

Pro-lifers encouraged to attend Rally for Life

by Catholic News Service

WASHINGTON—Cardinal John J. O'Connor of New York, chairman of the National Conference of Catholic Bishops' Committee on Pro-Life Activities, has urged Americans who support human rights for all to attend an April 28 Rally for Life in Washington.

"I will be among them," said the cardinal in an April 12

statement. Organizers expect massive crowds at the event sponsored by the National Right to Life Committee.

The cardinal will be a speaker. Other speakers include Rep. Henry J. Hyde, R-Ill.; gospel singers Sandi Patti and Gary McSpadden; James Dobson, president of the Focus on the Family organization; and Lisa Whelchel, actress on the "Facts of Life" television show.

(Criterion assistant editor Mary Ann Wyandt will attend to write about the activities of the estimated 600 people

from the Archdiocese of Indianapolis planning to attend the rally.)

In his statement Cardinal O'Connor said that in the 17 years since the Supreme Court's Roe vs. Wade decision legalizing abortion, many people have lost sight of the fact that abortion "destroys the life of an innocent human being" because of talk about "choice."

"For too long euphemisms have taken the place of (See PRO-LIFERS on page 28)

THE CRITERION

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Pope off to Czechoslovakia tomorrow

Profile: Czechoslovakia



Population (1988) — 15,600,00

Religion — 67% Roman Catholic

**Ethnic Groups — Czech 64%,
Slovak 31%, Hungarian 4%,
German, Ukrainian, Polish**

Life Expectancy (1985) — 67 (M), 74 (F)

Infant Mortality (1988) — 12 per 1,000

Per Capita Income (1985) — \$8,700

Public Debt (1984) — \$3.6 billion

Source:
1987 Britannica
Book of the Year

1989 Information
Pulse Almanac

State of the World's
Children 1990,
UNICEF

©1990
CNS Graphics



by Agostino Bono
Catholic News Service

VATICAN CITY—Pope John Paul II plans to get his first "hands-on" experience with the social, political and religious changes in East Europe during a trip to Czechoslovakia this Saturday and Sunday.

The visit will be almost a homecoming. From 1964 until his 1978 election to the papacy, Pope John Paul headed the Archdiocese of Krakow, Poland, less than 90 miles from Czechoslovakia's northern border.

He used his proximity to the country not only to learn about the Czechoslovakian church, but also to help it since it was less free and less materially endowed than his own church—although both operated under communist governments.

Some Vatican and Czechoslovakian church officials say he might have even secretly ordained Czechoslovakian priests, but none can directly confirm it.

The visit will be the first by a pope to Czechoslovakia and the first by this pope to Eastern Europe since the shattering of the Iron Curtain. The 33-hour stay will allow him to praise Catholics for remaining faithful during the hard decades of communist rule. He will also be able to deal with current issues, including:

► Building a society based on democracy after 40 years of one-party communist rule.

► Rebuilding a church virtually brought to its knees by four decades of state-supported repression.

► Fostering unity among different ethnic groups in a country where regional rivalries are reflected in such things as the Slovak separatist movement.

To avoid offending ethnic sensitivities, the pope's brief but tightly packed schedule has papal Masses in the western Czech regions of Bohemia and Moravia and in Slovakia in the east. This planning of three Masses in less than two days is unusual in a papal trip.

(See POPE GOING on page 28)

Six archdiocesan priests celebrate Silver Jubilees

by Margaret Nelson

Six men who serve the archdiocese will mark their 25th anniversaries of ordination on May 2, 1990. All were ordained by the late Archbishop Paul C. Schulte at St. Meinrad Archabbey. Five of the men participated in the Sacrament of Holy Orders for the Indianapolis archdiocese.

Two are now Indianapolis pastors.

Three serve as chaplains—one for two Indianapolis college Newman Centers and two for the U.S. Navy. One is working in the Venice, Florida, diocese because of his health.

Father Mauro G. Rodas was pledged to

his native diocese of Guaranda, Ecuador, at the time of his ordination. Today, he serves as pastor of St. Mary, Indianapolis, and as director of the Hispanic-American Apostolate for the archdiocese.



Father Michael T. Bradley



Father Donald E. Buchanan



Father Kenneth J. Murphy



Father Mauro G. Rodas



Father Joseph P. Wade



Father James R. Wilmoth

His classmate Father Joseph P. Wade, whom Father Rodas credits with being one of his "English teachers," is also an Indianapolis pastor at St. Matthew Church.

Father Donald E. Buchanan began serving as a Navy chaplain in 1965. Father Kenneth J. Murphy served as Navy Reserve chaplain from 1973, joining the U.S. Navy Chaplain Corps in 1979.

Father James R. Wilmoth serves as (See SIX PRIESTS on page 19)

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THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Israel's Labor Party tries to find peace

by John F. Fink

One of the periodicals I read each week is the *Jewish Post and Opinion*, a newspaper that has both Indianapolis and national news and opinion. Recently I've been encouraged by news reports in that publication that the latest polls show that most American Jewish leaders now favor an agreement between Israel and Arab countries that would involve a trade of land for peace. In other words, they would be amenable to a plan for returning, at least part of the West Bank and Gaza to the Palestinians in return for peace in that area.

This, of course, has long been the position of the Labor Party in Israel, the party that has been trying to form a new government now that the coalition with the Likud bloc has failed. The coalition failed because the Labor Party insisted on a vote on the U.S.'s "Baker Plan" that calls for negotiations between Israel and Palestinians, and Yitzhak Shamir, who was prime minister, refused.

IF I WERE AN ISRAELI, I'd be a member of the Labor Party because its leaders seem more reasonable and more willing to discuss peace. Also, unlike most of the parties in the Likud bloc, it is not trying to annex the West Bank. The Likud, on the other hand, since the days of Menachem Begin, has had dreams of a Greater Israel that includes all the lands Israel is now occupying.

"If Israel were to annex the West Bank, what would we do with all those Arabs?" a top Labor Party official asked during an interview I had with him in Jerusalem. "What do we do with them—keep them as second-class citizens or make them citizens and lose the Jewish character of the state?" The official was Semcha Dinitz, who was Israeli ambassador to the United States under three Israeli prime

ministers during the time of three U.S. presidents while the Labor Party was in power in Israel. He later became vice president of Hebrew University and has remained a foreign policy advisor to Labor Party leader Shimon Peres.

Dinitz also told me that the Labor Party recognizes the universal character of Jerusalem—that it is important to all three monotheistic religions. He is proud that there is freedom of worship and access to the holy places.

IN THE U.S., the Bush administration, particularly Secretary of State James Baker, has done more to try to achieve peace in Israel and solve the Palestinian problem than anyone since Jimmy Carter negotiated the Camp David Accords. The five-point Baker Plan calls for a dialogue between an Israeli delegation and a Palestinian delegation to take place in Egypt. There simply is no way to achieve peace without such a dialogue.

Nevertheless, some pundits like William Safire criticize Bush and Baker for not being sympathetic to Israel's concerns. In a recent column Safire said that Baker "delights in sticking it to the Israeli right." He said that the Bush administration's policy is "grimly fixed on imposing a PLO state in the disputed territories and the Old City of Jerusalem."

That's nonsense. Bush and Baker are doing nothing of the kind. They are simply trying to get a dialogue started that might result in an agreement. This is to Israel's benefit as well as the Palestinians'. This fact is recognized by Israel's Labor Party but resisted by the Likud. Safire, therefore, is not speaking for most of the Israelis, but only for the members of the Likud bloc. From what I've been reading in the *Jewish Post and Opinion*, he also is not speaking for most of the Jews in the U.S. Right now it would seem that most American Jews are more in agreement with the Labor Party than with the Likud.

The real problem is the chaotic politics in Israel. Whenever there are elections, no party in recent years has been able to win a majority of members in the

Knesset. In order to form a government, either the Likud or the Labor Party has had to make alliances with some of the myriad of other parties (and, after the last two elections, with each other). To do that, promises often have to be made that prevent the party from doing what it would like to do.

Right now the Knesset, which reflects the Israeli citizenry, is hopelessly divided between those who want the government to make peace with the Palestinians and those who want it to get together with them. And even the Likud and Labor Party have divisions, with Ariel Sharon critical of Yitzhak Shamir for not being tough enough, and Yitzhak Rabin taking a strong stance in opposition to Shimon Peres in the Labor Party.

WHAT BROUGHT THIS to a head was a statement from President Bush reiterating a U.S. policy that has been in effect for decades: "The foreign policy of the United States says we do not believe there should be new settlements in the West Bank or in East Jerusalem." That's because those have been Israeli-occupied territories since the war of 1967, but they don't belong to Israel.

When I interviewed Elias Freij, the Christian Palestinian mayor of Bethlehem, back in 1982, he was bemoaning Israel's strategy of building settlements on the West Bank so that its eventual annexation would be *de facto*. "Israel is not interested in peace," he said. "It is interested only in the land—annexing all the land of the West Bank and Gaza. And U.S. money is used to finance Israeli settlements on Arab land."

That has now come up again because the Likud government in Israel wants to settle Soviet Jews in West Bank settlements and in East Jerusalem, instead of in Israel itself. This despite the fact that more Jews are emigrating from Israel than are immigrating to Israel.

Let's hope U.S. Jews can use their influence to get Israel to the bargaining table. That's the only way to peace.

Cardinal Bernardin to be at Indianapolis 1990 congress

by John F. Fink

Cardinal Joseph Bernardin of Chicago will celebrate the closing liturgy for Catholics during "Indianapolis 1990," the North American Congress on the Holy Spirit and World Evangelization to be held at the Hoosier Dome from Wednesday, Aug. 15 through Sunday, Aug. 19.

Billed as one of the most important gatherings of Christians ever to assemble in North America, the congress is expected to draw 60,000 people, about 40,000 of them Catholics. All Christian traditions will be represented with separate denominational sessions during the day and ecumenical gatherings in the evenings.

Priests of the Archdiocese of Indianapolis actively involved with Indianapolis 1990 include Father Thomas Murphy, director of the Office of Ecumenism, and Father Clarence Waldon, director of the Office of Evangelization, who are on the local steering committee, and Father Thomas Stepanski, director of the Catholic Charismatic movement. Carl Lentz is the local Catholic vice chairman of the event.

The 1990 National Catholic Charismatic Renewal Conference will be held in conjunction with Indianapolis 1990. Among the speakers will be Father Michael Scanlan, president of the Univer-

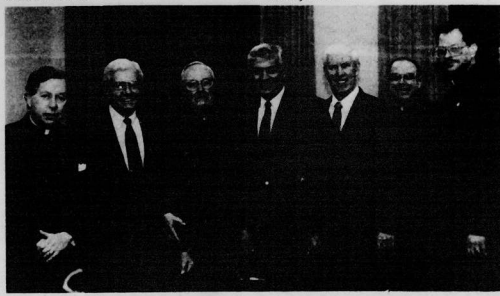
sity of Steubenville; Ralph Martin of Ann Arbor; Bishop Sam Jacobs of Alexandria, La.; and Bishop Joseph McKinney of Grand Rapids.

Each afternoon, Aug. 16-18, there will be the Catholic School of Evangelism, which will present methods of witness and evangelization.

The congress will be the third in a

series of such meetings sponsored by the North American Renewal Service Committee. Previous congresses were held in Kansas City in 1977 and in New Orleans in 1987.

To obtain more information or to apply to attend, write or call the Indianapolis 1990 Congress Office at 237 N. Michigan St., South Bend, Ind. 46601. Phone number is 1-800-JESUS-90.



CONGRESS PRINCIPALS—Those helping to plan "Indianapolis 1990" met recently with Indianapolis Archbishop Edward T. O'Meara. Those in the picture are, left to right, Father Thomas Murphy, director of the archdiocesan Office of Ecumenism; William Beatty, executive director of the National Service Committee of the Catholic Charismatic Renewal in the U.S. and vice president of the North American Renewal Service Committee, sponsor of Indianapolis 1990; Archbishop O'Meara; David Skorenko, Sr., of South Bend, Congress director; Carl Lentz of Indianapolis, Catholic vice chairman of the congress; Father Thomas Stepanski, director of the Indianapolis Catholic Charismatic movement; and Father Clarence Waldon, director of the archdiocesan Office of Evangelization. (Photo by Margaret Nelson)

Archbishop O'Meara's Schedule

Week of April 22

SUNDAY, Apr. 22—Mass of Thanksgiving for the Newly Initiated, SS, Peter and Paul Cathedral, Indianapolis, 4 p.m. with reception following in the Catholic Center Assembly Hall.

MONDAY, Apr. 23—Sacrament of Confirmation administered at St. Gabriel Parish, Connersville, and at St. Bridget Parish, Liberty. Eucharistic Liturgy at 7:30 p.m. with reception following.

TUESDAY, Apr. 24—Serra Club of Indianapolis annual Clergy Appreciation Night, Indianapolis Athletic Club, Indianapolis, 6:45 p.m.

WEDNESDAY, Apr. 25—Archdiocesan Council of Catholic Women Convention, Eucharistic Liturgy at St. Bartholomew Church, Columbus, 12 noon, with lunch following at the Holiday Inn.

THURSDAY, Apr. 26—1990 Indianapolis Convention and Visitors Association Board Meeting, at the Indianapolis City Center, at Tan Aron Plaza, breakfast, 8 a.m. meeting at 8:30 a.m.—Sacrament of Confirmation administered at SS, Peter and Paul Cathedral, Indianapolis, for the Parishes of Our Lady of Lourdes, St. Monica, St. Joan of Arc, St. Thomas Aquinas and St. Christopher. Eucharistic Liturgy at 7:30 p.m. with reception following in the Catholic Center Assembly Hall.

FRIDAY, Apr. 27—Knights of Columbus State Convention, Adam's Mark Hotel, Indianapolis, Memorial Mass, 6 p.m. with dinner following.

SATURDAY, Apr. 28—Indiana Catholic Conference Advisory Council meeting, Catholic Center, Indianapolis, 10 a.m.

St. Meinrad Seminary to host Special Olympics for 20th time

The 20th annual St. Meinrad Seminary Special Olympics will be held on Wednesday, April 25, beginning with a parade of the athletes and volunteers at 9:15 a.m.

This year's grand marshal will be Mike Blake, sportscaster and anchorman for WFIE, Channel 14 in Evansville. One of the Special Olympics will light an Olympic torch, which will be kept burning throughout the day.

More than 500 mentally and physically handicapped children and young adults from 29 schools are expected to attend and participate in the games. In addition, approximately 200 volunteers will assist the Olympians and the organizers during the day. Nine events are scheduled, including the 440-yard dash, the standing broad jump, softball throw, and long jump. Events are also scheduled for those

who need the assistance of a wheelchair. Participants will receive awards immediately following their events.

St. Meinrad Special Olympics is sponsored by Cooperative Action for Community Development (CADC), a social action program run by the students of St. Meinrad Seminary. Co-sponsors are K-Mart of Jasper and Tell City, McDonald's of Jasper and Tell City, the Knights of Columbus, area churches, area Jaycees, and private individuals.

The Special Olympics is the high point of a year's work by CADC's Committee for the Mentally and Physically Handicapped, led by Ron Watson, a theology student from New Albany. Throughout the year, each member of this student committee spends two to three hours a week visiting, tutoring and entertaining handicapped children and young adults.



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ARCHDIOCESAN CATHOLIC CHARITIES

Counseling is available in Bloomington

by Michael Cesnik, Director
Catholic Social Services, Bloomington

Catholic Social Services in Bloomington (CSSB) has been offering Christian values-based counseling services since July, 1982. The agency has grown from one part-time therapist to its present staff of one full-time director/therapist and three part-time therapists. It is now interviewing candidates for a fourth part-time position.

With funding from the Archdiocesan Annual Appeal and Monroe County United Way, CSSB is able to offer counseling services on a sliding fee scale, thus reaching families who couldn't otherwise afford counseling. Individual, marital and family counseling services are offered at the main office at St. John Church as well as at the other two Bloomington parishes, St. Charles' and St. Paul. A woman's therapy group meets at St. John and school counseling services are offered to the students of St. Charles Elementary School.

A new program is The Boys' Group, which started on March 26. The group meets at Templeton Elementary School, Bloomington. The target group is boys aged 10 to 14 who are experiencing behavioral or emotional problems. The Boys' Group is led by two male therapists and combines recreation and therapy.

Children and adolescents are underserved by counseling agencies in the

Bloomington Deanery, so CSSB hopes to expand services to these groups. Hopefully, an adolescent girls' group will be offered next fall. The agency has applied for a Human Services block grant for the state in order to obtain additional funding for counseling services for at-risk children and their families.

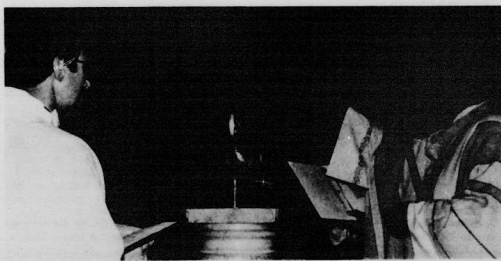
Catholic Social Services in Bloomington so far has been engaged only in offering counseling services. During the coming year it will also begin offering parenting classes and the Children of Divorce program. Present services are located in Monroe County. A goal is to offer services in the other five counties of

the Bloomington Deanery (Morgan, Owen, Brown, Lawrence and Orange).

If parishes are interested, CSSB will also assist them in the development of parish social ministry, reaching out to the poor, the aged, the widowed, the divorced, single parents and whatever group is in pain and needing the outreach of the church.

Chrism Mass draws crowd to cathedral

by Margaret Nelson



OILS BLESSED—Seminarian Steven Schwab (left) looks on as Archbishop Edward T. O'Meara blesses the Oil of the Sick at the Chrism Mass. (Photo by Margaret Nelson)

"The Scripture just proclaimed for us is all about the Spirit and the priesthood," said Archbishop Edward T. O'Meara as he began his homily at the annual Chrism Mass at St. Peter and Paul Cathedral on April 10.

At the Mass, the priests of the archdiocese renewed their commitment to Christ and the church in the presence of the archbishop and a large assembly of the faithful. More than 950 persons attended the Mass.

The archbishop blessed the oils used in sacramental rites: the Oil of the Sick, the Oil of Catechumens and Sacred Chrism. Representatives from throughout the archdiocese accepted them for their parishes.

Archbishop O'Meara recognized Benedictine Archabbot Timothy Sweeney from St. Meinrad. And he introduced the two young men who will be ordained on June 2: Thomas Clegg and Steven Schwab.

In his homily, the archbishop reflected "on the Spirit of which the Scripture speaks," noting that the Mass includes references to Christ being conceived and raised from the dead by the power of the Spirit.

"Every time we gather for the Eucharist, we ask that the Holy Spirit come and turn our gifts of bread and wine into the Body and Blood of Christ," he said. "Every one of us, on the occasion of our baptism, has had a visitation of the Holy Spirit," he said that it is the coming of the Spirit "that makes us all a priestly people."

"By another coming of the Holy Spirit, there are some in our midst that have been given the order of deacon or of priest or of bishop," the archbishop said. "From the moment of our baptism, each of us is related to all other Christ-born persons who live now and who live on this planet," he said.

"Were it not for the fact that all of us have been initiated into the priesthood of Christ in that fashion, we would be spectators," Archbishop O'Meara said. But he said, "The presence of Jesus is intensified within us." He said that marriage in the church "is a pledge of God's particular presence throughout married life."

In talking about the priesthood of those who have received the sacrament of Holy Orders, he said "it does not just increase in a quantitative way, but in a qualitative way, the priesthood of Jesus and we are celebrating that tonight."

"We do that not for us who have received it so much as for the church. For we are not priests in the church, or of the church, as we are present for the church," the archbishop said. "In one way they are an ordinary group of men, but in another way they are an extraordinary group of men."

"On this night of nights," Archbishop O'Meara asked the assembly to remember this group of priests "as, to live by a vision of faith in a world that lives by standards of culture that are against the stream." He said that while the accomplishments of each are limited, "All of us together accomplish something beautiful for God."

"We are ever so proud tonight," the archbishop said, "to stand in your midst and to renew the priestly commitment."

The Cathedral Choir sang, under the direction of Geraldine Miller.

After the Mass, there was a reception at the Catholic Center Assembly Hall.

Respect for life topic of final Batesville session

by Virginia Wessel

Join a pro-life group, aid these organizations financially, write legislators, offer alternatives for women considering abortions, take part in marches, put the pro-life message in schools, and pray for women to choose life.

These were actions suggested by the speakers to demonstrate Respect for Human Life, the topic for the last session of the Lenten Reflection series at St. Louis Church, Batesville, on April 8.

Elizabeth Frey and Mary Jean Wessel are members of the archdiocesan speakers' bureau on abortion who have been active in the pro-life movement for more than ten years.

Frey told the group that there are 1,200 abortions performed in the U.S. each day. "Infanticide is on the rise and euthanasia is becoming acceptable," she said.

