

Let's Do Together What We Cannot Do Alone'

6th AAA to be launched May 3, 4

by Jim Jackins

With a theme of "Let's Do Together What We Cannot Do Alone," the Archbishop's Annual Appeal will be launched on the weekend of May 3-4.

The goal of \$2.65 million for this year's appeal is the same as last year's, said Cathy Verkamp, acting director of development for the archdiocese. In-

dividual parish goals also remain the same.

May 4 has been designated as Commitment Sunday for the sixth annual appeal. In each parish, volunteers will begin making contact with parishioners that weekend, seeking pledges to the campaign.

The appeal supports the services of a number of archdiocesan agencies. "I think the theme really expresses the meaning of the appeal," Verkamp said. "No parish

alone can provide the services that the archdiocese is committed to providing, but when we all come together, then we can accomplish it."

She added, "If people will take a close look at all of the agencies and services that are funded by the appeal, they will notice that they are all people-oriented." No funds from the appeal will support building projects or other capital improvements.

The program is also designed to benefit parishes. Each parish which exceeds its goal receives a rebate of any amount collected over goal.

Workshops for volunteers in each deanery have been completed. After attending these meetings, Verkamp said, "We really feel that (the AAA) is on an upswing. We leave the workshops with a (See AAA on page 24)

The CRITERION

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Indianapolis, Indiana



Indy to host Holy Sepulchre meeting

Archbishop and 7 laypersons from archdiocese to be invested April 20

by John F. Fink

Archbishop Edward T. O'Meara and seven laypersons from the Archdiocese of Indianapolis will be invested in the Equestrian Order of the Holy Sepulchre of Jerusalem next Sunday, April 20, when Indianapolis plays host to about 350 knights and ladies from 14 states.

The investiture ceremony will take place during a Mass in St. John Church, 126 W. Georgia St., at 2:30 p.m., with Archbishop O'Meara as main celebrant and homilist. A grand prior of the order, Bishop Michael F. McAuliffe of Jefferson City, Mo., will invest the knights and ladies. Bishop McAuliffe will also preside at a memorial Mass the previous day at 1 p.m.

Besides the archbishop, those who will be invested as knights are Robert J. Cook, Robert M. Langenkamp, George H. Maley, John C. O'Connor, James E. Rocap, Jr., and Arthur J. Sullivan. Ann Eastman Muller will be invested as a lady of the order. They will be among 49 men and 30 women who will be invested as knights or ladies.

The Order of the Holy Sepulchre is an ancient order of knights in the Catholic Church, dating back to the first crusade in 1099. Today the order recognizes distinguished bishops, priests and lay men and women for demonstrated fidelity to the church and generous readiness to serve its needs. Its particular mission is to help preserve a Christian presence in the Holy Land, primarily by building Catholic schools there.

The new investees join 11 other men and one other women in the archdiocese who are knights, or ladies, of the Holy Sepulchre. They are: Robert J. Aldering, Harry L. Binder, William K. Drew, John F. Fink, John A. Hillenbrand II, Virginia A. Marten, Dr. Paul F. Muller, J. Thomas O'Brien, John W. Ryan, J. Albert Smith Jr., Charles E. Stimming Sr. and Eugene S. Witchger.

(See SEVEN LAYPERSONS on page 3)



Archbp. O'Meara



Cook



Langenkamp



Maley



O'Connor



Rocap



Sullivan



Mrs. Muller

New document on liberation theology released

by Augustine Bono

VATICAN CITY (NC)—Catholics are called to work for the liberation of millions of people subjected to "economic social and political oppression," said a major Vatican document on liberation theology.

But to be successful a Catholic liberation theology must be rooted in the Gospel message of love, justice and peace, the document said. It also said such

theology must be based on the belief that material liberation is meaningless unless it springs from the need to liberate people from sin.

"It is therefore necessary to work simultaneously for the conversion of hearts and for the improvement of structures," the document said.

The 58-page document, "Instruction on Christian Freedom and Liberation," was prepared by the Vatican Congregation for

the Doctrine of the Faith and made public April 5. It was approved by Pope John Paul II and signed by Cardinal Joseph Ratzinger, head of the doctrinal congregation.

IT SAID "far-reaching reforms" are needed to overcome many unjust national and international structures. But it urged "passive resistance" instead of violence, except as "a last resort to put an end to an obvious and prolonged tyranny."

Catholics are called to "work out and set in motion ambitious programs aimed at the socio-economic liberation of millions of men and women caught in an intolerable situation of economic and social oppression," the document said.

The church offers guidelines on economic, political and social issues but "the church does not propose any particular system," said the document.

The aim of the church is to judge "to what extent existing systems conform or do (See POSITIVE ASPECTS on page 10)

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Knighthood in today's Catholic Church

by John F. Fink

If you think it's something out of the middle ages, you're absolutely right. That's when knighthood was established in the Catholic Church. But it still has its place today.

If you're in the vicinity of St. John's Church in Indianapolis April 20 you'll be able to see some modern knights and ladies. About 250 of them will be parading from the convention center to St. John's, the men wearing their black velvet berets and long white capes with the large Jerusalem cross, the ladies in their black capes with the same emblem.

These are knights and ladies of the Holy Sepulchre. The 20 members of the order from the Archdiocese of Indianapolis (including the eight who will be invested on April 20) will be playing host to other men and women who have been honored with knighthood in the 14 states between Ohio and Colorado. (See separate story in this issue.)

SOME PEOPLE believe that knighthood has no place in today's church, that it creates an elitism that is inappropriate. But the church wants to be able to give special recognition to people who have served it in special ways, and the conferring of knighthood seems to serve that purpose.

There are seven orders of knighthood in the Catholic Church. Five of them are pontifical orders whose membership depends directly on the pope. The first three of these are restricted to heads of state—the Supreme Order of Christ, the Order of the Golden Spur, and the Order of Pius IX.



Persons who are not heads of state can receive either the Order of St. Gregory the Great or the Order of St. Sylvester. These are conferred on persons who are distinguished for personal character and reputation, and for notable accomplishment. Persons to be honored are recommended by the bishop of a diocese to the pope.

Arthur Sullivan of this archdiocese was honored by being named a Knight of St. Gregory in 1957. There might be more (probably so), but, if so, I'm not aware of them. There is no membership list as there is in the cases of the next two orders.

The other two orders are the Equestrian Order of the Holy Sepulchre of Jerusalem and the Sovereign Military Hospitaller Order of St. John of Jerusalem of Rhodes and of Malta (commonly called the Order of Malta). Both of these orders trace their roots back to the first crusade, but both also have their specific purposes in the church in the 20th century.

THE ORDER OF the Holy Sepulchre was begun by Godfrey of Bouillon in 1099, when the first crusade ended with the fall of Jerusalem. The order took its name from the Basilica of the Holy Sepulchre, built by the Crusaders over the site of the crucifixion and the resurrection. It became the particular task of these knights to defend this church against the Moslems.

After the fall of the Latin Kingdom of Jerusalem and the expulsion of the knights from the Holy Land in 1291, the order managed to retain its identity through the centuries, establishing houses in France, Spain, Poland, Belgium and Italy.

The order was reorganized by Pope Pius IX in 1847 when he reestablished the Latin Patriarchate of Jerusalem and placed the order under the jurisdiction of its patriarch. The international headquarters is in Rome, where the grand master of the order is Cardinal Maximilien de Furstenberg.

There are five lieutenancies of the order in the United States. There are approximately 800 members in the northern lieutenancy and a like number in the other lieutenancies. New members are recommended by present members, screened by their pastors, and approved by the bishop.

The particular purpose of the Order of the Holy Sepulchre is to aid the charitable, cultural, educational and social works of the church in the Holy Land, to try to maintain a Christian presence there.

THE ORDER OF Malta also goes back to the crusades, when the knights maintained hospitals but also assumed military duties. After being forced out of the Holy Land in 1291, the order established itself on Rhodes, where it became a sovereign power. Forced out of Rhodes in 1522, it went to Malta where it remained a bastion of Christianity until near the end of the 18th century. Headquarters are now in Rome on the Via Condotti.

The sovereignty of the order is still recognized by international law today. The order maintains full diplomatic relations with 63 countries.

The special purpose of the Knights of Malta in the 20th century is to establish and help maintain Catholic hospitals, which it does throughout the world.

In the U.S., the Knights of Malta are a bit more exclusive than the Knights of the Holy Sepulchre. Although there are regions, the headquarters is in New York and the archbishop of New York is the order's grand protector. Its annual investiture is in St. Patrick's Cathedral.

There are approximately 1,450 members throughout the country, mainly in the eastern states. There are only nine members in the state of Indiana—three in Indianapolis (Robert H. McKinney, Harold J. Secoy and me), three associated with the University of Notre Dame, two from Evansville, and one from Elkhart.

two buildings are attached, any agreement to sell or lease the monastery would create problems.

BUT PECTOR believes those problems could be overcome and the parish could find an occupant for the building. "They say they tried that five or six years ago," Pector said. "I think they did and I think they were acting in good faith. But times have changed. It's a much more attractive rehabilitation project now than the church will admit." Since demolition of the building was first discussed, he said, developers have become more willing to refurbish rural property and more willing to adapt old structures.

"We've told (the parish council and the pastor) we can accomplish that," Pector said. "We've sent people to them, and slam goes the door."

But Father Buescher said other parties showed "very little interest" in the building. "There was one inquiry," he said. It came from a Cincinnati doctor interested in turning the monastery into a rehabilitation center.

Pector claims, however, that his group has received a number of inquiries "from as far away as Texas. But what can we tell them?" He said the preservation group has proposed several uses for the building to the pastor and the archbishop, and has received no response.

"Price is merely a bargaining point," Pector noted. "If the parish doesn't want to rehabilitate the property, let us rehabilitate it. We are willing to do that." He believes that rehabilitation would be profitable for the parish. "There is money to be made," he said, "and that money should go to the church and to the archdiocese."

Pector added, "I really am concerned that the matter has gone to court. I've counseled all along that legal action is a last resort. It need not go any further, if the archbishop and the parish council and the pastor will simply sit down and look at what we have." But up to this point, he said, "the archbishop says it's a local decision and the local people say it's the archbishop's decision."

Meanwhile, Father Buescher faces a struggle that could go on long after the future of the building is decided. "I hoped to heal over the wound in the parish," he said. "Apparently I have been unsuccessful so far and if I have alienated a majority of the parishioners, I am willing to resign."

Trial date set for May 14 Dispute continues in Oldenburg over razing former monastery building

by Jim Jochims

OLDENBURG—Another round has begun in a longstanding dispute between an Oldenburg parish and a preservation group over a former monastery building.

Franklin Circuit Judge Eugene A. Stewart announced on April 1 that he will not issue a restraining order to keep Holy Family Parish and the Archdiocese of Indianapolis from razing the building. He also set a trial date of May 14 for a lawsuit against the demolition, which means the trial will be held before the work is to begin in June.

The suit and the request for a restraining order were filed March 31 in Franklin Circuit Court, Brookville, by the Oldenburg Preservation Association. The preservation group claims that the Oldenburg Town Council did not follow proper procedures in granting a permit to demolish the building.

An ordinance adopted by the town in

1963 requires a permit from the council for any construction or demolition. It also requires that the town council protect the health and safety of residents, along with property rights, when granting such a permit.

"We contend in our lawsuit that the town board gave no consideration to how the building should be torn down," said Henry Pector, attorney for the Oldenburg Preservation Association.

The ordinance does not specify how the town council should evaluate health and safety or property rights. But Pector feels that safety considerations should include "restrictions as to how far bricks can fly and things like that." He said, "They could have bricks over a three block area as far as we know now." As for the rights of property owners, he believes the major issue is property value. "I think the loss of this building will have a devastating effect on the town itself," he said.

THE TWO SIDES in the dispute present conflicting stories of what has occurred so far.

Pector said, "The bottom line that is sought by the people who have hired me is not to delay anything, but to force the archbishop and the parish council to sit down and talk with us. They have consistently, absolutely and without question, refused to meet with us and look at anything we might have." He claimed that he has written several letters to Archbishop Edward T. O'Meara and received no response. He also claimed that Holy Family's pastor and parish council have been unwilling to meet with him or the preservation group. "The pastor hung up on me," he said.

But Franciscan Father Gabriel Buescher, pastor of Holy Family since last year, said, "Those are lies. I met with those people when I first came here." In addition, he said, parish council meetings are "open to everybody," but members of the preservation group have only come to one council meeting since he has been at Holy

Family. At the same time, "the parish council president asked to be allowed to attend one of (the preservation association's) meetings and was refused."

Parish council members approved demolition of the building several years ago. Then, Father Buescher noted, "the parish council unanimously agreed to proceed with the plans" after he arrived. He decided to delay the work until April 1, however, to allow more time for opponents to present alternatives. Then he decided to delay the work until June 1 because the monastery is near the parish school. "I didn't want to carry it on during the school year because of the noise and the danger," he said.

THE PARISH still intends to begin demolition after June 1. Father Buescher noted that the parish's attorney, Jack Shields, has advised him and the parish council to proceed. "He feels that this suit against Oldenburg is not going to hurt us," Father Buescher said. If the court rules that the permit was improperly issued, the town "can turn that around and issue one properly."

Father Buescher is aware of the building's historical value. But, he said, "We have to be not only sentimental but practical." Several years ago, an engineering firm inspected the building and estimated that it would cost \$1.5 million to rehabilitate. Father Buescher said. In order to meet fire codes, an elevator and fire escapes would have to be added.

Furthermore, even though the building is not being used, the parish must pay for insurance and other expenses as long as it stands. "We are continuing to spend parish money to keep a building that has no future," Father Buescher said.

The recent conversion of the old parish church into a rectory is another reason the building must go, he added. The monastery stands in front of the rectory, and "the rectory needs a front." And because the



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Archdiocesan Catholic Charities

St. Elizabeth's starts Bloomington PACT

by Linda S. Fitzgerald

Parent and Child Together (PACT), a new service of St. Elizabeth's Home, will soon be operational in Bloomington as well as Indianapolis. Geared to provide

assistance for women and babies during the transition into parenthood, the program will be the first such ambulatory service offered by the Indianapolis-based maternity service.

Deborah Dunning, a resident of

Bloomington who is implementing the program, said that contact with the nurses and infants will occur most often in the client's home. Deborah's role will be to assess and observe, to determine actual client needs regarding their skill and knowledge about being a parent. Primary focus will be with single women who are parents and women involved with single parents will be addressed.

Late in 1985, St. Elizabeth's Home conducted an assessment of the needs in the Bloomington area. Community response to such a service was overwhelming. PACT-Bloomington came about as a result of the study and a financial commitment to implement the service on the part of St. Elizabeth's board of directors.

In addition to the PACT services, Deborah will work with clients' parents and/or support network to teach child rearing skills to all those involved. Where PACT cannot meet a need, referrals will be made to other agencies.

St. Elizabeth's Home, primarily known as a service for maternal care and child placement, has long wanted to provide help to single women who choose to rear their children. Both board-designated monies and a recent grant from Earl Hulman George, through the Hulman Charitable Trust, made PACT possible.

The non-outpatient service to the Bloomington area will share office space with Catholic Social Services located at St. John's Church. Costs of operating the service will be partially funded by fees charged to clients on a sliding scale based on income. Average length of participation by clients in the program is expected to be six months to a year.

Indianapolis-based PACT is also partially funded by the Hulman grant. Eventually it will be a much broader-based program, including counseling, educational/vocational planning and training in child-rearing skills. Plans for the future of Indianapolis PACT include a residential facility for mothers and babies.

New living program for mildly retarded in New Albany

A new cooperative working relationship between the Indiana Department of Mental Health, New Albany Catholic Charities and a group of dedicated volunteers from south central Indiana will bring about a more normal living situation for a number of mildly retarded adults now living in group residences.

"This is a unique situation," said Marcia Bryan, the state director of residential services. "What we've managed to do is bring together an experienced social agency with the state and a group interested in mental health."

LIFE (Living in Family Environments) is the result of more than two years of hard work and organization led by Daisy Book, a member of the New Albany Catholic Charities Board and of St. John's parish in

Starlight. This ecumenical group did all the work needed to obtain the first state grant to the area for a program of this type. They have now asked New Albany Catholic Charities to be the official grant recipient and administrator of the program.

The initial grant of \$9,236 will enable four adults to live on their own under agency monitoring. It is hoped the program will expand to serve eight persons next year. There are currently about 100 adults in such programs statewide. Catholic Charities will provide staffing for the program and the committed members of the LIFE board will serve as advisors and specialists in working with the mentally retarded.

"We will help these people get set up and (see LIVING PROGRAM on page 9)

Parish council guidelines are approved and distributed

Newly developed norms for parish pastoral councils in the archdiocese have been approved by Archbishop Edward T. O'Meara and the Council of Priests.

