



Pope makes emotional visit to synagogue

First visit by a pope to a Jewish house of worship since St. Peter's time

by John Thavis

ROME (NC)—Pope John Paul II, in an unprecedented gesture of fraternity between Christians and Jews, prayed in Rome's main synagogue April 13 and told the congregation that he considered them his "elder brothers."

It was the first recorded visit by any pope to a Jewish house of worship since biblical times, and in a dramatic way it illustrated how far Christians and Jews have come in healing nearly 2,000 years of divisions. It also highlighted one major political difficulty that still remains: the Vatican's refusal to recognize the state of Israel.

The spirit of the encounter was set when Chief Rabbi Elio Toaff went beyond the expected handshake of welcome and enthusiastically embraced the pope before leading him across the synagogue threshold.

"Toda rabba (many thanks)," the pope said in Hebrew, standing beneath the menorah, the seven-branched candelabrum that is a symbol of Judaism. The packed synagogue rang with applause.

The visit included several moments of intense emotion. The pope at one point closed his eyes and listened with the congregation of about 1,000—many of them in tears—as a male choir sang the slow, moving "Ani Ma'Amin" that was sung by prisoners on their way to the gas chambers of World War II camps.

When a group of extermination camp survivors waved their distinctive blue striped scarves, the pope turned toward them and stretched out his hands in a special greeting. One of them said later: "It was beautiful. I hope this is the end of anti-Semitism."

IN A TALK interrupted several times by loud applause, the pope spoke of the need to "remove all forms of prejudice, even subtle ones" against the Jews. He underlined the Second Vatican Council's teaching that



HISTORIC MEETING—Pope John Paul II and Chief Rabbi Elio Toaff embrace inside the Rome Synagogue at the end of the pope's historic visit to a Jewish house of worship. (NC photo from UPI-Reuters)

Jews and Christians have a special bond rooted in the Old Testament.

"You are our dearly beloved brothers and, in a certain way, it could be said that you are our elder brothers," the pope said.

Saying his visit "brings to a close" a certain period of history, the pope decried the "acts of discrimination, unjustified limitation of religious freedom" and "oppression" of the Jews in the past. He

spoke on the site of Rome's former Jewish ghetto, established by a pope some 400 years earlier, and his words therefore had special meaning to those who listened.

THE CHURCH "deplores the hatred, persecutions and displays of anti-Semitism directed against the Jews at any time and by anyone," the pope said. "I repeat: by anyone."

Jewish leaders said afterward that they understood the pope's remark as a subtle apology on behalf of the church.

Recalling how Pope John XXIII once had stepped his car to bless Jews coming out of the synagogue, the pope said: "I would like to take up his heritage at this very moment, when I find myself not outside, but, thank to your generous hospitality, inside the synagogue of Rome."

The ceremony, which lasted a little over an hour, included a request by Jewish leaders for the recognition of the state of Israel. Officially, the Vatican does not recognize Israel, and the issue has become a point of dispute in Catholic-Jewish dialogue.

Rabbi Toaff, seated on the synagogue's altar or "teva" a few feet from the pope, said Israel had an "irreplaceable function" in God's plan whose recognition "cannot be denied."

Giuseppe Saban, president of Rome's Jewish community, was even more direct in his opening address.

"The land of Israel has a role that, emotionally and spiritually, is central in the heart of every Jew, and a change of attitude in its regard would be gratifying not only to those present here but to Judaism worldwide," Saban said.

THE POPE listened attentively to both speeches, but did not mention the modern state of Israel. Prior to the visit, Vatican officials said they viewed the visit as a strictly religious encounter, without political overtones.

The issue of the church's role in past persecution of the Jews was indirectly alluded to by the pope, but outlined in historical detail by Saban. He described the "massacres" of Jews brought on by the Crusades and other religious movements and the three centuries of "economic and cultural wretchedness" imposed by previous popes on the inhabitants of Rome's Jewish ghetto.

(See POPE VISITS on page 23)

Pope: dissenting theologians violate Catholics' rights

He says faithful have a right to the doctrines of the church, not opinions of theological schools

by John Thavis

VATICAN CITY (NC)—Pope John Paul II said April 10 that theologians who teach dissenting views on moral issues risk violating Catholics' "fundamental right" to

learn church doctrine instead of "the opinions of theological schools."

"The Catholic theologian owes obedience" to the magisterium, the church's teaching authority, the pope said. The church, he said, has a duty to "unmask" theological error.

The pope's talk, which did not name any theologians, was one of his most strongly worded statements on theological dissent. He spoke with about 200 participants in an international moral theology congress in Rome.

The magisterium's teaching on moral norms, the pope said, cannot be seen as "one opinion among others."

"It enjoys the 'sure charism of truth'; therefore, the Catholic theologian owes obedience to it," the pope said.

"To appeal to a 'faith of the church' to oppose the moral magisterium of the church is equivalent to denying the Catholic concept of revelation. Not only that, but one can even go so far as to violate the fundamental right of the faithful to have, from whoever teaches theology with a canonical mission, the doctrine of the church and not the opinions of theological schools," the pope said.

The church's love toward the person who errs can never involve "compromise with the error," the pope said.

"Error must be unmasked and judged. The love that the church has for man obligates it to say how and when its truth is denied, its goodness not recognized, its dignity violated and its values not adequately appreciated," the pope said.

The pope blamed a strain of "ethical-theological teaching" for "sowing confusion in the consciences of the faithful, even regarding fundamental moral questions."

"It is necessary to rediscover harmony in clarity and clarity in harmony," the pope said. "It is necessary that a rigorous ethical reflection be rebuilt in the church."

The pope said the church's ban on contraception and abortion were two areas where "immutable" Catholic teaching had been challenged. But such teaching, he said, can be denied only by those who deny the church's teaching on the fundamental nature of the person.

The pope did not limit his remarks to theologians and ethics scholars. In society at large, he said, moral norms are frequently challenged, provoking "situations of progressive self-destruction."

As an example, he cited the "contempt for human life that is conceived and not yet born" and violations of fundamental human rights.

The congress was co-sponsored by Lateran University's John Paul II Institute on Marriage and the Family and the Roman Academic Center of the Holy Cross, a school run by the international Catholic organization Opus Dei.

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Serving the Archdiocese of Indianapolis

The challenges the church faces in Ireland

by John F. Flisk

BARCELONA, Spain, March 17—This is my St. Patrick's Day column, no matter when it will be published. It seemed appropriate that, on this St. Patrick's Day, I spent some time learning more about the problems the Catholic Church faces today in Ireland.

I'm in Barcelona, Spain where today I chaired a symposium sponsored by the International Federation of Catholic Press Associations, of which I'm president. We heard and discussed papers on the status of the church and the Catholic press in the United States, Italy, Ireland, West Germany, Spain, French-speaking Canada, and Catalan-speaking Spain. Father Kevin Donlon, a Redemptorist priest from Dublin who is editor of *Realities* magazine, told how the church and its press is trying to cope with a different Ireland. This is a summary of an 11-page paper.



Ireland used to be a rural society, but that has changed drastically in the past quarter century. As the country became part of the world of technology, affluence became available—for some. People moved from the countryside to the cities. As an example of the extent of this movement, Father Donlon said that 40 percent of the 190 parishes in the Archdiocese of Dublin were established within the past 20 years.

With urbanization, Father Donlon said, came "forms of relationship in which we were relatively unpracticed. Selfishness, jealousy, greed, competitiveness, money-consciousness suddenly became part of our everyday approaches to life. Urbanization has, further, led to a

disruption of family bonds, an undermining of community loyalties, and the creation of nuclear families, all of which are alien to the Celtic temperament."

Another specter that raised its ugly head was unemployment. Ireland's birth rate is still double its death rate so, said Father Donlon, the reduction of the 17 percent unemployment rate would require the creation of 30,000 new jobs a year.

Father Donlon would also throw another ingredient into the mix—"the so-called 'liberal' view of life. This new 'liberalism' has all the uncritical devotion of the recent convert," he said, and "in the advent of 'liberalism' and in the abrupt change from past to present, the church was seen as the symbol of the old ways and the restricted life."

The church recognizes this and has pulled away from a great deal of the type of control that it formerly exercised. Father Donlon said: "Tones of condemnation and denunciation are particularly unsuited to our time and they are especially unwelcome in the church and its media. For one thing, they tend to affirm people's view that the church is reactionary and closed or dismissive."

FATHER DONLON identified three flash points—areas where the challenge to the church is very sharp in Ireland: the unemployed, youth, and women.

Regarding the first he said, "The challenge to religious faith posed by the unemployed is this: the people in need who ought to have first claim on the practical love of the Christian community feel isolated, rejected and abandoned. And those who could help (and express generosity and concern in words) do nothing—thereby generating 'bad faith' in themselves. The result is a weakening of faith commitment in both groups."

It is in the Irish youth where the church seems to be losing members the most. Father Donlon did not dwell on

that since he did so at another federation conference in Munich in 1982, but he did comment that the drop in religious practice among the young is less sharp among those still in school.

In many ways the most discouraging, Father Donlon said that religious practice among Irish women, who historically have always been more religious than Irish men, has declined to "the male level." This, he said, "has enormous implications for the future of the faith. If the faith fades in the hearts of mothers, what about faith in the children? There never was a truer saying than that which says, 'No nation ever lost the faith through its men.'"

Just as in the U.S., so in Ireland, Father Donlon said, the church "has treated women badly. The church's language, rules, customs, and liturgy do little to halt a possible alienation of women and this is something which the church press should constantly keep in mind and before the attention of all concerned."

ALL IN ALL, it was a pretty depressing picture painted by Father Donlon about the challenges facing the church in Ireland. But he ended on a note of hope: "In conclusion, we must, if we would be Christian, be hopeful. The apathy and the alienation which we sense around us in Ireland are merely a symptom of the absence of a sense of direction and hope. So we must preach the Gospel with its message of hope and life. And so preach it that we involve people in bringing that hope and life to a reality."

After hearing and reading Father Donlon's paper, I couldn't help but feel that Ireland is now experiencing what other nations, including the U.S., faced some years ago. The pendulum has swung from one extreme to the other, and it should be only a matter of time before it returns to the center.

Church art and architecture seminar is held in Carmel

by Richard Cain

CARMEL—Recent developments in church art and architecture are giving parishes a unique opportunity to rediscover the basic symbols of their faith and use them to tell their own faith stories, according to Father John Buscemi, a liturgical consultant and designer from Wisconsin.

Father Buscemi (pronounced Buh-SHEM) spoke at the Conference on Church Environment and Art held Wednesday, April 9, at St. Elizabeth Seton Church in Carmel. The conference was jointly sponsored by the Archdiocese of Indianapolis and the Diocese of Lafayette. Nearly 200 people attended.

Father Mike Weston, from the Archdiocese of Chicago's Office of Worship, also gave a presentation on presiding at liturgy. In addition, the conference featured workshops on the process of building and renovating churches, creating places for welcome in churches, designing space for personal worship in churches, making churches more suitable for music and adapting worship space to the rhythm of the liturgical calendar.

Complementing the presentations was the striking architecture of St. Elizabeth Seton Church. Completed in August, 1965, the complex was designed to reproduce "in almost computerized detail" the norms for church art and architecture called for in

the bishops' 1978 document, "Environment and Art in Catholic Worship," according to Lafayette Bishop William Higi.

FATHER BUSCEMI characterized the 1978 bishops' norms as a "breakthrough document." "We are challenged to use our images and symbols to tell our stories," he said. This involves two tasks. The first is to get in touch with the primary liturgical symbols of our saving story. These primary symbols include the assembly of worshipping people, the word of God, bread and wine, water and ritual gestures such as the laying on of hands.

Not all the liturgical symbols commonly associated with our faith are of equal importance, according to Father Buscemi. The most important symbol is the assembly. In fact, the word "church" really refers to the assembly, not the building. Ancient Christians called the church building the "domus ecclesiae," the house of the church.

On the next level of importance come the bread, wine, water and oil. Next come seasonal symbols such as flowers. Below these are the local traditions. In the past, the tendency has been to give lower-level symbols greater attention than those on the higher levels or to multiply the use of a symbol such as the cross to the point where it loses its power.

The second task in using symbols to tell our story is to discover how we define our saving story today, according to Father Buscemi. This involves recognizing that there are different ways to tell the Christian faith story.

"The greatest gift of the (Vatican II) council was pluralism," he said. For example, liturgies can now be celebrated in the vernacular, the language of the people. The question becomes: "How do we find vernacular architectural forms?"

THE FREEDOM to celebrate the saving story in our own language and culture in turn creates the responsibility to tell our own story honestly. Father Buscemi pointed out that in the secular world "we are surrounded by forms that don't tell an honest story," buildings and decorations that create false impressions. Christians today should resist these tendencies in designing their worship spaces. "If our spaces are honest and tell a simple story, they call us to be honest."



Father John Buscemi

Father Buscemi also emphasized that as Catholics we are a people of tradition. We have a double need to explore and also to conserve. "The tension has always been between the expanders and the conservers," he said.

The tension has been heightened by the enormous changes brought about by the Vatican II renewal. Church art and architecture—particularly the renovation of churches—seems to draw out this tension.

The solution would seem to be careful study and preservation of what was best in

the past while striving to be open to growth. "Education is essential." But education doesn't mean simply passing on information. "It has to be experiential."

This in turn creates a chicken and the egg situation. For example, people will not be able to experience what works and doesn't work in renovating a church unless some churches are renovated. "There has to be trust on both sides."

Archbishop O'Meara's Schedule

Week of April 20

SUNDAY, April 20—Eucharistic Liturgy and Solemn Investiture ceremonies for the Northern Limesse, Equestrian Order of the Holy Sepulchre of Jerusalem, St. John Church, Indianapolis, 2:30 p.m.

—Formal banquet for the Equestrian Order of the Holy Sepulchre of Jerusalem, Hyatt Regency, Indianapolis, 7:30 p.m.

MONDAY & TUESDAY, April 21-22—Quinquennial Meeting of the Discernment Directors of the Society for the Propagation of the Faith, New York.

WEDNESDAY, April 23—Indiana Catholic Conference Board meeting, Catholic Center, Indianapolis, 10 a.m.

—Archdiocesan Black Catholics Observed Vocation Day Retreat, St. Peter Claver Center, Indianapolis, 4:30 p.m.

THURSDAY, April 24—Visitation with the clergy of Brebeuf High School, Indianapolis, dinner at 6 p.m.

FRIDAY, April 25—Eucharistic Liturgy for Senior Citizens of the Cornerstone Community, St. Michael Church, Brookville, 11 a.m.

—Stille Convention of the Knights of Columbus, Adam's Mark Hotel, Indianapolis, Eucharistic Liturgy at 6 p.m. with dinner following.

SATURDAY, April 26—Confirmation, St. Paul Parish, Tell City, Eucharistic Liturgy at 7:30 p.m. with reception following.



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Catholic hospital chaplains expand their services

No longer one-man band, chaplains are now part of a team and that team is part of the hospital team

by Richard Cain

The condition of the man's heart was serious. But no one expected him to die on the operating table.

Yet that's what was happening.

As soon as the surgeon saw that the patient was not going to survive the surgery, he was in contact with Father James Hoffman in the pastoral care office.

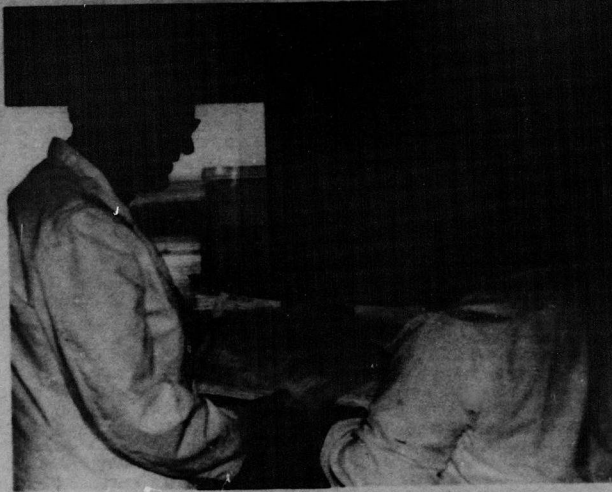
"It was up to me to give the family a little warning," said Father Hoffman, a chaplain at St. Vincent Hospital in Indianapolis. "I was there to listen to what the doctor had to say and after the doctor left, to make sure that they understood that the hospital had done all that humanly could be done. They were not burdened then with a sense of guilt or anger."

In two days Father Hoffman spent seven hours with the family of the heart patient who died and another eight hours with a woman when outpatient tests unexpectedly revealed the need for her husband to undergo immediate heart surgery.

TWENTY YEARS ago that would not have been possible. As chaplain, Father Hoffman would have had time only to administer the last rites to the dying patient, leaving it to a nurse to console the family. But that was when St. Vincent's had only one priest to provide pastoral care for all the patients, their families and the hospital staff as well as serving as an instructor at the nursing school.

Now there are two priests, four sisters, three ordained Protestant clergy, and two full-time Protestant volunteers serving as chaplains. In addition, a dozen Catholic lay volunteers serve as eucharistic ministers. "When you had one chaplain, he had to be a one-man band," said Father Hoffman. "Now he's part of a team and that team is a part of the hospital team."

THIS NEW team approach has grown out of the realization that hospitals cannot treat a patient's physical problems without taking into account emotional and spiritual needs. In fact, according to Father Hoffman, studies have shown that chaplains help get patients out of hospitals sooner.



