

# THE CRITERION

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## REPORT ON BISHOPS' AD LIMINA VISIT

# Pope: Accept church teachings fully

by John Thavis and Cindy Wooden  
Catholic News Service

VATICAN CITY—Concluding a week of consultations with a group of U.S. bishops, Pope John Paul II said American Catholics must be encouraged to fully accept church teachings on faith and morals.

The greatest service the bishops can give the church right now is to teach the faith unambiguously and thus end "disharmony and confusion" produced by dissenting views, the pope said March 20.

The papal speech was the final session for the bishops, most of them from Illinois, Indiana and Wisconsin, who made their *ad limina* visits March 13-20. In talks with the pope and other Vatican officials, they discussed a wide range of pastoral issues, including the shortage of clergy, priestly celibacy, pedophilia by priests, and the need for better catechesis.

The visits are required of all heads of dioceses every five years. Other U.S. bishops will be making their *ad limina* visits throughout the rest of the year.

Bishops interviewed unanimously des-

cribed the sessions as productive and encouraging—particularly their one-on-one meetings with the pope.

In his concluding speech, the pope stressed that Catholics cannot go their own way on doctrinal matters.

While recognizing that a majority of U.S. Catholics understand that an "assent of faith" is needed, he said the cultural climate in the United States is often suspicious or hostile to religious truths.

"In a climate of religious individualism, some assume the right to decide for themselves, even in important matters of

faith, which teachings to accept, while ignoring those they find unacceptable," the pope told the bishops.

Emphasizing a point he made during his last U.S. visit in 1987, the pope said "selectivity in adhering to authoritative church teaching... is incompatible with being a good Catholic."

Bishops must insist on full acceptance of church teaching, clearly and unambiguously, so that it will "rise above the clash of conflicting opinions with the forcefulness and power of the truth," he said.

(see POPE, BISHOPS, page 15)

## Pope urges compassion for Archbishop Sanchez

by John Thavis  
Catholic News Service

VATICAN CITY—Pope John Paul II urged compassion, understanding and prayer in dealing with the "painful" scandal of alleged sexual impropriety by Archbishop Robert Sanchez of Santa Fe.

Addressing a group of U.S. bishops privately March 18, the pope said the church should recognize the failings of its ministers and show concern for those directly affected. But such failings should not be the subject of public sensationalism, he said.

Meanwhile, Archbishop Sanchez announced March 19 that he has asked the pope "for permission to resign from my position as archbishop."

The pope spoke at the start of a Mass in his private chapel. A text of his remarks was made available to Catholic News Service.

"Here, at the altar of the Lord, my thoughts turn to the person of our brother from Santa Fe," the pope said.

"Above all, we must keep in our prayers the entire painful event surrounding his name. We think also of the scandal involved. And we pray to God for the persons directly affected by his actions."

The pope emphasized temptation easily exposes human dignity and the episcopal ministry to danger, and said: "Woe to the one who gives scandal."

But he likened the situation to Christ's fall on the way to his crucifixion, and said: "It is always necessary for man to rise again from where he has fallen. And this rising again, though difficult, is always possible."

The modern appetite for sensationalism does not help this recovery, he added. "A person's fall, which in itself is a painful experience, should not become a matter for sensationalism. Unfortunately, however, sensationalism has become the particular style of our age," he said.

"In contrast, the spirit of the Gospel is one of compassion, with Christ saying: 'Go, and sin no more,'" he said.

The pope, citing Christ's description of the disciples as the salt of the earth, warned that "the salt must not lose its taste" through sensationalism and scandal. This could affect the church's ability to carry out its mission in "your great society," he told the bishops.

He said this must be remembered "when the sins or failings of the church's ministers—or of people in public life or who have responsibilities in society—become an occasion of sensationalism."

The pope's words were welcomed by the bishops, said Archbishop Daniel Buechlein of Indianapolis, who attended the Mass. He pointed out that the allegations regarding Archbishop Sanchez came out just as the bishops were leaving the United States and said it was on their minds during their visits to the Vatican. (Archbishop Buechlein wrote about the case in his column in *The Criterion* last week.)

In a statement March 9, Archbishop Sanchez asked forgiveness for "harm or disappointment" following allegations that he had had sexual relations with at least three young women several years ago. He said he did not know what decision would be made about his future.

The allegations were made in videotaped interviews with five women, three of whom appeared on CBS

television's "60 Minutes" Sunday night. Among other allegations on the program was that Archbishop Sanchez knew about sexual abuse of boys and girls by priests in his archdiocese and did nothing about it.

Archbishop Buechlein said the scandal was painful for several reasons and affected every bishop. "We feel compassion for Archbishop Sanchez, and also a little anger that once again we have to deal with this kind of cross in our midst," he said.

"I think all of us are bothered that it gets sensationalized, but also bothered that it becomes again the occasion to renew the debate about optional celibacy or required celibacy," he said.

The archbishop said the episode underscored the fact that chastity either for married or celibate people is a tremendous challenge. But "maybe more than ever we need the witness of people who are willing to accept God's grace to live a celibate life," he added.

Archbishop Buechlein and other prelates said the pope's statement was nuanced and balanced.

"It's a very forthright and at the same time compassionate statement, acknowledging that all of us are very human and these things can happen. At the same time, it reminds us that we have an obligation not to scandalize people because we are public and religious figures," he said.

Archbishop Rember Weakland of Milwaukee called the pope's remarks on the situation "very touching." Another prelate said he thought the brief papal talk was compassionate but firm.

The bishops were at the Vatican for their *ad limina* visits, a weekly series of consultative meetings held every five years.

## Bishops, Curia discuss cases of sexual abuse

by Cindy Wooden  
Catholic News Service

VATICAN CITY—U.S. bishops felt they were heard and understood after presenting their concerns about cases of sexual misconduct by clergy to officials of

the Vatican Congregation for Clergy March 17.

"We got a very good hearing," said Archbishop Daniel M. Buechlein of Indianapolis. "And the responses back indicated they heard what we were saying."

"I had a very clear indication that they were striving to understand all the implications" of the psychological, ethical and legal issues involved with the problem, said Bishop John J. Myers of Peoria, Ill.

The meeting with the clergy congregation was one in a series of meetings bishops from Illinois, Indiana and Wisconsin had with Pope John Paul II and Vatican officials March 13-20 during their *ad limina* visits, which bishops make every five years.

Several bishops spoke about the meeting and the issue of sexual misconduct by clergy in interviews with Catholic News Service.

"It was a very frank, very open discussion," said Archbishop Rember Weakland of Milwaukee, adding that he felt congregation officials now have a better idea of the situation in the United States.

For example, he said, "I think they may not have had a clear notion of the problem of reassigning priests" to other ministries after they have been accused or convicted of sexual misconduct.

Another important point, the archbishop said, was explaining that pedophilia—sexual attraction to children—is a disease "and not a question of will power."

Cardinal Jose T. Sanchez, head of the congregation, let every bishop speak without offering suggestions, guidelines or comments on existing diocesan policies for dealing with reported cases of abuse, Archbishop Weakland said.

Archbishop Buechlein also pointed to the U.S. bishops' explanation of "the fact that we're dealing with pedophilia as a disease and not merely as a moral problem" and "the fact that it has tremendously complicated legal ramifications in the States."

They also told the congregation "that we can't deal with people who have this problem in the way that other professions can," he said.

Several bishops mentioned efforts to find a simpler process for laicizing priests who sexually abuse minors than is currently approved by the Vatican.

Suggested ways of shortening the current process have not been approved by the Vatican, which is still investigating the impact on a priest's rights and the church's responsibility to him.

The bishops said a commission with representatives of the clergy congregation and other curial departments has been

formed to study the issue. The commission is trying to find "a process that is internationally feasible," Archbishop Buechlein said.

Archbishop Francis T. Hurley of Anchorage, Alaska, who joined the Midwest bishops for his *ad limina* visit, said U.S.

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THE CRITERION

Serving the Archdiocese of Indianapolis

## SEEKING THE FACE OF THE LORD

What happens during an *ad limina* visit?

by Archbishop Daniel M. Buechlein, OSB

As you read this (and if all goes according to schedule) I will be returning from a visit to Rome, immediately followed by the annual spring meeting of the Administrative Committee of the National Conference of Catholic Bishops in Washington, D.C. I must admit, the timing of both have made life difficult in an already busy season!

Beginning already in the year 743, it has been a requirement that diocesan bishops make a visit to the Holy See and report to the pope on the state of the diocese for which they are responsible. Presently, the visit is required every five years. Part of the requirement is a customary visit to the tombs of Saint Peter and Paul. Because of the latter custom, these visits are called visits *ad limina apostolorum* (visits to the threshold of the apostles).

I am necessarily writing this before my departure, but thought you might be interested in what happens during *ad limina* these visits. (I promise a full report on the details of what actually happened when I return.)

Bishops go to Rome by regions. The Province of Indiana is part of Region VII of the United States which includes the dioceses of Indiana, Illinois and Wisconsin. This is the year of *ad limina* visits for the United States and our



region is the first to go. The timing was chosen by someone else, but don't get me wrong. I appreciate the opportunity to make such a visit and I know it will be a great blessing.

In preparation for a visit a lengthy report is prepared describing the state of the archdiocese. Because this report is submitted every five years it is called a *Quinquennial Report*. The report contains statistical information such as the total population of the archdiocese, the number of Catholics, religious, priests, seminarians, baptisms, marriages, ordinations and the like.

There is a financial reckoning as well as descriptions of archdiocesan operations and the tenor of our spiritual life in central and southern Indiana. Our *Quinquennial Report* this year is 81 pages in length and was submitted in advance of the visit.

Two things highlight the *ad limina* visit in Rome. There is an individual visit with the Holy Father of about 20 minutes duration and there is an early morning celebration with him in his private chapel. By provinces there is a lunch with the pope and then at the conclusion of the visit, there is a general visit of all the bishops with the Holy Father during which he makes an address on particular topics of concern to him.

We bishops are required to stay in Rome for a full week. During that time we are invited, and expected, to visit the various congregations at the Vatican. The congregations are the organizational offices that oversee all matters of concern to the universal church. In a way, the Vatican congregations are to the dioceses of the

world what the Catholic Center secretariats are to the parishes of the archdiocese.

We will visit the Congregation for the Doctrine of the Faith, the Congregation for Catholic Education, the Congregation for Divine Worship and the Sacraments, (separate) Congregations for Clergy and Religious and numerous others. During these visits we hear reports of what concerns the congregation heads and we are welcome to bring our own questions and concerns.

Of course, first of all I will bring greetings to Pope John Paul II from all the laity, religious and clergy of our archdiocese. In a special way I will bring the Holy Father greetings from our children, our youth and also our senior sisters and brothers. I am sure he will send a special blessing in return.