The distribution of the guidelines is taking place during the Easter season, a period of the church year when Catholics are called to recommit themselves to a life of deepened faith and service in the church, said Providence Sister Marie Kevin Tighe, director of the Office for Pastoral Councils. It is the hope of the staff of the office that the guidelines will be a source of renewed life for parish pastoral councils.

In an effort to provide an opportunity for pastors and councils to study the guidelines, nine workshops have been set up throughout the archdiocese. Registration cards have been sent to all parishes and nearly 300 persons have already registered. The chief purpose of the introductory workshops is to bring together large numbers of persons who can serve as clarifiers for one another and who can create an arena of common learning and understanding. Following is the schedule of the workshops:

April 20—St. Jude Parish, Indianapolis.
April 26—The Catholic Center, Indianapolis.

April 27—The Catholic Center, Indianapolis.

May 3—St. Paul Catholic Center, Bloomington.

May 4—St. Ann Parish, Terre Haute.

May 17—St. Columba Parish, Columbus.

May 31—St. Mary Parish, New Albany.

June 8—St. Paul Parish, Tell City.

June 14—St. Andrew Parish, Richmond.

All of the workshops will begin at 1:30 p.m. and end at 6 p.m.

Pastors and parish council members of the archdiocese are encouraged to attend the workshop most convenient for them.

Each parish without a council is urged to send a representative group to one of the workshops.

St. Michael's in Greenfield breaks ground for new annex



Groundbreaking ceremonies for an administrative annex for St. Michael's Parish, Greenfield, was held this past Sunday, April 6.

Construction of the \$250,000 facility will begin immediately and should be completed in five months.

The 4,000-square-foot building has been designed by Larson & Condon, Inc., of Indianapolis. It will be attached to the east side of the existing parish activity center. Included in the facility will be office space

for the pastor and pastoral associate, parish records, storage and work areas for the parish religious education program, two meeting rooms, and storage areas for the parish organizations and activity center. The structure will have a flexible interior design.

In addition to this project, the parish will also make improvements on existing facilities, such as installing energy-efficient windows in the school and paving an expanded church parking lot.

Principals have workshop on managing time and stress

"Making Time and Stress Work for you" was the topic of a recent one-day workshop for school principals of the Archdiocese of Indianapolis. The session was at the Holiday Inn in Columbus.

Dr. Ron Van Ness of Ball State University held the 71 persons who attended that they must learn to manage thoughts and energies and not time. Focusing on results is important in choosing activities which will lead to the desired outcomes, he said.

"It is just as bad to be over-committed

as to be under-efficient," he said, emphasizing the two key skills of any manager—prioritizing and delegating.

A practical aspect of the workshop was the introduction of a daily planning and calendar system to enhance the principals' time management skills. Van Ness also told the principals how to handle the interruptions that are part of their job and still get their work done efficiently. "Be gracious with people and ruthless with time" was a recurring theme throughout the day.

Archdiocese of Indianapolis
Office of Pastoral Councils
Venerable Fr. James J. Connelley, S.J.
SUNDAY, April 14—Introduction to the guidelines of the Council of Priests on Pastoral Councils. Liturgy at 10:00 a.m. in the Cathedral of the Holy Spirit, Indianapolis.

MONDAY, April 15—Continuation of the guidelines of the Council of Priests on Pastoral Councils. Liturgy at 10:00 a.m. in the Cathedral of the Holy Spirit, Indianapolis.

TUESDAY, April 16—Continuation of the guidelines of the Council of Priests on Pastoral Councils. Liturgy at 10:00 a.m. in the Cathedral of the Holy Spirit, Indianapolis.

WEDNESDAY, April 17—Archdiocesan Council of Pastoral Councils. Liturgy at 10:00 a.m. in the Cathedral of the Holy Spirit, Indianapolis.

THURSDAY, April 18—Continuation of the guidelines of the Council of Priests on Pastoral Councils. Liturgy at 10:00 a.m. in the Cathedral of the Holy Spirit, Indianapolis.

Seven laypersons to be invested in Order of Holy Sepulchre

(Continued from page 1)

The investiture will be a part of the annual meeting of the Northern Lieutenantcy of the Knights of the Holy Sepulchre.

Robert J. Cook is the owner of a real estate sales and development firm. He has been active in numerous parish activities at St. Jude Church, has served on deanery and archdiocesan boards, is district governor of the Serra Club and a member of many community charitable boards.

Robert M. Langenkamp is the retired president of I. L. Polson Co. A founder and past president of the Indianapolis Serra Club, he is a past district governor. He has served many years in parish functions at Immaculate Heart of Mary Parish, particularly in the Boy Scout program.

George H. Maley is president of National Underwriters, Inc., and a member of St. John of Arc Parish. He has been involved with the St. Vincent DePaul Society, the Serra Club, Catholic Social Services, and Community Interfaith Housing, Inc.

John C. O'Connor, a member of St. Matthew Parish, is a retired attorney. He has provided legal services to many church and charitable organizations, including St. Vincent's Hospital. He was president of the CYO board of directors, is a member of The Criterion's board of directors, and has been active in the Knights of Columbus.

James E. Rucap, Jr., a member of St. Luke Parish, is an attorney who also has given many hours of legal services to

church and other charitable organizations. He established several Knights of Columbus councils in Indianapolis.

Arthur J. Sullivan, also an attorney, is a member of Immaculate Heart of Mary Parish. He served as president of Catholic Charities and a member of the lay board of the Little Sisters of the Poor, board of overseers of St. Meinrad Archabbey, the National Development Council, the Sisters of Providence, and others.

Ann Estlin Miller is the wife of Dr. Paul F. Miller. She is active at St. Luke Parish and was one of the organizers of the Pre-Cana Conference for the archdiocese.

(See the "From the editor" column on page 2 for more information about knighthood in the church.)

COMMENTARY

Curran controversy
both complex and simple

by Dale Francis

The theological controversy between the Sacred Congregation for the Doctrine of the Faith and Father Charles E. Curran of the Catholic University of America is both more complex and more simple than it seems to be.

In the letter from Cardinal Ratzinger, released by Father Curran, the cardinal said to Father Curran that, after the exchange of many letters, "You have clearly affirmed that the positions you have maintained on various elements of moral theology are in open contrast with the teaching of the magisterium." Those differences were on contraception, direct sterilization, abortion, euthanasia, masturbation, premarital intercourse, homosexual acts and the indissolubility of sacramental and consummated marriage.

The congregation, asking Father



Curran to bring his own positions into harmony with the authentic teaching of the church, said, "It must be recognized that the authorities of the church cannot allow the present situation to continue in which the inherent contradiction is prolonged that one who is to teach in the name of the church in fact denies her teaching."

What must be understood is that Father Curran does not deny he holds positions that differ from those taught authoritatively by the church. He does so clearly and gladly admits it. He just doesn't think it is necessary for Catholics to agree with this teaching.

Father Curran, in his own statement, makes it clear when he says, "The core of the difference between the congregation and myself concerns the legitimacy of dissent from authoritative, non-infallible church teaching. Note clearly that I do not disagree with any dogmas or defined truths of the Catholic faith." Among those non-infallible areas, he contends, are all those areas where he differs from Catholic teaching.

Note this carefully for he has the support of many theologians. In a strange kind

of legalism, they pledge support only for that which has been officially proclaimed as dogma of the church. That covers very little and it does not cover what is understood as the deposit of the faith. It leaves open many questions where the church does teach firmly. Father Curran will have the support of many theologians because he holds a view they hold—but which seems to many more to be in conflict with the teachings of the church.

The Catholic bishops of the United States have strongly supported the authoritative teaching of the church. Bishop James W. Malone, president of the National Conference of Catholic Bishops, has said, "It is clearly the right of the Holy See to safeguard the authenticity of Catholic teaching." This was in reference to the right of the Congregation for the Doctrine of the Faith to declare that a theologian who dissents against the authoritative teaching of the church cannot be a teacher of the Catholic theology he does not accept.

That brings us to another element in this controversy that is not simple. For many it seems obvious that any theologian who dissents from Catholic authoritative teaching should be dismissed from the faculty of a Catholic university. It is logical but it is not easily accomplished.

In the United States, Catholic colleges and universities have a firmly established tradition of academic freedom. It is so firmly established that colleges and universities that are determined by academic boards to have violated it may lose accreditation. Tenure is so firmly established that if a university violates it for reasons not accepted by professional associations it can face severe penalties.

Catholic University has for a long time not been happy about having Father



Curran on its faculty. But had the university attempted to dismiss him, there would have been a revolt of students and faculty. Even faculty members who oppose his theology have not supported violation of tenure, which is important to them, too. Catholic U. solved the problem by not allowing Father Curran to teach subjects in the area of sexual ethics.

The result of this controversy must be that the authoritative teaching of the church is firmly established and accepted. Those who would open authoritative teaching to dissent because they say it is non-infallible must be seen clearly as the legalists they are and judged as they are, weakening the authoritative teaching of the church.

Conservative critics make scapegoats of USCC staff

by Magr. George G. Higgins

Catholicism in Crisis takes a dim view of a recent conference at the University of Notre Dame on religion and politics. An unsigned editorial in the March issue describes it as featuring "a now-familiar sort of lineup: a few dozen liberal speakers of varying description, a couple of middle-of-the-roads and one unabashed conservative providing 'balance' (or, to be more accurate, serving as a whipping boy)."

The last reference is to J. Brian Benestad, professor of political philosophy at the University of Scranton and the author of a thoughtful and provocative book, "The Pursuit of a Just Social Order," which criticizes on several counts the 1966-80 policy statements of the U.S. bishops.

According to the editorial, U.S. Catholic Conference staff members refused to take Benestad seriously at the Notre Dame



conference or even to try to understand him.

Speaking only for myself, I must respectfully plead not guilty. Having read Benestad's book with extreme care in its several successive drafts, I knew exactly what he was talking about at Notre Dame. And while I disagree with his book in certain respects, I gave it a generous "plug," have regularly used it in a seminar I teach and have also invited him to address the seminar, which he has agreed to do at his earliest convenience.

I did, however, challenge Benestad at Notre Dame on one point. I said he and the editors of Catholicism in Crisis, among other neo-conservatives, are trivializing the dialogue about the bishops' pastoral on the economy by exaggerating and distorting the role and influence of the USCC staff.

Since Father Bryan Hehir, director of the USCC Department of Social Development and World Peace and also a Notre Dame participant, has been singled out so often as the worst and most dangerous of the staff, I pointed out that he has had little to do with the wording of the economy pastoral and that, to my personal

knowledge, scrupulously refrains in all his work at the USCC from trying to manipulate the bishops or sell them a bill of goods.

I did this to set the record straight and to expose critics of the pastoral who, for their own unstated reasons, are using Father Hehir as a convenient scapegoat. Criticism of USCC staffers is perfectly in order provided minimum standards of fair play are observed. Unfortunately, what started out in neo-conservative circles as good clean fun is now degenerating into character assassination.

The worst example is Frankey Schaeffer's Introduction to "Is Capitalism Christian?", a new book of essays by neo-conservatives, including one or two closely associated with Catholicism in Crisis. It reads, in part:

"As the bishops began to depend more and more on 'experts' for social relevance, these specialists were drawn increasingly from secular academic sources and were often only nominally Catholic or wholly secularized and anti-religious. . . . Thus we find, more and more, that standing between the bishops and their flock are a group of leftist bureaucrats and specialists,

typified by Father Bryan Hehir. Father Hehir, an 'expert' on political and economic issues, orchestrated the 1963 pastoral letter on war and peace, a Gandhian pacifist statement on nuclear weapons. He has also been the guiding light in putting together the leftist vision of America contained in the first draft of the pastoral letter on the economy. In both cases he was quite successful in seeing that moderate and traditional voices got little if any hearing in the process."

I am certain Brian Benestad would agree this attack on Father Hehir's good name is beneath contempt. I would also like to think that those contributors to the book who are associated with Catholicism in Crisis are also appalled by the attempt to portray Father Hehir as only "nominally Catholic or wholly secularized."

The trouble is, however, they are not saying so, at least not for publication. They could help put the dialogue about the pastoral back on an even keel by dissociating themselves from Schaeffer's remarks. What better place to do it than in the pages of Catholicism in Crisis, which has probably criticized Father Hehir more than any other U.S. journal?

Some steps toward dealing with epidemic of teen suicides

by Antoinette Bosco

The teen suicide rate has nearly tripled over a 30-year period. But despite the fact that suicide is the third leading cause of death among young people, it's always been looked at as someone else's problem.

Recently, however, the fear that suicide may be "contagious" has spurred a major consciousness-raising effort in the United States. This cluster phenomenon, in which a rash of suicides occurs in one local community, is leading to a new sense of urgency in finding solutions to this awful tragedy.

Any suicide is a tragedy, but teen suicide is the worst of all. For the child doesn't realize what he or she is doing in contemplating suicide.



Experts say it is characteristic of all depression, regardless of age, that the suffering feels permanent. When depression takes hold, it is difficult for people to realize that the pain will pass.

This is where maturity comes into play. Through experience a person suffering from depression can learn that most of life's pains are temporary.

Teen-agers often lack the experience to see the whole picture. In their desperation they may not know that the bleakness and blackness can pass.

There are teen-agers who approach everything in a way that is ultradramatic and larger than life—their pains, loneliness, fear and self-doubts. They feel things intensely without the benefit of a wider perspective. They tend to romanticize everything, even suicide.

What might have started as an unconscious attempt to get attention or as a test for themselves or their parents suddenly becomes an irreversible act. Often the victim is an apparently well-adjusted

child who just didn't realize that the black mood might have passed in a day or two.

The National Committee on Youth Suicide Prevention thinks that many teen suicides can be prevented. The committee urges parents and educators to communicate with their children, to listen and to recognize their need to feel loved and connected.

Parents should educate themselves to know the signs of depression and how to deal with it. We can't blame teen suicide on social ills. It is not the kind of thing anybody can pass judgment on. I have seen good, caring parents who have suffered the agonies of the damned in trying without success to help an emotionally disturbed child.

Likewise, I have seen genuinely cooperative children consciously crying for help in their despair and self-hatred, but no amount of love or therapy eases their pain.

There are no easy answers. But as a society we have a responsibility to ask all the questions we can. And we have to remember that the parents of suicidal

children and the children themselves deserve not judgment but great depths of compassion.

the criterion

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ENTERTAINMENT

viewing with ARNOLD

'Pink' is harmless high school romantic comedy

by James W. Arnold

Molly Ringwald's teen-age saga, "Insecurity in High School," comes to an upbeat conclusion in "Pretty in Pink," in which she takes a stand for the poor and downtrodden at the prom, then wins a rich and cool eternal love—well, okay, steady boyfriend.

"Pink" is 18-year-old Ringwald's third movie for writer-mogul John Hughes, whose presumed touch for sensitive films about teens has become a media myth. "Pink" is certainly not as irritating (or challenging) as "Sixteen Candles" or "Breakfast Club," and is probably as safe and conventional as a box of Rice Krispies. That's progress of a kind. Even Ringwald's off-the-wall charm grows on you. But there's no need for a frenzied rush to the box-office.

This is about as generic a teen-age plot as you can order. Molly plays Andie Walsh, who is presumably impoverished but looks California middle class to me. Her dad (the ubiquitous Harry Dean Stanton) is on the skids because his wife left him three years ago. He's a nice guy—in fact, the relationship between father and daughter is so easy, gentle and understanding it appears to have been custom-designed by a Ph.D. in family relations. But he won't get a job, and Andie has to work in a record shop, drive a beat-up sports car, and throw her outfits together from second-hand stores.



Her high school is one of those movie institutions that has a deep and nasty social rift between haves and have-nots, for want of something better to hassle about. Naturally, Andie falls for the aforementioned rich and cool fellow, Blane (Andrew McCarthy), and gets invited to the prom. The girls behind me were sighing about McCarthy all through the film.

But her friends think Blane is uncool, and his friends don't like her, especially a smooth dude named Steff (sleepy-eyed charmer James Spader), who figures her presence will blow the neighborhood. This guy is not only stuck-up but decadent, running a dope-and-sex party at his absent parents' house that would give Fellini a fever.

Aside from the fact that the rich characters overact, there is also an odd moral difference between the poor kids, whose worst fault is liking punk music, and the spoiled-and-beautiful rich, who seem to be in training to become dictators of a U.S.-supported Third World country.

Anyway, Andie doesn't know what she'll wear to the prom to avoid being laughed out of the hall, and good old Blane begins to get chills in his feet. Not to worry. It all works out when the heroine, with genuine courage, comes to the dance alone in a gown she put together from dresses provided by dad and an older friend. The poor and downtrodden she stands up for is, obviously, herself.

