THE CRITERION

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United Catholic Appeal starts Sunday

by Margaret Nelson

Sunday, May 3 is the day most Catholics in the archdiocese will be asked to support the United Catholic Appeal with their pledges and donations. The goal is $3.2 million.

Gifts to the appeal support the work of the archdiocese and its agencies throughout the area. Spiritual and human ministries include spiritual growth, social justice, family development, and Catholic education.

"Our method is to encourage volunteers to visit their fellow parishioners face-to-face to ask them personally for a donation," said Larry Daly, director of the United Catholic Appeal. "We expect pledges to come in for several weeks after that date," he said.

"On April 20, we sent every registered parishioner a brochure explaining the goals and purposes of the 1992 appeal and the organizations helped by it," said Daly. "These services are provided throughout the archdiocese."

Daly said, "Last year we created an approach where every parish fielded a group of volunteers who went out to help. This was very successful. Using this approach throughout the archdiocese dramatically increased the contributions.

"We hope to do well this year because of this personal approach. That's the standard we're working from," he said.

On an optimistic note, Daly called the response by the family division "a harbinger of good news. The 250 employees of the Catholic Center and closely associated organizations throughout the archdiocese are the equivalent of one small parish. With a goal of $25,000, they exceeded it with pledges of $35,000.

"Even in these hard times, people were very generous," Daly said. "People are increasing their donations to meet the increased needs placed upon them."

"There seems to be greater interest in the Miter Society, for those able to donate $1,000 or more," he said. "The donations we've received thus far have been about 20 percent higher than last year."

Daly said the volunteers are asking parishioners to consider a pledge of at least one percent of their gross annual earnings. He said, "They may pay monthly, quarterly or any other arrangement of their choosing."

ALLOCATION—The 1992 United Catholic Appeal will support ministries symbolized here: (clockwise, from top): spiritual growth, family development, social justice, parish projects (some use this rebate for schools) and education. (Wheel by Debbie Cathcart)

3 high schools update tuition payment method

by Margaret Nelson

The boards of education for three Indianapolis Deanery high schools have announced new payment procedures for the upcoming school year. The plan was announced at parent meetings held on April 12 and 13 at Bishop Chatard, Cardinal Ritter, and Scecina Memorial high schools.

As in the past, families will have the option to pay tuition in advance or on a monthly schedule. The monthly payment option is available through a new arrangement with INB National Bank.

The bank will arrange simple interest loans for parents of these students, without a credit check. They may borrow from $1,000 to the full tuition amount—$1,875—for a student whose parents belong to a parish that helps support the school.

"From the standpoint of the deanery boards of education, we've been studying the issue for the last seven months," said Rex Camp, director of the Indianapolis Deaneries Coordinating Committee (IDCC).

"Joe Peters and I worked with the deanery boards to obtain background information," he said. Chief Financial Officer Joseph Hornett and Archdiocesan Administrator Father David Coats assisted in negotiating the contract with the bank.

"From the parents' standpoint there will be very little difference from the way the schools operated last year," he said. He explained that last year, those who paid the entire tuition before school started received discounts.

"The change is that if the parent chooses the monthly payment option, payments will be made directly to the bank." Camp said these payments will be immediately deposited in the school's account. "This will strengthen the schools' cash flow so that the income will be in line with expenses, especially payroll."

"This will also allow the high school administration to effectively utilize the staff in educational matters rather than collection procedures," he said.

Camp said it was necessary "to go out into the community and find a rate that was very favorable, with a 10 percent simple interest rate." He said that small simple interest loans are not available locally.

Camp said that virtually all of the parents' meetings reflected understanding and support. "A parent or two did not understand or was not excited. But when they listened to rationale, they found it one they could buy into or accept," he said.

The meetings were well attended—drawing about 50 percent of parents. This compares well with other dioceses where the plan has been successfully implemented.

"We feel good about the situation," he said. "In the long run, we will have a better handle on business of education. This will not stop any increases in tuition, but it will make them as manageable as possible for the future."

"I hope no one is disheartened by it. Each administrator in each high school is willing to sit down with the parents one-on-one to work out individual needs.

"This should not prevent anyone from attending a Catholic high school who wants to attend the high school," Camp said. "We'll do what is necessary to make that happen."

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THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The abortion issue and primary elections

by John F. Fink

Abortion was again very prominently in the news last week. All week Operation Rescue continued its efforts to close abortion clinics in Buffalo, N.Y., and on Wednesday, April 22, the U.S. Supreme Court heard arguments over whether or not the Pennsylvania law that puts some limits on abortion is constitutional.

Meanwhile, next Tuesday Hoosiers will go to the polls to elect candidates for national and state political positions. It's important that pro-life people examine the positions and records of the candidates on the abortion issue before voting.

It appears that the abortion issue will continue to be prominent this election year. Indeed, the Democrats in the U.S. Congress who are trying to keep the pro-choice vote are hoping to pass a law prohibiting laws that would limit a woman's right to have an abortion. They hope, in fact, that President Bush will veto such a bill so they can use that veto as a campaign issue. In trying to do that, of course, they assume that most people are pro-choice and therefore would oppose such a veto.

ARE THEY CORRECT? If those who are trying to maintain abortion-on-demand are able to keep the issue as a matter of a woman's choice, they probably are. But if the issue can be made to be what it really is, abortion-on-demand, they certainly are not. Survey after survey shows that most people are opposed to outlawing all abortions, but those same surveys show that most people are also in favor of outlawing abortions after the baby's viability, abortion because of the sex of the child, and abortion as a backup to birth control.

The Supreme Court may or may not overturn Roe vs. Wade when they hand down the decision on the Pennsylvania law that was argued last week. From the questions asked by the justices, chances are that states will continue to be permitted to put restrictions on abortions but not to outlaw all abortions. That, indeed, appears to be what most Americans believe should happen.

Naturally, those of us who believe that life begins at conception would like to see all abortions eliminated. But that is not a politically realistic possibility because most people would allow abortions in cases of rape, incest, when the mother's life is in danger, and in cases of severe fetal deformity. But if we elect the right legislators, it should be politically possible to restrict abortions.

THE LEGISLATION THAT should have the best chance of passing would prohibit abortions after the point of fetal viability, when the baby can survive outside the mother's womb. Unfortunately, at present there are no specific standards for establishing fetal viability. Nevertheless, surveys have shown that 70 to 75 percent of Americans would support laws limiting abortion to the first trimester. Such laws would eliminate about 120,000 abortions that are being performed each year during the second and third trimesters.

Throughout history there has been debate about when human life begins. Biologists say that it happens at conception because the combination of sperm and ovum creates a unique human individual with all the characteristics he or she will have throughout life. That's why all abortions should be forbidden. But if that's not possible for reasons already discussed, there are other possibilities.

We might take a leaf from the definition many states have for "clinical death"—the irreversible cessation of brain function. By this definition, a person is dead when there is no brain activity. It's logical to assume, therefore, that a person is alive when there *is* brain function. In the case of a fetus, that happens at about the eighth week of gestation, at about the time the embryo becomes a fetus. At that time this person has all the organs and features that he or she will have as an adult. From then on, it's just a matter of growth.

I have to admit that there is some danger in promoting the idea that a person is alive when there is brain activity. It's too easy to get the idea that the fetus is *not* alive *until* there is brain activity, which contradicts the belief that life begins at conception. But it seems to me that most people would agree that life is present when brain function begins and would favor the prohibition of abortion after that time. The result would be the saving of many human lives that aren't being saved now.

BETWEEN NOW AND the national political conventions both the Republicans and the Democrats will be debating their party platforms. There has been a movement among some Democrats, led by Pennsylvania Governor Robert Casey, to modify the Democrats' pro-choice platform, but that doesn't seem very realistic. In fact, the Democrats' platform is liable to be even more pro-choice.

The Republican platform for the last three presidential election years (1980, 1984 and 1988) called for a constitutional amendment prohibiting abortion. With the Supreme Court's Webster decision and the expected decision on the Pennsylvania law, the political wisdom of a constitutional amendment has come into question. I have a feeling that this year's platform will advocate changes in the abortion laws that the Republicans believe most people would accept. The concept of protecting life once brain function starts would be accepted by most people.

It is at the state level that the most important pro-life legislation will be argued in the future. Before any pro-life legislation can be passed pro-life legislators must be elected. Some candidates tell you their positions on this and other issues in ads in this week's *Criterion*. We hope you will study the candidates' positions and then be sure to vote next Tuesday.

EDITORIAL COMMENTARY

Next archbishop will need our financial support

by John F. Fink

Few people like to ask other people for money, but this Sunday thousands of volunteers in the archdiocese will be doing exactly that. They will be starting to contact fellow parishioners asking them to make pledges or contributions to this year's United Catholic Appeal. Last year there were 4,200 parish volunteers and it is expected that there will be a similar number this year.

An article on page 1 explains some of the details about this year's appeal and what the money collected will be used for. The four areas that will be helped are spiritual growth, family development, social justice and Catholic education.

In a letter on the front page of last week's *Criterion*, Archdiocesan Administrator Father David Coats asked all of us to "project Archbishop O'Meara's vision into the future" and to "advance the work he held so dear." This year's appeal is being dedicated to Archbishop O'Meara.

But we must not look at the past; it's far more important to look to the future. Soon this archdiocese will be getting a new archbishop. We don't know yet who it will be, but we should be prepared for him in every way possible. And that includes providing him with a balanced budget.

Whoever our next shepherd will be, he will certainly want to continue the good work Archbishop O'Meara spearheaded, and he will need our financial support in order to do so. In fact, without that support the archdiocese would come to a grinding halt.

We keep hearing about the financial woes of other dioceses. Chicago and Detroit made the news a couple years ago when they were closing parishes. Last week an article in this newspaper told about financial difficulties in the dioceses of St. Louis, Phoenix and Raleigh, and what is being done about them.

Fortunately, in this archdiocese, Archbishop O'Meara had the foresight to see possible trouble looming ahead and started planning to avoid it. Some of those plans concerned reacting to the priest shortage through the training of lay and religious people. Some of those plans included a management audit, a study of urban ministry and another study of total Catholic education. Some of those plans included the establishment of an effective Archdiocesan Pastoral Council.

But some of those plans also included financial planning for all the various agencies and offices of the archdiocese. As a result of decisions made by Archbishop O'Meara, budgeting has become more business-like and the raising of money through the Development Office has become more professional. These are changes that were made over a period a few years.

Archbishop O'Meara often said that he wanted to get the archdiocese in good financial shape for the next archbishop. He didn't accomplish all that he wanted to, but he started things moving.

Please be generous when you are contacted by your fellow parishioners. It's best to make a pledge that can be paid over a period of time. As for the amount of your contribution, the recommended figure is only one percent of your annual income. That's not asking for much, especially when you realize that you will have the satisfaction of knowing that it will do so much good.

No Mass for the Newly Initiated

There will be no Mass for the Newly Initiated this year.

This tradition of gathering those new to the Catholic Church was started in the archdiocese in 1981 by Archbishop Edward T. O'Meara and called the Neophyte Mass. Since there is presently no archbishop, the event will not be held this year. The Office of Worship stated that the next archbishop will decide if these Masses will be held in the future.

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Joan Bey and *Criterion* editors win state press recognition

Joan Bey, member of Christ the King Parish in Indianapolis, received the 1992 Indiana Communicator of Achievement award from the Woman's Press Club of Indiana. At an awards ceremony in Muncie on April 25, the graduate of St. Mary of the Woods journalism school received two awards for her work in public relations: a first for institutional relations and a second for a newsletter.

At the same ceremony two members of *The Criterion* staff received awards.

Mary Ann Wyand was sole winner in the category of special articles on religion with second prize. Her articles were "Father Clarence Rivers Speaks Out on Racism," "Separated, Divorced People Need Time to Heal," and "For Farmers in Spring, Rebirth is a Way of Life."

Of Wyand's study on farmers, the judges wrote: "The farmers' article is a thought-provoking article."

Margaret Nelson received honorable mention for her feature on organ transplants that focused on a heart recipient who is a member of St. Thomas More, Mooresville. Nelson also received honorable mention for writing headlines, which included: "Archdiocesan schools still I-STEP ahead in state tests."

Colleges in archdiocese to confer 408 degrees

by Mary Ann Wyand

Officials of Marian College, St. Mary of the Woods College, and St. Meinrad College and School of Theology will confer 408 degrees on undergraduate and graduate students during commencement exercises in May.

At Marian, 215 graduates will hear an address by Bain Farris, president and chief executive officer of St. Vincent Hospital and Health Care Center in Indianapolis, during commencement exercises May 10 at the St. Francis Colonnade.

Marian's graduation ceremony will begin at 2 p.m. and will include presentation of honorary degrees to Farris, who is a 1971 alumnus and chairman of the Marian College board of trustees, and to Frank Wemhoff, Francis Crowdus and Dr. Paul Muller.

The Baccalaureate service is scheduled at 10:15 a.m. at the College Chapel.

St. Mary of the Woods College will hold the school's 151st commencement May 10 at 11 a.m. in the Cecilian Auditorium. School officials will present 139 bachelor's degrees and 11 master's degrees to graduates. Forty-three of the students will graduate with honors.

Immaculate Heart of Mary Sister Amata Miller, economist and education coordinator for Network, the Catholic Social Justice Lobby in Washington, D.C., will deliver the commencement address and receive an honorary degree.

Baccalaureate at The Woods is scheduled May 9 at 4 p.m. at the Church of the Immaculate Conception.

St. Meinrad College will confer degrees on 24 graduates May 16 at 3:30 p.m. at St. Bede Theatre.

Benedictine Father Gavin Barnes, assistant professor of English, communication and theater, will address the graduates.

Baccalaureate is May 10 at 3 p.m. at the Archabbey Church, with Benedictine Father Eugene Hensel, president and rector, as the celebrant.

Nineteen graduates will earn degrees during St. Meinrad's School of Theology Convocation May 13 at 2 p.m. in the Newman Conference Center.

Norbertine Father Alfred McBride, spiritual director for Church in Need USA at Deer Park, N.Y., will address the theology graduates. Father Hensel will celebrate the Baccalaureate Mass May 13 at 11:30 a.m. for School of Theology graduates.

Habitat seeks mentors and families for homes

by Margaret Nelson

Habitat for Humanity in Indianapolis needs help. But it's not to build houses.

The call is out for qualified families to live in the homes. And each Habitat family needs a couple of people who are willing to mentor them through their first year of responsibility as a homeowner.

Since Habitat has not found enough low-income working families, the Blitz Week has been postponed from its early August date. It is hoped that it can be held in September or October.

One of the reasons is that some of the future homeowners have not been selected. And they must complete 400 hours of "sweat equity" before getting possession of their homes.

To qualify for the simple, energy-efficient homes, each family must have at least one parent working at a low-income job. Such factors as dire need, credit worthiness, number in household, number of rooms in present housing, character references, home visit, family interview and willingness to cooperate are considered in family selection.

Habitat holds frequent screening sessions at local churches to find qualified homeowners. (These have been regularly listed in *The Criterion*.)

The mentoring "families" help the Habitat homeowners make the transition from the role of renters to becoming dependable homeowners who are responsible for the upkeep of their property.

The mentors make sure the new home buyers know how to keep a budget, so that they will be able to make their monthly payments.

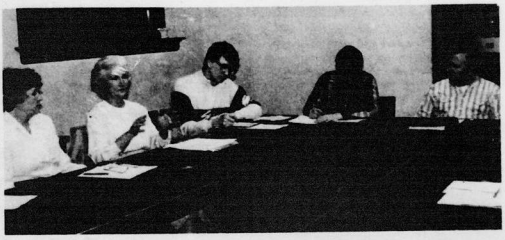
At a preliminary meeting April 8, a dozen representatives of the Catholic team discussed the role of churches and agencies in the 1992 Habitat effort. Besides parishes active in the effort, there were representatives from Marian College and from the Association of Religious in the Indianapolis Archdiocese (ARIA).

Each Habitat home has a sponsoring church or agency, which provides cash and volunteer workers. Each home has a project director. Last year, $5,000 in cash, 20 skilled or unskilled volunteers for each of the five days, and 50 lunches per day were provided by the sponsoring church.

Last year, the Catholic community sponsored two houses, after starting with one in 1990. St. Francis Hospital also sponsored a Habitat house in 1991.

In addition, there is a sponsoring building contractor and sponsoring corporation for each Habitat house constructed.

Those who would like to work on the selection committee—(to find new homeowners)—or the home maintenance committee—(to mentor new families)—should call Ann Wadelton at 317-253-7628.



HABITAT-FORMING—Pat Linehan, Ann Wadelton, Jack Hill, Rich Vanes and Franciscan Father Fred Link begin preliminary discussions of the Catholic community's involvement in Habitat for Humanity during 1992. (Photo by Margaret Nelson)

Sister tells Pax Christi group about her experiences in Haiti

by Margaret Nelson

"We need to make ourselves absolute nuisances," said St. Joseph of Carondelet Sister Ann Weller. She was talking about the situation in Haiti after the military coup 10 months ago.

"We need more people who know the current situation and are willing to write to their senators or President Bush," she said.

During their lunch hour last Monday, employees of the Catholic Center listened to Sister's eyewitness account and saw slides demonstrating the conditions in Haiti. The talk was sponsored by the center's Pax Christi organization.

Sister Ann talked about her work at the St. Joseph Hospice in Port-au-Prince, which ministers to poor sick children and adults.

Explaining that there is virtually a news blackout, Sister Ann said that Pax Christi representatives who had gone into the country to study the situation had issued a report when they returned April 1. She summed up the paper as saying, "Haiti is a country occupied by its own military."

She said that the people of the country want the return of President Aristide, who was elected by the population but was ousted by a military coup.

Sister Ann has written President Bush, "not using hearsay, but as one who lives there. I detailed six or seven things." But she has received no response. She said the Organization of American States (OAS) has made recommendations to embargo oil and other commodities, but that has not been done. She said, "The U.S. has condemned the coup, but it is a question of following up with real action."

But she said the people have hope. The Haitian cook at St. Joseph said, "Remember, we do not have a God who sleeps."

When asked how to help her ministry, Sister Ann gave these addresses: for the hospice—Sister Veronica Baumgartner; RR 3, 291A, Tipton, Ind. 46072; to provide for a special child—Father Ronald Boss, c/o Lynx Air International, Box 407139, Fort Lauderdale, Flo. 33340.

Knights and Ladies of the Holy Sepulchre meet in Indianapolis

by John F. Fink

About 300 Knights and Ladies of the Equestrian Order of the Holy Sepulchre of Jerusalem were in Indianapolis last weekend for their annual meeting and investiture of new members. They came from six northcentral states. The 32 members of the order from the Archdiocese of Indianapolis, led by Robert J. Alerding, were hosts for the meeting.

Three people from Indianapolis were among the 76 who were invested in the order by Cardinal Joseph Bernardin of Chicago at SS. Peter & Paul Cathedral on Sunday. They are Hans and Margaret Geissler of St. Luke Parish and Robert C. Smith of St. Lawrence Parish.

Also invested was Evansville Bishop Gerald A. Gettelfinger, former vicar general of the Archdiocese of Indianapolis. He and Benedictine Archabbot Timothy Sweeney, the guest of Margaret Geissler, were the principal concelebrants with Cardinal Bernardin at the investiture Mass.

On Saturday a memorial Mass for the deceased members of the order was celebrated at St. John Church, with Bishop Gettelfinger presiding. Three members of the order from Indianapolis died during the past year—Archbishop Edward T. O'Meara, Charles E. Stimming, and Cletus A. Broecker.

During the Mass in St. John's Church, 55 members of the order, including nine from the Archdiocese of Indianapolis, were promoted in rank. Those from the archdiocese were Alerding, to the rank of knight grand cross; John F. Fink, to knight commander with star; George H. Maley, Dr. Paul F. Muller, James E. Rocap, and Arthur J. Sullivan, to knight commander; Virginia Witchger, to lady commander with star; and Ann Muller and Frances J. Sullivan, to lady commander.

Membership in the Order of the Holy Sepulchre is a way of honoring men and women who have been particularly active members of the Catholic Church. Its particular mission is to help preserve the church's presence in the Holy Land.

During the meetings on Saturday and Sunday, knights and ladies were briefed about conditions in the Holy Land and what the order is doing there. It was announced that the 658 members of the North Central Lieutenancy contributed $170,600 in 1991 to help support Catholic schools and parishes in the Holy Land. The 14,000 members of the order in 23 countries contributed a total of $4.5 million for the church in the Holy Land.

The North Central Lieutenancy includes the states of Indiana, Ohio, Michigan, Wisconsin, Kentucky and Illinois. Matthew J. Lamb of Chicago is the lieutenant. There are seven lieutenancies in the continental United States.

The principal speaker at the formal banquet on Sunday was Msgr. Roy M. Klister, a priest of the Diocese of Green Bay who is academic dean at Mount St. Mary's Seminary in Emmitsburg, Md.