Because I have been archbishop here for less than six months, what has been fulfilled in the mission of the archdiocese since the last *ad limina* visit is attributed to the pastoral leadership of Archbishop O'Meara of blessed memory. In his last *Quinquennial Report*, Archbishop O'Meara wrote that the good works of the Archdiocese of Indianapolis should be credited "to the good will, the boundless energy and the deep faith of the clergy, religious and faithful" of central and southern Indiana. I quoted Archbishop O'Meara's words and I wrote in this year's report, "Even at this early date of my ministry here, I wish to affirm these sentiments."

I promise a special prayer for all of you at the tombs of the apostles, especially for you who are our young church.

## EDITORIAL COMMENTARY

## A lack of understanding of the Eucharist

by John F. Fink  
Editor, The Criterion

Among many observations he made in his talk to the Indianapolis Serra Club, Father Joseph Schaedel, archdiocesan director of vocations, said that today's youth don't have a good understanding of, and devotion to, the Eucharist. (See article on this page.)

There are several ways this is manifest. One way is the simple fact that many youth don't attend Mass regularly because, as they say, they don't get anything out of it. But another is that they don't distinguish between a Mass and a Communion Service. Father Schaedel said that sometimes you'll hear students say something like, "Mrs. Smith had Mass today" when what Mrs. Smith had was conduct a Communion Service in the absence of a priest who could say Mass.

Unfortunately, our youth aren't the only ones who don't have a proper appreciation for the Mass. Some adults elect to attend a Communion Service when they could just as easily attend Mass.

We are not thinking here of parishes that cannot have weekday Masses because of the shortage of priests, so they have Communion Services. Or those people who attend Communion Services because Mass is at an inconvenient time. Those present at Communion Services participate in the Liturgy of the Word and they receive the body and blood of Jesus just as in a Mass. But the Mass is far more than that.

The holy sacrifice of the Mass is identical with the sacrifice of the cross when Jesus sacrificed himself and redeemed the world. The priest at a Mass, by the sacred power

he received at the time of his ordination, is acting in the person of Jesus, who is both the priest and the victim of the sacrifice. The only difference between the sacrifice of the Mass and the sacrifice of the cross is that the Mass is an unbloody sacrifice.

We all know, of course, that it requires a priest to bring about the eucharistic sacrifice. He offers it to God in the name of the people in the congregation. The essential act of sacrificial offering takes place with the changing of bread and wine into the body and blood of Christ at the time of the consecration. The laity join in the offering of the Eucharist by virtue of what the Second Vatican Council called "their royal priesthood."

The Mass atones for the sins of either the

living or for the dead for whom it is offered. Its efficacy is derived from Jesus' sacrifice on the cross itself.

The church teaches that Christ gave his apostles the power and the command to consecrate his body and blood in order to perpetuate the sacrifice of the cross and to serve as a memorial of his death and resurrection. Today's priests receive the same power and command.

Communion is, of course, a part of the eucharistic liturgy. It is a paschal banquet in which Christ is consumed in accordance with his instructions at the Last Supper. Communion completes the sacrifice-banquet of the Mass. Communion also expresses and brings about the unity of all believers who form the body of Christ.

Communion outside of Mass is, therefore, a wonderful practice when a priest is not available for Mass at a convenient time. But we must not confuse this with the Mass or even think that Communion is the most important part of the Mass.

In 1988 the U.S. bishops prepared its "Directory for Sunday Celebrations in the Absence of a Priest," and it was approved by Pope John Paul II. The first condition upon which a decision can be made to have Sunday celebrations in the absence of a priest is: "There should be no confusion in the mind of the faithful about the difference between these celebrations and the celebration of the Eucharist."

This points up the need for more priests and why it is the responsibility of all of us to encourage young people to consider a vocation to the priesthood. There could be no better way to do that than for them to understand better exactly what happens during Mass.

## TALK TO SERRA CLUB

## Vocations office's focus to be on priesthood

by John F. Fink

The Vocation Office of the Archdiocese of Indianapolis will focus on candidates for the priesthood in the future rather than on vocations in general. That's the message Father Joseph Schaedel, director of vocations, gave to the members of the Serra Club of Indianapolis March 8.

It was Father Schaedel's first talk to the Serra Club since his appointment as director of vocations in January.

The Serra Club is an organization of lay men and women that promotes vocations to the priesthood and religious life.

Father Schaedel said that, although vocations in general are very important, his responsibility is to focus on the priesthood. He said that the Vocations Committee of the Association of Religious of the Indianapolis Archdiocese (ARIA) will promote vocations to religious life.

Father Schaedel told the Serrans that there will be more direct involvement by Archbishop Daniel M. Buechlein in the recruitment and interviewing of priesthood candidates. Also, he said, in June another priest will be appointed director of vocations and Father Schaedel will become director of seminarians. Both will be part-time positions. This is the way the Vocations Office was organized in the Diocese of Memphis while Archbishop Buechlein was bishop there.

Father Schaedel told the Serrans that nothing can replace the day-to-day contact of young people with priests in the recruitment of candidates for the priesthood. That's why it's important to have priests in high schools, he said. Father Schaedel is also president of Cardinal Ritter High School in Indianapolis.

He said that part of the reason for fewer

women religious today is that children today "have no idea what a sister is except those they see on television."

He said that his office will continue to focus on younger men as candidates for the priesthood. He said that "second career" candidates, although important, "won't save the church." His office starts presenting the priesthood as a possible career for boys in the fifth grade.

Father Schaedel said he knows of several high school boys who have talked about a possible vocation to the priesthood. However, he said, our culture is such that they insist on keeping it a secret. They don't want their peers to know that they are considering a vocation to the priesthood.

He said that there is a crisis in religious education today, that too many youth don't know the basics of their religious faith. This is evident in seminars, he said, where seminarians have to be taught these basics.

Father Schaedel said that Catholic schools must strengthen devotion to the Eucharist. The Eucharist, he said, must be the key ingredient in the life of a priest. Yet, he said, some men who want to be priests don't even go to Mass regularly.

He said that young people today don't perceive a shortage of priests. They have grown up in parishes with good lay leadership, he said, so don't understand the need for good priestly leadership. He said that many young people can't distinguish between a Mass celebrated by a priest and a Communion Service conducted by a lay person.

Father Schaedel also said that vocations to the priesthood can be lost if not followed early enough. He said he believes it is a mistake to tell a man who expresses an interest in priesthood to go to college first

and then decide if he still wants to be a priest.

He expressed his appreciation to the Serrans for their cooperation in the recent Called By Name program, sponsored by the Serra Club and his office. He said that about 900 names were submitted of people who might make good priests, brothers or sisters, about 550 of them names of men. These men have been invited to attend meetings either in New Albany or at the Archbishop O'Meara Catholic Center in Indianapolis. The names of the women have been given to ARIA, he said.

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## UNITED CATHOLIC APPEAL

# Anyone can use services—or volunteer

by Margaret Nelson

Marianne Downey's goal is to educate people about Catholic Social Services (CSS).

She does want them to know that CSS is the largest agency under Catholic Charities in the archdiocese. But she wants them to know all the opportunities to give and receive services through the agencies.

Downey, director of the CSS development office, wants people to know that the fine counseling staff is available to all, not just those who can't afford to pay.

"Those who can afford the higher end of the sliding scale are as welcome to use the counseling services as those of lower

income," she said. "And I would encourage people to think of us in that way."

And Downey hopes members of peace and justice committees—and others—will think of donating services, as well as helping financially.

For instance, the St. Jude singles group has social activities, but it is committed to performing community services for CSS as well.

And she received a lot of support in her efforts to educate the public when she was invited to the Holy Spirit Ministry Fair.

"ElderCare programs, such as Adult Day Care and Senior Companion, get a lot of attention these days," said Downey. "Many times we get calls from people who are taking care of their children and their parents at the same time."

Counseling offers the second most often-used programs, she said. "There are many people who are looking for a Christian approach to counseling and that can be requested and granted. We serve people of all faiths. But certainly (Franciscan) Sister Sheila Shine can bring a very Christian approach to this."

Downey said that CSS provides direct services for individuals—by acting as advocates—for people who need someone else to improve their situations.

Many times people don't understand the relationship of CSS to Catholic Charities, she said. Catholic Charities is the administrative umbrella for many agencies, of which CSS is the largest, she explained.

CSS board member Toni Peabody explains it as "cradle-to-grave" services, from Birthline to the new Neighborhood Youth Organization, from counseling into eldercare.

One example of CSS action has involved the Marion County Health Department, the Central Indiana Council on Aging, the Indiana Vocational Rehabilitation and Indianapolis Habitat for Humanity. They were brought together after the CSS counseled a family in crisis after an accident involving the breadwinner.

It's what Downey calls service "above and beyond" the call of duty.

Catholic Social Services also guides people, serving as a conduit to resources out in the community, she said. The Crisis Office and Holy Family Shelter often need more than one agency to fulfill the needs of those they serve.

"The Crisis Office takes care of the momentary needs, and then refers the clients to neighborhood food pantries and other services they need," Downey said.

Downey has compiled a packet that includes program information and an activities calendar. Its cover sheet gives the CSS mission statement and describes services and volunteer opportunities under ElderCare, Family Support and Crisis Relief/Shelter headings.

ElderCare consists of two Adult Day Care programs, the Senior Companion program and the Retired Senior Volunteer program. Family Support includes family, individual and outreach counseling, family growth and family negotiation programs, school social work and Birthline.

Crisis Relief and Shelter include the Crisis Office itself, the Holy Family Shelter, the Refugee Resettlement program and the Semi-Independent Living program.

Each sheet describes the program, the

volunteer needs, the material assistance needs and practical suggestions for group outreach opportunities. The calendar lists activities at all CSS-sponsored agencies.

Those wishing a full packet or components (a calendar or descriptions of particular CSS agencies) may call 317 236-1516, or write Marianne Downey, 1400 N. Meridian St.; Indianapolis, IN 46202.

Archdiocesan social service receives 15 percent of the annual funds from the United Catholic Appeal.

## Catholic works get Foundation grants

Three Catholic organizations that help those in need will receive grants from the Indianapolis Foundation, it was announced last week. Two of them have ministries for the aged.

The St. Augustine Home for the Aged, operated by the Little Sisters of the Poor, will receive \$85,000 for kitchen repairs.

The Indianapolis Society of St. Vincent de Paul will receive \$50,000.

St. Paul Hermitage will receive a grant for \$50,000. It is a facility operated by the Benedictine Sisters of Our Lady of Grace Monastery to provide residential and nursing home facilities for the elderly.

The Indianapolis Foundation was established in 1916 and funds community programs through its endowment. Education, social service and cultural activities of 19 agencies will benefit from the funds.

## Correction

The last two lines were inadvertently dropped in last week's article on the task forces that are working on objectives and action plans for the strategic plan of the archdiocese, thereby leaving out the names of four members of one of the task forces. The four members whose names were missing, who are on the material and human resources committee, are: Benedictine Sister Mary Luke Jones, Jerry Lathrop, Timothy Seiler and Father Mark Svarczkopf.