HOSPITAL MINISTRY—Father James Hoffman, chaplain at St. Vincent Hospital and Health Care Center, consults with Registered Nurse Anne Myers about a patient at the hospital. (Photo by Richard Cain)

The basic role of the chaplain is still one of presence. But the new team approach has multiplied the ways in which he or she can be present, according to Ned Boulaia, director of pastoral care at St. Francis Hospital Center in Beech Grove. Chaplains now interact much more with the hospital staff. They read the patients' medical records and make entries and referrals. They also help provide spiritual care for the staff. They serve on hospital committees and help with staff development.

One area in particular where chaplains have become more involved is death. "Our staff is called in every death," said Boulaia. The Pastoral Care Office at St. Francis has started a Bereavement Program in the Oncology (cancer) Department. It started with a once-a-month ecumenical service for the families of those who died in the past month.

Chaplains are also at the forefront

of the ecumenical movement. In some hospitals, the pastoral care offices have moved away from assigning chaplains to patients according to their denomination. At St. Francis Hospital, each of the chaplains and pastoral associates is assigned to cover all the patients in an area of the hospital. Priests are also on call for Catholic patients who request the sacraments.

Trinity Father Thomas Stepanek has found that some non-Catholic patients may first react with surprise when visited by a priest. But his usual reply of "I don't know what your faith is. I'm just here to pray with you" wins acceptance.

There has also been an ecumenical trend toward greater professionalism among chaplains. The trend started among Protestant chaplains and has now come to include Catholic chaplains, too. The National Association of Catholic Chaplains,

started 20 years ago, now has 3,500 lay and ordained members. Clinical Pastoral Education has also been instituted to provide chaplains with formal training and certification. "The trend will be to require all chaplains to have formal certification," said Boulaia.

AS CLINICAL pastoral care has expanded beyond providing the sacraments, there has been a growing opportunity for Religious and laypeople to serve as chaplains. For example at St. Vincent, there are four sisters serving as chaplains, but only two priests. The director of pastoral care at St. Francis Hospital is a layperson.

Perhaps the most important new area in which chaplains are becoming involved is ethics. The increasing ability of medicine to prolong life indefinitely has raised the issue of when it is appropriate to stop using extraordinary means to keep the body alive when for all practical purposes the person is dead.

"The role of the pastoral minister is to help the family to get beyond their emotions to recognize reality," said Father Hoffman. "Chaplains can be good advisors because they are not so involved."

"The effort is to take some of the weight of those heavy decisions off the family," said Conventual Franciscan Father Cletus Pfiffer, a part-time Catholic chaplain at the Richard L. Roudebush Veterans Administration Medical Center in Indianapolis.

BUT WHATEVER the specific task, chaplains are there to affirm the human dignity of people in the hospital setting. By its very nature, the hospital can seem dehumanizing, according to Father Hoffman. "They take your clothes away, they take your money away, they take your freedom away."

Simply by being present and by talking, the chaplain helps to restore the personal touch. "I don't know what I'd do without the chaplains and the doctors," said Charles A. Raney, a patient at the V.A. Hospital and a member of St. Mary's parish in Indianapolis. "They're both needed."

Beech Grove Benedictines to celebrate 25th anniversary

BEECH GROVE—The Sisters of Our Lady of Grace Convent here will celebrate the 25th year of their founding as an independent Benedictine monastic community on Saturday, April 19. The day will open with Mass at 11 a.m. celebrated by Archbishop Timothy Sweeney of St. Meinrad Archdiocese.

Sister Mary Walter Goebel, prioress of the founding motherhouse of the Convent of the Immaculate Conception at Ferdinand, will be a special guest.

A founders' day banquet will follow the liturgy.

In the early 1960s, Mother Clarissa Biehl, prioress, and her council at Ferdinand received the approval of Archbishop Paul C. Schulte to establish a Benedictine community of women in the Indianapolis Archdiocese. In the name of the archdiocese, Archbishop Schulte also granted the sisters a 30-acre tract of land in Beech Grove for the site of Our Lady of Grace Convent and Academy.

Almost simultaneously with the decision to found a daughter house, the Ferdinand

community also committed itself to erect St. Paul Hermitage, a retirement home, on the property.

In the first five years of operation, from June 1966 until April 1961, the convent remained under the authority and guidance of the founding motherhouse. Documents from the Holy See in Rome granted Our Lady of Grace the status of an independent priory on April 19, 1961.

The Hermitage remained under the direction of the Ferdinand motherhouse until 1964.

In April 1960, 113 sisters permanently transferred their membership from the Convent of the Immaculate Conception, Ferdinand, to Our Lady of Grace in Beech Grove. Since that time, 19 of the original group have died. The community reached its peak membership in the mid-70s with 155 sisters. Time and events have altered the complexion of membership today. There are now 99 professed sisters and two postulants.

After the demise of Our Lady of Grace Academy in 1970, the sisters conducted a

year-long study to determine how best to use the academy facilities. With supporting evidence from the study, the community voted to establish the Beech Grove Benedictine Center. A retreat/education center, it is in full operation and accommodates large and small groups for various types of retreats, meetings, classes, and workshops.

In its 25 years as an independent

motherhouse, the community has been under the leadership of four prioresses: Sisters Mary Robert Palmer (1961-67), Mary Philip Seib (1967-77), Mildred Wannemuehler (1977-85), and Mary Margaret Funk who was elected prioress in March 1985 for a four-year term.

The Beech Grove Benedictines invite relatives, friends, and benefactors to share with them the joy of this jubilee year.

St. Vincent de Paul contest tells how to respond to need

by Kevin C. McDowell

The St. Vincent de Paul Society's first essay contest drew more than 475 entries from throughout the Archdiocese of Indianapolis. Fifth through eighth grade students were asked for their ideas on "Today's Good Samaritan: How Should We Respond to Need?"

The students' replies revealed that a great deal was going on within the schools themselves, from New Albany's "Santa Claus" project and bake sales for AIDS research to Rushville's junior St. Vincent de Paul Society. At other places, students are visiting nursing homes and planting entire crops.

Many of the writers touched upon modern "good Samaritans," such as the sponsors of various famine relief projects and missionary workers. But some pointed out what could be done within the schools and neighborhoods. Examples were: befriending the class or school outcast, helping the new student, avoiding un-

necessary conflict at home—generally, doing the extra deed that in some small way improves the general welfare.

Two overall winning essays were chosen, one from the fifth and sixth grade category and one from the seventh and eighth grades. Terry Ford, a sixth grader from St. Luke's School in Indianapolis, was chosen by the three-judge panel for the fifth and sixth grades. Brenda Ludwig, an eighth grader at St. Michael's School in Brookville, wrote the winning essay for the seventh and eighth grades.

"Life isn't fair," Ford wrote. "All men are not equal. Some are poor, homeless, and suffer from prejudice. Some are also battered or deeply depressed. But all men can love."

"Love isn't just words. It's not just 'I love you.' It's built on involvement. It is being the good Samaritan."

"A good Samaritan reaches out and touches the lives of those who come his or her way. Sometimes he just listens. (See ST. VINCENT on page 16)

Father James Shanahan retires

Father James J. Shanahan, who had been stationed at Sacred Heart Parish, Clinton, since 1972, has retired effective April 1 because of impaired vision.

He has a brother in Columbus, Ohio, and will live there in retirement.

Father Shanahan, 63, was ordained in 1947 and named assistant pastor of St. Paul Parish, Tell City. Nine years later he became assistant pastor of St. Anne Parish, New Castle. His first pastorate came in 1960, when he was named pastor of St. Rose Parish, Knightstown. In 1980 he assumed

responsibility for the New Castle parish again, this time as administrator.

In 1970 he became associate chaplain at St. Mary of the Woods Convent. He was named administrator of St. Joseph Mission, Universal, in 1971, and continued to take responsibility for the mission until his retirement. In 1972, he was named administrator pro-tem of Sacred Heart Parish, Clinton, and became its pastor the following year.

A replacement for Father Shanahan has not yet been named.

COMMENTARY

New Curia reform commission appointed

by Dick Dowd

Does the Curia need reform? You bet. Who says so? The council, the popes, the bishops and Curia folks themselves have all said it.

Pope John Paul II, in response to a number of urgent requests, public and private, appointed yet another commission to "implement" the new seven-year reform effort of the Roman Curia. It met with him on March 7.



Predictably, in line with a long-standing policy of the less news the better, this was the first "announcement" of the commission's existence—a line in the Vatican press bulletin announced the meeting and mentioned that its chairman is 73-year-old Cardinal Sebastiano Baggio.

The cardinal is an old Vatican hand who

headed the church's embassies in Chile, Canada and Brazil before returning to Italy in 1980 as Archbishop of Cagliari. In 1973 Pope Paul VI put him in charge of the Vatican Congregation which names bishops, where he stayed for 11 years under three popes—Paul VI, John Paul I and John Paul II. He is now the "mayor" of Vatican City as well as "chamberlain" of the church (the man who runs things when a pope dies, until another is elected).

Officially the names of the commission members have not been publicly announced, another instance of Vatican secrecy which drives newspaper hounds. The names, of course, were easily obtainable and one of the members even answered questions for the press (predicting an end of the year report, for example)—but the names are still officially unknown.

The members form a kind of mini-UN, all cardinals with worldwide backgrounds: Canadian E. Gagnon, age 87 and in Rome since '72; Italian O. Rossi, 76, in Vatican service since '38; African (Nigeria) F.

Aden, 80, in Rome since '66; Venezuelan B. Castillo Lara, 80, in Rome since '66; and American A. Riboldi, 78, director of the Vatican Library since '71.

You may recall when all the cardinals met last fall to discuss Vatican many problems and curial reform the Vatican announced "substantial agreement" of a 7-year-old Cardinal Ruffini's Commission's 100 recommendations for reform. The commission was disbanded.

But it is obvious, with the setting-up of this new group, that the reform is not ready for implementation. It is also obvious, after last fall's symposium, what the main areas of contention are likely to be:

1) The relationship between the world's bishops' conferences and the Curia.

2) The theological basis for the Curia's existence and its relationship to the pope, in whose name it speaks.

The church is much more a spiritual power today than when the Curia (born 1800) had Papal States and Vatican armies to administer. The Vatican Secretariat of State, chief office of the Curia, now has too many responsibilities and too much power. It operates as the Office of the Pope, overseeing the activities of all the other offices. It's as if U.S. Secretary of State Schultz headed the White House Office, the State Department and all the cabinet offices.

The non-announcing of the reform officials and the non-announcement of the existence of the commission until it met with the pope is a perfect example of the arcane press relations style currently run by the Secretary of State's office. I believe the only way to finally abandon this secrecy is to split out the public affairs office from the State Secretariat so that it can operate as a full scale Holy See press office on its own.



The Vatican Finance Commission, headed by Philadelphia's Cardinal John Krol, has won a victory for open press relations with the recent announcement that Vatican budgets and fiscal affairs will be fully reported. That may be tough on many American church officials, however.

Vatican offices operate on such limited budgets (you often get letters from Rome typed by archbishops) I can hear the American bishops, once the Vatican figures are more widely known, telling their own fiscal officers, "Cut back. Cut back. The Vatican gets it done for half that amount and it's dealing with the whole world." Oh well, nobody said reform was going to please everybody.

No room in the Christian life for intellectual pride

by Richard B. Scheffler

The other day I heard a remarkable story about a young man, a college student, named Kevin. I have never met Kevin. I do not even know his last name, but the story was told by a good friend of his, a priest, who used Kevin's experience as an example of faith and of hope, the cores of this season we are now living, the Easter season.



Kevin was the victim of a tragic accident, struck by a car on a highway near the university where he was a student. He was rushed to a nearby hospital shortly after the accident. Upon his arrival there, the

doctors who examined him found his injuries were so severe that they had serious doubts he would survive the night.

You can imagine the effect this had on his parents. Here was their son, away from home for the first time, on his own. That alone is worry enough for any loving parent, but parents' apprehensions almost always eventually melt into relaxed concern, pride, and most of all, trust. It is a terrible thing to have that confidence shattered by something as unexpected as what happened to Kevin.

As soon as the young man's parents heard of the accident, they rushed to the hospital. They quickly realized how seriously Kevin was injured, and they knew all too soon that even if he survived those injuries, he might never regain consciousness.

Still, their trust in God, their faith, could not be shaken. Neither could their hope.

There was no questioning of God's will, just a complete surrender to that will, a complete trust that the way of the Lord was the right way, no matter what the outcome.

Kevin did not die. He lay deep in a coma for days, apparently unaware of anyone or anything around him. But his parents' attitude never changed: hope, buttressed by faith, rooted on the deep foundation of love for their son—and especially for God.

Then one day, unexpectedly, Kevin awoke. It was weeks after the accident, but he was conscious, and at least dimly aware of his surroundings. As time wore on, he began to improve, to recognize people, to speak a word, then a sentence.

Kevin has a long road ahead. He, a bright young college student, will have to start from the beginning, to learn things which had become second nature to him. But his priest friend says Kevin, even though he cannot now express it, shares the

faith, the love, the hope so well exemplified by his mother and father. They have given him a heritage exceeding all worldly wealth.

The example given by Kevin and his parents is compelling. Too few of us are capable of such total abandonment to God's will. Rather, we struggle with God, always asking "Why?" That is a question to which there often is no answer that can be understood by our finite minds.

Kevin himself tells us something about that lack of understanding. This bright, young man, near the peak of his intellectual capacity, suddenly thrust back to the level of a pre-schooler, reminds us that no matter what the level of our intellectual achievement, no matter what the scope of our understanding, we are still mortal, finite beings who can never grasp fully the nature of God, his love, his justice, his mercy, his creation.

Like Kevin, we must continue to probe, to grapple for fuller knowledge of truths we know but dimly, or as St. Paul put it, "indistinctly, as in a mirror." Our knowledge of the Lord and his works is never complete. We cannot plumb completely the depth of his wisdom, love, mercy and justice.

So it is the Christian's lot to creep along, as Kevin must, secure in the knowledge God has revealed to us through his church, joyful in the love the Lord showers on us, ever seeking him in new ways, rejoicing always in the very act of discovering him whose beauty, truth and goodness are inexhaustible.

There is no place for intellectual pride in the life of the Christian.

Catholic schools are well worth the cost

by Fr. Eugene Henrich

Do Catholic school students have a better grasp of their faith than students who do not attend Catholic schools?

That question plagues pastors. It is a question that reflects a number of concerns.

As a pastor told me: "I worry about rising tuitions and salaries. There is also the problem of allocating funds equally among all parish activities. I feel we can't keep up with inflation."

He added: "This gets me wondering if it would make a difference if my school were to close. When you doubt your financial situation, all types of other doubts creep in."

Recently I came across an idea that pastors and their school boards might find interesting during such moments of doubt. Several sociologists observed that Americans are too self-centered and because of this are not grounded in anything but themselves. When trying to evaluate something they have no values outside themselves to judge by. The sociologists hinted that the new generation of Americans wants to be grounded in something outside itself.



I was surprised to read that the celebration of the liturgical year is one very important way for Americans to obtain such grounding. The sociologists, who were not Catholics, argued that the liturgical year focuses attention on the deeds of saints and prophets, and encourages people to enter deeply into the life of Christ.

Each day we celebrate the liturgy we celebrate our Catholic tradition. Each day



we are reminded about a bigger world than that in which we live. With every celebration we are drawn into a community, which if entered into fully, has a way of overcoming our self-centeredness.

One sure way to foster our Catholic tradition is to practice it every day. Of course the home is the ideal place for such a practice. But combine a home that observes the liturgical year with a school that teaches it daily and the impact is doubled.

Best of all, children are immersed in an ongoing education on how to attune their daily life to a life of spiritual richness. In the life we live there is no better way to grow.

I believe that if we could teach the deep value of the celebration of the liturgical year and make this teaching a daily practice in our Catholic schools we would have many more parents sacrificing to get their children into them.

For parishes in doubt about a Catholic school's worth, perhaps this is worth considering. If the school's curriculum is properly designed with religious education as a primary reason for the school's existence, and if the liturgical calendar guides that religious education, students will receive a rich insight into the meaning of time and life's cycles—an insight unfamiliar to many of their peers.

More than this, the students will be imbued with a tradition that many Americans have suddenly found they need.

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Gung Ho' is hopeful fantasy about economy

by James W. Arnold

"Gung Ho" is something of a popular culture landmark in American-Japanese relations.

It has been 43 years since the last movie called "Gung Ho," and that was a flagwaving Randolph Scott epic based on the triumphant exploits of the Marines in the Pacific War against a hated and dehumanized enemy. The phrase itself has won a familiar niche in American slang, signifying uncritical, by-the-numbers patriotism, as in "that Rambo guy is sure gung ho."

Well, "Gung Ho" certainly is not. Instead, this bright little comedy mocks the old "we're number one" chauvinism and works very hard to accommodate the good



things in the American and Japanese traditions in a kind of cheerful compromise. Of course, it might be a bit more graceful if it had come a little sooner, before the American economy began reeling under the onslaught of quality Japanese competition. It's something like making friends with a rich neighbor so you can use his swimming pool.

Since almost everybody's governor and/or mayor has been trying to lure Japanese automakers to establish factories in their bailiwicks, the plot of "Gung Ho" is only slightly far-fetched. Michael Keaton plays a foreman in a closed Pennsylvania auto plant who is dispatched to Japan by his fellow workers. When he arrives, he gets lost and makes every social mistake in the guidebook, but miraculously wins the hearts-and-minds of the *Asano* Motor Company, apparently just with his goofy charm.