The thing to realize is that this is all a fantasy, whose chief connection to reality is in the teen-age universe where society is always divided between friends and enemies, good people and rotten people, and where personal putdowns can be the



YOUTHFUL COMEDY—Molly Ringwald, right, as Andie Walsh, chats with friends played by Dweezil Zappa and Alexa Kania as they hang out at their favorite disco in "Pretty in Pink," a Paramount Pictures release. The film combines good camera work, script, direction and acting, says the U.S. Catholic Conference, which classifies it A-III. (NC photo)

equivalent of Greek tragedy. Everyone in this film has the dreaded teen disease of insecurity—not only Andie, but her father, who feels abandoned, Blane, who is unsure he can be his own man, and Andie's friends, Iona and Duckie. Iona (Annie Potts) wears a different personality in every scene, and Duckie (played to the hilt by Sal Mineo look-alike Jon Cryer) becomes the school clown because he knows nobody (especially Andie) will take him seriously.

Since Hughes' script eventually reasures them all, "Pink" ends up being a morale booster for unconfident kids everywhere. That's not a bad thing—although it may seem weird to an adult, and to a critic, a somewhat stacked and oversimplified plotline. It's possible to have uplifting teen films built on slightly more relevant themes in 1988 than whether the rich kids will like Andie's homemade dress at the prom.

If the difference between the kids had been race or ethnic background rather than simply different budgets for clothes and cars, the movie might have been in touch with what's causing tension in real high schools. Or if the Walshes were really poor, or if Andie's dad had honest-to-God lost his job or his farm at age 30 instead of just being fashionably depressed.

The film's only moral difficulties have

to do with the very scene at Steff's house, clearly a signpost of the Hollywood imagination designed to avoid a Mickey Mouse rating. But one wonders if it's totally harmless to promote the idea that high school seniors fall eternally in love on prom night.

A final note: a sign of the times occurs early in "Pink" when the script requires Blane to ask Andie what she thinks of an obviously very square record album. The choice was Steve Lawrence. Come on, guys. In a world of sour notes, Steve swings.

(Lightweight, trite, but mostly harmless high school romantic comedy; some language, sex situations; OK for mature teens and adults.)

USCC classification: A-III, adults.

Recent USCC
Film Classifications

Desert Hearts	O
Gobots, Battle of the Rock Lords	A-II
Legend	A-II
Rad	A-II

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

Disney moves into 1980s with 'Choice'

by Henry Herz

"The Disney Sunday Movie" goes a long way toward bringing the Disney tradition of family entertainment into the 1980s with its presentation of "A Fighting Choice," airing Sunday, April 13, 7-9 p.m. EST on ABC.

The realistic drama stars Karen Valentine and Beau Bridges as the parents of a 16-year-old son (Patrick Dempsey) whose epileptic seizures can no longer be controlled by anti-convulsant drugs. When they refuse parental consent for experimental surgery that may cure him, he sues his parents for the right to make his own decision about this life-threatening operation.

The trial and its resultant press coverage wreak havoc on the once happy family, especially for a younger son whose loyalties are understandably confused. When the court rules in the older son's favor, the parents accept the situation and stand by their boy's decision about the operation.

Written by Craig Buck, the script is very sensitive to the question of parental authority. It stresses the unusual nature of a court intruding in the right of parents to decide what is in the best interest of their minor children.

In doing so it spends a great deal of time on the risky nature of the operation, which separates the neural connections between the two hemispheres of the brain. Knowing that this surgical procedure—popularly termed "brain-splitting"—can cause death or severe brain damage, the parents are portrayed as having good reason for refusing to put their son at risk.

In the same way, the program takes the time to make the viewer understand what is known about epilepsy and why the son is willing to take any chance to end the seizures. Because both sides are fairly represented, expect to be pulled in both directions on the conflicting rights between parent and child.

The program scores best by showing realistic simulations of epileptic seizures and dispelling some of the misconceptions about this medical condition. One notion put to rest by the program is the old myth about putting an object between the teeth of a seizure victim.

Nicely integrated in the story is a gentle romance between the troubled boy and his teen-age tutor who becomes his girlfriend (Danielle von Zerneck). When he tells her that

he is an epileptic, she responds matter-of-factly and, as she learns about his condition, so does the audience. More than simply a plot device, the role adds a dimension of adolescent tenderness not often found on prime-time television.

In an interview about the program, producer Nelle Nugent stressed that, although the situation is very realistic, the story is "utter fiction."

"The program is not suggesting that children sue their parents; indeed, it emphasizes how abnormal this fictional case was," she said.

Television programs of interest

Sunday, April 13, 9-11 p.m. EST (CBS) "Dream West." Starring Richard Chamberlain as John Charles Fremont, this three-part historical dramatization follows the career of the early explorer of the Far West and his role in the 1849 California gold rush. The mini-series continues Monday, April 14, 9-11 p.m. and concludes Tuesday, April 15, 8-11 p.m. EST.

Sunday, April 13, 9-11 p.m. EST (NBC) "Return to Mayberry." Reuniting the stars of "The Andy Griffith Show," an enormously popular 1960s family situation comedy, the program is about Andy Taylor (Griffith) returning to Mayberry to run again for sheriff, only to discover his former deputy Barney Fife (Don Knotts) has also entered the race.

Monday, April 14, 9-10 p.m. EST (PBS) "The house of Ramon Iglesias." After 19 years of working hard in New York City, Ramon Iglesias wants to sell his house and return with his family to Puerto Rico, the starting point of this "American Playhouse" presentation about the conflict between generations and pride in one's ethnic identity.

Tuesday, April 15, 10-11 p.m. EST (PBS) "Zimbabwe: The New Struggle." Focusing on life in Zimbabwe today—five years after this African country achieved its independence—this documentary looks at problems of modernization and attempts to revive cultural traditions.

Friday, April 18, 9-10 p.m. EST (PBS) "Early Days." Shortly before his death in 1984 at age 82, Sir Ralph Richardson gave this tour-de-force performance as a once powerful but aging politician trying to defy the infirmities of mind and body in this "Great Performances" presentation.



A WINNER—Keith Carradine, left, and Buckleberry Fox star in "A Winner Never Quits," a story about ex-convicted baseball player Pete Gray, who made it to the major leagues. The movie is scheduled to air April 14 on ABC. (NC photo)

TO THE EDITOR

Pray for the conversion of the U.S.

Bravo for Father Vic Hummert's letter in *The Criterion* for March 28. I agree that if we studied "the history, culture and language of Cuba and Nicaragua" perceptions would change within a few hours and we would also begin to see the nefarious role the U.S. government plays in shaping that history and culture.

For those of us over 35, there is a general gut understanding of Russia's role in enslaving the Catholic countries of Central and Eastern Europe after World War II. We used to fervently pray for the conversion of Russia.

On the other hand, we have almost no understanding of our government's role in enslaving our Catholic sisters and brothers in Central and South America. It is not a part of our consciousness that the U.S. intervened militarily more than 60 times in the last 140 years in the internal affairs of Central America, Mexico and the Caribbean (that is about every 2½ years). Nor do we become outraged with our government's hypocrisy in preaching the gospel of democracy while plotting and financing the murder of democratically elected heads of government as in Guatemala in 1964 and Chile in 1973. This continues today with millions of dollars openly spent to topple the elected government in Nicaragua.

The lies and deceptive reasoning used by our government during the Vietnam era are not yet dried on the pages of history and we find the Reagan administration and its supporters, Sens. Quayle and Lugar and Rep. Meyers, using them again to argue for military support in overthrowing the government of Nicaragua. Maybe it is time that we begin to fervently pray for the conversion of the U.S. as well as the conversion of Russia.

Charlie Gibson

Terre Haute

No one can serve two Gods

In response to Father Hummert's letter in *The Criterion* for March 28:

Father, is it not wonderful to live in a country where you can challenge the country's leaders and not be put in jail? I wonder if you were in Russia, or Cuba or Nicaragua, if you could really run down their country or leaders? As for the statement, "Love of our enemies," yes, we should love all, but do you when you criticize the pope or Vatican, especially coming from a priest?

In attacking the teaching of the

magisterium too many theologians have found themselves in the vanguard of furthering a godless secularism. I hope I am not reading between the lines, that you are a Marxist. For no one can be true to Marxist teachings and the Roman Catholic Church at the same time; no one can serve two gods.

I do ask all readers to pray for you, as I will. We have enough division in our church now!

Richmond

John Witte

Demonstration at Chrism Mass

This letter is in response to the appalling demonstration at the Chrism Mass by the handful of women who claimed to be speaking out for justice for women as it relates to the priesthood.

I have witnessed and participated in many efforts to obtain equality and human rights—for blacks, handicapped persons, women and unborn children. I, too, look forward to the day when women will have the option of a vocation to the priesthood. But it saddens me that these misguided women would choose to stoop to degrading the Mass in the name of justice.

The demonstration at St. Barnabas was insulting and offensive to those of us who, through responsible dialogue and prayer, are working toward orderly, timely growth in our ministry.

Never in the history of the church has the hierarchy been so receptive to the voice of the laity—including women.

I was particularly appalled that this demonstration was designed to publicly humiliate Archbishop O'Meara who is so dedicated to our interests, especially on the very evening that he announced plans for expansion of the role of the laity here in the archdiocese.

It is also ironic that these women, who are asking for a fuller participation in the priestly ministry, would have such a blatant disrespect for the very liturgy at which they wish to preside.

I suggest they abandon their disruptive demonstrations at Mass, and concentrate on methods that respect the rights and dignity of all people.

I also suggest that they spend more time developing a deeper understanding, respect and love for the liturgy and less time courting the news media, so that, when the ordained priesthood becomes available to women, they will be numbered among those whose love and respect for the

sacred liturgy has prepared them to make the choice.

Indianapolis

Thomas J. Meier

Childish display

The Chrism Mass was again marred by the unbecoming behavior of a small group of well-intentioned but misguided women. Their childish display violated the rights of others to worship without distraction and damaged any credibility they might otherwise have. I am grateful to the archbishop for providing me, at the close of the liturgy, an opportunity to express the anger and disapproval I felt.

Indianapolis

Clear statement

This letter is to publicly congratulate Archbishop O'Meara for his clear proclamation of the Roman Catholic priesthood and celibacy at the Mass of Chrism at St. Barnabas March 25. It was most encouraging to hear a clear statement of support for the priesthood as Christ founded it.

He is also to be congratulated for the manner in which he dealt with the outrageous performance of the feminists during the Mass. A word of praise is in order for Ginny Maher who had the presence of mind to wrestle the banner prepared by the feminists away from them so that they couldn't parade it down the aisle and disrupt things more than they did. Let this all be a lesson to those who support the feminists—and there are plenty in the church who do, both lay and clerical.

Indianapolis

Moral law still stands

It is hard to believe or imagine a Catholic priest, such as Charles E. Curran, dissenting from Catholic Church teaching on morality on such matters as abortion, euthanasia, masturbation, premarital intercourse, homosexual acts, and the indissolubility of sacramental and consummated marriage and still consider himself a member of the Catholic Church in good standing.

For years theologians have convinced many people that contraception and sterilization were all right, so I suppose the rest was sure to follow.

Now I know that ignorance and circumstances can mitigate the guilt of persons who do such things but the moral law still stands and these acts are still against the moral law when looked at objectively. Of course, only God knows the

degree of guilt attached in each individual case.

Christ foretold there would be teachers and false prophets who would lead astray even the elect. In my bible dictionary, under false prophets, it says, "Though not easy to distinguish they could be discovered by the source of the prophecy—such as a desire to satisfy popular wishes." Could it be that unwittingly many theologians are fulfilling the Lord's prophecy?

Undoubtedly now is the time to fill Our Lady's requests at Fatima for increased prayer and penance so that these theologians may come to acknowledge the truths that the Lord has always taught through his church.

New Albany

the pope teaches False view of creation underlies ecology problems

by Pope John Paul II
Remarks at audience April 2

I continue my reflections on the mystery of creation, basing my remarks on the teaching of the Second Vatican Council's "Pastoral Constitution on the Church in the Modern World."

Belief in God as creator does not rest solely on the revelation found in the Old and New Testament. It is a common belief of all who have faith in God, no matter what their religion. Believers everywhere have always recognized the voice of God in the language of created things. By the use of human reason, we can deduce the need for a first cause of all that exists, the necessity of a creator.

When speaking about creation, one must give special attention to the question of the legitimate autonomy of created things in relation to their Creator. This question is of particular significance in an age which has

witnessed great scientific progress, with a consequent change of mentality on the part of many people of our time.

A false notion of the autonomy of created things contends that material reality does not depend on God, and that people can use it as if it had no relation to its creator. This false view denies the very truth of creation, and it underlies the problems of ecological destruction and the threats to our natural environment.

On the other hand, there is a rightful autonomy of material things. For God has endowed creation with its own stability, truth and excellence, with its own order and laws. When scientific research and all other human endeavors respect these and do not disregard moral laws, then there can never be a conflict between faith and reason, between religion and science. There is no conflict, because the origin of faith and of created things is the same God and creator.

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Does TV Mass fill duty?

by Fr. John Dietzen

Q What is the stand of the church on attending Mass over television? I cannot hear a thing in church now, after attending for 30 years. At home I can turn up the TV volume and hear all right. Is that a legitimate substitute? (New York)

A Listening to and watching Mass on television is never a substitute for being there. The church's rule (and the practice of Christians centuries before there ever was a rule) is that participation in the Sunday Eucharist by one's presence is part of the life-breath of our faith.

As I'm sure you know, one is excused from that participation for a serious reason, when one is seriously ill, for example, or disabled or endangered because of a handicap or old age.

With such a serious reason one is excused from Sunday Eucharist. Watching Mass on television may in such instances be a help to prayer and reflection on the Mass, but it is not required.

You alone can determine whether you have such a handicap. Judging from what you told me, I would feel reluctant to excuse myself from Mass for your reasons. Listen on television also if you wish and prepare yourself by reading the Scriptures beforehand. But you and your fellow parishioners still have much to gain by your being there.



Q My niece, who is engaged to a non-Catholic, was told recently that in a mixed marriage the non-Catholic party is required to sign (promise). However, she just came across your booklet stating that this is changed in 1986.

Is this change still in effect and does it apply to all dioceses? (Virginia)

A It is true that formerly both the Catholic and the non-Catholic partner in an interfaith marriage signed "promises," particularly relating to children.

This was changed in 1979 by Pope Paul VI. Among the new norms for interfaith marriages is the provision that, to obtain the necessary dispensation from the impediment to an interfaith marriage from the local bishop, "the Catholic party shall declare that he (or she) is ready to remove dangers of falling away from the faith."

"He is also gravely bound to make a sincere promise to do all in his power to have all the children baptized and brought up in the Catholic Church" ("Matrimonia Mixta," March 21, 1979). This applies not only to the United States but to Catholics throughout the world.

In January the following year the American bishops published regulations implementing this requirement in the United States. They prescribed that for a dispensation from the impediment to an interfaith marriage, the Catholic would make a declaration substantially in the following words:

"I reaffirm my faith in Jesus Christ and, with God's help, intend to continue living that faith in the Catholic Church." And, "I promise to do all in my power to share the

faith I have received with our children by having them baptized and reared as Catholics."

At some opportune time before the marriage the non-Catholic partner must be informed about this commitment on the part of the Catholic.

This is not to force either spouse's

confidence on the other, but to be sure that both partners will be able to live on husband and wife and as parents without compromising their personal religious convictions and that they discuss this thoroughly before marriage.

As the bishops indicate in their statement: "The mutual understanding of this question beforehand should prevent the possible disharmony that might otherwise arise during married life."

It should be noted that other procedures are followed in some instances where one or both spouses have been married before. But normally the above guidelines still apply to all interfaith marriages.

FAMILY TALK

What to say to parents after death of their child

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our closest friends just heard that their 24-year-old daughter was found dead, apparently from an accidental drug overdose. Her life had been going downhill over the last year. She was recently divorced, and her ex-husband was given custody of their child.

I don't know what to say to her parents. Can this young woman even be buried in a Catholic church? What makes this especially sad is that I remember her as a very thoughtful and lively high school girl. She had a smile and a kind word for everyone.

What can I say to her parents now? How can I suggest that they rely on God's mercy when I am not sure about that? (New York)

Answer: What a marvelous opportunity you have to demonstrate God's mercy and love! Remember your first catechism lesson where it states that God made man in his image. You need to look deeply into your own heart for compassion, and then trust that God has similar feelings.

Go to the wake and memorial service. More than usual, it is important for friends to assemble when the death has been a difficult one. I believe that wakes and funerals are redemptive. They indicate more than support for the bereaved. They indicate respect and a sense of loss for the deceased.

If even one of God's creatures "speaks" for the deceased by showing up at any of the services, how can God do less? With his human life, our God taught us to love. He gave it away to show that love has no limits. If we indicate our love and loss for one of our fellows, surely God must be more compassionate still.