PRAYING KNIGHTS—Cardinal Joseph Bernardin of Chicago presides at the Mass of Investiture during a meeting of Knights and Ladies of the Holy Sepulchre from six states. The Mass was held Sunday in the Cathedral of SS. Peter & Paul in Indianapolis. (Photo by Margaret Nelson)

Special people learn about religion in Batesville Deanery

SPECIAL BAPTISM—Religious education students in the Batesville Deanery hold their baptismal candles.

The Batesville Deanery has a special group of students who range in age from 14 to 60.

About 16 of these adults meet every Wednesday from late September to late April for religious education classes.

Who are these special people? They are those with physical and/or mental handicaps.

"They are most loving and kind," according to Franciscan Sister Josetta Weidner. "Working with them is a very rewarding activity, and we see God's creation in each student."

The students live in various areas of the Batesville Deanery, which includes Aurora, Lawrenceburg, Osgood, Holton, St. Leon, New Alsace, Oldenburg, Batesville, New Point and Greensburg.

May other special people join the group? Any slow learner or retarded person may join the group by contacting Sister Josetta at Oldenburg.

Lay volunteers in the area and retired sisters at Oldenburg work with Sister Josetta to help the students learn about God and his love. Because of this assistance, each student has his or her own separate teacher.

The program begins at 3:30 p.m., after most of the students finish their work at New Horizons. They start with a "meet and greet—show and tell" period. After that, student Marty Prickel rings the bell and everyone returns to spend about 40 minutes reviewing Sunday's Gospel. The group closes with prayer and song.

The program is funded by the Batesville Deanery Knights of Columbus councils. Proceeds from the Tootsie Roll Drive in Aurora, Lawrenceburg, Batesville, Osgood and Greensburg are used.

"The Knights of Columbus make it possible for us to have a very successful program. We thank them and ask God to continue to bless them," said Sister Josetta.

Those wishing to join the group as students or teachers may call Sister Josetta at 812-934-2475.

Commentary

THE BOTTOM LINE

The life of St. Joseph of Cupertino, patron

by Antoinette Bosco

Lately some people have commented on a medal the size of a silver dollar I wear on a gold chain around my neck. I tell them the story of how I got it and why I wear it.

It happened in December when I was visiting my son Paul in his Manhattan apartment. Paul collects coins and commemorative medals.

As I was sitting on his couch, I put my hand down near a litter of papers and books when I felt what I thought was a large coin. I picked it up and, to my surprise, it was a copper medal of St. Joseph of Cupertino.

At first Paul didn't know why I was so excited. But when I told him he understood. I explained that St. Joseph of Cupertino is the saint I have always considered to be my patron. His feast day is Sept. 18, my birthday. Paul was delighted and he gave me the medal.

What Paul didn't know was that I had wanted all my life to have a medal of my patron saint.

My medal shows the saint in levitation, with the inscription "who flew by the grace of God." Because of the many recountings of his ability to levitate, he has become the patron saint of pilots and air travelers.

When I was about 12 I first read about St. Joseph of Cupertino. He was born Joseph Desa on June 17, 1603. His father, like St. Joseph of the holy family, was a carpenter. Joseph was born in a shed because his father was in debt and their house was up for sale. Joseph's father died when the boy was young.

Joseph's widowed mother was what we would call emotionally abusive. She treated him as though he were a nuisance because he was slow and forgetful and embarrassed her.

Young Joseph was a classic loser. He apprenticed to a shoemaker but he couldn't make it. He entered the Capuchins as a lay brother but kept dropping plates and never learned how to light a fire. The Capuchins had to let him go.

Eventually his uncle, a Conventual Franciscan, got Joseph admitted as a novice. He worked in the stables and began to improve somewhat. They called him the dummy, and it seemed he'd never make it to ordination.

But Joseph of Cupertino had one strong point—his devotion to the Blessed Mother. When it came time to be tested, he was asked to talk on the phrase "blessed is the womb that bore thee." So eloquent were is words that he passed and was ordained.

By this time Joseph appeared to possess special gifts. With testimony from numerous witnesses, he was credited with powers to heal, levitate and communicate with animals. But these gifts troubled his fellow Franciscans, who squirreled him away.

Joseph was not allowed to celebrate Mass in public, could not take meals with his brethren or appear at public functions.

For the last 10 years of his life he lived in strict seclusion in a lonely friary, completely cut off from the outside world. He could not even send or receive letters. He died in 1663. He was canonized in 1767.

ANOTHER HOSTAGE PROBLEM

After my son gave me the medal, I decided to read again about this extraordinary saint in Butler's "Lives of the Saints." I was inspired at reading again Joseph's response to a cardinal who wanted to know what souls saw during an ecstacy.

"They feel as though they were taken into a wonderful gallery shining with never-ending beauty where in a glass, with a single look, they apprehend the marvelous vision which God is pleased to show them," said Joseph of Cupertino.

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THE YARDSTICK

The media's benign neglect of organized labor

by Msgr. George G. Higgins

William J. Puette, a young labor-economics professor at the University of Hawaii, has authored a timely book, "Through Jaundiced Eyes: How the Media View Organized Labor," to be published in June (School of Industrial and Labor Relations, Cornell University).

The media in general, Puette concludes, systematically distort labor's image; in recent years each medium has tended to focus on one particular negative union stereotype.

Movies, for example, feature a perceived connection between organized crime and organized labor. Television dramas emphasize the pettiness of union bargaining goals or the exclusion of good unionists from power.

Puette's findings ring true to me. My main complaint, however, is not media distortions of labor's image, but that the media tend to treat organized labor with benign neglect.

Thirty or 40 years ago many if not most leading U.S. dailies had a full-time labor reporter. Not today.

These days the best reporting is in specialized journals—for example *In These Times*, the democratic-socialist Chicago-based weekly. There has been some improvement, however, in the mainline media's coverage of the recent UAW-Caterpillar dispute in Illinois.

By way of example, *The New York Times* covered the CAT dispute in depth and, as far as I could tell, quite objectively.

The day the dispute was temporarily settled, *Times* reporter Peter P. Kilborn said the CAT management, by threatening to hire permanent replacement workers, was saying in effect that "experienced machinists, tool makers and technicians added no more value to the products they make than an untrained job hunter."

Half a century ago, Kilborn said, the union vaulted the blue-collar work force into the middle class.

I assume Kilborn is not suggesting there is only one side to the CAT dispute and that the union necessarily played its cards as well as it might have. He indicates, however, that CAT workers—many with the company more than 25 years—made an indispensable contribution to CAT's success.

David Moberg of *In These Times* pointed out that CAT succeeds in the global market in part because of its reputation for quality. But as one union steward put it: "Where do people think that quality comes from? It's the people" on the picket line.

It appears, however, that many CAT workers have concluded that CAT looks upon labor-management cooperation as a one-way street.

Moberg reports that the company had a QWL (quality of work-life) program which provided ideas that, CAT has said, saved $10 million at one of its Aurora, Ill., plants alone.

Although CAT workers actively participated in the QWL program, many suspected it might be a company plot. "Their worst misgivings were re-enforced," Moberg reports, "when five of the seven workers who were QWL leaders were among the first to cross the picket line."

Another striker went to the heart of the matter, telling Moberg: "Too bad people can't work together between the corporation and the blue-collar workers. If they could close that gap, they could beat all other companies."

CAT and many U.S. companies are legitimately concerned about improving quality so as to remain competitive in the global market. It would be tragic, however, if they concluded that unions cause the competitive gap.

"Unions and Economic Competitiveness," a recent study published by the Economic Policy Institute in Washington, argues that labor unions do not cause America's competitiveness problems.

The institute presents powerful evidence that among firms seriously trying to improve innovation, output and quality, unionized companies have a better track record of success than non-union companies.

Examining other industrialized nations, the authors conclude that unions can and do help firms and nations become more competitive.

THE HUMAN SIDE

Advice: 'It is singular greatness to use wise people'

by Fr. Eugene Hemrick

"Good conduct has departed, debts of gratitude now go unpaid and few people give others the treatment they deserve. . . . Take notice of the bad behavior of others, not to imitate it but to defend yourself from it. Your own integrity can be ruined by the ruinous behavior of others. But the honorable man does not forget who he is because of what others are."

A timely aphorism? No doubt about it! Applied to present-day leadership it teaches us to avoid being misled by tarnished public heroes. One lesson to draw here: Know who you are rather than let another define this for you. Keep clearly in mind your own integrity.

Interestingly, the aphorism quoted above was written in the 17th century by a world-wise Jesuit name Baltasar Gracian. Three hundred such aphorisms are contained in, "The Art of Worldly Wisdom" (Doubleday, 1992).

Not only is the book a best seller today, but it was once translated into German by the famous philosopher Arthur Schopenhauer. Nietzsche, another German philosopher, observed, "Europe has never produced anything more fine and complicated in matters of moral subtlety."

This should be reading for every business person interested in learning how to conduct himself or herself wisely in worldly affairs, and to every college student as he or she moves into full adulthood. In fact, parents might use many of Gracian's sayings in challenging their children about common-sense ethics needed in relating to others.

Listen to the advice Gracian gives to each of these groups.

To those working in the marketplace he says, "Being defeated is hateful, and besting one's boss is either foolish or fatal. Superiority is always odious, especially to superiors and sovereigns. . . . Most people do not mind being surpassed in good fortune, character or temperament, but no one, especially not a sovereign, likes to be surpassed in intelligence.

"When you counsel someone, you should appear to be reminding him of something he had forgotten, not of the light he was unable to see. It is the stars who teach us this subtlety. They are brilliant suns, but they never dare to outshine the sun."

To youth Gracian says, "Let your superiority keep you from succumbing to vulgar, passing impressions. No mastery is greater than mastering yourself and your own passions: It is a triumph of the will. Even when passion affects your person, don't let it affect your position, least of all when the position is an important one. This is a wise way to avoid trouble and a shortcut to the esteem of others."

To children growing up he says, "Perfect yourself daily, both personally and professionally, until you become a consummate being, rounding off your gifts and reaching eminence. Signs of the perfect person: elevated taste, a pure intelligence, a clear will, ripeness of judgment"

My guess is that most of us wish we had more of a philosophical and theological background so that we could get at the truth of much that confuses us and, having achieved greater understanding, know what to do about it as well, given our grounding in a higher truth—God.

Such understanding would require great study, a luxury most don't have. But we can meditate a little on the wisdom of Gracian's aphorisms, as well as those found in the Bible's book of Wisdom, and follow Gracian's advice: "It is singular greatness to use wise people."

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THE CRITERION

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To the Editor

Righteous and vicious attacks

Allow me to thank you for your sensitive and balanced response (in the editorial commentary) to the ad concerning Father Richard McBrien from the so-called "Defenders of the Faith" (April 24 issue). It helped lift the feeling of immense sadness one has on reading the ad itself.

As you so well mention, there is no possibility of countering the sweeping assertions made in the ad in a few columns. However, it did become painfully clear that these people either have not read Father McBrien, or, having read him, could not lower their level of fear sufficiently to understand him.

Why do members of the same faith community feel free to attack their fellow believers in this righteous and vicious way? Time after time, Jesus emphasized, both in speech and in action, the primacy of love in our relationships. Sunday after Sunday, the signers of that ad have heard those same Gospel readings we all hear.

Different opinions will always exist, legitimately, in our community of faith. That is good. The manner of differing must, however, remain within the boundaries of respect and charity.

These days in the breviary we are reading from the letters of Peter. Just this morning, Peter admonished, "Remain calm so that you will be able to pray. Above all, let your love for one another be constant, for love covers a multitude of sins" (1 Peter 4:7-8). The admonition still holds good.

Rev. Hilary Ottensmeyer, OSB
Director, Ministry to Ministers
Indianapolis

Counsel women in a loving way

Lou Jacquet has written many fine articles for *The Criterion*. However, on April 10 he cited a colleague's comment from 12 years ago, which he used as a basis to criticize pro-life supporters for their insensitivity toward women who have had abortions.

I have been united with pro-life supporters and counselors for most of a decade and am puzzled by Mr. Jacquet's criticism because those whom I meet on a weekly basis are Christ-like in manner and counsel women in a loving way to let them know that help is available.

We WELCOME into our ranks those mothers who are experiencing the trauma of abortion. Their words to a woman headed for the abortionist's deadly services have quite an impact: "Don't make the mistake I did!"

Many do not realize that there are women who come forward to relate the devastating experiences they've had from abortion. Their stories can be found in pro-life magazines and at seminars but not in the press or television. I believe many prefer to be conveniently ignorant about abortion because of its controversial nature; too frequently they get their information from an unreliable source.

However, a Catholic writer has an obligation to get a clear picture of what is taking place. In this case, be present to witness the Christian example of those assembled outside abortion mills and experience the reality of anticipating the death of an innocent child.

I encourage all to spend a half hour at an abortion clinic praying and observing. By limiting one's knowledge of pro-life counselors to the reporting of the general media, which is heavily pro-choice, one pays an injustice to dedicated people who pray-counsel and more seriously to the innocent children whose lives are destroyed.

Kathleen Naghdi
Indianapolis

Abortion and the Constitution

Nearly everyone is aware that the U.S. Supreme Court will finally redecide and probably reverse Roe vs. Wade and Doe vs. Bolton to the point that abortion will once again be a state's issue rather than a national one. But I wonder if the court and the Congress, which has threatened to legislate Roe vs. Wade, will look at all of the documents that formulated this nation as they decide.

The preamble of the Constitution, the paragraph that describes why the Constitution was created, much like the thesis of a paper, states the following: "We the people of the United States, in order to form a perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and *secure the blessings of liberty to ourselves and our posterity*, do ordain and establish this Constitution for the United States of America."

The Fifth Amendment to the Constitution says: "No person shall be . . . deprived of *life*, liberty, or property without due process of law."

The Declaration of Independence states: "We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are *life*, liberty and the pursuit of Happiness."

The definition of "posterity" is "all future generations." To have future generations we must have at some time persons in the making, in embryo, in fetus, and in the child stage. If we do not, or if all of these middle phases can be legally eliminated, then we do not have future generations, and we have violated one of the basic tenets of the Constitution. That the decision to deprive our posterity of life has been made without "assistance of counsel for his (her) defense" is in direct violation of both the Fifth and Sixth Amendments.

If also flies in the face of our national justification for existence when we dilute self-evident truths and unalienable rights. For if the right to life is no longer sacred, can liberty or the pursuit of happiness be sacred either? And without these, why the need to break a "long train of abuses and usurpations, pursuing invariably the same object, . . . despotism."

To quote Thomas Jefferson, the writer of the Declaration of Independence, "Indeed I tremble for my country when I reflect that God is just, for his justice cannot sleep forever."

There are those who will not consider, nor be persuaded by, my arguments. But at least I hope they will understand why I will work diligently to stop them as I paraphrase Abraham Lincoln. From his famous quote I will substitute abortion for slavery:

"The question recurs, what will satisfy them? What will convince them? This, and this only: cease to call abortion wrong, and join them in calling it right. And this must be done thoroughly—done in acts as well as in words. Silence will not be tolerated—we must place ourselves avowedly with them. Holding as they do, that abortion is morally right, and socially elevating, they cannot cease to demand a full national recognition of it, as a legal right, and a social blessing.

"All they ask, we could readily grant, if we thought abortion right. All we ask, they could readily grant, if they thought it was wrong."

If there is one that can in perfect 20/20 hindsight find the middle road for the issue of slavery, maybe there is a middle road for abortion. If not, then let abortion triumph at the peril of the nation. For a house devided against itself cannot long stand.

Fred Ray
Indianapolis

Point of View

Catholics and faith commitment

by Msgr. M. Francis Mannion

One of the phenomena that continues to fascinate sociologists of religion is the relative vibrancy of religion in the United States by comparison with Europe. Steven Bruce, a sociologist at The Queen's University in Belfast, Northern Ireland, has recently written a book which contains an interesting explanation.

The book, entitled "A House Divided: Protestantism, Schism and Secularization," argues that the Protestant churches in the United States are vital and active because they serve many non-religious functions to a greater degree than in Europe. These include imparting a sense of belonging to individuals and a sense of identity and cohesiveness to communities.

Because personal isolation and a lack of psychological connectedness are prominent features of life in the United States, there is a constant search for a sense of belonging. Likewise, since the United States is a nation of immigrants, the question of cultural identity and cohesiveness needs constant forging and maintenance.

The distinctive social and cultural roles the churches play in the United States are reasonable and appropriate. The problem, however, is that these roles have in recent decades begun to overshadow the traditional faith elements of Christian life.

Sociologists Wade Clark Roof and William McKinney have found in their studies of the religious habits of the "baby boom" generation that what people seek in a church is increasingly not so much any profound faith commitment as it is a set of human services that respond to their needs for community and psychological fulfillment.

Robert Wood Lynn of The Lilly Endowment suggests that many Americans today shop for a church in the same way they comparison shop at the supermarket. According to Robert Wuthnow, author of "The Restructuring of American Religion," Americans switch denominations with relative ease because denominational character and faith heritage are of lesser importance than the lifestyle services which churches provide.

Is there a Catholic version of this phenomenon? Indeed there is. Father Andrew Greeley identified it some years ago in his book "The Communal Catholic." In Greeley's description, the communal Catholic is the person who identifies strongly with the cultural heritage of Catholicism but "does not care much what the church as an institution says or does not say, does or does not do." Communal Catholics are committed to Catholicism as a community and world view but do not look to the church for much social, moral or spiritual guidance.

One of the most notable expressions of communal Catholicism is the phenomenon of couples very much wanting a church marriage while at the same time holding attitudes toward family life, children, birth control, abortion and divorce quite at odds with Catholic tradition. What Catholics with this mindset are seeking from the church is cultural connectedness, community and a sense of tradition. Of lesser importance is faith commitment to Christ, the church as his body and the moral wisdom of Catholicism.

In my view, some current pastoral renewal programs may be unwittingly intensifying the problem of communal Catholicism. Nothing receives as much attention in the church today as the need for deeper experiences of community. This finds expression in the strong move toward creating small Christian communities. While the primary focus is often undoubtedly on faith commitment to Christ and his church, this is sometimes not the case.

Indeed, the theology of small communities often seems to be inspired more by the values of the therapy session and the psychological support group than by the Gospel. In such circumstances, the prime focus is not the proclamation of the Gospel and the deepening of sacramental communion with Christ and his body, but psychological wholeness and lifestyle needs.

Certainly personal, lifestyle and cultural matters are part of the church's life and ministry. The social and cultural roles of the church in the United States identified by Bruce are important. But they must be kept in proper perspective and can never predominate over the primary faith-formation role of the church and its ministry.

Christian denominations, Protestant or Catholic, that practice unbalanced communalism may indeed create communities and styles of worship and ministry that are vital, energetic and engaging. They will, no doubt, be centers of vigorous activity and enthusiasm, but they leave a great deal to be desired. Accordingly, their theological and pastoral assumptions need to be carefully probed and positively challenged in more adequate directions.

(Msgr. Mannion is rector of the Cathedral of the Madeleine and diocesan theologian in Salt Lake City, Utah.)

LIGHT ONE CANDLE

Blessed Julian of Norwich

by Fr. John Catoir
Director, The Christophers

This month marks the 25th anniversary of my syndicated columns. I'd like to dedicate it to all my readers and to a special spiritual friend of mine, Blessed Julian of Norwich, a 14th-century mystic, who has touched my life with her wisdom. In the following passage she quotes the words which Jesus addressed to her:

"Do not blame yourself as if you were responsible for all the tribulations and miseries you must endure: I do not want you to be imprudently depressed and sad—for I tell you whatever you do, you will always have some sorrow. That is why I want you to be wisely aware of the state of penance in which you always dwell, and to accept it as your personal and profitable penance" (Chapter 77 of her book "Revelations").

This passage mirrors our Lord's own words revealed in the Gospel of St. John. "Do not let your hearts be troubled" (John 14:1). "In the world you shall have tribulation, but be of good cheer, I have overcome the world" (John 16:33).

Julian's mystical revelations fascinate me precisely because they reflect the Gospels so beautifully.

Who is Julian of Norwich? We know little about her personal life. She was born in 1343, and lived alone in a small cell attached to the cathedral of St. julian of Norwich in England, thus her name. She devoted her entire life to prayer and fasting. Though she was illiterate, her private revelations were recorded by a local priest.

In this passage she gives a vivid description of God's love: "For as the body is clothed in garments . . . and the bones are clothed in the flesh and the heart in the breast, so are we, body and soul clothed and enclosed in God's goodness. Yes and even though all these things may disappear, God's goodness will not. His goodness is ever whole and much closer to us than anything else" (Chapter 6).

We are enfolded in the blessings of an all-loving God. Though we will have crosses, Blessed Julian encourages us to embrace them as our personal and profitable penance. Then she adds this upbeat piece of advice: "The greatest honor you can give to Almighty God in your penance—greater than your sacrifices and mortifications—the greatest honor you can give God, is to live gladly because of the knowledge of his love." I was so taken by this insight that I made it the theme of my book "Enjoy the Lord."

Living gladly because of the knowledge of God's love is the most important spiritual idea I have ever learned.

(For a free copy of the Christopher News Note, "God Delights in You," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

CORNUCOPIA

America, home of the weird

by Cynthia Dewes

It must be Spring, because all the bending-over wooden ladies are making an appearance again in midwestern front yards. Not only that, woodworking instructions for making them were included recently in the Sunday paper, along with picnic tables and porch swings.