She compared American society's loss of respect for life with Nazi Germany in the 1930s. "Hitler, in his desire to purify the German race, not only exterminated millions of Jews, but, by a gradual process, desensitized the ordinary people to the value of human life."

Frey traced the history of the anti-life concept. "First, Hitler began with the philosophy of Hegelian utilitarianism, which states that whatever is useful is

right," she said. "Then he encouraged rationalization, in which what is wrong is made to seem right."

"For example, Hitler promoted getting rid of people in state hospitals who were not useful and who cost the people of Germany money. Next, he called for the sterilization of the mentally handicapped, abortion, and the death of the insane, the aged, the deformed, children with polio, even bedwetters."

She said that benevolent-sounding organizations supported the death sentence of 250,000 Gentiles in Germany even before the mass extermination of six million Jews began. "Why? Hitler wanted to rid the human race of these individuals and free money for the German economy. He wanted to create a master race of Aryans."

Frey referred to the often-quoted sign, written in five languages, now posted on the German death camp sites: "Never again." She said that when society fails to remember history, it will repeat it.

"Today's pro-choice individuals are the new sugar-coated death peddlers," she said. "They make the idea of a baby obscure when they talk about terminating a pregnancy."

While Wessel distributed models of the early stages of the fetus in the womb, Frey said, "See how beautiful each one is. We all started out the same way."

"You cannot be Catholic and pro-

choice," said Frey. "Catholics cannot say they are followers of Christ with the right to kill babies. To take a human life is to destroy part of God's creation."

She said that one percent of the German population helped the Jews. When asked why they risked their own lives, she said the consensus was, "It is better if our children do not live at all than to live with the idea that they are not responsible for their brothers."

Noting that only one percent of the American population is actively doing something about respect for life today, Frey said, "This is the American Holocaust. We are responsible not only for what we do but for what we allow to be done to others. We must protect those who can't stand up for themselves."

Marian Roth, a St. Louis parishioner, helps women who are making decisions about unwanted pregnancies on the Crisis Pregnancy Hotline. She showed slides of aborted infants in contrast with those of a wanted child.

"Some would-be parents must wait five years if they want a child to adopt," said Roth. "Adoption, not abortion, is the answer."

Who knows how many Helen Kellers or Beethovens are destroyed each day when women choose abortion?" Wessel said. "The baby is not the only victim. Women are coerced in many abortions and not told about the physical and mental side effects."

The discussion continued to the "nightmare of the future" when children might kill their own parents if it costs too much to take care of them.

The speakers discussed the beliefs of Margaret Sanger, the founder of Planned Parenthood. She said that the purpose of birth control was "to create a race of thoroughbreds." Frey linked birth control, abortion and the divorce rate. "Recent popes worried that if birth control was to be widely used, women would be devalued."

The Catholic Church officially allows no artificial birth control, explained Frey. She and Wessel are certified instructors on natural family planning for the Family Life Office. They distributed literature on the natural method.

Frey said, "Natural family planning, the opposite of birth control measures such as sterilization, using the pill or the IUD, does not destroy fertility but rather respects it. Natural family planning takes patience, generosity, self-control and sexual maturity. It is the method for those Catholics who are not of the 'pick and choose' mentality."

Frey repeated Mother Teresa's message that the abortion mentality destroys God's creation at man's own whim.

Students show esteem for elderly

Mary Hurst, a senior member of St. Barnabas, recently received a quilt as a special surprise from the second grade elementary religious education class at the southside Indianapolis parish.

The students spent several weeks



making squares for the lap quilt. Catechist Carol Harpenau and her aide, Paula Snow, helped make the squares and did the quilting work.

The second graders finished the project by tying off the squares with yarn. Then the group asked Mrs. Hurst to be the new owner of the quilt they had "made with love."

The children shared a treat of cookies and lemonade when Mrs. Hurst accepted the quilt. She thanked them, responding with a gift of candy.

The fifth grade religious education class at St. Barnabas spent one Saturday afternoon assisting residents of the Regency Place Nursing Home as they played bingo.

Each year, the parish fifth grade students of catechists Felicia Snell and Karen Beckwith visit the nursing home, play bingo, and treat the residents to cookies and juice.

Lauri Griffin is coordinator of the elementary religious education program at St. Barnabas.

NEW FRIENDS—St. Barnabas member Mary Hurst is surrounded by the second grade religious education class, teacher Carol Harpenau (standing at left) and her aide, Paula Snow. (Photo by Lauri Griffin)

Commentary

THE HUMAN SIDE

Mass should be a true liturgical act for faithful

by Fr. Eugene Henrick

Most Catholics probably would say that participating in the Mass is the most sacred thing they do. But if asked whether the Mass is a true liturgical act for them, they might respond with a question of their own: What is a liturgical act?

Once "liturgical act" was defined, my guess is that many Catholics would say the Mass is far from this for them.

All the actions during the Mass can



become true liturgical acts—and not just those of the priest. Our physical movements, the way we listen and hear, the way we see and even our posture all make a difference. Our attitudes, dispositions and understanding can transform seemingly simple actions from the category of the ordinary and routine to that of the extraordinary.

Think, for example, about something as simple as the way you sit at Mass. Are you calm yet alert, serene but watchful and caring?

Or think about the entrance procession and how you see it. Is it just a group of people walking down the church aisle, or is it a religious act in which we as a group are walking with the Lord?

It is so easy to participate in me-

chanical way in the Mass. But it is also possible during the Mass to break through to new levels of awareness in which questions we have had for a long time—about ourselves, friends, life's meaning—find answers. When this happens, we begin to understand the sacred depths to which the Mass can lead and what a true liturgical act is.

A few questions at this point may stimulate our thinking:

►Is the Mass a time for us to center our lives and to more fully commit ourselves to our profoundest priorities?

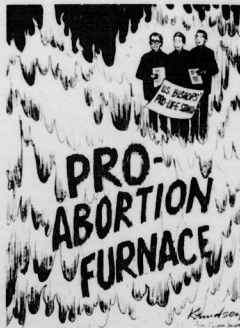
►Do we feel we are really present to the words and actions found in the Mass? Are we absorbed in what is occurring or do we feel more like we are on the outside looking in?

►Do we feel that the liturgy is a communal act? Is it "I," who am praying or "we," who are praying together? Are we able to overcome a dislike for, or an indifference toward the many who are no concern of mine, but who are really members of the church?

►When we speak or sing, do the words come from deep within us or are they uttered without care or attention?

A prominent liturgist once said that if we ever participated in just one Mass with our entire heart, soul and strength, we would sense almost unlimited possibilities latent within us—possibilities to grow, possibilities that would expand our hearts beyond our wildest dreams.

But the Mass is no dream. It is a series of liturgical acts able to make us sacred.



Sidrach, Misach, Abdenago

Many parishes have developed programs to invite inactive Catholics back to the sacraments. My suggestion is that these programs begin by taking a look at the participation and involvement of active Catholics in the Mass.

If the Mass becomes a true liturgical act for those who are present on Sunday, they will become the kind of "Spiritual" people who would want to, and who would be able to attract others back to the church.

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THE BOTTOM LINE

Ecological crisis points to moral need for solidarity

by Antoinette Bosco

I was surprised to read that about five billion people now inhabit the earth. When I was a young girl, it was about two billion. From the time of Christ it took 1,700 years for the earth's population to double. Now it happens in a lifetime.

Five billion humans represent the success of our species. Across the globe we are the dominant life form. Through improved nutrition, better sanitation and advancements in medicine we have reduced the rate at which we die. Biologically speaking, we've made it.

But there is a dark side to our success. Despite the fact that our planet has only so much to give, we behave as if its resources are unlimited.



Consider how humanity is consuming the earth's non-renewable fossil fuels, fertile topsoils and other minerals. These resources are a one-time bonanza that took eons to form, but are being destroyed in just decades.

The global ecosystem is the machine that, you might say, converts our solar "income" into usable income. The ecosystem regulates climate, generates soils, maintains forests, pollinates crops and provides food from the sea. It gives us the nutrients we need to survive and gets rid of our natural wastes in the process. It is a free and irreplaceable public service, provided by the Creator.

So, when one considers the role of the earth's ecosystem in human survival, along with the notion that civilization is rapidly eating up its "savings," a myth is debunked, namely, that the threat to our planet is overpopulation, stemming from poor people in developing countries who do not know when to stop having babies.

Not true. The problems with our global

ecosystem are much more complicated. The threat comes not from numbers of people, but more from the impact of people on the ecosystem and its non-renewable resources. Here is where we must look at our own lifestyles and examine our consciences.

While it is true that developing countries severely strain their environments, it is clear that rich countries leave a much greater mark. It takes more than 100 Bengali babies to exert the stress on the world's resources and environment of just one baby born in the United States, according to the National Geographic Society.

Babies from Bangladesh will not grow up to own automobiles and air conditioners. Nor will they eat grain-fed beef, microwave popcorn or individually-wrapped cheese slices.

The yearly destruction of millions of acres of tropical forests can be directly linked to the affluence of people in rich countries. Hardwood forests in Central America are hacked down to help pay the

interest on loans from Western banks. African forests are cleared for pastureland to make cheap pet food for the United States. Indonesian rain forests are cut down to make cardboard to package Japanese electronics. So you see, without realizing it, people like us can cause more damage to tropical forests than the people who live in them.

Americans represent only five percent of the earth's population, while consuming about 60 percent of its energy and resources. In America, people live well, and in doing so, put a disproportionate strain on our planet.

Let us acknowledge our responsibility to take a leading role in the preservation of the earth, keeping in mind what Pope John Paul II asked of us in his New Year's message:

"The ecological crisis reveals the urgent moral need for a new solidarity, especially in relations between the developing nations and those that are highly industrialized."

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EVERYDAY FAITH

Most American women don't embrace Gloria Steinem's tenets

by Lou Jacquet

I know that gloating isn't justified in scripture, but you'll have to forgive me if I feel a surge of joy at the news that Ms. Magazine is going down for the count.

Already in serious financial trouble despite having some 550,000 subscribers, Ms. suspended publication a few months ago. Now it has been temporarily resurrected, thanks to a million-dollar gift that should enable it to publish a few more issues. Founder Gloria Steinem is back on board and has announced plans to put out future issues free from advertising. She says that the editorial position of Ms. has been compromised by pressure from advertisers.

Whatever Steinem's hopes for a revived magazine may be, it's clear that Ms. is dead as a force in the marketplace.

As a journalist, I am well aware that the church's ideas have to battle it out for acceptance in the marketplace. That's as it should be: this is a country whose Constitution guarantees the right to publish widely divergent views. I will gladly recognize Steinem's right to express her

ideas, even though I find most of them reprehensible.

But even though ideas have equal rights, they don't have equal value. And Steinem's are as morally bankrupt now as they've always been. Since she has never had truth on her side, she's constantly resorted to gimmicks, slogans, and slander. She has never "fought fair," if you

will. Her high-profile appearances in Ms. and on countless talk shows have always betrayed her condescending attitude toward matters religious, notably anything to do with the Catholic faith. Worse, her wealth has allowed her to transmit these views far and wide to the great harm of many. Steinem built Ms. up by belittling beliefs held sacred by much of humanity for 20 centuries.

For years now, Steinem and her followers at Ms. have attracted their readership by attacking not only the Church—an easy target, after all, since we are about the only institution left that will stand up to radical feminism—but the very foundations of civilized society. The magazine has long held the dehumanizing view that single women who are not active with several sexual partners are missing out on the joys of womanhood. It has blithely encouraged married women to have affairs as well.

Along with *Cosmopolitan*, Ms. has been the flagship for the pro-abortion movement, selling millions of women on the tragic idea that their "freedom of choice" matters more than the priceless life they carry within their wombs.

In the end, Steinem's magazine failed because it never understood that most American women don't embrace its three central tenets: that men are essentially fools, that abortion is the key to every woman's "freedom," and that men and women will find happiness only when they

change sexual partners whenever their libidos tell them to. The magazine has never held much appeal for happily married women, whom it has scorned. And it has also denigrated women who stay home raising children rather than climbing up the corporate ladder.

Someday, it would be wonderful to see this talented woman, Gloria Steinem, embrace a message with real substance: the Gospel.

Let's pray that it might be so.

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THE CRITERION



To the Editor

Priests deserve respect, attention

On March 1 I attended the prayer vigil held for Father James Sweeney, former pastor of St. Pius X Church in Indianapolis. Though I had never met Father Sweeney, I gathered from all that was said and done at this service that he was a very special priest. He apparently touched the lives of thousands, very deeply and very graciously.

After observing this tribute, I realized how precious and special all priests should be to their congregations and to all persons involved in the Catholic faith. There are so few priests these days, and they really do deserve our respect and our special attention.

Young or old, each priest has gifts of his own, and they're more than willing to share them with us. Priests are great guys to have around, so give them a call sometime. We don't hesitate to call them when we're having a crisis, so why should we hesitate to call them when we're having fun?

A simple card once in awhile saying "thanks" or just "hello" would be a boost for their morale. They know the feeling of being needed; they should know the feeling of being liked, too.

God bless all our priests and may they always know of our support and concern for them.

Susie Barr

Greenfield

Priests imprisoned in China

I recently learned about priests still being persecuted for their faith in China and thought your readers should know more about it.

The information came from Trinitarian Father Victor Socco, director of vocations for the Order of the Most Holy Trinity in Baltimore, Md.

He wrote that one of the Trinitarian priests happened to be in China on a fact-finding mission when the riots broke out in Tiananmen Square. He gathered information on many Christians who were held captive for their faith.

One is Bishop Julius Jia Zhiguo. He was arrested in Beijing on April 7 of last year. He is still being detained and has not yet been brought to trial. He actively minis-

tered to the unofficial Catholic communities in the northern province and it is reported that authorities had been trying to get charges against him for several years. It is assumed that he will be charged with "counter-revolutionary activities."

Another example is Youton Village, which has about 4,000 residents, about 1,500 being Catholics who are loyal to the Vatican. The Catholics had petitioned the government officials to return church property which had been confiscated during the Cultural Revolution. When this was denied, the people erected a tent on the site of the church and Mass was celebrated there each morning.

For a month, local officials tried to stop this and ordered that the tent be dismantled. Finally, on April 18, 1989 between 2,000 and 5,000 police raided Youton Village, beating hundreds of people. Police used electric prods, clubs, bricks and stones. There were 160 severe injuries and two deaths. The parish priest went into hiding but was later found and is currently being detained.

Father Socco also told me about an 82-year-old Vietnamese priest, Father Dominic Tran Dinh Tu, who was sentenced to life imprisonment simply for the crime of teaching religion. This sentence was reduced to 20 years, which would make him 102 if he were to serve his whole term. The Trinitarians are asking people to write to the Vietnamese ambassador at the U.N. urging him to complete the process of releasing Father Dominic and his brothers from the "reeducation camp."

The Trinitarians were founded in 1198 with a mission of serving those who were imprisoned and were denied the right to practice their faith. The priests went into the countries where the prisoners were and negotiated their freedom. Today they do it in different ways, through vigil and prayer services and awareness programs.

Father Socco said that, a few years ago, before *glasnost*, the Trinitarians organized more than 60,000 of their friends and associates, asking them to flood Soviet General Secretary Mikhail Gorbachev with postcards calling for the release of three prisoners: Father Alfonso Svarnikas, Father Sigitas Tamkevicius and Bishop Julijonas Stepanavicius. The Soviets were overwhelmed by the number of cards they received. As a result, they were all released. Bishop Stepanavicius was given leave to go to the Vatican and Father Svarnikas traveled to the United States to thank the Trinitarians for helping to obtain his release.

LIGHT ONE CANDLE

God delights in you

by Fr. John Catoir
Director, *The Christophers*

Jesus said, "Unless you become as a little child, you shall not enter the Kingdom of God." Most of us have forgotten how little children think, and that Doubleday tried to help us out with a new, easy-to-read hardcover book entitled "Dear God: What Religion Were the Dinosaurs?"

Here are a few excerpts:

"Dear God, What I would like to know is when will the world end? I got time so you don't have to let me know right now. Please tell me a week before so I can pack." (Stanley, 1)

"Dear God, what the sky difficult to color? Did you consider anything else but blue? Maybe purple?" (Barbara, 9)

"Dear God, I want to say what a pretty world you made. The hills are great and so are the ocean waters. You did a good thing when you made beaches." (Emily, 7)

"Dear God, thank you for the wind, it helps me fly my kite." (Marie, 9)

As my readers know, I've been getting marvelous feedback for a book I'm writing entitled "God Delights in You." I'm almost finished and I feel that I'm writing it for grown-up children. It takes a childlike spirit

to accept the simple premise: when you love someone, you delight in being with them; you enjoy looking at them, and hearing the sound of their voice.

The same must be true of God. He loves you, doesn't he? That means he enjoys being with you, he likes to watch you laugh, and work and pray. He is delighted when you struggle, and when you're better person. He doesn't want you straining when you pray. He knows your needs.

I know you're not always the person you'd like to be, but don't be discouraged. St. Francis de Sales advised us well: "Don't be discouraged because you're discouraged."

God's love is like parental love. A baby can be messy and demanding at times but parents just clean up the mess and keep on loving. Rosa Blanes from Edmonton, Canada is one of my readers who sent me a comment on God's delight; she explains a mother's love: "Nuzzling her freshly bathed and powdered sweet, sleepy baby is a delight. God must be delighted with his children in a similar way."

No doubt about it, God delights in you. For those who have the eyes of faith, "all the way to heaven is heaven."

(For a free copy of the *Christophers* News Letter, "Whisper Your Do," send a stamped self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, N.Y. 10017.)

(Fr. Catoir's "Christopher Close-up" can be seen every Sunday at 6:30 a.m. on WISH-TV, Channel 8, in Indianapolis.)

Father Socco said that if anyone would like to be more directly involved in the Trinitarians' efforts to help those imprisoned for their faith, they could write to Father Stan De Boe, O.S.S.T., Office for Persecuted Christians, 4310 Madison St., Hyattsville, Md. 20781.

Donald Reich

Indianapolis

Determining the sex of God

We humans have so much trouble accepting our humble, human estate. I refer to the letter "God is Both Mother and Father" (April 6 issue). I believe that the inadequacy and limits of our human minds are really the problems in our efforts to confine God to human understanding.

What words do we have that can accurately define God? The author of the apocalyptic book *Esdra* suggests that we might as well try to weigh a pound of fire or measure a bushel of wind!

But of course we do have to use language if we are to talk about God at all. And Scripture gives us some clues as to what language to use. I'm hard-pressed to find better information on matters such as this anywhere else.

Jesus, himself a man (I think it's still safe to assert this), referred to God in male terms. Perhaps he did this because he envisioned the family differently than we do today. I believe he envisioned a father, mother and child or children, each with separate and distinct roles.

He had a mother, Mary, and he was conceived by a father, God. (Somehow that implies maleness to me unless I've missed something.) Jesus gave his mother Mary to us from the cross so that we could share the mother he himself had. I find not the slightest hint in the Gospels that Jesus was confused about the gender of his mother or his father.

But, of course, he was limited to human

language as we are and his words were limited to human understanding.

The author of the letter cited above seems to want to pit the two sexes against each other rather than to see them as complementary. Her reference to the "Prodigal Son" story as told with female characters was outrageously sexist! The author turns a perceived prejudice against women into a blatant prejudice against men! Let's not meddle with Scripture in this way to make our point. Perhaps if the author wants validation of the feminine side of God she might look elsewhere in Scripture—such as in Wisdom—where valid support can be found.

Why not celebrate the gift and beauty of maleness and femaleness rather than pit one against the other as if one were "better" than the other. Why not recognize that God has created us different—male and female—and enjoy, marvel and rejoice at the difference so created?

We have insisted upon blurring the boundaries of male and female so much that we hardly have any gender role models at all any more. Perhaps we have messed things up so badly that we cannot simply accept Jesus when he says, "Abba, Father." Do we really even know anymore what he meant?

Jesus chose to pray, "Our Father, who art in heaven..." and he taught us to pray the same prayer. Did he know what he was praying and teaching? I choose to believe that he did. In John 12:50 he also says, "Whatever I say is spoken just as he instructed me."

Even given Jesus' preference for doing and saying God's will and his instructions to do so to do likewise, we are still limited by language and human understanding. Is this why Yahweh of the Old Testament says, "I am who I am," so that we with our tiny, little minds that can barely comprehend the occasional glimpses we have of God will not try to define the undefinable?

Jill Davis

Indianapolis

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CORNUCOPIA

The poor don't deserve this

by Cynthia Deves

It has always been a mystery to me, the kind of old clothes we give to the poor. Can anyone say why an impoverished person should want to wear, any more than we do, a three-quarter-length white taffeta formal circa 1957, or a plaid polyester leisure suit with velvet lapels?

