on their teen-agers A student once said to me, "The h is the place where family meets as they pass through to dress for appointments some-where else." The family drift I have in where else. The family drift I have in maind occurs when family members brush past one another with silence or vacant speech; it is filled with inevitable despair or, at best, refusals to hope.

Is adolescence different today? Of course! Hopelessly? Of course not.

course! Hopelessly? Of course not.
It is filled with possib lities. But parents
need to believe that ac olescents, even as
they act out potentially fatal scenarios, still
need loving attention.
When parents offer the assurance of
continued, steadying care, they can help
their adolescents come slowly or quickly,
finally safely, into a sense of their maturity
and their mission in life.
Yes, it's a challenge! But then every
child is a gift who did not ask to be born.

Marsite Rother Curvine Row is a research.

(Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins University School of Medicine in Religious



TIME OF GROWTH-Adolescence is an agonizing state of growth in our society. Physical and psychological changes at this age mean that signals get confused. The adolescent's body sends adult messages into a psycho-emotional cauldron that is hardly able to make safe sense of them. (CNS photo by Les Fetchko)

Parent and teen have lot to learn

by David Gibson

I had a problem as the parent of a teen-ager: I tended to respond (react) immediately to what my teen-ager said, instantly "correcting" her thinking.

My sense of responsibility for her was ng. Unfortunately, my instant reactions made her feel I didn't care what she thought. For us, my approach didn't work

Gradually I learned to listen more calmly-not sacrificing my values when we disagreed on values or rules, but realizing that the opportunity to express my values wouldn't be lost in most cases by waiting a while and thinking about the best manner of expressing them

I needed to give myself time to think. I hadn't been doing that.

And I needed to give my teen-ager a chance to be heard. I hadn't been doing that either

At times I needed to say I disagreed with this or that decision of hers while communicating that I still loved her unconditionally.

In my mind, instantly reacting to everything I disagreed with was a sign that I cared.

Unfortunately, in my teen-ager's mind this was an indication that I didn't care enough.

Teen-agers have a lot to learn. So do parents, I discovered.

(David Gibson edits Faith Alive!)

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55	6.7%	69	7.7%	83	10.4%
56	6.8%	70	7.8%	84	10.6%
57	6.8%	71	7.9%	85	10.9%
58	6.9%	72	8.0%	86	11.1%
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AN INVITATION FROM ARCHBISHOP BUECHLEIN

Dear Friends,

This is an exciting and challenging time for our Archdiocese. The recommendations that resulted from several years of careful study and planning are now being incorporated into a strategic plan which will set future directions for the Church in Central and Southern Indiana.

Please take a moment to review the strategic plan which is summarized on the inside pages of this publication. We need your help to make this plan truly responsive to the present and future needs of our archdiocesan Church.

I hope you will be able to join us at one of the four REGIONAL FORUMS which are being held at various locations throughout our Archdiocese. This is your opportunity to participate directly in the strategic planning process. Please use the spaces provided on the back side of this publication to list any suggestions or comments you may have about our draft strategic plan. You may either bring this sheet with you to one of the regional forums or mail it to: Office of Project Implementation, Archbishop O'Meara Catholic Center, P.O. Box 1410, Indianapolis, Indiana 46206-1410.

As always, you and all the people of Central and Southern Indiana are remembered in my daily prayers. May our loving God bless you abundantly.

+ Damel M. Buchlein

Daniel M. Buechlein, O.S.B. Archbishop of Indianapolis

Regional Forums

May 10, 1993

Saint Louis Parish Batesville, Indiana 7:00 p.m. EST June 6, 1993

Our Lady of Perpetual Help New Albany, Indiana 7:00 p.m. EDT/6:00 p.m. EST

May 17, 1993

Saint John Parish Bloomington, Indiana 7:00 p.m. EST June 14, 1993

The Catholic Center Assembly Hall Indianapolis, Indiana 7:00 p.m. EST Draft: May, 1993

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Promote good liturgical and sacramental celebrations

Nurture parish spiritual life and renewal Support parish ministers as spiritual leaders

Provide opportunities and facilities for individual and communal spiritual growth

Promote evangelization

Establish desired outcomes for excellence in Catholic education

Ensure quality Catholic schools throughout the Archdiocese

Provide opportunities for lifelong religious education

Recruit and train outstanding educators

Provide necessary resources for excellent education

Strengthen governance and management systems Foster evangelization Develop and support for leadership

Respond to the needs adults and youth

Multi-cultural diversit Urban ministry oppor

Other pastoral needs

of Indianapolis

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the pastoral rip needs of he Archdiocese Work for peace and social justice through service and advocacy

Promote generous sharing and responsible use of all human and material resources

AND ACTION STEPS

men and women of faith

of families, young

tunities

Develop comprehensive peace & justice plan

Provide assistance to parishes

Foster respect for life

Develop vision for Catholic Charities

Model standards of social justice

Address particular concerns of center city and rural areas

Develop comprehensive, spiritually-based approach to stewardship

Enhance Church management structures throughout the Archdiocese

Ensure fiscal accountability

Develop comprehensive facility plans

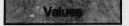
Promote stewardship of human resources

Respond to changing needs through parish staffing plans

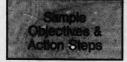
Develop a comprehensive approach to planning, communications and development

Please use the spaces below to list any suggestions or comments you may have about the draft strategic plan which is summarized on the inside pages of this publication. Thank You! Return this form to: Office of Project Implementation, Archbishop O'Meara Catholic Center, P.O. Box 1410, Indianapolis, Indiana 46206-1410

Mission



Goals



Any other Suggestions or Comments

FOURTH SUNDAY OF EASTER

The Sunday Readings

Sunday, May 2, 1993

Acts of the Apostles 2:14, 36-41 - 1 Peter 2:20-25 - John 10:1-10

by Fr. Owen F. Campion

Once more this season, the church begins its proclamation of the revealed word of God by reading from the Acts of the Apostles. Also once again, the reading is a sermon preached by Peter in the name of

the apostles. It recounts the life of Jesus in a brief statement, testify ing that lesus who was crucified and who rose from the dead was indeed both Lord and Messiah. Then, in answer to questions as to what salvation means



for individual persons, Peter called upon those hearing him to reform their lives and to follow the Lord.

There was great response to what Peter said. Several thousand committed themselves to the Lord.

The second reading is from the First Epistle of Peter. The reading salutes Jesus as Savior. In him, through his death, all are redeemed; all may have contact with God. The epistle says that nothing is more important than following Jesus. Not even human suffering can be a barrier to the fulfillment of the wish to follow the Lord. It was stern, very relevant advice in days when Christians risked their freedom and indeed their lives by identifying themselves

The reading establishes the fact of the The reading establishes the fact of the Lord's sacrifice and his willingness humbly to sacrifice himself in tribute to God. Jesus did not return insult for insult. He endured all. He freely offered himself to complete the will of God.

the will of God.

Christians must follow in his footsteps, the epistle bluntly tells its readers. Following in the Lord's footsteps means humility and determination. The epistle is clear. There can be no substitute.

The epistle also reminds its readers that without Jesus they would stray as if they were lost sheep. Jesus is their shepherd, the guardian of their souls.

the guardian of their souls.

As its reading for the Gospel, the church presents this weekend a section from St. John's Gospel in which the Lord identifies himself as the Cood Shephrad. It is an image that would have been very familiar and expressive to the contemporaries of Jesus. Sheep-herding was a popular livelihood in the time of Jesus. It is still popular in the Middle East. No one who heard the Lord preach would have been unaware of the process of herding sheep nor would they have been strangers

to the habits and appearance of sheep. Living often in walled cities and enclosed communities, they knew well the traffic that moved in and out of gates. The imagery is superb.

imagery is superb.

The imagery conveys meaning not just in the sense that many people kept sheep, or that the passage of a herd of sheep through a gate was not an uncommon sight in those days. The demeanor of the sheep lends much to the imagery. Sheep are never predatory. They are mild-mannered animals. They easily follow the shepherd. Alone in the wild, they are easy prey for predators. The images compare Christians to sheep. The comparison draws a parallel. Without the Lord. Christians are addiff in

Without the Lord, Christians are adrift in an angry sea, alone in a lonely desert. Christians are the sheep. Christians, however, cannot allow themselves to become defensive and cunning even in the midst of beril. They must resemble the humility of sheep. They must resemble the humility of the Good Shepherd.

The Scriptures often described heaven.

or God's kingdom, as a city. This description occurs here. There is no way to enter the city of God except through the gate that is Jesus himself.

Reflection

The church adorns its celebration of the Resurrection during Eastertime with several of the loveliest and most compelling images of the Risen Lord. That is the case this weekend with the beautiful story of the Good Shepherd, an image of Jesus that Christians have treasured since the earliest

Christians have treasured since the earliest days of Christianity.

This weekend's readings compare the individual believer with the sheep. In the first reading, the yearning within people to experience something true and enduring in their lives and thoughts is presented. Only in Jesus was such yearning satisfied, Jesus sis the answer to our questions about life and to our hopes for peace and security from death and hearthreak, Jesus has redeemed us. He is our savior. He offered himself as the perfect sacrifice to reconcile us with God. perfect sacrifice to reconcile us with God.

However, Jesus does not impose him-self upon us. We must freely turn to him. We must be humble. We must see ourselves as defenseless and lost in a world very often predatory, where others think only of themselves, where our wishes, our needs, and our well-being are secondary. We can never be supreme in ourselves. We always will need the Lord. If we turn to Jesus, he will open wide the gates of the eternal city of God's peace and love.

Daily Readings

Monday, May 3 Philip and James, apostles 1 Corinthians 15:1-8 Psalms 19:2-4 John 14:6-14

Tuesday, May 4 Easter weekday Acts 11:19-26 Psalms 87:1-7 John 10:22-30

Wednesday, May 5 Easter weekday Acts 12:24 - 13:5 Psalms 67:2-3, 5-6, 8 John 12:44-50

Thursday May 6 Easter weekday Acts 13-13-25 salms 89:2-3, 21-22, 25, 27 John 13:16-20

Friday, May 7 Easter weekday Acts 13:26-33 Psalms 2:6-11 John 14:1-6

Saturday, May 8 Easter weekday Acts 13:44-52 Psalms 98:1-4 John 14:7-14

THE POPE TEACHES

Priests carry out pastoral care

by Pope John Paul II Remarks at audience April 21

Continuing our catechesis on the role of priests in the church, we turn to their ministry of preaching the Word of God. Faith in Christ comes from hearing that Word (cf. Romans 10:15), and the preaching ministry of priests, carried out in union with the bishops, is an essential aspect of their pastoral care of individuals and Christian communities.