These objets d'art are so American it hurts. Can you imagine such a thing in Margaret Thatcher's yard? Or Raisa Gorbachev's? Or Corazon Aquino's?

One of the most entertaining ways to spend a mild, sunny day is to ride through the countryside checking out what people do: What they put in their yards, drape on their mailboxes, tack on their front doors, or even hang in their car windows.

Besides the undignified wooden ladies, we see other "people" and "animals" in various attitudes and mediums of expression. There are plaster deer from fawn to doe to buck, chickens, geese, raccoons, cows, pigs, and even a few leftovers from an earlier (un)popular culture, such as black grooms waiting to tether an imaginary master's horse.

There are Dutch children in cute poses, and often, wooden windmills that twirl their arms around with every breeze. Since Americans of Dutch descent are presumably a minority, and most people today have never heard of Hans Brinker and the Silver Skates or even that boy who saved Holland from a flood by sticking his finger in the dike, the popularity of such outdoor treasures remains a mystery.

Bridges are an item, too: Bridges over puddles in the owner's back yard, bridges over a ditch between the mailbox and the driveway, even bridges just for the heck of it.

Of course, if there are bridges can trolls be far behind? Garden trolls, mud scraper trolls, cement trolls holding flower urns, and yes! trolls *under* the bridges.

Sometimes pop art follows other fads. When Garfield first appeared, clinging upside down in the rear windows of cars, it seemed hilarious. Now it's merely tiresome, although definitely American.

Switching from the ridiculous to the serious, we notice those priggish signs in car windows proclaiming, "Baby on board." Naturally, these have been corrupted to read "hit me: mother-in-law on board" or some other example of flawless American wit.

Grapevines should be an endangered species by now, considering all the decorative wreaths for which they have given up their roots during the recent past. The forests must be clear of bittersweet, too, and eucalyptus leaves are no doubt being snatched from the mouths of hungry koala bears even as we speak.

Edible mushrooms are (at least in Morgan County) to kill for, and fake ones are also much in demand. Their cement, plaster or wooden versions appear in umpteen flower gardens, along sidewalks, or even on mailboxes, cutely obscuring their street addresses.

No doubt about it: America is still a home where the lawn buffalo roam, the plaster deer and the antelope play, and outdoor yard-artists too seldom hear a discouraging word.

vips...

Mr. and Mrs. William Braxton Brake of Indianapolis will celebrate their 50th Wedding Anniversary during 5:30 p.m. Mass on Saturday, May 9 at St. Joan of Arc Church, to which they have belonged for 45 years. A family dinner will follow at St. Pius X Knights of Columbus hall. William Braxton and the former Ellen Agnes Barton were married May 9, 1942 in Blessed Sacrament Chapel at SS. Peter and Paul Cathedral. They are the parents of seven children, including: Mary Ann Plagge, Margaret Agnes Kerber, William Dennis, Nora Eileen, Patrick Joseph, Catherine Cecelia Trotta and Elizabeth Ellen. They also have 16 grandchildren and one great-grandchild.

Father Joseph B. Sheets, pastor of St. Ambrose Parish in Seymour and administrator of Our Lady of Providence Parish, Brownstown, will be honored by his parishes on Sunday, May 3 in celebration of his 35th Anniversary of Ordination. A 10 a.m. Mass at St. Ambrose Church will be followed by a pitch-in dinner and program. All previous parishioners and friends of Father Sheets are invited to attend the event.

check-it-out...

Caritas of Birmingham, Ala. is extending an urgent request for **Supplies and Money** to help the sick and wounded in the war going on in Bosnia-Hercegovina near Medjugorje, Yugoslavia. Medical supplies, non-perishable food (especially baby food) and money are needed desperately. Send supplies to: PRM/Caritas of Birmingham, c/o 117th Tactical Reconnaissance Wing-Hangar C, 5701 East Lake Blvd., Birmingham ARPT (Ang), Birmingham, AL 35217-3595. Send money to: Caritas of Birmingham/PRM, Box 120, 4647 Highway 280 East, Birmingham, AL 35242. Call 205-672-2000.

A **GIFT II (Growing in Faith Together) program on "Households of Prayer"** is now underway at 7:30 p.m. on Sunday evenings at St. Charles Borromeo Parish in Bloomington. Upcoming speakers who will present their personal style of prayer and its meaning in their lives include: Bob Meaney, director of adolescent catechesis of the archdiocesan Office of Catholic Education, May 3; Providence Sister Mary Moeller, principal of St. Patrick School, Terre Haute, May 10; Mary Hellen and Matt Eckrich of St. Barnabas Parish, Indianapolis, May 17; Benedictine Sister Mildred Wannemuehler, pastoral associate of St. Agnes Parish, Nashville, May 24; and Father Albert Ajamie, pastor of St. Thomas Parish, Fortville, May 31st. Free child care will be available. Call 812-336-6846 for more information.

St. Rita Parish in Indianapolis will celebrate its 73rd anniversary on Friday, May 15 with an **Annual Dinner Dance** for the benefit of St. Rita School. The event will begin with cocktails (cash bar) at 6 p.m., followed by dinner at 7:30 p.m. in the Westin Hotel, 50 South Capitol Avenue. Music for dancing will be provided by Pam Davis and Company. The cost is $40 per person, with reservations due by May 8. Patrons are asked to make checks payable to: St. Rita Church, 1733 Dr. Andrew J. Brown Avenue, Indianapolis, IN 46202-1998.

The **Guardian Angel Guild** will begin its **Semi-Annual Meeting** on Wednesday, May 13 with 9 a.m. Mass in the Perfection Room of the Scottish Rite Cathedral. Luncheon will be served at 11:30 a.m. Scecina High School special education students and their teacher will be guests. Reservations are $10, due by May 7. A school bus will leave Scecina at 8:30 a.m.; those who wish to ride the bus may request this with the reservation.

A **"Come and See" Week** for unmarried Catholic men between the ages of 20 and 30 will be held at St. Meinrad Archabbey from Sunday, June 7 through Sunday, June 14. Participants will be given an insider's perspective on monastic life by sharing daily prayer and discussing the values of community life with the monks of the monastery. For more information contact Benedictine Father Austin Newberry, vocation director, St. Meinrad Archabbey, St. Meinrad, IN 47577-1010, 812-357-6568 or 812-357-6611.

St. Augustine Guild will sponsor a **"May in Bloom" Luncheon and Style Show** at 11:30 a.m. on Wednesday, May 6 at the Ritz Charles in Carmel. Styles by L. Strauss and Co. will be featured. Call 317-842-3136 or 317-255-4687 for reservations.

A **Living Rosary** will be presented at 7 p.m. on Sunday, May 3 in Sacred Heart Church, 1530 Union St. The public is invited to the event, which will include a crowning ceremony, rosary, procession, Marian hymns and prayers. The weekly, Sunday afternoon Marian Devotions will not be held this week.

The Indiana Youth Institute advocacy organization recently selected 25 Indiana men and women for its **Leadership Associates Program,** funded by Lilly Endowment, Inc. The Associates will meet for 18 months through December, 1993 to promote model programs and policies for children and youth in Indiana. Among those selected are: **Dr. Jesse Dias,** of St. Monica Parish, Indianapolis, director of adolescent medicine at Methodist Hospital; **Janice Klein,** St. Thomas Aquinas Parish, Indianapolis, director of clinical services at the Children's Bureau of Indianapolis; **Benedictine Sister Joan Marie Massura,** archdiocesan coordinator of youth ministry; and **Dottie Wodraska,** St. Luke Parish, Indianapolis, curriculum/training facilitator for Project I-Star, Inc.

St. Mary Academy Class of 1972 will hold its **20-Year Reunion** featuring a family picnic and evening dinner on Saturday, June 13. The following classmates have not been located: **Tamara Anderson, Cathy Boggs, Karen Davidson, Judy Held, Angie Hoffman, Kathy O'Mara** and **Anna Witte.** Anyone with this information may call Mary Sweeney at 317-356-0886 or Janet (Stoops) Newland 317-638-5248.

The **Indianapolis Deanery of the National Council of Catholic Women** will hold its fourth quarterly meeting beginning with registration at 9 a.m. and meeting at 9:30 a.m. on Thursday, May 14 at St. Augustine Home for the Aged, 2345 West 86th Street. A Living Rosary will be held at 10:30 a.m. Bring rosaries to send to Russia. Luncheon reservations are $8; call Pat Snyder at 317-852-2195.

The **Knights of Columbus** will sponsor their annual **"Tootsie Roll Campaign"** for the benefit of mentally retarded children on Friday through Sunday, May 1-3. K of C representatives will solicit donations in return for Tootsie Rolls at banks, grocery stores, churches, etc. Donations made to Msgr. James M. Downey Council #3660 on Indianapolis' south side will benefit Damar Homes, R.I.S.E. Learning Center PTA, and the Southside Work Center.

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STRESSED OUT?

DO YOU EXPERIENCE:

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Perhaps We Can Help!

If you suffer from severe stress, anxiety, or feel nervous or worried most of the time, the Anxiety Center at Indiana University is currently looking for volunteers to participate in a research study investigating the usefulness of a new medication for the treatment of anxiety. If you are 18 or older, and are diagnosed as having generalized anxiety disorder, you may be eligible to participate in this study. If you are female with child bearing potential, have had alcohol or drug abuse problems, or certain medical conditions, you will not be eligible to participate. If you qualify for this study, free medical evaluation and medical care will be provided.

ANXIETY DISORDERS CENTER
INDIANA UNIVERSITY MEDICAL CENTER
534 Clinical Drive, Indianapolis, IN 46202-5109

For more information, call 317-274-1240.

Spring conference held for separated, divorced

by Mary Ann Wyand

Separated and divorced people need encouragement in order to "Rise Again From Ashes," Father Lawrence Voelker told participants at "Awakening," the annual spring conference sponsored by the archdiocesan Family Life Office, Beginning Experience, and Separated, Divorced and Remarried Catholics.

Father Lawrence Voelker

The pastor of Holy Name Parish in Beech Grove was the keynote speaker for the April 25 conference at The Catholic Center in Indianapolis. He also was the celebrant for Mass at SS. Peter and Paul Cathedral after the morning workshops.

"Particularly in a situation like divorce," Father Voelker explained, "when your house has been disrupted and a lot of familiar objects are gone, the work is there to go about putting new ones in and making the house personal."

Separated and divorced people tend to say, "I want a new life. I want everything different, and I want it all done by Saturday." However, he said, life doesn't work that way.

"Life is work," Father Voelker emphasized, "and we need to be clear about that work and what it is. Over the years I've come to be a great believer in the Popeye the Sailor Man philosophy of life. Popeye always said, 'I am what I am and that's all that I am.' I think he had it right."

Too often, the priest said, people tend to submerge themselves in a series of self-help programs without ever coming to accept themselves as unique individuals.

"Often we join something and it's the answer," he said. "There's tremendous energy released and we're full of enthusiasm and we know our life is going to be better. And for a while it works. But then what happens is we're back facing ourselves again and we have to find something else that works. Sometimes people go through their whole life going from one movement to another, from one project to another. Ultimately what we have to end up doing is saying, 'I am what I am and that's all that I am.' But we keep trying to make ourselves perfect, to fix what's wrong."

Acceptance leads to healing, Father Voelker noted, as in the words to the song "We Rise Again From Ashes."

The lyrics read, in part, "We rise again from ashes, from the good we failed to do. We rise again from ashes to create ourselves anew."

The song speaks of "gifts not fully given and dreams not fully dreamt," he said, as well as pleas to "give our stumblings direction" and "let healing come to pain."

With aging, the prist said, "we begin to notice how many of our dreams have turned to ashes."

But diminishment is a necessary part of life, he explained, because "without that experience of going down into ashes we just get inflated" and miss some of the meaning of life.

Quoting Matthew 5:4, Father Voelker said the Beatitudes remind us that, "Blessed are those who mourn, for they shall be comforted."

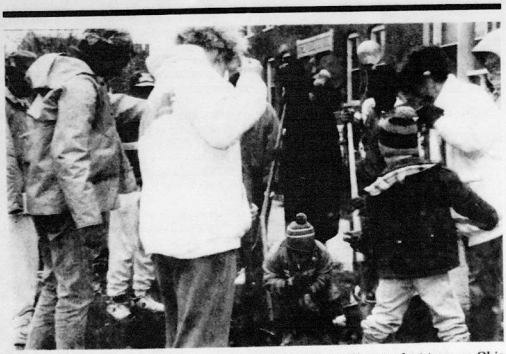
And, he said, "there's something right about descending into ashes. There's something necessary about it. There's a sense of rightness in the struggles that we have in life. My wish and my prayer for you would be that you reach a point in your life when you can see a certain rightness and honor in the struggles that you're undertaking."

Think about the most loving people in your life, Father Voelker told the gathering.

"Were they the most efficient people?" he asked. "Probably not. We need to let go of the idea that we have to be in control and make things happen the way we want them to. We need to learn how to live life one day at a time, fully in the present moment, surrendering to the desire for love and wholeness that is within, and learning to trust it and follow it without trying to control, predict or manipulate. We need to give ourselves to prayer and acknowledge the desire for love that God has put within our hearts."

CAPITOL CAUSE—Jerrika Perry and her fourth-grade classmates at Holy Angels visit the Indiana Statehouse to present a bill to their representative, William Crawford, for consideration. The students were advocating laws to remove lead from drinking water, noting that it "hurts children's intelligence." The students are exploring ways to work with government to improve conditions for the citizens. (Photo by Judy Williams)

PRAY, WALK—Father Michael O'Mara, administrator of St. Philip Neri Parish, leads walkers in prayer at the starting line during the Walk-Run-Pray-a-Thon on a damp Sunday, April 26. A group prayed in church; another ran in the park. Proceeds from the event will be used to benefit the center city school. (Photo by Margaret Nelson)



JUST SAY GROW—People of all ages join in the April 25 effort to plant trees on Ohio Street near Providence Place on the campus of Holy Cross Parish. The annual effort is sponsored by Eastside Community Investments, a neighborhood effort in which Holy Cross members are involved. (Photo by Margaret Nelson)

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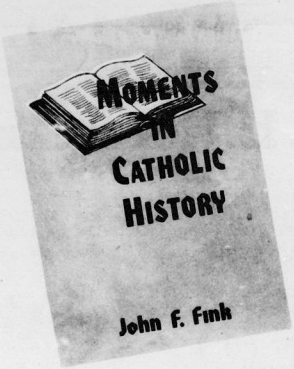

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CARA report shows number of seminarians is still going down

by Jerry Filteau
Catholic News Service

WASHINGTON—For the seventh straight year, the number of U.S. Catholic seminarians has dropped at all levels—high school, college and post-college theology studies.

But there are new signs of a possible reversal of the trend at the critical level of post-college theology students, according to data released in April by the Washington-based Center for Applied Research in the Apostolate. The center has been collecting yearly data on seminaries since 1968.

In the three academic levels combined there were 6,441 seminarians at the start of the current school year, down 562 or 8 percent from last year's total of 7,003.

If a steep decline in religious candidates going through their novitiate year were also counted, the overall drop would be 11 percent, but that decline—from 520 last year to 236 this year—was due to a change in counting methods, not in actual numbers.

The key sign of a possible change in trends came in the number of diocesan seminarians in the final years of post-college studies. The figure rose from 2,526 to 2,546.

That increase was more than offset by a drop of 150 in the number of religious-order students in theology, but Msgr. Edward Foster, executive director of the center, said the diocesan figure would bear watching in coming years.

"While the size of the increase—0.8 percent—is not large, this fact could be significant if it represents a departure from the general trend of decreases over past years. However, it will take at least two or more years of increased numbers to confirm this trend," he said.

The number of priesthood candidates in theological studies is a significant indicator of future ordinations.

The overall drop in that group was about 4 percent, from 3,609 last year to 3,467 this year.

While the number of diocesan theological students rose from 2,526 to 2,546, those in religious orders dropped from 1,036 to 886. Theology students who had not yet established an affiliation with a particular diocese or religious order number 47 last year and 35 this year.

C. Joseph O'Hara, director of the study, said there have been several previous reversals of one or two years in the general downward trend of diocesan theology students. The last was in 1987 when the number of diocesan students in theology rose to 2,740, up 15 from the previous year.

In 1983-85 there was a two-year upswing, he said, from 2,742 in 1983 to 2,796 in 1984 and 2,802 in 1985.

Other one-year increases in the diocesan theology student numbers occurred in 1980-1981 and in 1974-75, he said.

The new figures showed that at the collegiate level there was an overall decline of 154, or 8 percent, from 1,911 last year to 1,757 this year. There were 1,328 diocesan candidates in college last year, 1,231 this year. There were 551 religious-order candidates last year and 474 this year, 32 unaffiliated last year and 52 this year.

At the high school level, the total number of seminarians continued its precipitous decline, down 18 percent from 1,483 last year to 1,217 this year.

Twenty-five years ago, when U.S. seminary enrollment hit a peak of 42,767 students, more than 20,000—nearly half the total—were high school seminarians. This year the number in high school represents less than one-fifth of all U.S. seminarians.

Despite the closing of two religious-order high school seminaries this year, the number of religious-order candidates in high school went up slightly, from 234 last year to 262 this year. The figure for diocesan candidates in high school seminaries dropped nearly 42 percent, however, from 937 last year to 546 this year. O'Hara said the largest single factor in the diocesan high school losses was the closing of St. Louis Preparatory Seminary in St. Louis, which had 88 students in 1990-91.

The number of unaffiliated high school seminarians went up, from 312 last year to 409 this year.

The 1991-92 figure for religious-order seminarians taking their year of novitiate dropped to 236, compared with 520 last year, but O'Hara said the change was due to a shift in counting methods.

For the first time, novices who had not yet declared themselves to be preparing for priesthood were not listed in the total. A footnote in the center's tabulation of figures said that novices not counted in the seminarian total included nine who were candidates for brotherhood and 278 who were "undetermined." The "undetermined" were previously incorporated into the seminarian total.

O'Hara said the counting change reflected a growing practice among religious orders to encourage their new members to go through the novitiate before they decide to be in the order as brothers or as eventual priests.

When the grand totals of all priesthood candidates, including novices, are compared for the past two years, the figures are 7,523 for 1990-91 and 6,677 for 1991-92—a total drop of 846, or 11.25 percent.

(The center's new report on U.S. seminarians was the first not done by Benedictine Father Adrian Fuerst of St. Meinrad Archabbey. Father Fuerst, who had directed the yearly study since 1968, retired because of illness.)

A long-term look at seminary enrollments

by Jerry Filteau
Catholic News Service

WASHINGTON—It was exactly 25 years ago, in the 1966-67 school year, that U.S. Catholic seminary enrollments hit their all-time peak of 42,767 students.

This year, according to data released in April by the Center for Applied Research in the Apostolate, the figure is 6,677.

While the figures show a drop of 84.4 percent in a quarter-century, most of the decline has taken place in high school seminaries, the point furthest from ordination and always the least reliable indicator of future priests.

Theology students are the main indicators of upcoming ordinations. In a quarter-century their numbers have also dropped, but not as dramatically.

In the first 15 years of that period the number of theology students dropped by 54 percent. In the next five they actually regained some ground, rising 6 percent. In the past five years they have dropped by 14 percent.

Part of the gain in the early 1980s was due to the addition of new study categories to account for the increasing number of candidates taking an extra year of preparation before ordination.

In 1966-67 there were 20,139 high school seminarians. By 1976-77 that had dropped to 7,047. By 1986-87 it was 2,872. This year it is 1,217—only 6 percent of the total 25 years ago.

The past quarter of a century has also seen a precipitous decline in the number of college seminarians.

Twenty-five years ago there were 14,303 college seminarians. Fifteen years ago it was 4,801. Five years ago it was 2,828. Today it is 1,757—just one-eighth what it was 25 years ago.

In 1966-67 there were 8,325 priesthood candidates in theological studies. In 1976-77 the number had dropped to 5,257. By 1981-82 it was down to 3,819. A small rebound brought the number back up to 4,039 in 1986-87. This year it is 3,467.

The drop over the past five years has been 572, or 14.2 percent—nearly 3 percent a year. In the past year it was 4 percent.

Over the full quarter-century, the decline in theology students has been a little over 58 percent. In other words, there are four theology students today for every 10 in 1966-67.

The U.S. Catholic population increased by 25 percent in the same period, however. In 1967 there were about 5,600 U.S. Catholics for every seminarian in theology studies. Today that has gone up to nearly 17,000 Catholics per seminarian in theology.

In addition, back in 1967 virtually all seminarians counted in the theology category were on the same four-year track to ordination. Now most are on a five-year track and some on a six-year program.

The categories of "pre-theology," "on leave," "pastoral year" and "fifth (academic) year" were not even used or had minuscule numbers in them in the statistics of the 1960s and 1970s.

This year the combined numbers of theology students in those extra study years before ordination add up to 601.

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- A County Council member
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Banner workshop draws 40 artists

by Margaret Nelson

Forty banner makers gathered at the Catholic Center Assembly Hall several weeks ago to improve their art during a workshop sponsored by the Office of Worship. The theme was "Textile Art: Banners of the '90s."