If St. Vincent de Paul himself were driving the collection truck today, would he turn up his nose at like-new capri pants and nehru jackets and genuine acrylic wigs? Would he say "thanks, but no thanks" to three-legged gimp tables and footstools made of soup cans?

Well, he ought to! Just because someone is poor, does that mean (s)he enjoys looking like (s)he was dressed by Salvador Dali? Does lack of income go hand-in-hand with lack of taste? Do street people wait anxiously in line to fight over the baggiest suits and vintage dresses we can find to donate?

Somewhat, I doubt it. Not only are the poor supposed to be grateful for misshapen, out of style, faded and de-prepping (both ways) clothes, but



we also expect them to thank us for old furniture, toys and household appliances. Better we should let them use all that stuff for fuel.

It's no wonder that some of the poor are apathetic. Their lives are a continuing series of defeats, if our old appliances are any indication. Take the 17-year-old refrigerator we donate so generously to Goodwill or AmVets or one of those outfits.

It staggers along at a tepid temperature, just cold enough to make its victim think it's going to refrigerate soon, and just warm enough to grow mold. I ask you, do the poor need this kind of aggravation?

We complain about back trouble and visit a chiropractor when our old mattress begins to turn on us. Finally, the situation is so bad that we're wearing football pads to bed to prevent serious injury from crashing into our bed partner in the sagging middle. That's when we donate the guilty object to the lucky poor.

Chipped dishes, glasses clouded by dishwasher overkill, warped tupperware, stained stainless steel flatware, permanently scorched cooking pots... all these, and more where that came from, are supposed to grace the kitchens of the poor, thanks to our generosity.

Underprivileged kids are also treated to a choice assortment of castoffs, usually toys and clothes. The most welcome, I'm sure, must be the game with three or four crucial

pieces missing. Just a little tactic to sharpen their deprived intellectual skills.

Poor toddlers must be equally thrilled to receive coloring books with all the pages colored in, paint boxes with black the only usable color, and dolls with permanently lazy eyes. They can play with these while wearing their thrift store overalls, the kind with snaps that won't fasten, and shirts with only two buttons left... on the pockets.

Nothing is so satisfying as being generous. But before we get carried away with our own virtue, let's check out the expendables we plan to donate after our spring cleaning. The deserving poor don't deserve most of it.

vips...



Robert J. and Wannetta Hilbert will celebrate their 50th Wedding Anniversary with a Mass and renewal of marriage vows at 11:30 a.m. on Sunday, April 22 in St. Gabriel Church, Connersville. A reception for friends and relatives will be held afterward at the Knights of Columbus Hall. The Hilberts were married April 20, 1940 in St. Gabriel Church. They are the parents of four daughters: Darlene Frank, Eileen Wiley, Donna Gansert and Nancy Cloyd. They also have nine grandchildren and one step-grandson.



Mr. and Mrs. Joseph Tantillo will celebrate their Golden Wedding Anniversary with a Mass of Thanksgiving at 4:30 p.m. on Saturday, April 21 in St. Patrick Church, Indianapolis. A reception will follow immediately in Holy Rosary Parish Hall. Joseph Tantillo and the former Providence Miceli were married April 21, 1940 in Holy Rosary Church. Now members of St. Barnabas Parish, the Tantillos are the parents of three daughters: Scena Whitney, Provi Chase and Mary Ann Agresta. They have seven grandchildren.



Andy Devlin, an eighth-grader at St. Malachy School in Brownsburg, was declared the overall champion in physical science at the central Indiana Regional Science Fair. His project was about acid rain from coal. St. Malachy eighth-grader Joleen Schwier received third place in the girl's physical science competition, and second place for the Science Club for her project on caffeine

Correction

The names of Tim Koger, St. Thomas Aquinas, and William Lee, St. Rita, were incorrectly listed on the RCIA elect in last week's paper. The Criterion regrets the errors.

in coffee. Mrs. Stacy Reed is their science teacher.

Dr. M. Desmond Ryan, executive director of the Indiana Archdiocesan Conference, was awarded an honorary doctorate of laws degree by St. Joseph's College in Rensselaer at its Commencement Exercise on May 6. Ryan is a graduate of St. Joseph's, and was chairman of its sociology department. He has served at the Indiana Catholic Conference since 1975, and as its executive director for the past 10 years.

check-it-out...

The American Guild of Organists will sponsor "Pipe Organ Encounter '90," a program for young pianists and organists between 13 and 20 who want to discover the wonders of the pipe organ. The program will be held from June 18 to 22 at Duquesne University in Pittsburgh. A \$100 comprehensive fee covers tuition, class materials, local transportation and room and board. Registration deadline is May 19. For a copy of the complete brochure, contact the Office of Worship at 317-236-1483.

An Ecumenical Choir Religious Concert will be held at 4 p.m. on Sunday, April 29 at St. Lawrence Church, 4650 N. Shadeland Ave. Choirs from nine churches in the northeast Indianapolis area will participate, singing one song apiece. The choirs will include the St. Lawrence Choir, the "Hallelujah Chorus" and the "Bible Hymn of the Republic." St. Lawrence music director Frank Schaler will direct one of the combined songs. No admission will be charged at the concert, which the churches hope to make an annual event.

Parishioners and religious education students at St. Michael Parish, Bradford will celebrate Easter Day with an outdoor Mass at 10:15 a.m. on Sunday, April 22, weather permitting. Afterward, Father Bernard V. Koopman, pastor of St. Michael, will bless a tree planted by the children.

Students of St. Meinrad Seminary will present William Shakespeare's "The Tempest" as their annual spring play on the weekend of April 27-29. Show times are 8 p.m. Fri. and Sat. and 2 p.m. Sun. All EST. Tickets available at the door are \$2 for adults, \$1.25 for students, and \$1 for senior citizens and groups of 10 or more. For details call 317-357-6611.

Kevin Barry Division #3, Ancient Order of Hibernians will hold its Irish Party Time Ceili at 8 p.m. on Saturday, April 28 in Feltman Hall of St. Simon Parish, 8400 Roy Road. Irish and American entertainment will be featured and door prizes will be awarded. Admission is \$3. Call 317-251-1075 or 317-899-3092 for more information.

The Sisters of St. Benedict will sponsor a Dessert Card Party at 1 p.m. on Thursday, May 3 at the Benedictine Center, 1402 Southern Ave., Beech Grove. Homemade desserts, table and door prizes will be featured. For tickets call 317-788-7581.

The alumni association of St. Agnes Academy will sponsor its annual All School Reunion on Sunday, June 3 beginning with 10:30 a.m. Mass in St. Peter and Paul Cathedral. A brunch will be held afterward at the Marott, Fall Creek and Meridian St. Send \$12 reservations to: Ursula Augsburg, 1125 Roseway, Indianapolis, Ind. 46219, 317-356-3499 by April 30. Please include maiden name, married name, year of graduation and phone number.

Father Peter Choi (Choi K. Young) recently arrived on a three-year assignment as pastor of the Korean Catholic Community of Indianapolis, 7536 E. 46th St. Father Peter is a priest of the Archdiocese of Pusan, Korea. He holds a doctorate in theology from Teresianum University and has been a priest for 14 years, serving parishes in Korea at Seomyun, Saneodo and Yangjeong. He also served on the archdiocesan curia. Father Peter will preside at 11 a.m. Mass on Sunday, April 22. For more information call 317-542-0863.

Patronize Our Advertisers

The Ad Game

\$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled the previous puzzle:

Fern Hart
Charles Turnbaugh
Regina Lasher
Mae Nokot
Bernadine Mullis
Becky Blum
Mary Mitchell
Mary Erber
Janet Bedel
Patricia Riley
Martha Fritz
Grace Ellet
Cathy Porter
Mary Osborne
Robert Huneke
Helen Baar
John Kennedy
Madge Fureman
Charlene Fisher
E. M. Jonta
Toni Comer
Virginia Fenogli
Henry Wolf
Paul Stahl
Kay Heid
Rosella Lawrence
Elsa Tegar
Hermia Bruder
Ann Kimsey
Theresa Spigle
M. Watson
Dorothy Beaupre
Stephen Codermaz
Phyllis Gehrich
Helen Hirschauer
Paul Hirschauer
Alma Weiser
Jackie Bohannon
Theresa Duffy

Joan Dowling
Emma Wilhelm
Virginia Herbert
Ed Kaelin
Paul Kedrowitz
Sylvia Mark
Anna Maemegle
Carrie Otto
Minnie Drohobi
Becky McCurdy
Stella Vogel
Lillian Kinker
Jeff Clemens
Marge Kress
Goldie Sprinkle
Beverly Duncan
Cheryl Hahn
Ann Utterick
Kathryn Schoettner
Jane Batsell
Dorothy Plamen
Rhoanna Talmay
Mary Sharp
Ima Gabriel
Lana Edwards
Madeline Baar
Eileen Engell
Josephine Mivac
Leona Anderson
James Aull
Mary Richeson
Lois Dwenger
Sarah Kedrowitz
Joan Zins
Ruth Vitt
Paul Hirschauer
Ruth Skilman
Aurelia Wohliether
Lana Wine

Seima Dietel
Loretta Blankman
Novie Steenburen
Helen Augustin
Barbara Phung
Audrey Colvin
Dolores Maschino
Kathy Baker
Anne Neese
Martha Zwick
Mary Theobald
L.M. Albin
Lillian Sprague
Shirley Carr
Maxine Dwiggins
Marci Duncan
Mary Komland
Agnis Schmiedauer
Margaret Sanders
Henry Huesman
Betty Richardson
Rhoanna Talmay
Lucille Dosch
C.N. Hermann
Joanne Agnieszka
Carolyn Duncan
Maryellen Inman
Wilma Jansing
Kathie Maschino
Dorothy Kipper
Margaret Oeding
Margaret Long
Mary Merry
Marilyn Mucherhide
Rosemary Dickman
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Lucy Giffre
Vera Turpe

Margaret Spenease
Betty Koehl
Regina Kunkel
Donald Wenning
Patricia Hunefeldt
Jill Deak
Martha Sands
Bernard Kirk
Barbara Cheeseman
Martha Zwick
Jean Kruthaupt
Mary Jo Jarboe
Bernice Lamping
Jerome Laker
L. Fischer
Emma Duncan
Susan Haynes
Ann Clark
Leona Kriech
Alma Davis
Mary Whalley
Leona Dotz
Pauline Nester
Darlene Bohman
Martha Dolies
Brady Rife
Donna Rud
Linda Gardner
Tom Gardner
Star Osburn
Brenda Walter
Rita Foley
Mary Liddy
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Mary Vanderpool
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ARC COTESTRE
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LADIES UPSCALE RESALE

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Helen Hirschauer, St. Joseph, Shelbyville
— Your \$25 Check is in the Mail —

- Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- Entries must be received on or before noon on the first Thursday following publication of the game.
- All entries must be accompanied by the name and address of the person submitting the answers.
- In case of a tie, the winner will be picked at random from the winning entries received.

Look for "The Ad Game" in
Next Week's Criterion!

The Marian College Honors Committee will host the **First Annual Senior Honors Colloquium** from 2:30 to 4:30 p.m. on Monday, April 23 in the Allison Mansion on the Marian college campus. Ten senior honors students will present papers on varying topics. The Marian College chapter of Psi Chi Scholastic Honorary will host the **second annual Senior Scholars Seminar** from 3 to 5 p.m. on Tuesday and Wednesday, April 24-25 in Allison Mansion. Juniors and seniors will present papers, projects or artistic displays. The public is invited to attend both events. For more information call 317-929-0123.

The **Adult Education Team** of St. Paul Parish in Tell City will feature **Dr. Tom Walters** of the St. Meinrad School of Theology in its public **Theology Night** Out session on Thursday, May 3. Dr. Walters will speak on "Growing Up Catholic" following the 6:30 p.m. social hour and 7 p.m. catered dinner. Registration for the evening is \$6, due by April 30. For more information call 812-547-7102 days or 812-547-4165 evenings and weekends.

An **Auction/Chili Supper** will be held from 5 to 10 p.m. on Saturday, April 28 at Holy Cross Parish, 125 N. Oriental St. The cost of the supper is \$2.50 for adults, \$1.50 for children, and \$10 maximum price per family. The public is invited to attend.

The annual **Decorator's Show House** sponsored by St. Margaret's Guild will be held this year at the Wheeler/Stokely Mansion on the campus of Marian College, 3200 Cold Springs Road. The Wheeler/Stokely house will be shown from 9:30 a.m. to 5 p.m. Sunday through Tuesday and from 9:30 a.m. to 7:30 p.m. Wednesday through Saturday, April 28 through May 13. Tickets are \$7 in advance at Marsh supermarkets and the City Center, \$10 at the door. Free parking and a shuttle bus will be provided at the Velodrome, and refreshments will be available. Call 317-929-0590 for more information.

Mom's idea, work nets \$1,000

by Margaret Nelson

Helena McClelland doesn't usually read advice columns, but one last fall had an idea that caught her eye. Because of this, Holy Cross School is almost \$1,000 richer.

The suggestion was to raise funds by saving pennies—"Pennies from Heaven," Helena said. "It was by chance that we caught on to this." She approached her daughter, Providence Sister Barbara McClelland who is principal of Holy Cross.

Because Sister Barbara agreed that it would be a good project, the school will soon have new carpeting for the halls and stairs. The original goal was to get the \$1,000 for the project before Easter. This aim was surpassed. The work has become an entire renovation activity.

The enterprise might not have progressed this well if Helena had not been willing to dedicate many hours and much energy to counting the pennies. They were taken to the bank in small amounts. Sometimes she stopped at the Holy Cross Convent and the sisters joined her in packaging them. "They're too heavy to carry," she said.

"It doesn't hurt anybody or anything," Helena said. "People have all kinds of pennies around. Most of them have come in small amounts." Holy Cross parishioners, The Golden Age Club, students and

Fehribach believes in accessibility

by Margaret Nelson

For Gregory S. Fehribach, the courthouse, the voting booth and the church are three important places to have access to. An attorney with Mears, Tucker & Eichholtz, Fehribach uses a wheelchair.

"Those are the basic three things this country stands for," he said.

Fehribach, who is also chairman of the Indiana Governor's Council on People with Disabilities, is an active member of St. Matthew and serves on its parish council.

According to Fehribach, church accessibility is an important issue that churches should address. People with disabilities want to, and should be able to, attend worship services and other church activities. Many churches in Indianapolis, he said, are realizing the importance of accessibility.

"The biggest cost is to redo things," Fehribach said. "It is a lot cheaper to do the right things as we build new churches. But on old structures, we need to spend the dollars where they get the most use." First, Fehribach said, people with disabilities need to reach the doors of a church. A wheelchair ramp can make that possible. People with disabilities then need to get inside the church.

"It would be nice if all doors were electric, but ushers can help open the doors," he said.

Catholic schools should also be accessible, he said. Fehribach was graduated from Chatard High School in 1976.

"It was very inaccessible at that time," he said. "But it was the best thing I did. I would like to see Catholic education available to all people with disabilities. Having a disability can be hard, especially for a youngster. A school that fosters a

Christian attitude, I think, would help them."

Although making schools accessible can be expensive, Fehribach believes that is worth the investment.

"We have to have a commitment to Catholic education. I think that it is really important that this archdiocese has that. After making the commitment, we have to see it to that as many of our children as possible can obtain that if they want it," he said.

"As a church, we are supposed to help, encourage, and provide hope—hope for a better life, hope for a better afterlife," he said. "It upsets people if they are precluded from that kind of hope. I would like to make sure everybody has that kind of opportunity."

People with disabilities want to be treated as people first, according to Fehribach.

"We have to play the deck we're dealt. We may not get all aces, so we're dealt the twos and threes," he said.

As Christians, we all have a responsibility to treat people with disabilities with respect and as equals, Fehribach said.

"I think it is important to respect all people. Is it really Christian to park in handicapped spaces? When you break these laws in the church, shopping centers or on the street, it shows a great deal of disrespect," he said.

"It is important to capture the attitude that there is no real difference," said Fehribach. "My office is like any other

office except that my desk is a little lower. I can give as good services as anyone. But if I couldn't get in the front door of this building, I could not practice law."

By integrating people with disabilities at school and in the church, the negative attitudes about people with disabilities will continue to fade, he said. A lot of Fehribach's clients are friends or people he went to school with.

"It's like the Good Lord said, we should treat everyone like we would want to be treated," said Greg Fehribach.



Gregory S. Fehribach

Michael L. Harrison

*Cathedral High School
Class of 1964*

*Director,
Minority & Women
Business Development*

*Indiana Department
of Commerce*



Unlike a number of Cathedral Alumni, I had no prior conscious knowledge of Cathedral's history, academically, socially, athletically, or spiritually. However, I can truly say, today, that the challenges and values I learned while at Cathedral serve me extremely well in all aspects of my daily life.

After the first few days I walked the halls at 14th and Meridian, I could tell there was something different, something special, something that my friends who attended other schools wanted, and sought, but never experienced. I call it the Cathedral family, the Cathedral spirit: that intangible magic that makes one feel part of a greater whole.

The faculty at Cathedral helped prepare me for the important things in life — social integration, a sound education, a sense of human kindness, a sense of value for myself and others. The Cathedral years helped me understand that given proper application I had a real opportunity to succeed because courses focused not only on education, but also the most important of all lessons... life.

I have completed graduate studies at two major universities in this country, and I completed an undergraduate degree at one of the most prestigious universities in the Midwest. However, whenever I think of school I think first of Cathedral. The Irish spirit has never left me and I feel comfortable in saying that it never will... it will always be there.

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HELPER—Helena McClelland counts pennies for carpeting at Holy Cross School as her daughter, Providence Sister Barbara McClelland looks on. (Photo by M. Nelson)

friends of Holy Cross have donated pennies.

Every penny counts. Recently, Providence Sister Lawrence Ann Liston saw Chuck Schlaud drop some pennies in the staff lounge in the Catholic Center. She asked for them for Holy Cross and ended up with a hand overflowing with pennies from other employees.



MOTOR SKILLS—Holy Spirit kindergarten student Megan McGee exercises as teacher Pat Amee watches. It is part of a Visual-Motor Perception Program that enhances fine and gross motor skills. The program enhances coordination in physical skills to help prepare the children to read and write. Activities include crawls, balance beam, eye-hand coordination, left-right sequencing, manipulative skills and other exercises designed for 5- and 6-year olds. Twenty volunteer parents assist the teacher.

Woman chooses life after Operation Rescue

by Mary Ann Wyand

This is a story with a very happy ending. Last summer, Cheryl Wilson of Indianapolis found herself pregnant with her fourth child.

But the 23-year-old single mother was troubled by the news because of her precarious financial situation. She was working as a maid at a downtown hotel to support her young family, and the thought of another child seemed overwhelming at first.

Wilson decided to have an abortion, even though she loves children and wanted each of her three daughters. This time there just didn't seem to be any other choice.

"When I found out," she recalled, "the

first thing that came into my mind was, 'What am I gonna do? I'm all by myself.' And the first thing that came to my mind was taking the easy way out."

A friend tried to convince Wilson to change her mind, but finally agreed to loan her \$250 for the abortion.

"When I told my friend I was going to go to an abortion clinic," she said, "he told me, 'Me, myself, I wouldn't do it. I'll help you out, but I don't think you should do it.' He didn't think I really wanted to do it, and he was right."

But Wilson went ahead and made an appointment for an abortion on August 18 at the Clinic for Women on East 38th Street.

"I was just so nervous and scared," she



PORTRAIT—Cheryl Wilson of Indianapolis poses with three of her four children at their near-westside apartment. Three-month-old Kenneth holds on to his sister, Cierra, while she and Ch'loe smile for the camera. (Photo by Mary Ann Wyand)

remembered. "I thought, 'Is this my only son that I'm going here to kill?'"

Another friend dropped her off near the abortion clinic, and Wilson saw a lot of activity there. It was a dramatic and unexpected scene.

Firetrucks and police cars clogged the side streets next to the clinic. As part of an Operation Rescue demonstration, dozens of pro-life supporters were praying and waving graphic color posters which depicted aborted fetuses.

Wilson walked closer and was amazed to see several men lying down in front of the clinic entrances. They were chained by their necks to huge concrete blocks.

"They had these black things around their necks and they were chained to the biggest bricks I'd ever seen," she said.

"When a lady held up a picture of a dead baby, I just got sick. She was saying, 'Don't do it! You'll never forget it! You'll ever dream about it! I did it, and I'm so sorry!'"

Other demonstrators were praying, she said, and one man told her that, "They're not going to kill any babies here today."

That's when Wilson noticed the television cameras.

"I pulled my jacket over my head," she said. "I didn't want anybody to see me. My mother didn't even know about it. I didn't tell my mother, even though we're real close. I thought, 'Lord, if my mother looks at a TV set and sees me here she'll have a fit!'"

Wilson backed away from the cameras, dazed by the drama unfolding around her.

"Girls, we're going to get a locksmith," a clinic staff member called out. "Just stay here and wait."