Tell that to your friends. "I loved your daughter. I miss her and I am here to say



goodbye. I think God is at least as forgiving as any of his creatures."

Can you imagine God turning his back on someone his creatures have assembled to honor and bid farewell? The mercy and love in our souls is but a reflection of what exists in our creator.

Your letter to me makes it clear that you do know what to say. After the memorial services are completed, write your friends a letter. Tell specific stories about their daughter, how you recall her in high school. Your friends need to be reminded of her better moments.

Wouldn't it be wonderful if all the friends of the deceased wrote or taped their remembrances? Not just pious wishes, but actual living memories, true incidents. What a gift for the parents! What a gift for her child! In years to come, the child would have a reference source: This is what my mother was like.

Death is always difficult. Circumstances can make some deaths harder to accept than others. Friends are needed, not only to support those in mourning, but to declare a redemptive "I love you" that must echo to heaven. Did not God promise he would listen?

(Reader questions on family living and child care to be answered in print are invited. Address: The Kennys, Box 672, St. Joseph's College, Rensselaer, Ind. 47984.)



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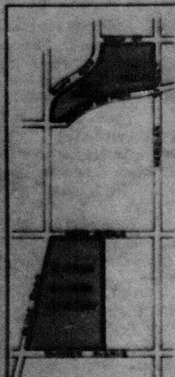
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Archdiocese of Indianapolis

Cemetery Mass Schedule—1986

April 16	Calvary Chapel	2:00 p.m.
May 21	St. Joseph Chapel	2:00 p.m.
May 26	Memorial Day (Calvary)	12:00 Noon
June 18	Calvary Chapel	2:00 p.m.
July 16	St. Joseph Chapel	2:00 p.m.
Aug. 20	Calvary Chapel	2:00 p.m.
Sept. 17	St. Joseph Chapel	2:00 p.m.
Oct. 15	Calvary Chapel	2:00 p.m.
Nov. 3	St. Joseph Chapel	Special Schedule

(All Souls Day)



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Left a powerful legacy of volunteer service

'Ole Charlie' Curran dies at 77

by Richard Cain

It has been almost six years since Charles A. Curran, better known to the patients and staff as "Ole Charlie," last made the rounds as a lay chaplain at Methodist Hospital in Indianapolis. But his death last week from cancer at age 77 has left a powerful legacy.

"He had such a commonality about him that people ended up confessing their deepest secrets and fears," said Stan Mullin, director of chaplaincy at Methodist Hospital.

Yet he was not afraid to speak about his faith. "He loved to talk about Jesus and how he would take care of you," said Mary Cox, a patient at the hospital. "When he left, I always felt like I was going to make it."

Curran also had an unusual commitment to his volunteer work. Between 1971 and 1980 he put in 14,000 official hours at the hospital according to Mullin. The actual number of hours is probably much more because he hated to log in. "He didn't want any publicity," said Mullin. "He did it for the Lord."

"He visited every Catholic patient every day seven days a week," said Father David Lawler, Catholic chaplain at Methodist. "He could possibly see up to 100 patients a day."

Curran also had a long list of former patients that he kept up with on the phone, according to Mullin.

The hospital staff particularly valued his work. "He gave so much of himself to the hospital and patients," said Roger Lawson, a nurse at the hospital. "He was never too busy for any patient." When emphysema made it no longer possible for Curran to continue his rounds on foot, the doctors and nurses pitched in to buy him an electric cart which the children at the

hospital christened, "Charlie's Little Angel."

Curran discovered his faith rather late in life. Born and raised in Lawrence County, Ill., Curran spent most of his life in Indianapolis as a meat packer. "He used to say, 'I threw the book at our Lord and Savior for years,'" said Mullin. The only commandment he said he didn't break was the first: He always knew there was a God and he never worshiped idols, Mullin said. But he said he could write a confession like St. Augustine's, "except they (the sins) aren't quite the same in my day as they were in his."

Then in the late '60s Curran's health began to deteriorate and he suffered the first of what would be eight heart attacks. It was while he was in St. Francis Hospital that he asked to be baptized and received into the Catholic Church, according to Father Francis Eckstein, pastor of St. Vincent de Paul in Bedford.

After he was released from the hospital, Curran received instruction from Father

Eckstein, then pastor of St. Ann in Indianapolis, and the two became good friends. Then in 1970 when Father Eckstein became chaplain at Methodist hospital, Curran expressed an interest in helping as a volunteer. Shortly thereafter, when permission was given for lay people to distribute communion, Curran was one of the first in the archdiocese to be given this permission.

Somewhere during this time, Curran had at least two near-death experiences, according to Mullin. Describing them on a videotaped interview made 10 years ago with Mullin, Curran remembered that he was lying on his hospital bed in much pain. His surroundings got more and more distant. The last thing he remembered was the doctor yelling at the nurse to give him a shot because the doctor didn't want to lose him. "(Then) I just left," Curran said on the videotape. "There was no pain. It seemed like my eyes opened and I was in this beautiful field... with a beautiful lake and people on the other side.... I had

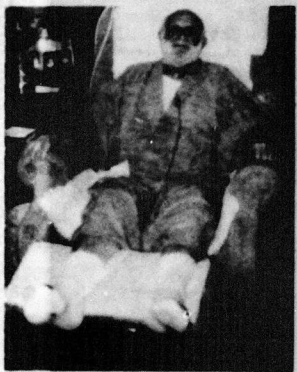
nothing but great peace and contentment and great love." There also was an incredibly bright light "like someone turning a bright light right on you."

When Curran woke up the pain was back again. He later learned that his heart had stopped. "Why I was brought back, I often wonder."

BUT CURRAN never talked about his experiences. Rather he stressed simple faith in God. Cox remembered one time he visited her when she was very down. "We got to talkin' and I said why was it that I always had to be the one sick. He told me to stop and think, 'Why not you?' I began to think about that and it brought me back closer to the Lord. When I get down that phrase still comes to me."

Curran knew what he was talking about. Despite his poor heart and emphysema, he refused the advice of his doctor and friends to curtail his work. Instead he carried an oxygen bottle around with him.

He received the Jefferson Award for outstanding citizens, the Man of the Day Award from WIRE-AM and the Indianapolis Women's Association Award. He is survived by his wife, Esther, two sons, Charles L. and Robert J., five grandchildren and two great grandchildren.



SERVICE—Charles Curran, who dedicated his later years to hospital ministry, in a photo taken several months before his death from cancer.

Living program for retarded

(Continued from page 3)

provide them with any help they initially need," said Book. "Our goal is to get them to have as independent a life as is possible. They will always need some counseling, but they will no longer have to live in group homes if they don't want to." She has also committed LIFE volunteers to help in areas such as grocery shopping, transportation, and money management.

Two part-time staff persons, Ardis Kimmel and Donald Anderson, have been added to the Catholic Charities staff to work with the first clients in this program. Deanery Director Barbara Williams is enthused both about the program and about the skills these new staff members will bring to their work. The Semi-Independent Living Program is Catholic Charities' second area of involvement—the family and marriage counseling program begun in 1980 will continue as it has for the past five years.

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Positive aspects of liberation theology stressed

(Continued from page 1)
not conform to the demands of human dignity," it said.

Through liberation theology, Catholics face "an unprecedented challenge" which "calls for renewed reflection on what constitutes the relationship between the supreme commandment of love and the social order considered in all its complexity," the document said.

However, in the effort to improve conditions for the poor, Christ's "special option for the poor" should not be used to alienate people of different classes, said the document. It added that this option should not be restricted to the materially poor but include everyone in "the situation of poverty, scorn, rejection or powerlessness."

LIBERATION theology sprang up in Latin America in the late 1960s and early 1970s as a theological reflection on the material poverty of people and the need to provide concrete aid to the poor as part of

the evangelizing process. It includes analytical study of the structural causes of poverty and suggests ways in which Christians can help overcome them through political action.

Liberation theology has since become popular in other Third World regions.

The document is a follow-up to a September 1981 document on liberation theology issued by the doctrinal congregation. The purpose of the 1981 document was to criticize branches of liberation theology which use "concepts uncritically borrowed from Marxist ideology" such as class struggle and use of violence in social change.

The purpose of the new document is to present the positive aspects of liberation theology, setting its social activism within the spiritual framework of freeing people "from the radical bondage of evil and sin."

Although the new document does not mention Marxism, it reiterates church opposition to "the struggle of one class against another in order to eliminate the

evil." It also criticizes "all forms of collectivism" and totalitarian systems which restrict religious freedom.

The document does not mention capitalistic democracies, but it criticizes inequalities in international economic and political power between developed and underdeveloped countries.

"It is in the context of the inequality of power relationships that there have appeared movements for the emancipation of young nations, generally the poor ones, until recently subjected to colonial domination," it said.

The document also asked for social justice through a revision in current "commercial relations between North and South."

The document supports seeking the root causes of material poverty in national and international structures "which orientate or organize economic, social and political life."

Such institutions tend to become fixed "as mechanisms relatively independent of the human will, thereby paralyzing or distorting social development and causing injustice," said the document.

People oppressed by "the wealthy or the politically powerful should take action, through morally licit means, in order to secure structures and institutions in which their rights will be truly respected," it added.

UNDER MOST circumstances, violence is not a morally licit means, the document said.

Systematic recourse to violence as a necessary path to liberation is "a destructive illusion and one that opens the way to new forms of servitude," it said.

"That which today is termed 'passive resistance' is more compatible 'to moral principles' and has 'no less prospects for success,'" it added.

The document also strongly opposes use of violence by government authorities. Violence used "by the powerful against the poor, arbitrary action by the police, and

any form of violence established as a system of government" must be "condemned with equal vigor," it said.

"One can never approve, whether perpetrated by established power or insurgents, crimes such as reprisals against the general population, torture, or methods of terrorism and deliberate provocation aimed at causing deaths during popular demonstrations," added the document.

It opposed "the myth of revolution" as an alternative to social reform. The myth of revolution fosters "the illusion that the abolition of an evil situation is in itself sufficient to create a more humane society," it said.

THE DOCUMENT calls for creation of a "civilization of work" in which workers are more important products. This would include better working conditions and creation of new jobs as keys to overcoming poverty, it said.

"The fact that unemployment keeps large sectors of the population and notably the young in a situation of marginalization is intolerable," it said.

"Creation of jobs is a primary social task," said the document.

It also said the church "is particularly drawn with maternal affection toward these children who, through human wickedness, will never be brought forth from the womb to the light of day, as also for the elderly, alone and abandoned."

The document reiterates the church position that it is the laity's job to build more just political and socio-economic structures. "It is not for the pastors of the church to intervene directly in the political construction and organization of social life," it said.

The document said that its aim is to present the general guidelines aimed at inspiring liberation theology and Catholic social action.

Specific application of these guidelines, it said, is left to "the local churches, in communion with one another and with the See of Peter."

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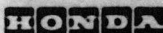
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The Road Back
to Freedom



"PREPARE FOR PEACE"—"Defend Life, Prepare for Peace," reads a sign carried by a pilgrim in a shantytown in Lima, Peru. The nation's bishops, priests, Religious and laity have taken to the streets in recent months to denounce violence and human rights violations. Vatican documents on liberation theology support demonstrations for justice. (NC photo by Mark R. Day)

Faith Today

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R.S.V.P.

By Dolores Leckey
NC News Service

This article is unlike any other that I have written for these pages. It carries an invitation to you, the reader, from a committee of bishops that is soliciting your views. Let me explain.

In 1987 the church will focus on the lives of its lay people in a special way during a world Synod of Bishops. Bishops from around the world will meet in Rome to discuss and discern the mission and the role of today's lay Catholics. And Pope John Paul II has asked that the laity be consulted prior to this gathering.

For eight years it has been my privilege to serve as director of the U.S. bishops' Laity Secretariat. In that position, I serve the bishops' Committee on the Laity which wants to listen to and learn about your experiences and hopes.

That is what makes this article different.

I am asking you, the reader, to write to me about your everyday faith.

Here are my questions:

In what concrete ways do you experience the presence or absence of God?

What gives you hope? What does faith mean to you?

Where do you glimpse God in everyday life — in the family, work, friendship, marriage, widowhood, parenting?

You may wish to answer one of these questions. Or you may wish to answer all.

Your letter, sent to the address at the conclusion of this article, will receive consideration from the bishops' committee. Moreover, in upcoming articles here I will report back to you on responses to these questions. But I will not use your name in those articles unless you wish.

□ □ □

The Second Vatican Council stated that everyone, of whatever

flows through the places and people that make up the ordinary world of most of us.

When we stop and listen quietly, we can see the workings of the great Christian themes in our own lives.

Take, for example, Bill. He is a recently retired government worker. His wife, several years younger, very much enjoys her job with a law firm. In the first few months of his long-awaited retirement, Bill enjoyed late breakfasts, leisurely reading and extended visits to the library.

Then, gradually, Bill began to long for something creative to do. He didn't want to mope then.

He turned his attention toward his home and garden and found new joy in building bird houses, creating a rock garden or propagating but not to grant his wife's return from work.

Bill now feels a new sense of

harmony with the rest of the world. He has a deepened appreciation for God's good and simple gifts.

□ □ □

Or, consider Ellen and Jeffrey. Married seven years, they have a 1-year-old daughter. Jeffrey says that he's felt himself on the verge of a nervous breakdown for quite a while and blames the stresses of marriage, including parenthood.

Jeffrey thinks he must leave the marriage for the sake of his health. Ellen feels rejected and is losing depression and fear for the first time.

Although this couple is in marriage counseling now, and Ellen realizes that trusting and strength will not come quickly, she is still unsure of the future. For Ellen is an atheist.

One day she told me, "I

never understood before what suffering really is."

Ellen sees and touches crucifixion. I tell her to keep identifying the places of hope in her life. She smiles and begins to list her "bright spots": her baby, a rare, deeply felt moment of communication with Jeffrey; the marriage counselor's penetrating questions which yield truth.

She asks if this is the light of the resurrection.

□ □ □

"Everydayness" is the label that novelist Walker Percy would give these two very different kinds of modes. Stories of failure and hope, loss and love, contemplation and gratitude are embedded in this everydayness. At root, they help to illumine the spiritual dimensions of Christian faith.

I tell these stories only to stimulate your reflection on the various ways of your home and family and work and friendships. And, in the everydayness of your life, do you find God?

If, after reading this article, you would like to share your thoughts in a letter, please write in care of: Faith Today, 1312 Mass. Ave., N.W., Washington, D.C. 20005

Ellen Leckey is director of the U.S. bishops' Laity Secretariat for the

It's your turn. This week, Dolores Leckey extends a special invitation to you from the U.S. bishops' Committee on the Laity. As part of its preparations for the 1987 Synod of Bishops on the laity, the committee wants to hear about your life and your faith — about how you find God in the "everydayness" of your life. This is your opportunity to participate in the widespread consultations that will be held prior to the synod.

The places Christianity is lived

By Katherine Bird
NC News Service

Their marriage started off ordinarily enough, a young man and a young woman falling in love, marrying and taking up a new life together. In time they had a son and their life settled into a reasonably happy routine: Joan working contentedly at home while Paul taught theology on the college level.

Then the happy world of this young couple began to fall apart as Joan began to show symptoms of mental illness. They consulted several doctors and Joan received the best medical attention.

But, even with medication, her condition is only partially controlled and not curable. Periodically she becomes so ill that hospitalization is necessary until she improves.

Joan's illness has dramatically altered the family's lifestyle. Her husband's freedom is considerably limited as his life revolves around taking care of her. Sometimes he can relax a little. Other times when she isn't as well the cost is higher. Occasionally Paul has abandoned or postponed his own career plans for her sake.

The way Paul has adjusted quietly and without fuss to the difficult circumstances of his life has brought him the respect and admiration of colleagues and friends. They see him, tempered by trial, growing perceptibly into a more Christlike person as he puts into daily practice the principles he teaches to his students.

Paul didn't have to look far afield to identify where his role as a Christian should be fulfilled. For him, it was deep in the midst of everyday family life.

For others, identifying the ways to live out their Christianity may mean shifting through choices, taking a sharp look at where their priorities are and deciding on a course of action.

Another couple comes to mind.

Susan and Peter are Mennonites. Their church has long been associated with the peace cause. Off and on during the first 12 years of their marriage, they talked about the possibility of going overseas as volunteers with their church.

They hesitated, first to pursue their careers: Peter as a businessman and Susan as a librarian. They took time to have children,

a girl and a boy. But the urge to volunteer, to put their beliefs to the concrete test, remained.

Finally, when their youngest child was 3, Susan says they "decided now is the time" and put in an application as volunteers with their church. They indicated they were willing to go anywhere, but their preference was for an urban setting with a good school system for the children.

Ten days later, the couple was offered a position in Jerusalem, effective as soon as possible. The offer came much quicker than they expected, Susan says. They gulped, and said yes.