The workshop was intended for "those who are responsible for liturgical environment and search for what to create now that the banner craze of the seventies is laid to rest."

Franciscan Sister Evelyn Forthofer, who has worked for 13 years as a professional seamstress and tailor, concentrated on the uses of sewing skills in liturgical settings.

The director of liturgical art for the archdiocese, Franciscan Sister Sandra Schweitzer, talked about liturgical design. She is responsible for the decor at the cathedral.

And Mary Ann Broker, a specialist in quilted banners, applique and other forms of needlework, made a presentation in the afternoon, bringing examples of her work.

Participants were invited to bring slides of banners they had made. Slides demonstrating creative examples of textile art were shown. Banners were displayed throughout the assembly hall for the artists to study.

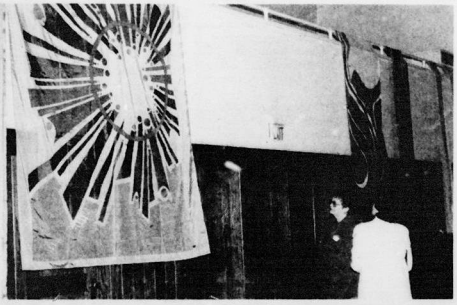
The liturgical artists were shown how to cut banner designs and given examples of materials to use in constructing them.

Books were available with more in-depth information, and hand-outs gave the history of liturgical art. They pointed out the more sculptural form banners have taken in recent years. Materials, sizes and colors are less restrictive.

Wally Novicki, liturgical artist from St. Andrew Parish in Indianapolis said, "The main plus for something like that is to see what others are doing. It gives you ideas for what you can do in your own space.

"It was very informative. I brought back lost of ideas. It's amazing what you can do just with strips of color," said Novicki.

"It was a nice turn out. There was a lot of sharing of ideas," she said.



INSPIRATION—Jan Gill of Nativity Parish and Elaine Wilson of St. James, admire banners at the "Textile Art: Banners of the 90s" workshop sponsored by the Office of Worship. (Photo by Margaret Nelson)

BRAINS—This St. Louis, Batesville team captured the Batesville Deanery Brain Game title (from left): Scott Gartenman, Meghan Sheehan, Jon Saner, Sara Wanstrath, Michael Amrhein (principal), Lauren Wade, Eric Fledderman, Rachel Little, Beth Gaynor (coach) and Kara Wanstrath. The St. Lawrence, Lawrenceburg, team was runner-up.

RAP STARS—Elementary school winners in the Project I-STAR rap contest at Union Station are St. Jude students (seated, from left) Trisha Wright, Amanda Kluemper, Jenny Povinelli, (standing) Mike Corydon and Andrew Castner, who form the Five Live Crew. Each won a gold medal, a radio and other prizes, including an assembly for their school led by anti-drug comedian Kevin Wanzer. It was the third annual drug-free competition. (Photo by Karen Wright)

SCRAP ABSTRACTIONS—Jesse Meredith (left) looks at his sculpture, "Bent Out of Shape,"and Annie Danner holds her "Blizzard." The three-dimensional pieces were made by applying acrylic paint over coat hangers, panty hose, peat pots and plaster during Kathryn Weinrich's art classes at St. Joan of Arc School. Others shown were named "Flight," Abstract," "Sculpture," "Sunday Afternoon," and "Eagles's Wing." (Photo by Margaret Nelson)

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The archdiocese welcomes 806 new Catholics

compiled by Margaret Nelson

The Easter Vigil became a night of special celebration for many churches in the archdiocese because new members were welcomed into their parish families. *The Criterion*, welcomes the 806 new Catholics who are part of the Rite of Christian Initiation of Adults (RCIA) program since Easter of 1991.

Sixty-seven names have been added since last week's article that reported 739 new Catholics because parish lists failed to arrive by last week's deadline.

Those from Indianapolis deaneries were listed last week and those listed below are from the other seven deaneries.

Those listed as catechumens are people who were baptized and then confirmed this year. Those called candidates include people who may have been baptized in other Christian churches or Catholics who have never been confirmed before.

Batesville Deanery

St. John, Enochsburg: Michelle Gauck (candidate)

St. Mary, Greensburg: Ed Coryeil, Michael Lebo, Stephen Masterson, Genia Wamsley, Richard Whitmore (catechumens); Timothy Blasdel, Jeffrey Dougan, Janet Ford, John Grimes, Lorie Ketchum, Greg Nicholas, John Rigney, James Stapp, Jennifer Ward (candidates)

St. Lawrence, Lawrenceburg: Jada Ankenbauer, Kimberly Hamann, Michael Noel, Lloyd Sperbeck, Robert Warren (catechumens)

Immaculate Conception, Millhousen: Warren Oliver (catechumen); Crystal Einhaus, Su-Ann Hamilton, Nicole Rupp (candidates)

St. Anthony of Padua, Morris: Kendra Kitchin (catechumen); Jo Ellen Fledderman (candidate)

St. Maurice, St. Maurice: Mona Hahn, Chele Vernon (candidates)

Bloomington Deanery

St. Vincent de Paul, Bedford: John Morris, Deidre Thomas, Steve Underwood, Scott Weaver (catechumens); Pam Brewster, Donnie Buck, Carey Carlisle, Lavonne Gratzer, Phillip Lindsay, Susan Maxwell, June Owen, Camille Underwood (candidates)

St. John the Apostle, Bloomington: Dora Blue, Jesse McGinn (catechumens); Roy Hamm, Marilyn White (candidates)

St. Martin of Tours, Martinsville: Kathy Auberry, Kendra Auberry, Kimberly DeMoss, Michael J. Ferguson, Michelle Ferguson, Marilyn Hornberger, John Miller, Roseanne Neal, Dean Sichting, Larry Sterling, Toni Trenta (catechumens); Pamela Ferguson, Claude Wilkerson (candidates)

St. Agnes, Nashville: John Belden, Lyndel Parker, Gary Shehan (catechumens); David Bolis, Cindy Dillon, John Harts, Louise Harts, Barbara Kelp, Cindy Krueger, Chris Moen, Karen Norman (candidates)

St. Jude, Spencer: James Bennett, Daniel Coonfield, Jenny Michel (catechumens); Rosalie Babbs, Billy Coonfield, David Coonfield, Jennifer Coonfield, Robin Coonfield (candidates)

Connersville Deanery

St. Elizabeth, Cambridge City: Steven E. Dungan, Susie Dungan, Gregory L. McCarty, Tonya R. Sweetwood, Tracy A. Vogelgesang (catechumens); Donald E. Bowman, Julie M. Drake, Joyce M. McCarty (candidates)

Sacred Heart and St. Joseph Universal, Clinton: Jeff Bates, Patricia Bates, Fay Batson, Richard Jent, Ray Lewis, Barbara Ortiz, Terry Turchi (catechumens); Lorella Jent, Terri Turchi (candidates)

St. Gabriel, Connersville: Everett Dubois Sr., Carolyn Inas Rowe (catechumens); Nona M. O'Neal, Carla Redelman, Ned Sheldoon Sizer II, Connie Sue Smallwood (candidates)

St. Bridget, Liberty: John Johnson, Thomas Johnson (candidates)

Holy Family, Richmond: Carol Gallagher, Michelle Jackson, Frank Lahmann, George McCarty, Dan Joe Smith, Lee Walk (catechumens)

St. Mary, Richmond: Sarah Anderson, Debra Battista, Matt Beard, Cheryl Cross, Shawn Dixon, Howard Fisher, Mary Ghiloni, Deborah Jones, Deonarine Sewnauth (catechumens); Teresa Dolehanty, Marissa Duckett, Bertie Michael, Ray Newton, Pamela Waters (candidates)

St. Mary, Rushville: Stephanie Connolly, Tonia Mathews, Kevin Spilman, Paul Veach (catechumens); David Kennedy, David Lower, Pamela Mode, Virginia Pavey, Harold Schmall, Ellen Seldomridge, Lori Turner (candidates)

New Albany Deanery

St. Michael, Bradford: Robert E. Hartley, Michael L. Norman, Aaron Smith (catechumens); Diane Book, Carolyn B. Cardwell, Michael A. Hartley, James P. Johnson, Ann M. Kincaid, Katie Yocum (candidates)

St. Anthony, Clarksville: Pattema A. Bruner, Morgan Carter, Nanette Darling, Gretchen Gettelfinger, Dianne Lacy, Christine Meyers, Jefferey Meyers, Tanya Pearson, Megan Pearson, Whitney Shaw, Devin Toth, Vola D. Vaught, Brittany Wilson, Leroy Wilson III, Lucas Wilson (catechumens); Benjamin Camilotta, Anthony Cecil, Kayte Cecil, Kristopher Cecil, Nicholas Clyatt, Koie Darling, Julie Kruer, Michael S. Manning, Elaine Pearson, Melissa Waiz, Andrew Wood (candidates)

St. Joseph, Corydon: Lois Blankenship, Stacy Taylor, Molly Whooley (catechumens); Melissa Mills, Marcia Smith (candidates)

St. Mary of the Knobs, Floyds Knobs: Paula Bertrand, Dee Dee Buckman, Carol Leidolf, Charlotte Messmer, Debbie Pirtle, Tisha Smith (catechumens); Gordon Ollis, Elzebeth Anderson (candidates)

Sacred Heart, Jeffersonville: Paul Lewis, Sandy Nielander, Erica Rodgers (catechumens); Faith Alstott, Janet Becker, Pat Griffith, Sandy Hammond, Ken Holgard, Darlene Lofton, Sandra Lone, Rhonda O'Brien, Tim Oliver, Michelle Rucker, Shirley Sweatt (candidates)

St. Augustine, Jeffersonville: Catherine Barker, Joy Bishoff, Doug Carden, Carey Hunt, Marshall Johnson, Mary Kathryn Lynch, Holly Pace (catechumens); Nathan Carden, Mindy Christian, Paul Christian, Chantell Frazier, Kathy Harbison, Christy Johnson, Amy Leffert, Rachel Palmiter, Corey Smith, Michael Smith, Juanita Snapp, William Steadman, Mary Jane Taylor, Rachel Vance, Steve Voigt, Angelique Wolf (candidates)

St. Mary, Lanesville: Scott Berkley, Kenneth Campbell, Julie Manning, Richard Nash, Dolores Pennell (catechumens)

St. Mary, New Albany: Amanda Flispart, Joey Flispart, John Keith, Chelsea Longest, Dan McLerran, Amy Nicklas, Trica Pellman, Carla Taliaferro, Nicholas Taliaferro, Cindy Woodward, Stephanie Woodward (catechumens); Tonya Boley, Jeri Flispart (candidates)

Our Lady of Perpetual Help, New Albany: Jon Clary (catechumen); Bob Allen, Teresa Allen, Melinda G. Burks, Melissa Davidson, Al Miller, Sharon Miller, Shirley Nale-Schuld, Kim Sonne, Nelson Stone, Beth Wardlaw, Edward L. Wheat (candidates)

St. Joseph Hill, Sellersburg: Eric Wray (catechumen); Kelli Drescher, John Gavin, Dee Newby, Perry Glen Roberts (candidates)

St. Paul, Sellersburg: Carrie Krause, Barbara Nolan, Laura Schafer, Linda Schafer, Robert Schafer, Tricia Schafer (catechumens); Laura Broy, Sue Davis, Adam Drury, Joyce Higdon, Park Hoffmeister (candidates)

Seymour Deanery

St. Bartholomew and St. Columba, Columbus: Stephanie Alis, Claude Davis, Lisa Foldenauer, Lisa Kelly, Ellen Miller, Tena Mitchell, Donald Spears, Patricia Volpatti (catechumens); Nina Bryant, Richard Cooley, John Counceller, Diane Gerstle, Bradley Lambert, Hollie Reed, Nick Rush, Janice Staublin, Charles Wilson (candidates)

Holy Trinity, Edinburgh: Karen Fitzpatrick, Gary Shehan (catechumens)

St. Anthony/St. Mary/St. Michael/St. Patrick, Madison: Deborah Andrews, Roger Gray, Christopher Higgins, Larry Jones, Dennis Kring, Cathy Spry, Joseph White, Terri Yancey (catechumens); Bill Andrews Sr., Elizabeth Cline, Nancy Lawson, Scott Smith, Tammy Stephens, Betty Wingham, Cindy Vanderbur (candidates)

St. Patrick, Salem: Melissa Newcomb (candidate)

Tell City Deanery

St. Boniface, Fulda: Jackie Kress (catechumen); Becky Foerster (candidate)

St. Mark, Perry County: Pam Hilgenhold, Michael Solbrig (candidates)

St. Paul, Tell City: Michelle Blunk, Arleela Conner, Jenny Perry, Leslie Ransom (catechumens); Carol Magnotta (candidates)

Terre Haute Deanery

St. Paul, Greencastle: Carol Crankshaw, Dennis Crankshaw, Kirk Crankshaw, Lynn Crankshaw, Jean Gorhan, Jennifer Quigley, Richard Sappenfield Jr., Benjamin Smith, Christopher Smith, Jean Smith, Samantha Smith (catechumens); Cindi Dennis, Diana Dick, Michael Fisher, Deborah Jasaitis, Barbara Mann, Larry Roberts, Robert Taylor, McCoy Williams, Brent Yingst, Deborah Yingst, Tim Yingst (candidates)

St. Mary's Village, St. Mary of the Woods: Sheila Barnett, Kathy Marie Hoops, Kelly Ann Trench (catechumens)

Sacred Heart, Terre Haute: Janeane Curley, Janene Evans, Robin Gehrich, Brenda Meyer, Patrick Alan Miller, Mary Frances Owen, Rebecca Pestoff, Dolores Popditch, Catherine Lynn Ward (catechumens)

St. Ann, Terre Haute: Audrey Brendel, Debra Cagle, Mary Harper (catechumens); John Eley, Christy Porter (candidates)

St. Joseph (University), Terre Haute: Helen Bennett, Gary Byrd, Robert Cole, Joel Harbaugh, Scott Minton, Tom Sturtevant, Debi Sullivan, George Vernon Tidd (catechumens); Kathryn Lynn Ayscue, Brenda Beller, Steve Bland, Steve Buis, Allen Carty, Kathy Carty, Becky Doti, Angela Hope Edwards, Shelly Garcia, Doyle Hartman, Dianna Kelley, Robert Maesch, Michael Anthony Shea, Beth Shuey, Sharon Smock, Jeanne Helen Sumansky (candidates)

St. Margaret Mary, Terre Haute: Jennifer Leibacher, Edith Moore, Angela Padgett, Ashley Padgett, Pam Padgett (catecumens); Johnny Nevins (candidate)

St. Patrick, Terre Haute: Lorena Elizabeth Boone, Lea Kay Gloria, Billy Ray Jones Jr., Teresa Jean Moscan, Kelly Ann Schneider (catechumens); Karen Bainbridge, Chris Famiano, Shannon Griffin, Jim Kinney, Tracey Laubert, Julie Lillyblade, Stacey McBroom, Deb Pruett, Dena Rae Seibert, Fawn Shull (candidates)

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Eagle's Nest will be offering a special Mother's Day Brunch. Featuring an elegant salad bar, a dessert station, and entrees that can be ordered from special menus that will include breakfast and brunch items.

HOURS: 10:30 a.m. until 3:00 p.m.

PRICES: $15.95 Adults
7.95 Children 12 and under
(Children under 3 eat free)

ENTERTAINMENT: Pianist — 10:30 a.m. until 3:00 p.m.

Fabulous Mother's Day Dinner. The Eagle's Nest will feature a lavish salad bar, dessert station, entree of your choice from the menu including: Prime Rib, Filet Mignon, New York Strip, Duckling, Shrimp Cajun, Catch of the Day and Tarragon Chicken. Specially prepared by our Chef.

HOURS: 4:00 until 7:00 p.m.

PRICES: $21.50 Adults
10.75 Children

ENTERTAINMENT: Pianist — 4:00 until 7:00 p.m.

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Faith Alive!

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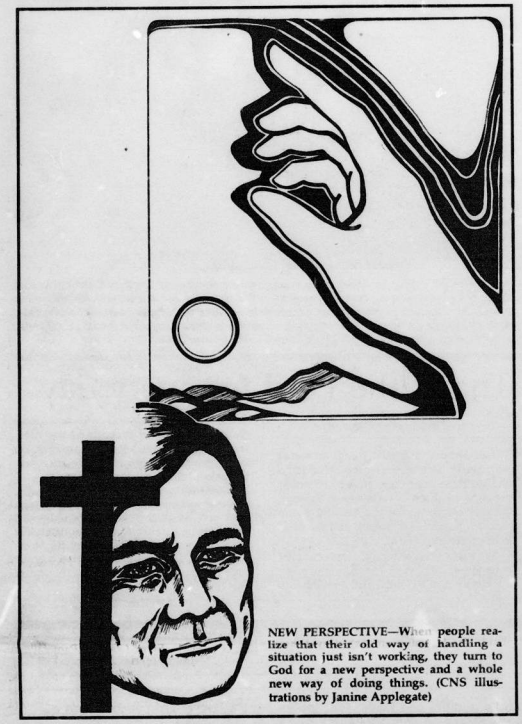

NEW PERSPECTIVE—When people realize that their old way of handling a situation just isn't working, they turn to God for a new perspective and a whole new way of doing things. (CNS illustrations by Janine Applegate)

Faithful need to learn to 'Let go and let God'

by by Fr. Robert L. Kinast

Once there was a young married couple with a small child. They lived simply and saved their money and finally were able to buy a little farm.

However, the farm was in terrible condition. The land was full of rocks and had not been fertilized for years. The barn was falling apart, and a well had to be dug for irrigation.

This young couple worked constantly, clearing the land, making repairs. And at the end of the first year they had a good harvest.

They were so happy that they asked the parish priest to come and bless their efforts.

As the priest went around the farm, he prayed. "We praise God who has blessed this land and made it fruitful. We praise God who has given this sturdy barn to preserve the crop. We praise God for providing the water which nourishes the fields."

As the priest was leaving, he asked the child if she was grateful for all God had done for her parents.

"Oh, yes, Father, I am," she replied. "But you should have seen this place when God had it all to himself."

The child seemed to understand that life is a partnership with God. Human beings have their part to play and so does God. Unlike human partnerships, however, these parts are not always spelled out ahead of time. They are discovered as people live their lives. This is especially evident when human beings feel they are up against their limits.

Janet had a deficient respiratory system and a short life prognosis if she did not receive a lung transplant. She and her parents decided the risk of the transplant was worth the possibility of a nearly normal life. They completed all the medical and the financial preparations, and then they had to wait.

They could do nothing until a donor was found. As days turned into weeks and then into months, they remained confident that having done all they could, God would do the rest. They were right—up to a point.

When a donor was found, the surgery went smoothly. But its long-term success depended on Janet's willingness to fight through the pain and danger of rejection. No one could do that for her, not even God.

Janet succeeded. She now lives like other young women her age and faces a new set of responsibilities: further education, career, independent living. This is how the partnership with God works.

God initiates life and entrusts it to us. We have the responsibility of nurturing and improving what God has given: our own life, the life of others, the life of the world we inhabit. God accompanies us in this task but does not take over.

Janet and her parents did not expect God to terminate someone's life so Janet could obtain a new lung. They did expect God to give them the patience, the courage, the support they needed to carry through the responsible decision they made and to accept its outcome, whatever it would be.

When people face their limits in a situation like this, they often say they are "turning it over to God." What does this mean?

It means the people see their responsibility in a given situation but don't know how they can fulfill it.

►One spouse knows that the other is drinking to excess, but no amount of persuasion or confrontation seems to stop the behavior.

►Parents know that their child needs a quality education to break out of the cycle of poverty, but they can't afford the better schools.

When people turn situations like these over to God, it means they want things to be different. They are not convinced that "nothing can be done." They just don't know what they can do so they turn to God for a new perspective.

Of course, sometimes people turn things over to God expecting that God will do their work for them.

A parishioner once asked me to bless her home so she and her tenant would get along better. When I asked what the problem was between them, she said, "I don't know. We never talk." I suggested the blessing might do more good if they talked first.

Facing human limitations is a humbling experience. But it can open up a new experience in one's relationship with God. When people "let go and let God," they allow God to influence their perception, their thinking, their feeling and their decisions.

This experience should not be reserved for extreme crises. It should characterize the daily life of every believer.

Recently I was visiting a 92-year-old man, who told me, "When I wake up each morning, I say, 'Lord, I thank you for this day and I give it all to you.' Then I get out of bed and watch how the Lord gives it all back to me.' "

It doesn't have to take 92 years to learn that life is a partnership in which we turn predicaments and limitations over to the Lord and make room for taking on new responsibilities.

(Father Robert Kinast is a Florida-based pastoral theologian.)

God's gifts enlighten believers

by David Gibson

There are times when a person's utmost efforts to "take care" of things, to manage events responsibly, lead only to frustration.

This happens particularly in situations involving another person: one's child, spouse, co-worker, student. The other person may not respond to our well-intentioned direction.

I may be convinced I am right. Still the other person may function differently than I wish.