While she watched, Indianapolis police officers arrested four Operation Rescue supporters who had chained themselves to 100-pound concrete blocks in front of the clinic doors. But firefighters had to use heavy-duty pneumatic cutting tools to release the men before they could be taken to jail.

"I kept hearing people arguing back and forth about killing babies," she said, "and I got real sick. Something snapped in my head. God was saying, 'Go.' I turned and walked away and told myself, 'I'm not

going back there again. I guess God led me away from there."

Later that day, Wilson called her friend and told him, "You can come and get your money because I didn't do it."

His response was, "I thought you would do it, but I underestimated you. I'm glad you didn't. You just keep the money and spend it on things for the baby."

Looking back on that awful day, Wilson said she knew in her heart that abortion was the wrong choice.

"My mother always says, 'God never puts anything on this earth that he doesn't take care of,'" she recalled. "She's a single mother too, and when I was expecting my first child she told me, 'It's gonna be hard, but you can make it.'"

Coincidentally, Wilson's cousin worships at an eastside church attended by one of the men who was arrested during the August 18 rescue. She happened to mention Wilson's experience at the clinic, and pro-life supporters have since offered assistance.

In January, Cheryl Wilson delivered a healthy baby boy the day after her own birthday. Kenneth's birth was particularly emotional, she said, because he never would have been born if she had walked inside the clinic on that hot summer day.

While off work during the pregnancy, Wilson received financial assistance from the Aid for Dependent Children program.

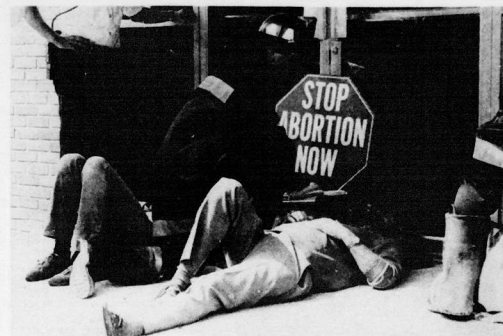
But she said she doesn't like receiving government assistance and is currently looking for another job to support her growing family.

Her children are a joy, the young mother emphasized, not a burden. Six-year-old Shanika attends a nearby grade school, while Cierra, age 4, and Ch'loe, who is almost 3, play together at home. And Kenneth is a very good baby.

"My girls help me out a lot," she said. "They're crazy about their baby brother. My mother says they'll always appreciate all that I do for them."

Life won't be easy, Cheryl realizes. It will be a struggle to raise her four children on such a modest income.

But this is a story with a very happy ending because little Kenneth's life is only just beginning.



OPERATION RESCUE—Wilson walked closer and was amazed to see several men lying down in front of the clinic entrances. They were chained by their necks to huge concrete blocks. (Photo by Mary Ann Wyand)



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ARCHDIOCESE OF INDIANAPOLIS

Navilleton youth aid St. Elizabeth

by Cynthia Schultz

The youth group from St. Mary, Navilleton, went shopping for large quantities of groceries one weekend.

But they weren't for a teen party. The supplies were for residents of St. Elizabeth Home in New Albany. The young women who live there are in crisis pregnancies.

Not only did the young people shop for the groceries. They raised the money to buy them.

It all started during a religious education class discussion last January. The fifteen 7th-grade students were talking about what it meant to be Catholic.

Some of them laughingly said the word is synonymous with bingo. Then they discussed the possibility of hosting a bingo as a way to raise funds for a summer trip to King's Island.

"At first, they wanted to raise money for themselves," said the youth minister, Jose Fernandez. But Maggie Ridge, a religious education teacher at St. Mary, added some direction to the exchange.

"She told them that being Catholic means helping others," he said.

So a service project was launched that helped the class earn money for someone else as well as themselves. The youth group held a bingo that raised \$360. Half went to buy the groceries for St. Elizabeth. Joe Marquet, who runs the bingo at St. Mary's summer picnic told the students how to run the bingo. He taught how to call



SERVICE—Members of the youth group at St. Mary, Navilleton, purchase groceries for residents of St. Elizabeth Home in New Albany. (Photo by Paul Schellenberger, courtesy the New Albany Tribune)

out numbers, clear the cards and determine winners.

The pre-teens made posters to advertise the event and contributed refreshments. Ridge said, "Everything was donated. Each kid had to bring soft drinks and a dessert. Some boys baked brownies." Fourteen youngsters participated; thirteen

parents were on hand in case they were needed.

The young entrepreneurs watched the operation with a keen eye. When the desserts didn't move fast enough, Ridge said, "They put desserts on carts and ran them up and down aisles."

Fernandez admitted he was skeptical

about the service project idea at first. But he said, "When I saw them in action at the bingo," he knew they were capable of handling the job.

The youth project came right after Fernandez completed a workshop about developing programs for early adolescents. The students' idea had all the ingredients for growth and development, including creative expression, physical activity, achievement and positive interaction with peers and adults, he said.

The weekend following the bingo, students and some of their parents went to the local grocery store with shopping lists and calculators. Besides the food supplies, they bought pizza certificates and movie tickets for St. Elizabeth residents.

After they dropped off groceries at the home, the group met some of the young women and took a tour of the facility.

Joan Smith, regional coordinator at St. Elizabeth, said that the residents felt touched that the junior high students gave up two weekends to help them.

Ridge said, "We need to do more with our young people. Adults need to let them have hands-on experience. The kids learned how to work together as a group and help someone. They were living their religion. It wasn't just in the classroom."

Amv Ridge, 12, is a member of the youth group who sold concessions at the bingo. Maggie Ridge's daughter said she felt that St. Elizabeth is a worthwhile cause because the women seemed to be without family support. "I feel like I did something for the community," she said.

Amv is certain that there will be another bingo. The money could be given to another one of her concerns. "We could help the homeless," she said.

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Our moments of grace are also moments of life

by Fr. Herb Weber

James was a true catechumen, that is, he had never been baptized before entering our parish Rite of Christian Initiation for Adults program. In fact, he hardly knew much about Christ.

His "pre-catechumenate," or period of evangelization, had begun through the help of others who gradually introduced him to the church.

For a couple of years, James attended a parish Bible study group, chatted with church members who tried to be available for him in his search, and began celebrating liturgy with the parish.

Only then did he formally join our RCIA program.

I was not involved directly in the earlier events leading to James' conversion. But I was with him during those days and months of the RCIA program. And when the Easter Vigil arrived, I was the one who had the privilege of baptizing and confirming James as well as celebrating his first reception of the Eucharist with him.

It was an event of great excitement for both him and me. It was a truly graced moment.

Whenever I am asked to write or speak on the topic of sacraments, I think about James and that incredibly powerful experience of initiation for him. To me, his experience is the best reminder that sacraments are encounters with the divine in which human beings are remade.

And just as James knew the tremendous power of God's love at that Vigil Mass, all present in the community had a chance to be renewed by that same grace-filled presence working through James.

Obviously the sacraments of initiation—baptism, Eucharist and confirmation—that James celebrated are not the only occasions when the power of God's interaction in the human family is experienced. Often I have noticed the same wonderment of God in the experience of God's mercy during the sacrament of reconciliation or its sister sacrament of healing, the sacrament of the sick.

And certainly there are similar encounters with the divine by couples who choose God to be part of their married love or by men standing before the bishop as he lays hands on them in holy orders.



CONNECTIONS—What we do in church is closely connected with what happens in other aspects of our lives. Receiving communion can be a confirmation of the many ways that God is involved in our lives.

And as we come more and more to understand that our lives are being remade by the celebration of sacraments, we realize that these moments of grace are moments of life. (CNS photo by Mimi Forsyth)

All the sacraments are graced moments. As such, they are not commodities to acquire so much as happenings to live. The word "sacrament" is more like a verb than a noun, an action rather than a static entity. The realization that sacraments were entwined with the liveliest part of my life first hit home many years ago when I was in high school.

The event was the evening liturgy for

Holy Thursday. As I recall, evening Masses were not part of our regular routine in those days.

That particular year, Holy Week had arrived just as spring was unfolding in Ohio. Warm weather had brought out the early spring flowers. Croaking frogs in the wetlands of the woods provided the sound track for the week. And I recall lots of children playing games outdoors.

For some reason, I had a couple of hours free before going to Mass. So, as I frequently did, I spent the time outside.

I walked through the woods and marveled at signs of new life. I soaked in the air and just felt good being alive.

The calm spirit of those hours outdoors stayed with me as I entered the church. As usual for my family, we were very early in arriving. (If we weren't 20 minutes early, we already were late.)

That night I cherished the time before Mass. As I watched the priests and others getting ready for the special liturgy, I somehow knew, even in my unsophisticated boy's mind, that what we were doing in church was linked intrinsically with what I had just experienced outside.

Receiving the body of Christ that night was a confirmation of the all-pervasive way that God already was involved in my life.

The Eucharist and the other sacraments

are life events. Thus, sacraments should not be relegated only to the spiritual. They speak of the whole of the human life.

As such, sacraments are communal, not private. Since human life is not lived alone, the celebration of the sacraments does not take place without having an impact on the whole community.

Whenever I baptize infants during Mass, I take a few moments to "present" the new member to the congregation. I hold the child in the crook of my arm so everyone will be able to see the baby's face, and then I conduct a little procession around church.

Never has a child wriggled out of my arms! Many have laughed or "played to the audience." What I have enjoyed is looking at the faces of the congregation. Older people have cried; younger ones have elbowed each other with private words and smiles.

Above all, the whole church has been reminded that the lives of its members have been affected by the baptism that has just taken place. As we come more and more to understand that our lives, individually and communally, are being remade by the celebration of sacraments, we come to know that these moments of grace are moments of life.

(Father Weber is the pastor of St. Thomas More Parish at Bowling Green, Ohio.)

Sacraments celebrate life events

by Katharine Bird

The sacraments build on and celebrate ordinary human events such as birth, death, growth and marriage.

They "don't negate our human nature and the dynamics of human life," said Jesuit Father Lawrence Madden. He is director of the Georgetown Center for Liturgy, Spirituality and the Arts in Washington.

It is no accident that the seven sacraments "touch on precisely those key areas in human life," he said. Sacraments touch on the kinds of events through which people find meaning in their lives.

The sacraments are a reminder that "God promised to be with us in a special

way" at the important times of our lives, Father Madden said.

So the sacraments connect with our lives in this world. Thus they "use very earthly human things—a hand raised in forgiveness, bread and wine for the Eucharist, water for baptism," said Dominican Father David O'Rourke, associate pastor at St. Dominic's Parish in Benicia, Calif.

As communal celebrations, sacraments connect with us in the context of our ordinary relationships with other people.

"The church is a community whose life is related to that of Christ—and to each other through Christ," he said.

(Katharine Bird is associate editor of Faith Alive!)

DISCUSSION POINT

Have the sacraments changed over the years?

This Week's Question

Is there anything about the sacraments that puzzles you?

"The special presence of Christ in the Eucharist puzzles me. What does it really mean that Jesus comes in a special way to me through the action of this communal meal?" (Rick Cain, Denette, New Jersey)

"What has happened to the importance of the sacrament of penance? It seems that it is not a concern

of Catholics any more." (Marie Sullivan, Clifton, New Jersey)

"In the early days catechumens were baptized and confirmed at the same service... Today Catholic children are baptized at birth and confirmed in early adolescence, or not confirmed... Didn't Jesus preach about 'baptism with water and the spirit' together?" (Bridget Balthrop Morton, Melbourne, Florida)

"I don't understand why so much is involved in arranging a marriage in the church. It is very frustrating

trying to get everything done in time." (Angela Bird, Indianapolis, Indiana)

Lend Us Your Voice:

An upcoming Faith Alive! edition asks: How do you see your role as a lector at the Sunday Eucharist? How do you prepare for it?

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

Parental involvement enhances confirmation

by Tim Manning

The parents of high school confirmation candidates came to rapt attention as one mother described the scene when she asked her teen-ager to set the dining-room table.

"Why doesn't my daughter realize that she should help?" the mother asked, voicing a question symbolic of the parental stress caused by messy rooms, curfews, chores and discipline. Comments from other parents showed they too had been challenged in relating to their teen-agers.

The parents of 50 high school freshmen and sophomores were at a workshop on "Positive Parenting" given by Dr. John Kalafat and Gayle Joannides from St. Clare's Riverside Medical Center in Denver, N.J.

"Positive parenting" offers several educational programs, including a three-part series for parents of teen-agers, offered through parish confirmation programs.

Holy Family Parish in Florham Park, N.J., offers the confirmation series "to help parents be better parents," said Sister of Christian Charity Alfrede Hauptly, religious education director.

"Confirmation is celebrated in the midst of the faith community, including the family where the teen-agers need the support and guidance of their parents," she said.

Confirmation is a sacrament of initiation into the full life of the church. But for teen-agers, it is also often viewed as a sacrament of transition because they receive it when their commitments and relationships are changing.

"Their attention and interests are moving away from the family toward

adulthood. They are becoming more independent, preparing for college or careers," Kalafat said.

"The grades of confirmation can help a teen-ager make a new and stronger commitment about how to serve the community, as well as help him see how God is at work in his life and in his relationships," said Sister Hauptly.

"Adolescence creates the energy to fuel the booster rocket to launch them out of the nest," Kalafat said. Teen-agers are experimenting with new freedoms and testing parental limits.

He encouraged parents to create or capitalize on "occasions of communications" when a teen may be seen to be only making a comment, but may really be seeking advice or looking for a willingness to talk.

Good communication means being a good listener who doesn't interrupt but paraphrases or feeds back to the teen-ager information or feelings being discussed.

Good communication, however, also implies that parents decide from the beginning what issues are "absolutely, positively non-negotiable" with their teen-agers, Kalafat indicated. However, parents should be careful not to make that list too long, otherwise there will be constant conflicts.

Kalafat and Joannides utilized the scene of conflict over setting the table to offer suggestions on how to smooth the rough spots in parents' relationships with teens.

"Stick to the specific situation and let the teens know how their action or attitude makes you feel," Joannides advised.

For example, she added, a parent might say, "The table has to be set if we are going to have supper together. When you don't set the table, it says to me that you don't care enough about the rest of us to want to



GUIDANCE—Confirmation is celebrated in the midst of the faith community, including the family, because teen-agers need the support and guidance of their parents and parishioners as they grow to adulthood. (CNS photo by Gene Plaisted)

share our meal. That makes me feel sad and unappreciated for all the work that I do to make this a family."

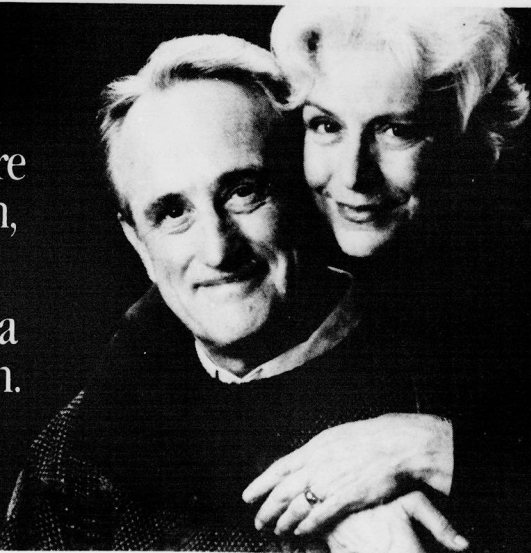
Parenting teen-agers is "like guiding them from the safety of a harbor" into the ocean's rough waters, Joannides said.

It isn't surprising, then, that the time of confirmation preparation is frequently seen

as a time to build up the process of communication between parents and teen-agers—illustrating in clear terms that sacraments relate to real lives.

(Manning is a public relations professional and fund-raiser in Whippany, N.J. He wrote this religious education article for Catholic News Service.)

If You Think It's Okay to Ignore Your Chest Pain, Maybe You Should Get a Second Opinion.



"It's only heartburn... a little indigestion, right?" But what if you're wrong?

The sad fact is, this year over 300,000 Americans will die of heart attacks before they ever reach the hospital. That's because, whether from embarrassment or denial, one-half of all heart attack victims wait more than two hours before seeking proper medical attention.

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secure knowing that trained medical professionals are there to provide whatever other assistance you may need.

Know the Warning Signs of a Heart Attack...

Pressure, fullness, squeezing or pain in the center of chest lasting two minutes or more. Pain or numbness spreading to the shoulders, neck or arms.

Severe pain, dizziness, fainting, sweating, nausea or shortness of breath.

Not all of these signals occur in every heart attack. If some signals appear, please do not wait. Seek the proper medical attention immediately—at Community Hospital East's Chest Pain Emergency Unit, 10th and Ritter, specializing exclusively in the diagnosis, care and treatment of people experiencing chest pain.

Chest Pain Emergency Unit
Community Hospitals Indianapolis

SECOND SUNDAY OF EASTER

The Sunday Readings

Sunday, April 22, 1990

Acts of the Apostles 2:42-47 — 1 Peter 1:3-9 — John 20:19-31

by Fr. Owen F. Campion

The Acts of the Apostles provides this week with its first biblical reading. A section of the New Testament written by the author of St. Luke's Gospel, the Acts of the Apostles is a favorite scriptural reading for Easter time. It recalls the life of the church from its beginnings after the Lord's Ascension until Saint Paul's imprisonment in Rome a generation later.



While its title suggests a record of the apostles, only two among the apostles actually are remembered with any detail and at any significant length. Those two are Peter and Paul.

This weekend's reading glimpses the daily life of the early Christians, and in that glimpse it suggests the values that guided their lives. For example, there was an extraordinary emphasis upon community. From that emphasis proceeded generosity for the unfortunate, care for the impaired, and attention to others' needs of every sort.

Life among the first Christians was not simply led by good, although vague and inexact, warm feelings. It was precise, devoted to daily fulfillment of God's law as expressed in the life of Jesus. Thus, as stated in this reading, the Christians carefully pursued the apostles' teaching. They prayed together and they "broke bread" together. While they also took meals together, "breaking of the bread" refers to the Eucharist, and not just to ordinary meals.

Personal commitment to God through Jesus was the hallmark of Christians in that era of church beginnings. But that personal commitment blended with, and subjected itself to, the faith and witness of the church community.

The First Epistle of St. Peter supplies this weekend's liturgy with its second reading.

Surrounding Christianity virtually from the moment of its birth as a religious

community were persecution and hostility. At times persecution and hostility were unapologetically harsh and often deadly. The great apostles Peter and Paul themselves were victims to such persecution.

Understandably, persecution and peril were very much in the minds of the Christians in the church's first decades. The epistle writer wisely knew that such dangers either could evoke bitterness or strength. To grow stronger in the face of such problems, the epistle urged imitation of, and loyalty to, Jesus.

This weekend's Liturgy of the Word presents the story from St. John's Gospel in which the Lord commissioned his church to forgive sins, and in which Thomas overcame his doubts about the Resurrection, as its Gospel reading.

Centuries of belief and of consolation in God's mercy to sinners have dulled our attention to the marvel of forgiveness that so enraptured the Christians of the church's first generation. They saw sin as humankind's greatest and most agonizing burden. It thwarted happiness now and it prevented eternal happiness. To compound the problem, forgiving sin was God's sole prerogative. It is easy to understand the delight that Jesus' promise of forgiving sin would bring to such persons.

However, the emphasis in this reading's reference to sin's forgiveness is that Jesus continues to forgive sins through the visible church. The promise was a Resurrection event. It was given to the apostles, the chosen sent as church to build the church.

In the next section, Thomas meets the Lord and he believes. It is the same apostle

'The Pope Teaches' continues next week

"The Pope Teaches" column regularly published in *The Criterion* will continue next week.

Pope John Paul II offered his annual Easter address on April 11 in Rome. He will resume his teachings on the Vatican Creed April 18 at his next Vatican audience.

—by Dee Wilson

MY JOURNEY TO GOD

God Is All Around Us

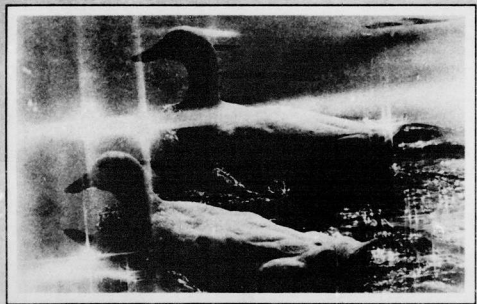
It seems like only yesterday we started on our journey of Lent.

Time passes so swiftly in our busy lives. There are so many things to do. We are crowded in on all sides with work schedules, school, meetings and activities, so that we never take time off to really stop and spend a few peaceful minutes with God.

But his presence is here. God is all around us.

He is in the great blue heron that circles and lights at the edge of the pond in the early morning mist.

(A member of St. Michael's Church at Greenfield, Dee Wilson moved from the city to the country three years ago. "In our opinion, it is the most wonderful place to live," she writes. "It has been a spiritual experience for us to view the countryside as God must see it.")



who had refused to believe the others' stunning announcements of Resurrection. In reply, Jesus says that blest are all those who do not see, as Thomas saw, and still believe.