Most of the movie—director Ron Howard's first since "Cocoon"—deals with culture clash on the broadest possible level,

as the Japanese management team, led by young Godde Watanabe, tries to impose the lean Japanese system on the out-of-shape American workers. While Keaton has a plum job as liaison and cheerleader, the workers are symbolically led by George Wendt (Norm on TV's "Cheers"), who is fat, irreverent and inclined to do things the way he has always done them, the easy way.

Keaton, who is often compared to a contemporary Jack Lemmon, is lovable but flawed, brazenly eager to promote his own self-interest. First he cons the employees into working without a contract for low pay by giving them an old joke story about how games are won by playing possum and changing tactics in the last quarter. Then he manipulates their patriotism, persuading them to try to produce an "impossible" 15,000 cars in a single month. He knows that if they fail (a high probability), they will have slaved for nothing. When things get tough, he lies again, blaming the Japanese for breaking their promises.

It doesn't take a lifetime of familiarity with Hollywood script formulas to realize that Keaton will eventually have to tell his friends the truth and that they will turn on him—a Fourth of July scene, with at least a glimmer of Frank Capra's betrayal-of-the-common-man feeling. Or that his girlfriend (Mimi Rogers), previously enraged at him, will come back because she's touched by his courage and honesty. Or that the aroused workers will do something wonderful about that production goal, while cutting a few slapstick corners.

But this is only a framework for the best stuff, which shows the comical tensions between the Asians and Americans, first displayed by the Yank reaction to early morning mass calisthenics. Then there is a

baseball game, matching Japanese brawn and American muscle, which the locals win finally with a dirty play (they feel guilty).

Watanabe is frustrated as he sees his wife and kids becoming more Americanized. ("No more Twisted Sister," he shouts, "...no more Jimmy Dean sausages, Green Giant vegetables..."). But change is irresistible: he knows, as he gets closer to Keaton, that they are inevitably learning from each other.

While Keaton and Wendt are becoming established comic movie types—cocky but vulnerable hero, lovable aloof—Watanabe may be sneaking up on us as the first major oriental star in the 1980s movies. "Gung Ho" is certainly an improvement over his tasteless task as an overheated foreign student in "Sixteen Candles."

The conflict is finally resolved in mutual respect for the value of teamwork. It goes back to the American frontier, but it's been somewhat overshadowed by individualism. Now it is revived by the needs of a corporation-based economy.

"Gung Ho" is really about the need to surrender individualism for the good of the team, but without Japanese-style regimentation. The idea of efficiency with compassion, a machine that feels somehow for its human parts. As one Japanese-in-transition tells his boss: "We work too damn hard. The company should not be our lives. Our family should be our lives."

It would be awfully nice if it could be done. In essence, "Gung Ho" is a hopeful fantasy about the future of the free enterprise workplace. But it remains to be seen if it will produce better widgets. The marketplace is a tough judge.

(Broad but relevant cross-cultural comedy; a few locker-room style jokes; satisfactory for adults and mature youth.) USCC classification: A-III, adults.

New sitcom treats delicate subject of handicapped

by Henry Hers

"Mr. Sunshine," a new sitcom series about a blind professor, is appearing Fridays, 9-9:30 p.m. EST on ABC.

Having a handicapped person as the central character in a comedy series treads on sensitive ground in terms of what's funny and what's callous. Based on excerpts from various episodes in this series produced by John Rich, Henry Winkler and Gene Reynolds, the touch is uneven but delicate enough to demonstrate the comic potential in the situation.

A good part of the credit should go to Jeffrey Tambor in the title role. He brings off a characterization intertwining independence with vulnerability and a sense of humor that includes making fun of himself and his problems. His blindness also allows for objective judgments about people and events that at times can be hilariously wrong.

Excerpts, no matter how good, cannot show how well the various elements of an entire program fit together and play as a whole. The concept, however, is something more than the usual formula TV series. If it does nothing more than help sensitize viewers to the humanity of the handicapped, it will have been well worth the effort.

"A Prairie Home Companion," April 26, PBS

Radio comes to television with a live performance of Garrison Keillor's "A Prairie Home Companion," airing Saturday, April 26, 9-11 p.m. EST on PBS.

Keillor's brand of homespun humor and folk music has become a Saturday evening favorite for millions of listeners since 1974. The television broadcast is a presentation of Keillor's National Public Radio show taped earlier in the evening from the World Theater in St. Paul, Minn.

Keillor's nostalgic monologues about the reportedly mythical Lake Wobegon—"where all the women are strong, all the men are good-looking and all the children are above average"—are the centerpieces of each two-hour show. Their appeal lies in their gentle satire of small-town America, presenting a humorous but loving account of human foibles, such as the friendly rivalry between Pastor Ingqvist of Lake Wobegon's Lutheran Church and Father Emil of Our Lady of Perpetual Responsibility Church.

Surrounding Keillor's comedy of everyday life is an eclectic selection of music that comes from the folk tradition—traditional songs, country music, jazz, blues and similar popular forms. The musicians are tops in their fields and the result is lively down-home entertainment from America's heartland.

Television programs of interest

Sunday, April 20, 10:30-11 p.m. EST (PBS) "Family Matters." In this rebroadcast of a 1985 program, two U.S. families are profiled showing the positive and negative impact that jobs, relatives and friends, neighborhoods and schools have on their lives.

Tuesday, April 22, 4:30-5:30 p.m. EST (C.S.) "Contract



TV FARE—The first televised special of the National Public Radio show, "A Prairie Home Companion," features country music and homespun humor by host Garrison Keillor. The show airs from St. Paul, Minn., April 26 on PBS. (NC photo)

for Life: The S.A.D.D. Story." A rebroadcast of the award-winning drama about the founding of "Students Against Driving Drunk" starring Stephen Macht.

Tuesday, April 22, 8-10 p.m. EST (PBS) "Visions of Star Wars." This documentary special examines the strategic defense initiative, popularly referred to as "Star Wars," a system of laser-firing satellites theoretically capable of destroying ground-fired missiles. Probing the technological feasibility and political implications of this military concept, the program combines the production resources of public television's two most respected documentary series, "Nova" and "Frontline."

Tuesday, April 22, 9:30-11 p.m. EST (PBS) "The American Film Institute Salute to Billy Wilder." Jack

Lemmon will host the AFI tribute to Oscar-winning director-producer-writer Billy Wilder and to his impressive body of work.

Tuesday, April 22, 10-11 p.m. EST (NBC) "NBC White Paper: The Japan They Don't Think About." The myth surrounding the economic miracle of Japan is examined in the one-hour prime-time show written and reported by Lloyd Dobyns which also delves into the dark side of Japanese life.

Wednesday, April 23, 8-11:30 p.m. EST (PBS) "Le Nozze di Figaro." This Mozart opera tells the story of the wedding of Figaro and Susanna, servants of a flirtatious count who causes much anxiety and confusion before the couple finally weds in a "Live from the Met" production starring Kathleen Battle and Ruggero Raimondi.

TO THE EDITOR

Educate uninformed citizenry

The March 28 issue of *The Criterion* offered several articles that truly were an occasion for reflection. I trust that Catholic supporters of the Reagan administration's plan for allocating \$800 million to aid to the central and the local article stating that the U.S. bishops are united against aid to the central. Father Vic Hummer's well-reasoned letter to the editor on the realities and bitter history of U.S. involvement and intervention in Central America did much to put the whole issue in perspective.

People of conscience in all 50 states,

acting from a faith perspective, are working in their local communities to try to educate a largely uninformed American citizenry of the truth of what our government is doing in Central America. They are also participating in lobbying campaigns to try to influence congressional votes.

The vote in the House of Representatives on April 15 should be an occasion for earnest prayer and committed activity on the part of the Catholics of the United States.

Diane M. Carver

Terre Haute

Franciscans' primary mission

Your column in the March 21 issue of *The Criterion* was a nice boost to the Franciscans in our "primary mission."

As you correctly indicate, the Holy Land, its shrines and its people have been a Franciscan apostolate since the time of, and because of the efforts of, St. Francis himself. Today, besides care for the shrines that mark biblical events, the Franciscans

are entrusted with the care of many parishes.

It was a thrill this past September for me to celebrate Mass with the friar-pastor of St. Catherine's Church in Bethlehem, at a large Sunday Mass. All of these local Catholics of Bethlehem gathered a few feet from the traditional spot marking the birthplace of Jesus to bring Jesus to this world again in a unique way. A cherished moment in my life made possible because of the ministry by the Franciscans to the people in the Holy Land. Did you realize that a friar who some years ago was in pastoral ministry here at Sacred Heart Church in Indianapolis, Father Phil Pavich, is now pastor of the church in Tiberias in Galilee?

Thanks for the article.

Fr. John L. Ostfeld, O.F.M.

Allen M. Below

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Pastoral on women's concerns

The Rich David column of April 4, "Defied the Medians," containing the pastoral letter on women, is the most intelligent discussion of the topic which I have ever read in *The Criterion* to date.

I heartily agree with him and the women religious leaders that the pastoral project should be dropped for now. I'm sure that no matter what is said in the pastoral, some readers will take issue on the matter. Everything will be an issue.

While it is true that the church has ignored certain things through the years, and this doesn't make a problem go away, letting the air clear would be helpful. Their timing "is questionable," I agree.

The best idea is the one Rich David expresses in the second to the last paragraph of his column: write a pastoral on women, followed by one on the family, and then one about women, and another about men. You can't talk about women without also bringing up men.

As a professional woman and a graduate of a Catholic women's college, I agree that single women, both unmarried and widowed, as well as married women and religious, will be underrepresented at the hearings. The many of us do not have the time, the opportunity, the funds, to pursue issues from the local to the national levels.

Name withheld by request

We're now in the 'Dark Ages'

I am compelled to respond to the recent column (March 21) by Archbishop Rocco about Vatican II and the modern world.

With writers like Mrs. Beane, Vatican II doesn't need to reach the secular media in order to be distorted since it is already distorted and misinterpreted in her place of origin. This is a totally distorted article beginning with the first paragraph, where she states that she thinks that there are a lot of people in this country who think the church is still in the "Dark Ages." This is a slur on the church itself in this country and around the world since the expression "Dark Ages" is essentially negative. For Mrs. Beane the period of the "16th, 17th and 18th centuries" is the "Dark Ages," with all that that connotes.

As Joseph Soler has so well put it: "In these days, the Catholic Church in America was growing and attracting converts. It didn't try to be popular, trendy or fashionable. Since the Second Vatican Council, however, it has softened its message—and Mass attendance has plummeted, while many Catholics who remain in the church have felt free to disregard official doctrine and discipline."

The church in these days was attractive because it offered the stability of truth instead of opinion, which is what the following Catholics of the present age are so ready to offer every Tom, Dick and Harry. In the parish where I went to Mass for Holy Saturday there was not one baptism or confirmation!

The real "Dark Ages" are right here in late 20th century America where in the space of 15 years we have killed more than 16 million innocent human beings and we have priests running around saying that life doesn't begin until implantation—a very convenient euphemism for obvious reasons.

What Mrs. Beane is talking about is eternalism, and she shouldn't communicate

the false impression that Catholicism has changed by making a silly statement such as "a Catholicism that hasn't been around for a long time and doesn't have anything to do with the reality of the present-day church."

And as for sermons, there are some good ones and a lot of silly ones. I got around to a lot of different churches here and in other parts of the country and I hear some pretty and serious sermons dealing with some sticky-wicky issues. These sermons are more akin to Rogerian non-directive psychology and "I'm okay, you're okay" sensibility notions than with honest-to-goodness charity which is what Christ talks about in the Gospel. We have sermons that water down the message of Christ so that there is little difference between Christ's message and sociology.

I refer the reader to the 23rd chapter of Matthew as just one example of the contrast between Christ's preaching and what we hear today. But then anyone who would recommend Geraldine Ferraro as an ideal of Catholic women would certainly be at home in the confusion and half-committed contemporary Catholicism of late-20th century U.S.A.

Leon Bourke

Indianapolis

Selling books

We are a small monastery, a new foundation, here in the Diocese of Worcester where we have been welcomed by the bishop. Since we are a new foundation we are quite poor. In order to earn some money we sell religious books through the mail. Our book list is really quite an excellent collection. Perhaps some of your readers would like to send for it. It is free. The Month of Adoration

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the pope teaches God created us humans in his own image and likeness

by Pope John Paul II
Remarks to audience April 9

In the Book of Genesis we find the story of the creation of the world. From this account we learn that God set man and woman apart from the rest of what he created, giving them special dignity and responsibility.

God created them in his own image and likeness. He gave them dominion over the fish of the sea, the birds of the air, the tame animals and the wild beasts—indeed, dominion over all the rest of creation. It is also clear from the biblical text that man and woman are given by God equal dignity as persons.

God intended that people would have the gift of immortality. Thus, even after the sin of Adam and Eve, they still possess the dignity of bearing the image and likeness of God. They enjoy freedom of will and the ability to think and reason.

While maintaining a basic dependence on God, they remain responsible for their own decisions and actions in life. When man and woman exercise dominion over



created things, and especially when they cooperate with God in transmitting life, they become a particular expression of the glory of God the creator.

The dignity of every human person reached a still higher level when Jesus, the eternal image of God, entered into human history and became man in the womb of the Virgin Mary. For Christ is the first-born among many brothers and sisters. We are all predestined to conform to his image as the beloved son of the Father. In Christ we become children of God.

CORNUCOPIA

Save us from all these nosy surveys

by Alice Dailey

Have you noticed the increasing nosiness in surveys? I don't mean those concerning sexual behavior. Ad nauseam! The ones in question are those found in magazines or slipped in between 96 other Sunday supplements. The kind with little white squares where you pencil in answers. (If you flunked preschool coloring tests by going outside the lines this is a chance to brush up.)

Actually I don't like to confine my answers to a scribbled-in square. I need to give explanations, reasons, excuses.

One survey states magnanimously, "The manufacturers want you to sample their products." That's not all they want; they want you to make your life an open book by confiding in them things you wouldn't tell even the FBI, i.e., "What form of feminine protection do you use?" MYOB.

Or, "Give ages of female adults in your household." In my book a woman who will blab real ages to perfect strangers is suspect; she's apt to spill the beans on other sacred subjects too.

"What is your annual household income? Over \$100,000?" Great kidders too, aren't they?

Typical questions that couldn't be answered in the space provided are such questions as, "How many times a month is a laxative used in your home?" Who could fit, "As often as we run out of prunes" into that 1/8-inch by 1/8-inch square?

So the manufacturers want to know more about us. Well, we're itching to learn more about them. So let's turn the tables; we do the asking, they do the answering.

"What are the ages of adult females in YOUR family? A knowitall 30? A not-so-complacent 49? Over the hill?"

"Do you own your homes? That family estate in New York, the country digs in Connecticut, that Malibu condo?"

"What kind of investments did YOU make last year?" Better be careful answering this one, you may get the IRS on your neck for tax shelters.

You wanted to know how often we waxed our floors. "How often does your maid wax yours?"

What principal causes did we contribute to? (In my case it was the Dailey Cause.)

Why on earth do you want to know whether we bought by mail order, how much we spent on any such purchases and what kind they were? Don't those places keep books?

If I were answering I'd say the dress that looked so pretty on the catalogue model looked like purgatory on me so I returned it for refund. Would that count?

Especially nosy was your question asking what credit cards we use. What's the angle? Do you own those companies too?

Did we enter any sweepstakes, contests or lotteries? You trying to get us thrown in the slammer by admitting a \$3.50 bingo win?

Should we be foolish enough to bare our souls to these unseen inquisitors what would we get in return? Samples of products we couldn't use; a few cents-off coupons which coupons have fewer cents-off than those to be found in any Wednesday paper.

But wait. By now our names will have made dozens of mailing lists and we'll be deluged with offers. Offers to buy whatever Ed McMahon is currently selling. Offers for a weekend at Lake Heaven Forsake, and appeals that run the gamut from "Save Medicare; Help Stamp Out Old People," to "Save the Seals; Kill Babies Instead."

check it out...

✓ "Gathering the Many," the National Pastoral Musicians regional convention

hosted by the Indianapolis Archdiocesan Office of Worship, will be held Monday through Thursday, July 21-24 at the Radisson Hotel in Indianapolis. Presenters include Dr. Tad Gamie, Dolly Sokol, Dr. Carol Doran and Rob Staszinski. Call 317-236-1483 for more information.

✓ Pre-Cana II, a day for those preparing for a second marriage due to death, divorce or a former marriage will be held from 9 a.m. to 4 p.m. on Saturday, May 31 at the Catholic Center, 1400 N. Meridian St. \$20 fee includes lunch. Call 317-236-1586 for reservations or information.

✓ Cardinal Ritter High School will present the musical play "Gedspel," based on St. Matthew's gospel, at 8 p.m. on Friday and Saturday, May 2-3 and at 2 p.m. on Sunday, May 4 in the gym. Tickets available at the main office or at the door will be \$3.50 for adults and \$2.50 for students.

✓ In addition to the Parish Pastoral Council workshops listed in the April 11 Criterion, another workshop will be offered on Sunday, May 18 at St. Louis Parish, Batesville.

✓ St. Malachy School, Brownsburg will celebrate its 30th Anniversary with a special Mass at 5:30 p.m. on Saturday, April 19. Dinner, and entertainment by the Clan Nagel Pipers and Dancers, will follow. For discount tickets or schedules call 852-2242.