Perhaps the other's behavior is truly negative, destructive. Or perhaps the other person is pursuing his or her unique—and ultimately positive—course in life.

Whatever the case, an important question finally dawns: What do I do when my old ways of functioning in a situation aren't working?

At this point people often begin to speak of "turning it over to God."

If I quiet my voice in order to allow God's voice to be heard, I may begin to see that my old way of functioning in the situation wasn't the only possible way.

Perhaps God's gift to me will take the form of a new perspective. Slowly I may begin to "see" the other person differently.

Slowly, too, I may begin to see myself and my role in others' lives in a new light.

(David Gibson is the editor of Faith Alive!)

DISCUSSION POINT

God helps people help themselves

This Week's Question

When a problem seems beyond your control and you ask God to take over, are you freed of further responsibility? Why or why not?

"I wouldn't say I was freed of further responsibility. I would say I was freed from further worry. I still have to do everything I can do. I just have to trust that that is enough." *(Sarah Yaworsky, Rochester, New York)*

"No. I don't think God is totally responsible for anything. You can ask God to help, and he will guide you. But you still have to help yourself." *(Jan Horst, Park Ridge, Illinois)*

"No. I buy into Henri Nouwen's concept of fruitfulness. As Christians we are not necessarily called to be effective, but we are called to work for justice and trust that God will make that effort fruitful. Praying is part of it, but one has to act on the trust that God will make it fruitful." *(Harry Murray, Rochester, New York)*

"Of course not. It is important to put matters in God's hands . . . . But God has also provided us with resources to solve those problems, and we need to use them. For example, we can't just pray and let evil run its course. We need to combat it, looking for the resources God provides and trusting that they will come." *(Marianne Simmons, Rochester, New York)*

Lend Us Your Voice

An upcoming edition asks: What occasion do you recall when faith and your daily life obviously connected in a way that made a difference?

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

Seek gospel adventure

by Steve Heymans

Bob Weir, guitarist for the Grateful Dead, once said it was the birth of his first child that made him grow up.

"After all," he said, "you can't be on drugs when you've got a 1-year-old to tend to. That would be irresponsible!"

We like to think responsibility is like facial hair and getting a driver's license: It comes naturally with age. But if Weir is right, becoming responsible is not some stage into which we naturally develop. It is that time in life when there's nowhere else to "pass the buck."

In short, young people don't just become "responsible." They become responsible for something.

This is a scary thought for me, as someone who works with college students. We are very concerned about statistics on alcohol use by young people, and we are constantly telling them to be responsible young adults. Yet, when all you have to be responsible for is making it to Psych 101 by 1 p.m. tomorrow, why not spend an evening with the boys?

What is attractive to young people about sex, drugs and alcohol is not the sex, drugs and alcohol in themselves; it is the adventure, a newness and excitement otherwise not found.

We all know that this adventure of sex, drugs and alcohol leads nowhere. But adventure is necessary to living meaningful lives. And in part, those of us who are adults have to take blame for not offering young people a significant adventure. Often we have not offered a worthwhile alternative to the adventure of the street.

This is ironic. For, as Christians, it seems we have an exciting adventure right at our feet.

Paul the evangelist goes so far as to call Christians "spiritual warriors." We "gird our loins with truth" and put on the "breastplate of righteousness."

How much more adventurous can one get? Such militaristic images may not appeal in our age of conscription and military superpowers. But perhaps Paul does not have a superpower army in mind; he may well be thinking of an underground revolution—a "guerilla" movement.

But this is not a violent revolution. It is a revolution of faith, hope and love.

The "responsible" students with whom I work are responsible precisely because they have this sense of adventure. Whether they volunteer in a soup kitchen or help as eucharistic ministers, they see themselves on the move.

They are response-able, that is, able to respond. What they respond to is the mystery of the Gospel, not knowing where they will be taken, but on the move nonetheless.

Seeing ourselves on an adventure to which God calls us has a practical side: It allows us to step back from our business-as-usual way of doing things. It affords us a new perspective, an imaginative way of seeing and acting.

Without a sense of adventure and the vital imagination it affords, we too easily succumb to convention and all its trappings: We remain the victims of old ways of doing things.

Thus there is a connection between this adventure and the imagination, an indispensable attribute for Christian living.

Ironically, these students don't see themselves as responsible. They're just having fun being of service to God and neighbor. To label that "responsible" would sound terribly boring to them.

Perhaps they're right. Jesus doesn't invite us to be responsible. He invites us to share in new life: "I have come so that they may have life and have it more abundantly." (John 10:10). Now that's something worth responding to!

(Steve Heymans is director of campus ministry at St. John's University, Collegeville, Minn.)

ADVENTURE—What is attractive to young people about sex, drugs and alcohol is that these risky behaviors represent adventure and a newness and excitement otherwise not found. Adults need to offer young people safe and healthy opportunities for adventure, such as nature experiences, as worthwhile alternatives to the dangers of sexual promiscuity and chemical addictions. (CNS photo from Cleo Freelance Photo)

Thank the Lord for every day

by Christopher Carstens

Life is such a fragile thing. It seems permanent, safe, almost guaranteed to go on. But there aren't any such promises in the contract. Each of us makes it through the day by the grace of God and dumb luck. We need to be careful, and we need to appreciate each day.

We can't keep anything forever. Enjoy your family and your friends, appreciate the beauty of the clouds, and remember to thank God for each day. As you make choices about how to spend your time, remember that you don't have forever. Do the important things today because you might not have a chance tomorrow.

There is no instant replay in real life. You only get one time around. You can't go back and do all the stuff you wish you'd done. So be careful. Don't take ridiculous risks. Appreciate life, savoring its blessings. Each day, think about what's really important in your life, and do the things that matter.

Indianapolis Campaign for Healthy Babies

ASK THE DOCTOR

by Dr. Pat Keener

Q Why are accidents so common in children?

A There are three major risks:

—the age of the child
—the physical environment
—the events competing for the caretaker's attention.

Understanding risk is the first step in prevention.

Q Why is my baby's age a risk?

A At any given age your baby will have very specific abilities to move in and out of danger. By paying attention to these, you will soon become an expert on threats to your child's safety. Just when you think it is safe, your child will develop a new skill. The changing abilities that catch us by surprise are the reasons that age is a risk.

Q Is there really danger all around?

A Yes! Putting baby to bed, giving baby a bath, taking baby for a drive, even feeding or playing with your child can be high risk. We need to find ways to minimize the risks, by having a safe crib, car seat and toys etc. Your home needs to be made safe through "babyproofing."

Q What is babyproofing?

A Babyproofing means eliminating things in your home that can hurt your baby. To see the dangers around you is to look at your home through your baby's eyes.

By traveling through your home on your hands and knees you may discover sharp edges, exposed electrical outlets, frayed electrical cords, unstable lamps, dragging curtain cords, poisonous plants, and open stairways.

Everyone who will be around the baby needs to understand the importance of a safe environment.

Q Why is my stress hazardous to my baby's health and safety?

ACCIDENTS are childhood's number one killer. Your job as baby's bodyguard can be made a little easier if you know the most common risks and a few basic safety rules.

A Stress, confusion, alcohol, phone conversations, birthday celebrations — anything that competes with your child for your attention is a hazard. The following situations are documented as **VERY HAZARDOUS** to your child's safety:

—time around the dinner hour
—illness or death in a family
—changes in the regular caregiver
—tension between parents
—moving to a new home or going on vacation
—driving with children not properly restrained

These situations are going to occur in your life and some are not in your control. Because of the many hazards in your life that you can't control, it is even more important to do everything possible to minimize the controllable risks.

Q What are the common injuries to infants under one year of age?

A Some injuries, such as automobile injuries, scalds from water heaters that have not been adjusted, or burns from house fires where there is no smoke alarm, pose a threat not related to the child's age. These injuries are more related to the caretaker's behavior than the child's developmental capabilities. The tragedy is that the child has no ability to correct for the caretaker's negligence.

Many injuries are related to the child's age. Some common age-related injuries include:

Birth to 4 months — falls from changing tables, accidents while being bathed, suffocation from improper sleeping arrangements. Such as being put to bed on a beanbag chair, a water bed, loose blankets or plastic sheeting blocking the baby's breathing, entrapment between a mattress and the side of the crib or wall, or **WORST OF ALL**—suffocation by an adult who is sleeping on the same bed or sofa and rolls over suffocating the baby.

Four to 6 months — falls, scalds from reaching for hot objects, choking on small parts from pacifiers, squeeze toys or rattles, accidents while being bathed.

Six to 12 months — falls down unprotected stairways, poisoning from reachable poisons, electrical burns, walker injuries, accidents while being bathed or playing in a wading pool, animal bites, choking from food or small objects in the baby's play area.

Q When does the responsibility for safety become the child's job and not mine?

A Not for a very long time! Your baby can not recognize danger. Your baby does not have the ability to carry over one "no-no" situation to the next similar situation.

You can simplify the learning process by being consistent both in the things you do and the things that you won't let your baby do. A firm "no" and immediate action to remove the child from danger can save you energy and your baby's life.

Q What should I have in my home to handle emergencies if an injury should occur?

A You need to keep a first-aid kit with the following supplies: band-aids, gauze pads, antibiotic ointment, butterfly bandages, adhesive tape, scissors, tweezers, disposable instant icepacks, non-aspirin pain reliever, syrup of ipecac, A FIRST-AID CHART WITH EMERGENCY NUMBERS.

Q How can I know I'll be prepared if there is an emergency?

A You can take a CPR course and a first-aid course through the Red Cross, that prepares you for pediatric emergencies. Not every emergency care course will be appropriate.

Q Where can I get more information?

A If you send a stamped, self-addressed envelope to the Indianapolis Campaign for Healthy Babies, 324 E. New York St., Indpls., IN 46204, we will send you a Home Safety Checklist. You can get a first-aid chart free from most hospital emergency rooms or they may be purchased from the American Academy of Pediatrics by sending a check for $2.50 made payable to AAP and mailed to American Academy of Pediatrics, Publications Dpt., P.O. Box 927, Elk Grove Village, IL 60009.

— NOTE TO DADS —

Fathers have a very special relationship with their babies. They also provide opportunities for infants and young children to take safe risks that lead to new skills. REMEMBER, BABIES DON'T RECOGNIZE DANGER AND CAN'T KEEP THEMSELVES SAFE. That's YOUR job as a parent.

"Ask the Doctor" is supported by a community education grant to the Indianapolis Campaign for Healthy Babies, Inc. from the Lilly Endowment, Inc.

THIRD SUNDAY OF EASTER

The Sunday Readings

Sunday, May 3, 1992

Acts of the Apostles 5:27-32, 40-41 — Revelation 5:11-14 — John 21:1-19

by Fr. Owen F. Campion

This weekend, as last week and for Easter itself, the church looks to the Acts of the Apostles for its first reading. The Acts is fascinating reading, recalling as it does the development of Christianity in its earliest phases. However, for Acts, there is a message more important than the mere recording of dates, names, and places. The more important message is that God is active in the world in and through those who follow the Lord, the Son of God.

In this reading, the apostles are at odds with the high priest. It would have been an uncomfortable position. In the absence of a king with respectable credentials, a king who descended from David, and in the presence of the despised Romans, the high priest held the place of greatest esteem among Jews contemporary with Jesus and the apostles. He was a powerful person, and to annoy him, especially in a religious matter, was a serious matter.

It must have been unsettling to the apostles to stand in the high priest's disfavor. They were loyal Jews, simple people unaccustomed to the surroundings of figures as distinguished as the high priest. Nevertheless, when confronted, they boldly acknowledged their faith in Jesus.

Again, the Scripture emphasizes the voice of Peter among the apostles. He was special. As they left the high priest's chamber, they thanked God that they had endured mistreatment for the Lord's sake. It was not that they delighted in worry and discomfort. Instead, the most vital part of their lives was their Christian faith. To proclaim that faith was all-important. Nothing else mattered. To proclaim their faith under adverse circumstances allowed them to commit themselves more fully to it.

Again this weekend, as last week, the Book of Revelation supplies the liturgy with its second reading. "Revelation" is a title given this book of the New Testament by English-speaking scholars. It is not the best description for the book from the standpoint of biblical literature. The older title, "Apocalypse," is better, for it describes a work concerned also with the present, not just the future, and written in highly symbolic and colorful language.

This weekend's reading is a superb expression of faith on the part of the author. In his faith, inspired by God's grace, he sees the angels, beings higher in creation than humanity itself, beings privileged with the presence and vision of God, exclaiming the glory of the Lord. The Lord is the Lamb. For Jews, lambs had special religious significance. They were the preferred victims for sacrifice in the temple, symbols of the faithful's effort to be reconciled with God, and they were the victims of Passover, the supreme moment in the history of God's goodness to his people.

St. John's Gospel furnishes this liturgy with its last reading. It is a Resurrection story. The apostles are fishing, but without success. The risen Lord awaits them on the shore. He guides them to an abundant catch. Then, on shore, they eat the fish. There are overtones of the Eucharist by recalling the feeding of the multitudes. Again the place of Peter is crucial.

Reflection

The church revealed to us in its greatest excitement the good news that Jesus the Lord, crucified for us and our salvation, had risen to new life. The proclamation was at Easter, most expressively in the Easter Vigil. Since Easter, the church has turned its attention to us. In compassion, and with joy, it has reminded us that as followers of the Lord, we share in the salvation he secured, in his Resurrection. Jesus did not come and go. "He lives!" the church exclaims. We possess the treasures of his eternal life and power.

Jesus lives on in us. The reading from Revelation is important. As the holy author of Revelation was able to pierce reality to see the true presence of the Lord and his place among the angels, so faith enlightens us, allowing us to put aside distractions and press through human inadequacy.

Our knowledge of God, of right and wrong, is not infused nor automatic. We learn of God ultimately from the Lord, but through the apostles. The apostles saw and heard, and they believed. It is their faith, spoken to us through Peter, then and now, that is the basis of what we believe. We have no other information about Jesus other than that provided by the apostles.

This knowledge of Jesus comes to us through the apostles, through Peter, through the community of the church that they formed and taught. The church is our link with the Lord. As the apostles taught us, they also instructed us by example, by unqualified devotion to the Lord and to continuing his work of loving salvation, come peril or not, personal difficulty or not.

Daily Readings

Monday, May 4
Easter weekday
Acts 6:8-15
Psalms 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, May 5
Easter weekday
Acts 7:51 - 8:1
Psalms 31:3-4, 6-8, 17, 21
John 6:30-35

Wednesday, May 6
Easter weekday
Acts 8:1-8
Psalms 66:1-7
John 6:35-40

Thursday, May 7
Easter weekday
Acts 8:26-40
Psalms 66:8-9, 16-17, 20
John 6:44-51

Friday, May 8
Easter weekday
Acts 9:1-20
Psalms 117:1-2
John 6:52-59

Saturday, May 9
Easter weekday
Acts 9:31-42
Psalms 116:12-17
John 6:60-69

THE POPE TEACHES

Easter linked to mystery of cross

by Pope John Paul II
Remarks at audience April 22

During Easter week the whole church rejoices in the risen Christ's triumph over sin and death. This joy is given us anew each day in the Eucharist, by which Christ's paschal mystery is made present sacramentally, and we receive a share in the life of the risen Lord.

The joy of Easter, however, is always linked to the mystery of the cross. Jesus told the disciples on the road to Emmaus that in accordance with the Scriptures it was necessary for the Messiah to suffer in order to enter into his glory (cf. Luke 24:26).

Just as the cross was central to the life and mission of Christ, it must also be central to the lives of his disciples: We are called to unite ourselves and our sufferings to his redeeming sacrifice that we may share the joy of his resurrection.

The celebration of the resurrection invites us once more to put our faith in the risen Lord. As Jesus said to St. Thomas, who wished to see the wounds in his hands and side before he would believe: "Blessed are those who have not seen and yet believe" (John 20:29). With Thomas, we are invited to profess our faith in Christ by saying: "My lord and my God" (John 20:28).

Christ rose from the dead for our salvation. By sending the Holy Spirit, he gives us a share in the divine life, which filled his body at the Resurrection. The descent of the Spirit at Pentecost would make the disciples witnesses to the risen Lord and would mark the birth of the church. Through the power of the Holy Spirit, those who believe in Christ are enabled to grow as adopted sons and daughters of the Father and are brought together in unity and love in the church.

During this Easter season, let us draw near to the risen Christ in order to be strengthened in our witness of faith, to grow in the love by which he conquered hatred and strife, and to persevere in our efforts to be perfect as our heavenly Father is perfect (cf. Matthew 5:48).

MY JOURNEY TO GOD

The Hospital Chaplain

The ambulance rushing to the nearest hospital.
Down below, vision blurred traffic moving in all directions.
Humanity coming and going.
I stood alone
In a river of tears—aching heart—
My soul reaching high beyond the blue sky,
searching the heavens for just a glimmer of hope.
Elevator doors closing,
You were by my side
Tall and strong—and oh, so gentle.
Calm, soft-spoken well-chosen words—
I felt the fear—slowly draining from my body.
My heart pounding I heard my soul shouting like roaring thunder,
Jesus Christ, my God in heaven,
And there was—my glimmer of hope.

—by Ann Greenwell

(A member of Holy Trinity Parish in Indianapolis, Ann Greenwell wrote this poem for Rev. Dale Knuteson, a chaplain at Wishard Memorial Hospital. "After two years my daughter fully recovered," she explained. "Once again we are snatched into the stream of life.")

VOTE

NELSON

STATE REPRESENTATIVE
District 86

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• Co-author of Parental Consent Bill
• Member of St. Luke Catholic Church

Compare Voting Records

Don Nelson		John Keeler
Yes	Prohibition against abortion	No
Yes	Viability testing	No
Yes	Informed consent	No
Yes	Sex selection prohibition	Yes
No	Legislator's pension increase	Yes
No	Last major tax increase - '82	Yes
No	Legislature regulating lobbyists	Yes

Make your vote count!

DON NELSON (R) Pull lever 18A

Paid for by the '92 committee to elect DON NELSON, STATE REPRESENTATIVE

Entertainment

VIEWING WITH ARNOLD

'35 Up' examines how people age and change

by James W. Arnold

"35 Up" is a documentary filmmaker's dream, and for an audience, a unique gift provided by 20th century technology and a bit of luck.

It solves one of the biggest problems in journalism or social science, which is how to understand a person's life based mostly on interviews that depend on memories of the distant past. Film and tape give us the possibility of recording a person's public and private life from beginning to end—as you go, so to speak. Doubtless, all over the world VCR-afflicted parents are now taping the lives of their kids, but (one suspects) only the good parts.

Even so, wouldn't it be nice if, instead of answering questions about your life—from journalists, shrinks, potential in-laws—you could just roll the film? And wouldn't it have been great if somebody had recorded Lincoln? Mozart? St. Francis? Is somebody right now filming the life of the child who'll find the cure for cancer?

Yeah, I know what you're thinking. What odds. There's going to be a lot of wasted tape out there. But the truth is, if you really know how to look, everybody's life is interesting.

"35 Up" is the latest episode in a documentary project based on this principle. It's the most recent status report on the private lives of a dozen or more British children of varied background, selected by an alert TV producer in 1963 at a London playground.

Then only 7, they were interviewed primarily on what they hoped to do with their lives. Since then, every seven years, they've been interviewed again, providing what amounts to a film snapshot of their lives at (so far) five different stages. (The interval allows time for growth, and also seems to have prevented the exposure from interfering seriously with their privacy.)

The early reports had appeared on British TV, but the 1984 version ("28 Up") made it to America. With "35 Up" now in theaters, the series is getting the attention it deserves. For a few, it's like checking in on old friends, some doing well, others on the edge of tragedy. Director Michael Apted has been in on the project from the start. He's been incredibly lucky, in maintaining both access and contact with private people who, after all, got into this sample purely by accident.

If you don't know them, no problem. Apted provides at least the necessary background, and artfully edits relevant passages from the earlier stages to provide context for the present. E.g., how'd you like to see your life's ambitions at say, ages 7 and 21, or your feelings about girls (or boys), set beside your present ideas about work life or relationships?

None of these kids turned out to be Einstein or Mother Teresa. But who knows? One is working as a teacher of slum children in Bangladesh. Another is a nuclear physicist at the University of Wisconsin. (Watching them slowly blossom is a stunning experience.) As Neil, the one most down on his luck, says, "My life isn't over!"

Apted is mostly interested in the issue of opportunity, and the movie demonstrates that wealth, social class and gender are huge factors. Not much surprise there. But it's the only faintly political note, as the relentless focus is on personal life. Some 28 years are covered, but we never see or hear of a public event or figure, even from pop culture. Television is almost never seen or referred to.

Apted finds both truth and drama in these lives.

The working class boy from the children's home makes a new life for himself and family as a bricklayer in Australia. ("What's inside," he says, "is more important than opportunity.")

The early school dropout, who wanted to be and became (briefly) a jockey, a cabbie and a pub owner, figures he fulfilled his life's ambitions.

People resist stereotypes. The three terribly precocious upper-class boys destined for fancy schools all turn out quite differently. The most obnoxious, in fact, is working in his aristocratic fashion for impoverished children in Bulgaria.