## Revised legal handbook for pastors is available from ICC

A revised and enlarged edition of the "Indiana Pastors' Legal Handbook" is now available to help Hoosier clergy understand Indiana laws as they apply to pastoral duties. William J. Wood, author of the book, has added 12 new chapters to assist pastors in counseling members of their congregations.

Subtitled "An Easy-to-Read Guide for Hoosier Clergy," the book is a reference manual covering legal problems confronted in everyday pastoral work, such as building contracts, donations, clergy malpractice, incorporation and insurance. The part on taxes covers payroll taxes, Social Security exemptions, parsonage allowances, and

retirement plans. There are also chapters on liability, employee relations, and the status of churches in court.

The book covers both federal and Indiana state law. It is written on a non-denominational, interfaith basis, and is intended to help pastors of small independent churches, as well as those serving large affiliated congregations.

The second edition has been underwritten by the Indiana Catholic Conference. Copies may be purchased from the ICC at P.O. Box 1410, Indianapolis, IN 46206. The price is \$8.95 plus 45 cents tax, plus \$2 for shipping and handling up to 20 books per order.

## Teamwork builds baby room



**BUILDERS**—Colleen Cannon (from left), Providence Sister Marikay Duffy and Shirley Greathatch assemble a crib for the baby-sitting room at the Hispanic Education Center. Cannon works on the after-school program and Sister Marikay is director of the center. Greathatch is a member of the women's club at Christ Church Cathedral, which joined the south side Target Store in furnishing the room to be used for children while their parents learn English. (Photo by Margaret Nelson)

by Margaret Nelson

Business and ecumenical efforts came together last week at the Hispanic Education Center to furnish a room where babies can stay while their parents study English.

Last Wednesday, employees of the south side Target store and members of the Christ Church (Episcopal) Cathedral women's club met at the former St. Patrick School site to assemble the cribs and prepare the baby-sitting room.

Al Fennewald, manager of the Target store, explained that each store makes funds available to help the local community.

Providence Sister Marikay Duffy, director of the center, made a presentation to the committee of employees that selects the projects. "Then we brought a couple of employees over and took a look," said Fennewald.

"It was inviting to a number of them because many of our employees grew up here and knew the neighborhood. They are glad to see the Fountain Square area come around. They want to help it out—help it grow," he said.

Fennewald explained that the parent company, Dayton Hudson, has a program to put five percent of net profits before

taxes into grants. One Catholic charity in Indianapolis receiving a grant from Minneapolis is St. Elizabeth's, which provides services to women experiencing crisis pregnancies.

"It is important for the stores to make sure the communities are strong and healthy—and stay that way," said Fennewald. "It is important to get involved in the community."

The relationship of Christ Church began when the Hispanic Center was located at St. Mary's. The Episcopal church members used the Catholic church for Sunday services for six months during an extensive renovation of the nave.

The friendship between church members and the Hispanic ministry has continued. For one thing, Father Bill Tudor, the church liaison with the women's group, has worked in Colombia. And he has been taken on trips to Ecuador "from time to time." "That is the homeland of Father Mauro Rodas, pastor of St. Mary."

Rev. Tudor learned that the Hispanic Center was moving to the south side location. The women's group recently asked Sister Marikay if it could help the center in some way. She talked to their group about the baby-sitting program.

"The funds we are able to give are from the 'Strawberry Festival,'" said Karen Farmer of the women's group.



**ST. PAT'S FEAST**—The Donnelly family of St. Patrick Parish in Terre Haute, coordinates the dinner to honor the parish's patron saint for the 17th year. Family members and spouses are (front, from left): Trish Land, Tana Donnelly, Maureen Newman, Jeanne Donnelly; (back) Greg Land, Todd Newman, and Ray Donnelly. Pastor Father Larry Moran looks on. Seven hundred people enjoyed Irish music and a corned beef and cabbage dinner. Jeanne and Joe Donnelly, natives of Ireland, made the dinner a family activity. Joe was the victim of an armed robber in November, 1992. When the Donnelly family continued the St. Pat's dinner tradition, parishioners directed the celebration to honor Joe Donnelly, giving Jeanne a commemorative plaque. (Photo by John Fuller)



## FROM THE EDITOR

# How Pope John Paul defeated communism

by John F. Fink

Sometime in the future, when historians examine the 20th century, the rise and fall of communism will probably be considered the most important events. Already books are being written to explain how it happened that communism was toppled in the former Soviet Union and its satellites.

The best book I've seen on the topic is George Weigel's "The Final Revolution," with the subtitle "The Resistance Church and the Collapse of Communism" (Oxford University Press, 200 Madison Ave., New York, NY 10016, \$25). Weigel is president of the Ethics and Public Policy Center in Washington and author of 12 books on religion and public life. He has also been acting head of the Institute on Religion and Public Life while his friend, Father Richard J. Neuhaus (to whom the book is dedicated), is recovering from cancer surgery.

THE MAIN HERO of Weigel's book is plainly Pope John Paul II. Weigel's thesis is that the revolution of 1989 began with John Paul's visit to the Jasna Gora monastery in Czestochowa, the shrine of the Black Madonna, Queen of Poland, on June 4, 1979.

This is not a thesis generally acknowledged by other authors on the subject, in the books, for example, of Jeanne Kirkpatrick and Zbigniew Brzezinski. Weigel, though, is very convincing in making the case that "the final revolution" was a revolution of the spirit, a moral and cultural revolution that preceded and made possible the Revolution of 1989.

Before elaborating on his thesis, Weigel examines other explanations for the overthrow of communism in 1989—that Mikhail Gorbachev did it, that Ronald Reagan

did it, that it was started by the Helsinki Final Act of 1975, and that economics and history did it. All of these were important factors in the Revolution of 1989, he says, but none of them by itself is a satisfactory explanation.

THE ELECTION of a Polish pope on Oct. 16, 1978 was a great surprise, and the world soon learned what a gifted man he was. Weigel's chapter "The Wojtyla Difference" examines the pope's early life and his experiences as a Catholic bishop in Poland. He is lavish in his description of "an exceptionally unified personality."

After Karol Wojtyla was elected pope, he changed the Vatican's *Opus Dei* and Weigel examines the Holy See's approaches to the Soviet bloc. It included confrontation and condemnation under Popes Pius XI and Pius XII that changed under Popes John XXIII and Paul VI. Under Paul VI, the Vatican assumed that communism was a given in the Soviet bloc and tried conciliation as a way of trying to keep the church alive in those countries.

John Paul, though, was an East European who lived under communism. Weigel says, "As archbishop of Krakow, Karol Wojtyla learned from hard, if stimulating, experience how to deal with communism: and not just to resist its repressions, but to challenge it morally, culturally, and historically on the basis of a deeper humanism."

The core of John Paul's *Opus Dei*, Weigel says, was a persistent emphasis on human rights. For this he drew on the Second Vatican Council's "Declaration on Religious Freedom." The pope became the *defensor hominis* who spoke on behalf of humanity.

Weigel's book details the pope's three visits to Poland, his meetings with Lech Walesa, the rise of Solidarity, the murder of Father Jerzy Popieluszko, and the other events that ignited the Revolution of 1989.

The second hero of Weigel's book is Cardinal Stefan Wyszyński, Archbishop of Gniezno and Warsaw and primate of Poland for 33 years. He is the one Weigel believes was most responsible for molding the Catholic

character of the Polish people throughout their domination by communists. Cardinal Wyszyński chose confrontation with the Polish regime, for which he was imprisoned for three years from 1953 to 1956. So were more than 2,000 others—bishops, priests, monks, nuns and laity.

Cardinal Wyszyński's greatest contribution was his Great Novena, a nine-year program of national spiritual renewal that culminated in 1966 with the rededication of the Polish nation to Mary, Queen of Polish Christianity. Each of the millennium of Polish Christianity. Each of the nine years had a theme so that, by the end of the novena, the entire Polish people were recatechized in the basic truths of the Catholic faith.

As part of the Great Novena, the Black Madonna went on pilgrimage, diocese by diocese, church by church, until the authorities "arrested Mary" and returned "her" to Czestochowa with a guard. The bishops continued the pilgrimage with the ikon's empty frame.

Weigel says that "the Great Novena of Cardinal Stefan Wyszyński did not make the Revolution of 1989. But the Great Novena helped make the people who made the Revolution of 1989."

POLAND, OF COURSE, wasn't the only communist country that revolted in 1989. Weigel also has an extensive treatment of Czechoslovakia and its so-called Velvet Revolution. Here the heroes were not only the octogenarian Cardinal Frantisek Tomasek but also the many bishops and priests who had to operate clandestinely for so many years.

If I have any criticism of the book, it's that only Poland and Czechoslovakia are covered. I believe Hungary might also have been included. And, although I believe Weigel's thesis is proved so far as Catholic countries are concerned, he doesn't explain how that spread to all the Soviet Union's republics and countries with small Catholic populations.

## THE YARDSTICK

## Slavery still exists in some parts of the world

by Msgr. George G. Higgins

A new report from the International Labor Organization reminds us once again that a decent and humane world is still a long way off as the 21st-century dawns.

"At the end of the 20th century many people assume that slavery has been eradicated," the ILO's "World Labor Report" notes. "Not so. Millions of people, even in 1993, are still forced to work under harrowing conditions for little or no reward."

The forms which forced labor takes today may be more diverse and better disguised. Three—traditional slavery, forced child labor and debt bondage—continue to degrade millions of men, women and children in the developing world,

wrecking lives, dreams and hopes, and blighting all of humanity.

Nothing is more revolting to civilized people than knowing that other human beings are being forced against their will to work under degrading conditions. From centuries of trying to build decent societies, we know that human rights also bring sound social and economic benefits.

As the ILO report points out, "Workers and employers who are free to organize, who are fairly rewarded for their efforts and who receive equal treatment regardless of race, gender or disability are in a much better position to increase their skills and competence—and their output." Yet forced labor persists in many regions of the world, with serious problems occurring in Mauritania, Sudan, Pakistan, India, Thailand, Haiti, Peru, Brazil and the Dominican Republic.

Traditional slavery continues in parts of Africa, while a disguised form of slavery,

debt bondage, entraps millions of people in south Asia and Latin America.

The names are scary: "Child catchers," "gatos" (cats) and "searchers"—the slave traders who roam poverty-stricken and war-torn sections of Asia, Africa and Latin America kidnapping, buying or luring adults and children into lifelong bondage, killing any chance of their leading decent and wholesome lives.

► In the Sudan, for example, militiamen keep their captives for their own use or sell them to other Sudanese for as little as \$60 for work as domestic or agricultural servants.

► In Sri Lanka small boys are kidnapped from their families and forced to work up to 17 hours a day in fishing camps.