What priests preach must not be their own word, but the Word of God entrusted to the church to be proclaimed in its integrity. Priests also carry out the mission

of preaching the Word of God by the witness of their lives, their catechetical

witness of their lives, their catechetical activity, their application of revealed truth to issues of morality, and their proclamation of Christ to nonhelievers.

Preaching the Gospel in its integrity demands wisdom and skill on the part of the preacher. Above all, he must trust in the guidance and help of the Holy Spirit in his efforts to reach the minds and hearts of his hearers. In the end, the preacher must recognize that his success is entirely due to the work of God's grace: His message is not based on the persuasiveness of human wisdom, but rather on the manifestation of the Holy Spirit and the power of God (cf. 1 Corinthians 2:3-5).

SAINT OF THE WEEK

Athanasius upheld the divinity of Jesus against heresy of Arianism

by John F. Fink

The early Christians had a tough time The early Christians had a fough time trying to understand just who Jesus was. It was eventually decided that humans cannot understand who Jesus was, that it is a mystery. The church taught that Jesus was both God and man, but how that is possible cannot be fully understood by our fivile human minds.

The one who did the most to uphold the The one who did the most to uphold the doctrine that Jesus was God was St. Athanasius, whose feast the church usually celebrates on May 2 (but won't this year because it falls on Sunday). He was the greatest champion against the heresy of Arianism, the most devastating of the early

Arianism is named after Arius, a priest Alexandria, Egypt. He denied the or Alexandria, Egypt. He defined the divinity of Jesus by proclaiming that the Word was not eternal with the Father but was a creature of the Father. Soon this heresy was being proclaimed widely, especially in the east.

The Emperor Constantine dominated the church at the time, having declared religious freedom in the Roman Empire. eeing the division that Arianism Seeing the division that Arianism was causing, he called what is recognized as the First Ecumenical Council of Nicaea in 325. This council condemned Arianism and proclaimed that the Son of God always sted and was not created by the Father.

Athanasius was a young man at the time but he attended the Council of Nicaea as a deacon and as the secretary of the Bishop of Alexandria. Three years later he himself was named Bishop of Alexandria, the position he retained for 45 years, although many of those years vere spent in exile

If anyone thought the council's con-demnation of Arianism settled the mat-ter, they were greatly mistaken. This heresy continued to spread widely. Constantine himself was baptized on his deathbed by an Arian bishop, Eusebius of Nicomedia, and his successors favored Arianism. Soon more Christian bishops were Arians than were orthodox, i.e., those who followed what had been decided at the Council of Nicaea.

decided at the Council of Nicaea.
Athanasius continued to combat the heresy with "Apology Against the Arians," "Discourses Against the Arians," and other works. But his enemies had powerful people on their side. Emperor Constantine was persuaded by Eusebius to write to Athanasius to readmit Arius into write to Athanasius to readmit Arius into communion, something that Athanasius refused to do. Constantine ordered Athanasius to appear at a council at Tyre in 335 and eventually exiled him to Northern Gaul. This was to be the first of five times that he was esuled, sometimes being forced to hide and flee from place to place to escape his Arian enemies

After Constantine died in 337, Athanasius was able to return to his see city of Alexandria. Then Constantine II died in battle two years later, and the Emperor Constantius was dominated by Eusebius.

Constantus was dominated by Luseous. During all this, Athanasius was sup-ported by the popes, especially by Julius I, who reigned from 337 to 352. In 341 the Arians, meeting in Antioch, reaffirmed their condemnation of Athanasius, which Julius refused to accept. On his way back to Alexandria in 345, Athanasius stopped in Rome and received an eloquent letter from

When Pope Liberius was elected in 352. Emperor Constantius II was taking steps to get the western episcopate to fall into line with those of the east in anathematizing Athanasius. Constantius called a council at Milan in 355 at which all the delegates except three condemned Athanasius. Pope Liberius himself finally capitulated and acquiesced in Athanasius's excommunica-tion. However, after Constantius's death in When Pope Liberius was elected in 352, tion. However, after Constantius's death in 361, the pope was able to reverse his

The battle against Arianism was not won in Athanasius's lifetime. When he died in 373, the mantle of defender of the ed on to St. Basil the Great (feast

St. Athanasius is one of the four great fathers of the church in the east and one of the 32 doctors of the church. He is also called Father of Orthodoxy.

MY JOURNEY TO GOD A Morning Meditation (Celestial Jewels) eagles soar and dip in the warm glow of the sun while fluffy white clouds drift peacefully over skies

At dawn, a dewdrop becomes a diamond gem when the sun touches and sets it sparkling.

Fields of wheat, caressed by the breeze, look like a sea of gold, when the sun captures them in light.

Far above the trees of an emerald forest,

of aquamarine. They play tag with the sun! Over all, the breezesoft, gentle voice of our God-whispers of his love.

by Arlene Locke

(Arlene Locke is a member of St. Christopher Parish in Indianapolis.)



Entertainment

'Jack the Bear' isn't a suitable family movie

by James W. Arnold

"Jack the Bear" is a potentially powerful tale about a father and two young sons struggling to survive emotionally after the accidental death of their much-loved wife

and mother. In some ways, it's the male version of a three-hankie (three sweatband?) movie

But it loses its way, mainly in a thriller mainly in a unusual subplot involving a (the setting is Oakland in 1972). The possibili-

ties for sharing the ups and downs of childhood and fath son camaraderie also have trouble fight-ing their way through an overriding pretentiousness and n foreboding and doom entiousness and misdirected sense of

"Jack" ends up being something like one of those single-parent TV sitcoms—ex-cept that it's grim, as if it were created by the parish finance officer on the day he found out the church needs a new roof. The mood is somber. Even the California inlight street scenes are shot in something like sepiatone

like sepiatone.

Danny DeVito provides his predictable energy as the father, John Leary, who works in costume as a late-night TV horror show emcee while his kids, Jack (about 12) and Dylan (age 3), explore the new neighborhood. Sensitive Jack (Robert J. Steinmüller J.) aurates the tale, adapted by Seinmüller J.) aurates the tale, adapted by McCall's book.

McCall's book.

Jack wins sympathy because he's grap-pling with his own grief as well as his

dad's, and also trying to cope with a whole living situation. He and occasional baby sitters are often in charge of Dylan Miko Hughes), who gets into realistic three-year-old troubles and also is starting pre-kindergarten.

Except for mom's omnipresence in memory, it's mostly a male world. The other exception is a taller girl Jack meets at school. They develop a mutual innocent crush, but it's only temporary

crush, but it's only temporary.

DeVito's character is a hyper, creative guy who enjoys playing games with his own kids and their friends. (An early loke: "Can your dad come out to play"") Jack often seems more mature than he does. Dad plays monsters and scary hide-and-seek games, and his TV job and repeated brooding dialogue (the 'real monsters are inside us')

dialogue (the 'real monsters are inside us') suggest impending bizarre events.

But daddy is a pussycat. He drinks too much, probably from guilt (an argument led to his wife's death), but his main problem is his wife's naggingly critical parents. They drop in now and then to check on the kids, and fear of losing custody haunts him.

The gloomy, Stephen King-ish mood is also reflected in the neighborhood, which is truly dysfunctional. It comes together only once, to celebrate the A's

which is truly dysulucional in cons-together only once, to celebrate the A's World Series victory.

The paranoid, viciously bigoted Nazi, Norman (played low-key by Gary Sinise), is only the star villain on a street that includes bratly kick, hostile parents, abu-in pack of killer dogs. Add a mother who dies next door (reminding Jack of his own), and a noisy group of city woikers jack-hammering up the street for no reason anybody knows.

As a final touch, the bad stuff starts on Halloween, when (typically) Leary goes out



JACK THE BEAR'—Danny DeVito and Robert Steinmiller Jr. star in "Jack the Bear," a movie about a widowed father and his two young sons. The U.S. Catholic Conference describes the film as an unsettling mix of comedy and men

dressed as a rabbit with Dylan while Jack stays home giving out the treats. Norman brings one of the local urchins around dressed as a storm trooper, and later tries to collect for a political candidate who will help keep out "them" (meaning ethnic undesirables). Believe it, this neighborhood

All this ominous menace never really pays off. Leary over-reacts to Norman's one-dimensional stupidity, thus earning his sullen enmity. Norman then becomes a psycho threat to the Leary children. The climax is pitifully weak, essentially a struggle between Jack and the enemy in a pitch-dark house and yard. Not even owls can see what's going on (a major defect in

"Jack the Bear" (the title refers to a song identified with the mother) is not for young children. It marks the film debut of director Marshall Herskovitz, one of the creators of the movie is too arty by half, but at least there's an intelligence behind it, making it more fun to watch than most that don't quite work.

The script often shows the soft, endear-ing side of DeVito, while giving him a ance to do the mock histrionics E.g., when he romps with the children, or

plays the scary TV horror show host. (One of his characters, "Psycho Ward Cleaver," seems over the edge even to his producer.)

The children are touching and credible, pecially the very natural Steinmiller. Sinise, last seen in a much better part in "Midnight Clear," would also be good if he had some character to work with. And Andrea Marcovicci has some tender flashback moments in the key role of the mother.

(Troubled single-parent family, quirky neighborhood, dark mood; creative but flawed; satisfactory for mature youth and

USCC classification: A-III, adults

Recent USCC Film Classifications A-III

'Dancing' explores diverse cross-cultural traditions

by Henry Herx Catholic News Service

A cross-cultural exploration of the natural human ross-cultural exploration of the natural numain impulse to dance is offered in the eight-hour series "Dancing," premiering on Monday, May 3, from 9 p.m. until 11 p.m. on PBS. The remainder of the series will air on the next three Monday nights at the same hour. (Check local listings to verify program dates and times.)
The first hour, "The Power of Dance," examines how

dancing is a basic form of human expression common to all cultures and individuals

Dance teacher and former ballet star Jacques d'Am-boise explains that dance is something that "defines us as

Dancing, he tells his young students, expresses "the ythms of your life," and is as natural as one's pulse, rhythms of your life," heartbeat and breathing.

heartheat and breathing.