Moving to the volatile Middle East, far from family and friends and all the familiar sights of home, brought a "radical change" in their family life, Susan said. And they had to make important decisions on how they wanted to

live in a land where lasting peace is hard to come by.

For the first 18 months, both parents were able to spend considerable time with their children. "Leaning on each other helped" them overcome their loneliness, Susan said.

Faced with the reality of the tension that exists between the Israelis and the Palestinians, they worried about seeming to favor one side or another. As peace advocates, they hoped to be neutral. They made it a point to make friends on both sides.

They also enrolled their children in an Anglican school with children from 45 different nationalities. Maintaining contacts with so many different nationalities "blows away stereotypes" about people, Susan explained.

(Ms. Bird is associate editor of Faith Today.)

Interest in the

By David Gibson
NC News Service

The roles of the church's lay people are attracting great interest today. But is this just the latest fashionable trend — a fad? Or is there something more behind it?

In many parts of the world, church leaders are consulting lay people as part of preparations for the 1987 world Synod of Bishops in Rome on the laity. As this consultative process swings into action, let's take a look at a few reasons why all this interest in the laity developed in the first place.

1. The liturgical renewal has had a powerful impact on the way the laity are viewed.

First, the liturgical renewal stresses the active involvement and response of the person who receives a sacrament. This means that the individual is not seen as the passive recipient of a sacrament.

Second, the liturgical renewal stresses the integral role of the entire worshipping community. This means that the people in the pews are not viewed as mere spectators of actions carried out before them.

This emphasis on active, responsible participation in the liturgy leads naturally to a fresh appreciation of the roles of all those hap-

Trying to be

By Father John Castellet
NC News Service

Though the early Christians were prevented by law from making any direct contribution to public life, they still exerted a powerful influence on society. They did so mainly by living their Christian convictions in their everyday lives: in their families, in their little communities, in their ordinary contacts with pagan neighbors.

The Christians' mutual love and the way they assisted each other, the obvious peace and harmony of their lives, quietly but powerfully attracted people who were fed up with hatred, violence, immorality and the terrible insecurity of a fragmented society.

At the same time, the early Christians lived truly human lives, not lives divorced from the ordinary world. They followed the example of Jesus, who was as down-to-earth as anyone could be, immersed in the gritty-gritty of people's lives.

The author of Hebrews says of Jesus: "Surely he did not come to

The laity — just a passing fad?

tized into the church community, including the laity.

2. Then there is the priesthood shortage. Most church leaders would agree that the laity's Christian life is given birth — and is grounded — in the sacraments. With or without a priesthood shortage, lay people are called to active roles in the church. Still, the fact that there are fewer priests and Religious is not unrelated to the current demand for well-trained lay people to serve in the church.

Those are just two factors to consider. Briefly, here are four other reasons why the laity are so much in view now:

3. Church social teaching stresses the church's responsibility to defend human rights and promote conditions that foster human dignity. This focuses attention on the value of the laity in the social and political arenas where lay people often are uniquely able to foster social change.

4. All of society is increasingly concerned about the problems of families, the needs of women, the hopes of youth, the high divorce rate, the challenges single parents and other singles face. In the church, this translates into efforts to better understand and respond to the realities of family and lay life.

5. In an age when the ongoing

education of adults is highly valued by society, the ongoing religious education of adults is highly prized by the church. Many laity demonstrate their desire for continuing education by wanting to learn about Scripture, to develop their spirituality and to explore their faith together with others. All of which serves to make the presence of the church's laity more strongly felt.

6. Finally, there is broad recognition that the scope of the church's liturgy is not restricted to Sunday morning. Instead, the liturgy is the nurturer of everyday life. People are encouraged to direct their gaze outward to contemplate the link between faith and everyday life. This leads to a renewed consideration of the dynamics of lay life — for example, work and home life.

The reader can undoubtedly add to this necessarily brief list of reasons why so much attention now is given to the life and the roles of the laity. As you can see, the reasons tend to be inter-related, one giving rise to another. But, beginning as they do with a view of the lay life grounded in the sacraments, they hardly seem to represent a passing fad.

(Gilman is editor of *Faith Today*.)

Christian in a pagan world

help angels, but rather the children of Abraham; therefore he had to become like his brothers (and sisters) in every way, so that he might become a merciful and faithful high priest before God on their behalf" (2:16-17).

When St. Paul wrote his famous hymn to love, he was talking about the kind of love that should be characteristic of real humans: "Love is patient; love is kind; love is not jealous; it does not put on airs; it is not snobbish; love is never rude; it is not self-seeking; it is not prone to anger; neither does it brood over injuries" (1 Corinthians 13:4-5).

The Christians exhibited an extraordinary unity in a world torn apart by rivalries. The author of Ephesians pleads with Christians to "make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force" (4:3).

The unity of the early Christians was unique. It was not the accidental union of the local dramatic society where people are drawn together by a common interest. Christian unity was, and is, more

intimate, more binding than that effected by blood relationship.

"The body is one and has many members but all the members, many though they are, are one body; and so it is with Christ" (1 Corinthians 12:12). The Christian community was, for Paul, quite simply Christ. "If one member suffers, all the members suffer with it; if one member is honored, all the members share its joy" (1 Corinthians 12:26).

All this is not to say that the first Christians were all prime candidates for immediate canonization. The letters of St. Paul and other New Testament writers make it clear they were not.

They were ordinary people from all walks of life trying their best to live the Christian ideal in a pagan society which was constantly pressuring them to be something less than human.

They often failed, but for the most part they succeeded — and transformed the world in the process.

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

FOOD...

...for thought

Ten years ago, recalls Virginia Finn, the school where her husband George worked closed and he was out of work for eight months. At the time, they were part of a faith community which rallied to their support. Mrs. Finn writes in her Paulist Press book, "Pilgrim in the Parish: A Spirituality for Lay Ministers." She is assistant to the dean at the Weston School of Theology in Cambridge, Mass.

Their friends helped through frequent phone calls, unsigned "thinking of you" cards with money enclosed, frequent supper invitations, accommodations for a child overnight when an interview came up, a pastor's offer to meet weekly to share their needs with God.

When they moved away to accept a new position, the same group hosted a goodbye party and also pitched in to help with the odds and ends of moving.

Their friends' "personal concern for us in our circumstance never flagged," Mrs. Finn says. She tells the story to show how crucial a role others can fulfill in one's life.

It is in just such situations that the life of the laity can take form. Ways for lay people to fulfill their vocations as members of God's people are often much closer at hand than they think.

Sometimes people experience moments of frustration because they don't "feel" all that much like serious Christians. During those moments their thoughts might run something like this:

"If only I could get away from this job, and this house, and this city. Then I could really live as a follower of Jesus and a good member of the church."

It is easy to think that the real Christian life is "out there" somewhere just waiting for people to get to it. However, what is missing in such thinking is recognition that the Christian life can take root and be built up in the context of ordinary life.

In her book, Mrs. Finn suggests that the daily activities people are involved in can become their "dowry for ministry and prayer."

What she means is that the ordinary activities of life feed into a person's spiritual life and can become the means of further spiritual growth.

She encourages people to reflect on this: How is Christianity lived through the ordinary and sometimes extraordinary things one does?

Such reflection can also help individuals to identify "some of the religious experiences already happening" in their lives, Mrs. Finn says.

...for discussion

If you look at your life as it is, what are some ways you already are living out your vocation as a baptized member of God's people?

Are there aspects of your life in which you wish your faith would make a greater impact than it currently does? What are they? What can be done about this?

What are some challenges and problems that lay people meet in attempting to live out their vocations as members of the people of God?

Do you feel that you need support from others in your community if your faith is to make a real difference for your everyday life? Where in your community is such support available?

SECOND HELPINGS

"Pilgrim in the Parish: A Spirituality for Lay Ministers" by Virginia Finn. "Transformation is the word that best describes the activity of the Spirit within us bearing the fruit of change," says Virginia Finn. And the activities where transformation is likely to occur include raising families in a caring way, bringing integrity, honesty and responsibility to the workplace and taking part in justice and peace efforts, she writes. At workshops on spirituality for lay ministers, Mrs. Finn says she often encourages the use of "reflective questions" to help people explore the relation between the activities of their own lives and spiritual growth. "A dispersed sense of self goes hand in hand with prayer and ministerial activity," she says in this book which will be of special interest to lay ministers of all kinds in parishes. (Paulist Press, 667 Moorhead Blvd., Mahwah, N.J. 07430. 1980. \$8.95.)

CHILDREN'S STORY HOUR

Two brave women

By Janaan Manternach
NC News Service

Perpetua sat in the dark dungeon. She held her tiny son close to her. Her slave, Felicity, shared the same cell. Felicity was expecting a baby very soon.

It was hot in the dungeon. The air was stale and heavy. Their Roman captors allowed Perpetua to keep her diary. She wrote in it almost every day. She knew that she and Felicity would die unless they turned away from their faith in Jesus Christ.

It was the year 203. Christians were being persecuted. "I'm most afraid for my little boy," she wrote. "They must not hurt him."

She and Felicity prayed together. When Felicity gave birth to a baby girl, the two friends knew they would soon die.

"We are afraid," Perpetua wrote in her diary. "But the Holy Spirit gives us peace. We know that after a short time of pain, we will enjoy unending happiness with God in heaven."

Then the feared day arrived. The guards took Perpetua's little

son away from her. They took away Felicity's infant girl. The two mothers held each other and prayed that God would care for their babies.

The guards led the two brave Christian women to the arena. The crowds shouted angrily at Perpetua and Felicity.

The guards led the two before their judge. "You have been accused of being Christians," he said coldly. "If you prove that is not true, you will be freed. Put on the garments of Roman priestesses and offer sacrifice to the gods of Rome, and you will be set free."

"Never!" the two answered. "We worship the one true God, and Jesus Christ, his only son, our Lord."

The judge signaled the guards to prepare the two for death.

Perpetua and Felicity were led to the edge of the arena. Below was a wild cow. The crowd began to scream. But they were so struck by the sight of the two Christian women, that a shudder of admiration ran through the arena.

Perpetua was sent into the arena first. The wild cow charged at her

Color the picture of Ss. Perpetua and Felicity.



and knocked her down. Injured, she struggled to her feet and stood bravely.

Then Felicity was put into the arena. The two women now faced the cow together. They held hands and prayed as it pawed the ground, ready to charge again.

"Stop!" shouted the crowd, amazed at the two women's courage.

Perpetua looked up and saw her brother in the stands. "Be brave," she shouted to him. "Keep the faith, and love everyone."

That angered the crowd. Perpetua and Felicity hugged each other. Two soldiers pulled them apart and killed them with their swords.

A friend found Perpetua's diary and completed it. The church celebrates the feast of Ss. Perpetua and Felicity every March 7.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

Word Scramble

Unscramble the words below. All the words are in this week's children's story.

Example: OERM

ROME

1. TREEAPUP

□ □ □ □ □ □ □ □

2. AHSNITCR

□ □ □ □ □ □ □ □

3. IEICTLFY

□ □ □ □ □ □ □ □

4. REAAN

□ □ □ □ □

5. RWSSOD

□ □ □ □ □ □

Answers: 1. Perpetua, 2. Christian, 3. Felicity, 4. arena, 5. swords

HOW ABOUT YOU?

□ Perpetua and Felicity were martyrs. Through them, others caught a glimpse of how much faith matters in the lives of the followers of Jesus. Today how can others catch a glimpse of the difference faith makes in the lives of the followers of Jesus?

Children's Reading Corner

You'll read about a little girl named Lena in the story "Words by Heart" by Quida Sebestyen. Lena cannot understand why, after she wins the Scripture Bee, the color of her skin seems to matter more to others than the magic of her mind. She questions the dignity and integrity of her father as he deals with people who treat him and his family with meanness and prejudice. But by the end of the story, because of her father's influence, she is able to look beyond the surface of things, as well as past fear and tragedy, to grasp and affirm life, and to do what is truly noble. (Little, Brown and Co., 34 Beacon St. Boston, Mass. 02108, 1979. Hardcover, \$7.95.)

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The SUNDAY READINGS

THIRD SUNDAY OF EASTER

APRIL 12, 1985

by
Michael
Cain
Acts 5:27-32, 40-41
Psalm 28
Revelation 5:1-14
John 21:1-29

At first glance, the three readings for this Sunday seem to be moving in three different directions. The first describes an attempt by the Jewish religious authorities to suppress the preaching of the apostles. The second is part of a symbolic vision of the end times taken from the book of Revelation. The last describes an incident following the resurrection in which Christ forgave Peter for denying him and handed over to him the leadership of the church.

As is often the case, the resurrection psalm suggests a common theme uniting the readings. This theme is the power and skill of God who rescues us from the many forms that death can take in our lives and turns them to good.

In the first reading we see God turning persecution into a way to spread the gospel. The situation developed like this:

Once the Holy Spirit had descended on the apostles at Pentecost, they began boldly to preach and heal in Jerusalem. This immediately created a sensation and the Sanhedrin (the Jewish high council of religious leaders) felt compelled to act. Calling Peter and John before them, the Sanhedrin warned them to stop preaching in the name of Jesus. This Peter and John refused to do. So the Sanhedrin had all the apostles arrested, thus setting the stage for the confrontation described in the reading.

As always is the case in the spreading of the gospel, everything ultimately turned on the question of the identity of Jesus. To the Sanhedrin, Jesus had been a man who falsely claimed to be the Messiah and God. Because this was blasphemy and also threatened to provoke a popular uprising which would lead to national destruction, the authorities felt compelled to use every means to suppress his teachings.

To the apostles, Jesus was what he

claimed to be and his urgent call for reconciliation with God took precedence over any worldly authorities and concerns. The faith of the apostles was vindicated in the fact that God used their conflict with the Sanhedrin to separate Christianity from Judaism and open up the gospel to the gentiles. Their faith in what God was doing was particularly evident in the joy they felt despite their persecution, for "they had been judged worthy of ill-treatment" for the sake of Jesus.

The second reading comes from one of the most difficult books in scripture, the Book of Revelation. The book is difficult because it uses an apocalyptic style, an obscure symbolic style of writing first developed by the Jews as a literature of resistance when they were suffering intense persecution under the Hellenistic despot Antiochus IV. This style was later adopted for Christian use by John during one of the great Christian persecutions at the end of the first century.

The main point of the book, as with any apocalyptic work, is to offer encouragement to stand fast in one's beliefs no matter how bad the persecution gets. God is still in control. The persecution is merely part of the great final conflict between good and evil in which evil is doomed to defeat. Through a system of symbols, the apocalyptic work seeks to reveal to those who can understand the mysterious way through which God will overcome all evil.

The Book of Revelation has two parts. The first consists of seven letters containing God's message to the church at that time. The second part describes the future. The reading comes at the beginning of the second part.

It opens with a huge vision in which John

the Saints

ST. FRUCTUOSUS WAS THE SON OF A SPANISH GENERAL IN THE VISIGOTH ARMIES. HE RESOLVED TO FOLLOW A RELIGIOUS LIFE WHEN HIS PARENTS DIED. HE STUDIED AT THE SCHOOL FOUNDED BY BISHOP CONANTUS OF PALENCIA. FRUCTUOSUS FREED HIS SLAVES AND DIVIDED HIS WEALTH BETWEEN THE POOR AND FOR THE CONSTRUCTION OF A MONASTERY ON HIS ESTATE NEAR VERZO. ON ITS COMPLETION, HE LEFT TO BECOME A HERMIT. HE ATTRACTED NUMEROUS DISCIPLES, INCLUDING WHOLE FAMILIES. HE BUILT A MONASTERY AND REFUGE FOR THEM WRITING A RULE DESIGNED ESPECIALLY FOR FAMILIES.

PREVENTED BY ROYAL EDICT FROM GOING TO EGYPT TO LIVE AS A HERMIT, HE WAS NAMED BISHOP OF DUMIUM. IN 656, WHEN HE ALSO ATTENDED THE COUNCIL OF TOLEDO, HE BECAME ARCHBISHOP OF BRAGA, PORTUGAL. FRUCTUOSUS DIED IN 665, HIS FEAST IS APRIL 16.

ST. FRUCTUOSUS



is taken into heaven. There he sees a great liturgy in which angels, 24 elders and four living creatures are worshipping God the Father sitting on a throne and Christ symbolized by a lamb. The 24 elders represent the church in its fullness (the 12 tribes of Israel plus the 12 apostles) and the four living creatures are a collage of different animals. Together the angels, elders and creatures represent all creation. Thus, the image is one of perfect order in which God has everything under control.

The Father is holding a scroll which contains his plans for the future. It is sealed by seven seals. Since seven is symbolic of perfection, this means that the scroll is perfectly sealed. The question is: Who is worthy to open and read this scroll so that it

may be put into effect? The angels, elders and creatures all declare that Christ, through his perfect sacrifice, is worthy. The seven qualities listed mean that Christ is worthy to receive everything.