► In Thailand "child catchers" take children, often for cash, and put them on sale for use in private houses, restaurants, factories and brothels.

► In India 15 million people, 5 million of them children, work as bonded laborers.

► In Brazil *gatos* lure workers from rural areas to work on estates hundreds of miles from their homes. Only later do the laborers learn that their pay is much lower than promised and they are charged for transportation, in effect entrapping them.

These are but a few examples of the millions of human beings entrapped in slavery and forced labor worldwide. The ILO, a Geneva-based organization affiliated with the United Nations, has worked since its creation in 1919 to end this awful exploitation of working men, women and children. Its convention on forced labor, the first ILO human rights measure ratified by the United States, serves as a global red light against this form of exploitation.

As this century draws to a close, the community of nations, led by the United States, is challenged to act with renewed commitment and vigor through the ILO to bring an effective end to these practices.

Every human being is diminished by the persistence of these evils.

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## EVERYDAY FAITH

## Doves were a touch of heaven on a wintry day

by Lou Jacquet

You have to understand that I am not the kind of person who goes looking for signs from the Almighty. My faith has never depended on spinning suns or rosaries turning to gold or anything of the sort. If these things happen, fine. But my belief in the Lord and the importance of his Gospel message will not change one iota whether they ever happen or not.

You can imagine my surprise, then, when I was backing the car out of the driveway on a raw, windy, gray, icy winter morning. The actual temperature outside was about 10 degrees, with the wind chill well below zero, and I was cursing my luck at having to live the better part of my existence in midwestern winters.

I dropped the car into gear and started to move forward. Suddenly, two beautiful white doves swept over the roof of the garage, glided in on a majestic sweep to snatch some bits of bread from the asphalt, and wheeled away in a graceful curve right before my eyes. Incredible. It happened so fast and in such a stunningly beautiful fashion that I had to ask myself, for the briefest moment, if I was dreaming the entire sequence. But no, the pieces of bread were gone. The episode left me breathless for an instant.

A sign from the Lord? Perhaps. Perhaps it was simply a case of my neighbor having put out crusts of bread on a wintry morning and those doves being in desperate need of sustenance. If nothing else, their flight refreshed my spirit on a bleak morning. I drove the rest of the way to work in a state of wonderment and thanksgiving for the beauty that the Lord surrounds us with. Too often we fail to appreciate it.

As the days passed, I could not get those doves out of my mind and kept

thinking of how often we ask the Lord for a sign of some sort, as if we were testing his love and concern for us. "I'll go back to church on a regular basis if you cure Uncle Ed's paralysis," someone will say, making me ill at ease, recounting the tale.

There have surely been cases where the Lord has answered prayer like that and good things have resulted—the late entertainer Danny Thomas comes to mind, having founded St. Jude Hospital for children in answer to a promise made if a prayer were answered. In general, however, I feel uncomfortable with "if you'll do this, Lord, I'll do that" theology.

So I don't ask the Lord for signs. But I do think that on occasion he uses the wonders of the world around us to remind us of his presence. Those doves were going to swoop down somewhere in search of food; it just happened that they graced my presence that morning with their aerial acrobatics. Still, what a spirit-lifting moment it was.

Thank You, Lord, for the wonders of your presence in the world around us. Those doves were a touch of heaven on a wintry day.



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# To the Editor

## What it is to be judgmental

From the media (TV, radio, newspapers, etc.) and even from some people around me, I've been getting some confusing ideas about what it is to be judgmental.

Jesus taught that we should not be judgmental. It seems to me most of society believe that those who express what they believe about right and wrong or try to tell others what they are doing is wrong are being judgmental. Surely that can't be what Jesus meant. I thought Christianity was a call to learn right from wrong and to pass on what we've learned to those who will listen.

In Luke 17:3 Jesus said, "If thy brother sin, rebuke him." I don't think Christians are being judgmental believing things like abortion, euthanasia, fornication, homosexual behavior, etc., are sinful. Nor do I believe they are when trying to warn people who are doing those things. I think we cross the line into being judgmental when we hate and want those doing wrong to suffer.

Without the insight into a person's heart that only God can have, how can we decide the punishment they deserve? With his insight, God hates the sin but loves the sinner. I think we should do the same. The day of judgment is yet to come. Then God alone will judge.

Sandra Dudley

Sunman

## Help those who need help now

After having read your two articles concerning the Catholic Community Foundation in the March 5 issue of *The Criterion* and the archbishop's letter with the Archdiocesan Financial Summary in the Feb. 5 issue of the same, it makes me wonder why the church doesn't practice what it preaches concerning the Gospels.

The archbishop writes in his letter about the disappointment of the performance of last year's United Catholic Appeal and at the same time how gratified he is that the CCF has increased by such a large percentage. I realize that it would be nice to have such a large amount that would help the church operate from the interest, but what about all the people who need help now? I know that endowments are the going thing and are being established by the church and its organizations throughout the United States, but I certainly believe that the leadership of the church isn't showing real faith in Jesus when they are more concerned about having a large bank account to provide interest income than helping people now.

Don't you get the point about what Jesus says in the Gospel about the farmer who is going to tear down his grain bins to build larger ones, or doesn't that apply to the church as well? How many times does Jesus tell us in the Gospel to have complete faith in him? Think about it.

Jim Huser

Indianapolis

(The archdiocese attempts to do both. The funds contributed to the United Catholic Appeal help people now while those in the CCF continue to help perpetually.—Editor)

## Prejudice against those with AIDS

"How did they get it?" According to Providence Sister Ann Michele Kiefer while addressing the Indianapolis Deaconry Council of Catholic Women meeting at St. Malachy Church last Thursday, that is the question that usually pops into people's minds when they hear about someone who has AIDS or HIV. And yet, she continued, we are filled with compassion when

hearing of someone having cancer, tumors, etc. We do not ask, "How did they get it?"

In her positions as associate of pastoral care and care coordinator at the Damien Center in Indianapolis, Sister Ann hears much about the stigma and prejudices against her patients. One could tell by listening that she is filled with the caring and kindness by which Jesus receives those needing healing. Those of us hearing sisters' message were deeply moved.

To Sister Ann Michele Kiefer, we say, thank you for helping us to understand how we should feel about a person with a dreadful disease, that society has yet to accept as just that, a dreadful disease. May we remember to be Christian or Christ-like the next time we hear about someone having AIDS. Let us now wonder "how?"

Linda Staten

Indianapolis

## Minorities are easy to ignore

Up until recently I had had difficulty understanding the claims of some minority groups with regards to discrimination and prejudice. It seemed like they were always crying about being discriminated against and treated unfairly. The claim often cited that nobody cared about their plight and that even the courts were biased against them. I never really understood this until I began to experience the same thing myself and now my heart goes out to them.

I am a Catholic school principal and have been so for enough years to see a number of political administrations come and go. Most recently, I heard the Bush administration advocate school choice for all, including public, private and parochial school parents. With the president of the United States calling for equal opportunity for parents of children in private and public schools, other politicians in that party school choice, other politicians in that party "jumped on the band wagon" and called for the same thing, insisting that all parents be given that choice.

Of course, some voucher or tax break would accompany that decision and could be used to pay at least for the partial cost involved in sending the child to a particular private or parochial school. Even our governor, who is a Democrat, when speaking to a group of Indiana non-public school educators, advocated including private and parochial school parents in the funding formula for school choice. This was during the years of the Bush administration. So far-reaching was the power of the presidency.

Now we come to a new administration, the Clinton era. While President Clinton favors school choice for public school parents, he openly opposes the inclusion of private and parochial school parents, at least when it comes to any tax breaks or voucher system. Under his administration we see a complete flip-flop in philosophy among the politicians. Under Bush many called for including private and parochial school parents, but under Clinton they favor only public school participation.

Governor Bayh, in his State of the State address, carefully used the word "public" before each reference made to school choice. At no point were the words "private" or "parochial" even included in his discussion of school choice.

This year a bill that proposed school choice for some poor families in Marion County and would include private and parochial as well as public schools, did not even get out of committee. It never made it to the floor of the legislature because it was opposed by the American Federation of Teachers and the Indiana State Teachers Association (ISTA).

One ISTA official, in helping to defeat the measure, said, "Parochial schools are undermining declining enrollments and trying to make up the difference by getting the government to subsidize them." It doesn't make any difference that the statement is a boldfaced lie and that the truth is that parochial schools are showing an increase in enrollment. The fact is that the powerful ISTA had spoken and

politicians traditionally tend to bow to powerful lobbyists.

And therein comes the tie to minorities. How many of our representatives or senators do you believe would vote against a bill that included private and parochial school parents if 60 percent of the parents had children in private or parochial schools? You can bet your eyeteeth that the bill would not only have gotten out of committee but also would have passed the legislature with flying colors. You can also bet that, if the same were true at the national level, President Clinton would be singing a different tune.

The point is that minorities are easy to ignore. The poor are easy to ignore. Minorities and the poor do not get politicians elected; the rich and powerful do. And generally those kind of people are interested only in perpetuating themselves and their own welfare. Justice is never an issue when it comes to this.

Most politicians' major concern is re-election, and who is it that gets them elected? Certainly not the minorities and the poor. Our selfish interests come into play when the battle lines are drawn.

Yes, private and parochial school parents are a minority. For all practical purposes we minority folks have few rights, only those which Big Brother is willing to let trickle down to us. And we really can't do very much about it. Or can we? Let us pray that we can.

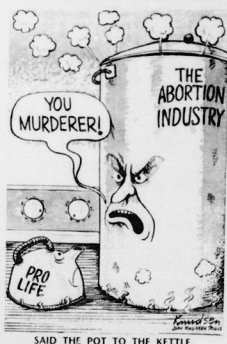
Donald E. Burkhardt

Rushville

## Problem is lack of morality, not guns

After reading your article on gun control and the Brady Bill ("Gun Control to Be Issued During Current Session of Congress," March 5), I can't believe the narrow-minded approach to the crime problem. While this country has always had guns available, it was not until recently that our crime and murder rates have risen and I believe that this is due to the fact that our parents are no longer caring for their children, teaching the difference between right and wrong, and that the school systems, with the exception of Catholic schools, are failing to teach and discipline our new generation.

No matter how many laws we have on the books, criminals do not obey them. Laws only govern the honest citizen. I feel that stricter punishment for the criminals is



SAID THE POT TO THE KETTLE

the best policy. Studies show that incarcerating a criminal in the United States averages \$25,000 annually, according to the National Center for Policy Analysis, which is a fraction of the cost a career criminal exacts on society, which is approximately \$430,000 annually, according to a study by Rand Corporation. While banning guns may seem like a logical thing to do, we must remember the past when we banned alcohol during Prohibition and all the problems that caused.

Restrictive gun laws fail to reduce crime. According to the FBI Uniform Crime Reports, 1991, Washington, D.C.'s homicide rate has risen 200 percent to 80.6 homicides per 100,000 residents. This is the highest rate ever recorded by a large American city, and note that handguns are banned in this city.