Reflection

No other liturgy in the church's ritual so gloriously salutes an event of salvation as does the Easter Vigil in proclaiming the Resurrection of the Lord. Fittingly, it remembers the Resurrection as the most extraordinary and meaningful happening in human history.

The Resurrection confirmed God's ancient protection of his people, and it seals his unity with them in the love, sacrifice, humanity, and divinity of the Lord. As the church moves past the date of Easter and the celebration of the Easter Vigil, it enlists its people in the miracle of the Lord's victory over death and sin, and in the effects of his life-giving love.

These readings assert that the Resurrection's power is available to us here and now. For we who believe, Easter is no

memorial. It is an affirmation of reality then, but also now, for us.

God's presence with us now is through visible signs and rests upon real-life decisions. It is in the church. The love of the church for God reflects the love of Jesus for the Father. In the Lord's name, the church forgives us, ridding us of the stench and burden of sin. We are freed! We are forgiven!

To be within the church means truly to love God and to love others. The model in the Acts of the Apostles is clearly given us. We wholeheartedly must give ourselves to God, acquaint ourselves with the apostles' teaching, and share with God and

others our hopes and faith in "the breaking of the bread." The church described is not elusive nor undefined. It is specific in expectation and community. That is the church to which we as believers are summoned.

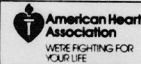
Obstacles stand before us. With us is the power of God, visible in the Resurrection, visible today in the church, the voice of his word and the provider of his sacraments.

To be within the church means truly to love God and to love others



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MARIAN COLLEGE

INDIANAPOLIS

1990 PRESIDENT'S REPORT

President's Message

The 1989-90 academic season marks my first as president and the 139th year since the forerunner of Marian College was founded.

Arriving on campus this past fall, following the 18-year leadership of Fr. Louis C. Gatto, I was pleased to see that the College had thoughtfully pursued its charter of academic excellence and community involvement. The accomplishments reported for this year reflect the existence of an exceptionally strong teaching and mentoring faculty, an innovative professional staff, the

nurturing and active sponsorship of our Franciscan Sisters, and a Board of Trustees which feels deeply about Marian.

Every new president brings a fresh perspective to an institution and a strategy for implementing it. Yet, as noted in my Inaugural Address, essayist Joseph Kaufman wrote that the "vision is not the president's alone, nor does it have to originate wholly with the president....[He or she] should seek to encapsulate the history and aspirations of those who have gone before...." The new president, he adds, must "...first listen to others and consult with those who care about the institution and have a stake in its success...." This has been and is being done, elaborately.

During the fall semester we employed an extensive survey designed to gauge the support of all of our trustees, full-time faculty and staff for a strategy of renewal which can guide us in the 1990s. Marian's rebirth will emerge from the depths of this College—not only from those who responded formally to our questionnaire, but also out of my ongoing meetings with faculty members and trustees as well as through discussions with leaders of the Alumni Association, student body, and the Indianapolis community.

What should be the basis of this renewal? I expect we will be able to capitalize on what we already do well—expanding on a vital tradition of service to others, strengthening our commitment to undergraduates as individuals—and increasingly underscoring the need to balance academic rigor and compassion as the foundation for building the Marian College of our future.

And more specifically:

- We will create a new program which should provide an opportunity for every full-time employee at Marian to become a mentor and to develop special advising skills in upperclassmen that will allow them, in turn, to graduate as certified "mentor-leaders" and serve as respected counselors for future generations of students and workers.
- We plan to establish an all-honors college which will award scholarships for community service as well as academics, athletics, and artistic talent.
- We are working on creating an affordable holistic health program for every body at Marian, paying special attention to nutrition, physical fitness, preventive medicine, and stress reduction.
- We expect to refocus our core curriculum to integrate learning in different disciplines through adoption of at least one thematic general education purpose.
- We will also initiate curricular changes whenever we can effectively serve the sort of unmet local demands in higher education that Marian's qualitative brand of values-based personalized instruction is best designed to deliver.

As suggested several months ago: "...I can promise...that you will be hearing a great deal about Marian's distinctiveness in the 1990s and beyond. Begin listening anew for us. We are already on the move, and our voices will project much further by 1991 and 1992."

Daniel A. Felicetti
Daniel A. Felicetti
President



The Highlights of 1989

- Dr. Daniel A. Felicetti became Marian's sixth president on November 12, 1989, as more than 700 guests from across the nation witnessed his inauguration.
- Overwhelming indications of support ranging from 92% to 100% of the faculty, staff, and Board of Trustees were received for the new president's 13 proposed strategies to achieve distinctiveness for Marian College.
- Seven Indianapolis residents were added to Marian's Board of Trustees: William E. Bindley; Barbara Cooling; Robert G. DeGraene; John B. Gray Jr.; Mark L. Maurer; M. Lynne O'Day; and Joseph L. Smith.
- Sr. Norma Rocklage, O.S.F., assumed the position of Executive Director for Planning and Mission Effectiveness. She is working closely with President Felicetti on his "cornerstone" plan to help Marian become known as "the College which mentors."
- Donald A. Fleming, formerly a partner at Arthur Andersen and Co., became Marian's new Chief Financial Officer.
- The College achieved a record fall enrollment of 1,228 students for the 1989-90 school year. Marian's 1989-90 freshman class included 58 academic scholarship winners for a total of 214 academic scholars enrolled during the fall semester.
- Our Financial Aid Office dispensed \$4,447,324 in scholarships, grants, and student loans in 1989-90, up 15 percent from the previous year—an indication of the College's financial commitment to academically talented students and others who bring special strengths.
- A campus-wide administrative computer system was initiated with the installation of computers and software programs in the Registrar's Office for the College's first computerized student registration.
- Our Sisters donated their large convent, St. Francis Hall, to the College for use as a student dormitory while two new campus residences were constructed for faculty and staff members of the Franciscan Order.
- The old Park School gym, a long-standing campus landmark which would have been too costly to renovate, was demolished to allow for further campus development.
- For the ninth consecutive year the College ended the fiscal year with a surplus in its Current Fund.
- The College's Endowment Development Fund grew to \$3,236,596 from \$2,847,868. Contributions to the Alumni Fund for 1989 increased by more than 33 percent over the 1988 total, as the '89 Alumni Phonathon earned a record \$59,251 in gifts and pledges.
- Working with the five Indiana Catholic dioceses, Marian conducted the first Indiana Catholic Principals' Institute to help parochial school principals merge school administration skills with their theological mission.
- Marian's Education Department was awarded a \$60,000 State of Indiana grant for an innovative math program in which junior and senior education majors will serve as mentors to teachers at eight urban parochial schools.
- The new Bachelor of Science in Nursing program received continued accreditation from the Indiana State Board of Nursing.
- Marian's highly regarded Accounting Department added a new major in Finance and became the Department of Accounting and Finance.
- Marian students and alumni had the opportunity through the Career Services Office to interview with more than 120 accounting firms, businesses, government agencies, and school corporations during 1989.
- Nine academic departments have developed partnerships with 29 local businesses and organizations in providing co-ops, internships, and practical experiences for Marian students.
- Gwendolyn Brooks, first black woman to win a Pulitzer Prize in poetry and poet laureate of Illinois, was among the outstanding speakers who appeared as part of the College's convocation series.
- Mark Aloia, junior psychology major, was awarded a \$500 prize for a research project he conducted with the Indianapolis Center for Neurological Rehabilitation during a co-op assignment.
- Two Marian co-eds represented Marian in the Indianapolis 500 Festival activities that precede the annual 500-mile race: Regina Garza, sophomore elementary education major from Indianapolis; and Lori Ann Caulfield, a junior nursing major from New Albany.
- Two Marian baseball pitchers were drafted by major league baseball teams. Danny Johnston was signed by the New York Yankees and Mike Hemmerich, the New York Mets.
- More than 2,700 participants attended 23 conferences, sports and band camps at Marian during the summer.
- Marian's Conference and Events program drew more than 25,000 guests for 60 events to the campus and the James A. Allison Mansion conference center.
- St. Margaret's Guild selected the William B. Stokely Jr. Mansion on the Marian campus to be its 1990 Decorators' Show House from April 28 through May 13.
- The Lilly Endowment, Inc., awarded Marian a \$100,000 grant for institutional development. The strategic planning process gained further impetus with the organization of several task forces to focus on positioning the College to meet the challenges of the 1990s and beyond.

Entertainment

VIEWING WITH ARNOLD

'Cinema Paradiso' tells story of love, nostalgia

by James W. Arnold

One of the more interesting emotions special to the 20th century is nostalgia for the popular culture of the past in general and of one's youth in particular. It is unique because until this century there wasn't much of that kind of stuff (old songs, old movies, old TV shows) to be nostalgic about.

Previously, happy memories were attached to private experiences: something mother made, a love letter, a favorite tree in the woods near home. Recall the aged Irish pastor in "Going My Way" who fished in his old age on the lullaby his mother sang to him as a child.

The children of this century are more likely to treasure the same memories and



objects, the media products that many of us happened to encounter at exactly the same time. Depending on one's generation, it's hard not to sentimentalize (among countless other shared pop fragments) Astaire and Rogers, Mays and DiVaggio, "Moon River," "Yesterday" and "Blowin' in the Wind," the Kennedys, "Casablanca" and "The Honeymooners."

Woody Allen ("Purple Rose," "Radio Days") and Neil Simon ("Brighton Beach Memoirs") have been particularly good at mining pop nostalgia in recent movies, and "Field of Dreams" is just one prominent example of a hit carved from specific and general sports memories.

All this is by way of introduction to the magic powers of "Cinema Paradiso," the Italian movie which took the Oscar this year as best foreign film.

"Paradiso" is a movie about the love of movies. It will seduce just about anyone with a special feeling for them and their history. It also may especially delight Catholic movie buffs, since the story is set

in a dusty Sicilian town where more than a half century ago, the only cinema was the parish hall. The pastor is, typically, a connoisseur torn by his love-hate for the movies. He is also an eccentric prude who personally directs the projectorist to cut all the love scenes for fear of exciting temptation.

In those days, that meant exclusively the sorts of hugs and kisses that would today be G-rated. This hardly disturbs the congregation, who on Saturday nights devour the movies from America and Rome—their only contacts with the larger world—with the same wild affection audiences felt everywhere.

The hero is 10-year-old Salvatore, a mischievous altar boy who gains privileged status as the apprentice to the gruff old peasant projectorist, Alfredo (veteran French actor Philippe Noiret), a fellow so over-exposed and dedicated he talks in movie dialogue.

Alfredo is a kind of town hero, an artist and seer. One night when patrons cannot all get in to see a Toto comedy, he beams a free show onto a wall in the piazza. Ultimately, a fire in the booth tragically blinds Alfredo, and his young assistant (who saved his life) takes over the magical role.

The film, a second feature by young writer-director Giuseppe Tornatore, goes on to describe the changes in the town, the movies and the restored theater, and in Salvatore as he grows up and falls in love. His mentor Alfredo convinces him to leave and seek his fortune in the outside world. When he finally returns, many years later, for his friend's funeral, Salvatore is (of course) a famous director. The old "Paradiso," like the enchanted movie houses of all our childhoods, is gone. But Alfredo has left him a cinematic gift from the innocent past that gives the movie a soaring, feel-good ending.

The fun in "Paradiso" is the recognition of the beauty and hope as well as the sheer joy that movies brought to the villagers in those mostly grim years. Of course, there is sadness in the realization that movie culture will never be the same. The smalltown theaters have largely vanished, along with many of the other good and not-so-good '90s social realities that made them important.

Intercut throughout the story is a fascinating variety of movie clips from several decades, with the emphasis on European films that were presumably Tornatore's favorites. Essentially, "Paradiso" is a warm tribute to the movies he loved as a child and youth.

Overall, this is a delightful love story on several levels, with a poignant appeal to movie fans who enjoy reminiscing about the golden age. That was, of course, when we were young.

(Warm, funny, sentimental tribute to the role of the movies in a Sicilian village; recommended entertainment for mature viewers.)

USCC classification: A-III, adults

Recent USCC Film Classifications

Crazy People	A-III
Ernest Goes to Jail	A-III
The Last Power	A-III
Q Impulse	A-III
Q & A	A-IV

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

'Malcolm Takes a Shot' teaches important lessons

by Henry Herx and Judith Trojan

"Malcolm Takes a Shot," to be broadcast Tuesday, April 24, 4-5 p.m. on CBS recounts the story of how a high school senior who's banking on a basketball scholarship to college must first learn to be a team player. (Check local listings to verify program date and time.)

This "CBS Schoolbreak Special" had been set to air in early March but was postponed when basketball star Hank Gathers, playing for Loyola Marymount University, died after collapsing during a West Coast Conference game.

Malcolm (Jon Clair), convinced that his success on the basketball court is his ticket to future fame and fortune, has been letting his schoolwork slide, forgetting his chores at home, and infuriating his coach and teammates by trying to turn games into a one-man show.

After suffering an epileptic seizure during a game, Malcolm's world comes crashing down. How he straightens things out and learns that life is a team sport may be all very predictable, but the lesson is dramatized quite credibly and should engage the attention of its young audience.

Written by Bob Gookin and directed by Mario Van Peebles, the story takes place in an integrated school, and

one of its lessons is the friendship between Malcolm, who is black, and one of his white teammates. There's nothing preachy about it, other than showing that people can get along whatever their backgrounds.

It is also refreshing to see adults presented as intelligent and caring people. Good here are Tony LoBianco as the coach, Margaret Avery as Malcolm's savvy mother, and Susan Ruttan as a down-to-earth poetry teacher from whom Malcolm needs a passing grade. Appearing in his first basketball star Kareem Abdul-Jabbar, who shows up occasionally in Malcolm's dreams.

Young viewers should enjoy the story and perhaps even learn a thing or two about the spirit of cooperation.

TV Programs of Note

Friday, April 20, 11:30 p.m.-12:30 a.m. (CBS) "Save the Planet: A CBS Hard Rock Cafe Special." Originating from the rock 'n' roll restaurant in Los Angeles, this special features music, comedy, and celebrities who gather in honor of Earth Day in Los Angeles and various locales around the world.

Saturday, April 21, 10:30-11 a.m. (Check local listings.) (Simulcast on CBS, NBC, ABC, and various cable outlets.) Cartoon All-Stars to the Rescue. A animated series special aimed at kids aged 5-11 with a strong anti-substance abuse message. Developed by the National Academy of TV Arts and Sciences, it was principally funded by McDonald's and Ronald McDonald's Children's Charities.

Saturday, April 21, 8 p.m. (PBS) "Caddie Woodlawn." The first of a two-part "Wonderworks" presentation describes the life of a little girl whose family has settled on the Wisconsin frontier in 1865. In the first show, Caddie gets some unwelcome lessons on being a lady when her cousin from Boston arrives for a visit. The conclusion airs April 28, also at 8 p.m.

Sunday, April 22, 11:11-11:30 a.m. (Check local listings.) (CBS) "Old Faiths, New Freedoms." This interfaith religious special focuses on the impact of newly found freedom in the old religions of Eastern Europe, particularly Orthodox Christianity, Judaism and Roman Catholicism. A production of CBS, it was prepared in cooperation with the U.S. Catholic Conference, the New York Board of Rabbis, and the National Council of Churches.

Sunday, April 22, 7-8 p.m. (PBS) "Tales from the Brothers Grimm." The final program in a live-action series of classic fairy tales retold in a U.S. setting presents "Bearskin," the tale of a Civil War soldier who makes a pact with the devil, and "Jack and the Dentist's Daughter," a '30s version of the Grimms' "The Master Thief."

Sunday, April 22, 9-11 p.m. (ABC) "The Earth Day Special." Entertainment special that will incorporate comedy, drama, and music to illustrate how our environment has reached a state of crisis. Such stars as Kevin Costner, Ted Danson, Quincy Jones, Michael Keaton, Bette Midler, Meryl Streep, Barbra Streisand, Robin Williams and Bruce Willis will explore what we can do to save the planet and conserve its precious resources.

Sunday, April 22, 9-11 p.m. (PBS) "Traffic." Premiere of a five-part "Masterpiece Theatre" series about a British government minister who puts himself and his family in danger when he initiates a program aimed at interrupting the traffic in illegal drugs. The series was recently awarded an International Emmy Award.

Monday, April 23, 8-11 p.m. (PBS) "Central Park." Documentary filmmaker Fred Wiseman shows the variety of ways New Yorkers enjoy Central Park's recreational facilities as a place for picnics, theater, and concerts. It also looks at the complex problems the city faces in maintaining an expansive midtown park while keeping it accessible to the public.

Tuesday, April 24, 8-9 p.m. (PBS) "Design Wars." Rebroadcast of "Nova" program about the competition between five architectural teams vying in a contest to design a new building for the Chicago Public Library and the surprisingly varied styles of the entries that resulted.

Tuesday, April 24, 9-10 p.m. (PBS) "Children of the Night." In this "Frontline" report on a group of runaway boys who banded together to survive on the streets of San Francisco, the program focuses on the forces that drove these teen-agers from their homes and the damage done to them by their life on the streets.

Wednesday, April 25, 8-8:30 p.m. (PBS) "Mark Russell Comedy Special." In another of his sorties into topical humor, satirist Mark Russell employs one-liners, songs and piano parodies to lampoon the nation's political leaders and newsmakers.

Wednesday, April 25, 9-10:30 p.m. (PBS) "Prisoners of Inertia." New York City newswomen (Amanda Plummer and Christopher Rich) get lost on a Sunday outing in New Jersey and discover that there's no place like home in an "American Playhouse" comedy written and directed by Jeffrey Noves Schar.

Thursday, April 26, 10-11 p.m. (PBS) "Sylvia Plath." The final program in the rebroadcast of "The Voices and Visions" poetry series looks at Plath's creative intensity in writing about her experiences as a woman and as an artist, suggesting that her influence as a major force in modern American verse has been overlooked because of her tragic suicide.

Friday, April 27, 9-10 p.m. (PBS) "The Orchestra." Academy Award-winning music video artist Zbigniew Rybczynski interprets six classical compositions by Chopin, Ravel, Schubert, Albinoni, Rossini and Mozart in this presentation of the "Great Performances" series.

Friday, April 27, 10-11 p.m. (PBS) "Czeslaw Milosz: The Poet Remembers." Profiling the writer-in-exile who was awarded the 1980 Nobel prize in literature, the program examines Milosz's cultural and political roots in Lithuania and Poland, traces his exile to Paris in 1951 and his eventual move to the United States in 1961, visiting him at the Berkeley campus of the University of California where he has taught for the past 25 years.

Saturday, April 28, 6-7:30 p.m. (PBS) "Granada." Rebroadcast in the "Timeline" series of historical re-creations, the program reports on how the fall of the Alhambra, the last Islamic citadel in Spain, made it possible for the Spanish throne to fund the Italian Christopher Columbus in a voyage seeking a sea route to the riches of Cathay.

Saturday, April 28, 8-9 p.m. (PBS) "Caddie Woodlawn." In the conclusion of a two-part "Wonderworks" presentation of a story set on the Wisconsin frontier of 1865, young Caddie endeavors to alleviate the fears of her community about a nearby tribe of friendly Indians.

(Check local listings to verify program dates and times.)



SCHOOLBREAK SPECIAL—Actor Jon Clair (right) plays a high school basketball star who must deal with the changes in his life when he learns he has epilepsy, and Tony LoBianco stars as his coach in "Malcolm Takes a Shot," a "CBS Schoolbreak Special" to be broadcast April 24 from 4-5 p.m. (CNS photo from CBS)

QUESTION CORNER

Explain penance rites

by Fr. John Dietzen

Q I just read your answer about communal penance services in our Catholic paper. This is something I very much agree with.

I am married, have two children, and am 40 years old. My wife is not Catholic, but she goes to church with us.

Several years ago, a priest nearby had a communal penance service twice a year, before Easter and Christmas. The church was filled every time I went.

This priest has been gone for years now, and I know a number of people who have not been to confession since he left. As for me, I know there are things I must work on, but I don't feel the need for private confession.

A short time ago, I took an adult religion class. Someone asked about the communal penance service and Father said it was not allowed.

This is a shame. As I said, at these services the church was overflowing each time. If this will get people to meditate and examine their consciences and get closer to God, we should not let this happen. Have you any reply? (Kansas)

A The church today has three rites for celebrating the sacrament of reconciliation. First is the Rite of Reconciliation of Individual Penitents. This is the one-on-one "private" ritual similar to the one we are traditionally familiar with.

Second is the rite for reconciliation of a number of penitents with individual confession and absolution. This is the form of communal penance service perhaps most



familiar to Catholics today. (Editor's note: This form is held throughout the Archdiocese of Indianapolis each Advent and Lent.)