Having defined dance as a universal human trait, the program shows some examples of its diversity from ballet and tap dancing to the use of gestures in Hindu dancing.

The second hour, "Lord of the Dance," takes its title from an old Shaker hymn, entirely appropriate for a program devoted to the spiritual nature of dance and its close connection with religion.

Among others, Father Thomas A. Kane of the Weston School of Theology talks about Christianity's ambivalent attitude toward dancing, stemming in part from the early church's opposition to the sensuous dances used in pagan

The program journeys to Spain to film what Father Kane cites as "the most famous Christian liturgical dance."

Dating back some 500 years, it is performed in Seville's cathedral by choir boys in what one pope termed a "dance

Also filmed in Seville is a Holy Week penitential procession in which those bearing a heavy statue of Jesus sway as they walk, making the statue seem at times to "dance."

In this procession, Father Kane sees not only "reverer but a sense of joy." He concludes that "the body can't be totally denied even in the most conservative of Christian

The program also looks at the role of dance in the Yoruba culture of West Africa and Hindu ceremonies in India.

Running through the program is the dichotomy between body and soul as well as the physical and the spiritual.

The program suggests that dance can be a means of harmonizing this duality and that the body can be used to elevate the spirit.

Hosted by actor-director-dancer Raoul Trujillo, the series kes the concept of dance far beyond the world of the

Created by executive producer Rhoda Grauer, this is an ambitious project, filmed in 18 countries, determinedly eclectic and far-ranging in looking at the various forms of dance as well as what they have in common and what sets

Certainly the first two programs are a lively and enriching experience. Those who decide to sample the series are unlikely to be disappointed.

TV Programs of Note

Sunday, May 2, 7:30-8 p.m. (ABC) "Dinosaurs." In this episode entitled "We Are Not Alone," Earl refuses to get involved in helping to clean up the planet until a visit from a terrifying alien changes him into a committed environ-

Sunday, May 2, 10-11 p.m. (PBS) "Throwaway Pets. This special examines the problem of too many cats and dogs in the U.S. and too few owners to care for them. Actress and animal activist Betty White hosts the documentary

Monday, May 3, 10-11 p.m. (CBS) "Northern Expo-sure." In this episode, young Dr. Fleischman (Rob Morrow) despairs at finding any fellow Jews in Cicely, Alaska, to help him hold a kaddish to mourn his uncle's death. Meanwhile,

hum hold a kaddish to mourn his uncle's death. Meanwhile, Chris (John Corbett) gets involved in a century-old feud. Wednesday, May 5, 8-9 p.m. (PBS) "A Beatles Songbook." This concert special celebrates the 30th anniversary of the Beatles' first No. 1 hit with performances of their songs by such artists as Los Lobos, Kathy Mattea, Nils Lofgren and Dr. John.

Thursday, May 6, 10-11 p.m. (PBS) "Touching the Timeless." In this rebroadcast of "Millennium: Tribal Wisdom and the Modern World," the episode deals with how divergent peoples search for meaning in their lives

Thursday, May 6, 9-10 p.m. (ABC) "The American Film Institute Salute to Elizabeth Taylor." This star-studded

tribute honors the actress-humanitarian, who is given the institute's Life Achievement Award. Film clips from her

institute's Life Achievement Award. Fum cups from net motion pictures are shown during the gala show. Friday, May 7, 9-10:30 pm. (PBS) "Nureyev." A "Great Performances" documentary about the dancer combines interviews with those who knew him, including ballet

interviews with those who knew him, including ballet partner Margot Fonteyn, with excerpts from dances such as "The Sleeping Beauty" and "Marguerite and Armand." Friday, May 7, 10:30-11 pm. (PBS) "Devices of Detachment." Through poetry and plain speech stressing the neglected role of language to resensitize people to the events going on around them, Northern Irish poet Damian Gorman laments and lashes out at the growing apathy of the "good people of Ulster" in the face of destruction and tragedy. Saturday, May 8, 12:30-1 p.m. (ABC) "Commander Toad in Space" This "ABC Weekend Special" is part of the Summer Reading Program, which is a cooperative venture designed to promote community participation in children's library programs. Based on Jane Yolen's popular storybook series, Commander Toad and his loyal starship crew learn that things aren't always what they seem when they accept

series, Commander Toda and his loyal starship crew learn that things aren't always what they seem when they accept a risky, top-secret transport mission through outer space. Saturday, May, 8, 93:01-10, m. (CBS) "frooklyn Bridge." When a former resident and her wealthy husband visit the old neighborhood, their glamorous lifestyle is shown wanting in this series episode starring Marion Ross as the leavish our months of Sephice. Jewish grandmother Sophie.

TV Film Fare

TV Film Fare

Sunday, May 2, 9-11-36 p.m. (NBC) "Fried Green
Tomatoes" The youthful reminiscences of a nursing home
resident (Jessica Tandy) about an unsolved, half-century-old
murder mystery involving two spunky Alabama women
(Mary Stuart Masterson and Mary-Louise Parker) inspire
her newfound friend, a frustrated Southern housewife
(Kathy Bates), to put her own house in order. An initially
sluggish script hampers director fon Avner's beautifully
acted 1991 movie but can't submerge its warm-hearted
tribute to friendship, female solidarity and respect for
people of color. The film contains scenes with very brief
violence and a few sexual references. The U.S. Catholic violence and a few sexual references. The U.S. Catholic Conference classification of the theatrical version was A-II for adults and adolescents.

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

QUESTION CORNER

Catholics, Protestants share hymns

by Fr. John Dietzen

I was a Lutheran before joining the Catholic Church 14 years ago. I am now 43 years old. Bit permissible to sing a couple of Lutheran hymns at my Catholic funeral? These songs were so much a part of my childhood, and there will be a lot of Lutheran relatives at "What a Friend We Have in Jesus," "The Lord Is My Shepherd." "Beautiful Savior" and "Faith of Our Fathers."

I appreciate your help. (Lowa)

A I'm not really sure what you are asking. Perhaps it's because I re-ally don't know what a "Lutheran" hymn is in the first place.

For one thing, many Lutheran churches sing what most of us would call Catholic hymns. "Holy God We Praise Thy Name," for sample, a bounting of the little of the complete of the little call Carrolle hymns. "Holy God We Praise Thy Name," for example, a longtime Catholic favorite, is common in many other Christian churches, including the Lutheran, which picked it up in the original German. "Faith of Our Fathers,"

written by an English Catholic priest, Father Frederick Faber, is a staple in Protestant as well as Catholic worship. On the other hand, "A Mighty Fortress is our God," a On the other hand, "A Mighty Fortress is our God," a hymn we Catholics know well, was written by Martin Luther. "May in a Manger," "Hark, the Herald Angels Sing" and, in fact, most other traditional Christmas hymns

Sing, and, in fact, most other traditional Christmas hymns were written by Protestant clergymen.

More critical than which denomination first sang a lymn is its musical, poetic and theological quality.

It may be worth repeating the main criteria for music in the Catholic Church, as outlined some years ago by the American bishops, Committee on the Litturg.

Briefly, any music must meet there tests before it is used in the Euchartter or other official litturging.

Briefly, any music must meet three tests before it is used in the Eucharist or other official liturgies.

The first is artistic. It should be basically good music, both in composition and performance. In my judgment, this is the one quality most offended against in many parishes. Music does not become appropriate for the liturgy simply because the notes hang together and the composer or performers have well-intentioned hearts.

Second, music must be liturgically correct. That means among other things that the music fits liturgical seasons and

feasts and gives proper opportunity for the whole congregation to participate in those parts of the Mass which are theirs. A response to the Preface ("Holy, Holy, Holy,") for example, sung by a folk group alone, would offend this requirement, as would a solo "Our Father." Finally, music must be pastorally appropriate. That doesn't mean it has to be something the pastor likes, but that it be music which will help his particular congregation at this particular time pray and worship God well together. Obviously, many songs which some people consider

Obviously, many songs which some people consider "Protestant" offend none of these requirements when used at appropriate times in our liturgy.

As for your funeral, which we hope is not imminent, please talk with your parish priest about the music you desire. If you or a member of your parish wish further details, I suggest you obtain a copy of "Music in Catholic Worship." available from USCC Publications, 3211 Fourth Street N.E., Washington, D.C. 20017-1192 Washington, D.C. 20017-1194.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, I!

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FAMILY TALK Individual growth is necessary in marriage

by Dr. James and Mary Kenny

Marriages can grow stale and loveless. We wrote an earlier column in response to several readers who said their marriages lacked emotional fulfillment.

That column brought a further flow of letters from readers who said they too have unfulfilling relationships, and they had chosen different routes to fulfillment.

We described some of these op' as and asked readers what they think is going on. Are hawards inconsiderate? Are wives somehow contributing to the situation? Is it impossible for the sexes to understand each other? Again our readers responded. Some wives wrote sad letters describing marriages without emotional support, in which the wife had stayed but had given up any hope of emotional fulfillment. Other letters came from wives who had left the marriage and were better off. As one who had left the marriage and were better off. As one writer put it, formerly she was lonely; now she was alone but not lonely.

but not lonely.

Finally, some readers shared experiences of growth in marriage. Although they agreed that it takes two to make a marriage, they suggested that nevertheless each has been able to experience individual growth.

A New Jersey reader writes, "Im my marriage of 24 years my husband has been very affectionate, but emotional support is often lacking between us. It's something we are still working on.

"Many times I feel my husband just dressn't know any."

"Many times I feel my husband just doesn't know any better. He, like all men I believe, needs to be educated on how to treat and understand a woman, And I, a woman, need to understand a man. What makes the difference is whether or not we want to learn.

"I used to resent a lot of things. Many times I tried to communicate, and it didn't get through. But now I accept

more.