The three working-class girls all married young but two broke away quickly and are independent single moms. The third, who is deeply involved with family, stoically copes with the inoperable growths in her head.

Then there is Suzy, the privileged, ballet-class girl who dropped out at 16, seemed a depressed misfit at 21, and blossomed as a young wife at 28, now a glowing mother of three living back on a horsy, country estate. (A key, perhaps, the death of one parent, the illness of another: "Someone, somehow, gives strength").

Another enduring theme is family: in this timeframe, many lose beloved parents and try to articulate their loss.

And, finally, there is Neil, the homeless, lovable, mad philosopher, too idealistic to take the chemicals that might cure him. He's found a home in the hardy Shetland Islands, and he's also found God: "I can't say it happened overnight . . . but I found belief in design . . ."

So the Hound of Heaven pursues them all, and we'll see how the chase goes, in another seven years.

(Recommended for mature viewers).

No USCC classification.

NEWSIES—When the price of their newspapers goes up in the summer of 1899, the boys who sell the New York tabloids go on strike against a profit-hungry publisher in "Newsies," a Disney film with spirited song and dance routines. The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from The Walt Disney Company)

Recent USCC Film Classifications

Brain Donors	A-II
Edward II	O
Leaving Normal	A-III
Passed Away	A-III
White Sands	A-III

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

New media publication features Catholic celebrities

by Catholic News Service

DURAND, Ill.—Owen Phelps, editor of The Observer, the weekly newspaper of the Diocese of Rockford, Ill., and his wife, Jane, with help from their five children, have launched a new publication called "The Catholic Family Media Guide."

The magazine, to be issued 10 times a year, will feature stories about Catholic celebrities in entertainment and sports, as well as brief reviews of movies, videos and popular books for adults and children.

A special spring-summer edition of the guide has been published this April.

The cover story focuses on the TV show "Roseanne," and the issue includes profiles on the stars of "Homefront," "Murder, She Wrote" and "Days of Our Lives."

The first edition also features reviews of about 30 current videos, 30 books, and more than a dozen new movies.

A major source for the magazine's content will be the media coverage provided by Catholic News Service to diocesan newspapers.

The special issue will be followed by 10 monthly issues beginning in September.

The Phelpses said they were spurred to create the magazine by the economic situation in their hometown of Durand, a 1,000-population village outside of Rockford.

Hard times coupled with the message of the U.S. bishops' economics pastoral led them to form The Durand Corp., which publishes the magazine.

Phelps also said that the magazine is a grass-roots response to the Vatican's latest document on communications, "*Aetatis Novae*," which speaks of the revolution in media developments as well as the new possibilities, new responsibilities, and new problems they bring to the Catholic Church in America and abroad.

When Phelps came to the Catholic press, he said, he "left the helm of a 10-publication company which was the largest private employer in our village."

The company was sold and the results of the sale were "a lot of red ink and the loss of jobs for many of our friends, neighbors and former co-workers," he said. "My wife was one of the victims."

Actually the turn of events just "accelerated" the Phelpses' plans to form a family publishing company. Neither Owen nor Jane Phelps have drawn any salary from the company, and are relying instead on income from their other jobs.

In the meantime, they have helped other village families start a newspaper and a printing company.

"Consistent with the U.S. bishops' pastoral letter on the economy," Phelps said, "some employees are owners of these companies—and all have the opportunity to become owners—which should help make their jobs still more secure."

The Phelpses' eldest daughter, Kristin, 23, who is an accountant, reviewed her parents' business plan, made some suggestions, and will help with proofreading. Their son, Erik, 21, has done computer maintenance and troubleshooting.

Their daughter Shannon, who is 18, was the Durand Corp.'s only desktop publishing operator before leaving home for collegiate study. Even 13-year-old Erin and 11-year-old Owen occasionally help their parents with company projects. Right from the start, "The Catholic Family Media Guide" has been a family enterprise.

(Subscriptions to "The Catholic Family Media Guide" are $10 before April 30 and $20 after that date. The price per issue is $2.50. Subscribers can cancel at any time for any reason and have their fee refunded in full. Direct orders to "The Catholic Family Media Guide," Box 369, Durand, IL 61024.)

PBS will broadcast drama 'A Perfect Hero'

by Henry Herx
Catholic News Service

Sunday, May 3, 9-10:30 p.m. (PBS) "A Perfect Hero." The first episode in a four-part "Masterpiece Theater" dramatization of Christopher Matthew's novel about an RAF pilot (Nigel Havers) who is shot down during the 1940 Battle of Britain and begins a lengthy convalescence.

Monday, May 4, 8-9 p.m. (PBS) "Sarawak." In this episode of the "Travels" series, British actress Joanna Lumley journeys to the jungles of Sarawak, Malaysia, in search of the mythic lands she learned about during her school days in Kuala Lumpur.

Monday, May 4, 9-10 p.m. (PBS) "The World at Your Fingertips." The conclusion of the five-part series "The Machine That Changed the World" covers the latest phases of the computer revolution—vast networks of interconnected computers that take on a life of their own, sometimes with unfortunate results.

Monday, May 4, 10-11 p.m. (PBS) "In Two Minds." The last of five programs in the series "Madness by Jonathan Miller" concentrates on schizophrenia and how today's treatments reflect current understanding of mental illness.

Tuesday, May 5, 10-11 p.m. (PBS) "Listening to America with Bill Moyers." Airing as part of public television's Election '92 coverage, this weekly series provides a forum for voices and opinions that traditionally have had little access to television—from theologians and philosophers to social activists and ordinary citizens.

Wednesday, May 6, 8-9 p.m. (PBS) "The Dawn of Humankind." This program in "The Infinite Voyage" series examines the debate between molecular biologists and paleontologists over how humans emerged from a long line of primate ancestors.

Wednesday, May 6, 9-11 p.m. (PBS) "A Dangerous Man: Lawrence After Arabia." When T.E. Lawrence returned to England after his World War I exploits in the Arabian deserts, he found peacetime politics to be as brutal and disillusioning as combat on the battlefield, as shown in this dramatization presented by "Great Performances."

Friday, May 8, 9-11 p.m. (PBS) "Abbado in Berlin: The First Year." Set against the fall of the Berlin Wall, this program in the "Great Performances" series documents the political changes of the period in counterpoint to a behind-the-scenes look at the rise of Claudio Abbado to the directorship of the Berlin Philharmonic.

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

QUESTION CORNER

Eucharistic presence inspires faithful

by Fr. John Dietzen

Q I saw your fine column in our Catholic paper on the presence of our Lord in the Eucharist after Mass. You said that while Luther believed in the real presence of Jesus in the Eucharist, he did not believe this presence continued after Communion.

Luther was scrupulous about the disposal of the elements after the celebration. He objected to adoration, for instance, not because the presence had departed but because he thought it not the proper use of the Mass.

He did not limit the duration of the real presence to the distribution of the Lord's body and blood. (New York)

A First, I am grateful to this writer and to several other Lutheran and Catholic theologians and clergy who wrote offering information and insights on this subject, a major and positive one in continuing dialogue between Lutherans and Catholics.

A little history is a big help.

For many centuries, regular reception of holy Communion at Mass was routine at the Sunday celebrations of the Eucharist.

As most of us know, from earliest Christian times the Eucharist was kept after Mass to be ministered to the sick or dying. This in itself tells us something significant about Christian belief in the continuing presence of the Lord in the Eucharist.

Over a long period of time and for a variety of reasons, reception of this sacrament declined drastically. The fourth Lateran Council (1215) eventually had to make a rule requiring all the faithful to receive Communion at least once a year, during the Easter time.

Not only didn't this help very much, it actually seemed to "legitimize" the once-a-year idea. The notion that the important thing was to "see" Jesus began to grow, sometimes in quite bizarre ways.

At one point townspeople, called by the sanctus bell, would run to church doors and windows, "see Jesus" at the consecration and then return to other matters.

For them, this was at least safer than to risk damnation by receiving unworthily, which in much popular theology of the day was quite probable, if not inevitable, were one to receive Communion often.

It was during this period that various devotions to the reserved Blessed Sacrament, such as Benediction, Eucharistic processions and other observances before the exposed Eucharist assumed a major role in Catholic devotion.

They seemed to help favor the intimacy with our Lord previously provided by receiving him regularly in the Eucharistic sacrifice.

This drift (as they saw it) from the obvious purpose of the Eucharist as given by Christ, to eat his body and drink his blood, seems to be what most prompted Lutheran theologians to reject the Catholic Eucharistic teaching and practice.

Lutherans are by no means in agreement with each other on this subject, but many believe strongly and very explicitly in the enduring eucharistic presence.

A friend of mine, a professor in a Lutheran seminary, genuflected reverently before the Blessed Sacrament when he entered our church.

Some Lutherans celebrate Adoration of the Sacrament (Benediction) exactly as we do. Luther himself didn't want to argue about it, but thought it was sinful to withhold adoration of the eucharistic body and blood of the Lord.

Lutheran theologians, meeting with their Catholic peers in international dialogue, agree that their church has not stressed the continuing presence of Jesus in the Eucharist in the way Catholics have. But that presence is not denied (Joint statement on the Eucharist).

Interestingly, the Catholic Church frequently during this century strongly reminds us of this truth, that all other authentic devotions, including devotions of reverence for the reserved Blessed Sacrament, in some way derive from and lead people to the eucharistic liturgy, "which by its very nature far surpasses any of them" (Vatican II Constitution on Sacred Liturgy 13).

From long before Vatican Council II (for example, in the instruction "*Quam Primum*" in 1949) to the church's current instructions concerning worship of the Eucharist outside Mass, the point is repeated that the celebration of the Eucharist at Mass, including of course receiving the body and blood of the Lord, holds central place in our relation to this great mystery.

I hope it is clear that these remarks in no way address the issue of validity of ordinations and related questions. They deal only with the relation between Catholic and Lutheran belief and practice concerning the continuing eucharistic presence of our Lord.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to Father Dietzen at the same address.)

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FAMILY TALK

Aerobic exercise offers multiple health benefits

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am a 45-year-old woman in good health. I am of moderate weight, but each year I put on a few pounds. This year I am determined to begin an exercise program. What exercises should I choose? How should I begin? I do have some pain in my joints, probably from arthritis. Any tips to stay with it? (Indiana)

Answer: Choose an aerobic exercise. Aerobic exercises stretch the heart and lungs. In this they differ from musculoskeletal exercises (sit-ups, touch-your-toes, etc.) designed to develop muscle tone and a trim body.

Some think that the big advantage of exercise in weight loss is that excess calories are burned off. Frankly, if that were the main benefit, exercise would not be worth the effort. A lot of physical exertion is required to burn off relatively few calories.

The real advantage is that aerobic exercise changes the way your body handles what you eat. If you are performing 15 or more minutes of aerobic exercise daily, your body will automatically keep the calories available for immediate use by turning them directly into muscle, rather than storing them in fat.

Examples of aerobic exercises are walking, walk/jogging, running, running in place, swimming, going up and down stairs, bicycling and exercycling. Other examples include skipping rope, roller skating, rowing, skiing, cross country skiing, and handball.

Dancing can have an aerobic effect. In addition to aerobic dancing, you might try putting on a soft rock or country western tape and disco to the music. Another simple indoor method would be to step on and off a small one-step stool.

How do you know if you are exercising enough to obtain the aerobic benefit? A change in breathing pattern and an increase in pulse to about 125 beats per minute are the obvious measures. However, taking your pulse while exercising can be a nuisance. Noting the change in your breathing is much easier.

Go until your breathing changes. If you are going too fast to talk with someone, you are going too fast. Exert yourself, but not overly. Long slow distance is more beneficial than speed.

How often must you exercise? Five days per week for a minimum of 15 minutes per day is necessary. To get the aerobic benefit, you need 15 minutes of "heavy breathing" for a continuous period at least five days per week.

How can you stay motivated? Keep a chart of your exercises. Record what you do, how far you go, how many minutes you take.

Reward yourself at intervals for your progress. Be proud of what you are able to accomplish.

What about your arthritis? Do what you can. You have many possible exercises to choose from. Select those which cause less pain, and vary them. Do different activities on successive days.

With the advice of your physician, you may want to take an anti-inflammatory medication (such as aspirin) before exercising. This will help prevent irritation.

Current research indicates that you cannot have a successful weight loss program without regular exercise. The best tip I can give you for keeping the weight off is to stay with your exercise program. Good luck!

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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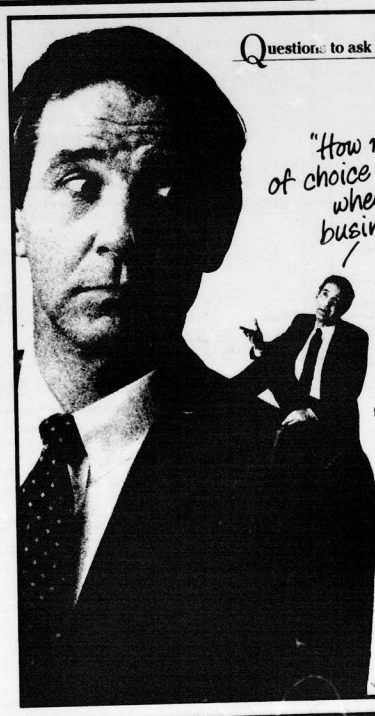

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1992 PRESIDENTIAL ELECTION

GOP presidential candidates give stands on Catholic issues

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—The two major candidates for the Republican nomination expressed agreement with the U.S. Catholic bishops' stands on abortion and educational choice in response to a questionnaire from Catholic News Service.

But on health care, immigration and the economy, there were areas of disagreement between the bishops' views and those expressed by GOP candidates President George Bush and Patrick Buchanan.

The Bush campaign responded directly to the CNS questions; the Buchanan campaign sent positions papers on the topics raised by the questions.

Both candidates expressed opposition to abortion, which Bush described several times as a "difficult" topic.

Buchanan said that as president he would "lead the fight for life in the Congress and the federal courts. We will veto any law that seeks to codify an abortion 'right' or that forces taxpayers to subsidize the killing of innocent unborn children."

Bush said although "people of good will may disagree on questions as difficult and complex as this," he opposed abortion "except when the life of the mother is threatened or when there is rape or incest."

The two candidates expressed support for choice in education, including public and private schools, although Bush did not use the word "vouchers" in his response.

"Giving parents the ability to leverage change in the way we educate our children can help transform all of our schools into the best schools in the world," Bush said.

Buchanan said that "federal, state and local vouchers should be encouraged for use in all schools, public, private and parochial, secular and religious." He also expressed support for a constitutional amendment allowing prayer and religious instruction in public schools.

Asked what he would do to improve schools, Bush mentioned his "America 2000 initiative, a strategy to modernize our educational system, maintain local control over schools and better prepare our children for success in life."

Buchanan's position paper did not respond to that part of the question, except to say that he would "encourage the teaching of U.S. history and of English and American literature in our public schools."

On health care, neither candidate backed the concept of universal access to health care which the bishops have endorsed.

"To lower health care costs and expand available coverage, the government should deregulate the system, encourage competition and provide incentives for employers and employees to purchase affordable insurance," Buchanan said.

Bush's response outlined details of his previously announced health care strategy, whose main premise is to "cut costs to make health insurance more accessible and more affordable, through major market reforms and a $3,750 transferable health care tax credit that guarantees basic insurance coverage of all low-income families, and a tax deduction that will improve access to affordable insurance for middle-income families."

The greatest difference between the candidates was in the area of immigration and refugees. Neither candidate specifically addressed the topic of Haitian refugees; the church has opposed the Bush administration's efforts to repatriate Haitians fleeing their country after the overthrow of President Father Jean-Bertrand Aristide.

Buchanan, in an interview with Human Events magazine provided by his campaign, said that the United States is "reaching a flood tide of legal and illegal immigration."

"I would welcome anyone who wants to come here and be an American," Buchanan said. "But if you want to come here and to retain your own culture and language and the rest of it and set up your own enclave in the United States, well, that's not my idea of what immigration is for. So that's not my view. And I understand that it's not politically correct."

Bush described immigration as "not just a link to our nation's past, but also a bridge to America's future" and said that "stronger enforcement of existing laws—not narrowness of mind—is our best deterrent to immigration abuse." He expressed support for employer sanctions, which many in the church have opposed, and for an increase in immigration agents and border patrol officers.

On the economy, neither candidate expressed support for the bishops' stands in support of a refundable children's tax credit, a shift in budget priorities from weapons to health care, housing and aid to poor nations, and increases in the Women, Infants and Children nutrition program, Head Start and Job Corps.

One of Buchanan's key proposals stands in direct contrast to the bishops. "Phase out foreign aid and end the weekly siphoning of $300 million from a depleted U.S. treasury to Third World and socialist regimes," his position paper says. Buchanan also proposed a freeze on all federal spending, hiring and salaries.

In Bush's response, he cited proposals in his State of the Union address for "a series of tax cuts and other changes in the tax laws that will stimulate the economy and create jobs."

He blamed the Democrat-dominated Congress for its failure to pass other earlier proposals for economic reform. "Had these been enacted, our economy would be in better condition than it is now," he said. "Clearly, it is time that we rallied the American people and got the economy moving."

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Democratic presidential candidates tell views

by Patricia Zapor
Catholic News Service

WASHINGTON—The remaining two Democratic candidates for president are nearly eye-to-eye with the U.S. Catholic bishops on issues of health care and economic changes, but when it comes to the abortion issue, the differences are distinct.

In response to questionnaires submitted to their campaigns by Catholic News Service, former California Gov. Jerry Brown and Arkansas Gov. Bill Clinton agreed with the bishops' assertion that all Americans should have equal access to health care.

On other topics, the two agreed with some points advocated in the bishop's 1992 political responsibility statement. However, both support legal abortion and favor the proposed Freedom of Choice Act, which would prohibit states from making laws restricting access to abortion. This is the act that pro-choice advocates hope would be passed by the U.S. Congress if the Supreme Court were to overturn Roe vs. Wade.

Clinton's campaign responded to the CNS request by sending the candidate's position papers. Brown's campaign returned an "Index of Issues," a compilation of excerpts from speeches and his record as governor. Identical questions were submitted to Republican candidates President George Bush and Patrick Buchanan.

Brown and Clinton both support universal health care. Both advocate preventative medicine and say a universal system would help reduce costs.

"In Canada, people are spending $500 less per capita than we are and they're living two years longer and they're covering every single person. . . . (The Canadian system) would save over $100 billion a year," said Brown.

Clinton's 10-page health care plan emphasizes streamlining the current insurance system, eliminating bureaucracy, clamping down on unnecessary testing and investment in expensive equipment that duplicates services available elsewhere. He said he would improve preventative and primary care, expand long-term care and intensify health education.

Brown and Clinton agreed in their support of legal abortion. Brown said he supports the right of women to decide to have abortions "totally free from any pressure or inducement from the federal government."

Clinton said if elected he "will immediately issue an executive order repealing the 'gag' rule, which undermines privacy rights and the First Amendment rights of silenced health care providers."

The so-called "gag rule" is a 1998 federal rule that prohibits counseling on abortion and abortion referrals by workers at federally-funded clinics. The Bush administration March 20 revised it to allow the doctors at such clinics to discuss abortion as an option.

Both candidates also favor reinstating federal Medicaid money to pay for abortions of poor women and support the Freedom of Choice Act.

Maximum funding for Head Start, a priority of the U.S. bishops, has the support of Clinton and Brown as an improvement of the educational system and to give the economy a long-term boost.

Brown said he would cut payroll taxes, push forward "every single public works project in America to put people to work" and reinvest some of the money now spent abroad in "things that will create efficiency and a more innovative economy."

Clinton's economic proposals also mention a tax cut and public works projects, as well as providing ways for families to keep up with health care insurance and housing costs when facing unexpected unemployment.

The bishops' political statement urged providing tax credits to families and shifting spending from weapons to health care, housing and development assistance for poor nations.

The candidates also had proposals for helping the poor improve their financial status. Brown would support enterprise zones, giving tax credits to employers willing to go into the poorest areas and create jobs. He also proposed allowing people on public assistance to take their aid in the form of a voucher, which an employer could match with his own funds and pay a salary for a new job.

Clinton said he would "empower the poor to work their way out of poverty . . . by expanding earned income tax credit for the working poor and by supporting public and private partnerships to give low-income entrepreneurs the tools to start new businesses."

Neither candidate addressed the bishops' proposal for vouchers enabling parents to use their tax money on public or private schools, but both supported increasing funding to schools as a form of economic development for the country and recommended higher educational standards.

Clinton proposed a trust fund from which any American could borrow funds for college. This loan would be paid back either in cash over a period of time or with a couple years of public service.

The material provided by the campaigns had scant information on the candidates' positions on immigration and refugees. The Catholic bishops favor increasing the number of immigrants admitted to the United States and oppose repatriation of Haitians.

Brown's issues index said simply that he "favors immigration with controls." Clinton provided a press release saying he opposes repatriation of Haitians because "it violates the basic principles of decency and fairness."