As the ritual for penance indicates, this form shows more clearly the social or ecclesial nature of penance. Everyone listens together to the word of God, examines the conformity of their lives with that word of God, and supports one another by prayer together. One or more priests are present so that at some point during this service individual confession and absolution are available.

Third is the rite for reconciliation of a number of penitents with general (not individual) confession of sins and absolution given by the priest to all at one time.

Your letter is not clear about which rite you are speaking of. If it is the third with general absolution, your priest is correct. This form of penance is not allowed as a general rule; it may be used only in emergencies or other clearly defined circumstances.

The second form (worship together with opportunity for private confession) is, I believe, becoming more and more

common and enjoys practically all the spiritual advantages of the third rite. Our experience where I am pastor and that of many other parishes is similar to yours: hundreds of people attend these ceremonies, obviously convinced that this method of expressing sinfulness and asking forgiveness fits their personal sense of sinfulness and need for forgiveness and healing.

It combines, so to speak, the best (at least most of the best) of both worlds, our need to express personally our sinfulness and desire for forgiveness, and on the other hand our need not only of God's pardon but of "reconciliation with our brothers and sisters who are always harmed by our sins" (Introduction to the Rite of Penance, No. 5).

Finally, I would suggest that perhaps you are dismissing the value of individual confession (rite No. 1) too easily. This form has enormous and important spiritual advantages, especially when we realize that the sacrament of penance not only looks to forgiveness of the past, it looks particularly to the future, giving us grace to examine the direction of our lives and deal with the pride, selfishness, greed and other sources of sin deep inside us.

A regular and healthy celebration of this rite, along with communal penance services, does much to open our hearts to the healing and creative power of God's presence.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Son's rude behavior challenges parents

by Dr. James and Mary Kenny

Dear Mary: I have an 18-year-old son whom I love dearly. However, I truly dislike the way he behaves toward his father and me.

When he turned 18, he felt he would be free to do anything he chose. We have had some terrible battles. He becomes so violent at times that I feel he will strike one of us.

He told us the only reason he resides in our home is because he doesn't have money to live elsewhere.

We have tried to support all his endeavors—yet never allowing him to shirk his responsibilities. He is a college freshman and has his own bedroom, car, compact disc player, and television.

Because of bad language, he now has to pay his own automobile insurance. He works part time and is required to pay us a fourth of his income for room and board, something he rarely does on time or without argument.

He is one of four children at home. The others contribute their share of money without a word, keep their rooms picked up, and help with the dishes and laundry. My blood pressure is high. I love life and my family. Please help me restore peace and tranquility to my home. (Massachusetts)

Answer: I rarely give a specific directive in regard to a family problem, but your case deserves an exception: Move that 18-year-old son away from your home and into housing at his college. He needs to experience the world outside your home, and you need a break from him.

Second, revise the way you provide or withhold money. He is playing "poor son" while enjoying every goodly college student could desire. You are contributing or withholding money depending on his behavior.

Do not make his college career dependent upon his behavior. Draw up a budget for his college expenses, including tuition, room, board, books, and spending money. Determine what part you and your husband will provide. The difference comes from him, through part-time jobs or loans which he arranges and for which he is responsible.

You will immediately eliminate fights about who pays his car expenses and how much he contributes to your household. If his budget doesn't allow a car, television and CD player, he would not be the first student so deprived. You should not tie his allowance to his behavior. You should, however, tie his education money to his school performance. If his average falls below passing, you have every right to discontinue his college money.

When you draw up these arrangements, put them in writing. This prevents lack of understanding. A written agreement can also help strengthen your resolve when and if he insists he needs more money and is fairer to your other children. They both need to know how much financial help they can rely on for college.

Your desire to help your children and at the same time teach them responsibility is admirable.

(Address questions to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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New Albany CYO celebrates past

by Jerry Finn

1965 was a year of much activity.

The war in Vietnam was gearing up. Lyndon Baines Johnson was president of the United States. Krushchev was the premier of Russia, and the "Cold War" had reached a peak.

The Second Vatican Council of the Roman Catholic Church was brought to a close on the Feast of the Immaculate Conception, and everyone was wondering where the new pope, Paul VI, would take this new church and the proposed changes.

In the lives of teen-agers, the Beatles had made it big. Four of their tunes were in the Top 10 on the record charts. A Pontiac GTO was "the" car to have, especially since the Beach Boys immortalized it in song. Drugs other than alcohol were gaining popularity, and LSD was being experimented with legally.

In the midst of all this, Archbishop Paul

C. Schulte of Indianapolis recognized the need to establish a formal structure for the 20 Catholic churches in the New Albany Deaneary that would enable continued growth of the many good things that the church was already involved in for young people.

In September of 1965, a structured Catholic Youth Organization was officially established in the southern Indiana deaneary. It was to be led for many years by Father Ed Banet, a young, energetic, and committed priest. Father Paul Sweeney, another young priest, also lent his creative energies to deaneary CYO programming.

Twenty-five years later, the "Cold War" has ended, communism is in the midst of a transformation to democratic socialism, drugs continue to destroy the lives of our youth, and music still expresses what is happening with our young people.

"Memories, Tradition and Vision: 25 Years of Caring for Kids," the deaneary's

silver anniversary theme, is the foundation on which the lives of southern Indiana young people will be built into the next millennium. For this moment in time—in 1990—the New Albany Deaneary will celebrate its past and look forward to future direction.

For 25 years, teen-agers have cruised down the mighty Ohio River on the old steamer "The Belle of Louisville." The music that they have danced to has changed over the years, but common denominators are the fun and camaraderie generated from this experience.

As part of the 25th anniversary celebration, New Albany Deaneary officials are planning a giant reunion on board the steamer June 6 at 7:30 p.m. (daylight savings time) for people who have enjoyed the Belle cruise in years gone by. Tickets are free, however a tax-deductible donation of \$20 or more per person will benefit future deaneary programming.

Money generated by this event will go toward establishing a development effort in

order to meet the future needs of deaneary parishes without causing undue financial distress.

Deaneary officials note that for 25 years their programming has addressed the issues, needs, and concerns of young people in southern Indiana. Now they have decided that it is time to become creative in allowing people to invest in the future of deaneary youth.

Local businesses and artists have generously donated their services to help make the cruise a success. The Marlin Family Band will entertain, and Betty Jones Catering will provide the food. Tickets can be obtained by writing to the youth ministry at the Aquinas Center, 707 W. Highway 131, Clarksville, Ind. 47130, or by contacting deaneary staff members at 812-945-0354.

During the Belle cruise and other anniversary events scheduled this year, organizers hope to demonstrate the church's message of love to young people in southern Indiana. To show their care and concern, the June 6 cruise is open to anyone who wishes to join in celebrating the deaneary's 25th anniversary.

(Finn serves as director of youth ministry programming for the New Albany Deaneary.)

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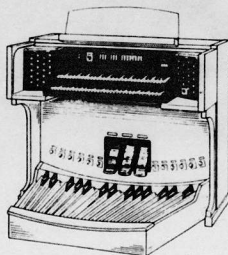
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Six priests celebrate jubilees

(Continued from page 1)

chaplain for the Newman Centers at Butler University and Indiana University-Purdue University at Indianapolis. His secondary assignment is to provide sacramental assistance at St. Patrick, Holy Rosary and Holy Cross parishes.

Father Michael T. Bradley was stricken with eye problems in 1986 at St. Patrick, Indianapolis, where he had been pastor since 1974. According to Father Wade, who visited his classmate early this year at St. Leo Church, Bonita Springs, Fla., the Indiana environment is harmful to Father Bradley's remaining vision.

Celebrations

Father Buchanan will have a 25th anniversary celebration at the home parish of American Martyrs in Scottsburg. The date is uncertain because of a change of assignments in May. The Mass will be followed by a brunch in the parish hall for anyone who wishes to attend.

Father Kenneth Murphy will celebrate his Silver Jubilee at Portsmouth, Virginia, at 9 a.m. April 29 in the chapel of the USS Mount Whitney, on which he is the command chaplain. The Whitney is the flagship for Commander, Second Fleet/Commander Strike Fleet Atlantic. The liturgy is open to the public.

Father Rodas will celebrate his 25th Anniversary Mass with the only parish liturgy on Sunday, May 6 at 11 a.m. at St. Mary Church. A reception will be held at the Marian Center, south of the church, immediately afterwards. The public is invited to attend.

The Murat Shrine Club will be the site of a banquet to honor Father Rodas at 7 p.m. Sunday, May 6. The parish planning committee consists of Providence Sister Marjorie Duffy, Mary Halfaker, John Fore, Flo Miller, Betty Lou Evans, Bernice Bates, and Bill and Dolores Yeadon.

In October, "the month of the rosary," Father Rodas will celebrate his 25th anniversary of ordination with his mother, sister and other relatives in Ecuador.

Father Wade's jubilee celebration will begin with the 11:30 a.m. Mass at St. Matthew Church, May 6. Msgr. James P. Galvin will serve as homilist. Among concelebrants will be Fathers Gerald Kirkhoff and Charles Chesebrough.

The Silver Anniversary observance for Father Wade will continue with a brunch in the parish hall for parishioners and invited guests. Providence Sister Kathleen Desautels of Chicago will be mistress of ceremonies. Father Paul Courtney and Father Thomas Carey are scheduled to "roast" Father Wade.

Father Wilmoth will celebrate his 25th anniversary on Sunday, May 6, at Holy Rosary Church, Indianapolis. He will preside at the 4 p.m. Mass which will be open to the public. Brother priests have been invited to concelebrate.

A reception and dinner will be held to honor Father Wilmoth at the Roncalli High School cafeteria at 5:30 p.m. after the liturgy. The public is welcome to attend the event, which is being hosted by David Page and Matthew Iana.

Ministry records

Father Michael Bradley began his ministry as assistant pastor of St. Mary, Rushville. In 1968, he took the assignment at St. Joan of Arc, Indianapolis, and in 1971, he went to Sacred Heart, Terre Haute.

In 1974, Father Bradley became pastor of St. Patrick, Indianapolis. The duties of administrator of Holy Rosary were added in 1983. After his illness struck, he was given permission to serve the Diocese of Venice, Florida. He was at San Marco Church, San Marco, in 1987 and is now at St. Leo Church, 28290 Beaumont Road, in Bonita Springs, Fla. 33923.

Father Buchanan spent much of his time in the archdiocese as a teacher. His first assignment was as assistant pastor at St. Andrew, Indianapolis, and instructor at Secunia High School. In 1966, he went to Madison to serve at St. Mary-St. Michael and teach at Shaw Memorial High School.

In 1967, Father Buchanan was assigned to St. Patrick and St. Ann, Terre Haute, while serving as instructor at Schulte High School there. He joined the Marian College faculty in 1970 and served as chaplain of Indiana Boys' School and Indiana Girls' School.

In 1971, he added to these responsibilities the chaplaincy of the Indiana Reception-Diagnostic Center and the Indiana Youth Center. In 1983, Father Buchanan returned to Shaw as full-time instructor. Until he began his Navy chaplain service, he was administrator of St. Anthony, China and Most Sorrowful Mother, Vevay.

During his five years as a U.S. Navy chaplain, Lt. Buchanan has served with the Marines in Okinawa and in

Yuma, Ariz. He is now with the Navy in Bahrain, where he is on the staff of the Joint Task Force-Middle East. After his Silver Jubilee celebration, he will move to the Naval Air Base in Luzon in the Philippines.

Father Kenneth Murphy, who grew up in St. Philip Neri, Indianapolis, was the first graduate of Secunia High School to be ordained—later he taught there. He spent all 14 years that he served within the archdiocese in Henry County. His first assignment was as assistant pastor of St. Anne, New Castle. The next year, he became chaplain of New Castle State Hospital. In 1969, he was named administrator of St. Rose, Knightstown.

In 1973, Father Murphy began serving as chaplain for the U.S. Navy Reserve, while administrator pro tem of St. Elizabeth, Cambridge City and continuing as administrator of St. Rose.

During his time in the archdiocese, Father Murphy was Director of Ecumenism and served as consultant for pastoral services. He also served as a consultant for the Indiana Department of Mental Health and past president of Indiana Mental Health Chaplain's Association.

In 1979, Father Murphy joined the U.S. Navy Chaplain Corps. He now has the rank of commander. His address is 607 Massfield Circle, Virginia Beach, VA 23452.

Father Rodas, a member of the Dominican order from 1956-1964, came to St. Meinrad from Ecuador in 1964 to complete his studies for the priesthood on a scholarship offered by Msgr. Victor L. Goossens, pastor of St. Mary and director of the Society for the Propagation of the Faith.

He was a professor in Chimbo and served the Diocese of Guanda, Ecuador, for one year before becoming

assistant protem at St. Mary and studying at Butler and Indiana universities. While taking graduate studies at Madrid, Spain, 1967-1974, he was a professor of linguistics there.

Father Rodas became associate pastor of St. Mary in 1975 and pastor in 1981. He was named assistant director of the Hispanic-American Apostolate in 1975 and archdiocesan director in 1978. In 1979, he was incardinated into the Archdiocese of Indianapolis.

Father Joseph Wade started out as assistant pastor of St. Patrick, while doing high school teaching. His next assignment was for St. Jude in 1970. In 1971, he became assistant pastor of St. Margaret Mary, Terre Haute, while teaching at Schulte High School.

He was named assistant pastor of St. Luke, Indianapolis, in 1974, and of Holy Name, Beech Grove in 1975. In 1977, Father Wade became pastor of St. Patrick in Terre Haute. And in 1985, he was named to his present post as pastor of St. Matthew, Indianapolis.

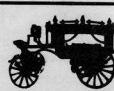
Father Wilmoth first served as assistant pro tem at Assumption, Indianapolis. That same year, he became assistant pastor at Our Lady of the Greenwald, while acting as an instructor at Latin School, Indianapolis. In 1972, he became associate pastor at Roncalli High School. In 1974, he was assigned as full-time instructor at Roncalli High School, Indianapolis.

In 1977, Father Wilmoth was named pastor of Holy Name, Beech Grove, and in 1981, he became dean of the South Deaneary. From 1977 to 1985, he was part-time religion teacher and counselor at Roncalli High School.

In 1988, he served as temporary administrator at St. Thomas, Fortville, while assisting part-time at Cardinal Ritter High School. Chaplain of the Newman Centers at IUPUI and Butler University since 1989, Father Wilmoth has a secondary assignment of sacramental assistance at St. Patrick, Holy Rosary and Holy Cross parishes, Indianapolis.

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Handbook for introducing family perspective in parish life is issued

WASHINGTON (CNS)—A handbook for staff and volunteers that provides ways for introducing a family perspective into parish life and ministry has been published by the National Conference of Catholic Bishops.

"Families at the Center: A Handbook for Parish Ministry With a Family Perspective" was produced by the bishops' Committee on Marriage and Family Life.

It is a companion volume to "A Family Perspective in Church and Society," which the committee issued in 1988. Both publications are available from the U.S. Catholic Conference Office for Publishing and Promotion Services. Ask for "Family Perspective in Church and Society," publication No. 191-1, \$7.95, and "Families at the Center," No. 337-X, \$9.95.

Lithuanian church must rebuild in society indifferent to religion

Editor's Note: John Thavis, a correspondent for Catholic News Service, spent a week in Lithuania and was one of the last Western reporters to depart the republic following the early April crackdown by Soviet authorities.

by John Thavis
Catholic News Service

VILNIUS, Lithuania—As the Lithuanian church emerges from the long shadow of communist repression, it faces the challenge of rebuilding in a society that has grown

increasingly indifferent toward religion. Four-and-a-half decades of state atheism in the Baltic republic have left the Catholic Church with its determination intact, but largely destitute of parish structures, seminary programs, religious literature and catechism teachers.

These are the tools needed to make Lithuania's religious roots flourish again in the 1990s, church leaders said in interviews in late March and early April.

For the Catholic hierarchy, it is proving to be a difficult transition: from a church of survival to one of active evangelization.

"Younger people are coming to church, we have more contact with society, religion and spirituality are being talked about. But it's a slow process. Until now, the only opportunity to do all this was inside churches," said Father Medardas Ceponis, a pastor in Vilnius.

Another young priest in the city opened his appointment book one afternoon and shook his head. "I have so many invitations right now from youth groups and schools that I have to turn them down. It's great to have a lot of work—it's just a shame we cannot do it very well," he said.

As the only predominantly Catholic republic in the Soviet Union, Lithuania has long represented a model of church survival under state atheism. Its priests and bishops were arrested, its activists were harassed and its buildings turned into museums—but the church was not destroyed.

Pope John Paul II made it a priority to re-establish Lithuania's hierarchy, and he once said he had a special place in his heart for the republic's Catholics. Today, with restrictions loosened and churches reopening, the church there is enjoying a vindication. "Let the victory be bittersweet,"

"Forty years of atheism have made a great impact, especially on the intellectuals, who have become indifferent if not atheist," said Archbishop Julijonas Steponavičius of Vilnius, the Lithuanian capital.

"In the sacramental and spiritual life, there is no limit to the improvement we can make," he said.

But resources are so strained today that many younger priests fear the winds of change may blow right past the church. The Lithuanian clergy is poorly educated and undereducated, seminary and religion teachers are scarce and the church's social presence is practically non-existent, said those interviewed.

The church is proud of its support for the pro-independence movement that has governed Lithuania since March. Today, there is the clear sense that "the nation has confidence in the church," as Cardinal Vincentas Sladkevicius of Kaunas said.

All the same, it is disturbing that in modern Lithuania the majority of Catholics do not practice their faith regularly, priests there said.

At the Vatican, an informed official said the Lithuanian church is facing an "immense" task of renewal. It runs the risk of seeing its churches empty out unless it can present an "updated message that goes beyond politics," he said. Lithuania's bishops, most of whom have been in place for only a year, recognize that education is the key to long-range growth. Here, too, opportunity seems to be knocking almost too quickly for the church.

When the Lithuanian government allowed religious instruction in state schools last year, the church had to scramble to find teachers to fill the classroom. There is still no catechetical textbook in Lithuanian, and teachers—ranging from seminarians to lay volunteers—are forced to improvise.

"We have only our heads and the Holy Spirit," lamented one priest who teaches in four schools in between parish duties. Next fall, the church hopes to have ready a religious textbook for use in the first three grades.

"Teaching methods" was a banned subject in seminaries until recently. Now, Lithuania's six dioceses are setting up local training centers for religion teachers. But there have been early snags. In Kaunas, about 100 lay volunteers wanted to enroll in the course, but only 30 were judged capable, and of those only 10 or so finally had the time to teach.

This year, a theological faculty was opened at Vilnius University, and religion courses were added at Kaunas University. They have given the church a wider forum but placed an additional strain on teachers.

Lithuania's main seminary in Kaunas today has 155 students, up sharply after enrollment limits were lifted two years ago. The seminarians are finally receiving boxloads of theological and philosophical works in German, French and English. Unfortunately, only five of the students speak a foreign language—one reason why a language program has been added this year.

"There are no textbooks in Lithuanian for philosophy and theology, so our professors write out a text and we copy it. Of course it's not enough, but what can we do?" said Vidas Karvelis, a 27-year-old seminarian.

He said the professors, most of them in their 40s, do their best but often have to fall back on the material they were taught in the 1940s and '50s—when Stalinist policies had all but shut down the church and its seminaries.

New books are arriving at the seminary by mail, by freight and by the carload. One priest recently drove his Lada all the way to Rome for materials and returned with the vehicle stuffed with textbooks and computer parts.

When Lithuanian church leaders are asked what they need most these days, they usually answer "literature" or "paper."

The first Lithuanian Catholic newspaper in more than 50 years, *Catholic World*, began printing last year but has been forced to skip some issues because of a paper shortage. In its office in downtown Vilnius, a dozen contributors and editors float in and out during the day, laying out the next edition in between lunch and political discussions.

Journalism is considered a crucial front for the church in Lithuania, but right now it is a trial-and-error experience.

"For years, no journalist could be practicing Catholic. Today they have access to the press, but those interested have no doctrinal training. They're afraid to write about religious topics because they find themselves unprepared, uneducated," said Father Vaclovas Alulis, a *Catholic World* editor.

Consequently, the newspaper fills many pages with historical or explanatory articles about Catholicism, illustrated with religious paintings.

That approach has not caught the imagination of many Catholics, said Father Ausvidas Belickas, pastor of St. Raphael's Church on the other side of the city. He pointed to the cover of the latest issue of *Catholic World* and said:

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"This is a painting from the 18th century. This is the image of our church."

Gesturing toward a pile of undistributed copies in the sacristy, he added: "The parishioners don't want to read about history—they want to read about their own problems."

The 29-year-old priest does not blame the editors, however.

"We all lag behind in understanding church doctrine, in pastoral methods," he said. The bishops, he said, are not doing as much as they could to encourage this kind of renewal and interaction with society.