California's homicide rate, which was previously below the national average, has risen more than 200 percent under their waiting-period program.

Florida's homicide rate, which was previously higher than the national average, has declined 20 percent since the state enacted a law in 1989 that allows citizens to carry firearms, while in the rest of the nation the rate rose 14 percent.

Nationwide, homicide, robbery and assault rates are lower in jurisdictions that permit citizens to carry firearms.

Let's get to the root of the problem. Guns are not the problem. Lack of morality is the real problem.

Andy Eckstein

Batesville

## LIGHT ONE CANDLE

### You can learn centering prayer

by John Catotir

Director, The Christophers

Not too long ago I did a TV show with Abbot Thomas Keating, a Trappist monk who teaches "centering prayer." Centering prayer is a technique designed to help you attain contemplation. Simply by will to give yourself to God just as you are, you are disposing yourself for contemplation.

Centering prayer is a prayer of intention. We begin by acknowledging God's silent presence within us. Feelings and thoughts can be of help, but they are not of the essence. Pure prayer is in the will.

Contemplation goes beyond vocal prayer where we use words to express our sentiments. When we learn the words behind, we enter the silence of God. Every spiritual writer since the Old Testament has taught that interior silence is a prerequisite for finding God.

Sometimes the most difficult part of praying is getting started. Just be calm and try to disengage yourself from all distractions. Concentrate on God's presence and action within you. "Be still, and know that I am God" (Psalm 46:10). Never let anything or anyone undermine your confidence in his love for you. "God so loved the world that he gave his only Son" (John 3:16).

Abbot Keating suggests that you sit comfortably, but not so comfortably that you go to sleep. Close your eyes and let go of everything that is happening around you

and within you. Choose a sacred word or phrase to repeat from time to time during your prayer time. It will help you to focus on your intention to give yourself, and to accept God's transforming love. I use an ancient sentence from 1864: "I surrender myself to you, my sacred word: 'Jesus, I love you.'"

Distraction, thoughts and images will inevitably surface; it happens to everyone. Just laugh at them, try to remain detached from them and return gently to your sacred word. Welcome God's presence within you. As time passes you may find yourself using your sacred word less. As you enter more deeply into God's silence a state of deep peace will come over you. Rest in that peace.

The glorified Christ lives in you at all times and everywhere. To listen to him you do not have to strain. God's language is the language of love and it is expressed through the medium of silence.

Train yourself to spend about 20 minutes a day in a specially chosen place. Toward the end of your prayer time remain for a few minutes in a spirit of thanksgiving. Having a daily faith encounter with Divine Love will help you grow in trust, which is the most important expression of your love of God.

I am not an expert in prayer. My prayer life is far from what I would like it to be, but I am at peace about it. I pray a lot before I get out of bed in the morning and before I go to sleep at night. Those are times of deep relaxation and peace for me. As I give myself to God, I become more and more aware of God's transforming action in my life.

(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, NY, 10017.)

## CORNUCOPIA

# Viability not always visible

By Cynthia Deves

Met anyone viable lately? Be careful, this is a trick question.

A favorite argument of pro-choicers is that a fetus is expendable because it's not viable and therefore can't be considered a human being. Ergo, abortion is not murder.

The dictionary's definition of "viable" is someone who is fitted physically to live outside the womb. But if you think about it, there are lots of men, women and children running around out there today who don't exactly fit that bill.

Well, maybe not running around. What about old Uncle Herkimer, who takes ten

minutes to shuffle from the bathroom sink to the towel rack? Or little Johnny who was born with cerebral palsy and can boast few operative parts other than his fertile brain? Or the unfortunate person who is paraplegic, severely arthritic or permanently immobilized by some other physical problem?

Come to think of it, newborn Baby Goo-Goo isn't too spry either. If left to her own devices she could probably live about 24 hours, tops, out in the cold, or maybe a few more hours inside a warm building. Is she suddenly a human being because she's 24 or 72 hours older than when she was defined as a fetus?

Uncle Herkimer and Baby Goo-Goo are probably not too adept at gathering food for themselves, either. Baby isn't equipped to get herself even a sip of water, and Uncle H. could easily choke to death on any food requiring more than gumming action. That

is, if he could find food in his empty kitchen and didn't gas himself or burn to death trying to cook it.

Furthermore, talking about lack of viability, can you imagine the numbers of patients in nursing homes, hospitals and the like who are lined up for required spoon-feeding every day around the world? Or the Meals-on-Wheels clients whose nutrition often depends solely on the kindness of strangers?

It gets cuter. Think about all the people who are OK physically but who march to the beat of a *really* different

drummer. You know, the ones who know Napoleon Bonaparte personally, or who forget their own names, or whether it's day or night. Can they be depended upon to feed, dress or clean themselves without help from others?

Those of us who can do these things needn't be too smug about it, however. Viable today, basket case tomorrow, I always say. The invincibility which youth, good health, firm flesh and a clear head brings us can be brought down in a moment by a nasty virus or an errant South American insect. And if we escape these things, the passing of years will trip us up, regardless.

In some circles these days, "viable" is as trendy and misused a word as "dis-functional." Most of us are one or the other, both or neither, at certain times of our lives. And that includes that mysterious time we spend in Mama's womb.



## vips...



Joseph T. Meehan was honored with the President's Award given by the Kevin Barry Division #3, Ancient Order of Hibernians. This award is presented to the individual who exemplifies the dual structure of the Hibernian Order: Catholicism and Irish Heritage. The presentation was made to Meehan on March 14 at the Hibernians annual St. Patrick's Day celebration. Meehan is a member of Nativity Parish in Indianapolis.

Benedictine Sister Nancy Bauer, editor of the *St. Cloud Visitor* of Minnesota, received a first place award in the first annual Archbishop Edward T. O'Meara Awards competition for outstanding world mission news coverage. Barbara Cerraci, archdiocesan director for the Propagation of the Faith in Seattle, also drew a first prize for her mission news columns in *The Progress*. In the mission magazine category, Maryknoll received a first-place award for its promotion of World Mission Sunday.

Matt Hayes, director of religious education for the Archdiocese of Indianapolis; J. Patrick Rooney, chairman of the board of Golden Rule Insurance Company; and Maria Thornton McClain, coordinator of boards of education for the Archdiocese of Indianapolis, will address the 1993 National Catholic Educational Association (NCEA) annual Convention.

Exposition and Religious Education Congress to be held April 12-15 in New Orleans.

## check-it-out...

The Hispanic Education Center needs volunteers to tutor basic literacy class beginning immediately through June 3. If you are interested in volunteering, call 317-634-5022.

Any public school student interested in enrolling a Providence High School for the incoming freshman class of 1993 must take a placement test. The test will be given at Providence High School, Clarksville, April 3, from 8:30 a.m. to 11:30 a.m. There is no fee. For more information, call 812-945-2538.

The Beech Grove Benedictine Center, 1402 Southern Ave., will present a Holy Week Retreat and Easter Triduum, April 4-11. The wholistic retreat may be private or directed. Retreatants will have the option of a meeting daily with the director. In addition to liturgical prayer in common, a guided meditation will be provided each day. Call the Benedictine Center for more information at 317-788-7581.

Youth For Understanding (YFU) International Exchange Volunteer program is looking for host families for high school exchange students the 1993-94 school year. Larry and Juanita Whiteman of Irvington recently attended a YFU conference and have been trained for the program. The families can host a teenage foreign student for 11 months or six months. For more information, call YFU at 317-247-7331 or the Whiteman's at 317-356-4534.

Lifelives, a network for living, will hold a Wholistic Living Seminar on April 4, from 9 a.m. to 5 p.m. in Olivia Hall, Sisters of St. Francis Center in Oldenburg. The featured speakers are Jean C. Squire, D.C., speaking on "Network Chiropractic/Healing Consciousness," and Ted Andrews, speaking about "Sacred Sound-Healing with Sound, Music and Voice." Some of the subjects to be presented include Healing Herbs; Living from the Heart; Vegetarianism; Resolving Conflict Creatively; and Therapeutic Touch. Three special children's workshops have been planned to include super foods, Native American crafts, and self-portraits.

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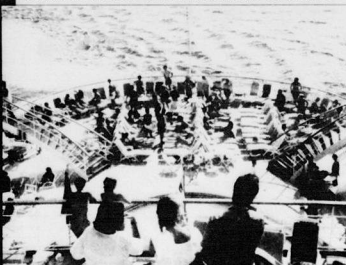
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HONORARY MAYORS—Terre Haute mayor Pete Calos holds a proclamation for St. Patrick parishioners Rita and Dick Neal, who were honored at the annual St. Patrick's Day Parade. (Photo by John Furr)

# Former abortion provider works to save babies

by Mary Ann Wyand

Abortion is clearly a method of birth control in this nation, former abortion provider Carol Everett of Dallas told members of Indianapolis Right to Life and the St. Gerald Guild during the volunteer organizations' 12th annual dinner dance on March 19 at the Indianapolis Marriott.

"Twenty years after the legalization of abortion," Everett said, "abortion is the largest unregulated legal industry in our nation. Abortion falls into a category with rules and laws only as each state has seen fit to enforce."

Sadly, she said, veterinarians must abide by more government regulations than abortionists.

Now active in the pro-life movement, Everett travels extensively to educate people about the pro-choice agenda and the selling of abortion in America.

Her talk, both somber and shocking at times, followed the presentation of the Charles E. Stimming Pro-Life Award to St. Luke parishioner Betty Chepules of Indianapolis. The organizations also honored former Vice President Dan Quayle and Marilyn Quayle for their national pro-life work. The Quayles could not be present to accept the Respect Life Award.

The pro-choice agenda, Everett said, includes teaching school children how to have sexual intercourse and encouraging them to disobey parental rules and family values. In order to market abortion, pro-choice counselors offer girls low-dosage birth control pills with a high rate of failure.

"The most I ever saw one young woman have was nine abortions," Everett said, "but it's almost a 50 percent repeat rate. Contraception is the beginning of abortion."

The standard telephone marketing script at an abortion clinic, she said, is designed to reassure young women that "parents don't have to know" even in states with parental consent and notification laws.

"That makes me the most angry of any of the (marketing) reasons simply because I

know that's the easiest sell," she said. "This young woman has trusted her parents for 16 years and suddenly someone over the telephone tells her 'Your parents will kill you' and she believes them. She can't sign for an aspirin at school. She can't sign to have any other surgery. She can't have ears pierced. But she can get an abortion."

Lack of reporting by abortion providers and cash payments for abortion make it impossible to accurately determine how many babies have died in abortion since the legalization of *Roe vs. Wade*, she said. But it has been documented that many abortion procedures intentionally have been performed on women who weren't pregnant.

"Seventy-five percent of relationships break up 90 days after the abortion, as my own marriage did," Everett explained.