Residents evacuated as Medjugorje shelled

by Catholic News Service

ZAGREB, Croatia—The Bosnian town of Medjugorje has been shelled by the Yugoslav Army, and many of the people have been evacuated, reported the Zagreb-based Christian Information Service.

The report said there were no working telephones, electricity or water, and as of April 23 the front was about two-and-one-half miles outside the city.

Medjugorje, a town in Bosnia-Herzegovina, has been the site of alleged Marian apparitions since 1981. Bosnia-Herzegovina has declared its independence from Yugoslavia.

Christian Information Service said St. James Catholic Church had been closed "for some time now." Easter Mass was celebrated in the basement of the parish office, the report said.

"Only men capable of carrying arms have remained here," said Ivan Dragicevic, one of the youths who claims to have seen Mary. "Women, children and old people have been sent to relatives or friends, to the Croatian coast and abroad."

In the week after Easter, he said, there were about 50 pilgrims—most of them Italian—in the village. They brought, by truck, medicine and food, he said.

Father Slavko Barbaric, who remained in Medjugorje, told Christian Information Service about the shelling in the village.

"So far, six cluster bombs have been fired at the Medjugorje parish, but only one exploded in the area which is not inhabited," he said. "Plus there have been more than 4,000 different shells fired at the parish."

Father Barbaric said it was "a miracle that nobody was hurt at Medjugorje after all those heavy attacks."

The report said that in Medjugorje and the neighboring town of Citluk, people often spent nights in air-raid shelters.

The fighting erupted in Bosnia-Herzegovina as the European Community and United States recognized the republic as an independent state. The republic had escaped much of the earlier fighting in the break-up of the Yugoslav federation.

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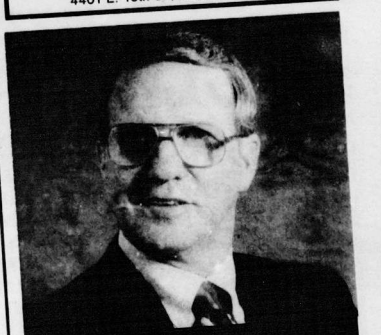
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The Active List

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.

May 1

Catholic Charismatic Renewal of Central Indiana will celebrate Firs Friday Mass at 8 p.m. in Holy Rosary Church, 520 Stevens St. Teaching 6:30 p.m.; praise, worship 7:30 p.m.

☆☆☆

Gospel singer Katrina Rae will present a free concert at 7 p.m. at St. Gabriel Church, 5813 Sunwood Dr.

☆☆☆

St. Nicholas School, Sunman will sponsor a Derborama Raffle from 5-10 p.m. in the school hall. Chili supper, horseshoe tourney.

☆☆☆

St. Thomas More Society will sponsor its annual Law Day Red Mass at 5 p.m. in St. John Church, 126 W. Georgia St. Dinner follows at 6:30 p.m. at Convention Center.

May 1-2

The Drama Club of Ritter High School, 3360 W. 30th St. will present "Faith County" at 7:30 p.m. Admission: adults $4; students $3.

May 1-3

A Retreat for Compulsive Overeaters will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

May 2

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆☆

A Workshop for Persons Considering Remarriage on the theme "Ar You Ready to Remarry?" will be held from 9 a.m.-5 p.m. at Beech Grove Benedictine Center. Call 317-236-1596.

☆☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

☆☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆☆

The Divorce and Beyond recovery program continues at 10 a.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

☆☆☆

Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

May 3

Holy Rosary Parish, Seelyville will present a Salisbury Steak Dinner from 11:30 a.m.-5 p.m. Adults $4; children $2.

☆☆☆

Faith Connection will sponsor a program on "Worship in the Black Community" at Holy Trinity Parish, 2618 W. St. Clair St.

☆☆☆

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. Call Doris Peck 317-545-9907.

☆☆☆

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

☆☆☆

May Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey begin at 2 p.m. CDT with Benedictine Father Christopher Shappard speaking on "Mary, Model of Prayer and Gratefulness."

☆☆☆

The GIFT II "Households of Prayer" program continues at 7:30 p.m. at St. Charles Borromeo Parish, Bloomington with Bob Meaney, archdiocesan director of adolescent catechesis, Office of Catholic Education.

☆☆☆

Father Elmer Burwinkel and Schoenstatt priest Father Gerald Lansch will conduct the first May Pilgrimage to Mary's Schoenstatt Center in Rexville at 2 p.m. Mass 3:30 p.m.

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A Living Rosary will be held at 7 p.m. in Sacred Heart Church, 1530 Union St. No Marian Devotions today.

☆☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 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.

☆☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

☆☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

May 4

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.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes continue at 6:15 p.m. at St. Joan of Arc School, 42nd and Central.

May 5

Franciscan Sister Diane Jamison will present a Leisure Day on "A Woman of the Nineties" at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆☆

Msgr. Albert Busald CYO Mass and Awards will be held at 7:30 p.m. at St. Philip Neri Parish.

☆☆☆

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.

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A Spiritual Companioning program on "Dealing with Depression in our Everyday Lives-Learn to Do Joy" will be presented for anyone interested, by psychology professor Franciscan Sister Olga Wittekind, PhD. from 7-8:30 p.m. at St. Paul the Apostle Parish Center, Greencastle.

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A Cult Education teleconference will be held from 3-4 p.m. in Room 105 of Beech Grove Benedictine Center.

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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.

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The Strengthening Stepfamilies program concludes from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

May 6

An Over 50 Day on "The Joyful Mysteries" will be presented by Father Jim Byrne at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

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St. Vincent Hospital Guild will hold a Business Meeting from 4:30-6 p.m. at the Marten House, 1801 W. 86th St.

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(Continued on page 19)

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May & June 1992 TV Mass Schedule:

Date	Celebrant	Congregation
May 3	Rev. Gerald Kirkoff	Members, St. Jude Parish, Indianapolis
May 10	Rev. Richard Lawler	Members, St. Mark Parish, Indianapolis
May 17	Rev. Stanley Herber	Members, St. Michael Parish, Greenfield
May 24	Rev. Mark Svarczkopf	Members, St. Lawrence Parish, Indianapolis
May 31	Rev. Robert Mazzola	Members, St. Andrew Parish, Richmond
June 7	Rev. Joseph Wade	Members, St. Matthew Parish, Indianapolis
June 14	Rev. Richard Ginther	Members, St. Mary Parish, Richmond
June 21	Rev. Philip Mahalic	Members, Holy Spirit Parish, Fishers
June 28	Rev. James Bates	Members, Our Lady of Grace Parish, Noblesville

Pro-life and pro-execution called contradiction

by Cindy Wooden
Catholic News Service

VATICAN CITY—A Vatican official said abortion opponents who support the death penalty are involved in an "unacceptable contradiction."

"Among the individuals and groups against legalized abortion in the United States, there are some who support the continuation of capital punishment," said Cardinal Fiorenzo Angelini, president of the Pontifical Council for Pastoral Assistance to Health Care Workers.

"This is an inconsistency and an unacceptable contradiction," he said in an April 25 interview with the Italian Catholic newspaper *Avvenire*.

Meanwhile, in a front-page editorial April 26 the Vatican newspaper *L'Osservatore Romano* called the death penalty "a terribly desperate tool" of a society that seems to show "a primitive instinct for revenge."

The newspaper earlier condemned as cruel and barbaric the California gas chamber execution of Robert Alton Harris.

Cardinal Angelini, who was interviewed after the death of Harris and the April 23 Texas execution by lethal injection of Billy Wayne White, said, "In other times Catholic theologians accepted the death penalty. But today it is no longer admissible."

"There is a motive of civility: to condemn someone to death is barbaric. Today, instead, there is the possibility of therapy; there is imprisonment, even for a long time. But absolutely, one cannot kill, as now, 14 or 16 years after a crime."

The cardinal said it was possible to understand how someone, "in exceptional circumstances," could kill in the heat of passion, "but not a homicide in cold blood like that which occurred a few days ago."

"We are called to always serve life and also to do all we can so that the laws which regulate society are at the service of life and not against it," the cardinal said.

"Not everything sanctioned by the law is moral," he said. "That is valid both for abortion and for the death penalty."

Cardinal Angelini, speaking of the two executions, said, "this revival of the culture of death is alarming. The Catholic Church, in any case, will always be on the side of the defense of every human being from birth to natural death."

L'Osservatore Romano said that Harris' execution, with its six hour delay because of four last-minute court decisions, should have been a turning point in how Americans view the death penalty.

But with White's execution two days later, the United States "seemed to return to an abnormal normality."

The newspaper noted that U.S. public opinion supports the use of the death penalty. But, it said, since the time when the crowds of Jerusalem asked that the murderer Barabbas be released instead of Jesus, "the changing moods of the people in the street should be taken with some critical reservation as far as the administration of human justice is concerned."

According to various studies, the paper said, the death penalty is not a deterrent for crime as some supporters of capital punishment would argue.

"In developed and well-off societies, there seems to appear a primitive instinct for revenge which explodes to exorcise the contradiction and the basic desperation of a human existence which is losing its sense of the sacredness of life and of hope for the future," *L'Osservatore Romano* said.

The Active List

(Continued from page 18)

The Sisters of St. Benedict will sponsor a Dessert Card Party at 1 p.m. at Beech Grove Benedictine Center. Quilts, afghans raffles. Donation $3.25.

May 7-9

A Rummage Sale will be held from 9 a.m.-5 p.m. Thurs. and Fri. and from 9 a.m.-12 noon Sat. at St. Cecilia Parish, Oak Forest. $1/bag on Sat.

May 7-10

A Spring Fling and Festival will be held at Sacred Heart Parish, 1330 Lafayette Ave., Terre Haute from 5:30-9 p.m. Thurs., from 5:30-10 p.m. Fri. (Jonah Fish Fry 4-8 p.m.), from 12 noon-10 p.m. Sat. (Dinner 4-8 p.m.) and from 10 a.m.-9 p.m. Sun. (Mother's Day Breakfast 10-11 a.m.) $1,000 raffle.

May 8

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.

May 9

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆☆

The Divorce and Beyond recovery program continues at 10 a.m. at the Catholic Center, 1400 N. Meridian St.

☆☆☆

The Young Widowed Group will dine at 7 p.m. at Illusions Restaurant, 959 Keystone Way, Carmel. Call 317-251-4297.

☆☆☆

A Spring "Over 21" Dance for the benefit of the school will be held from 8:30 p.m.-12:30 a.m. fast time at St. Paul Parish, New Alsace. Call 812-623-2745 for tickets.

☆☆☆

The Board of Total Catholic Education at St. Susanna Parish, Plainfield will sponsor a Golf Outing at 12:30 p.m. at Deer Creek Golf Club, Clayton. Donation $60; reservations due May 2. Call Larry Lee 317-839-4729.

May 10

A Tridentine Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

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May Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Eric Lies speaking on "Mother's Day and the Rosary."

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The GIFT II: "Households of Prayer" program continues at 7:30 p.m. at St. Charles Borromeo Parish, Bloomington with Providence Sister Mary Moeller, principal of St. Patrick School, Terre Haute.

☆☆☆

May Pilgrimages to Mary's Schoenstatt Center in Rexville continue at 2 p.m. Mass 3:30 p.m.

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Youth News/Views

Seek end to prejudice without use of violence

by Sarah Janke

It was a day like any other for Rosa Lee Parks—or so it seemed. She had just gotten off work and was exhausted. Mrs. Parks breathed a heavy sigh of relief as she slid into a seat on a Montgomery, Ala., bus. She could hardly wait to get home to her family.

Rosa Parks had been sitting in her seat for a few minutes when the bus driver started walking down the aisle towards her.

"Go sit in the back of the bus, now!" demanded the driver.

Why was this man telling her to move? Mrs. Parks had been there first and had paid her money. She had as much right to sit there as anyone else. But none of that mattered. Her skin was black. She was different. The person who wanted her seat was white. That was all the reason there needed to be, right? Wrong! Rosa Parks was sick of it. It had gone too far. She had had enough of people who made her feel inferior because of the color of her skin. She just sat there. No yelling back. No screaming that it wasn't fair. She simply held her ground. In her own special way, she was saying what she believed in. But she didn't resort to violence to make others understand.

As a result of her action, Rosa Lee Parks was arrested. She had taken a stand for her freedom and for the freedom of others by sitting down. Through her nonviolent action, Rosa Parks kindled fires in the hearts of many people being unfairly treated, especially black Americans. Because of her courageous but peaceful action on that Montgomery bus, Parks is sometimes credited with beginning the modern civil rights movement.

Our outer self, our body, is only a shell. Our real mind and spirit are within us. Maybe instead of "judging a book by its cover" we should take time to read it first, being careful to notice each and every word. We might just find an interesting story or a good friend.

Rosa Parks showed us that we can get our point across without using violence. She showed us that there is a better way than fighting, yelling or hitting. Bold statements can be made without violent actions.

(Sarah Janke is an eighth-grader at All Saints Catholic School in Columbus. She earned a second-place award of $100 for her essay on "Nonviolence: A More Excellent Way" in the 1992 Dr. Martin Luther King Essay Contest sponsored by the Indiana Interreligious Commission on Human Equality, the Indiana Christian Leadership Conference, Indiana Black Expo, the Indiana Department of Education, and the Indiana State Teachers Association.)

ESSAY WINNERS—All Saints Catholic School eighth-graders Lisa Davidson and Sarah Janke of Columbus are among the winners in the Dr. Martin Luther King Jr. Essay Contest on "Nonviolence: A More Excellent Way." Lisa received a third-place award and Sarah earned a second-place award in the essay competition. They accepted their awards April 21 at the Indiana Statehouse. (Photo by Mary Ann Wyand)

Prejudice will enslave a person's mind, heart

by Lisa Davidson

Prejudice is still a very serious matter. We are judging people according to their outward appearance. If we look back to the past, we can see the mistakes that earlier generations made. But I would hardly call the serious matter of prejudice a simple mistake.

In the 1800s people owned slaves. They made them work for nothing. They also starved and abused them. In our own century, people discriminated against blacks because of the color of their skin. There was segregation of the schools, stores and even the bathrooms. Now, we still exclude blacks from our groups by mocking them. It is true that Harriet Tubman and Martin Luther King Jr. were very important people in the shaping of our history, but now only we can take action to help this problem be solved.

Why is it that people think and say that blacks just aren't good enough for our society?

I'll never forget the time when someone I know took me past the place where I'd been born. I had always been curious about the neighborhood where I'd spent the early years of my life. I asked several questions pertaining to the people who lived by us. The person told me that a lot of nice people lived where we used to live. The person also said, "But now only blacks live there."

Only blacks? What are we, then, the royal, dominating and superior race?

We don't own slaves anymore, but when people go out and blame a black person for a murder, or a black woman for a theft, I often think they own their own kind of slave: prejudice.

Prejudice is a slave to your mind. It's constantly working because you're feeding it wrong and misleading ideas about other people. Would you like to be made fun of because of the color of your skin? Blacks aren't the only ones being made fun of today. The elderly, foreigners, and the poor are other examples of our blindness toward society.

Prejudice. What does it mean? It means pre-judging. We can't expect to live in a happy society if we can't even look at a person without first judging them. The saying "You can't judge a book by its cover" is a very true saying that we all know, but unfortunately we do not follow. Is it fair to look at a person and automatically love them because of their looks, or hate them because they don't wear certain clothes? No, it isn't fair, yet we find ourselves doing just that every day. Yes, we should be doing something about this growing problem of pre-judging people.

Many of us say that we aren't prejudiced, but then we turn around and see someone and say, "Gross! Look at her hair!" Maybe that person just wants to be different or independent.

Independence means living and being free. The Constitution states that as a nation, we are granted rights. The nation means all of us, not just whites or Miss Popularity, but all of us.

We should try not to pre-judge people. This doesn't mean you have to march in front of the White House or any other special group. It does, however, mean that you as a single person can make a difference by trying to reach out and make someone's life a little brighter and happier so our future generations can look back to our generation and appreciate the unity between us.

(Lisa Davidson is an eighth-grade student at All Saints Catholic School in Columbus. She earned a third-place award of $50 in the 1992 Martin Luther King Jr. Essay Contest on "Nonviolence: A More Excellent Way.")

Academy students to study abroad

For many Oldenburg Academy students, summer plans are already well underway.

Some academy students have chosen far-off destinations of Japan, France and Great Britain due to well-earned opportunities for foreign travel and education.

Continuing the legacy of academy participation in the Indiana University Foreign Language Honors Program is finalist Cara Prentice, a junior from Batesville who will spend seven weeks in France this summer.

Each year Indiana University selects 30 high school juniors to study in France, Germany, and Mexico, and Oldenburg Academy students are regular participants in this foreign study program.

Academy junior Carla Kemper from Brookville is one of 12 Hoosier high school students chosen to study in Japan this summer as part of the Youth for Understanding student ambassador program.

Carla will spend one week in June at Stanford University with other student ambassadors before departing for Japan to live with a Japanese family and attend a Japanese school.

Also this summer, Oldenburg faculty members Connie Deardorff and Kathy Langley are leading a group of 25 students and friends of the academy on a 15-day tour of Great Britain.

To prepare for the trip, participants have studied the history, culture and architecture of the lands they will explore during their tour of England.

Academy faculty members David Thomson and Pamela Burroughs are currently completing plans for a 1993 tour of France and Italy.

LIP SYNC ARTIST—St. Andrew youth group member Greg Benson of Indianapolis concentrates on his lip sync performance of one of rock star Michael Jackson's musical hits during a recent program for members of the Indianapolis North Deanery parish. Youth group members entertained with a variety of lip sync song and dance routines. (Photo by Charles J. Schisla)

Busy teens need to make time for regular rest and relaxation

by Linda L. Rome
Catholic News Service

Do you need to learn how to rest? Examine these five statements and see.

►I often feel I don't have enough time to get everything done.

►If I don't have something to do all the time or someone to be with, I don't know what to do with myself.

►I am easily bored.

►I am always busy, but I don't feel I accomplish much.

►There are more things I want to do than I'll ever have time for.

If you answered "yes" to four or all five of these questions, perhaps you should introduce some rest and relaxation activities into your life.

Try these suggestions for leisure time activities:

Spend an hour sitting in the sun, without a book, friend or radio.

Walk for an hour without a destination.

Play a game with—and chosen by—your brother, sister, niece, or neighbor.

Or ponder the Gospel of Matthew 11:28-30, which reads, "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble or heart; and you will find rest for yourselves. For my yoke is easy, and my burden light."

Find out for yourself the benefits of knowing how and when to rest.

Catholic schools plan a variety of sports camps

Cardinal Ritter High School will again sponsor the **Lady Raiders Basketball Camp** June 29 through July 2 in Indianapolis for girls in the sixth through ninth grades.

Coach Alan Mac Donald said registration costs $58.50 per person, which includes 25 hours of instruction and play, refreshments, camp awards, a T-shirt, a basketball, and a special luncheon on the closing day.

For registration information, contact Mac Donald at Ritter at 317-924-4333.

☆☆☆

Cathedral High School athletic department officials are currently accepting registrations for their **Lady Irish Basketball Camp** scheduled July 20-24.

Girls in the fourth through ninth grades should contact Coach Linda Allen at Cathedral at 317-542-1481 for registration information.

☆☆☆

St. Matthew School athletic department officials will host a **Youth Volleyball Camp** for girls in the fourth through sixth grades June 15-19 at the Indianapolis school.

Members of Cathedral High School's coaching staff will conduct the summer volleyball clinic.

For registration information, contact Jean Kesterson, Cathedral's head volleyball coach, at 317-786-3939.

☆☆☆

Volleyball coaches at Cathedral High School will host a **Lady Irish Volleyball Camp** for girls in the seventh through ninth grades July 13-17 in Indianapolis.

Registration is $65 per person and includes a camp T-shirt. For additional information, contact Jean Kesterson, Lady Irish volleyball coach, at 317-786-3939.

☆☆☆

Twelve Catholic high school seniors in Marion County were recently recognized as **Hoosier Scholar Award** recipients by Governor Evan Bayh.

Scholarship winners include Gina Bosler and Michaela Kendall from Bishop Chatard High School; Gawain Gilkey and Sarah Crebo from Brebeuf Preparatory School; Annette Roberts and Becky Ruse from Cardinal Ritter High School; Erin O'Brien and Tom Boyce from Cathedral High School; Anne Lynch and Crystal Whetsel from Roncalli High School; and Jon Pfieffer and Kathleen Adams from Scecina Memorial High School.

☆☆☆

The Terre Haute Deanery Youth Ministry Office is sponsoring a **Lock-In** for seventh and eighth graders May 15 from 7 p.m. until 10 p.m.

For registration information and directions, contact Joe Connelly, deanery coordinator of youth ministry, at 812-232-8400.

☆☆☆

Student athletes at Cardinal Ritter High School will be honored by athletic department officials during Ritter's annual **Athletic Recognition Banquet** May 26 at 7 p.m. at Celebrations restaurant in Indianapolis.

Jim Colletto, head football coach at Purdue University, is the guest speaker for the sports awards banquet.

For ticket information, contact Alan Mac Donald at Ritter at 317-924-4333.

☆☆☆

Youth group members from Sacred Heart Parish in Clinton will host the **Terre Haute Deanery Youth Mass** May 17 at 7 p.m. for high school students.