✓ Mrs. Robert MacWilliams and Mrs. Joseph Turk view items which will be offered at Brebeuf Preparatory School's annual Le Grand Garage Sale to be held Saturday, Apr. 26 from 9 a.m. to 4 p.m. and Sunday, Apr. 27 from 1 to 4 p.m. at 2801 W. 86th St. Two gymnasiums will hold sale articles, which will be marked down to half price on the second day of the sale. For more information call 872-7050.

✓ Parents interested in early childhood education may visit an Indianapolis Council of Preschool Cooperatives member school from 2 to 4 p.m. on Open House Sunday, Apr. 20. For location of the 20 Indianapolis-area preschools call 255-6503 or 255-3089.



✓ Beech Grove Benedictine Center Auxiliary members (left to right) Evelyn Babcock, Martha Dalton, Agnes Murphy and Kathryn Bianford display a poster advertising the group's annual Dessert Card Party to be held at 1 p.m. on Wednesday, Apr. 23 in the Center gym. Tickets are \$2.50. To make reservations call 788-7581.

✓ A free one-woman play on the life of St. Julian of Norwich will be presented by

Roberta Nobleman at 8 p.m. on Tuesday, Apr. 22 in St. Paul's Episcopal Church, 61st and N. Meridian St. St. Julian was a contemporary of Chaucer and the first known English woman writer, theologian and spiritual guide.

✓ A free Boardmanship Seminar on the organization and function of boards, and the duties and expectations of their members will be presented from 8:30 a.m. to 12:30 p.m. at Gibault School for Boys, Terre Haute on Tuesday, Apr. 29. Call 812-299-1156 for reservations.

✓ St. Mary of the Woods College will host a college information night for high school girls from 7 to 9 p.m. on Wednesday, Apr. 23 at Signature Inn West, I-465 and W. 38th St. No reservations required. A related "Woods Weekend" will be held April 24-26 to acquaint high school juniors and seniors with college life. For information and reservations call 812-535-5106.

vips...

✓ Three of the 12 student winners in the 1986 Electrical Safety Poster Contest sponsored by Public Service Indiana attend archdiocesan Catholic Schools. They include Lorelei Conner, a sixth grader, and

Brooke Fry, a fourth grader at St. Mary School, Greensburg; and Jill Ellis, a fourth grader at St. Michael School, Brookville. Winning posters will be used to illustrate a PSI safety calendar for teachers.



✓ St. Monica parishioner Edward H. Dewes received the Silver Beaver Award from the Boy Scouts of America on April 17. The Silver Beaver Award is the highest honor given to volunteers in the Boy Scout movement. Dewes has served scouting for 20 years and is the father of four Eagle Scouts.

St. Roch Parish

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wishes to fill a full-time Music Position. This position involves teaching music (K thru 8) part-time and being part-time Liturgical Music Director.

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When does Lent end?

by Fr. John Dietzen

Q Could you please tell us when Lent officially ends now? Is it after the Holy Saturday Vigil Mass? (Texas)

A Lent now ends on Holy Thursday. Those of us whose memories go back several decades will recall that Lent ended at noon on Holy Saturday until about 20 years ago. This happened because the great liturgies of Holy Thursday and Holy Saturday were all twisted out of shape and were celebrated in the morning of those days.

Before this, the long tradition of the church was that the Sacred Triduum (literally the sacred "three days") formed a separate holy time between Lent and the beginning of the Easter season.

Now, of course, the Mass celebrating the institution of the Eucharist takes place on Holy Thursday night and the Easter Vigil is back where it traditionally belongs during the night between Holy Saturday and Easter Sunday.



Thus the "General Norms for the Liturgical Year and Calendar" promulgated by Pope Paul VI in 1968, after defining the purposes of Lent, state: "Lent lasts from Ash Wednesday to the Mass of the Lord's Supper exclusive" (No. 28).

In other words Lent ends before the Mass on Holy Thursday evening.

The Easter Triduum itself begins with the evening Mass on Holy Thursday, reaches its high point in the Easter Vigil and closes with evening prayer on Easter Sunday (No. 19).

These norms are now included in the Roman Missal (Sacramentary) and are reflected in the celebration sections of this and other liturgical books.

Q Did Mary the Mother of Jesus die while here on earth or was she assumed into heaven while still alive?

We have heard conflicting stories. Some Sisters and our pastor told us that she never died because Jesus promised her that her body would never be allowed to decay. (Wisconsin)

A The answer to your question has been discussed pro and con in the church for centuries.

Officially the church has no position on it one way or the other. When Pope Pius XII

defined the doctrine of the Assumption in 1950 he, apparently deliberately, circumvented that controversy by simply declaring that Mary was taken into heavenly glory "when she finished her course of life on earth."

FAMILY TALK

More on dealing with children who cohabit

by Dr. James and Mary Kenny

Dear Mary: Only days before I read your column on grown children living with a partner without being married, I learned that my daughter is doing just that.

Everyone but me seems totally at ease with the situation. I'm extremely upset. I had already reached the conclusion that I have to accept the situation and to respond with love, but I have a few practical problems you failed to address.

First, I have no intention of visiting them in their place as I feel this is tantamount to giving public approval of their action. Second, my daughter has a year of school remaining to obtain her degree. I cannot in conscience provide money meant for her housing if she intends to live as she does. I wouldn't give her money for booze or dope, and I feel that to support a sinful lifestyle is about the same.

Needless to say, there is no possibility of their sharing a bed in my home.

My wife has called me a hypocrite and worse. Is the "new" morality really moral?—Delaware

Answer: Thank you for your letter expressing so well the deep pain parents can feel when their adult children fly in the face of parental values. Your question—is the new morality really moral?—is too abstract. A more practical question would be, what can I do and what do I choose to do regarding her behavior?

You say you want to respond in love. How are you going to express this love response?

You are deeply hurt by her behavior. Say so. These are your honest feelings. You have a right to express them. Your daughter can disagree with your position, but still accept your feelings as the expression of one adult to another.

You do not plan to visit them. Here you might need to examine your feelings more

According to a pious and ancient legend, some apostles opened the tomb of Mary shortly after her death and found it empty. As I indicate, there is nothing doctrinal about that. We simply don't know.

Incidentally, we also know nothing about any previous Jesus might have made to his mother on the subject.

(A free brochure explaining the Catholic teaching and practice concerning annulments is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 761 N. Main St., Bloomington, IL 61701.

(Questions for this column should be addressed to Father Dietzen at this same address.)

closely. Are you attempting to control your daughter by shaming her or punishing her? You may run the risk of cutting off communication completely. In parent-child relations it is almost always wise to avoid absolute statements ("I'll never visit you under the present circumstances") because they are seldom forgotten and can destroy relationships beyond repair.

You plan to cut off college money. Again examine your feelings. Are you attempting to control her decisions and actions through giving and withholding money? What do you want to accomplish? Will she change her lifestyle? Will she drop out of school? Will she get her degree without you and resent you forevermore for not supporting her during this year? I do not know the future, but you might ponder the possible outcomes of your actions.

You will not let them share a bed in your home. Fine. It is your house, and you have every right to express your feelings and values in your life there.

In struggling with your concern about sexual values, examine some of the other problems in the world. Do you get upset by world hunger, racism, escalation of nuclear arms or inhuman prison conditions? Because these issues rarely touch our lives personally, we frequently ignore them. We worry only about "personal" sins. Yet the corporal works of mercy—the questions which, Jesus tells us, will determine our salvation—are: Did we feed the hungry, clothe the naked, visit the sick and those in prison?

You need not condone the "new" morality. You do need to allow your daughter to make her own choices. Then respond in a loving, though not necessarily approving, way.

(Reader questions on family living and child care to be answered in print are invited. Address questions to Dr. Kennys, Box 672, St. Joseph's College, Rensselaer, Ind. 47778.)

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Benedictine Father Daniel Buechlein speaks at St. Meinrad alumni dinner

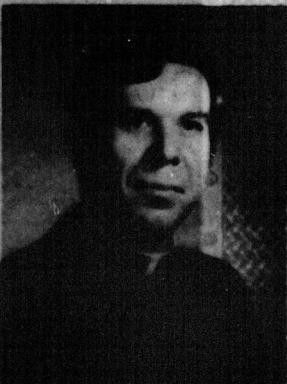
Benedictine Father Daniel Buechlein, president-rector of St. Meinrad Seminary, spoke about "The Identity of the Ministerial Priesthood in the '80s" at the annual dinner for alumni of the seminary who reside in the Archdiocese of Indianapolis.

The dinner was in Indianapolis at the Marriott on Monday, April 14. Father Glenn O'Connor, pastor of St. Philip Neri Parish in Indianapolis, was chairman of the dinner.

According to Father Daniel, the continuing development of lay ministry will depend on the spiritual leadership of ordained ministers, and both ministries will have to be as effective as possible in dealing with the challenges facing Christianity in the late part of the 20th century.

Father Daniel said that he believes that today's priest is called to bear the presence of Christ to a troubled world in an authentic and clear way. He noted the new optimism among both lay and clerical alumni of St. Meinrad about the priesthood.

He also commented on the intelligence and faith of today's seminarians. He sees



Father Daniel Buechlein

these signs as encouraging because they mean that the caliber of candidates for the ministerial priesthood is equal to the challenge of becoming "icons of Christ in the modern world."

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We especially entrust our community to You; grant us the spirit of the first Christians, so that we may be a cenacle of prayer, in loving acceptance of the Holy Spirit and His gifts.

Assist our pastors and all who lead a consecrated life. Guide the steps of those who have responded generously to Your call, and are preparing to receive holy orders or to profess the evangelical counsels.

Look with love on so many well disposed young people, and call them to follow You. Help them to understand that in You alone can they attain to complete fulfillment.

To this end, we call on the powerful intercession of Mary, who is the Mother and Model of all vocations. We beseech You to sustain our faith with the certainty that the Father will grant what You have commanded us to ask.

Amen

Church draws up guidelines for contacts with China

by John Thavis

ROME (NC)—Church officials met in Rome in March to draw up guidelines for governing church contacts with China and to seek ways of improving Vatican relations with the Asian country, participants in the meeting said.

One participant, who asked to remain anonymous, said the guidelines would warn church visitors to China against giving any impression that the church is abandoning the so-called "underground church"—Chinese Catholics faithful to the Vatican—for accommodation with a government-supported Catholic group.

The meeting discussed possible solutions to the "delicate problem" of the Chinese government's attempts to control the Catholic Church there, said Philippine Bishop Jose T. Sanchez, secretary of the Congregation for the Evangelization of Peoples. The Chinese government supports a Catholic organization, the National Association of Patriotic Catholics which has rejected ties to the Vatican.

The guidelines, Bishop Sanchez said, will be directed to the world's bishops and others who have occasional contacts with China and the Chinese Church. He said he expected them to be published sometime "in the near future."

"We're trying to find a solution that will improve relations" with China, Bishop Sanchez said. He would not elaborate, saying that the meeting was strictly confidential.

"This was only a very limited meeting of China-watchers," he said. Among the participants were Cardinal Josef Tomko, head of the evangelization congregation; Archbishop Achille Silvestrini, a top church diplomat and secretary of the Council for the Public Affairs of the Church; and about a dozen Chinese experts living in Rome or in Southeast Asia.

There were no bishops from Taiwan, the island-state which claims to be the true government of China.

One participant, a priest who asked not to be identified, said the March 6-8 meeting was "a general reassessment of the situation in China."

In this general outlook, he said, two major points were

made: First, that Chinese authorities "should be made to realize that the church today is not the same as the church of 20 years ago"; second, that the church will insist on its organizational unity.

"The meeting made clear that, regarding the primacy of Peter and the universality of the church, there would be no compromise," he said. He referred to the current split between the Vatican and the patriotic Catholics.

The priest said the guidelines that came out of the meeting would probably be "semi-official" rules for those who visit China. The church's concern, he said, is that visitors should keep in mind that there is still an "underground church" in China which remains faithful to the Vatican. Visitors should also avoid "giving the impression that the Vatican is recognizing the patriotic association," he said.

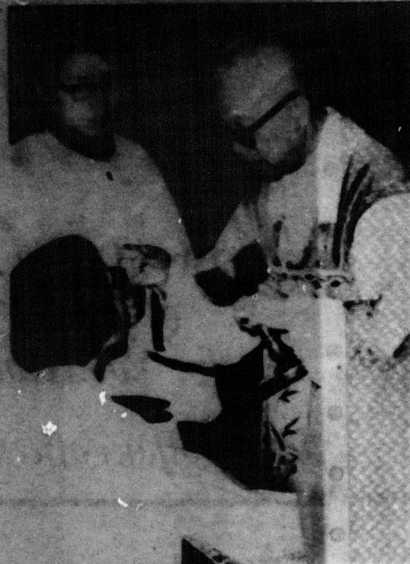
The patriotic association, formed by the Chinese government in 1957, has been condemned by the Vatican. It includes several validly ordained bishops.

In the last year or two, however, Vatican-Chinese relations have improved, and members of the patriotic association have expressed hope for full communion with Rome. The period has seen increasing visits to China by a number of church officials, including Philippine Cardinal Jaime Sin of Manila, Bishop John Wu of Hong Kong and Mother Teresa of Calcutta, India.

Some Chinese Catholics, led by their bishops, were allowed by China's communist authorities to travel outside the country. It was only the third time since 1949 that such visits had been permitted.

In 1955, China released a Catholic bishop loyal to the Vatican after 30 years' imprisonment. The same year saw the reopening of a Catholic school, a seminary and a major church in Peking—under the control of the patriotic association.

The unannounced March meeting, which took place at Rome's Urban College, was an attempt to "help these things along," Bishop Sanchez said. But he said some participants



CHURCH IN CHINA—A Catholic receives Communion during Sunday Mass at the Holy Mary Mother of God Cathedral in Shanghai. (NC photo from UPI-Reuters)

were concerned that the effort could be misinterpreted as a recognition of the patriotic association.

"We're trying to be very careful," he said.

Chinese church is marked by a history of persecution

by NC News Service

Christianity first came to China less than 60 years after it was brought to England around 597. In China, however, the Christian faith never attracted more than a small number of adherents, and its history has been marked by numerous persecutions.

Christianity was first introduced in China by Nestorian monks in 635.

The Latin rite was introduced by John of Monte Corvino, who started a Franciscan mission in 1294. The Ming persecutions of 1500 suppressed the church until Jesuit Father Matteo Ricci arrived in 1582. The Jesuits gained many converts among China's educated classes and the church continued to grow despite a change of dynasty.

One element of the church's success was that Chinese liturgies were conducted in the vernacular, while Chinese dress was allowed during liturgical functions.

But in 1600 the Congregation for the Propagation of the Faith condemned the rite, despite an earlier papal approval. The controversy lasted for nearly 100 years before Pope Benedict XIV issued a final judgment of condemnation.

This controversy in turn provoked the distrust of the heretofore friendly Chinese rulers, who began persecuting the church in 1717. For the next 100 years persecutions continued. With the arrival of the Western colonial powers in the mid-19th century, however, the church began to grow again, though at times suffering from anti-foreign violence.

By 1949, China had 55 bishops, most of them foreign, and 5,700 priests, half of whom were Chinese. The church totaled 3,200,000 Chinese, out of a total population of 600 million. Protestant churches claimed an additional 1 million adherents.

Following their victory in 1949, the communists declared their commitment to freedom of conscience, despite earlier acts of violence against Catholics.

Shortly after their victory, however, the teaching of religion in public schools was initiated by "professors of politics" and the government began a crackdown on such religious organizations as the Legion of Mary.

Soon after, more than 5,000 foreign



A PLACE TO PRAY—In Peking, an elderly Chinese woman prays the rosary at Beitang, the city's largest Catholic church. It was reopened in December after being closed for 27 years. (NC photo from UPI-Reuters)

missionaries were expelled and attempts to institute a national church began. The first, begun in 1906, was known as the Triple Autonomy Movement.

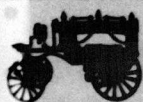
In 1957 the National Association of Patriotic Catholics was established with the government's blessing.

While the association was condemned by the Vatican and its self-elected bishops excommunicated, it has continued to exist. In 1983 an estimated 60 bishops have been consecrated validly but illicitly, that is, without the permission of Rome.

According to Archbishop Dominic Tang, since 1978 more than 200 Catholic buildings have been reopened, but all are controlled by the patriotic association.

In 1985 Bishop K.H. Ting of the patriotic association said that there are now more than 3 million Catholics in China. He described the patriotic association as a "church of Roman tradition."

Signs of a thaw in Chinese-Vatican relations were seen in the growing number of church-state contacts established in 1985, including a visit to China by Mother Teresa of Calcutta, India, and the freeing of Bishop Ignatius Kang Pin-Mai after 36 years of imprisonment.



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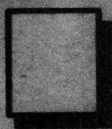
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By Dolores Lechey
NC News Service

"You've been talking about ingredients for a vibrant parish for almost 20 minutes," he said, "and mainly you've been talking about parish priests."

He was a priest-sociologist, a friend and colleague.

And he was right. While the focus of our conversation had been the growing lay responsibility for the church's mission, priests were principal characters in my scenario.

At the center of this scenario was an understanding that a major task of the church is its mission to the world. Flowing from this was an understanding that faith needs to be active, serving the parish's primary mission.

I contended that every parish needs to reflect on the kind of caring that flows among its people and beyond them to neighbors and strangers. This caring by the parish happens, I suggested, through a kind of partnership between pastor and people.