"But worse than that is that wedge in God-ordained relationships between men and women. I don't believe we yet understand that abortion is designed to destroy God's institution of the family."

Following her own abortion in 1973, Everett said, she began a self-destructive lifestyle caused by psychological problems from killing her baby.

"I asked the doctor, 'Is it a baby?' and he said, 'No, it's a glob of tissue,' and I wanted to hear that," she said. "Sure I had two children, but I wanted him to tell me it wasn't a baby because I did not want to be responsible. But the moment I woke up, I knew I had killed my baby."

Her husband shared in the decision, she said, and later told her they made the "best choice we could." After her abortion, Everett said, she began to hate her husband.

"I wanted him to hurt as I hurt and as our baby had surely hurt," she said, "and I acted out that anger. I had an affair and by then we were on our way to divorce court. I found myself with other new destructive patterns, and abused my children. They are abortion victims as surely as their sister was. I went back to that abortionist and told him how much I hurt, and he said, 'Carol, this has nothing to do with your abortion procedure. See a psychiatrist.' So I went to the psychiatrist he recommended, who told

me the problems were from my childhood. Then I became very self-destructive."

Everett said she later started working at an abortion clinic because "each time I sold another woman an abortion in some very twisted way I was OK."

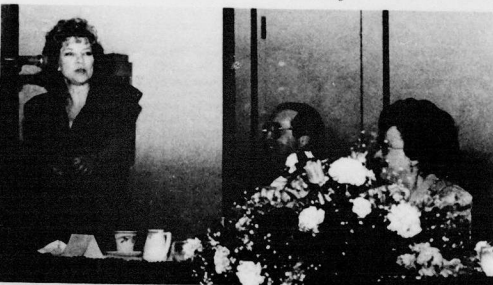
Years later, Everett said, a minister came to the abortion clinic and told her that, "Members of my church have been praying for some time, and we feel that there is someone inside this clinic that God wants out. Someone will be leaving here in 30 days. God loves you, Carol. A simple act of faith in Jesus Christ as your Lord and Savior could change your life."

Initially, Everett said, she resisted the

pastor's pleas to leave her clinic job. Then CBS aired a five-part report on the clinic which revealed that an abortionist there was not a licensed physician and was performing abortions on women who were not pregnant. Everett quit her job.

"I did not leave there a happy pro-life woman," she said. "I had killed 35,000 babies and been responsible for killing one woman and maiming 19 other women to the point of hysterectomy or colostomy."

Only after she turned to God for forgiveness and began working for the pro-life movement, Everett said, did she find "an incredible peace that surpassed all understanding."



**PRO-LIFE SPEAKER**—Former abortion provider Carol Everett speaks about her conversion to pro-life work at the Celebrate Life Dinner sponsored by Right to Life of Indianapolis on March 19. Master of ceremonies Gary Hofmeister and Elizabeth Chepules, the 1993 recipient of the Charles E. Stimming Pro-Life Award, join Everett at the head table. (Photo by Margaret Nelson/ILU)

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CR2

## Lenten penance services

Parishes throughout the archdiocese have announced communal penance services for Lent. Several confessors will be present at each location.

Following is a list of the services which have been reported to *The Criterion*.

### Indianapolis North Deanery

April 1, 7:30 p.m., St. Luke.  
April 4, 3:00 p.m., St. Joan of Arc.  
April 5, 7:00 p.m., St. Andrew.  
April 5, 7:30 p.m., St. Lawrence.

### Indianapolis West Deanery

March 28, 10:30 a.m., St. Bridget.  
March 31, 7:30 p.m., St. Christopher.  
April 4, 2:00 p.m., St. Anthony.  
April 4, 2:00 p.m., Holy Trinity.  
April 5, 7:30 p.m., St. Malachy.  
April 6, all morning, Ritter High School.

### Indianapolis South Deanery

April 5, 7:00 p.m., St. Jude.

### Indianapolis East Deanery

March 26, 7:00 p.m., St. Michael, Greenfield.  
March 28, 3:00 p.m., Our Lady of Lourdes.

March 29, 7:30 p.m., St. Simon.  
March 30, 7:00 p.m., SS. Peter and Paul Cathedral.  
March 30, 7:00 p.m., St. Bernadette.  
March 31, 7:00 p.m., St. Mary.

### Batesville Deanery

March 28, 2:00 p.m., St. John, Osgood.  
March 28, 2:00 p.m., St. Magdalen, New Marion.  
March 30, 7:00 p.m., St. John the Baptist, Dover.  
March 31, 7:00 p.m., St. John, Enochsburg; St. Anne, Hamburg; St. Maurice, St. Maurice at St. John.  
March 31, 7:00 p.m., St. Joseph, St. Leon.  
March 31, 7:00 p.m., St. Lawrence, Lawrenceburg.  
April 1, 7:00 p.m., St. Peter, Franklin Co.  
April 1, 7:30 p.m., St. Mary, Aurora.  
April 2, 7:30 p.m., St. Mary, Greensburg.  
April 4, 2:00 p.m., St. Louis, Batesville.

### Connorsville Deanery

March 29, 7:00 p.m., St. Elizabeth, Cambridge City.  
March 30, 7:00 p.m., St. Gabriel, Connorsville.  
April 1, 7:30 p.m., St. Mary, Rushville.  
April 1, 7:00 p.m., Holy Family, Richmond.  
April 3, 12:05 p.m., St. Mary, Richmond.  
April 5, 7:00 p.m., St. Andrew, Richmond.

### Seymour Deanery

March 28, 7:00 p.m., St. Ambrose, Seymour.  
March 29, 7:00 p.m., Prince of Peace, Madison.  
March 30, 7:00 p.m., St. Columba, Columbus.  
March 31, 7:00 p.m., St. Patrick, Salem.  
April 1, 7:00 p.m., St. Mary, North Vernon.

### New Albany Deanery

March 28, 3:00 p.m., St. Joseph, Corydon.  
March 28, 7:00 p.m., St. Mary, Lanesville.  
March 30, 7:00 p.m., St. John, Starlight.  
March 30, 7:30 p.m., St. Paul, Sellersburg.  
March 30, 7:30 p.m., St. Mary, New Albany.  
March 31, 7:00 p.m., St. Augustine and Sacred Heart, Jeffersonville at St. Augustine.  
March 31, 7:00 p.m., St. Michael, Bradford.  
April 1, 7:00 p.m., St. Anthony, Clarksville.  
April 1, 7:00 p.m., St. Joseph, St. Joe Hill.  
April 1, 7:00 p.m., St. Mary of the Knobs, Floyd Knobs.  
April 1, 7:00 p.m., Holy Family, New Albany.  
April 1, 7:30 p.m., Our Lady of Perpetual Help, New Albany.



# Physician urges students to 'use frontal lobes'

by Margaret Nelson

In a crowded ballroom near Sunday's Hoosier Dome NCAA basketball action, a young physician gave 650 students and parents different kinds of goals.

Talking at a benefit for Holy Angels School, Dr. Benjamin Carson explained how he came from inner-city Detroit to become director of pediatric neurosurgery at Johns Hopkins Hospital in Baltimore.

When Carson was 6, his parents were divorced. His mother, who had a third-grade education, worked three jobs as a domestic to avoid taking welfare. She wanted her two sons to have better job opportunities, so they could have better control of their lives.

"She never adopted a victim mentality," said Carson. He explained that God gave humans well-developed frontal lobes, unlike other animals.

"When people adopt a victim mentality, they are essentially giving away their frontal lobes and denying their heritage. God made man in his image and God's no dummy," he said.

But Carson said that in the fifth grade, his idea of a good day was to go to school, "goof off all day," go home, play outside and watch TV. "As a result of that philosophy, I had no competition for last spot in the class."

After particularly poor grades in a mid-term, his mother prayed for an answer. "She knew what a hard life she had because she didn't have an education

and she saw us going down the same path," he said.

Her answer was to turn off television, except for a few pre-selected programs, and to require reports on two books a week from the public library. Later, he learned that his mother couldn't read the summaries her sons submitted to her.

Benjamin's idea was to pick books with pictures, but he found them so interesting that he wanted to read further. Soon he became preoccupied with scientific subjects, like the rocks along the railroad tracks near his home. He developed "the secret dream of being somebody intellectual."

By seventh grade, Carson had no competition for first spot in the class. "I did not have a brain transplant. What happened was a completely radical change in my perception of myself."

He talked about the time and attention young people give to sports and entertainment, where so few achieve success. And he pointed to the short average sports careers and the problems of lifestyle adjustments after the career is over.

"We've got to develop a sense of what is truly valuable," he said, pointing to Solomon's choices of knowledge, wisdom and understanding.

"True value lies in developing the talents God has given you and going back out and making yourself valuable to other people," Carson said. He talked about the nice home and other possessions he now has. "If someone takes that stuff all away . . . I can get all of it back with what's up here," pointing to his head.

He said that U.S. students came out 21st of 22 nations tested on math and science. He suggested that his listeners check the histories of countries like Egypt and Rome, which were powerful nations before they became consumed with sports and entertainment.

Another obstacle Carson had to overcome was his temper. At the age of 14 he stabbed, and could have killed, a classmate. That day, he read Proverbs and prayed for three hours that God would change him.

"I've never had a problem with my temper since that day," he said. "I realized that day that God was a nice guy. I adopted him, not only as my heavenly Father, but my earthly Father."

The doctor said that the worst thing he had to overcome was negative peers, which he defined as "people who encourage errors, rudeness and stupidity." He said that when he started to listen to his peers, his grades plummeted. "But I didn't care. I got high fives, low fives and pats on the back. For that I was mortgaging my future."

Of the clothing pressure, he explained that the sports shoes that teens pay \$150 for cost \$6 to make in South Korea. And students there are number one in the math

and science tests. "Somewhere in there is a fool," he said.

When he pressured his mother for clothes to suit his high school peers, she said, "I will give you all the money I make in a week. You buy the food and pay all the bills. You can have what is left to buy clothes."

He thought it was a great idea until he tried to pay the bills. "I realized that that moment was a financial genius and I was a buffoon."

Carson said that by studying, "You are not doing your teacher a favor. You are not doing your parents a favor. You are doing yourself a favor."

He told the students to think about how the "nerds," the ones who use their frontal lobes, will be doing in 20 years.

But he said, "Every American is in this boat together. If part of the boat sinks, we're all going down together. We all bring different gifts and different strengths."

"If you put God in the center of your life," he said, "you can get the right perspective. You can see the needs of others."

"If we can think, the USA can become the greatest nation the world has ever known," said Dr. Benjamin Carson.

He received proclamations from the governor and the mayor, making Sunday "Carson Day" in Indiana and Indianapolis.