☆☆☆

Scecina Memorial High School senior Toby Jacobs of Indianapolis has been selected by the Indiana Football Coaches Association to participate in the 26th annual **All-Star Football Game** July 25 at North Central High School in Indianapolis.

Toby played quarterback and defensive back for the Crusaders and helped lead Scecina to the Division 2A State Football Championship last November.

During three years as a member of the varsity football team, Toby rushed for 1,372 yards in 267 carries, caught 61 passes for 1,082 yards, and passed for 2,252 yards and 16 touchdowns. Toby scored 27 touchdowns on carries and started 38 straight games for Scecina.

Senior receiver Brian Fields was selected as an alternate for the All-Star game.

☆☆☆

Three Catholic high school seniors have earned **National Merit Scholarships** for collegiate study.

Recipients of $2,000 Merit Scholarships are Brebeuf Preparatory School students Molly Brady and Marcus Spradlin and Roncalli High School student Crystal Whetsel, all of Indianapolis.

☆☆☆

Four Catholic high school journalism students earned recognition in the statewide **Media Merit-Thon** April 11 at Indiana University/Purdue University at Indianapolis.

Students honored are Jodie Beatty, Our Lady of Providence High School, Clarksville, honorable mention, advanced news writing; Jennifer Balhon, Cathedral High School, Indianapolis, third place, advanced newspaper design; Amanda Peters, Our Lady of Providence High School, third place, novice yearbook design; and Christy Schafer, Our Lady of Providence High School, second place, yearbook theme development.

☆☆☆

Cardinal Ritter High School senior Katie Murphy of Indianapolis has been selected as one of eight participants in the **Three-Point All-Star Showcase Shoot-out** to be held at halftime of this year's Indiana Girls' All-Star Game against Kentucky.

As a four-year starter on the Lady Raiders varsity basketball team, Katie has scored over 1,100 points for Ritter. Recently she was named a Top 40 senior in the state. Her three-point statistics include having made 61 of 136 shots over her career for a 45 percent average. She holds school records for making five three-point shots in one game, 61 in her career, and 26 in a season for the Lady Raiders.

☆☆☆

New Albany Deanery youth ministry officials will honor outstanding young people during the deanery's **Annual Awards Celebration** May 7 at 6:30 p.m. at Our Lady of Providence High School in Clarksville.

Father Paul Koetter, assistant chancellor and archdiocesan vocations director, will present awards and scholarships. Reservations are $8 a person and are due by May 1. For reservation information, telephone the youth ministries office at 812-945-0354.

☆☆☆

Holy Angels youth group member Star Sharp of Indianapolis earned a trip to New Orleans April 22-24 to attend the **National Organization for the Professional Advancement of Black Chemists and Chemical Engineers Conference.**

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VOTE FOR JOHN KEELER ON TUESDAY, MAY 5TH

Current books

by Richard Philbrick

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers: "Touching the Face of God," by Donna Tiernan Mahoney, Jeremiah Press, $12.95, 220 pp. Addresses the personal implicatons, pastoral concerns, and possible alternatives which are being raised by the issues of intimacy and celibacy among priests.

"The Heart's Journey Home," by Father Nicholas Harnan, Ave Maria Press, $6.95, 162 pp. Priest-psychologist offers a realistic way of discovering one's inner self and overcoming the unfriendly nature of much of one's self-knowledge.

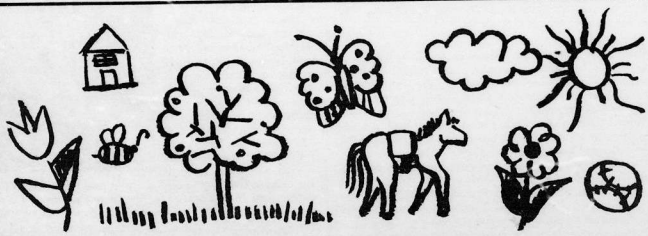
"Befriending the Earth," by Passionist Father Thomas Berry, with Jesuit Father Thomas Clarke, Twenty-Third Publications, $7.95, 158 pp. Ways to bond theology and ecology for a quest to heal the world and reserve its despoliation.

"The Healing of the Religious Life," by Jesuit Father Robert Fariey and Sister Scholastica Blackborow, Resurrection Press, $6.95, 78 pp. Calls for a new appreciation of the Holy Spirit as a means of countering the apparently dwindling and dying religious congregations of the church in the West.

"I Remember Nothing More," by Adina Blady Szwajger, Simon & Schuster, $10, 184 pp. Story of a young physician's desperate attempts to save the children of the Warsaw ghetto during World War II.

"Living With Dying," by David Carroll, Paragon House, $12.95, 389 pp. Revised edition of a guide for the relatives and friends of a dying person marshaling the wisdom of religion and psychology.

"The Silence of Mary," by Capuchin Father Ignacio Larranga, St. Paul's Books, $12.95, 230 pp. English translation of a book about Mary in Spanish, long regarded as a classic.



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- ☐ There are few alternatives for mentally ill homeless.
- ☐ Mentally ill children are squeezed three ways as budgets for mental health, welfare and education all are in danger of cutbacks.
- ☐ Many mentally ill persons are in state institutions because of the lack of community residential services.

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(317) 236-0056

† Rest in Peace

(*The Criterion* requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. 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.)

† BIEVER, Nancy Alice, 72, St. Paul, Tell City, April 12. Wife of Aloysius; mother of John, Bill, Steve, Paul, Mark, Carl, Marilyn Mogan, Georgia Poehlein, Marjory Roberts, Carolyn Schmidt and Becky Knieriem; sister of Ruth Crow, Mary Lou Son and Doris Cox; grandmother of 34; great-grandmother of nine.

† BROECKER, Cletus A., 85, St. Pius X, Indianapolis, April 5. Husband of Sarah H. (Yount); father of John, David, Joseph, and Mary Ann Munro; grandfather of nine; great-grandfather of one.

†BROWN, Robert P., 62, St. Christopher, Indianapolis, April 12. Husband of Ada M. (Goan); father of Robert P., Jay E., Laura M. Sowyers, Susan G. Burg, Carol A. and Kristy E.; brother of Katlin Handy; grandfather of four.

† CREECH, Johnny G., 25, St. Andrew, Richmond, April 15. Son of Darla; brother of Joey, Troy, Lonnie (twin), Sherry, and Kelly Kirkman; grandson of John and Ethel Mullen.

† FEHLINGER, James P., 50, St. Michael, Brookville, April 16. Son of Anna; brother of Carl W., Michael, Regina Hoff, Maryanne, and Victoria Prybyla.

† FETTER, Mary Florence, 88, St. Meinrad, St. Meinrad, April 20. Wife of William T.; mother of Ralph, and Anna Mae Beckman; grandmother of 12; great-grandmother of 26.

† FISCHER, James J., 41, St. Malachy, Brownsburg, April 10. Son of Henry and Mary; brother of Martha Ann Woodward and David.

† GISLER, Francis W., 93, Christ the King, Indianapolis, April 18. Brother of Lucille Lett.

† HUFFINGTON, Helen, 69, St. Mary, Madison, April 19. Wife of George; mother of James, Dennis, Rosalie Means and Marie Snell; sister of Clarence Tingle, Pauline Sachleben, Laverne Winn, Gladys Hunteman and Thelma Ponsler; grandmother of 11; great-grandmother of one.

† JORDAN, Frances Rita (Noll), 77, St. Pius X, Indianapolis, April 1. Wife of Wade; mother of Alan Reisler; grandmother of Dawn Reisler.

† KUHN, Thomas Michael, 76, Ocala, Fla. (formerly St. Matthew, Indianapolis), April 14. Husband of Nancy; father of Tom, Bob, John, Mary Copeland, Cecilia Egbers and Nancy Stoltz; brother of Lucille Kavanagh; grandfather of 10.

† MOORE, Martha L., 86, St. Michael, Cannelton, April 18. Mother of Charlie R. Jr., Geraldine Owensby, Edna Murrell and Sarah Kendall; grandmother of 17; great-grandmother of 25.

† PUISANS, Marta, 82, St. Pius X, Indianapolis, April 15. Wife of Albert; mother of Joseph Valdis Drics; grandmother of four.

† QUEISSER, Herbert C., 76, Christ the King, Indianapolis, April 17. Husband of Helen (Statz); father of Quentin, Gregory, Timothy, and Mary Kelly Forestal; grandfather of seven.

†SIPPEL, Edward J., 92, SS. Peter and Paul Cathedral, April 14. Brother of Alverna Young.

† SNYDER, Margaret H., 92, St. Joan of Arc, Indianapolis, April 20. Mother of Frank H. and Richard C.; grandmother of three.

† ULSAS, St. Joseph Sister Clare, 97, St. Louis, Mo. (formerly taught at St. Roch School, Indianapolis), April 23. Sister of Cecelia Anderson.

Franciscan Sister Joan Clare Lange dies Good Friday

OLDENBURG—A Memorial Mass was celebrated here on April 30 for Franciscan Sister Joan Clare Lange, who died on Good Friday, April 17. She was 79.

Sister Joan Clare was born in Illinois. She entered the Oldenburg Franciscan Community in 1930 and professed final vows in 1936.

Before her retirement to the motherhouse in 1987, Sister Joan Clare taught and was principal at schools in Ohio, Missouri and Illinois. In the Archdiocese of Indianapolis she taught at St. Louis School, Batesville.

Sister Joan Clare is survived by a brother, Charles, of Long Beach, Cal., a sister, Helen Carroll, of Carenero, La., and three nieces. Memorial contributions may be made to the Sisters of St. Francis, Oldenburg, IN 47036.

Providence Sister Dorothy Therese dies on April 13

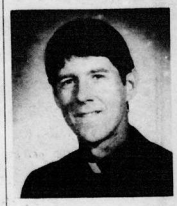
ST. MARY OF THE WOODS—Providence Sister Dorothy Therese Wagenhauser died here on April 13. The Mass of Christian Burial was celebrated for her on April 15 in the Church of the Immaculate Conception.

Sister Dorothy was 81. She was born in Terre Haute and entered the Congregation of the Sisters of Providence in 1930. She professed final vows in 1939.

As a teacher, Sister Dorothy served in Indiana, Illinois and California schools. Her assignments in the Archdiocese of Indianapolis included St. Rita, St. Catherine and St. Andrew schools in Indianapolis, and St. Benedict School in Terre Haute.

There are no immediate survivors.

Maryknoll Father William Tillson dies in Bangladesh



BANGKOK, Thailand—Maryknoll Father William I. Tillson, a native of Sullivan, Ind. died here on April 21 at the age of 44. Following the Mass of Christian Burial, he was buried at the Salesian Retreat House cemetery near Bangkok.

Father Tillson died of rabies contracted last Dec. when he was bitten by a puppy in rural Bangladesh. He had worked there since his ordination in 1990.

A convert to Catholicism in 1966, Father Tillson entered the Maryknoll order in 1984. He was a graduate of Wiley High School and Indiana State University in Terre Haute, and had served in the U.S. Air Force in Thailand from 1971-73.

Father Tillson is survived by his parents, Ruth Williams-Parker and John Tillson, a brother, John; a sister, Dawn Tillson Lee of Terre Haute; and two stepsisters, Joan Parker and Judy Parker Dukes.

Catholic educators take look at America's 'national worry'

by Catholic News Service

ST. LOUIS—More than 12,000 Catholic educators took time out recently for a long look at what the leading U.S. education official called "the national worry in America"—education.

U.S. Secretary of Education Lamar Alexander was among the main speakers at the 89th annual convention of the National Catholic Educational Association, held April 20-23 in St. Louis.

Alexander and other speakers endorsed the concept of choice in education as a way to improve the nation's schools. John Chubb, senior fellow at The Brookings Institution in Washington, said current public opinion supports the idea of educational choice, which he described as "the fundamental educational reform."

Support for educational choice also was reflected in the slogan for the second national marketing campaign for Catholic schools. The 1992-93 slogan is "Choose Catholic Schools—The Good News in Education."

The campaign, which grew out of the traditional Catholic Schools Week observance, is a multifaceted effort to promote something Catholics have long taken for granted, according to Mercy Sister Lourdes Sheehan, USCC secretary for education.

"We've known Catholic schools are good, but we haven't been very good at communicating that to the public," she said.

Among the evidence released during the convention was a study that showed eighth-grade students in Catholic schools score higher in reading, mathematics, history, social studies and science than their counterparts in public schools.

Robert J. Kealey, executive director of the NCEA's department of elementary schools, said the study also showed that parents of Catholic school students demonstrate more interest in their children's education than do other parents.

The study results also indicated that African-American and Hispanic students perform better in Catholic schools.

Kealey said the Catholic school students "take more of the meat-and-potatoes courses" and are more involved in school newspaper, science fairs, drama, art and other extracurricular activities than are their public school counterparts.

According to Kealey, these results—together with a finance report on Catholic elementary schools released at the convention—show "our students are succeeding very well at less than 50 percent of the cost of public education."

The average per-pupil cost for a Catholic school student is $1,800 compared to $5,000 for a public school student.

Even if salaries of Catholic school teachers were raised substantially as the U.S. bishops have urged, the cost per pupil would remain significantly lower than in public schools because of the Catholic system's lack of bureaucracy, Kealey said.

The finance report showed that a number of Catholic elementary schools are setting up endowment funds. According to the study, 30 percent of schools have endowment funds, a 9 percent increase in two years. Rural schools had the highest percentage of endowment programs.

Alexander said President Bush's educational choice proposal—now before Congress—would help elementary and secondary school students in much the same way the federal government aids their older and younger siblings through day care subsidies and college grants or loans.

The education secretary acknowledged that "some people are very frightened by the prospect of giving more people more choices in all schools." But parental choice is "such an inevitable, reasonable, thoroughly American idea" that if it meets resistance, then "we're not explaining it as well as we should," he said.

Other speakers stressed the educators' unique role in the lives of the children they teach and the schools' responsibility to continue aiding the poor.

Poet Maya Angelou urged Catholic teachers to be "rainbows" for their students because they can "open the doors for the gloom of ignorance to disappear."

Angelou, who is also an educator, actress and historian, spoke movingly of how teachers influenced her life, even bringing her out of a five-year period of muteness that began when she was 7. She opened her speech with a song: "When it looked like the sun wasn't going to shine anymore, God put a rainbow in the clouds."

Jesuit Father William J. O'Malley, author and theology teacher at Fordham Prep in New York, said in an interview with the *St. Louis Review* during the convention that preparing Catholic students in their faith is akin to convincing the grand dragon of the Ku Klux Klan to join a civil rights organization.

He said students in a Catholic high school religion class may have been baptized, but have yet to be converted from their materialistic views and self-absorption.

Father O'Malley called it "a real conversion" to get young people to leave their "addiction to the mirror. The only person who they believe is important is themselves and maybe a few friends," he said.

One workshop highlighted the ways that three Catholic high schools are helping their students to provide service to the community around them.

Lyn Wolking, a senior at St. Francis Borgia Regional High School in Washington, Mo., said her visits to a local nursing home through the school's Christian service course has led her to a new career choice of geriatric nursing and an awareness that "people are people no matter what their age or what their condition."

Bridget Harrison, a senior at Academy of the Visitation High School in Town and Country, Mo., said she chose to work in a local day care center because "children inspire me and give me hope." The experience also removed her fear of a neighborhood different from her own, she said.

Christian Brother Robert M. Hoatson, director of education at Monastery Parish of the Sacred Heart in Yonkers, N.Y., said Catholic educators need to return to their original mission to educate the poor.

The U.S. bishops more than 100 years ago decided to establish an extensive parochial school system, he said, because they recognized the common schools of the day emphasized three values opposed to the Gospel message: indifference, naturalism and materialism.

The Catholic school system was established in 1884 "as a parallel system to allow us Catholics, poor, powerless and disenfranchised, to take what is rightfully ours," he said. "And are we now part of the oppression that the bishops of 1884 dealt with?"

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Papal document on vocations called accurate

by Jerry Filteau
Catholic News Service

WASHINGTON—A new document by Pope John Paul II on vocations and priestly formation accurately portrays the challenges the church faces today, said Bishop Elden F. Curtiss of Helena, Mont., chairman of the U.S. bishops' Committee on Vocations.

"The document does a good job of outlining the problems for potential vocations," Bishop Curtiss said in a telephone interview.

The document "concentrates on the obstacles" presented by current social and cultural conditions, he said, but it also cites contemporary factors that may encourage priestly vocations.

The papal text, released by the Vatican April 7, is titled "*Pastores Dabo Vobis*" ("I Will Give You Shepherds"). It is a post-synodal apostolic exhortation, based on the recommendations of the world Synod of Bishops which met in Rome in October 1990 to discuss priestly formation.

"I think it reflects the consensus of the fathers of the synod," Bishop Curtiss said.

He acknowledged that many Americans view the church's requirement of celibacy for priests as an obstacle to vocations. "The sexual revolution and attitudes toward sexuality are a problem," he said. "He (the pope) points out in this letter that we need to recover a Christian attitude toward sex, in marriage as well as in (the question of) celibacy."

He described that as a catechetical challenge for the church. If a renewed Christian understanding of sexuality is developed among American Catholics, he said, there will be more vocations to a celibate priesthood because "more people will see it as a positive gift and support rather than as something negative."

"The pope sees a more intense catechesis as laying the groundwork" for increased vocations, he said.

Bishop Curtiss said that the U.S. bishops' Committee on Priestly Formation, of which he is a member, has been revising the Program of Priestly Formation, the bishops' national statement of seminary norms and policies. The committee had been waiting for the new papal document before putting the finishing touches on the revised edition, and now it can complete that job, he said.

He said the new papal text would not require any substantial changes in the Program of Priestly Formation. The committee had been engaged in ongoing consultation with the Vatican and "we knew we were in sync" with the pope's views on priestly formation, he said.

Among elements in the new papal document that Bishop Curtiss singled out for praise were:

►Its discussion of the role of different church members, especially the bishop, in priestly formation.

►Its "strong emphasis on human and spiritual formation" as a priority and necessary basis for solid "intellectual and pastoral formation."

►Its final chapter, dealing with the ongoing formation of priests after ordination, which is "something new" for a papal document on priestly formation.

In that chapter, Bishop Curtiss said, the pope "picks up on the same four themes" of human, spiritual, intellectual and pastoral formation and gives them "new emphasis."

The Montana bishop suggested that some of the unraveling in church life that contributed to a sharp vocations decline in the United States in the quarter-century since the Second Vatican Council may be coming to an end.

"It takes some time after a council to wrestle with the issues raised by the council," he said. "There is a lot of disruption after a council, and it takes a while for the catechesis to come together again. The pope does that in this document to a great extent, and we do it in the new PPF (Program of Priestly Formation) to a great extent."

Opus Dei's founder's beatification is criticized

by Agostino Bono
Catholic News Service

ROME—As Opus Dei, an international Catholic organization, prepared a five-day celebration for the beatification of its founder, a U.S. journalist repeated criticisms of the Vatican's handling of the case.

Ken Woodward, religion editor of *Newsweek* magazine, said at a Rome news conference that the speed with which the beatification of Msgr. Josemaria Escriva de Balaguer, Opus Dei founder, was approved shows the group's "extraordinary power in the Holy See" and its influence on Pope John Paul II. Similar assertions made in January by Woodward were denied by Opus Dei officials.

The pope is scheduled to beatify the Opus Dei founder at a Vatican Mass May 17.

Opus Dei said 120,000 people from many countries are expected to attend ceremonies May 17-21. Its program lists Masses for different language groups celebrated by 17 cardinals, 12 of whom head Vatican agencies. Among the cardinal-celebrants listed are Cardinal Angelo Sodano, papal secretary of state, and Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

The program says that during the five-day period there will be a public display of the closed coffin with the remains of Msgr. Escriva at Rome's St. Eugene Church, run by Opus Dei priests.

Opus Dei is a tightly knit organization headed by a bishop. It has 75,000 lay members and 1,300 priests. Its purpose is to influence secular life through the professional activity of its members.

Msgr. Escriva died in 1975. In 1990, the Vatican declared he lived a life of "heroic virtue"—the first step to sainthood by which it must be proven that a person's life reached a high level of spirituality. The miracle needed for beatification was approved in July 1991.

Woodward said Opus Dei prevented critics of Msgr. Escriva from presenting evidence to the Vatican Congregation for Sainthood Causes. He made the same criticism in a Jan. 13 *Newsweek* article. Opus Dei issued a denial saying that the Vatican heard 92 witnesses, 11 of whom were critical of Msgr. Escriva. It also said that the speed by which the case was examined is the result of streamlined Vatican norms and the organizational ability of Opus Dei.

Vatican officials have said one big reason for the fast pace was the amount of documentation quickly assembled by Opus Dei: 75,000 signed testimonials, 13,000 pages of Msgr. Escriva's writings, and a 6,000-page exposition on his life prepared by historians.

The next step in Msgr. Escriva's cause is proof of another miracle, needed for sainthood.

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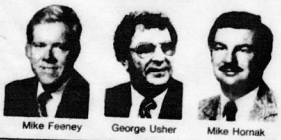

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