□ □ □

I confess that my views have been shaped by past experiences. This past is peopled with priests.

My childhood pastor comes to mind. The family lore is that our parents moved to the country — Queens, N.Y. — to join Father John Tinney in establishing a new parish. The relationship between my parents and their priest was significant. But it was not social.

My father consulted the pastor about personal, spiritual and family issues. The pastor sought my father's advice on business affairs.

For me, Father Tinney was a presence, conveying the sense that God is reliable and, by implication, so is the church. His presence spoke of a church which honored people's trust, consoled and encouraged them. I grew up expecting this of my church.

But I was to become convinced that the church is not only a comforter. It is also called to be a challenger, helping people look beyond their own concerns.

Early in adulthood, two priests pointed me toward this horizon.

One, Father Jose Pando, was my college dean. His initiative led students to the Catholic Worker House on Chrystie Street in New York City.

Vibrant parishes grow from "a kind of partnership" of loving concern between priests and lay people, says Dolores Lechey. Although they exercise different roles, it is this sense of partnership — or covenant — that allows lay and priests to contribute fully to one

parishes met the church of Brazil and Cuba. And we were introduced to the Young Christian Workers and Young Christian Students — lay movements flourishing in Europe.

I came to realize that my church was much larger than my parish.

The other priest, Father David Ray, was pastor of a small, obscure, and largely black mission church in Northern Virginia. "Pilgrim Catholics" from other parishes could usually be found in the congregation.

Father Ray believed that the church's liturgy could impel the laity to move into secular spheres with fresh commitment. Not only did he preach that the laity are the light of the world. He invited people to stay after Mass for coffee and conversation, to search for concrete ways to express this.

In those gatherings were some who ran for public office, some who served on the city school board. All were caught up in issues of justice.

Finally, I cannot think of priests who influenced my Christian development without recalling several spiritual directors who conveyed an essential truth: We are valued by God because of who we are, not what we achieve.

□ □ □

I believe the qualities exemplified by these priests contribute to vital parishes.

—Lay people need a place to be renewed for engagement with the world, such as Father Ray in Northern Virginia provided.

—We need creative reminders that we belong to a global church and are called to care for some segment of human need, as Father Pando demonstrated.

—People need priests whose lives quietly say "God is real to us."

But priests, important as they are for the church's life, are only one component in the church partnership. The laity who comprise 99 percent of the church are also bearers of the Holy Spirit.

The laity bring to the church body the richness of their varied and complex experience, and they are some of the many possibilities for responding to society's need.

Priests who listen deeply to the people will know the challenge and the consolation of being in covenant with those they serve.

Msgr. Lechey is director of the

Forging new relationships

By Katharine Bird
NC News Service

In his ministry, theologian Father Edward Braxton cherishes situations where he and parishioners can pray together on an informal basis.

During Lent, for instance, he met weekly for 45 minutes with four other people to reflect on the passion narratives. Emphasizing that he was a group member, not its leader, the priest said each session included quiet reading of a text and some sharing of "what the suffering of Jesus means" in a person's life.

Father Braxton, who is director of Calvert House, the Catholic campus-ministry center at the University of Chicago, also spoke of the happy times he spends with families on a day off. "It helps me as a human being" to listen to couples pray about their children and their relationship with each other, he said. Praying together "over life experiences builds bonds of understanding between us."

Being part of the laity's spirituality gives an added richness to his role as presider at liturgies, Father Braxton added. "The Eucharist then becomes the summit of ongoing prayer" between a priest and lay people, he said.

I was talking with Father Braxton about the ways laity and priests relate. He and two lay women agreed that these relationships are changing today and that the going isn't always easy.

Jane Wolford Hughes is a consultant to the Detroit archdiocesan education department where she served for many years as director of adult education.

"Priests are going through a difficult and radical transition today," she said. Many "are not sure" of their job description as they adjust to the reality of fewer priests in parishes and the laity's increasing responsibilities.

"I see a great loneliness and many priests don't quite know how to handle it," Mrs. Hughes said. "They are reluctant to admit they have problems that are normal to all of us."

Mrs. Hughes thinks that laity should do more to support priests. "A priest is human too," she said. He needs all that a friend can give "in loving and caring and understanding." Lay people need to accept the fact that a priest "is not God and can make mistakes" and be forgiven, she added.

Laura Meagher is director of religious education at St. Mary of the Assumption Parish, Hockessin, Del. She said that the way she

relates with priests has evolved. Today she tries to relate with priests as individual "human beings and peers."

Some are her friends. Friendship gives priests as well as laity a chance to "know they are accepted as persons, not just in a role," she said.

"It's important to me to maintain my friendships," Father Braxton said. His friends come from different religions and races, from various walks of life. "They are those I encounter in my life who by some mysterious process I come to love and they love me," he said.

Some of the stress in parishes today comes from "the mixed expectations" priests and laity have, Ms. Meagher said.

Parishioners often "expect priests to be available endlessly" without realizing how many demands are involved in running a busy parish, she commented. Many priests "are not well trained in saying 'no.'"

On the other hand, laity complain that priests are not as appreciative or supportive of laity as they could be, she added. Laity can feel that priests do not recognize the abilities and talents all around them.

But 10 years from now, Ms. Meagher said, she thinks that laity and priests will relate more easily as they come to a better understanding of each other.

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



A look at leadership when the church

By Father John J. Castolot
NC News Service

Though small, the first Christian communities were still communities — people living in close relationships. To avoid chaos, someone had to direct their affairs, clarify their beliefs, guide their conduct, settle their differences.

So there were various types of leaders. There were, of course, the 12 apostles headed by Peter. They functioned as a body centered in Jerusalem.

In the Jerusalem community itself there were elders headed by James.

Paul mentions overseers (episkopoi) and deacons in Philippians 1:1.

We are told of the "apostles, prophets, evangelists (missionaries), pastors and teachers" (Ephesians 4:11) of the second generation.

Later, much attention is given to the selection of overseers, elders and deacons (1 Timothy 3-4).

Clearly, leadership was a deeply felt need.

Since all New Testament books were written by leaders, one might expect to find a rather one-sided view of leadership. Not so. The basic principle is stated clearly in Mark.

Once, when the disciples were jockeying for positions of honor, "Jesus called them together and said: 'You know how among the Gentiles those who seem to exercise authority lord it over them; their great ones make their importance felt. It cannot be like that with you. Anyone among you who aspires to greatness must serve the rest.... The Son of Man has not come to be served but to serve'" (Mark 10:42-45).

However, if the style of Chris-

tian leaders was selfless service, those they served were expected to reciprocate. They were not only to respect their leaders, but to do so "with the greatest love" (1 Thessalonians 5:12-13).

Paul did not always find this response forthcoming. On the occasion of a quick trip to Corinth to settle affairs, he seems to have been insulted publicly by one of the troublemakers. When he returned to Ephesus he wrote the people a letter "in great sorrow and anguish and copious tears — not to make you sad but to help you realize the great love bear you" (2 Corinthians 2:4).

It is clear that not all community leaders were as lovingly unselfish as Paul. In Matthew's community there seems to have been a group of official teachers who were parading around and becoming overbearing and officious. They are brought up

Community bonds

By Cindy Liebhart
NC News Service

In a suburban parish with 1,900 families and a bustling activity calendar — like St. Mark's Parish in Vienna, Va. — can priests and parishioners truly become part of one another's lives?

Yes, say both the pastor and a parishioner of this young, growing parish in the Washington, D.C., suburban area. Msgr. Thomas Cassidy has been St. Mark's pastor for 12 and a half years. Annette Kane, executive administrator of the National Council of Catholic Women, serves on the parish's community growth commission and is a lector and liturgy planner.

At St. Mark's, one significant way priests and lay people enter deeply into the life of the community together is through participation in small neighborhood groups of parishioners called "ecclesioles" or "little churches."

Generally the groups meet once a month for a meal, prayer and a discussion of some issue of concern to the parish. The priests try to visit each group in turn.

Because of the parish's size, "realistically, priests can't just keep running around to folks' homes for dinner," Mrs. Kane said. But by attending these neighborhood meetings, a priest "can hear what people are concerned about. He is meeting people on their own turf, in their own homes."

Msgr. Cassidy too finds the small gatherings helpful as a way

of "keeping in contact with our people."

Both Mrs. Kane and Msgr. Cassidy see a priest's participation in groups that are part of the parish structure — from the single adult group to the recreational tennis club — as a way to foster good community spirit as well as greater knowledge and appreciation of one another.

For Msgr. Cassidy, "one of the most encouraging things" is the group of married couples who work with engaged couples in the parish's marriage-preparation programs. He likes to sit in on the sessions and is "constantly edified by their willingness to share their experience of marriage with engaged couples" and by the example of the "commitment to their vocation, their fidelity, all of which priests need too."

Personal friendships between priests and lay people are important too, both agree.

"Every priest needs the caring relationship of other people who are not clergy — friends, families who are there to support and encourage," Msgr. Cassidy said.

While he sees the primary role of the priest as "eucharistic and sacramental," Msgr. Cassidy said it is not the only role he exercises.

A priest is "an enabler, a facilitator, someone who discovers and uses other people's talents to give service to the community," he said. A large part of discovering the community's needs is "presence, being available to people. They can bring an awareness of the needs they have identified and together we can think how those needs are going to be met."

"There is no way a priest can do it all alone," he added.

Both Mrs. Kane and Msgr. Cassidy believe there is much priests and lay people can contribute to one another, many ways they enrich each other's lives.

Priests "can show themselves wanting to be available, wanting to be helpful in worship, in prayer, in the pains and sorrows that come," Msgr. Cassidy said. Even though the priest's ministry "is imperfect in itself, his willingness to be there with the people, to try, can be very reassuring."

Lay people, on the other hand, can give priests "a sense of what it is to struggle to live Christian values in a world of many competing values," Mrs. Kane said. They can help priests see in a very concrete way how difficult it can be to live as a Christian today.

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

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

FOOD...

...for thought

Is there too much unnecessary stress today in the relationship of priests and lay people?

That question can be expected to arise in some form during the 1987 world Synod of Bishops in Rome on the laity.

The picture, however, is complex, as a recent speech by Bishop Francis Quinlan of Sacramento, Calif., indicated. He noted that at a time of emerging new ministries for laity, some priests experience confusion over what their own roles should be.

But he also reported that priests participating in a recent conference had cited "greater lay involvement and enthusiasm" as one of their real joys.

Pope John Paul II has spoken numerous times about the relationships of priests and laity. Confusion over their respective roles concerns him. But it is a concern that cuts both ways.

He is just as concerned about clarifying the unique role of the priest as the eucharistic presider as he is about clarifying the unique role he believes lay people can play in transforming society.

Who does what? That is one question heard about the contemporary priest-laity relationship. But the relationship is characterized by some other ongoing concerns too.

Priests, for example, sometimes complain that they are expected to be all things to all people: great preachers, great administrators and fund raisers, great counselors and youth leaders. All without a day off!

Laity sometimes complain that priests don't grasp fully enough the realities of lay life; that priests don't address these realities in preaching and develop unrealistic expectations of what laity can do in their free time.

Then there is the relationship of priests and professional lay ministers. This relationship centers around the work, the ministry, they fulfill together. Since work is a primary way for people to express themselves, it is only natural to expect some stress here sometimes.

In an age of transition, some stress is natural. And no one handles stress well all the time.

But it need not be the stress of adversaries. In families, where members care for each other and for the whole family, some stress develops occasionally. Most experts admit that its effect depends on how it is handled.

In an age of transition, are priests and laity simply seeking the ways to live together as members of a vibrant community, a family?

...for discussion

In a preparatory document for the 1987 world Synod of Bishops on the laity, the Vatican's Synod Secretariat asked this question: "How is the difference between the common priesthood and the ministerial priesthood, between the mission of the laity and the mission of pastors, as reaffirmed by the Second Vatican Council, understood, accepted and lived out?" How would you respond?

As members of a parish community, what are some ways lay people and priests can contribute to one another's lives?

What are some goals priests and lay people share? After reading Dolores Leckey's article, what do you think it means to speak of a covenant relationship between priests and lay people?

SECOND HELPINGS

"Called and Gifted: The American Catholic Laity," in 1980 the U.S. bishops published their reflections on the laity to commemorate the 100th anniversary of Vatican II's Decree on the Laity. The bishops took note of the new responsibilities laity have in parishes: "We welcome this as a gift to the church," they said. But they recognized the practical difficulties involved as laity take on "roles that are not yet clearly spelled out." Baptism and confirmation "empower all believers to share in some form of ministry," the bishops stated. And all who share in ministry "are united with one another." Said the bishops: "This unity in the ministry should be especially evident in the relationships between laity and clergy....We applaud this solidarity between laity and clergy as their most effective ministry and witness to the world." (Office of Publishing Services, 1312 Mass. Ave. N.W., Washington, D.C. 20005. Single copy, \$9.95 plus postage.)

CHILDREN'S STORY HOUR

A woman of prayer, courage and humor

By Janaan Manternach
NC News Service

One day Sister Teresa of Avila was crossing a stream on horseback. Half way across the stream her saddle strap came loose. The saddle, with Sister Teresa on it, slipped underneath the horse's belly. She held on tightly, soaked with water.

Sister Teresa began to complain to Jesus Christ, with whom she often spoke in prayer. "Why did you let this happen to me?" she asked. "After all, I'm your friend."

It is said that Jesus answered: "I allow all those I love to suffer from time to time."

Sister Teresa answered back: "Well, then, it's no wonder you have so few friends!"

So goes a very old story. Whether it is true or not, we will never know. But it tells a lot about this remarkably active, prayerful woman with a sense of humor who lived almost 500 years ago. People admired and loved her so much that the pope named her a saint just 40 years after she died in 1582. And just

16 years ago Pope Paul VI named her "doctor" — or teacher — of the church.

Teresa grew up in Avila, a town in Spain. As a teen-ager Teresa spent much time on her looks. She was beautiful. She also spent hours reading stories about handsome knights and beautiful princesses.

Then her mother died. Teresa was just 14 or 15. She decided to become a nun, but her father refused to let her go. So she ran

away to the local Carmelite convent. Her father then agreed to let her stay and become a nun.

For the first few years Sister Teresa did not take religious life very seriously. She had an easy life in the convent. Life in many convents at that time was not much different from being in a girls' college sorority today.

Then she met several priests who helped her learn to pray. They helped her discover what being a nun, a Carmelite, was

really supposed to be like. She now loved to talk with Jesus Christ as her best friend. She believed he was always with her.

Through her prayer Sister Teresa learned so much about life and God and prayer that she began to write books to guide other nuns. Two or three of these books were so helpful that people still read them today.

Teresa felt Christ called her to reform the Carmelite convents. She knew the nuns should be poor and should spend much time in work and prayer. She began the reform of her own convent first.

Many nuns and their outside friends were furious with Teresa. But she kept on with courage, charm and a sense of humor. She traveled all over Spain reforming existing convents and starting new ones.

Yet with all her activity, she remained close to Jesus Christ in prayer — even while hanging under the belly of a horse.

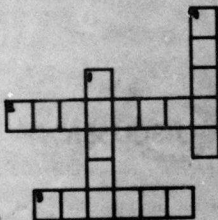
(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)



Word Game

Read this week's children's story. Then work the puzzle based on the story. The clues will help you fill in the blanks.

- (down) Teresa grew up in a town in Spain called _____
- (across) Teresa felt Christ was calling her to reform Carmelite _____
- (across) She wrote books about _____ to guide other nuns.
- (down) Even when Teresa was hanging under the belly of a _____ she remained close to Jesus.



Answers: 1. Avila, 2. Convent, 3. Prayer, 4. Horse.

HOW ABOUT YOU?

□ St. Teresa of Avila is a great saint in the church. She also seems very human, judging by the story of her crossing the stream. What do you think you could learn from her about God?

Children's Reading Corner

In our lives both little and big things bring about changes. Some are so subtle we are barely aware that they have occurred. Others are so dramatic that we can pinpoint just what brought them about. In the story "Yesterday's Horse" by Joan Slaughter Doty, Kelly Caldwell comes upon a filly trapped after a tree falls and kills its mother. Kelly saves the little filly who figures dramatically in the creating of a new serum during a viral epidemic which kills many horses. The changes that come into Kelly's life bring her to a moment of decision and new life. (Macmillan Publishing Co., 805 Third Ave., New York, N.Y. 10022. 1985. Hardcover, \$9.95.)

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Analysis of two documents

The Vatican's views about liberation theology

by Agostino Basso

VATICAN CITY (NC)—In two documents issued over an 18-month period, the Vatican has given a cautious "yes" to liberation theology.

The "yes" is to systematic Catholic action "aimed at the socio-economic liberation of millions of men and women caught in the intolerable situation of economic, social and political oppression."

The caution is a two-fold warning. The first is that Catholic social activism must be rooted in the church's primary mission of freeing people, spiritually, from sin. The second is that theologians cannot uncritically borrow Marxist concepts such as class warfare and the legitimacy of violence in analyzing social structures and means of overcoming injustice.