MOTIVATOR—Dr. Benjamin S. Carson shares his story with students, parents and friends of Holy Angels School during a scholarship benefit Sunday. (Photo by Margaret Nelson)

## Governor Bayh calls March 31 Children's Day in Indiana

reported by Coleen Williams

Governor Evan Bayh will proclaim March 31 as Children's Day in Indiana.

The proclamation will be presented in the statehouse rotunda, during a rally for children.

But Governor Bayh has proposed several measures to reduce Medicaid expenditures as a solution to rising costs. In "Cornerstones of Progress: The Foundation for Indiana's Economic Future," the legislative package he sent to the Indiana General Assembly, the governor suggested limiting eligibility for the Medicaid program. The report also recommended reductions in other areas, such as welfare, which would free up funds for the budget.

The package suggested reducing eligibility for Medicaid to pregnant women and children from the existing level of 150

percent, a level which the legislature previously authorized above and beyond the required minimum of 133 percent of federal poverty standards.

Ten thousand women and children would be affected by this limitation. Infant mortality and low-birth weight babies have been related to lack of prenatal care.

For the AFDC (Aid for Families with Dependent Children) program, it was recommended that a cap of benefits be put at the level for a family of three. After one year, regardless of family size, benefits would be limited to \$320 per month, not including the automatic 10 percent rateable reduction.

AFDC benefit levels now reflect less than 33 percent of the federal poverty level. The proposed suggestion is expected to put 57,000 children in deeper poverty. Twenty-five percent of families receiving AFDC would be affected.

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# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1993 by Catholic News Service.

## Good listener helps victim sort through feelings

by Fr. Robert L. Kinast

Two teen-agers stood on a corner chatting about school, who was dating whom, and how to spend the weekend. Suddenly a car came out of nowhere, traveling much too fast, with a driver out of control. In a matter of seconds, the teen-agers were killed.

Cynthia and Kurt seemed very happy when their first child was born. After the second and third child, Kurt began to work longer hours and seemed preoccupied. Then one day he abruptly moved out and had his lawyer file for divorce.

A small town in Appalachia relied heavily on a textile factory for employment. The workers knew that the conglomerate that owned the factory was losing money to foreign competitors. When the announcement of the factory closing came, the workers had no alternatives and no recourse.

People who become the victims of forces as irrational as a runaway car, as hurtful as a dishonest spouse, as impersonal as economic trends, often try but cannot make sense of what has happened. At that moment they need support from others. But what kinds of support do they need?

### ►Listeners.

A victimized person needs a listener. This may be an individual or a group. What is important is that the listener actually listens. This is not as easy as it sounds.

Instead of letting the parents of the teen-agers killed by the car accident express their rage, a person may try to tell them that there is a reason for everything, that time will heal, that God wanted their children in heaven. Although well-intentioned, these responses do not correspond to what the parents experience and therefore are not supportive.

A listener allows grieving, angry parents to blame authorities, challenge God, and question life's meaning. By accepting their words and emotions, a listener gives the parents a safe place to unload all the destructive impulses that accompany their tragedy.

A listener is not completely silent, but a listener speaks in order to let a person hand over what he or she is feeling. "This must be very painful for you," is a listening response. "There is a reason for this" is not.

Listening has a redemptive quality because it re-establishes bonds with individuals who feel cut off by tragedy. As feelings are shared, a new relationship embraces the speaker and listener. This cannot happen if a person is busy telling another how to think, what to feel, and why things will get better.

### ►Companions.

Victims need companions, not because misery loves company but because a victimized person usually feels disoriented, uprooted, and self-conscious. The familiar patterns which cushion a person's life are damaged and self-doubt can arise.

Divorce frequently has this effect. Facing the changes involved in divorce is a daunting task and a divorced person needs the support of companions. Cynthia may not be able to understand why her marriage ended in divorce or be comfortable with being a single parent, but she needs to know that she is not a failure as a person.

By maintaining a familiar relationship—going to lunch or the movies, shopping, sharing a car pool—a companion affirms that the divorce has not ended Cynthia's life and has not turned her into an unlovable person.

A companion performs a spiritual service by supporting Cynthia as a person with human dignity regardless of her status, income, residence, or other external factor. Cynthia needs this support as she re-establishes her external world.

### ►Consultants.

Victims, like the citizens of that Appalachian town, often



**LIFE'S TRAUMAS**—If there is meaning in life's traumas, it is created by people who refuse to remain victims. This will happen when the necessary support is offered by listeners, companions and consultants who can make suggestions and offer alternatives. (CNS illustration by Davette Leonard Kvames)

seem paralyzed by what happens to them. They feel powerless and rejected. These people need the support of those who can make suggestions, offer alternatives, open their eyes to new possibilities. But this must be done carefully.

One should not slide into telling others what they ought to do or what "I would do if I were in your place."

This kind of advice, like the announcement of the factory closing, comes from the outside. It confirms the dependence and helplessness of the victims.

Supportive suggestions leave the workers in charge of their own lives, free to make their own decisions. The suggestions simply give them something to decide about.

Perhaps the town can attract another industry or diversify its economy so people won't be so dependent on one source, or perhaps it can form an alliance with other small towns in their region to attract more business. Perhaps none of these ideas will work, but they may give rise to an alternative that will prove helpful.

Consultants play a creative role by returning initiative to victims and reminding them that they are not entirely powerless. They have the power to think, to imagine, to envision. This is a necessary step toward hope, which frees the future from the clutches of the past.

If there is meaning in life's tragedies and traumas, it is created by people who refuse to remain victims. When this happens, you can be sure that the necessary support was offered by listeners, companions and consultants.

## Anger, frustration and inadequacy can overpower people without hope

by David Gibson

A sense of frustration can overpower people when circumstances beyond their control yield great pain for them.

Frustration is a feeling of having nowhere to turn, of being blocked from moving forward. Someone this frustrated feels like a victim.

Anger is a name for frustration's close cousin. Anger easily develops when you feel that outside forces are limiting your role in deciding what your life will be.

If your sense of being a victim persists, you may also begin to feel numbed by the overwhelming forces that surround you. And you may experience a sense of inadequacy if you can't figure out any reason for it.

Asking God to "deliver us from evil" surely means asking to be freed from outside forces that victimize us. But it also asks God to free us from powerful internal forces that may further our victimization.

Frustration or anger or numbness, or a sense of inadequacy need not be forces of despair. When dealt with, those forces can be transformed. Reasons for hope are never exhausted.

(David Gibson edits Faith Alive!)

## DISCUSSION POINT

### Faith helps people cope with life

#### This Week's Question

What helped you cope when you experienced pain because of unfair or senseless circumstances?

"No matter how much faith I have, some circumstances still hurt badly. But I never fail to take some time to connect with God in prayer, share my pain and my faith that he cares and will do something about it. Then I thank and praise him for the good things that still are. That done, I look at my immediate responsibilities and I get busy. If the pain is too overwhelming, I seek counseling." (Name withheld by request, Baltimore, Md.)

"The knowledge that those things are not lasting circumstances." (Mona Rasmussen, Magnolia, Ark.)

"In 1989 my parents didn't get along. They decided to split up. . . . In these hard times we really felt God had abandoned us. Little did we know at the time that he really gave us the strength to press on." (Nicole Cooper, Schenectady, N.Y.)

"Prayer. It helped me feel more at ease and peace with-

God, that he was there with me helping me out." (LuAnn Worden, Kokoto, Minn.)

"Faith in the Lord. . . . We're always befuddled by human circumstances and I often get down and depressed. But if I remember to put it in his hands, he'll guide me." (Bob Scarn, Las Vegas, Nev.)

"The sense that Christ made his mother our mother. . . .

How many mothers get to see their son hanging on a cross? Her deep faith and humility are an example for me in how to confront circumstances like that." (George Perreault, Dumfries, Va.)

#### Lend Us Your Voice

An upcoming edition asks: Tell something important you learned from a child.

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



# Grieving people need to depend upon help from family, friends

by Fr. Lawrence E. Mick

A new support group organized for parents of children who were murdered was described in a recent local news report.

Such a tragedy is devastating to parents, often leading even to the breakup of a marriage.

The support group hoped to help grief-stricken parents deal with the loss, anger, hurt and rage such an experience provokes.

This is one of thousands of support groups that have arisen in society. Periodically our daily newspaper devotes about two full pages to listing, in small print, information about the various support groups in our area.

It is a fundamental truth that people need help from others to cope effectively with the pain and suffering life brings their way.

And today many parishes offer various kinds of support groups.

Whether in a formal group or just sharing with a friend or spouse, it helps to talk about problems and share feelings and fears.

► It helps to know that others are undergoing similar trials and that we are not alone.

► It helps to hear how others have learned to cope, even if we don't use their methods.

► It is good to know that others have survived what seems so overwhelming at the moment.

Perhaps most helpful are hearing about the insights other people have gained in attempting to make some sense of what they suffered.

True, some suffering seems to evade all explanation. Evils like the Holocaust in Nazi Germany or the genocide in Cambodia or massive flooding and earthquakes

may leave us unable to do much but accept suffering as a mystery.

Still, often enough personal trials and griefs actually do lead to insights whereby we draw some meaning from the situation.

Someone who unexpectedly loses a job may look back later and see that moment as a turning point to a whole new and exciting career.

People with chronic pain speak of the greater compassion for others that grew from their own experiences of suffering.

Even people who lose a loved one in death often say the loss engendered renewed appreciation of life.

The Christian community has a long tradition of urging those who suffer to identify with the suffering Christ.

"Offer it up," many of us were told as youths. Such advice recognizes that suffering can have a deeper value.

If we unite our suffering with Christ's it can be redemptive, leading to spiritual growth and helping Christ bring about the world's redemption.

How this works is a bit of a mystery, but St. Paul expresses the point in the letter to the Colossians: "Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church" (Colossians 1:24).

Finding meaning is helpful. Learning to cope can be valuable. But perhaps most important is not having to bear great suffering or loss alone.

Spouses, friends and support groups offer assistance in many situations. But even if this support is unavailable, Christians believe Jesus, who shared our life and knows our pain, promised to remain with us.

We can endure suffering with a little help from such a friend.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)



SUPPORT—It is a fundamental truth that people need help from others to cope effectively with pain and suffering life brings their way. (CNS photo by Dale Folstad)

## Counseling can resolve depression

by Christopher Carstens

Depression isn't the same thing as ordinary unhappiness. Depression feels like emotions overpower your thinking, no matter how hard you work at cheering yourself up.

When you're depressed you probably know there's something wrong, but you have no idea what the problem really is. Common symptoms of depression include:

► Depressed people spend a lot of time preoccupied with thoughts of hopelessness, helplessness, worry and sadness.

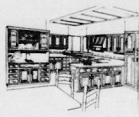
► Depressed people become convinced that they're losers.

► Work or study seems nearly impossible, because concentrating for more than a few minutes is so hard. The result is personal dissatisfaction.

► When you're depressed, it's really hard to relax.

► Weight loss and sleeplessness often go along with depression.