The gospel reading comes from the end of the Gospel of John. Peter and the other disciples evidently had become discouraged and had returned to their old way of life as fishermen in Galilee. Then Jesus appeared to remind them of their new calling. In particular, he forgave Peter three times, one for each of the three times that Peter denied him. The power of Jesus' forgiveness is evident when we compare Peter here with the Peter in the first reading boldly proclaiming the gospel to the Sanhedrin even though he faced death for it.

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The Catholic Church in Mexico

Facing social, political challenges

by Michael Thompson

MEXICO CITY (NC)—The Catholic Church in Mexico faces a number of major challenges which will shape its influence on Mexican society and its 87 million Catholics in the future, according to members of the hierarchy and church observers.

The church's most-discussed and most-visible challenge is how to resolve Mexico's 175-year-old history of volatile church-state relations.

Mexico still has no diplomatic relations with the Vatican, and the country's constitution contains more anti-church provisions than any other in Latin America—despite the fact that the population is 87 percent Catholic.

Perhaps less visible, but equally important for Mexican Catholicism, is whether the hierarchy will choose to continue the "opening up" of the church to society begun by the Second Vatican Council and continued by the Latin American bishops' meetings in Medellin, Colombia, in 1968 and in Puebla, Mexico, in 1979.

THE MEXICAN hierarchy in general has what one bishop termed a reputation for being "very traditionalist." Still, the "preferential option for the poor" stressed by many Latin American clergy and laity has made itself felt.

Tens of thousands of Mexican Catholics are now estimated to be members of the grassroots, basic Christian communities which meet regularly to study in a biblical context the social problems of their daily lives.

The communities are small local groups of Catholics which combine scriptural reflection, liturgical services and social action.

A vocal minority of Mexican bishops has called in recent years for a re-orientation of the church's mission more in keeping with an "option for the poor."

But there are differences within the Mexican hierarchy over the church's mission regarding social issues that show in support for the basic communities and other areas.

OF THE 61 bishops and 12 archbishops, only one archbishop and fewer than a dozen bishops are regarded in Mexico as active promoters of the "option for the poor" and the basic Christian communities.



OPTION FOR POOR—In a poor region in southern Mexico, a group of Indian catechists meet for a class. (NC photo from KNA)

The result of episcopal support of the basic Christian communities has been the formation of 3,000-4,000 communities with 15-20 members each, according to Rogelio Gomez-Hermosillo, director of the Center for Ecumenical Studies and a lay member of a Mexico City community.

Nearly 200 such communities exist in the Mexico City metropolitan area, he said.

Most vocal in support of the basic communities have been the bishops of the Southern Pacific pastoral region, which includes the southernmost states of Chiapas and Oaxaca. Since 1977, the southern bishops have issued nine pastoral letters focusing on social problems faced by poor Mexicans.

According to Bishop Arturo Lora Reyes of Tehuantepec, the bishops' support of the basic communities in the impoverished areas has yielded positive results. "These groups have awakened (in the people) a sense of human dignity."

"An indigenous person no longer arrives at my office with his head and shoulders stooped. They come with dignity to say, 'Padre Obispo, we need you to come to our community; we're waiting for you there,'" said Bishop Lora.

He said the local people are as bold with the government. "They've awakened this

human dignity and, for me, as a bishop, that's the greatest possible thing."

THE SOUTHERN bishops' support of poor people's demands for minimal social services and fair treatment has drawn criticism and threats from local landowners and political bosses, Bishop Lora said. While many times the bishops' demands for justice coincide with those of political groups, he said that "the field of our struggle is part of our faith; our work always begins from our faith."

The more "traditionalist" bishops of the north have sometimes openly disagreed with the methods of the southern bishops, saying their emphasis on political commitment to change unjust social structures is too akin to socialism.

When an ecumenical group asked Christians to vote for the Mexican Unified Socialist Party in a 1982 election, the disagreement among the bishops made front-page news.

"To vote for a party which is inspired by Marxist philosophy... would be to vote against the Christian faith," declared Cardinal Ernesto Corripio Ahumada of Mexico City. "It is not possible to be a Christian and to be a Marxist."

But retired Bishop Sergio Mendez Arceo

of Cuernavaca defended Christians' use of Marxist analysis in identifying unjust economic structures. He said that in "the variety of Marxist thought, it is possible to be both a Marxist and a Catholic faithful to Jesus Christ."

THE MEXICAN church's overall reputation for conservatism goes back to the days of Spanish colonial domination, according to Martin de la Rosa, church scholar and co-editor of the book "Religions and Politics in Mexico."

Because of the hierarchy's support of Spain during Mexico's War of Independence of 1810-21, said De la Rosa, there was "constant church-state conflict throughout the 19th century."

Anti-clerical feelings again surfaced in the 1910-17 revolution because the church held a privileged socio-economic position during the dictatorship of Porfirio Diaz. The revolutionary leaders, said De la Rosa, took their reprisals by writing anti-church measures into the constitution of 1917.

The constitution banned church ownership of property, the establishment of religious orders and participation in education, while it forbade clerics from criticizing the government or any of its laws.

Catholic resentment of the legislation led to the "Cristero" rebellion in the late 1920s against the government. After many bloody reprisals by government and rebel forces, church and state reached an uneasy truce which has continued through today.

What the government wants, said Bishop Lora, is for Mexican bishops to say "not even one word" about politics or social issues. "What the government wants is for us to stay within the four walls of our churches."

THE SOCIAL mission aside, virtually all the bishops agree on the importance of regaining legal status for the church in Mexico.

Political scientist Soledad Loza notes that while most of the anti-church measures remain on the books, the government has become less insistent on secularizing society. A 1945 constitutional amendment, for example, permits church-run private education.

The hierarchy ignores or violates "if not the letter, then the spirit of all the constitutional precepts," said De la Rosa.

The church will continue its quest for legal recognition, Cardinal Corripio said recently, "not in order to exercise power... but so that the fact that the church exists is recognized; at present, according to the constitution, it does not exist."

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Pope tells date of Assisi peace meet

by John Thavis

VATICAN CITY (NC)—Leaders of Christian and non-Christian faiths plan to meet Oct. 27 in Assisi, Italy, to pray for world peace, Pope John Paul II announced April 6.

The pope said the encounter will represent "a vast movement of reflection and prayer." Last January, Pope John Paul extended an invitation to religious leaders to join him in Assisi for prayer.

The October date was set after consultations with those who accepted the invitation.

The meeting in Assisi, the small hill town in central Italy where St. Francis was born, will underline the urgent need for peace in the world today, the pope said.

"The meeting should constitute a coming together of a vast movement of reflection and prayer, in which followers of every religious faith should feel themselves involved," the pope said. He emphasized that the encounter should be seen as a "spiritual movement."

In modern times, the pope added, peace is "so fundamental and at the same time so threatened" that many people experience "constant fear and even a sense of powerlessness." Peace sometimes seems unreachable, the pope said.

"It is therefore urgent that an invocation rise in chorus, and with insistence, from the earth toward heaven, to ask the Omnipotent One, in whose hands lies the destiny of the world, for the great gift of peace," he said.

A Vatican press spokesman said that among those expected to attend the meeting were Anglican Archbishop Robert Runcie of Canterbury, England, leader of the world's Anglicans; the Dalai Lama, the exiled head of Tibetan Buddhism; and representatives of the World Council of Churches in Geneva.

If Philippines fell, can So. Korea be far behind?

by Lis Scherficht

WASHINGTON (NC)—If the dictatorial government of the Philippines fell, can the authoritarian regime of South Korea be far behind?

Such questions arise as calls for democratic, constitutional changes—backed by the Catholic Church—rumbled through South Korea and reverberated elsewhere, and as Cardinal Stephen Sou Hwan Kim of Seoul and church groups compared the Philippines to Korea.

A nation of 42 million in northeast Asia, South Korea is led by President Chun Doo Hwan, who amassed power after the 1979 assassination of President Park Chung Hee—who himself had seized power in a 1961 military coup.

As was the case of the former Marcos government, Chun's regime has been accused of human rights violations. It has clashed with students, Catholic and Protestant churches, advocates of free speech and a free press, and others who question its control.

IN A MARCH 3 plan urging democratic changes, the Korean Catholic Justice and Peace Commission said that the church's call for social justice "has been realized in the Philippine church" as church and citizens brought about peaceful change. "We have watched the development of events with shame and envy," the commission said.

While the civil liberties picture has improved somewhat lately, the commission noted, "our present situation bears a striking resemblance to the recent Philippine situation," especially regarding "nepotism, corruption... the wide gap between the poor and the rich, military involvement in politics... violation of human rights and the misuse of national elections to continue in power."

Critics want to change the constitution, adopted under Chun's tenure, to permit direct elections in 1987. The government has threatened to arrest anyone signing a petition calling for reforms.

The justice and peace commission termed immediate revision of the constitution "the only possible first step in moving toward a true sense of democracy."

However, Chun favors retaining the present, indirect electoral college system until 1990 after his term ends.

Chun's administration has defended its limits on some civil liberties as necessary to preservation of South Korea's independence from North Korea. Ruled by a secretive, repressive communist regime, North Korea fought the South and the United States during the Korean War and has since been blamed for border raids and the 1983 assassinations of South Korea leaders touring Burma.

Like his counterpart, Cardinal Jaime Sin of Manila, who sparred with then-President Ferdinand Marcos, Cardinal Kim has criticized his government's human rights

failings. Also like Cardinal Sin, the Korean cardinal has elicited warm support from his U.S. colleagues, led by Bishop James Malone of Youngstown, Ohio, president of the American bishops.

"We continue to follow with interest and admiration your efforts" and those of other Christians "to defend the rights of Korean citizens to speak out for democratic values and processes," Bishop Malone wrote to Cardinal Kim shortly after Easter. "Your March 9 sermon at Myoungsang Cathedral with its call for constitutional reform was particularly inspiring."

In his sermon, Cardinal Kim, like the justice and peace commission, had declared that "the fundamental way to solve the present crisis and to achieve national reconciliation lies in constitutional revision."

"Before (Korean government officials) argue that Korea is different from the Philippines," he added, "political leaders must first show to the Korean people that Korea is free of corruption, torture, political oppression, rule by a handful of families and violation of human rights, which were dominant in the Philippines."

The government responded that South Korea is much more economically stable than the Philippines and that the power of the South Korea's Catholic Church, whose 2 million Catholics represent only 5 percent of the population, is

scant. Eighty-three percent of Filipinos profess Catholicism, by comparison.

COMPARISONS between the Philippines and South Korea also have been debated by Rep. Gerald Solomon, R-N.Y., a member of the House Foreign Affairs Committee.

"In the case of the Philippines, the government was moving away from democracy and leading the country into economic chaos," Solomon said. "In South Korea, the government is moving toward democracy..."

Meanwhile, the U.S. bishops are likely to continue to address issues involving South Korea. They've been doing so for some time already. In 1980, for example, Archbishop John R. Quinn of San Francisco, then-president of the U.S. bishops, deplored the military takeover that left Chun in firm control.

Bishop Malone's letter to Cardinal Kim likewise echoed support expressed by Mgr. Daniel Hoyer, general secretary of the U.S. Catholic Conference, to the cardinal in 1982. As Mgr. Hoyer wrote, "the Korean church's defense of human rights and social justice has earned it the persecution promised by the Gospel."

Time will tell whether the Korean church can also help earn Koreans the kind of peaceful revolution that shook the Philippines.

Committee on deterrence starts work

WASHINGTON (NC)—With its name now official, the U.S. bishops' new Ad Hoc Committee to Assess the Moral Status of Deterrence has begun its work of evaluating current U.S. deterrence policies.

The committee was formed by Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, and is chaired by Cardinal Joseph Bernardin of Chicago, chairman of the committee that wrote the bishops' 1983 pastoral letter on war and peace.

The beginning of the committee's work was announced by the NCCB April 4.

THE AD HOC deterrence committee's responsibility is to evaluate the morality of ongoing deterrence policies in light of the war and peace pastoral. In the pastoral the bishops made "a strictly conditioned moral acceptance of nuclear deterrence" but added "we cannot consider it adequate as a long-term basis for peace."

Joining Cardinal Bernardin on the new committee are Cardinal John J. O'Connor of New York, Bishop Daniel P. Reilly of Norwich, Conn., and Auxiliary Bishop Thomas Gumbleton of Detroit, all of whom served on the committee which drafted the war and peace pastoral. Also on the ad hoc

committee are Archbishop John R. Boesch of St. Paul-Minneapolis, who was NCCB president when the pastoral was adopted, and Archbishop Roger Mahony of Los Angeles.

The committee will meet in private and hold consultations with individuals and groups considered experts on the topic, according to the announcement. It has not set a date for completing its work.

BISHOP GUMBLETON, in a speech April 6 in Brooklyn, predicted that the bishops would eventually say the United States is not meeting requirements of the pastoral. Fewer than 100 of the approximately 300 U.S. bishops were ready to make such a statement now, he said, adding that securing general agreement would take time because "the implications are profound."

He expressed confidence that the committee would arrive at a consensus compatible with his own position, and then persuade the total body of bishops of its validity.

A declaration by the NCCB that the national policy of nuclear deterrence is immoral, Bishop Gumbleton said, would have "profound implications" because it would mean "direct confrontation" with the government. That, he said, would be "a quite new thing."

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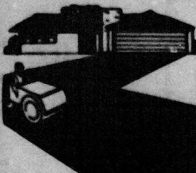
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Major Del Connel 607, E. of C., 280 N. Delaware St. will sponsor the 25th annual Spaghetti Dinner and Dance, featuring Jack Brink's Combo. Dinner 6:30-8:30 p.m.; dancing 8:30-11 p.m. \$5 per person; children 12 and under \$2.50.

A seven-week Life in the Spirit Seminar begins from 7 to 8 p.m. at St. Martin Church, 6232 N. Michigan Rd. Spirit of Joy prayer meetings follows seminar from 8:30-9:30 p.m. Free will contribution.

A DJ "Dance for Life" to benefit young victims of muscular dystrophy will be held from 8 p.m. to 1 a.m. at St. Paul X Council, E. of C., E. 71st St. and Keybank Ave. Tickets available at the door.

April 12

St. Christopher Parish Adult

LITURGY & MINISTRY WORKSHOP

"A Spirituality for Lectors and Eucharistic Ministers"

April 26

Presenter: Fr. Lou Davino, OFM

MARY SERIES

May 8th — "Mary in the Scriptures & in the Hearts of Her People"

May 15th — "Mary in the Church's Thought & Prayer"

May 22nd — "Mary: Model for Evangelization in the Church Today"

Presenter: Fr. Lawrence Jagdfeld, OFM

TO REGISTER CONTACT:
ALVERNA RETREAT CENTER
317-257-7336

Catholicism Team will host an Assertiveness Workshop featuring St. Vincent Hospital family therapist Irene Maier from 10 a.m. to 5 p.m. Bring a sack lunch.

All graduates of the last 25 years from St. Vincent de Paul School, Bedford, and their spouses/friends will be honored at a reception in the school.

A Chili Supper for the benefit of Holy Cross School will be held from 5 to 8 p.m. in the school gym. Adults \$2.50; children under 10 \$1.50; family rate available. Auction, raffle, booth.

Providence High School, Clarksville, will present "A Funny Thing Happened on the Way to the Forum" at 8 p.m. Tickets: \$4 reserved seats, \$3 general admission.

The Adult Catechism Team of Our Lady of the Graces Parish will sponsor "Communication Between Couples," a day of reunification for married couples, from 9 a.m. to 4:30 p.m. at Beach Grove Benedictine Center. For information call 625-2881.

A Spaghetti Dinner for the benefit of All Saints School will be held from 5:30 to 8 p.m. in St. Joseph Parish hall, 1401 S. Hickory Ave. Adults \$5 advance, \$6 at door; children over age 6 \$2.50 advance, \$3 at door; children under 6 eat free with adult.

St. Vincent Hospital Guild's 3rd Annual Monte Carlo Dinner Dance will be held beginning at 7 p.m. at the Indianapolis Athletic Club, 350 N. Meridian St. \$20 per person. Call 671-6285 for information.

The Catholic Widowed Organization (CWO) will hold its 25th annual CWO birthday party at 6 p.m. in Chatham Walk Clubhouse. Bring covered dish, serving spoon and \$2.

Cathedral High School placement exams for incoming freshmen will be held at 8:30 a.m. Bring \$25 fee applicable to tuition.

April 12-13

CYO Youth Ministry will sponsor the annual archdiocesan youth conference, "Celebrate Youth '86" led by Father Don Kimball at Roswell High School, 2300 Prager Rd. Westwood cost \$16. Call 317-493-4921 for information.