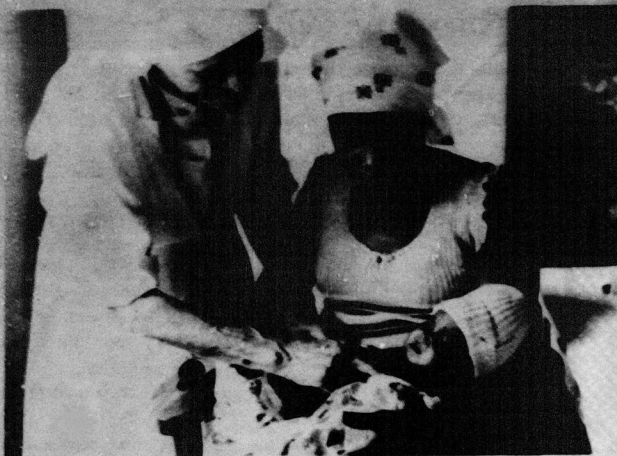
CAUTIONOUSNESS has been a trademark of the Vatican's official approach toward liberation theology. The Vatican worries that some branches of the liberation theology movement are headed in the same

direction as partisan political movements which see socio-economic and political progress as their primary mission.

At the same time church officials do not want to blunt the renewal of interest and involvement in Catholicism, especially in Third World regions, which has been stimulated by Catholic social activism. The activism is seen by many as an important means of evangelizing people by meeting their immediate needs.

The Vatican Congregation for the Doctrine of the Faith, the church's watchdog agency on theological matters, issued both liberation theology documents, with papal approval: the first in September 1984 and the second in April 1985.

The documents systematize Pope John Paul II's often-expressed concerns that some clergymen, especially in Latin America where liberation theology was born, are trying to commit the church to partisan politics or ideologies. The pope and the Vatican documents reaffirm that this job belongs to the laity, with bishops



ROOTED IN LOVE—An elderly Combonian Missionary sister, who spent 50 years in the missions of Sudan and Ecuador, checks out a baby in a dispensary in Esmeraldas, Ecuador. To be successful, liberation theology must be rooted in the Gospel message of love, justice and peace, a new Vatican document states. (NC photo from Fides)

and priests providing moral guidelines and criticisms of specific injustices.

"The church does not propose any particular system" for ending economic, political and social problems, said the latest document.

The church's aim is to judge "to what extent existing systems conform or do not conform to the demands of human dignity," it said.

THE DOCUMENTS contain views which are in sharp contrast to the earlier, harsher assessments of their signer, Cardinal Joseph Ratzinger, head of the doctrinal congregation. In an August 1984 interview he criticized some liberation theologians for trying to build a theology based on sociological and economic theories.

The problem is not so much the use of Marxist concepts but affirmations "derived from theological speculation and the mixture of the Bible, Christology, sociology and economics," he said. Such mixing is "an abuse" of theology, he said.

"I should let Christology remain Christology and should treat economic and social questions with all the seriousness that is required," he added.

"I can't deduce from the Gospel of Mark or from the Letter to the Galatians what I should do in South America. This is simply a foolishness," said Cardinal Ratzinger.

In other personal statements, the cardinal criticized specific liberation theologians.

THUS FAR, however, the Vatican has avoided officially condemning specific liberation theologians. The closest it came was in criticizing a book by Brazilian Franciscan Father Leonardo Boff as dangerous to the faith. It imposed an 11-month period of silence on the priest, barring him from publishing or lecturing on theological issues.

The Vatican criticism, however, did not mention liberation theology nor Father Boff's use of Marxist concepts to describe

the functionings of the institutional church. Instead, it criticized his position on church dogma and his view that the church as a hierarchical institution was not part of the thought of the historic Jesus.

The Vatican also has left the door open to incorporation of some Marxist elements into Christian thinking, if theologians can prove that they have divorced those elements from Marxism's atheistic base.

The 1984 document criticizes only "concepts uncritically borrowed from Marxist ideology."

At a news conference to release the 1984 document, Cardinal Ratzinger said this means that some elements of Marxism are suitable if they correspond scientifically to reality and do not have an ideological stamp.

DURING THE doctrinal congregation's evaluation of liberation theology, Vatican and Latin American church officials have said that criticizing individual theologians could be self-defeating.

Vatican officials worried that such criticism could be interpreted as a blanket condemnation of liberation theology and a rejection of its positive aspects. Some Vatican officials are also concerned that the main problems were not so much with the nuanced statements of theologians but the popularizing of their views by others for political ends.

Many Latin American officials were worried that naming specific theologians would have harmful pastoral repercussions in countries where the theologians' works are popular and provide intellectual underpinning to church social action.

The real need is to work with the poor, not debate theological theories, argued Latin American officials.

All are agreed that the church needs to provide spiritual and material aid. That was expressed in the April document.

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

St. Vincent de Paul contest

(Continued from page 3)

Samaritanas he offers a kind word. Sometimes he debates clothing. Sometimes he offers a warm meal. But he always gets involved. His love makes him take risks.

"Are you a good Samaritan? Do you know how to love? Are you a risk taker?"

Ludwig wrote, "How can we respond to the needs of others? In the Bible, Jesus tells us the story of a man who, without hesitation, helped a wounded person whom he had never seen before. He took him to an inn and cared for the man, not because he was expecting something in return, but because he wanted to help this person in need."

"We should try to follow the example of this good Samaritan. Most of us don't find people lying on the side of the road in need of help, but there are many other ways to show that we care. We can give money to the missions or sign up for a job at school, such as working at the nursing home."

"You don't have to go out and decide to move mountains though. Little things are important also. A kind word or two to a person who has had a rough day, or just a simple prayer for someone who needs help, can be signs that you care. Maybe the needy party is your family. You can do things for your family such as helping with the dishes or letting someone else pick the television show your family will watch."

"An observant person can find people in need every turn, yet the challenge is not to be afraid to help these people. In the story of the good Samaritan, several people had passed the wounded man before the Samaritan, and they did not help him. We must not be like these people. We can't let prejudice or peer pressure or selfishness get in the way of loving, caring and giving."

Both essay writers will receive \$75 for their efforts.

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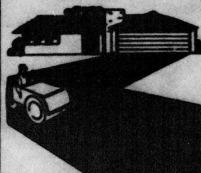
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The SUNDAY READINGS

FOURTH SUNDAY OF EASTER

APRIL 20, 1986

by
Michael
Cobb
Acts 13:14, 26-32
Psalm 113
Revelation 7:2, 9-17
John 10:1-10

A few years ago Bendix Corporation was an up and coming conglomerate. A conglomerate is a company that buys up other companies. So to be a successful conglomerate, a company must continually acquire other companies. Because Bendix wanted to grow as quickly as possible, it decided to buy another growing conglomerate as large as itself. The company they decided on was Martin Marietta.

But Martin Marietta didn't want to be owned by Bendix. It decided that the best way to keep its freedom was to buy Bendix! So it was a race to see which conglomerate could acquire 51 percent of the other's stock first. Bendix lost. In order to save itself from being absorbed by Martin Marietta, Bendix had to let itself be bought by another conglomerate, Allied Corporation.

A similar pattern of ironic reversal runs through this Sunday's readings: people who try to exclude others from God's kingdom end up finding out that they are excluding themselves. In the first reading we see the first century Jews rejecting the gospel message because it put non-Jews on equal footing with them. In the second reading we see the future victory awaiting a fledgling church suffering intense persecution. And in the gospel reading we hear Jesus tell the Jewish religious leaders that their competitive approach to religion was only cutting them off from God.

The first reading is from the book of Acts. The book addresses a thorny question that faced the first century church. The Jews were God's chosen people. Yet most of them rejected Christ while many non-Jews accepted him. How could the church be of God when most of its members were not the "chosen people"? Acts shows that the church grew in just the way God wanted it to grow. It was not the church but the first century Jews who were off God's track.

The reading is taken from the account of

Paul's first missionary journey. It carefully points out that whenever Paul and Barnabas came to a city, they always started by visiting the synagogue and sharing their message first with the Jews living there. But as in this case, when the Jews of Antioch in Pisidia saw how successful Paul was in drawing the interest of the gentiles, they became jealous and began to persecute him.

We are told that after being driven from the city, Paul and Barnabas shook the dust from their feet in protest. To Jews of that era this would have been an especially meaningful gesture. It was often used by the Jews when returning to Israel from gentile territory. Here it points out the ironic reversal: the chosen people, having rejected the privilege of accepting the gospel, become no better than gentiles.

The second reading is from the Book of Revelation. The book contains a series of visions which reveal the future in symbolic language. Its purpose was to offer encouragement to the early Christian church as it struggled under intense persecution.

The reading is taken from a vision of the church in future heavenly glory. Quite appropriately, the setting is a liturgy (for the purpose of liturgy is to enact heavenly realities in symbolic language). The white robes and the palm branches the believers are holding symbolize purity and victory. The consolation of heaven is described in terms of the fulfillment of all our needs.

The gospel reading is from John. The point of this section is that Jesus is the light of the world. But before we can see this light, we must first realize that we are blind. The point is developed in two ways. First Jesus enables a man born blind to see. Because the healing was performed on the sabbath, the religious leaders try to find a way to discredit the healing and its implication that Jesus is the Messiah.

In his response, Jesus uses the Old

the Saints

by
Lutz

ST. APOLLONIUS the APOLOGIST



APOLLONIUS WAS A ROMAN SENATOR. HE BECAME A CHRISTIAN AND WAS DENOUNCED BY ONE OF HIS SLAVES TO PERENNIS, THE PRAETORIAN PREFECT, FOR HIS CHRISTIANITY.

THOUGH THE SLAVE WAS PUT TO DEATH AS AN INFORMER, PERENNIS DEMANDED THAT APOLLONIUS RENOUNCE HIS CHRISTIANITY. WHEN THE SENATOR REFUSED, THE CASE WAS REMANDED TO THE SENATE, WHERE A REMARKABLE DIALOGUE TOOK PLACE BETWEEN PERENNIS AND APOLLONIUS IN WHICH APOLLONIUS DEFENDED HIS RELIGION.

DESPITE HIS ELOQUENT DEFENSE, APOLLONIUS WAS SENTENCED TO DEATH AND BEHEADED ABOUT 185. HIS FEAST IS APRIL 18.

Testament image of the Jews as God's flock of sheep to make a comparison between himself and the religious leaders. He is the good (in the sense of model or ideal) shepherd. They are false shepherds who

have no real concern for the sheep. Here again we encounter that ironic reversal: by refusing to see who Jesus is, they are only proving that they are not part of God's flock.



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The Active List

The Active List welcomes announcements of parish and church-related activities. Please include date, time, location, sponsor, date, time and location. No announcements will be included by telephone. No pictures, please. Mail or bring notices to our office by 10 a.m. Monday the week of publication.

Send to: The Active List, 1000 N. Meridian St., P.O. Box 1000, Indianapolis, IN 46201.

April 18

Frederick High School, Cambridge, will present a dinner celebration of "A Funny Thing Happened on the Way to the Forum" at 6:30 p.m. ***

An Interactive Journal Retreat lasting through April 20 begins at Kordas Enrichment Center, Ferdinand. Tuition \$95, room and meals \$10. For information call 625-857-0777.

Cathedral High School drama department will present "Eye Bide" at 7:30 p.m. ***

Little Flower Parish, 12th and Summit, will sponsor a Monte Carlo for the benefit of school athletics from 7 p.m. to midnight. \$2.50 tickets available at the door. ***

A Life in the Spirit Seminar begins from 7 to 8 p.m. at St. Ignace Parish, 6121 N. Michigan Rd. Spirit of Joy prayer meeting

April 18-19-20

A Directed Prayer Weekend will be conducted at Kordas Enrichment Center, Ferdinand. Sponsored offering \$25. Call 625-857-0777 for information. ***

A Total Weekend for engaged couples will be held at Adams Street Center, 6040 Spring Hill Rd. Call 317-597-1235 for information. ***

A Journal Feedback Workshop for those who have completed the Life Content Module will be held at Kordas Enrichment Center, Ferdinand. Tuition \$50, room and meals \$10. Call 625-857-0777 for information. ***

A Journal Feedback Workshop for those who have completed the Life Content Module will be held at Kordas Enrichment Center, Ferdinand. Tuition \$50, room and meals \$10. Call 625-857-0777 for information. ***

April 19

Providence High School, Clarksville, will present "A

Funny Thing Happened on the Way to the Forum" at 8 p.m. at reserved seats; \$5 general admission. ***

St. Francis High School Senior Club will sponsor a Wine and Cheese Tasting Party for Next January 8th grade parents, other parents, alumni and friends from 5 to 11 p.m. in the school cafeteria. \$5 at the door. Call 625-1505 or 625-8589 for information. ***

Dr. Rudy C. Mac will conduct a program on the "Experience of Prayer" from 9 a.m. to 5 p.m. at The Barnabas, 3500 E. 42nd St. For information call 525-0932. ***

A Monte Carlo Night will be held in Holy Cross Parish Hall, 125 N. Oriental St., from 6 p.m. to midnight. No admission fee. Must be 21 years old. ***

An all-day conference for separated, divorced and remarried Catholics entitled "Growing Three Divorces, Not Just Going There" will be held from 8 a.m. to 5 p.m. at the Catholic Center, 1600 N. Meridian St. \$25 cost includes lunch. Call 317-598-1205 for information. ***

Cathedral High School drama department will present "Eye Bide" 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. ***

St. Malachi School, Brownstown, will celebrate its 20th Anniversary with a Mass at 5:30 p.m. followed by dinner and entertainment. For tickets and information call 625-8582. ***

April 19-20

Holy Trinity Parish, 280 N. Indiana Ave., will sponsor a Spring Seminar beginning at 10 a.m. each day. Masses served at 10 a.m., 4:30 p.m. Sat. and 10:30 a.m. Sun. Adults \$25. Children 6-12 \$10 each per year of age; children 14 Sun. Catech. gift, please. ***

April 20

An Indianapolis area Pro-Cross Program will be presented from 10:30 to 12:30 p.m. at the Catholic Center, 1600 N. Meridian St. \$25 fee. Pre-registration required. Call 255-0285. ***

The Women's Club of St. Patrick Parish will sponsor a Card Party at 7 p.m. in the parish hall, 200 Prospect St. Admission \$1. ***

St. Francis Hospital Celiac 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 8 p.m. Reserved seats; \$5 general admission \$1. ***

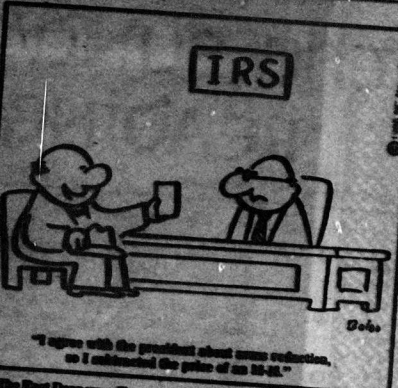
Cathedral High School will present "Eye Bide" at 7:30 p.m. ***

A "Klan on Keping with Kids" dealing with parenting issues will be held at 11 a.m. at St. Paul Parish school cafeteria, New Albany. Free babysitting. ***

The archdiocesan Office for Pastoral Councils will present an introductory workshop for the new Archdiocesan Parish Pastoral Council Guidelines from 1:30 to 6 p.m. at St. John Parish, Indianapolis. Call 317-598-1400 to register. ***

April 21

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in the Catholic Center, 1600 N. Meridian St. for a program by educator Dorothy Wedemeyer on "Questions About Sex You Never Know to Ask." For information call 225-1555 days or 225-5149 or 225-5121 evenings. ***



"I agree with the president about some reduction, as I collected the price of an IRS."

The First Denary will sponsor the second and last Denary program at 7:30 p.m. in Little Flower Parish Center, 12th and Summit. Mr. Raymond Butler will speak on issues of the culture. Reservations required. Call 327-8382. ***

Our Lady of Everyday Circle (OLC), Daughters of Imelda, will hold its regular monthly meeting at 7:30 p.m. in St. Elizabeth's Home, 2540 Chatterbox Ave. ***

South Central Separated, Divorced and Remarried Catholics (SCSDRC) will hold its regular monthly meeting at 7:30 p.m. in St. John the Apostle Church, 3410 W. Third St., Indianapolis. For information call Patrick Fitzgerald at 625-355-1555. ***

The Mature Living Seminars continue from 10 a.m. to 2 p.m. in Room 201 of Marian Hall, Marian College with a program on "Hiroshima, Nagasaki or Japan." Bring bag lunch or buy in cafeteria. ***

April 22

St. Leonard Parish, West Terre Haute, will hold its second annual Spring Luncheon and Bazaar from 11 a.m. to 3 p.m. Adults \$2.50, children 12 and under \$1. ***

Deadline for registration for Regional Meeting for Pastoral Ministers to be held in St. ***

St. Christopher Choir directed by Larry Hart will present a concert for the benefit of the Summer Home for battered women and children at 7:30 p.m. in the church, 5201 W. 10th St., Speedway. Adults, \$3; children (Continued on next page)

April 23

A Process Meditation Workshop will be held at Kordas Enrichment Center, Ferdinand. Tuition \$50; room and meals \$50. Call 625-857-0777 for information. ***

April 23

A Regional Meeting for Pastoral Ministers will be held from 7:30 to 9:30 p.m. at Sacred Heart Church, Jeffersonville. Call 317-598-1400 for information. ***

April 24

Secretary's Day will be held from 10 a.m. to 4 p.m. EST at Kordas Enrichment Center, Ferdinand. \$15/person. \$10/college fee includes lunch. Call 625-857-0777 for information. ***

April 25

St. Christopher Choir directed by Larry Hart will present a concert for the benefit of the Summer Home for battered women and children at 7:30 p.m. in the church, 5201 W. 10th St., Speedway. Adults, \$3; children (Continued on next page)

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June 15-20 (Boys)

June 22-27 (Boys)

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SESSION IV

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SESSION VII

SESSION VIII

SESSION IX

SESSION X

SESSION XI

SESSION XII

SESSION XIII

SESSION XIV

SESSION XV

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May 2-4 - Compulsive Overeaters Retreat

May 10 - Mother-Daughter Day of Recollection

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The Active List

(Continued from page 16)
under 12, \$1. For tickets call
Doris Cunningham 374-0381.