"I love my husband and I know he loves me. Sure I try to focus on the positive, and I find satisfying activities of my own. And at times, when I need lots of emotional support that he can't seem to give me, I find it in prayer."

A New Jersey husband of 23 years wrote that we do not rely enough on Christian idealism and on God's plan for me. Jioneau St.

for our lives

"I too was afflicted with the 'if she would only change' syndrome. I had to ask some heavy questions about myself

synurome. I had to ask some neavy questions about myseir to get out of that pit.

'I had to realize that in our marriage, my primary role is to be a help to my spouse's growth in holiness and she in mine. That I am first called at all times to be that rson, man and husband, my Father in heaven planned

'And at all times to remember that my wife, my bride, is the greatest gift my Father has given to me—especially when times are at their toughest for any reason. To be most thankful for the difficult moments.

"I have learned that Christian wisdom is for me to simply become, to be, that servant leader, to be patient with myself

to risk making and learning from mistakes, and always to surrender to God's real presence within me. And to be ever more grateful for everything at all times.' Thank you, readers, for your letters. We are all unfulfilled to some extent. None of us have marriages that

untuilled to some extent. None of us have marriages that live up to our highest expectations.

Our first writer indicates that growth is possible. Our second writer indicates that while we struggle with the day-to-day problems we should always strive toward the ideals of Christian marriage. Clearly getting from here to there is the challenge for couples today.

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

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Director of Religious Education

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Position Available July 1, 1993

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

April 30

The Catholic Alumni Club of Indianapolis will gather for "Night at the Movies" at Cinemath Theater at U.S. 31 South and Stop 13 Rd. Meet to the left of the ticket office at 6.30 p.m. For more information, call 317-255-3841.

St. Susanna Parish, Plainfield, will hold its 19th Annual Der-borama Raffle and Pig Roast. Serving from 5-8 p.m. in the school hall. Adults \$5; kids \$2.50. Fun fair and games for children. For more information, call 317-839-4175.

St. Nicholas School will host their Annual Kentucky Derby Festival & Chill Supper from 5-10 p.m. at St. Nicholas School (3 miles west of Sunman). For more infor-mation, call 812-623-2348.

The Knights of Columbus of St. Pius X, Council 3433, 71st and Keystone Ave., will have a Roast Beef Dinner from 5:30-8:30 p.m. Cost is \$6. For reservations, call 317-253-3471.

April 30-May 2

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold, "Mary of Nazareth: Com-panion of the Faithful Then and Now." Call 317-788-7581 for more information

A Pro-life rosary will be prayed at 9:30 a.m. in front of the Clinic for Women, 2951 East 38th St. Everyone is welcome.

Reparation at 2 p.m. at Littl Flower Chapel, 13th and Bosart

a "Workshop on Remarriage," from 9 a.m. to 5 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Cost is \$20 per couple. For more information, call 317-236-1506

The Catholic Alumni Club of Indianapolis will spend an after-noon at T.C. Steele State Historic Site in Nashville. Meet at Site in Nashville. Meet at Frisch's, Keystone exit off I-65, for lunch at 11 a.m. For more information, call 317-842-0855.

May 2

Father Elmer Burwinkel will pre-sent, "Making the Kingdom Happen," at 2:30 p.m. at Our Lady of Schoenstatt Center, Rex-ville (8/10 mile east of 421 south on 925 south). Mass will follow at 4 p.m. For more information, call 812-623-3670.

Cathedral, 14th and Meridian Sts. Following the Mass will be a parish picnic at Carfield Park. Each family is requested to bring a covered dish, tablecloth and table service. For more informa-tion, call 317-784-5986.

The St. Anthony Youth group will sponsor a Euchre party at 3 p.m. in Ryan Hall, 379 N. Warman. Admission is \$3.

Oldenburg Academy Music De-partment will hold its Spring Concert at 2 p.m. Admission is \$2 for adults; \$1 for children.

Sacred Heart Church, 1530 Union July, will present their 5th Annua Living Rosary at 7:30 p.m. All are welcome to attend.

May 3

SS. Peter & Paul Cathedral Parish will hold a seminar, "Making a Will." Check with the parish for time and location.

May 4

St. Mary's Chapel, 317 N. New Jersey St., will hold a devotion to Jesus and His Blessed Mother from 7-8 p.m. For more informa-tion, call 317-356-4531.

Benediction of the Blessed Sacrament will be offered at 7:30 p.m. in the Divine Mercy Adoration chapel located next to Ritter High School. Opportunity for confession will begin at 6:30 p.m.



The Cursillo Leaders School will present, "Evangelization in the Modern World," with Msgr. Raymond Bosler. From 7:30-9:30 p.m. For more information, call 317-786-7336.

May 5

St. Matthew Parish will hold a seminar, "Making a Will." Check with the parish for time and location.

St. Augustine Guild will hold a

11:30 a.m. at the Ritz Charles. Cost is \$18. Call 317-842-3136 for registration information.

May 6

Mount St. Francis Retreat Center will hold a Day of Recollection for parish secretaries. Cost is \$25. For more information, call 812-923-8817.

Sacred Heart Parish will hold a seminar, "Making a Will." (continued on page 20)

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- Please send resume by May 15 to: -Search Committee

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(continued from page 20) Check with parish for time and

May 6-8

St. Cecilia Parish, Oak Forest, will hold a Rummage Sale from 9 a.m. to 5 p.m. on Thursday and Friday; and from 9 a.m. to 12 noon on Saturday, \$1 per bag on Saturday, 50 per bag on call the parish office.

St. Andrew Parish, 4050 E. 38th St., will hold its Spring Rum-mage Sale on Thursday and Friday from 8 a.m. to 1 p.m. and on Saturday from 9 a.m. to 1 p.m. in the church basement.

May 7

The Ave Maria Guild will have a Rummage Sale from 8:30 a.m. to 2:30 p.m. at St. Paul Hermitage, 501 N. 17th Ave, Beech Grove.

Pastoral Musicians Indianapolis Chapter will present "The Care and Feeding of the Human Voice," by Valerie Phelps at 6:30 p.m. at the Archbishop O'Meara Catholic Center Assembly Hall.

For more information, call 317-271-0239.

St. Charles Borromeo Parish, Bloomington, will hold a Charis-matic Mass at 7:10 p.m. Benedic-tine Father Noel Mueller will be

the celebrant. For more infor tion, call 812-336-6846

May 7-9

Fatima Retreat House, 5353 Eat 56th St., will hold a Tobit Weekend for engaged couples. Call 317-545-7681 for more infor-

May 8

St. Monica Church, 6131 N. Michigan St., will present an evening of song and praise at 7:30 p.m. to benefit Rehab Resource, Inc. and St. Vincent de Paul food partry. Bring a can of food with you to the concert for admission. For more information, call 317-257-6613.

A Pro-life Rosary will be prayed at 9:30 a.m. in front of the Clinic for Women, 2951 East 38th St. Everyone is welcome.

St. Pius X, 7200 Sarto Dr., will hold a Monte Carlo Night in Ross Hall at 7:30 p.m. Admission is \$2.

The Young Widowed Group will dine at Piccard's in the Marten House, 1801 W. 86th St., at 7 p.m.

Mount St. Francis Retreat Center will hold a Spaghetti Supper from 4-8 p.m. Adults \$5; seniors \$4.50; kids under 12 \$2.50. For more information, call 812-923-8817

The Knights of Columbus of St. Pius X, Council 3433, 71st and Plus X, Council 3433, 71st and Keystone Ave., will hold their annual Mother's Day Brunch from 9:30 a.m. to 1 p.m. Cost is \$6 for adults; \$3.50 for children under 12; \$1 for pre-school children. For reservation, call 317-253-3471.

St. John's, 126 W. Georgia St., will hold a Tridentine Mass at 11 a.m.



Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Mala-5-30 p.m. TUESDAY: St. Malery, Brownsburg, 6:30 p.m., Mygr. Sheridan K of C Council 6/138, Johnson Co. 7 p.m. Work, St. Anthony, 6:30 p.m.; Koff C Council 437, 130-150. N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m. JFRIDAY: St. Catherine, 5:30 p.m. JFRIDAY: St. Christopher, Speedway, 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; StDAY: K. of Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Ritter High Schoo

Mexican bishops issue call to defend indigenous peoples

MEXICO CITY (CNS)-Four bishops from Mexico's rural and largely indigenous South have issued a call for the church to defend the cultural identity of indigenous peoples and incorporate them more fully into church life.

Basing their declarations on the conclusions reached at last October's general assembly of the Latin American Bishops' Council in Santo Domingo, Dominican Republic, the bishops said the church should turn its preferential option for the poor into a concerted effort to understand and support indigenous peoples "so that they can become the builders of their own future."

In their pastoral letter, the bishops criticized those who men pastoral acture, incompact consists crucized unser who romanticize indigenous culture from a folkloric perspective. On the contrary, they said, indigenous culture should be taken seriously and considered "the most solid foundation of the multicultural and multiethnic identity of the (Latin American) continent.

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May & June 1993 TV Mass Schedule:

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Rev. Richard Lawler

Rev. Stanley Herber

June 20

June 27

Congregation

Members, Holy Name Parish, Indianapolis Members, St. Bridget, Indianapolis Members, St. Andrew Parish, Richmond

Members, Christ the King Parish, Indianapolis Members, St. John Parish, Indianapolis

Members, St. Martin of Tours Parish, Martinsville Members, St. Thomas Aquinas Parish, Indianapolis

Members, St. Mark Parish, Indianapolis

Members, St. Michael Parish, Greenfield

Youth News/Views

Dream inspires student to write winning essay

by Emma Hayes

I had a dream one night that set me thinking. I had gone to sleep troubled. Sometimes I wonder why people feel the need to make up horror stories, when all they need to do is turn on the news or read the newspaper.

In my dream I saw a single, iridescent rose blooming in a trash-filled field. As I gaped at this gorgeous flower, I began to see how seemingly impossible it must have been for it scenning impossible it must have been in it to grow there. Yet there it was, standing proud and straight as if saying to the world: "I've done it! I've done the impossible, gone against all odds, and I've won!"