To illustrate his point, Father Belickas recalled that after he was a guest on a local radio talk show, his bishop called to say he should not have participated because it had been arranged by the "wrong people." On another occasion, the priest wanted to travel to Belgium and seek sponsors for religious media programming, but he was told not to go, he said.

"Many young priests want to go to Rome and learn, and the bishops say 'no'—Rome will be a bad influence on you," he said. This academic year, two priests were sent to study in Rome for the first time.

Father Belickas' opinions were reflected in other interviews, in which priests expressed mild impatience with what they say is the conservative cast of the hierarchy.

"We love our bishops and we listen to them, but we are beginning to criticize them, too. Our situation here is very hard. The whole nation is reviving, but the church is doing so very slowly," Father Belickas said.

At St. Nicholas Parish, the oldest church in Vilnius, Father Ceponis said he and other priests wanted the liturgy to better reflect the Second Vatican Council, but that bishops were resisting.

For example, he said, priests are still told to celebrate Mass with their backs to the congregation. On the other hand, Father Ceponis has been able to introduce women lectors—a first innovation in Vilnius, according to churchgoers.

Archbishop Steponavicius said the council's changes have been largely worked into the liturgy in Lithuania, but not necessarily "according to the letter." The missal in Lithuanian took 10 years to produce and finally came out in 1987.

Father Ceponis estimated that perhaps 10 percent of

Lithuania's 2.7 million Catholics attend Mass regularly. Most churchgoers are older women, though more youths have started coming to weekday Masses now.

Lithuania is often compared to neighboring Poland, where the Catholic Church was deeply involved in the evolution away from communism. But the comparison breaks down at an important level—that of the Catholic "intelligentsia." In Poland, the church's lay intellectual activists helped infuse Catholic values into the new, post-communist government.

In Lithuania, there is practically no Catholic "intelligentsia," said Algirdas Saudargas, Lithuanian foreign minister and the leading Catholic in Parliament. He said he may be the only practicing Catholic in the government—though all the officials show great respect for the church's moral authority.

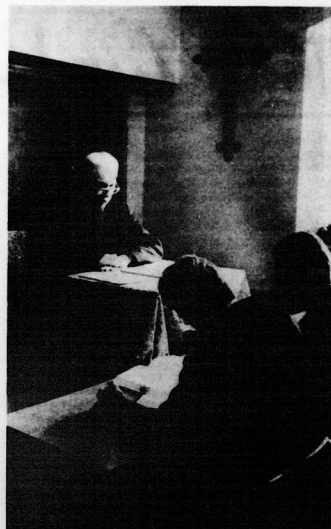
After nearly 50 years of "atheization," there are few educated, intelligent lay Catholics in Lithuania, Saudargas said. For that reason, most pastoral initiatives are still clergy-led.

Caritas, a charity organization run by laywomen, is an exception. Begun from scratch two years ago, it now runs six main social centers and a number of smaller ones. It boasts 4,000 members but is having a hard time finding money for future projects, including the possible foundation of a Catholic publishing house.

Some Caritas members also work in hospitals. Dr. Rimantas Marcinkevicius, a Vilnius cardiologist and Catholic activist, said the church, however, does not have much influence on medical issues such as abortion, which is widespread in Lithuania.

State authorities would like to see the church and its newly revived religious orders more active in health care, and there has even been talk about building a Catholic hospital. But that is resisted by Father Alindis and others in the hierarchy, who say the church lacks the resources for such grandiose projects. They point out that right now, it is difficult even to raise enough money to build one new church in a Vilnius suburb.

There have been some fund-raising efforts in the United States and Western Europe for church projects. But according to Cardinal Sladkevicius, what the Lithuanian church most needs from Western churches is "their support through prayer and their good example as Catholics."



SEMINARY CLASSES—A Catholic priest instructs candidates for the priesthood at the seminary in Kaunas, Lithuania. Rebuilding the clergy after decades of religious repression under communism is one of the challenges the church is facing in heavily Catholic Lithuania. (CNS photo from KNA)

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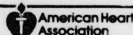
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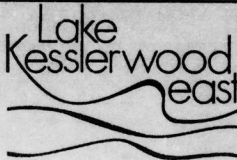
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The Active List

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

April 20

The Catholic Alumni Club (CAC) and Catholic Adults Reaching Out (CARO) will play volleyball from 8-10 p.m. at St. Thomas Aquinas Parish, 46th and Illinois. Call Linda 317-875-0536 for more information.

☆☆

The Polish Church Club will sponsor a Dyrngus Dinner Dance featuring "America's Polka King," Frank Yankovic at

6:30 p.m. at the K of C, 13th and Delaware. Call 317-241-9356 for information.

☆☆

A free Collegium Musicum Concert will be held at 7:30 p.m. at Cecilian Auditorium on St. Mary of the Woods College campus.

☆☆

The Audubon Quartet will perform at 8 p.m. in St. Bede Theatre on St. Meinrad Seminary campus. Free admission.

☆☆

The Alumni Association of Cathedral High School will sponsor a Monte Carlo from 7:30 p.m.-12 midnight in the cafeteria. \$3 admission includes food and beverages.

☆☆

The Medjugorje Network will present free video presentations on "An Interview with Maria Pavlovic and Franciscan Father Svetozar Kraljevic" and "Hell's Bells: The Dangers of Rock 'n' Roll" at 7:30 p.m. in the Lawless Room at St. Matthew Parish, 4100 E. 56th St. Everyone welcome.

April 21

The Catholic Widowed Organization (CWO) will hold a Birthday

Party at Meridian Woods Park Country Club. \$3-\$5 gift exchange. Call 317-236-1596.

☆☆

The 10th Annual Renaissance Faire will be held at St. Mary of the Woods from 10 a.m.-5 p.m. \$5 adults, \$3 seniors, \$1 children.

☆☆

The Catholic Alumni Club (CAC) will visit the Zoo. Meet at zoo entrance at 1:30 p.m. Call Mary 317-253-8411 late evenings for details.

☆☆

St. Gabriel Parish, Connersville will present a Parish Auction and Flea Market at Roberts Park Expo Hall. Flea market opens 9 a.m.; auction 10 a.m. Lunch available.

☆☆

A free Adult Fun Night will be held from 7-11 p.m. in Kelley Gym, Holy Cross Parish, 125 N. Oriental St. Dinner, card games, door prizes.

☆☆

The Board of Education of Little Flower Parish, 4270 E. 13th St. will sponsor a Fun, Food and Social Evening from 6-11 p.m. \$2 admission includes food, drink and games.

☆☆

St. Philip Neri, 550 N. Rural, Spring Carnival, 6-9 p.m. Game booths, cake walk, basketball throw, white elephant, duck pond. Inexpensive supper served. Proceeds to school.

April 22

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

The Sunday Lecture Series at St. Christopher Parish, Speedway continues from 9:30-10:15 a.m. with "Indianapolis '90."

☆☆

St. Margaret Mary Parish, Terre Haute will sponsor its Fourth Annual Dinner-Dancing at 8 p.m. at the Holiday Inn. Call 812-299-5190 for information.

☆☆

The Junior Class of Chatahd High School, 3885 N. Crittenden Ave. will sponsor a Spaghetti Dinner prepared by Dave Page of LaSalle, from 2-6 p.m. in the cafeteria. Adults \$5; children \$3.

☆☆

A Chili Dinner will be held from 12 noon-3 p.m. at St. Joseph Parish/Campus Center, Terre Haute. Adults \$3; kids under 12 \$2.

☆☆

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"Sure, I believe you can part the sea. I just don't like to take chances."

St. Nicholas Transportation Fund will sponsor a Pancake and Sausage Breakfast from 8-11 a.m. at St. Nicholas Parish Hall, Sunman.

☆☆

St. Catherine Parish, 2245 Shelby St. will hold a Spring

Card Party at 2 p.m. Play any game. \$2.25 admission includes dessert and drink. Door prizes, drawings, 50-50 jar.

☆☆

Devotions to the Divine Mercy will be held at 2:30 p.m. at St. Malachy Church, 326 N. Green

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☆ ☆ ☆
The Secular Franciscans of Sacred Heart Fraternity will meet at 3 p.m. in Sacred Heart Parish chapel, 1530 Union St. Social afterward.

April 23

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆ ☆ ☆
Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program on "The Gift of Hope."

April 24

Father Albert Ajamie will conduct an Over 50 Day on "Going Home to the Father" from 9 a.m.-2 p.m. at Fatima Retreat House, 5333 E. 56th St. Cost \$10; \$5 non-refundable deposit. Call 317-545-7661.

☆ ☆ ☆
The Catholic Alumni Club (CAC) will hold a Gourmet Evening at 7 p.m. at Fireside South. Call Anna Marie 317-784-3313 for reservations.

☆ ☆ ☆

Mature Living Seminars on 1890-1990: 100 Years of Challenge continue with "Women in Church and Society" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation. Bring or buy lunch.

☆ ☆ ☆

The Inquiry Program at Holy Spirit Parish, 7243 E. 10th St. continues from 7:30-9 p.m. with "Church Structures/Lay Ministry."

☆ ☆ ☆

An hour of prayer, and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517 for information.

☆ ☆ ☆

A recognition luncheon for "RSVP Volunteers Shining in the 90s" will be held at 12 noon in Assembly Hall at the Catholic Center, 1400 N. Meridian St.

April 25

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

☆ ☆ ☆

Catholic Adults Reaching Out (CARO) will hold a Social and

Planning Meeting at 7 p.m. at the CYO Center, 580 E. Stevens St.

☆ ☆ ☆

The second of two Seminars on AIDS will be held from 7:30-9:30 p.m. at Sacred Heart Church, 1550 S. Union St. Baby-sitting provided.

☆ ☆ ☆

The Service Group of St. Michael Parish, Bradford will sponsor its Annual Dessert Card Party at 7:30 p.m. in the parish hall. Door prizes, special waffles. Admission \$2.50.

April 26

Franciscan Father Justin Belitz will deliver a free lecture on "The Secrets of Successful Relationships" at 7:30 p.m. at The Hermitage, 3650 E. 46th St. Call 317-545-0742.

April 27

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆ ☆ ☆

St. Benedict Parish, Terre Haute will hold a 125th Anniversary Dinner/Dance at 6:30 p.m. in O'Shaughnessy Hall, St. Mary of the Woods. Call 812-232-8421 for details.

April 27-29

A Dreams and Parables II retreat for women on "The Inner Spiritual Director will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

☆ ☆ ☆

Shakespeare's "The Tempest" will be presented by St. Meinrad College students at 8 p.m. Fri. and Sat. and at 2 p.m. Sun. in St. Bede Theater. Adults \$2; students \$1.25; seniors and groups \$1.

☆ ☆ ☆

A Marriage Encounter Weekend will be held at the Sisters of St. Francis motherhouse, Oldenburg. Call 317-897-2052 for information and registration.

April 28

A conference for separated, divorced and remarried Catholics on the theme "You are

Called, You are Chosen. You are Sent" will be held from 8 a.m.-7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for details.

☆ ☆ ☆

Catholic Adults Reaching Out (CARO) will attend Southview Drive-In. Meet at CYO Center at 5:45 p.m. at the CYO Center, 580 Stevens St. Bring lawn chair and \$3.

☆ ☆ ☆

Kevin Barry Division #3, Ancient Order of Hibernians will hold its Irish Party Time Celli at 8 p.m. in Feltman Hall, St. Simon Parish, 8400 Roy Rd. Admission \$3. Call 317-251-1075.

April 29

Arts at the Woods Choral/Madrigals Spring Concert will be held at 2 p.m. in Cecilian Auditorium, St. Mary of the Woods. Adults \$4; seniors \$3; children students \$2.

☆ ☆ ☆

The annual "All You Can Eat" Brunch will be held from 8:30 a.m.-1:30 p.m. at St. Bernadette Parish, 4826 Fletcher Ave.

Adults \$4.50; children 10 and under \$2.50.

☆ ☆ ☆

The Catholic Alumni Club (CAC), Catholic Adults Reaching Out (CARO) and other singles will celebrate Singles Sunday with 2 p.m. Mass in SS. Peter and Paul Cathedral, 14th and Meridian Sts. followed by social at J. Whit's. Call Mary 317-255-3841 late evenings or Jackie 317-241-3158 for details.

☆ ☆ ☆

Franciscan Father Wayne Hellmann will conduct a Celebration Mass at 11 a.m. in honor of the 125th Anniversary of St. Benedict Parish, Terre Haute.

☆ ☆ ☆

A Liturgical Ministry Formation Program: Phases I and II "Retreat Day" will be held from 2-8 p.m. at Fatima Retreat House, 5353 E. 56th St.

☆ ☆ ☆

An Ecumenical Church Religious Concert will be presented by nine church choirs at 4 p.m. in St. Lawrence Church, 4650 N. Shadeland Ave. Free admission.

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Youth News and Views

Teen-agers talk about abortion

by Mary Ann Wyand

At least 75 archdiocesan teen-agers and an estimated 500 adults from central and southern Indiana will journey to the nation's capital next weekend to stand up and be counted during the national "Rally for Life '90."

Organized by Congressman Henry Hyde (R-Ill.), the massive rally April 28 near the Washington Monument is expected to draw tens of thousands of pro-life supporters from throughout the United States.

Recently *The Criterion* surveyed students from each of the Catholic secondary schools in the Archdiocese of Indianapolis about their feelings on abortion.

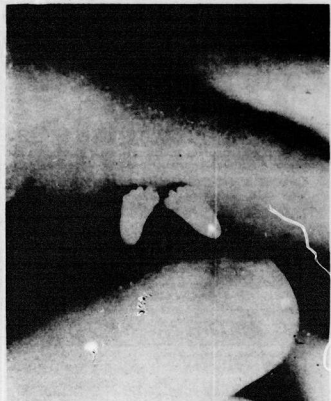
More than 100 students from six schools responded to the questions "Should state lawmakers support pro-life legislation that would restrict abortion in Indiana?" and "How do you feel about abortion?"

The following excerpts from some responses illustrate the diversity of opinions on the legality of abortion.

"The life of a baby . . . isn't it just utterly fascinating? Miracles happen every day with God's blessing, and we don't even realize it. How can we possibly have any right to destroy this? I viewed a billboard once with the message 'Abortion stops a beating heart.' State lawmakers have a duty to the people—but mostly to the unborn—to stop these senseless killings. The only way to do so is by forbidding abortion." (Kathleen Kiley, Cincinnati, Academy of the Immaculate Conception)

"Abortion is an arduous subject to decide if you're for or against it. I believe there are only certain cases where lawmakers should step in and prohibit an abortion (like if an abortion was being done because of the gender of the infant). Honestly, though, I believe I'm more pro-choice. Yet I don't believe in forcing that opinion upon anyone." (Lori Goble, Batesville, Academy of the Immaculate Conception)

"We don't allow murder. Why should we allow abortion?" (Lisa Mattucci, Batesville, Academy of the Immaculate Conception)



DEATH—Following an abortion, the tiny feet of a 10-week-old fetus were photographed by medical personnel.

"Yes, I think lawmakers should help support pro-life because there are so many people that will only think of themselves and not about that living baby. I don't think women should even have a choice. Yes, they have a right to their own body, but they don't have any right to kill another life." (Susan Prost, Versailles, Shave Memorial High School)

"Abortion is killing. You cannot kill a bald eagle, but you can kill a young child." (Paul Booth, Madison, Shave Memorial High School)

"Science has proved that life begins before birth. Taking the life of a human being is murder whether it's on the street, in a gas chamber, or in the womb of a woman. It seems that our medical technology has surpassed our moral decisions. As a society, we are able to create life in a test tube and prolong death with drugs and machines. However, our decisions on whether these procedures are right or wrong are slowly being determined." (Eric Armbricht, Madison, Shave Memorial High School)

"State lawmakers should definitely support pro-life legislation which would restrict abortion in Indiana. But an exception I would make would allow abortions for those women who became pregnant from a rape or incest, or if the pregnancy threatens the mother's health. I feel abortion greatly contradicts the very law which formed the United States, the law of freedom for all people. Everyone has the right to live, including unborn babies." (Denny Potter, Madison, Shave Memorial High School)

"Abortion is morally wrong and against everything Christianity stands for. How can a person justify the murder of a human life which God has put in the world for a purpose?" (Matt Prost, Versailles, Shave Memorial High School)

"State legislators should support the needs and wants of the majority of people that they represent. The opinion of the minority may be the morally right decision, but the legislators have an obligation to support the majority. My opinion is to support pro-life, but I would expect no more out of our legislators than to support majority opinion." (Clad Miller, Madison, Shave Memorial High School)

"After seeing visual and factual films, there is no way I could ever kill a baby. Human life should be respected." (Joely Kimmed, Lexington, Shave Memorial High School)

"Yes, state lawmakers should support pro-life legislation that would restrict abortion in Indiana. It may encourage young adults to oppose abortion. I feel abortion is immoral and degrades human lives and choices." (Tammy Capien, Indianapolis, Cardinal Ritter High School)

"I feel abortion is murder and should be outlawed." (Angie Dean, Indianapolis, Cardinal Ritter High School)

"State legislators should support pro-life and restrict abortion in Indiana. Abortion is morally wrong and should be outlawed. It is the killing of a young growing life, no matter what anyone says. If two people have enough maturity to make love, they should be mature enough to prevent or take care of a life." (Tricia Burn, Indianapolis, Cardinal Ritter High School)

"It is the duty of every lawmaker to vote for the strictest measures against abortion. If they do not, they are showing that they are cowardly scoundrels who care nothing for the health of our society. Abortion affects every aspect of our society negatively. It is not just an act, but an attitude that lends itself to social decay. Murder has never been correct, nor will it ever be. This is frightening, however, is that when we commit the act of abortion we commit genocide against our own people and our own society. We cannot allow this to go on, and must use the power of law to overcome it." (Joseph Henkel, Greenwood, Roncalli High School)

"State lawmakers in Indiana and other states should support pro-life legislation. At pro-choice rallies, the battle cry is 'Women have the right to control their own bodies.' I would have to agree with this statement, but if the woman



LIFE—This developing fetus was photographed during the first trimester of pregnancy. (CNS photo by Dr. Landrum Sheltles)

is pregnant then there is another body inside of her, a living body. The child inside does not just affect the mother, but also the father. A man should have the right to know if he could be a father and should have the right to stop the abortion. The pro-choice people need to stop denying that a pregnant woman is carrying a living human being that has a right to life and should be protected under the Constitution of the United States." (Bob Cropper, Indianapolis, Roncalli High School)

"Although I am conservative on most social issues, I believe that abortion should be legal. I do not believe that life begins at conception. It begins at the point when the unborn child could live outside the woman's body. The changes that are going on inside the woman's body are not only happening to the unborn child, they are also happening to the mother. It is her body to do with as she pleases." (Bryan Sharpe, Greensburg, Roncalli High School)

"When a woman has an abortion, she is taking the life of a human being. She is also taking away a part of her life." (Kele Owens, Indianapolis, Roncalli High School)

"Life is a gift that was given to us by God. We shouldn't play around with such a great gift." (Angie Walters, Indianapolis, Roncalli High School)

"Abortion is wrong. The fetus is a human at conception, breathes, has a heartbeat, feelings, and a soul." (Amy Halter, Indianapolis, Roncalli High School)

"I can't imagine a mother wanting to take the life of her innocent baby just because it wasn't convenient to have a child." (Emily Hoagland, Indianapolis, Roncalli High School)

"If we are human beings and have a soul at conception, are we not a whole human being at conception? A holocaust worse than that of Hitler's has been committed since the Roe vs. Wade decision. Millions of defenseless and innocent babies have been murdered." (C. R. McCarthy, Indianapolis, Cathedral High School)

"The argument is not whether there is life inside of the womb. That is a given. However, is this life equally as important as the mother's right to choose to kill? Right to life is an inalienable right as stated in our Constitution." (Maria Wodnska, Indianapolis, Cathedral High School)

"Abortion is wrong. It's murder. Everything is determined at conception. The heart is beating at three weeks, and at eight weeks most of the organs are there although they aren't fully developed. The baby is also able to feel pain." (Andrea Byrne, Clarksville, Providence High School)

Chatard students participate in Community Care Day

Caring and showing concern for others, two of the most important aspects of being Christian, were demonstrated April 18 in Indianapolis by members of Bishop Chatard High School's junior honors class and peer ministry group.

As part of Chatard's Community Care Day, 55 students spread their faith throughout the city by volunteering at a number of community service agencies, including the Crossroads Rehabilitation Center and the Indiana School for the Deaf.

Community Care Day was designed to help make the students more aware of community needs and the variety of people who reside in the Indianapolis area, according to Nancy Clapp, program moderator. Students chose where they wanted to work, then from 8 a.m. until 2 p.m. they performed a variety of tasks at various agencies to better understand how their help can make a difference in the community.

"It was a chance for students to put the Gospel in

action," Clapp explained. "Often, in teaching religious education, we lose sight of the single loving and caring aspects of our faith. This Community Care Day was designed to get away from books for a day and reach out to someone's needs."