Holy Spirit Parish will hold a
Cord Fling at 7:30 p.m. in the
school gym. Admission \$2.50.

April 25-26-27

Marion College speech and

Shower department will present
"Shower Can Wait" at 8 p.m.
each evening in Polaris Arena
Shower. Call 655-0481 or 655-0482
for information.

A Sunday Workshop for AA
and 45-min will be held at
Kardus Churchmen Center,
Ferdinand. \$15/person.

St. Joseph's. Call 655-0481 for
information.

A Charismatic Retreat:
Spring Park in the Spirit will be
held at Polaris Retreat House,
655 E. 300 St. Call 655-0481 for
information.

A Charismatic Retreat will be
conducted at Mount St. Francis
Retreat Center. Call 655-0481 for
information.

April 26

A Day of Reflection for Lay
Ministers will be held at Adams
Retreat Center, 1115 Spring Hill
St. Suggested donation \$10. Call
377-3331 for information.

AIAA will sponsor a showing
of the film "Behind the Veil:
Hans," depicting the history of
religious women, at 1:30 p.m. in
St. Mary School cafeteria, New
Albany. \$1 admission includes

popcorn and drinks. Everyone
welcome.

South Central Separated,
Divorced and Remarried
Catholics (SSRC) will hold a
Spring Dinner from 6 p.m. to
midnight at St. Charles Roman
Parish, 1200 N. Third St.,
Bloomington. Tickets: \$1.50
before April 25; \$4 after April 25
and at the door. Call Patrick
Fitzpatrick at 655-0555.

The archdiocesan Office for
Pastoral Councils will sponsor a
workshop for the new
Archdiocesan Parish Pastoral
Councils Guidelines from 1:30 to 6
p.m. at the Catholic Center, 1400
N. Madison St. Call 377-555-3429
to register.

April 26-27

St. Michael's seminarians
directed by Benedictine Father
Gavin Barato will present

"Father Guido" at 8 p.m. EST
Sat. and at 2 p.m. EST Sun. in St.
John's Theater. Adults \$5
students, seniors and groups \$3
or more \$1. No reservation
necessary.

Chatham High School will
present "You're a Good Man,
Charlie Brown" at 7:30 p.m. each
evening. Tickets at the door are
\$5 for adults; \$2 for students in
grades 7-12; and \$1 for elemen-
tary and pre-school children.

April 27

AIAA will sponsor the showing
of the film "Behind the Veil:
Hans," depicting the history of
religious women, at 1:30 p.m. in
Our Lady of Grace Convent,
South Grove. \$1 admission in-
cludes popcorn and drinks.
Everyone welcome.

Efforts needed to stop refugee deportations

WASHINGTON (NC)—Grass-roots efforts are needed to persuade Congress to temporarily stop deportations of Central American refugees, the U.S. Catholic Conference urged in a new publication.

The March issue of the USCC Migration and Refugee Services publication, "Refugees: Concerns and Responses," reported that political asylum applications filed by Central Americans are "disproportionately denied."

An estimated 200,000 to 300,000 residents from El Salvador are living in the United States, Guatemalans are arriving in large numbers, and a smaller but increasing number have fled Nicaragua, the publication said. "The U.S. has granted refugee status to very few of these people," it said.

U.S. government officials have said people who fear persecution in their homelands can apply for asylum, but "most Central American aliens do not even explore this avenue," according to MRS.

And, according to MRS statistics, nearly 100 percent of the Guatemalans and Salvadorans who applied for political asylum from June 1983 to September 1985 were denied. Nicaraguan applicants fared only slightly better.

"Until such time as the situations in Central America have been studied and evaluated and we are confident that Salvadorans, Guatemalans and Nicaraguans can return home safely, this country is morally obligated to offer them at least temporary haven," the MRS publication said.

Father Nicholas DiMarzio, MRS director, in a letter to resettlement workers along with the publication, urged legislation which would temporarily suspend the deportation of Salvadorans.

A bill proposed by Rep. Joseph Moakley, D-Mass., and Sen. Dennis DeConcini, D-Ariz., would suspend the deportation of Salvadoran nationals for three years until a study

can be made of displaced Salvadorans in El Salvador, in neighboring countries and in the United States.

The U.S. bishops have suggested such legislation since 1983 and have called for extension of its provisions to other countries of Central America.

"Given Central America's continuing turmoil, this timely legislation merits all the support that those of us who are concerned can muster," Father DiMarzio said.

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Second Early Bird Drawing July 26, 1986

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YOUTH CORNER

God throws party for 700 at Roncalli

by Richard Cain

With the words: "We came here to party with God, and God throws the best parties of all," Father Don Kimball set the tone for the 1986 Archdiocesan Youth Conference held last weekend at Roncalli High School in Indianapolis.

During the conference over 700 youths from around the archdiocese and as far away as the Archdiocese of Chicago and the Diocese of Belleville in Illinois enthusiastically celebrated their faith and community.

"The kids were great," said Ann Papesh, coordinator of retreats for the Archdiocesan Catholic Youth Organization. "Don Kimball was very captivating."

OVER THE course of two days, the youths attended three general sessions with Father Kimball who spoke on what it means to be part of

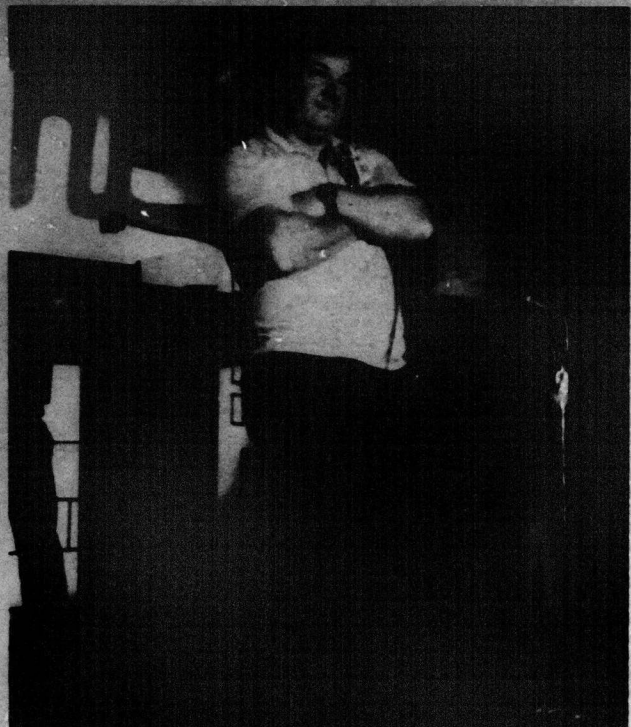
the church, on youth, Jesus, love and rock music. Father Kimball is a D.J. from the Diocese of Santa Rosa, Calif. He is also program director for Cornerstone Media, Inc. which produces radio programs using popular music and trains youth in radio broadcasting skills.

Each youth also attended two workshops from among more than 20 offered on subjects such as dating, prayer, divorce, sex, relationships, being of service, peace and justice and Jesus, love and rock music. Saturday evening, the youths attended a semi-formal dance with Father Kimball serving as the D.J.

Around 400 of the youths coming from out of town were housed with host families in the Indianapolis area, according to the CYO Office.

AT THE CLOSING banquet, the two winners of the Roger Graham Memorial

Award were announced (see separate story on next page). Also announced were Archdiocesan Youth Council officers for the coming year. They are: Chairperson Judy Cunn from the Indianapolis North and East deaneries, Associate Chairperson Tina Kunkler from the Tell City Deanery, Suzanne Gennett and Veronica Witt from the Bloomington Deanery, Steve Frank and Brian Henry from the Cammerston Deanery, Christy Zimmerman and Danny Hayes from the Indianapolis South and West deaneries, David Kramer from the Indianapolis North and East deaneries, Andrew Jackson and Katherine Matt from the Seymour Deanery, Louis LaGrange and Chris Kleiser from the Terre Haute Deanery and Tony Schaefer from the Tell City Deanery. Youth representatives from the New Albany and Batesville deaneries have yet to be named.



'I DARE YOU'—Father Don Kimball poses during an exercise designed to build community among the 700 teen-agers attending the Archdiocesan Youth Conference held last weekend at Roncalli High School in Indianapolis. (Photo by Richard Cain)

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'What makes me the way I am?'

by Tom Lennon

Question: Why are some people aggressive while others are reserved when it comes to dating? (Iowa)

Answer: What the questioner is really asking is why people are the way they are. What has gone into the formation of their personality and makes them studious or sports-loving or shy or outgoing or talkative or aggressive or generous or whatever?

The questioner (and readers) might find it interesting to ask another question: "What makes me the way I am?"

In searching for an answer, a person should give consideration to some, perhaps all, of the following questions:

What influence have my parents had on me? Which parent, if either, has influenced me the most? What do I admire about them? What do I dislike about them? Is my family rich, middle class or poor? Have I had everything I wanted in the way of material advantages, or have I been deprived of much that I wanted, or is my situation somewhere in between these extremes? What effect has my family's financial situation had on me?

What's my body like? Am I filled with restless energy? Am I sick very often or in

good health most of the time? Am I a slow mover and not much of a self-starter? Am I calm and easygoing or nervous and jumpy? What are some other physical qualities that might affect the way I live and act?

Who are some adults, other than my parents, that I admire a great deal? How have they affected me? Do I try to imitate them in any ways?

What do my daydreams about the future tell me about myself? Would I like to be a chemist and spend long hours working in a laboratory? Or would I prefer meeting lots of people and selling them new cars? Or would I like to fight criminals as a detective?

What are some other possible occupations that interest me and why do they? What do my interests, hobbies and other leisure activities tell me about myself?

The point of all these questions is that many things contribute to the making of a personality. There is no simple answer to why one person is aggressive on a date and another is reserved.

All the above questions can help you know yourself better. And the more insight you have into the type of person you are, the better and more successfully you can plan and live your life.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

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Toga dance at St. Patrick's

There will be a toga dance in the gym at St. Patrick's in Terre Haute Friday, April 25, from 7 to 11 p.m. The dance is open to all youths in the

deanery. Admission is \$2. St. Patrick's is located at 1807 Poplar St. in Terre Haute. For more information, call Joe Wolfe 813-232-2827.

Youth news briefs

New Albany Arts Festival

The New Albany Deannery Festival of Performing Arts will begin at 1 p.m. Sunday, April 27, at Holy Family in New Albany. At that time the winner of the Karen Fagerman Memorial Award for the best parish award play will be announced. Holy Family is located at 120 Daisy Lane in New Albany. Admission is free.

Summer trip to Nazareth Farm

There will be a trip to Nazareth Farm in West Virginia, June 14-20 for Terre Haute Deannery juniors through college-age youth. At Nazareth Farm, youth help the poor of Appalachia in the area of home repair and construction. No special labor skills are needed. To receive an application or for more information, call the Religious Education Center at 612-225-0400 as soon as possible. Spots are limited.

New Albany awards dinner

The New Albany Deannery annual awards banquet will begin at 6 p.m., Wednesday, May 7, in the St. Joe Hill

parish hall. Reservations are required by Friday, May 2, and may be made by sending a check for \$2.50 per person (cash only) to The New Albany Deannery, c/o the Youth Ministry Office, Aquinas Center, 700 W. Highway 16, Clarksville, IN 47020. The theme for the evening will be "Living Your Dream." The evening will feature a cultural dinner, a special guest presentation, entertainment, prayer, outstanding service awards to youth, the St. John Bosco medals to adults and the naming of the winners of the memorial scholarships. Reservation chairpersons in Sandy Mammone. Parishers are encouraged to select their youth leaders before the banquet so they may be recognized. New members of the Deannery Advisory Committee will also be commissioned during the banquet.

National Merit Scholarships

Seniors Denise Lang, of The Academy of the Immaculate Conception in Oldenburg, and David P. Scharf, of Providence High School in Clarksville, have been named as recipients of corporate-sponsored National Merit Scholarships. Lang received her scholarship from Owens Corning Fiberglass and

Scharf received his from Chrysler-Ford-Plymouth. They were among more than 11,000 students recognized nationally for 1985 scholarship. The corporation-sponsored scholarships are part of three types of National Merit scholarships to be awarded.

'Bye-bye Birdie' is at Chataud

The Chataud High School Music and Drama Department will continue to present their spring musical, "Bye-bye Birdie, Charlie Brown," April 28 and 29 at 7:30 p.m. in the Chataud gym. The cast members include Mike Quinn, Patty Gibson, Tim Maly, Darin Kender, Mike Shaker, Gaby Robin and Sara Mowatt. The show is directed by director Susan Roberts, music director Tammy Anderson and student director Patty Hughes. Tickets are \$5 for adults, \$3 for students in grades 7-12 and \$1 for elementary and preschool children. For more information, call Chataud at 317-684-1651.

K. of C. Tootsie Roll Drive soon

The Terre Haute Knights of Columbus need people to participate in their annual Tootsie-Roll Drive, Saturday and Sunday, May 2-3. They will be handing out Tootsie-Rolls at places throughout the

city and asking for donations toward building handicapped facilities. For more information, call Mike Stapp at 632-8272.

New Albany youth Mass

The New Albany Deannery youth Mass will be 6 p.m. Sunday, April 27, at St. Francis. Father John Meyer will be the celebrant. Youth from St. Mary's in New Albany are planning the Mass. Following will be music, dancing and fellowship. Each youth group should bring refreshments for your group.

Catholic rock concert Apr. 27

There will be a Catholic-Christian rock concert Sunday, April 27, at St. Elizabeth's Seton Catholic Church in Carmel. Performing will be the Tom Pransky Band. The event will begin at 6 p.m. with a talk by Pransky entitled "We Can Make a Difference." At 5 p.m. there will be a youth liturgy and the concert will be from 7-9 p.m. Those attending should bring a sack dinner. Refreshments will be provided. Tickets are \$5 and available at the door. Groups should call Kevin DeFrey ahead of time at 317-646-5280 to let him know how many will be coming. St. Elizabeth's Seton is located at 10806 Haverstick Rd.

Students win poster contest

Three Catholic grade school students won a poster contest sponsored by the Terre Haute Diocese. The winners were: John D. Flak, 11, St. Michael in Brookville; John D. Flak, 11, St. Michael in Brookville; and John D. Flak, 11, St. Michael in Brookville. Their posters will be among those published in PWT's 1986-1987 calendar.



John D. Flak



John D. Flak

Flak, Graninger win Roger Graham award

John D. Flak from Sacred Heart parish in Terre Haute and Liam M. Graninger from St. John parish in Starlight are the winners of the 1986 Roger Graham Memorial Award. The award is given annually to the young man and woman who best approach the ideals of the Catholic Youth Organization.

Flak, a senior at North Vigo High School in Terre Haute, is chairperson of the Archdiocesan Youth Council. Graninger, a senior at Providence High School in Clarksville, is the New Albany Deannery representative to the Executive Youth Council. The CYO ideals for youth used in determining the award include exhibiting leadership by example and action on the parish level, strong faith and a willingness to stand up for it, experience in deannery and archdiocesan activities and recognition from peers as one specially deserving of this award.

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PRIMARY ELECTION MAY 6, 1986

THIS PERIODICALLY A SPECIAL PER ELECTION COMMITTEE

Book reviews

Water was key to winning the West

RIVERS OF EMPIRE, by Donald Worster. Pantheon Books (New York, N.Y., 1985). 461 pp., \$24.95.

Reviewed by
William Munschow
NC News Service

Your concept of how the West was won and how it developed may change drastically after reading this fascinating, provocative history.

The author, Donald Worster, is professor of environmental studies at Brandeis University. He spent the first two decades of his life in the West.

Viewing the American West as an empire, he begins and builds his saga on environmental basics. West of the 100th meridian on the other side of the Mississippi River, there were many

millions of acres of sagebrush, arid, inhospitable lands. There were also great rivers, some tamed in huge canyons, nearly all in the wrong places to do potential farmers any good.

Consequently, conventional farming failed to prosper in this land area covering what is now 17 states with its poorly placed water resources. That fostered what became the greatest hydraulic civilization of all time.

The author traces the precedents for effectively joining land and water resources on a large scale.

It was not only the gold seekers, fur trappers, cowboy types, and boomtown builders who heeded Horace Greeley's advice to "Go West."

A governmental restriction of 160 acres to a

family, to democratize the region, was soon circumvented. Large, sometimes absentee owners, soon gained control of the watered areas. They became

partners with the water controllers, the people who changed the courses of rivers by building dams, reservoirs, canals and ditches... then controlled their flow. They

Heavenly friendship between two saints

BOND OF PERFECTIO: Jeanne de Chantal and Francois de Sales, by Wendy M. Wright. Paulist Press (New York, N.J., 1985). 254 pp., \$9.95 cloth, \$5.95 paper.

Reviewed by
William Dred
NC News Service

Wendy Wright has written a love story about a well-born bishop and a widowed business, both of whom would later be canonized.