I then realized how the rose was like people I knew in everyday life. People who looked past the oppression, racism, prejudice, sexism and whatever else that might hold them back and who looked to the future. People like Althea Gibson, The Little Rock Nine, Thurgood Marshall, Malcolm Little, and most of all, Dr. Martin Luther Kine F. I then realized how the rose was like Luther King Jr.

Dr. King, whose peaceful protests were inspired by Mohandas Ghandi, is remem-bered for his great speaking ability and his

never-ending quest for justice, integration and civil rights.

In learning about this man, the one

thing that has struck me the deepest is his forgiving nature. An example of this is one afternoon in September of 1958 when Dr. King was autographing copies of his newly published book at a store. A woman suddenly pushed through the crowd around him and stabbed him in the chest around nim and stabeed nim in the chest with a letter opener. After going through extensive surgery to remove the instrument, Dr. King was told that the woman was mentally ill. On hearing this, Dr. King told his wife that he did not want the woman prosecuted. He wanted her to be treated and healed

Imagine! During his brief period of life Dr. King was able to convey to the world what he stood for. Yet what does he stand for now? Would he shake his head and frown at the recent Los Angeles riots, or would be silently pat himself on the back as he watched blacks and whites getting along together all over the world?

"Some plant the seeds that others will water." As I heard this verse sung in a well-know hymn, I finally began to understand my dream. Dr. King planted



REMEMBER THE DREAM—St. Thomas Aquinas students Emma Hayes and Ryan Embry of Indianapolis are the first and second place winners in Division II of the 1993 Dr. Martin Luther King Jr. Essay Contest. Principal Bernadette Paradise (at left) and teacher Katy Chapman join the eight-graders for a photograph following announcement of their awards. Their essays were selected from 1,468 entires. "The Dream: Thirty Years Later" was the themee for the annual essay contest sponsored by the Indiana Interreligious Commission on Human Equality. Emma and Ryan received their awards during an April 29 ceremony at the Indiana Statehouse.

eed in all of us. And seeds are meant to grow and blossom. But we must rid ourselves of the racism, prejudice and sexism that litters our minds and souls. Only then can our flowers bloom for everyone to see. Only then can we stand proud and straight and cry out: "I've

done it! I've done the impossible, gone against all odds, and I've won!"
(Emma Hayes is an eighth-grade student at St. Thomas Aquinas School in Indianapolis. Her essay "A Single Rose: The Dram 30 Years Later" won first place in Division II of the 1993
Dr. Martin Luther King Jr. Essay Contest.)



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A week of summer fun at CYO Camp Rancho Framasa costs \$190.00, however, a gift of any amount to the Father Elford Campership Fund is welcome. Remember, you are not just giving a week of fun, you are giving a lifetime of

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World is better thanks to Dr. Martin Luther King

by Ryan Embry

During times of crisis, we look to our During times or rissts, we took to our leaders, living or dead, for guidance that will help us through troubled times and to set an example for direction. Dr. Martin Luther King is one of those leaders. It has been nearly 25 years since Dr. King was assassinated and his voice silenced, but he is still an inspiration for all He believed in peace equality. all. He believed in peace, equality, education and self-esteem. What would his feeling have been about the drug epidemic, racism and the unemployment today? What would he have done to correct those problems?

Dr. King would have confronted drug users by helping them seek ways to approach their problems. He would have rallied and marched in drug-infested communities seeking to bring about community involvement and awareness. Dr. King would have stressed the need for drug education in the school system. He also would have requested government assistance in helping to control

On racism, Dr. King would have given

Scecina will present the musical 'The Music Man'

Scecina Memorial High School students will present the popular musical "The Music Man" at 8 p.m. on May 7 and May 8 in the school auditorium, located at 5000 Nowland Ave. in Indianapolis

For ticket information, telephone the school office at 317-356-6377.

Roncalli High School seniors Dominique Schott and James Schroeder and Scecina Schot and James Schroeder and Seeina Memorial High School senior David Haw-kins, all of Indianapolis, are recipients of undergraduate scholarships for collegiate study from the Central Newspapers Foundation Scholarship Program.

The scholarship program is sponsored by Central Newspapers, Inc., the parent firm of The Indianapolis Star, The Indianapolis News and five other papers.

speeches to black and white communities on how we can solve the problem and he would have talked to the President on how we can get more jobs for African-Americans so we will not have the stereotype of being lazy. American racism is recurring among Americans today and it is threaten rights era lead by Dr. King. Julius L. Chambers, director-counsel of the NAACP Legal, Defense and Educational Fund, stated: "We have returned to an atmosphere in which racism is not only tolerated, it's encouraged.

The national polls say that white Americans continue to work under the mistaken belief that racism has been completely eradicated. Dr. King would have stressed that Black History be taught in the public and private schoole are the public and private schools as deterrent to racism.

On unemployment, Coretta Scott King stated that Dr. King believed that know-ledge, job security, and training were the most effective investments that any nation could make. This is true, particularly in a country that leads the free world into the 1990s. Dr. King would have suggested greater opportunity for those who are unemployed to provide them with job training to get better jobs

Dr. King believed in the honor of work. He believed that everyone who wanted to work should have the right to a job. Dr. King would have debated that the United States has a moral obligation to provide for those who lose their jobs because of economic competition. Dr. Joseph Lowry, president of the Southern Christian Leadership Conference, believed that Dr. King would join in a call for a national commitment to full employment with adequate wages.

Yes, his dream is still alive, and I will do all I can to keep it that way. Yes, the world is a better place because of Dr. Martin Luther King's dream and his life!

(Ryan Embry is an eighth-grade student at St. Thomas Aquinas School in Indianapolis. His essay won a second place award in Division II of the 1993 Dr Martin Luther King Jr. Essay Contest)

Campus Corner

IUPUI students break at Covenant House in Fla.

by Elizabeth Bruns

Sixteen student volunteers from Indiana University/Purdue University at Indian-apolis spent their spring break in a different

way than most college students. Yes, they were in Florida, but they were there to give of themselves, not to soak the sun. Spring break for the IUPUI students was spent at Covenant House in Ft. Lauderdale.

Covenant House is a crisis intervention Covenant House is a crisis intervention program for homeless and runaway kids under the age of 21. Since opening its Fort Lauderdale site in 1985, the agency has helped over 14,000 kids, more than 60 percent of them from South Florida.

Covenant House relies primarily on private support to shelter nearly 100 youths a day and to provide aftercare to another 50 kids daily. The week that the IUPUI students spent at Covenant House, the were 77 residents at the 104-bed facility.

The trip was sponsored by the IUPUI swman Center, the Catholic student organization on campus. Karin Cramer, program coordinator of the IUPUI Newman Center, was pleased with the response from students who wanted to go on the trip.

We received many applications for the trip, but we could only take 14 students. It was hard to choose, but we obviously chose well," said Cramer. "The degree of poverty the students saw left a great impact on them. . . . to think that kids only a few years younger than horrible situation. them were in such a

The students helped the Covenant "The students helped the Covenant House residents by their physical presence and learned about themselves in the process," she said. The volunteers, ranging from freshmen to graduate students, chosen for the trip

were: Tammy Whaley, May Chan, Joan Cunningham, Carl Hayes, Brian Mohr, Hallie Kanter, Michelle Loftin, Jenny Mowat, Megan Campbell, Tracey Gorman, Jon Madison, Shawna Oros, Carrie Shockley and Mick Kopil. Father Kenneth Taylor and Cramer acted as coordinators.

Because of the snowstorm that swept through parts of Florida and Georgia, the IUPUI students arrived at Covenant IUPUI students arrived at Covenant House a day late. After an orientation, they got an opportunity to sign up for scheduled activities so all 16 wouldn't be doing the same things.

Activities included attending an HIV/AIDS class (which is the only mandatory class for the residents), observing job training classes and riding in the Outreach Van

The Outreach Van is a program, led by Vince Gardner, that loads a van with fruit, cookies, juice and sandwiches and goes out to scour the streets for runaway or homeless kids who want to get off the streets.

Gardner took the volunteers to an abandoned warehouse and revealed card-board boxes under bridges, showed them blankets hanging in trees and lawnchairs blankets hanging in trees and lawnchairs hidden in bushes. All of these, sadly enough, are evidence of the "homes" of the homeless

Gardner also showed the volunteers Holliday Park, an area known for its abundance of young prostitutes, the major ity being homeless or runaways, female and male, selling their bodies for shelter or food for the night.

"What I saw (at Holliday Park) was hard to accept," said Tammy Whaley. "It is hard

to realize that they are not there (at Covenant House) for camp or a short trip, but they are there for survival. It's overwhelming."

The volunteers also had opportunities to attend social activities with the residents. An outing to a roller skating rink was one of the most memorable and touching events of the week for most of the IUPUI volunteers.

When they dedicated the song to us (at the roller rink) and thanked us publicly over the intercom for just spending time with them, I felt like we must have made a real impact on their lives," said Carrie Shockley.

It was hard not knowing how to deal with the emotional ups and downs brought on by dealing with the lifestyles of these on by dealing with the lifestyles of these kids," said Joan Cunningham when asked about the hardest aspects of the trip. "It showed me how unkind circumstances can really beat a person down. . It made me grateful for the people and things I have around me.

The IUPUI volunteers became so attached to the Covenant House residents that they're setting up a post office box where

"You can see the desperation on the (Covenant House) kids' faces." said (Covenant House) kids' faces," said Cramer. "You can't help but feel for them. . . No matter how bad their relationship with their parents is, nobody should have to live like that. I hope we, at the very least, put a little needed sunshine into their lives."

Volunteers express their views of Covenant House

(The following are excepts from two separate reports submitted to Karm Cramer, program coordinator for the IUPUI Neuman Center, about the Spring Break Alternative trip to Covenant House in Ft. Lauderdale, Florida, The authors are IUPUI students suboparticipated in the trip. Covenant House is a crisis intervention that trip. Covenant House is a crisis intervention. the trp. Coverant House is a crisis intervention program for homeless and runaway kids under the age of 21. Covernant House relies on private support, like that of the IUPUI Newman Center, ssist nearly 100 youths a day.

by Jon Madison

"How was the trip?" you ask. I think that I would start by saying that the trip was the greatest life-learning experience that I have had thus far.