A 24-hour Retreat for Spouses of Chronically Dependent Persons will be held at Alverna Retreat Center, 6100 Spring Mill Rd. Call 257-7336 for information.

April 13

An "All You Gave to Me" Sunday Service will be held from 9 a.m. to 1:30 p.m. at St. Barnabas Church, Adults \$5; children under 12 \$2.50. For information call 257-0287.

A Sign Mass for the Deaf is celebrated at 9:30 a.m. every Sunday in St. Ann of Arc Church, Glad and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6100 Babbs Rd.

Providence High School, Clarksville, will present a French performance of "A Funny Thing Happened on the Way to the Forum" at 1 p.m. Tickets \$13.

The Sesquicentennial celebration of St. Mary Church and the Catholic community of New Albany will be held in the church at 4 p.m.

Single men ages 17-45 who are interested in the Franciscan life as brothers or priests are invited to attend a program from 2 to 5 p.m. on "Meet St. Francis and His Friars" at St. Louis Priory, Indianapolis. Call Father Nic at 625-504-5386 for information.

April 14

Father Don Kimball will conduct a workshop on "The Church's Ministry with Youth" from 9 a.m. to 3:30 p.m. at Beach Grove Benedictine Center.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St., for a program by Father Marty Peter on "The Church and Sexuality, Myths and Realities." For information call 257-1005 days or 257-4149 or 257-2121 evenings.

The Indianapolis East Deanery will sponsor the first of a two-part series on "Bioethics" at 7:30 p.m. in Little Flower Parish Center, 12th and Detroit Ave. Dr. Ernest Callanani will speak on issues of cloning life, living wills and euthanasia. Required



reservations may be made by Grove Benedictine Center. Call 625-4321 for information.

A Regional Meeting for Pastoral Musicians will be held from 7:30 to 9:30 p.m. at St. John Church, Bloomington. Call 258-1483 for information.

The Association of Religions of the Indianapolis Archdiocese (ARIA) will sponsor a free program on "The Impact of Military Spending on the Budget" at 5:30 p.m. in the Catholic Center resource room, 1400 N. Meridian St. Bring brown bag supper.

April 15

The Archdiocesan Board of Education will meet at 7:30 p.m. EST in St. Nicholas Parish, Summit.

The Mature Living Seminars continue from 10 a.m. to 2 p.m. in Room 204 of Marian Hall, Marian College, with "Remembering Jeannette McDonald." Bring bag lunch or buy in cafeteria.

April 15-16

The Indianapolis Deanery Council of Catholic Women will host the 46th annual Indianapolis Archdiocesan Council of Catholic Women Convention at Beach

April 15-16

A Marriage Enrichment Evening Series will be held from 7:30 to 9:30 p.m. at Alverna Retreat Center, 6100 Spring Mill Rd. Call 257-7336 for information.

April 16

Deadline for reservations for April 20 regional meeting for pastoral musicians to be held at Sacred Heart Church, Jeffersonville.

An all-day workshop on "The Staff Person: A Skilled Spiritual Woman" will be held at Beach Grove Benedictine Center. Call 720-7501 for information.

The Catholic Widowed Organization (CWO) will hold its regular monthly meeting featuring a program on "You're Not Listening" at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. 5 p.m. Mass in Cathedral Chapel; support meeting at 7 p.m. Sign-up for May 3 dinner and financial planning meetings.

The Committee for the Aged at St. Mary Parish, Greensburg. (Continued on next page)

CATHOLIC YOUTH ORGANIZATION SUMMER CAMPS

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1986 SEASON

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SESSION II	June 15-20 (Girls)	June 15-20 (Boys)
SESSION III	June 22-27 (Girls)	June 22-27 (Boys)
SESSION IV "Prevention Special"	June 29-July 3 (Boys)	June 29-July 3 (Girls)
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SESSION V	July 6-11 (Boys)	July 6-11 (Girls)
SESSION VI	July 13-18 (Boys)	July 13-18 (Girls)
SESSION VII		July 20-25 (Overloading)

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Cafeteria

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Tickets Will Be Sold at the Door
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The Active List

(Continued from page 18)

will sponsor a day of retreat for all ages from 9:30 a.m. to 2:30 p.m. at the K. of C. Hall, 96 cent for lunch. To register call Agnes Wiseman 612-493-0200, Fort Snelling 612-493-0204 or Linda Fry 612-493-0277 by April 15.

April 17

Deadline for registration for Secretary's Day to be held April 24 at Kerkens Enrichment Center, Ferdinand. Call 612-397-2777 for information.

Ritter University Newman Guild will sponsor its annual Luncheon and Card Party in the Riviera Club at 11:30 a.m. Lunch by reservation only; call 255-0822. Card party at 1 p.m.; tickets \$1.50. Public invited.

Steven Bire will speak to parents and teens of his experiences with drugs, alcohol and crime at 7:30 p.m. in Socinea High School library. Enter east doors.

Universal Notre Dame Night will be held at the Indianapolis Athletic Club. Featured speaker: Dr. William Sontag, vice president of university relations at Notre Dame.

Indianapolis Charismatic Church of Peace bi-monthly prayer meeting will be held at 7:30 p.m. at the Catholic Center, 1609 N. Meridian St.

Cathedral High School drama department will present "Bye Bye Birdie" at 7:30 p.m.

April 18

Providence High School, Clarksville, will present a dinner production of "A Funny Thing Happened On the Way to the Forum" at 6:30 p.m. Tickets \$12.

An intensive Journal Retreat lasting through April 23 begins at Kerkens Enrichment Center, Ferdinand. Tuition \$100, room and meals \$110. For information call 612-397-2777.

Cathedral High School drama department will present "Bye Bye Birdie" at 7:30 p.m.

The Arc Music Guild will hold a Rummage Sale from 9 a.m. to 4 p.m. in St. Paul Seminary, 301 N. 17th Ave., South Grove.

Little Flower Parish, 15th and Belmont, will sponsor a Music Circle for the benefit of school athletics from 7 p.m. to midnight. \$2.50 tickets available at the door.

April 19

Providence High School, Clarksville, will present "A Funny Thing Happened On the Way to the Forum" at 6 p.m. \$4 reserved seats; \$5 general admission.

Socinea High School Booster Club will sponsor a Wine and Cheese Tasting Party for East Decatur 6th grade parents, other parents, alumni and friends from 5 to 11 p.m. in the school cafeteria. \$5 per person pre-sale or \$6 at the door. Call 594-1545 or 545-6156 for information.

Dr. Rusty C. Moe will conduct a program on the "Experience of

Prayer" from 9 a.m. to 5 p.m. at The Hermitage, 2800 E. 48th St. For information call 545-4942.

A Music Circle Night will be held in Holy Cross Parish Hall, 125 N. Oriental St., from 6 p.m. to midnight. No admission fee. 17 and under 21 years old.

An all-day conference for separated, divorced and remarried Catholics entitled "Growing Thru Divorce, Not Just Going Thru" will be held from 8 a.m. to 5 p.m. at the Catholic Center, 1609 N. Meridian St. \$20 cost before April 15, \$25 afterward, includes lunch. Call 317-255-1256 for information.

Cathedral High School drama department will present "Bye Bye Birdie" at 1:30 p.m.

The foreign language department of Ritter High School will host its annual International Dinner from 5 to 7:30 p.m. \$5 per person. Reservations only. Call 594-4233 between 9 a.m. and 2 p.m. Mon. through Fri.

April 18-19-20

A Directed Prayer Weekend

will be conducted at Kerkens Enrichment Center, Ferdinand. Suggested offering \$50. Call 612-397-2777 for information.

A T-shirt Workshop for engaged couples will be held at Alverno Retreat Center, 6149 Spring Hill Rd. Call 317-857-7335 for information.

A Journal Feedback Workshop for those who have completed the Life Context Module will be held at Kerkens Enrichment Center, Ferdinand. Tuition \$20, room and meals \$50. Call 612-397-2777 for information.

April 19-20

Holy Trinity Parish, 902 N. Holmes Ave., will sponsor a Spring Bazaar beginning at 10 a.m. each day. Dinners served 11 a.m.-4:30 p.m. Sat. and 11:30 a.m.-4 p.m. Sun. Adults \$5; children 6-12 30 cents per year of age; children 1-5 free. Crafts, gifts, prizes.

April 20

An Indianapolis area Pre-Cana Program will be presented from 12:45 to 5:30 p.m. at the Catholic Center, 1609 N. Meridian

St. \$35 fee. Pre-registration required. Call 335-1385.

The Women's Club of St. Patrick Parish will sponsor a Card Party at 2 p.m. in the parish hall, 905 Prospect St. Admission \$1.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6300 Hobbs Rd.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 6300 Hobbs Rd.

St. Francis Hospital Calix Unit will meet at 8 a.m. in the hospital chapel for Mass, followed by an 8:45 a.m. meeting in the cafeteria.

Providence High School, Clarksville, will present "A Funny Thing Happened On the Way to the Forum" at 6 p.m. Reserved seats \$4, general admission \$3.

Cathedral High School will present "Bye Bye Birdie" at 7:30 p.m.

Curran case: faculty supports compromise

WASHINGTON (NC)—Faculty members of Catholic University's school of religious studies have urged the Vatican to accept a compromise that would allow Father Charles Curran to remain a theologian in good standing at the university.

The school of religious studies encompasses the departments of theology, canon law, biblical studies, church history and religion and religious education.

In a resolution adopted April 4, the educators echoed a March 31 statement by theology department faculty warning that a Vatican-ordered firing of Father Curran "would be severely damaging to this university."

Father Curran, a moral theologian at the university, has been ordered by the Vatican Congregation for the Doctrine of the Faith to retract his views on several theological issues or lose his right to teach at the university.

Under the terms of the compromise, proposed by Father Curran and later endorsed by Cardinal Joseph Bernardin of Chicago, chairman of the university's board of trustees, Father Curran would not teach any course in sexual ethics, his main area of dissent. The doctrinal congregation in turn would point out what it judges to be errors in Father Curran's teaching but would recognize that he is a theologian in good standing.

"The acceptance of this compromise by the Vatican would in our judgment be in the best interests of everyone concerned," said the faculty members.

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YOUTH CORNER

What are you supposed to do in a funeral home?

by Tom Lennon

Question: The mother of a friend of mine died recently. I didn't go to the funeral home because I was kind of scared to. What are you supposed to do when you go to a funeral home? (New Hampshire)

Answer: First, let's backtrack a bit. Imagine that your friend telephones you on the very day her mother has died. She is crying a great deal and can barely talk. What should you do?

Be warmly and sincerely concerned and say what seems most natural to you. Appropriate phrases would be some of these: "I'm so sorry, Teri. It must be terribly difficult for you. What can I do to help you? Do you want me to come over, or would you like to come over here for a while?"

Let your friend know that in the days until the funeral you will be available should she want to talk to you.

Now, about the visit to the funeral home. Usually these are quiet places with people

talking in subdued tones. Although you don't have to whisper, speaking loudly is somewhat out of place.

When you arrive, you probably will sign a book that will let your friend know you have been there, in case she is not present when you arrive.

If you meet a member of the family when you don't know, introduce yourself. "My name is Bill Jones. I'm a friend of Teri."

Whether you talk with Teri or with one of her relatives, say something along these lines: "I'm very sorry. You have my sympathy. I liked your mom so much. We always had good times at your house when she was there. I remember that once she..." Try to recall some pleasant incident involving Teri's mother.

At some point go to the casket. There, either standing or kneeling, say a prayer for the repose of the person who has died, something as simple as this ancient prayer: "Eternal rest grant to her, Lord, and let per-

petual light shine upon her."

For the most part, the atmosphere at funeral homes is solemn and somber and serious.

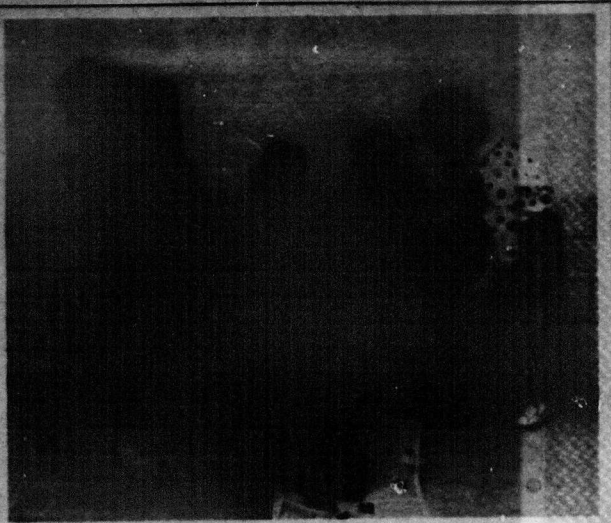
But sometimes humor breaks out and can be appropriate. Someone may recall a funny incident in the life of the deceased person, and it's OK to give a hearty laugh.

The sadness of her death was tempered by the joy of remembering the good times in her life.

If you are tempted not to go to the funeral home and to think that your visit there doesn't really count for much, better think a second thought.

Last October a 68-year-old man was at the wake of his very elderly mother. He had completely forgotten about the high school class reunion that was being held that night.

But he remembered it when, to his great surprise, more than 20 of his classmates from long ago appeared to comfort and support him.



EXPLOSIVE SKIT—A clown troupe from Andean High School, Merrillville, performs in a skit. The same group will be a part of the Archdiocesan Youth Conference to be held April 12-13 at Roswell High School, Indianapolis. Sister Marlene Stefano, a member of the Sisters of St. Cyril and Methodius, is moderator of the clown troupe and will also lead two workshops.

Later he told of his great joy in finding out what good friends he had in his time of sorrow. That night and those friends would live in his memory for a long time to come.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20004.)
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CYO Wrestling, Volleyball Tournament results

Wrestling

Team results

- 1st place: St. Michael — 107 points
- 2nd place: Little Flower — 103 1/2 points
- 3rd place: St. Luke — 84 points
- 4th place: St. Lawrence — 79 points
- 5th place: St. Bernadette — 75 1/2 points

Individual weight class winners

- 62 pound: 1st place — Courtney Condon, St. Lawrence
2nd place — Brian Connor, St. Bernadette
3rd place — Ryan Dowd, St. Matthew
- 67 pound: 1st place — Jeremy Schoettle, St. Mark
2nd place — Jim Shockey, St. Bernadette
3rd place — Brian Marcum, O.L. Lourdes
- 72 pound: 1st place — Dustin Catt, St. Malachy
2nd place — Mike Dalrymple, St. Luke
3rd place — Jason Harrington, St. Michael
- 77 pound: 1st place — Jason Terry, O.L. Lourdes
2nd place — Seamus McKenna, Little Flower
3rd place — Jason Drock, St. Luke
- 83 pound: 1st place — Brad Brelage, St. Lawrence
2nd place — Brian Fay, St. Luke
3rd place — Matt Cheeks, St. Luke
- 88 pound: 1st place — Rick Patton, St. Luke
2nd place — Payton Cox, St. Simon
3rd place — Chris Condra, St. Michael
- 93 pound: 1st place — Steve Lapadat, St. Michael
2nd place — Gino Mina, St. Bernadette
3rd place — Brian White, Little Flower
- 98 pound: 1st place — David Keen, St. Michael
2nd place — Fred Isaac, St. Bernadette
3rd place — Rick Bray, O.L. Lourdes
- 105 pound: 1st place — David Keen, St. Luke
2nd place — Pat Waugh, St. Jude
3rd place — Brett Lee, St. Malachy
- 112 pound: 1st place — Kevin Keeney, O.L. Lourdes
2nd place — Pete Dulish, St. Michael
3rd place — Mike Plerle, St. Mark
- 119 pound: 1st place — Glen Scott, St. Bernadette
2nd place — Jim Tunney, St. Malachy
3rd place — Nate Leffler, O.L. Lourdes
- 125 pound: 1st place — Tony Kappeler, Little Flower
2nd place — Jerry Jett, Little Flower
3rd place — Pete Cotton, St. Mark
- 132 pound: 1st place — Ron Ciadella, St. Michael
2nd place — Eric Stewart, St. Lawrence
3rd place — Ed Wedarz, Holy Spirit

Volleyball

League	Champion	Runner-up
55 B League	St. Luke	St. Jude R
55 B Tournament	St. Luke	Little Flower
55 A League	St. Bernabas	Little Flower
55 A Tournament	St. Luke	Little Flower
Cadet B League	St. Luke	Little Flower B
Cadet B Tournament	St. Luke	Little Flower B
Cadet A League	St. Malachy	St. "X" X
Cadet A Tournament	St. Pius X	St. Jude

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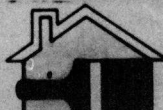
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Cardinal accused of aiding contras; dismisses it Cardinal Obando Bravo, Father D'Escoto exchange barbs

by NC News Service

Nicaragua's foreign minister, a suspended priest, and the country's leading Catholic churchman exchanged barbs March 27 over religious freedom and U.S. support for anti-Sandinista rebels.