Even though the two—best

known as Jane Frances de Chantal and Francis de Sales instead of the French versions of the subtitle—spent many hours in contemplative prayer, they had a genuinely loving relationship. For example there are several long-distance prearranged meetings. "At the end of the road was Francois, whose friendship acted as a magnet that had drawn her own desires."

Ms. Wright uses erotic language to tell what happens next: "His prodding her into detachment did not

were sometimes called technocrats or bureaucrats in city, district, state or federal agencies.

Environmental, governmental, and ecological terminology make the book somewhat technical and, perhaps, slower reading. However, in my opinion, it helps round out and un-

derstand development of the historic West, the West of today, and its problems of tomorrow. It is an important and fascinating contribution to our history, definitely worth reading.

(Munschow, a former weekly newspaper editor, is a free-lance writer who lives in Williamsburg, Va.)

between male and female partners in ministry.

A big problem for this book will be circulation. The National Federation of Priests' Councils, which will discuss "Men and Women: Partnership in Ministry" at its summer convention, might provide one audience. The bishops preparing a pastoral response to women's concerns might be another. But the ordinary lay person, trying to get the kids to bed and the monthly bills paid, would have to be patient with this book.

(Droel is an instructor and campus minister at Moraine Valley Community College, Palos Hills, Ill.)

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REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents, and Religious sisters serving in our archdiocese, are listed elsewhere in the Criterion. Other priests and brothers are included here, unless they are natives of the archdiocese or have other close connections to it.)

† **ANYTHER**, Hugo H., 76, St. Anne, Hamburg, April 5. Husband of Josephine; father of Carol, Gilbert and Stephen; brother of Louis, Carl, Norbert, Irene Hollmich and Catherine Burkhardt.

† **BRADY**, Mildred, 71, St. Lawrence, Lawrenceburg, March 31. Mother of Pat, Kevin, and Patricia Douglas; sister of Elmo Heck; grandmother of five.

† **BRAUN**, William L. (Beane), 78, Christ the King, Indianapolis, April 6. Husband of Hilda Schulz; stepfather of Jim and Don Schulz and Barbara White; brother of Marie Goedecker and Joe; grandfather of eight; great-grandfather of one.

† **BURGE**, Laven E., 61, Holy Name, Beech Grove, April 5. Wife of Tilford R.; mother of Tom, Jim and Bill; sister of Robert and Paul Black; stepmother of Jerry Coniff; grandmother of eight.

† **FERSTELI**, Joseph, 65, Our Lady of Lourdes, Indianapolis, April 5. Brother of Katherine.

† **KISTNER**, John P., 64, St. Philip Neri, Indianapolis, April 3. Husband of Lucille; father of Charles and John E.

† **KORTE**, Herman Henry, 68, St. Michael, Charlestown, April 2. Father of Herman V., and Laverne McBride; brother of Katherine Baumgartner; grandfather of five; great-grandfather of eight.

† **MCNULTY**, Vincent P., 63, St. Philip Neri, Indianapolis, April 6. Son of Catherine C.; father of Timothy M., Lynn, and Cheryl Roth; stepfather of John Keen and Mrs. Cecil L. Mullen; brother of James, John, Edward, and Mary Myers.

† **MITCHELL**, Ethel Mae, 69, Little Flower, Indianapolis, April 5. Aunt of Leo and Maurice Welsh.

† **O'BLACK**, Ruth, 70, Our Lady of the Greenwood, Greenwood, March 21. Wife of Anton; mother of Judy Fentor, Michael and James.

† **REAGAN**, Charles M., 69, St. Lawrence, Lawrenceburg, April 1. Grandfather of four; great-grandfather of two.

† **LOHMAN**, Little M., 87, Holy Name, Beech Grove, April 6. Mother of Norma McMillan, Laverne Shepherd, Velma Williams and Dick; sister of Clara Lockwood; grandmother of 19; great-grandmother of 30; great-great-grandmother of two.

† **MARQUET**, Frank M., 81, St. Mary, New Albany, April 1. Husband of Mary C. Bensing; father of John, Catherine H. Huber, Paula Sheets, Mary L. Hanke, Roberta A. Helmes and Debra; son of Esther; brother of Miriam Paris and Joseph; grandfather of two.

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† **REAGAN**, Charles M., 69, St. Lawrence, Lawrenceburg, April 1. Grandfather of four; great-grandfather of two.

† **SCHINDLER**, Edward A., 83, St. John the Apostle, Bloomington, April 5. Husband of Anne.

† **SMITH**, Evelyn M., 66, St. Gabriel, Connerville, April 6. Sister of Beatrice C. Kline and Norbert B. Macke.

† **VON HOLLE**, Theodore Jr., 25, St. Lawrence, Lawrenceburg, March 29. Son of Theodore and Gail; father of Melissa; brother of Victoria.

† **YOUNGSTAFELL**, Elizabeth A., 61, St. Philip Neri, Indianapolis, April 6. Mother of Richard; sister of Lawrence Horsting and Clara Doll.

Sister Francis Anne dies Apr. 3

ST. MARY OF THE WOODS—Providentia Sister Francis Anne Quinn died here April 3 after an illness of several months, and was buried from the Church of the Immaculate Conception on April 7. She was 84.

The former Bridget Frances Quinn was born in Chicago, where she attended grade school, high school, the Chicago Teachers College and DePaul University. She taught in Chicago public schools several years

before entering the Congregation of the Sisters of Providence in 1920. She made her final vows in 1928.

Sister Francis Anne served her order as a teacher in Illinois, Washington, D.C., and Indiana. Her archdiocesan assignments included St. Philip Neri School in Indianapolis and St. Ann School in Terre Haute.

Survivors of Sister Francis Anne are a nephew, Edward, and a sister-in-law, Loretta.



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Pope visits synagogue

(Continued from page 1)

In reply, the pope quoted the Second Vatican Council's landmark document "Nostra Aetate" (Declaration on the Relation of the Church to Non-Christian Religions), which opened the way to Catholic-Jewish dialogue.

The pope stressed the positive side of Catholic-Jewish relations. During World War II, when Roman Jews "paid a high price in blood," the doors of church institutions "were thrown open to offer safety and refuge" to Jews, the pope said.

Like the pope, Rabbi Tzvi looked to the future. "We cannot forget the past, but today we want to begin this new historic period with trust and hope" and with "joint efforts undertaken, finally, on a level of equality," the rabbi said. Specifically, he said, the right to religious freedom for Catholics and Jews in the Soviet Union should be proclaimed together.

The pope said Catholic-Jewish collaboration should go beyond "a mere coexistence." Jews and Christians, he said, should promote their common ethic "marked by the Ten Commandments" to a society that "is often lost in agnosticism and individualism."

WITH ITS alternating moments of silence, song and prayer, the visit was a powerful religious event. From the beginning, it was marked by a strong sense of history-in-the-making.

There was silence when the pope entered the turn-of-the-century building, broken by a chorus of "hallelujah" and the singing of Psalm 150. Rabbis dressed in

ceremonial white hats and the draped "tallit" shawl went to welcome from the Back of Genesis.

The pope, who sat on a low wooden throne identical to that of the rabbi, read Psalm 150, which begins: "Rejoice, how good it is, and how pleasant, where brethren dwell at ease." Rabbi Tzvi chose Psalm 150, a thanksgiving hymn for God's protection of Israel.

At the close of the ceremony, the two men rose and bowed their heads in silent prayer, before embracing again on the altar.

The event was televised live in many parts of Europe and on a delayed basis in other countries.

The pope later met privately with the rabbi and briefly with Israel's ambassador to Italy, Eytan Rona, who attended the ceremony. He also spoke with the mother of a 3-year-old boy killed in a 1982 attack on the synagogue by Palestinian terrorists.

SECURITY FOR the visit was exceptionally tight. Some 3,000 Rome policemen controlled the area, blocking off traffic and removing cars from several square blocks around the riverside synagogue. The area's sewer system reportedly was searched for bombs.

When the pope left, he carried with him a memento as a gift from the city's Jewish community. He had left behind a copy of the Torah, the Jewish law, that for centuries had been in the Vatican museum.

Most Jewish leaders had praised the visit, and the reaction of local Roman Jews was also enthusiastic. A large crowd,



'OUR ELDER BROTHERS'—Standing in front of a group of rabbis, Pope John Paul II waves goodbye to members of Rome's Jewish community as he departs from Rome's main synagogue. The pope's historic pilgrimage across the Tiber River was greeted as an important gesture by the hundreds of Jews present, whom the pope called "our elder brothers." (NC photo from UPI-Reuters)

unable to enter the synagogue because of the small seating capacity, waited outside through an unseasonal rain and hailstorm to cheer the pope as his motorcade departed.

On the eve of the visit, a statement by Arab countries with diplomatic representatives in Italy also praised the pope for the "noble sentiments that led him to make this visit to the synagogue."

USCC still opposes military aid to contras

WASHINGTON (NC)—The U.S. Catholic Conference April 10 reiterated its opposition to U.S. military aid to the rebels in Nicaragua and urged Congress to back a diplomatic solution instead.

In a letter to members of the House of Representatives, Msgr. Daniel F. Hoye, USCC general secretary, repeated concerns raised in a similar letter to the House three weeks earlier.

Shortly before its Easter recess, the House defeated a proposal for \$100 million in aid to the "contras."

But an aid package passed the Senate and the measure bounced back to the House for further action, expected by the end of April.

In the latest USCC letter, Msgr. Hoye noted the American bishops' concern over allegations of human rights violations by the Nicaraguan Sandinista government.

"The USCC does not believe, however, that the provision of military assistance by outside powers to either side in Nicaragua is a useful contribution to a peaceful solution of the problem," he said. "Hence, the USCC opposes the measure before the House of Representatives to provide military aid to forces in conflict with the Nicaraguan government."

He backed the Contadora peace process, a series of negotiations undertaken by other Central and South American nations to bring peace to Central America. Nicaragua's neighbors blamed a breakdown in talks in early April on the Sandinistas' refusal to cooperate.

"We believe a productive road is still open to U.S. action," Msgr. Hoye said in his letter. "It involves a sustained commitment to the regional peace process sponsored by the Contadora group."

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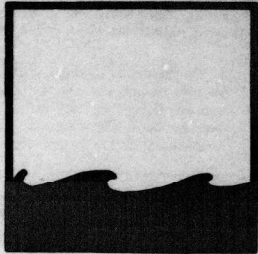
Archbishop's Annual Appeal

1986 Parish Goals

Let's Do Together What We Cannot Do Alone

ALL DEANERIES

North Deanery, Indpls	\$369,250
East Deanery, Indpls	208,100
South Deanery, Indpls	308,300
West Deanery, Indpls	216,800
Batesville Deanery	160,200
Bloomington Deanery	68,700
Connersville Deanery	144,000
New Albany Deanery	258,800
Seymour Deanery	166,600
Tell City Deanery	49,850
Terre Haute Deanery	103,900
ARCHDIOCESAN TOTALS	\$2,654,266



PARISH	1986 GOAL
NORTH DEANERY, INDIANAPOLIS (Rev. Kenny Sweeney, Dean)	
Immaculate Heart of Mary	\$ 40,500
Christ the King	45,000
St. Andrew	13,250
St. Joan of Arc	13,500
St. Lawrence	49,500
St. Luke	82,500
St. Matthew	45,000
St. Pius X	47,000
St. Thomas Aquinas	33,000
TOTALS	\$369,250

EAST DEANERY, INDIANAPOLIS (Rev. Robert Borchertmeyer, Dean)	
SS. Peter & Paul	\$ 8,500
Holy Cross	4,500
Holy Spirit	49,500
Our Lady of Lourdes	25,000
St. Bernadette	7,600
St. Mary	8,000
St. Philip Neri	17,100
St. Rita	4,000
St. Simon	21,000
Little Flower	40,500
St. Thomas, Fortville	4,400
St. Michael, Greenfield	18,000
TOTALS	\$268,166



WEST DEANERY, INDIANAPOLIS (Rev. John Ryan, Dean)	
Assumption	\$ 2,300
Holy Angels	4,500
Holy Trinity	7,200
St. Anthony	8,100
St. Bridget	3,600
St. Christopher	33,500
St. Gabriel	22,500
St. Joseph	8,100
St. Michael the Archangel	42,000

PARISH	1986 GOAL
St. Monica	22,500
St. Malachy	31,500
Mary, Queen of Peace	5,500
St. Thomas More	8,500
St. Susanna, Plainfield	17,000
TOTALS	\$216,368

SOUTH DEANERY, INDIANAPOLIS (Rev. John Sciarra, Dean)	
Holy Name	\$ 45,000
Holy Rosary	3,600
Nativity of Our Lord Jesus	18,000
Sacred Heart	9,000
St. Ann	9,000
St. Barnabas	45,000
St. Catherine	9,000
St. James, the Greater	9,000
St. John	8,000
St. Jude	50,000
St. Mark	28,000
St. Patrick	7,200
St. Roch	22,500
Our Lady of Greenwood	45,000
TOTALS	\$368,368

BATESVILLE DEANERY (Rev. John Geis, Dean)	
Imm. Conception, Aurora	\$ 10,900
St. Louis, Batesville	31,000
St. John, Dover	3,500
St. John, Enochsburg	4,000
St. Mary, Greensburg	30,000
St. Anne, Hamburg	2,000
St. Lawrence, Lawrenceburg	15,000
St. Charles, Milan	3,000
Imm. Conception, Millhouse	4,600
St. Anthony, Morris	5,800
St. Maurice, Napoleon	3,400
St. Paul, New Alsea	4,200



St. Magdalen, New Marion	900
Holy Family, Oldenburg	10,000
St. John, Osgood	6,500
St. Dennis, Jennings County	600
St. Joseph, St. Leon	6,000
St. Maurice, St. Maurice	2,500
St. Nicholas, Ripley County	7,500
St. Peter, Franklin County	5,000
St. Pius, Ripley County	700
St. Martin, Yorkville	3,100
TOTALS	\$166,356

BLOOMINGTON DEANERY (Rev. Francis Echstein, Dean)	
St. Vincent de Paul	\$ 16,000
St. Charles, Bloomington	21,000
St. John, Bloomington	11,200
St. Paul C.C., Bloomington	5,000
St. Martin, Bloomington	8,800
St. Agnes, Nashville	5,300
St. Jude, Spencer	1,000
TOTALS	\$ 68,366

CONNERSVILLE DEANERY (Rev. William Cleary, Dean)	
St. Michael, Brookville	\$ 16,500
St. Elizabeth, Cambridge	6,000
Guardian Angels, Cedar Grove	4,200
St. Gabriel, Connersville	28,000
St. Rose, Knightstown	2,200

PARISH	1986 GOAL
St. Bridget, Liberty	4,200
St. Anne, New Castle	13,200
St. Cecilia, Oak Forest	500
Holy Family, Richmond	15,000
St. Andrew, Richmond	20,000
St. Mary, Richmond	16,000
St. Mary, Rushville	17,000
St. Mary of the Rock	1,300
TOTALS	\$144,168



SEYMOUR DEANERY (Rev. Robert Drewes, Dean)	
Providence, Brownstown	\$ 900
St. Anthony, China	900
St. Bartholomew, Columbus	20,000
St. Columba, Columbus	26,200
Holy Trinity, Edinburgh	3,800
St. Rose of Lima, Franklin	8,800
St. Francis Xavier, Henryville	2,000
St. Mary, Madison	9,300
St. Michael, Madison	8,000
St. Patrick, Madison	8,700
St. Mary, Mitchell	2,300
Nativity, North Vernon	17,500
St. Anne, Jennings County	1,500
St. Joseph, Jennings County	2,600
St. Paul, Decatur County	300
St. Vincent, Shelby County	7,000
St. Patrick, Salem	2,200
Amer. Martyrs, Scottsburg	3,000
St. Ambrose, Seymour	17,000
St. Joseph, Shelbyville	24,000
Most Sorrowful Mother, Vevay	900
TOTALS	\$166,666

TELL CITY DEANERY (Rev. William Ernst, Dean)	
St. Michael, Cannellton	\$ 2,400
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St. Augustine, Leopold	4,600
Christ the King, Paoli	1,050
Holy Cross, St. Croix	2,200
St. Isidore, Perry County	1,800
St. Joseph, Crawford County	1,800
St. Mark, Perry County	3,200
St. Meinrad, St. Meinrad	4,800



PARISH	1986 GOAL
St. Martin, Siberia	1,400
St. Paul, Tell City	20,000
St. Pius, Troy	2,200
TOTALS	\$ 49,850

TERRE HAUTE DEANERY (Rev. John Dede, Dean)	
Annunciation, Brazil	\$ 6,600
Sacred Heart, Clinton	4,100
St. Paul, Greencastle	5,700
Imm. Conception, Montezuma	1,000
St. Joseph, Rockville	3,700
St. Mary of the Woods	3,200
Holy Rosary, Seelyville	2,500
Sacred Heart, Terre Haute	13,000
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St. Benedict, Terre Haute	11,000
St. Joseph, Terre Haute	7,500
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St. Patrick, Terre Haute	28,000
St. Joseph, Universal	600
St. Leonard, W. Terre Haute	2,200
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St. Anthony, Clarksville	37,000
St. Joseph, Corydon	5,000
St. Bernard, Frenchtown	6,100
Sacred Heart, Jeffersonville	27,000
St. Augustine, Jeffersonville	14,000
St. Mary, Lanesville	17,000
St. Mary, Navilleton	8,000



Holy Family, New Albany	26,200
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St. Paul, Sellersburg	9,000
St. John, Starlight	5,200
TOTALS	\$268,660