We finally made it to the Covenant House about 9 p.m. Monday evening. This place is not like I expected. We unloaded our bags and went into the main room, which is their chapel, for an orientation.

We were staying with the Faith Community, which is a group of people who devote 13 months of their life to work at a Covenant House in the United States. They Covenant House in the United States. They are paid \$12 a week and given a place to live. Their living quarters are behind the Covenant House, and they are the "24-hour staff," since the Covenant House is always open. (Kids can find themselves homeless any time of the day, you know).

They told us that the kids would

They told us that the kids would welcome us, and they did. For the most part, the kids here were surprised and glad that a group of college students would take time out of their spring break to be with them! I met many kids that day who I would eventually become somewhat attached to and would hate to leave at the end of this week (that ended too soon)

Chapel began at 8:30 a.m. Chapel is a place and a "service" for the kids of the house and organized by them. It is a time of singing, testimonials and fellowship for the children of the house, and it is optional. It was only the first day, and I was brought to tears by this service.

tears by this service.

The first song that was sung, which I had not heard before but will always remember, was "Children of the Night," by Richard Marx. The kids then got up, if they wished, and basically said whatever was on their mind at the time; how they felt, how long they had been sober and/or drug free, or some encouraging words for the other members of the "Congregation". congregation.

The rest of the service consisted of praise songs, which were contemporary songs that now have new meaning to me whenever I hear them. "Awesome God" mine). Whenever I hear this song, I truly know the meaning behind it after how much God has let these kids survive through. Chapel was over at 9 a.m.

The next part of the day was spent at the Downtown Center. Downtown Center non-residential community center t provides programs such as the GED, parenting classes and job hunting. I went wer to the pool table where I saw two black kids playing. I noticed that one of the kids had obvious strands of gray in his hair. For a kid not yet 21 years old, he must have been through a whole lot already.

I also met a young girl at the Downtown Center. She told me that her mother was pretty abusive; therefore she was a runaway. She apparently had been playing pool for awhile, for she taught me plenty about the game and whipped me three times at it.

I noticed something interesting about the girl while playing pool with her. She walked over to a table and ripped open a packet of sugar and started eating the sugar straight! I almost yelled at her, but she told me to hush, and later explained that her mother used to feed her sugar to keep her quiet as a child. In my opinion, that's pretty messed up.

One of the other girls I met at Covenant House was pregnant. She lived somewhere in Pennsylvania and hitch-hiked to Florida with some friends while she was drunk. She is in Florida looking for the father of her child. She is about 16 years old.

by Hallie Kanter

.The way the kids seemed to support and care for each other was touching. It appeared to me that they considered each other family. They cared more for and protected each other more than some biological families that I have seen.

One of the most moving things I experienced was chapel services. Listening to the kids express their fears and seeing how much they support each other, care for each other, and pray for themselves and others made me want to cry

Since we have come back, I have been singing the praises of Covenant House and telling everyone about how wonderful the kids are. I would recommend this type of volunteer work to anyone



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Labor activists mourn Cesar Chavez's death

by Mark Pattison Catholic News Service

WASHINGTON-Catholic leaders and labor activists said Cesar Chavez was man whose deep faith and fighting spirit not only inspired a new generation of activists in church and society, but raised the consciousness of a new generation of Catholics.

"His speeches and writings frequently referred to Gospel values as he quoted the reterred to Gospel values as he quoted the church's documents on human rights and justice. Cesar Chavez truly understood his Christian vocation to build up the kingdom of God in this world," said Cardinal Roger M. Mahony of Los Angeles in an April 23 statement.

Chavez, 66, died in his sleep April 23, apparently from natural causes, while on an organizing trip to San Luis, Ariz., for the United Farm Workers of America, the union he founded.

Baldemar Valesquez, leader of the Farm Labor Organizing Committee in Toledo, Ohio, cited Chavez as an inspiration.

onto, cited chavez as an inspiration.
"I heard of Cesar early and met him in our struggle here in Ohio going back to the winter of "68," Valesquez said. "From then, it was the culmination of a relationship of being in the trenches together."
While Chavez's union strongsfulls beginned.

ship of being in the trenches together."
While Chavez's union successfully boycotted California grapes in the 1960s.
Valesquez's union successfully boycotted
Campbell Soup and Vlasic Pickles products. The seven-year boycott ended with a
three-way contract in 1986 between the
union, the growers and Campbell, which
over Vlasic.

"The most important legacy he leaves is the legacy of self-help, not leaving it to advocates, do-gooders and others to struggle for us," Valesquez said.
"He made conscious the public sym-

athy for farmworkers through concrete, irect, and nonviolent intervention. to this issue.

Tirso Moreno, coordinator of the Farm-Tirso Moreno, coordinator of the Farin-worker Association of Central Florida, said Chavez was "the motivator of a lot of us who are now in the struggle looking for the rights of farmworkers.

rights of farmvorkers."

Chavez lent support to the association's efforts to organize fruit pickers at groves where oranges were grown for Minute Maid. Moreno himself was a fruit picker for 13 years before becoming involved full time in union leadurshim.

in union leadership.

Moreno said that the UFW in recent ears has experienced more struggle than

years has experienced more struggie man victory.
"It's been very hard years for the United Farm Workers of America. They lost alot of ground in California," Moreno said.
Pat Henning, chief of staff of the California Assembly's Labor Committee, said he fasted with Chavez for several days during his water-only fast in 1988 to call attention to the harm allegedly caused by pesticides in the fields. pesticides in the fields.

"There's a whole generation of Catholic activists in social justice from the '60s that owe their origins of who they are today to Cesar Chavez and the UFW," said Hen-

Cesar Chavez and the Urv., said reining, a permanent deacon.
Henning dwelt on Chavez's deep Catholic faith, saying Chavez was "the only one" who was "able to unify the social justice issue with a cultural and religious emphasis. No other organizer was quite able to do that.

"He was a devout Catholic. I'm not sugarcoating that at all. He was a tough cookie. But he went almost daily to Mass. He spent an hour each day in prayer."

Even though unionized farmworkers are a minority, Chavez and the UFW raised the standards across the board, as growers at unorganized farms raised workers' pay keep them from forming a union, Henning said.

Sister Catherine Gorman, coordinator of Ordinator of Orlando, Fla., said farmworker ministry in the Diocese of Orlando, Fla., said farmworker pacts there mandate that workers be told what pesticides are used in the fields, superseding a Florida state law that ing a Florida state law that specifically excludes farmworkers from an act providing for a right to know about chemical use. He was a man who did what he did out

of his Christian commitment," said Sister

Catherine, a Sister of Notre Dame de Namur. 'It's a loss when the labor a loss when the laborany labor leader like that.

Lane Kirkland and Thomas R. Donahue, esident and secretary- treasurer of the EL-CIO. concurred. "Cesar was are concurred. AFL-CIO, concurred. Cesar was arr inspiration to generations of activists, to us trade unionists and countless others," they said in an April 23 statement. "We will

said in an Apiu."

Msgr. John Egan, long active in social justice issues from his home base in Chicago, chuckled when recalling how he went out to California and picketed for him a couple of times at 5 o'clock in the receipt."

morning."
Chavez, Msgr. Egan said, "was a true believer in the cause of justice, in the poor farmworkers, the cause of labor and in the country. He was a man of faith who will be

country. He was a man of taith who will be sorely missed.

Cardinal Mahony recalled how farm worker rallies would begin with Mass and how "marches were conducted under the banner of Our Lady of Guadalupe whill the rosary was prayed."

But while Chavez occupied a unique spot in time, history will not regard him unique, say those who knew him.

"We of course are beneficiaries of the country of the course are beneficiaries of the country of

unique, say those who knew him.
"We, of course, are beneficiaries of £ 2
struggle. We rode in on his coattalis." § £
Valesque: As for the future, he predict;
"we have a lot of talented intelligent peop le
who will come after Cesar and come after
me, who are going to do things bigger a
better, as long as we hold together or
organization." organization.

organization.

Baltimore Auxiliary Bishop John H. Ricard, who is chairman of the 1.5. bishops' Committee on Domestic Po cysaid he knew Chavez from the set ral times the union leader came to Baltimo to solicit support for his efforts.

"From what I knew of him, he was a man deeply committed to justice," he aid. The bishop described Chavez as a 'ery chrant any other person social action with the social teaching, of our church and was ble to integrate that fully."

social teaching, of our church and was one to integrate that fully."

Bishop Ricard said Chavez's death was a great loss to the farm community in California and to the church.

Sacramento Bishop Francis A. Qt. nn said Chavez was a hero to many people in California for over three decades.

"Chavez will be doubly missed by pe poor and dis.dvantaged whom he chan-pioned and he will be in the prayers of all who work for justice, nonviolence and peace." he told CNS.

peace, ne told C.NS.
Jesuit Father Joseph Hacala, director of
the Campaign for Human Developmer;
the U.S. bishops' domestic anti-pover of
program, called Chavez, "a great charpion" for the many thousands of peope
who toil in fields.

who toil in fields.

He said Chavez was one of the firecipients of a grant from CHD, which we proud to support his work "to secure jus wages, deem working conditions, huma respect and justice for farmworkers." He said Chavez's "legacy will continue to be an inspiration to all who struggle against the dehumanizing causes of poverty."

Chavez' struggle with the Teamster. Continued until 1977 when they reached a jurisdictional pact after California passed landmark legislation guaranteeing farmworkers collective bargaining rights and secret union elections.

secret union elections.

The legislation marked a turnaround for the UFWA, which immediately began winning most representational elections, bringing the Teamsters, who represented the truckers, to concede jurisdiction over field workers.

By then the momentum of the late '60s and early '70s was lost, however, and a combination of factors—internal strife in the union, increased mechanization in agriculunion, increased mechanization in agniculture, the continuing flow of illegal immigrants, depressed produce prices—added to the union's difficulties. It never regained the prominence it had in its early years.

A Catholic whose life of asceticism and personal poverty led many of his followers

became the personification not only of the union he founded but the movement of farmworker rights, solidarity and a sense of self-worth





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Indy's St. Anthony is theme

REJOICE AND REMEMBER, By James J. Divita. Centennial Committee, (Indianapolis, St. Anthony Parish, 1992). 125 pp., \$15.