☆☆☆

Tell City Deaneary youth will enjoy a photo scavenger hunt followed by a pizza party and movie April 28 from 5 p.m. until 8 p.m. at the St. Paul Youth Center. Registration costs \$4 per person before April 22.

"We'll start with a photo scavenger hunt, followed by a pig-out on pizza, then the movie of your choice," Jennifer Bower, deaneary coordinator, explained. "If you've never tried this, you're in for a surprise."

☆☆☆

Holy Trinity parishioner Kristina Douglas received a \$250 grant from the Parents Club at Cardinal Ritter High School

for achieving the highest score on Ritter's entrance examination among those students from her parish.

Kristina also placed third in an eighth grade essay contest sponsored by the Daughters of the American Revolution.

☆☆☆

Secina Memorial High School senior Julie Hwang of Indianapolis has been accepted for admission to Franklin College. The daughter of Mr. and Mrs. R. S. Hwang, Julie received an Outstanding Juniors Scholarship, an academic award given in the amount of expenses for full tuition, room and board.

☆☆☆

Bishop Chatard High School in Indianapolis is again offering a placement test for eighth graders May 5 at 8:15 a.m. There is a \$10 non-refundable registration fee. For further information, telephone Chatard's guidance office at 317-251-1451.

Prayers answered as Pacers make playoffs

by Mary Ann Wyand

A lot of prayers were answered April 16 when the Indiana Pacers clinched a coveted spot in the 1990 National Basketball Association playoffs with their decisive 111-102 victory over the Chicago Bulls at Market Square Arena.

Pacers fans are ecstatic because their favorite team will compete in the playoffs for only the third time in 14 NBA seasons.

While it's common knowledge that the Pacers spend hours on the court practicing shots, blocks, and assists, few fans knew that Pacers team members also spend quiet time in prayer before basketball games at home and on the road.

Indianapolis broadcaster Ronnie Duncan, assistant sports director of WTHR Channel 13, took a close look at sports and religion during two recent segments of his "Sports Spotlight" program on Sunday nights.

"This is a rare moment not seen on the court," Duncan tells viewers in his introduction, "a chapel service just before a game. It's become common practice for the Indiana Pacers this season as well as for other teams throughout the league."

The camera pans the dressing room, showing many of the Pacers with their heads bowed in prayer.

"The life of a professional athlete can be demanding," Duncan explains, "but visible to us all. For some, there is a special moment they like to share. That's their relationship with God."

Athletic talents displayed on the bas-

ketball court are gifts, Duncan says, gifts from God.

Later, Pacer Randy Wittman talks with Duncan about chapel before games.

"It's time well spent," Wittman says. "It takes you feel at ease, I think, going into a ball game, and it's just a way of thanking the Lord for having an opportunity to be out here."

Outside the dressing room, noise from the arena picks up as thousands of fans find their seats and Indiana Pacemates perform dance routines to fast-paced music.

Pacer forward Chuck Person agrees with Wittman. Just moments before game time, the quiet of prayer offers a brief respite from the intense pressures of professional sports.

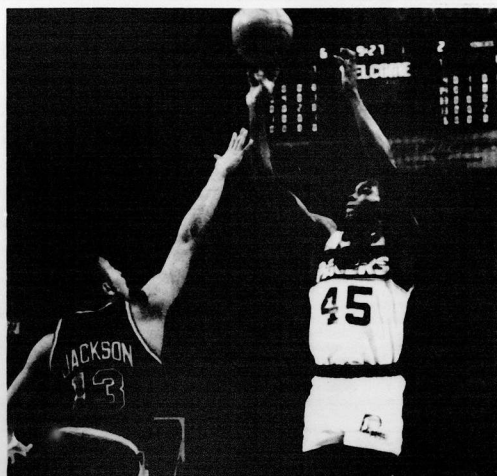
"I think it's good to put something spiritual into your system and get the mental aspects of your mind together," Person says. "I personally don't know him as well as I should, but I'm getting to learn more about Jesus as our savior. I think more athletes in the league should go to chapel."

Both athletes praise former Pacer Clark Kellogg for his spiritual inspiration.

"I think Clark has done a good job for us," Person says.

Former Pacer Wayman Tisdale, now with the Sacramento Kings, tells Duncan that his faith keeps him strong.

"This type of life gets rough," Tisdale admits. "There are a lot of things out there, and it kind of brings me back right before a game, lets me be thankful for what I'm doing. The greatest thing in the world to do is play basketball and get paid the way we get paid, and I've got to give thanks to the



RIFLEMAN—Indiana Pacers forward Chuck Person displays the shooting style that earned him the nickname "The Rifleman." Person and other teammates routinely pray before NBA games. (Photo courtesy of the Indiana Pacers)

Lord. There are very few times that I miss chapel before a game."

Former Pacer Clark Kellogg, who now works in the franchise office, also reflects on sports and religion during the "Sports Spotlight" feature.

"The lifestyle of a Christian says more than anything he or she says verbally," Kellogg notes. "I think it's the example that you set."

Duncan later told *The Criterion* that he produced the feature to educate young people because there are a lot of professional athletes who are spiritually fulfilled but don't get a chance to tell their stories.

"It's a private thing," Duncan said. "Any relationship with God is one-on-one. I don't think people realize how many Christian athletes we have out there today who are really making a contribution."

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BOOK REVIEW

The new 'Catholic Study Bible'

THE CATHOLIC STUDY BIBLE, edited by the Catholic Biblical Association. Oxford University Press (New York, 1990). 718 pp., \$22.95.

Reviewed by Jesuit Father John J. Kilgallen

The purpose of The Catholic Study Bible is to enable the reader to read the Scriptures with new understanding and depth. "The primary audience (for it) is Roman Catholic," it says, though there is every intention on the writers' part to help other Christians also to reach a deeper comprehension of the Bible.

The editors and writers from the Catholic Biblical Association took upon themselves an immense task. The editors planned to give educational material about each of the 73 writings which make up the Catholic Bible.

Then, each writer applied the fruits of modern (and, at times, of patristic and medieval) scholarship to each biblical writing, but within a limit which would not exhaust the audience. Added were sample bibliographies at key junctures in the volume for the use of those readers who wished to study biblical books or areas in even more depth.

At the beginning of the volume there are four general articles to help the reader: a "how to use this book" essay; an enlightening "General Introduction"; a brief "The Biblical Texts and Their Background"; and a discussion of "The Bible in Catholic Life."

To conclude The Catholic Study Bible, there are a glossary of biblical terms, the official Catholic listing of upcoming biblical readings for Sundays, liturgical seasons and major feasts, and two informative articles concerning the archeology of the Bible and the geography of the Bible.

All of this accomplishment is intended to deepen and broaden what the reader can gain from the notes and introductions accompanying the complete New American Bible text, which will be included within the covers of The Catholic Study Bible.

Though the writers are various, the overall style of the many studies of the biblical writings is satisfactorily

For Catholic readers

New books of particular interest to Catholic readers include:

"Tomorrow's Catholics, Yesterday's Church," by Eugene Kennedy, Harper & Row, \$9.95, 208 pp. Paperback edition of a well-received book on the church in this country and its faithful.

"To Christ I Look," by Jesuit Father Walter J. Burghardt, Paulist Press, \$12.95. Another collection of sermons by one of the church's great preachers. The subtitle, "Homilies at Twilight," reflects, he says, "my stage on earth."

uniform, clear and pleasing. While there will be disagreement about the length (or shortness) of individual studies, one can only praise the final result with the assurance that a reader who masters this volume has gone far in appreciation of the Bible. The upfront goal of the book is to satisfy the Catholic intellect, but clearly private devotion, homily preparation, schoolroom and private study, spirituality—and ecumenism—will all profit.

Not all the authors are specialists in the materials they handle, but the bottom-line judgment is very positive for all of them. That there are clearly unresolved exegetical problems is due to no author of this volume but to the uncertainty which still exists in the society of professional interpreters.

Some readers might find the constant attention to notes, introductions and reading guides a bit much to handle at times; patience will indeed be rewarded. One will never forget the frequent exhortation of all the writers: that the biblical text is and should be the prime concern of everyone. Writing and publishing this volume was an immense task. It has been exceedingly well done and will serve the Catholic Church admirably.

(Father Kilgallen is a professor of New Testament at the Biblical Institute, Rome, and author of several books on the New Testament.)

(At your bookstore or order prepaid from Oxford University Press, 200 Madison Ave., New York, N.Y. 10016. Add \$2 for handling and shipping.)

+ 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. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

+ ALLAN, Thomas McRae, 59, Sacred Heart, Jeffersonville, April 4. Husband of Mary Cecil; father of Barbara A. Florence, Heather, and Lesley A. Anderson, stepfather of Dennis and Michael Cruise; grandfather of 12.

+ BAILEY, Gowdy L., 68, St. Augustine, Jeffersonville, April 6. Husband of Cora; father of Gerald, Kenneth, Michael, Sandra, and Kimberly Buchanan; brother of Lester, Alphonso, Musco and Milton; grandfather of eight.

+ CERULLI, Alfred J., 77, St. Pius X, Indianapolis, April 3. Husband of Savina (Bergin); father of Alfred A., John T. and Loreta Rife; brother of Sister of Charity Agnes; grandfather of four.

+ CROSS, Yvonne Colette, three years, St. Paul, Tell City, April 2. Daughter of Eric and Robin; sister of Austin; granddaughter of Robert Jr. and Jane Morris, Bobby, and Patty Gnesstach.

+ CURRY, John E., 75, Holy Name, Beech Grove, April 4. Husband of Mary Jane (Eckler); father of Michael T., Pamela Heath, Patricia (Eckler), Nancy Reale, brother of James E., Mary Francis Sienier, Elise "Joe" Crossen and JoAnn Palmer; grandfather of 10; great-grandfather of one.

+ GAZVODA, Frank J., 77, Holy Trinity, Indianapolis, April 7. Husband of Marella; father of Dwayne, Jerry, Larry, Sheila Snowberger, Wilma Stone and Mary Bradburn; brother of Joseph, Albert, Ann, Rajar, Rosie Medeski and Frances Moss; grandfather of 15; great-grandfather of nine.

+ GREENWELL, Joseph, 79, St. Monica, Indianapolis, March 29. Father of David.

+ HAIGERTY, Martin Vernon, 69, St. Philip Neri, Indianapolis, April 7. Husband of Mary Agnes; brother of Edward.

+ HALL, Catherine "Kitty," 52, St. Vincent de Paul, Bedford, April 10. Mother of Susan Imman and John D.; daughter of Catherine "Kate" (O'Connell) Murray; twin sister of Henry S. "Mike" Murray; grandfather of two.

+ HEITGER, Robert H., 80, St. Vincent de Paul, Bedford, April 8. Cousin of Sybil Merk, Sue King and Abbe.

+ HENRY, Thomas Greg., 24, St. Michael, Charleston, April 1. Son of Boyd and Stella; brother of Timothy and Pamela; grandson of Hugh.

+ JOHNSTON, Barbara C., 64, St. Joan of Arc, Indianapolis, March 22. Mother of Joelin, Timothy, Theodore and Todd; grandmother of one.

+ LOMBARDI, Kathryn Louise, 76, Our Lady of the Greenwood, Greenwood, April 3. Wife of Lawrence; mother of Vincent; sister of Mary Alice Tomlin and M. Irene Fisher; grandmother of one.

+ MONDAY, Charles Edward, 49, St. Lawrence, Indianapolis, March 29. Husband of Jose A.; son of Dora F.; brother of Roy E., Billy T., Jimmy P., Michael P., and Betty J. Carter.

+ O'NEILL, Bernard A., 83, St. Philip Neri, Indianapolis, April 1. Husband of Catherine M.; father of Robert E.; brother of John K.

+ PEARL, Ryan Anthony, 10, Our Lady of the Greenwood, Greenwood, March 30. Son of Randy and Sandra.

+ PETTY, Albert E., 70, St. Christopher, Indianapolis, April 9. Husband of Margaret Anna (Gaynor); father of Peggy Cristini; brother of Inez Alberson.

+ ROSENBERGER, Raymond H., 81, Holy Family, New Albany, April 5. Husband of Esther M.; father of Gary, and Sharon Grigg; brother of Catherine Rake; grandfather of five.

+ SCHEIDT, Clara E., 85, St. Mary, Greensburg, April 13. Mother of Robert, Doris Kirschner, Martha Doles, Marilyn Brown and Edgar; sister of Leon and Cleo Tebbe, Bernie Buewing, and Cora Becker and Laura Scheidt.

+ SMITH, Louise M., 60, St. Paul, Tell City, April 3. Mother of Debra Allen; sister of Ray, Herbert, Carl, Mildred Williams, Virginia Aldridge and Alice Wimmer; grandmother of two; great-grandmother of two.

+ SNYDER, Walter, 79, Annunciation, Brazil, April 11. Husband of Ethel; father of Joyce Vanant, Lolita Tondelli and Lloyd; brother of Maud Burger and Evelyn Dyche; grandfather of 11.

+ STATON, Harry E., 68, St. Augustine, Jeffersonville, April 10. Husband of Marjorie; father of Robert E., Donald P., Lea Ellen Perry, Melanie A. Roesser and Susan E. Gilbert; brother of Margaret S. Fowler; grandfather of seven.

+ WHITMORE, Susan C., 76, St. Christopher, Indianapolis, April 9. Wife of John M.; mother of Barbara Graham, John M. Jr. and Robert J.; sister of Hugh Gaudry, Elizabeth Stone and Louise Devendorf; grandmother of 11.



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Catholic, Muslim clergy tear-gassed in Israel

by Catholic News Service

JERUSALEM—In a Holy Thursday incident, Israeli police tear-gassed Christian and Muslim clergymen, including a Catholic patriarch, who were protesting the settlement of 150 Jews in a disputed building inside the walled Old City of Jerusalem.

Witnesses said police attacked the demonstrators after a priest climbed a gate to remove a Star of David the Jewish settlers had pasted over a cross.

Police said they used tear gas to break up an illegal gathering of Arabs who threw stones at policemen. Latin-rite Patriarch Michel Sabbah of Jerusalem, Greek Orthodox Patriarch Diodoros I and Armenian church officials were among the more than 200 people who marched in protest through the alleys of the walled Old City April 12.

Patriarch Diodoros, who led the march, said police pushed him to the ground and broke an icon he was wearing. Witnesses said police clubbed an aide to the Greek Orthodox leader.

"I feel indignation and condemnation, and I denounce all these acts. This week is the most sacred week for Christians, and the Jews have desecrated our holy festivals," Patriarch Diodoros told journalists.

Sheik Muhammad al-Jamal, deputy head of the Higher Islamic Council, and Palestinian nationalists Faisal al-Husseini and Sari Nusseibeh also attended the protest.

On April 11, the Jewish settlers moved into a large complex—known as St. John's Hospice—in the heart of the Christian Quarter, near the Church of the Holy Sepulchre, traditional site of Jesus's crucifixion and a key tourist site. It was the first time Jews had moved into the Christian Quarter since Israel captured the Old City from Jordan in the 1967 Middle East war and annexed Arab East Jerusalem.

The settlers said they had bought the buildings with the help of Jews from abroad and hoped to establish good relations with their Arab neighbors.

But the Greek Orthodox Patriarchate said the sale was illegal, since it owned the site, and the Armenian brothers who had sold it were only tenants.

Jerusalem was full of Christian pilgrims for the weekend's Good Friday and Easter Sunday ceremonies.

Jerusalem Mayor Teddy Kolek said the Jews' move on the eve of the Easter holiday was an insult to Christian residents. "The damage has already been done. I don't think it is possible to correct it," Kolek told Israel Radio. He stopped short of condemning the settlers' action in principle.

Israel rebuilt the Jewish Quarter of the Old City after 1967, and a small number of Jews have settled in buildings

they said they bought in the Muslim Quarter. Palestinians fear a slow but steady influx of Jews to the predominantly Arab walled Old City will force them out.

Former Defense Minister Ariel Sharon, who owns an apartment in the Muslim Quarter of the Old City, visited the

settlers and said their presence would enhance security. David Ben-Ami, a spokesman for the settlers, said they were re-establishing a Jewish presence in the Christian Quarter. He said the Jewish presence was ended by Arab riots of 1929 and 1936.

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Pope going to Czechoslovakia

(Continued from page 1)

The issues of the church's future and ethnic animosity are reflected throughout East Europe, which will allow the pope to telescope his views on them to the entire crumbling Soviet empire.

Vatican officials do not expect the pope to say anything new on these topics.

They see the impact and importance coming from the circumstances surrounding the papal speeches and the fact that he will say these things directly to East Europeans on their own soil at a time that they are groping for the meaning behind their newfound freedom.

In doing so, he has several advantages over many other Western leaders.

The Polish-born pope is a Slav, as are most people inhabiting what until a few months ago was the Soviet side of Europe's ideological frontier. He is also a product of lengthy communist rule in his own country.

"The pope is in tune with these people," said Joaquin Navarro-Valls, Vatican press spokesman. "They know the pope is aware of their current reality and their history."

"This pope's election was the spark that made people aware of us," said Jesuit Father Josef Kolacek, head of Czech programming at Vatican Radio.

"Before we got limited aid from the West every now and then. But the pope began speaking of our aspirations," Father Kolacek said.

In Czechoslovakia, where almost 69 percent of the 15.6 million inhabitants are Catholic, the pope also will do his influencing in their own languages: Czech and Slovakian.

Navarro-Valls expects the pope to use the trip to begin an in-depth analysis of the changes which began transforming Europe's political map in 1989.

"There is still not a profound analysis and interpretation of these events" in either East or West, said Navarro-Valls. "These changes are not only political, they are social and mental," he said.

The pope is expected to place the changes within the context of his previous calls for a united Europe from the Atlantic Ocean to the Ural Mountains. Before, he emphasized the need to remove ideological barriers. Now that barriers are melting, he is expected to stress the common ties that link Europe, such as its Christian heritage.

The pope is also likely to underline the need to achieve social harmony by finding the right mix of morality and politics.

Regarding Czechoslovakian politics, the pope is putting himself in a situation he likes to avoid: visiting a country close to an important election. National elections are planned for June to replace the transitional government led by playwright Vaclav Havel, which in December replaced the communist government toppled by the "velvet revolution" of massive street demonstrations. Arriving less than two months before elections exposes the pope to the risk of being used for partisan political purposes.

Vatican officials acknowledge that Havel invited the pope to strengthen a fragile democracy in a key moment, but they add that the pope plans to do this within a larger framework. They say the timing of the visit followed from the pope's desire to visit as soon as possible to take advantage of the new climate. They add that the pope will center his message on Christian ethics and the basic values which touch on political issues.

Father Kolacek said the "velvet revolution" provides a good foundation as the slogans used by Havel and the youths who filled the streets revolved around the need for truth and honesty to defeat the "lies and corruption of the communist regime."

"The pope, with his high moral authority, can motivate Catholics, by underlining basic values, but leaving them free to act within a multiparty system," he said.

Regarding the restructuring of the Czechoslovakian church, the picture is bleak and includes:

- Church life reduced to liturgical functions on the local level.

- Many priests holding church office who used to collaborate with the government through the now-disbanded Pacem in Terris association and who see their ministry as a career opportunity rather than as a pastoral service.

- Many priests intellectually and culturally unprepared for the new situation of the country.

- A laity unprepared to assume responsibility in the church and lacking knowledge of the contemporary church such as the thinking that has emerged from the world Synods of Bishops.

- Lack of funds and church buildings.

The pope is expected to ask Catholics to face problems with the strength forged by their suffering in troubled times. He will also ask them to reject revenge against those who collaborated with the previous government.

The pope also will speak to the issue of ethnic tensions between the majority Czechs and the minority Slovaks, said the Vatican press spokesman. "He will support the need to preserve ethnic identity, but also the need for different groups to live together in harmony in a nation," said Navarro-Valls.

The pope's drawing of the fine line between ethnic identity and separatism is evident in his view on how to organize the bishops' conference. He wants one bishops' conference for the entire nation rather than separate conferences for the Czechs and Slovaks. At the same time, he does not oppose the idea of Czech and Slovak bishops meeting separately to discuss regional problems as long as decisions are made at the level of the national conference.

Pro-lifers encouraged to attend pro-life rally

(Continued from page 1)

honest discussion and debate," he said. "Today we are asked to believe that the issue is 'choice.' We must ask: the choice to do what? The cry for 'choice' in this context is meaningless, for no one of us has a right to a 'choice' that destroys the life of an innocent human being. The issue at stake is too important to be shrouded in language that lacks substance."

Rally for Life events will begin at 9 a.m. EDT with music, followed by speeches and other program highlights from 2 to 4:30 p.m.

At 5:15 p.m., Cardinal O'Connor is scheduled to be principal celebrant and homilist at a Mass at the National Shrine of the Immaculate Conception.

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