Cardinal Miguel Obando Bravo "repeats the slogans of the United States government. He is on the side of the imperialist aggressor," said Maryknoll Father Miguel D'Escoto, Nicaragua's chief foreign affairs official.

Youth news briefs

Terre Haute youth Mass

The monthly youth Mass for the Terre Haute Diocese will be 7 p.m. Sunday, April 20, at the Religious Education Center. Conventual Franciscan Father Kent Biergens, pastor of St. Benedict in Terre Haute. Following the liturgy will be a VCR movie. All Catholic youth of high school ages are invited to come and to bring a friend. Those coming are asked to bring a snack to share.

Roncalli senior wins JA award

Leslie Dwyer, a senior at Roncalli, has won the Junior Achievement Vice President of Finance Award for the central Indiana area. She will be going on to the national Junior Achievement competition in Bloomington this summer.

Super Monday on self-esteem

Building self-esteem will be the focus of the next CYO Super Monday, April 21 from 7:30-9 p.m. at the CYO Youth Center in Indianapolis. Bob

Tully, superintendent of finance for the Indianapolis South Deane Board of Education will be the speaker. The youth center is located at 500 E. Stevens St.

Indy high school dance

The "All-Catholic Jam," a dance for all high-school-aged students, will be Friday, April 18, from 7:30-11:30 p.m. at Ritter High School in Indianapolis. Tickets are \$3 before April 18 and \$4 at the door. Proceeds will benefit the retreat programs conducted by the Catholic high schools. Tickets are available from the Religion departments at Secunia, Chatham, Ritter, Roncalli and Cathedral high schools. For more information, contact one of these schools.

'Bye-bye Birdie' at Cathedral

The Cathedral High School Drama Department is presenting the musical, "Bye, Bye, Birdie" at the school, April 17-20. Each performance will begin at 7:30 p.m. except for the April 19 matinee, which will be at 1:30 p.m. For more information, call 317-542-1481.

In response, Cardinal Obando Bravo warned a cheering crowd "the devil can come in the form of people who want to divide the church."

The sharp exchanges are the latest in a war of words between the Sandinista government and Catholic Church leaders. They came at a time when President Reagan was pressing the U.S. Congress for \$100 million in aid for the Nicaraguan "contras" fighting the Sandinista government.

THE WAR OF words also followed a March 21 statement by Nicaragua's bishops that Father D'Escoto was inciting Nicaraguans to rebel against the pope and the country's hierarchy.

The Reagan administration, the Vatican and the Nicaraguan bishops' conference contend that the Sandinista government is persecuting the Catholic Church in Nicaragua.

Father D'Escoto, during a March 26 television interview, accused Cardinal Obando Bravo of refusing to disavow the U.S. government from giving aid to the contras. The New York Times reported March 28.

This failure, Father D'Escoto said, makes the cardinal "the principal accomplice of aggression against our people."

Father D'Escoto was suspended from performing his priestly duties last year after refusing to resign his cabinet

post. Canon law forbids priests from serving in government posts in which they exercise political power.

Father D'Escoto said Cardinal Obando Bravo's refusal to condemn the contras was "a situation of sin much greater than that created by any canon law."

THE FOLLOWING day, Cardinal Obando Bravo responded during a Holy Thursday Mass for 5,000 people.

"The devil can come in the form of people who want to divide the church," the cardinal told the crowded gymnasium, in an apparent reference to Father D'Escoto. "The devil comes with lies or half-truths."

Cardinal Obando Bravo said the bishops were equally concerned with both sides of the conflict, "because they are Nicaraguans and we love them all."

In a show of unity, the cardinal was accompanied by more than 50 priests from the Managua Archdiocese.

Cardinal Obando Bravo said Sandinista charges that he or Bishop Pablo Antonio Vega, during recent visits to the United States, had sought aid for the contras were "slander."

"They attack us, they slander us, they say our hands are drenched with blood. But fortunately we have an intelligent, mature people that knows how to interpret this," he said.

LAST JULY, Father D'Escoto conducted a 26-day fast to "ignite an evangelical uprising" against U.S. government funding of the contras. The fast was criticized by the Mexican bishops' conference as a "misuse of a Christian practice."

More recently, the foreign minister led a 14-day, 100-mile Way of the Cross, described as a "march for peace and life," through Nicaragua.

The Vatican, in a front-page editorial in L'Osservatore Romano March 2, criticized the march as a "demagogic manipulation" intended to drive a wedge between the bishops and the Catholic people.

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Book review

Catholics and the Bible

BIBLICAL EXEGESIS AND CHURCH DOCTRINE, by Father Raymond E. Brown, S.S. Paulist Press (New York-Mahwah, N.J., 1985). 171 pp., \$9.95 cloth, \$5.50 paper.

Reviewed by
Fr. Robert Kross
NC News Service

This book contains both new and older but entirely recent material. Its focus is on the role of scriptural research in enriching the doctrinal heritage of the Roman Catholic Church. It contains a brief description of the historical-critical method of exegesis (its origin, nature, purpose, etc.),

especially in the context of Roman Catholic doctrinal development.

Sulpician Father Raymond E. Brown, as is his wont, takes a very constrict position. He defends the method and value of historical-critical exegesis, as it is practiced by main line Catholic exegetes and scholars, against the misinterpretations of both conservative and liberal misunderstandings.

In the course of his considerations, he involves many concrete instances, both authors (for example, French theologian Father Rene Laurentin) and issues (for example, priesthood, feminism, liberation

theology). He also devotes entire chapters to the topics of Mary, the local church (my favorite chapter), the Spirit in the New Testament, and the doctrinal priorities in the preaching of the early church.

There are also extended comments on Father Laurentin's interpretation of the infancy narratives in Luke and Matthew (Father Brown does not agree with Father Laurentin) and on the Shroud of Turin.

This book is written in a clear style and orderly manner. I also emphasize again that it is typical of Father Brown's moderate approach.

Although the book is

clearly written, it may, nevertheless, presuppose certain things not readily available and present in the population at large. On the other hand, with the help of a

good teacher or moderator, even good high school students could benefit from this book, especially as it would enable them to experience directly a first-rate

scriptural scholar dealing with controversial opinions in the contemporary church.

(Father Kross is professor of religious studies at the University of Illinois, Urbana.)

MAY THEY REST IN PEACE

† **BECKERICH**, Leonard J., 85, Immaculate Heart of Mary, Indianapolis, March 13. Husband of Marie Wilson; father of Robert J., Donald, Maryann Pinchbaum and Marty Martin; grandfather of 14; great-grandfather of seven; brother of Paul J. and George E.

† **BERRY**, Marie A., 78, Little Flower, Indianapolis, April 1. Husband of Dorothy L. Butler; father of Sue Sprague; son of Sarah; brother of Morris, and Margaret Polley.

† **BLACKBURN**, Robert "Bobby" III, 15, St. Lawrence, Lawrenceburg, March 29. Son of Gary and Alice; brother of Jonathon Earl, Shelly and

Brianne; grandson of Flo Terrill and Evelyn Blackburn.

† **BOWMER**, Richard E., 78, St. Gabriel, Connersville, March 24. Husband of Dee Marjorie Salyers; father of John N. and Marilyn Spurtick; grandfather of four; great-grandfather of one.

† **BRUCE**, Amber Rae, infant, St. Joseph, St. Leon, March 18. Daughter of Samuel F. and Susan R. (Schubler).

† **CARMACK**, Rita J., 64, Little Flower, Indianapolis, March 29. Wife of Keith; mother of Kim, Karen Thon, Katherine Judkins, Kevin and Keith R.; daughter of Arthur LaVallee; sister of Alene, Roberts and Raymond LaVallee; grandmother of 13.

† **COOK**, Morgan Ashley, one month, St. Mary, New Albany, March 18. Daughter of Mr. and Mrs. Edward J. Jr.; granddaughter of Bob and Tiley Mosier and Edward J. and Anna Mae Cook; great-granddaughter of Mildred Gehagon.

† **CRONIN**, Anna L., 86, St. Patrick, Salem, March 31. Mother of Joseph F.; sister of Rex McDonald, Grace Williams, Elsie Morris and Audra Qualinbush.

† **DALY**, Hazel K., 79, St. Mark, Indianapolis, March 27. Mother of Lawrence F. Jr., Daniel J., Thomas M. and Mary Ann Maruska.

† **DREW**, Cecilia, 73, St. Joan of Arc, Indianapolis, April 2. Sister of Mary Louise O'Malley, William K., Edward V. and Richard F.

† **FEDERMEYER**, Kathryn Carr, 82, Our Lady of Lourdes, Indianapolis, March 27. Wife of John; mother of Eileen Chicos, Kathleen Hanley, John P. Jr., Donald, James and Richard; grandmother of 39; great-grandmother of 11.

† **FLEMING**, Esther H., 81, Little Flower, Indianapolis, March 29. Mother of Patricia and Thomas Stark, Mary Rita Macy and Helen Stewart; sister of Martha Thompson; grandmother of 11; great-grandmother of nine.

† **FLYNN**, June, 90, Holy Spirit, Indianapolis, March 31. Mother of Charles F., Peggy Lowe, June Dim and Mary Louise Berry; grandmother of 18; great-grandmother of 28.

† **GOEN**, Emma Kay, 72, St. Vincent de Paul, Bedford, March 28. Stepmother of Helen Sipes; step-grandmother of three; foster mother of Toni Bruhy; sister of Ben Riley and Nellie Henderson.

† **GRUNER**, Clara B., 78, Our Lady of the Greenwood, Greenwood, March 19. Mother of Patricia M. Wells, Mary R. Riley and Joseph A. Sullivan; grandmother of nine; great-grandmother of one.

† **HOLT**, Geneva, 89, St. Bridget, Indianapolis, March 25. Sister of Carrie Vaughn.

† **HOPKINS**, Esther M., 83, formerly St. Gabriel, Connersville, March 23. Mother of John P., David A. and Alice Rhoden; grandmother of 11; great-grandmother of four; sister of Dorothy Masters.

† **KETNER**, John P., 84, St. Philip Neri, Indianapolis, April 2. Husband of Lucille Orphey; father of Charles J. and John E.; brother of Herbert J.; grandfather of eight.

† **KREPP**, Leona C., 89, St. Gabriel, Connersville, March 24. Mother of Mary Jane Bower, Leona C. Pittick and Robert J.; grandmother of 13; great-grandmother of 16.

† **KRINER**, Alex A., 83, St. Barnabas, Indianapolis, March 28. Husband of Theima; father of Mary Lou Madden and Barbara Herron; grandfather of 14; great-grandfather of nine; brother of J. William, Emil, Leo and Edward.

† **MCCARTY**, Charles P., 78, St. Lawrence, Lawrenceburg, March 24. Husband of Margaret H. McLeaster; father of Bruce; grandfather of five.

† **PICKETT**, Mary Ethel, 81, St. Columba, Columbus, March 27. Sister of George, Addie and Nancy Owens.

† **SPURRIER**, Robert F., 71, Our Lady of Perpetual Help, New Albany, March 25. Husband of Cecelia Beyerle.

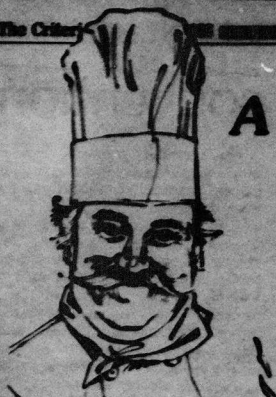
† **TELLMANN**, Barbara Ann Cuppes, 62, St. Christopher, Indianapolis, March 31. Mother of Richard S., John, Fox, Dave, and Lori Walker.

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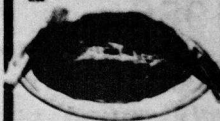
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Educators celebrate success at NCEA convention

by Stephanie Overman

ANAHEIM, Calif. (NC)—Catholic educators met March 31-April 3 to celebrate the success of their schools, but speakers at the annual National Catholic Educational Association convention gave them no time to rest on their laurels.

Before the organization's third convention in Anaheim, retiring NCEA president Magr. John F. Meyers called this year's theme—"Mission and Ministries—A Celebration"—appropriate.

"Given all that Catholic education and educators have been through in the last 15 years" of declining enrollment and financial struggles, "they deserve to look back and celebrate their achievements," Magr. Meyers said in an interview before the convention.

But speakers in Anaheim looked forward—to the problems of preparing students for tomorrow's society, to the challenge of educating the many poor, minority and non-Catholic students coming into parochial schools, and to the necessity of finding new ways of coping with the chronic financial strain.

EDUCATING IN a contemporary society marred by crime, violence and the threat of nuclear war requires a new agenda, said Sister Clare Fitzgerald, director of the Catholic School Leadership Program at Boston College.

She led the teachers in songs of celebration but asked, "How can we sing the Lord's song in this strange land?"

"You people must reintroduce the

Gospel into a pagan land," she said. "You and I are facing a whole new agenda. We need a new level of leader."

Sister Clare, a member of the School Sisters of Notre Dame, told the educators that Christians must not blend into a society that is so unjust and instead must be countercultural.

Educating for tomorrow's agenda means developing students who have "a passion for justice and peace," she said, and "the Catholic school system is the only place we can really educate for justice."

ARCHBISHOP Roger Mahony of Los Angeles praised Catholic schools as "different where it counts" because of their commitment to the mission of the church, while U.S. Secretary of Education William J. Bennett called the schools "rocks of constancy" for poor inner-city schoolchildren.

In a pastoral letter released during the convention Archbishop Mahony said, "We believe that the education provided by our schools is and can continue to be a strong liberating force, a force that prepares and empowers our young people to be strong, active and productive members of their families, parishes, civic, economic and world communities."

"As faith communities, Catholic schools are different from other schools, different where it counts," the archbishop said.

In a separate talk at the convention Archbishop Mahony said solid intellectual leadership is needed for the future mission and ministry of the U.S. church.

"This begins in theological education,"

he said. "If we do not do this we will not be able to dialogue with the society of which we are a part, and we will not be effective in sharing the values of our tradition or in responding to the needs of today and tomorrow."

Referring to the NCEA's recently released study on the impact of Catholic schools on low-income students, Bennett said the finding that so many poor inner-city families have turned to parochial schools is a "rewarding tribute to the notion... that Catholic schools are bastions of privilege and elitism."

"When the church reaches out to educate the poor, the disadvantaged, it is acting in the greatest of Christian traditions," he said.

FATHER VIRGIL Elizondo, founder and president of the Mexican American Cultural Center in San Antonio, Texas, called on teachers to bring the poorest among them to "the great feast of life."

Ministers today must also become the people they are going to serve, must listen to them and enter into their world, Father Elizondo continued.

Catholic educators should prepare themselves and their students for life in a church that takes an active role in the public policy debate, said Father John Pollard, because "social and economic problems facing the national community have important moral and religious dimensions."

The inclusion of religious perspectives in the policy debate "affirms that religious values are not limited to private concerns, but do indeed affect public concerns as well," said Father Pollard, religious education consultant for the Chicago Archdiocese.

Many workshops at the convention focused on more sophisticated ways of financing Catholic education. And in his pastoral letter Archbishop Mahony called for new ways to raise money for schools in his archdiocese.

AAA will make up 67 percent of total income of the archdiocese

(Continued from page 1)

very good feeling." She noted that the volunteers in each deanery and in each parish are the keys to the campaign. "We can't ever thank them enough for all the help they give us," she said.

The archdiocesan clergy coordinator for this year's appeal is Magr. Gerald Gettefinger, chancellor of the archdiocese. As coordinator, he provides support to volunteers in the appeal, but he is not new to AAA. "In addition to the archbishop, he has always been involved to a large degree on the chancery level," Vertkamp said. "He's taking a more active role this year. He will be more involved in the mechanics of the campaign."

This year's AAA will make up 67 percent of the total income of the archdiocese. A bulletin insert to be distributed in each parish during the last weekend of April explains where AAA funds will be spent.

The largest portion, 23 percent, will go to parish support services—the Archives, Business Office, Catholic Communications Center, Chancery, Council of Priests, Ecumenical Commission and Office of Worship. Another 21 percent will support parish outreach programs—the offices of Development, Evangelization, Family Life, Pastoral Councils, Pro-Life and the Metropolitan Tribunal. Seventeen percent will support education, and 12 percent will go to economically distressed parishes.

Other programs receiving assistance will be: Catholic Social Services, 7 percent; Catholic Charities, 5 percent; archdiocesan ministries (campus, deaf, hospital, Hispanic and youth), 5 percent; national and state Catholic affiliations, 3 percent; rebates to parishes, 3 percent; deanery counseling services, 2 percent; other deanery programs, 2 percent; and missions, 1 percent.



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