Reviewed by Bill Beck

Some of the most innovative history currently being written is public history, the study of the local places where we grow up, work, play and worship. In a way, the key to understanding the national economy is to have a handle on

anderstanding the national economy is to nave a nandie on the local workplace, and understanding religion is impossible without an understanding of the local congregation. James J. Divita of the Marian College history department points out in "Rejoice and Remember." his centennial history of St. Anthony of Padue J. raish in Indianapolis, that parish is simply the Latin work for neighborhood. What Divita has

accomplished is a congregational history of St. Anthony that is both a parish history and a reflection on where one parish on the near westside of Indianapolis fits into the greater scheme of things in its neighborhood, its city, its archdiocese

and its world.

Divita does a marvelous job of putting St. Anthony of Padua into perspective. A teacher at Marian College for three decades, he covers the history of the parish in a series of lessons designed to answer questions about the parish neighborhood, priests, people, social conditions, architecture sold to like.

He tells us that the parish was established in the Haughville neighborhood in 1891. He also explains how Irish immigrants were attracted to the Haughville neighborhood, how the Catholic Church attempted to

minister to those immigrant families and how the first

parish and church were financed. parish and church were tinanced.

The eighth Catholic parish organized in Marion County, St. Anthony of Padua was a mother parish for the entire westside; Holy Trinity, St. Michael, St. Joseph, St. Christopher, St. Monta and St. Gabriel Parish were all carved out of the original St. Anthony boundaries.

Divin, paris, class, attention, to, the history of the

an carved out of the original 5t. Anthony boundaries.
Divita pays close attention to the history of the neighborhood, describing the parish's long association with Central State Hospital and describing the manufacturing industries that drew immigrants to the Haughville neighborhood in the first place.

neignornood in the first place.

Any good congregational history is a story of the people of that congregation, and Divita's history of the parish is perhaps at its best when he spotlights the stories of the people of 5t. Anthony. The stories parishioners tell of the fears engendered by the Ku Klux Klain in the 1920's and the account of the archibilishment. and the account of the establishment of a Slovene national parish at Holy Trinity from St. Anthony early in the century are two of the more intriguing episodes in the parish's history

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 archdiocese or have other

Accent

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Wedding

63

Portrait

Photography

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† ANTIC, Joseph J., 81, St. Anne, New Castle, March 27 Husband of Evelyn; brother of

+ BAECHER, William Robe 53. Our Lady of the Greenwood Greenwood, April 13. Husband of Theresa Sullivan; father of Veronica, William B., Joseph, Brent and Tamara J.; son of William and Virgilene Baecher;

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orother of John B., James L. and

† BAHLER, Rebecca A. Lyons, 72, Little Flower, Indianapolis, April 4. Wife of John; mother of John T., Michael and Helen Isenbarger; grandmother of five.

+ BELMONT, Aurelia K., 94, St. Mary, Greensburg, April 23.

+ BETTINGER, Lossen E. 87, St † BETTINGER, Lossen E. 87, 91. Mary, New Albany, April 9. Husband of Marion Klarer, father of JoAnn Best, Barbara Arm-strong and Craig Boultinghouse; grandfather of six; great-grand-father of five. + CASSIDY, Ella M. Goffinett,

† DUNPHY, Helen Mary, 91, St. Jude, Indianapolis, April 18.

† EBERLE, Mary E. Zimmerman, 88, St. Mary, New Albany, April 19. Mother of Harold J., Milton J., David A., Jeanetta M. Watson and Phyllis A. Ei-chenberger; sister of Valeria Smith and Alverda Leuthart.

90, Little Flower, Indianapolis, April 11. Mother of Ronald; sister

of Carl Cassidy, Loretta Hagedorn, Marguerite Coffman, Clara Reinhart and Bernadette

Lawrence, Indianapolis, April 10.

† ELLIOTT, Robert, 66, Little Flower, Indianapolis, April 9, Husband of Barbara, father of Rae Ann, Renee, Rochelle Butler, Rhonda Urban, Roma Ross, Ray mond, Ronald, Robert, Richard and Randall; brother of Ronald and Marjorie Roudebush; grand-father of 20.

father of 20.

FALKENSTEIN, James

"Bud," 83, St. Anthony of
Padua, Clarksville, April 15.
Husband of Mary V; father of
Anthony M, Robert F, and James
E; brother of Robert, Grace
Banet and Barb O'Mary; grandfether of for

father of one.

+ GIBSON, Banks F., 87, St.
Lawrence, Indianapolis, March 28.
Father of Sonny, Don and Esther
Jane Stonehouse; grandfather of
six; great-grandfather of four;
great-grandfather of four;

† GLENN, Prudence L., 61, Holy Family, New Albany, April 13. Wife of Leo S.; sister of John H.

Helck Ir.

HANRAHAN, Mary E., 80,
Little Flower, Indianapolis, April

6. Mother of Charles R. Taylor
and Dennis L. Hanrahan; sister
of Charles Nye and Leon Nye;
grandmother of three; greatgrandmother of four.

St. Lawrence, Indianapolis, April 9. Mother of John, L.R. "Bob" Jr. and Pam Hafner, grandmother of six

+ KOORS, Clem B., 88, Immaculate Conception, Mill-housen, April 21. Husband of Gertrude M.; father of Carl, Louis, James J. and Donald; brother of Paul.

brother of Paul.

**MADER, Eugene F., 79, Holy
Spirit, Indianapolis, April 17,
Husband of Frances Ley; tather of
Jeanette Hall, Providence Sister
Marianne, Roseanne Huskleberry, Catherine Odle, Eugene Jr.
and Gerald, brother of Alfred,
Edwin, Alfried, a Streit, Agnes Hall
and Viola Higgins; grandfather of
14; great-grandfather of six.

t MARK, Maxine H., 74, St. Anne, New Castle, March 22. Wife of John M.; mother of Jane Smith and Linda Heath; sister of mes Vaughn, Berna jughn, Martha Keever a eda Laurie; grandmother

HYE. H. MORRIS, Philip J., 72, St. Anne, New Castle, Feb. 21. Father of Michael and Thomas; brother of Mary K. Shoemaker and Julia Maxion; grandfather of three.

Mary, Greensburg, April Mother of Clifford, Gilbert, Morrier of Chilothy, Guerry War-lard, Marlene Wolter and Mari-lyn Schroeder; sister of Paul Meyer, Leona Oesterling, Romilda Waldman and Ursula Brinkmar

+ RICKER, Ida I., 81, St. Mala t RICKER, Ida J., St., Maia-chy, Brownsburg, April 14. Mother of Joan Bolduc, James Williams, Robert Williams Jr. and Philip Williams; sister of Viola Deshaies; grandmother of 16, great-grandmother of 16.

† RIDENOUR, Mary Marshall Rinier, 74, Little Flower, Indi-anapolis, April 7. Mother of Anthony J. Rinier and James A. Rinier; sister of James Marshall Rinier; sister of James Marshall and John Marshall; grandmother of three.

† SCHARF, Mary D., 93, St. Mary of the Knobs, Floyd Knobs, April 18.

+ SCHMIDBAUER, George Matthew, 84, St. Jude, Indi-

+ Rest in Peace

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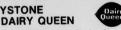
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anapolis, April 19. Husband of Agnes M. Roach; father of Jeanne Pickles and Dorothy Reed; step-father of Barbara Harlow and Thomas Brown; grandfather of seven; step-grandfather of nine; great-grandfather of four; step-great-grandfather of ten.

great-grandtather of ten.

† STAPLES, Jeffery Michael, 23,
St. Patrick, Indianapolis, April
10. Son of Michael and Deborah
Staples; brother of Lee; grandson
of Koy C. Parsley, Charles Griffin
and Dorothy Griffin.

And Derouly Children and Derouly Children and Christopher, Speedway, April 14. Husband of Charlotte Weber; father of Danny, Richard and Steven; brother of Irvon, Birvon and Ruth Hambelton; grand-father of six.

t UHL, Gladys, 87, St. Michael, Bradford, April 17. Mother of Leroy, Michael and Don; grand-father of 15; great-grandfather of 22. † VANNATTA, Anna K., 77, St. Anne, New Castle, April 4. Mother of Susie Hovermale, Mike and Jerry; sister of William Wallace, Joe Wallace and Martha Taylor; grandmother of 11.

Taylor; grandmother of 11.

**WILLIAMSON, Billie J., 66,
Our Lady of Perpetual Help,
New Albany, April 12. Husband
of Nadene O.; tather of Tara J.,
Mark E. Scott, Robert Ritz,
Candance Ritz, Debby Grube,
Glenda Scott, Sharon Richman,
Valerie Dennison and Jacqueline
Southcott; brother of Mildred
Smothers and Susan Sheoper-Smothers and Susan Shepperson; grandfather of 13.

Providence Sister Anna Harrington dies at age 86

Providence Sister Anna Rose Harrington died at St. Mary of the Woods on April 17 at the age of 86. The Mass of Christian Burial was celebrated on April 23 in the Church of the Immaculate Conception.

The former Eileen Harrington was born in Chelsea, MA. She entered the Congregation of the Sisters of Providence on 1923 and professed her final vows in 1931.

professed her final vows in 1931.
Sister Anna Rose taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts, New Hampshire and Washington, DC. Sister was the Provincial of St. Raphael Province for seven years and Regional Superior for four years.

Providence Sister Marie John Laswell dies on April 19

Providence Sister Marie John Laswell died at St. Mary of the Woods on April 19, at the age of 93. The Mass of Christian Burial was celebrated for her on April 22 in the Church of the Immaculate Conception.

Conception.

The former Lillian Catherine Laswell was born in Springfield, Ill. She entered the congregation of the Sisters of Providence in 1916 and professed her final vow in 1925. Sister ministered as a constant of the Sisters of Providence in 1916 and professed her final vow was also a laundress at the Mostherhouse of the St. Mary of the Woods for 15 years. In the Mortherhouse of Indianapolis, her assignment was at St. John.

Pope says church must encourage Bible study

by Cindy Wooden Catholic News Service

VATICAN CITY-Pope John Paul II, marking the inniversary of two encyclicals on biblical interpretation, said the church must encourage a continuing study of the sacred

Biblical thought must be constantly translated into contemporary language so that it can be expressed in a way suited to its listeners," the pope said April 23. "However, this translation should be faithful to the original and cannot force the texts in order to make them fit an interpretation or an approach in fashion at a given moment."

Members of the Pontifical Biblical Commission, cardinals swelmoers of the rotting topical Commission, cardinals and diplomats accredited to the Holy See attended the ceremony marking the 100th anniversary of "Providentissims Deus," Pope Leo XIII's encyclical on biblical studies, and the 50th anniversary of "Divmo Afflante Spiritu," Pope Pus XII's encyclical on the same subject.

Pope John Paul said both documents, while responding to concerns of their day, have a permanent validity for the ongoing study and translation of the Scriptures.

Taken together they provide balanced guidelines for reading the Scriptures in the light of faith and with the use of historical and scientific knowledge, he said.

Pope Leo's document was a response to attacks against

Pope hopes to visit Israel, says peace long way off

VATICAN CITY (CNS)-Pope John Paul II expressed his desire to visit Jerusalem, but said peace in the Holy Land still appears to be a long way off.

In the meantime, the local church should do all it can to promote reconciliation and peace, the pope said April 24 in a talk to officials of the Equestrian Order of the Holy Smulcher of Jerusalem Sepulcher of Jerusalem.

Sepulcher of Jerusalem.

The pope noted that the organization has worked over the centuries to promote church-related charity and social work in the Holy Land. It was founded in the 11th century during a time of strife in Jerusalem.

Today "that blessed land is unfortunately once again deprived for solid peace" the popularies.

deprived of a solid peace," the pope said.

The fraternal coexistence among peoples who meet there to worship God as the one creator and Lord is, in fact, a long way from being realized, despite the efforts made thus far," he said.

He encouraged the charitable order to support every individuals and peoples.

individuals and peoples.
"It is necessary to make every effort so that the logic of violence does not take over the human heart," he said. As for his future visit to the Holdy Land, the pope said it would take place" when God desires. "Until then, he said, the local church should support his pastoral service with prayer. The pope has said for years that he would like to visit Jerusalem, but Vatican officials believe such a trip is unlikely

before a peace agreement in the Middle East.

Middle East peace talks, begun in early 1992, have made

little progress

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Cartolic biblical interpretation by "rationalistic science," the pope said. The second document was concerned with "defending the Catholic interpretation from attacks that opposed the use of science," insisting on the "so-called 'spiritual' interpretation of the Holy Scriptures."

The two encyclicals, he said, "reject the rupture between the human and the divine, between scientific research and regard for the faith, between literal and spiritual meaning

"The church has no fear of scientific criticism," Pope John Paul said. "It only mistrusts preconceived opinions that claim to be based on science but which, in reality, surreptitiously take science out of its context."

At the beginning of the meeting, Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith and president of the biblical commission, gave the pope a copy of a new document the commission drafted on biblical interpretation.

The new document, which has not been released to the meldiffer them to the control of the commission of the commission drafted on the commission drafted on the control of the commission drafted on the commission drafted the commission drafted to the commission drafted to the commission drafted to the commission drafted th

public, shows the church's awareness that biblical scholars face new questions today, the pope said.

the Dead Sea Scrolls were discovered, "shedding new light on a great number of biblical problems and opening up no fields of research."

The church has a right and responsibility to offer guidance in the interpretation of sacred Scripture, he said.

Biblical texts "were not given to individual seekers to

biolical texts were not given to individual seekers to satisfy their curiosity or to provide them with subjects for study or research, "the pope said. "Twere entrusted to the community of believers, to Christ's church, to nourish the faith and to guide the life of charity. Respect for this aim

conditions the validity of the interpretation."

Those who interpret and translate the texts must try to make their original meaning understandable in contempor-ary terms and to peoples with varying cultures, he said. "Perhaps nations that are less marked by the deviations

"Ternaps nations that are less marked by the deviations of modern Western civilization will understand the biblical message more easily than those that are, as it were, unaware of the action of God's word because of secularization and the excesses of demythologization," the pope said.



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Communitarianism: Catholic social teaching in secular form

by Mark Pattison Catholic News Service

WASHINGTON-Benjamin Franklin's advice, "We must all hang together, or assuredly we shall all hang separately," could be one of the first American expressions of communitarian values.

of communitarian values.

Those values, say founders of the communitarian movement, include a healthy dose of responsibilities to go with the rights granted by law—sometimes even to the point of giving up a few rights for the greater good.

And one top U.S. Catholic Conference official says what communitarians advocate has been "at the core of Catholic

social teaching for decades."

To that, Amatai Etzioni, a founder of the communitarian To that, Amatai Etzioni, a founder of the communitarian movement, replies: "How true." A professor at George Washington University in Washington, Etzioni is the author of a new book titled "The Spirit of Community: Rights, Responsibilities and the Communitarian Agenda." John Carr, director of the USCC Department of Domestic Social Development and World Peace, said communitarianism is "a healthy, constructive initiative. What the

communitarian movement's all about is lifting up the common good as a guiding principle in American life."

common good as a guiding principle in American life.

Although a recent initiative, communitarians have pulled together a number of concepts common to Western civilization in response to what they see as a generation of American ethical backsiding as court-won rights have superseded citizens' sense of personal responsibility.

Skeptics could call communitarians its principles and good-government issues: communitarians favor metal detectors at schools, sobriety checkpoints, and campaign finance reform. But communitarians themselves ee their movement as a blend of Democratic social justice principles and Republican emphasis on personal freedom. To Catholics who may fear being identified too closely with any one party, the communitarian movement could present an attractive option. Only two years old, the movement already has its own toll-free number for people who want to join.

Etzioni warned against looking for communitarians to form a lobbying group or a political party. "We want to influence both sides, not just one party," he said.

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Carr said communitarian leaders have discussed some issues with USCC officials. "We re on common ground with the tax treatment of poor families," in particular the earned income tax credit, which helps the working poor escape poverty, Carr said.

Another like-minded area is the U.S. bishops' campaign

Another like-minded area is the U.S. bishops' campaign for children and families launched last year.

Carr said there was "some overlap" in the USCC and communitarian agendas—particularly in divorce laws, where communitarians say the child should come first and divorces should not be as easy to obtain if children are involved lest they suffer from the absence of parents and support payments.

Carr's only lament is that communitarians "don't touch" the pro-life cause. Etzioni said the movement has adopted a hands-off approach on the issue, adding the group is "split right down the middle" on it.

Catholic communitarian Mary Ann Glendon, a professor.

right down the middle" on it.

Catholic communitarian Mary Ann Glendon, a professor
at Harvard Law School, said she was "very disappointed"
by the lack of a communitarian stand on abortion. "The
dialogue's been taken over by extremists" outside of
communitarianism, Glendon said.

The communitarianism, Glendon said.

School choice, "but I think they will" come up with one,
she said. "If they don't have something to contribute to
the larger social issues, Glendon added, "then the
movement will be irrelevant."

Erricuit a lew who calls himself a "born communitaring the said of the said of

movement will be irrelevant.

Etzioni, a lew who calls himself a "born communitarian," said communitariansim is "definitely part of the Judeo-Christian tradition. There is nothing in either tradition which I find incompatible with this." But instead tradition which I find incompatible with this." But instead of using religion to make arguments, Etzioni said, "we quote social science findings." Etzioni finds much to like in the Clinton presidency's early months, with the signing of a family leave bill and a call for national service.

early months, with the signing of a natural year of mational service.

Moreover, William Galston, a member of the Communitarian Network, the umbrella group for communitarian Network, the umbrella group for communitarian tendent of the policy of the policy and vice President Al Gorence attended a communitarian teach-in when he was a U.S. senator from Tennessee.

"The Responsive Communitarian Platform," which closes Etzioni's book, calls for "moral voices—voices that ought to be heeded in a society that increasingly threatens to become normless, self-centered, and driven by greed, special interests, and an unabashed quest for power."

The best place to start, the platform argues, is "at home, the family, "Schools," which ought to teach those values Americans share," are a "second line of defense."

The individual's responsibilities to the community include being informed about public affairs, voting, paying taxes, and serving on juries.

taxes, and serving on juries.

The platform wishes to keep First Amendment freespeech rights, contending that limitations on even hateful and bigoted speech may erode free-speech rights

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Communitarians believe the Second Amendment's declaration of "the right of the people to keep and bear arms" is simply a call for "community militias, not

individual gunslingers."

But Etzioni is against expanding the interpretation of Fourth Amendment rights protecting citizens from unreasonable searches and seizures.

The American Civil Liberties Union, he said, while it does good work on the First Amendment, is "completely unreasonable" on the Fourth Amendment by arguing, for example, against such things as sobriety checkpoints, which ACLU sees as an infringement on privacy rights.

Some who see the communitarian agenda think it ought to apply primarily to the nation's cities, where a litany of drugs, violence and moral breakdown is played out almost daily in the media.

drugs, violence and daily in the media.

"We say it's just as much for the suburbs as it is for the inner city," Etzioni said.

Notre Dame Center named for Msgr. George Higgins

by Catholic News Service

NOTRE DAME—A center for labor and economics study at the University of Notre Dame has been named the Higgins Labor Studies Center in honor of Msgr. George G.

Higgins Labor Studies Center in honor of Msgr. George G. Higgins' contributions to the field. Msgr. Higgins, a Chicago native, joined the staff of the Social Action Department of the National Catholic Welfare Conference, as the U.S. Catholic Conference was then known, in 1944, becoming its director from 1954 to 1972. He became secretary for research when the USCC was roorganized in 1972, and was given the title secretary for research learners in 1979.

al concerns in 1979.

Msgr. Higgins is currently an adjunct lecturer in the theology department at The Catholic University of America in Washington and a columnist for *The Criterion*. He retired from the USCC in 1980.

from the USCC in 1980.

Since its inception in 1988, the center has sponsored an annual conference of scholars from the United States and overseas to discuss labor market developments and related social issues. The center also hosts visits by scholars in the fields of economics and labor.



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