The good news is that depression is one of the most treatable emotional problems. The best place to start looking for help is with your family doctor.



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## FIFTH SUNDAY OF LENT

## The Sunday Readings

Sunday, March 28, 1993

Ezekiel 37:12-14 — Romans 8:8-11 — John 11:1-45

by Fr. Owen F. Campion

The Book of Ezekiel provides this weekend's Liturgy of the Word with its first reading. Ezekiel is regarded as one of the greatest of the ancient prophets. His writing easily captures the attention of readers. It is bold, straightforward, and colorful.

Ezekiel himself is remembered for his behavior at having been called to be a prophet, and for the extraordinarily dismal times in which he lived. When Ezekiel lived, wrote, and preached, God's people were held hostage in Babylon. At the time, Babylon was the center of the world, at least as the world was known by the traditions that ultimately came to affect contemporary Western culture. In present-day Iraq, Babylon oversaw an empire of great extent and substance.

A remnant of people faithful to the one God, displaced from Jerusalem and its environs, lived in the midst of Babylon, the great Babylonian capital, and their lives were anything but happy. They yearned for an opportunity to return home. Many moving sections of the Old Testament—including Ezekiel—express this yearning.

However, the prophecy of Ezekiel is more than simply a statement in print of how distressed the hostages were in Babylon. It declares the fact that the entire situation results from unfaithfulness to God, and the pledge that genuine fidelity will prompt God to rescue his people.

Ezekiel says, in God's behalf, that if the people will return to fidelity to God, God will open their graves and bring them home. The reading compares the homelessness and misery of the hostages with a living death, their experience of life in a Babylonian grave. God will bring away the restraints of their graves, however, and give them new life if they truly love him.

The second reading is from St. Paul's Epistle to the Romans. Commentaries upon the Scriptures and Christianity itself often stress the idea of discipleship, comparing those today who follow Jesus with the disciples who long ago walked with him on the roads and pathways of the Holy Land.

Those who follow Jesus today, who live in the era of the Resurrection, have a closer relationship with Jesus than that experienced by his contemporaries before

he died and rose, before the first Pentecost. Followers of Jesus today are more than students of his teaching, instruments to do his will, or companions. They are united with him in spirit, in the Resurrection, and will never die. In this union, there are spiritual and physical elements. The entire person of the Christian is redeemed and can anticipate eternal life.

St. John's Gospel supplies the Gospel reading with the familiar and most eloquent account of the rising of Lazarus from the dead. Lifting a person from the depths of earthly death seemed, of course, to be the most startling of all the works of Jesus for those who stood beside him and observed all that happened. Jesus pointed out that raising sinners from spiritual death also was God's work. Nevertheless, events such as the raising of Lazarus provoked the response that such an action would cause today.

Important in the story are several circumstances. The distressed sisters of Lazarus arrived to Jesus for his help. When Jesus arrived, Lazarus truly and actually was dead. Jesus promises that he himself, the "resurrection and life," will raise to eternal life all who believe in him. Finally, the passage expressly identifies the apostle Thomas as being present, witnessing this most unusual event.

## Reflection

The church leads us to Holy Week. Next weekend, the liturgy will celebrate the beginning of Holy Week with Palm Sunday. The emphasis this weekend is upon death and life, upon resurrection in the Lord. Nothing in human experience is so final as death. Death closes all the doors, and separating people with a definiteness rarely found elsewhere in the course of human events. Yet Jesus had power even over death.

In hearing these lessons, we should associate ourselves with the weary and homesick exiles in Babylon, with the besieged Christians of Rome, to whom the epistle originally was sent, and with Lazarus himself. All people sin. But sin is death. It robs us of union with God. It ends life. It breaks us away from all that is good, from peace in our hearts, from order in our lives.

However, we are one with Jesus if we truly have turned to him, wholeheartedly and humbly. In this union, we are joined body and soul with the Risen Lord. We participate in his Resurrection. Jesus himself promises us nothing less. He is the "resurrection and the life." If we love him in all that we do, say, and all that we are, we too will rise.

## Daily Readings — Lent

Monday, March 29  
Lenten weekday  
Deuteronomy 13:1-9, 15-17,  
19-30, 33-62  
or Deuteronomy 13:41-62  
Psalms 23:1-6  
John 8:1-11

Tuesday, March 30  
Lenten weekday  
Numbers 10:2-4, 9  
Psalms 102:2-3, 16-21  
John 8:21-30

Wednesday, March 31  
Lenten weekday  
Deuteronomy 3:14-20, 91-92, 95  
(Psalms) Deuteronomy 3:52-56  
John 8:31-42

Thursday, April 1  
Lenten weekday  
Genesis 17:3-9  
Psalms 105:4-9  
John 8:51-59

Friday, April 2  
Francis of Paola, hermit  
Jeremiah 20:10-13  
Psalms 18:2-7  
John 10:31-42

Saturday, April 3  
Lenten weekday  
Ezekiel 37:21-28  
(Psalms) Jeremiah 31:10-13  
John 11:45-57

## THE POPE TEACHES

## Pontiff enjoys divine assistance

by Pope John Paul II  
Remarks at audience March 17

In our catechesis on the ordinary magisterium of the pope, we have seen that the doctrinal mission entrusted to the Supreme Pontiff requires that the faithful embrace his authentic teaching with a religious assent of will and intellect (cf. "Lumen Gentium," 25).

The authority of the papal magisterium derives from the fact the pope is the Successor of Peter in the mission of confirming his brethren in faith, and from the church's certainty that in exercising this ministry the Roman pontiff enjoys the special divine assistance promised to Peter by Christ himself (cf. Luke 22:32).

The pope's extraordinary magisterium is exercised when, as the supreme teacher of the universal church, he passes solemn judgment on particular points of doctrine belonging to the deposit of faith

or closely connected with it. In his "ex cathedra" definitions in matters of faith and morals, the Roman pontiff personally enjoys that charism of infallibility which Christ bestowed upon his church.

The pope's solemn definitions are thus made with the assistance of the Holy Spirit and are to be considered final and unreformable.

As the second Vatican Council points out, the same infallibility also exists in the whole College of Bishops when, in union with the Successor of Peter, it exercises the supreme teaching office (cf. "Lumen Gentium," 25).

In recognizing that the Holy Spirit assists the pope and bishops in the exercise of their teaching office, the church echoes the conviction of the apostles that their decisions were made with the help of the Spirit (cf. Acts 15:28). In this way, Christ's promise of the Spirit of truth (cf. John 14:26), fulfilled at Pentecost, continues to be realized in the life of his church.

## SAINT OF THE WEEK

## Francis was known for humility

by John F. Fink

The liturgy of the church does not observe the feast of a saint between March 23, the feast of St. Thomas of Mogrovejo (whose life we examined last week), and April 2, the feast of St. Francis of Paola. The weekday Masses and Liturgy of the Hours are for the weekdays of Lent, except for March 25, the great feast of the Annunciation.

St. Francis of Paola was living, proof that God called men and women to holiness even during a period when the church's leadership left a great deal to be desired. Francis was born in 1416 and died 91 years later in 1507, so his life spanned most of the 15th century.

The Catholic Church could only have survived the 15th century popes through the providence of God. Included among the 15th century popes were Pius II (1458-64), the father of several illegitimate children who was known mainly for his erotic comedy "Curia" and for his best-seller novel "Lucretia and Euryclea"; Sixtus IV (1471-84), who was involved in the plot to assassinate Lorenzo the Magnificent of Florence and who established the infamous Spanish Inquisition; and Alexander VI (1492-1503), the father of Lucretia Borgia and several other children, who used the papacy to enrich his family.

Francis could not have been any more different than these popes. A very holy man from his youth, his greatest wish was to be "the least in the household of God." After a pilgrimage to Rome and Assisi with his parents, Francis decided to live a life as a contemplative hermit in a cave on the Italian seacoast near Paoli.

Obviously a very charismatic man, Francis attracted followers before he was even 20 years of age. Eventually he founded a new religious order that he originally called the Hermits of St. Francis of Assisi. It was approved by Pope Sixtus IV in 1474. Later Francis renamed it the

Order of Minims (from the Latin word *minim*) to indicate that its members were "the least" in God's Kingdom.

Besides humility, Francis also stressed mortification. He and his followers practiced a perpetual fast such as that which members of the church practiced during Lent at that time.

Eventually, though, Francis found himself called to an active life as well as one of contemplation. He began to use miraculous powers to help and defend the poor and the oppressed in the Kingdom of Naples, thus arousing the anger of Naples' King Ferdinand.

Francis' reputation for miraculous cures reached as far as France. In the early 1480s, King Louis XI was slowly dying after an apopleptic seizure. He contacted Francis and begged him to come to France and heal him. Francis didn't want to leave his hermitage to minister to a king, so the king appealed to Pope Sixtus. At the time, relations were strained between the pope and King Louis because in 1475 the king had passed an ordinance requiring royal approval for the publication of papal decrees in France. Nevertheless, the pope ordered Francis to go to France.

When Francis arrived, King Louis fell to his knees and begged Francis to heal him. Francis told the king to pray to God to be able to accept his will. After many meetings, King Louis is said to have approved his life and eventually died peacefully in Francis' arms in 1483.

Besides ministering to the king, Francis also managed to influence international politics while in the French court. He smoothed relations between France and Spain by persuading Louis XI to return some disputed lands. In addition to that, Francis helped to restore peace between France and Brittany by advising a marriage between the two ruling families.

St. Francis of Paoli died while he was in France.

## MY JOURNEY TO GOD

## Learning from the Robin

Her right wing twisted and nearly touching the ground, the robin frantically hopped back and forth. Dangling from her beak was food for the babies that she could not reach.

The food still hanging from her mouth, she made stressful cries as she tried and tried to fly . . . only to fail. She looked like she was pacing as she tried to solve her dilemma. Her young ones would die without her care. Finally, exhausted, she accepted the hard truth that there would be no feeding her babies.

The robin could have given up and died. But what good would that have done? She chose the hard path. She chose life!

My parents kept watching for the robin. When they would see her, they would set pieces of bread and a shallow pan of water on the grass. In time, the bird trusted them and did not hide when they came with food and drink. Wanting her food, a blue jay tried to run the robin off but she stood her ground.

Often my parents wondered how the robin avoided the many cats in the

neighborhood. Then one morning they saw her using their stacked firewood as steps. When she reached the top of the wood, she hopped from there to the tree branch hanging over the wood. Then she hopped to another branch, and another, until she reached her destination.

When winter arrived, they occasionally saw the bird on the snow-covered ground or sitting on the firewood.

Had the robin given in to the frustration she felt when she could not get to her nest to feed her young or to the pain of her injured wing, she easily could have died that day. Instead, she endured the pain and discovered that she did not need to fly to get into the safety of a tree. And she dared to trust when humans offered help. Her path was not easy.

Soon spring will reward the robin with its presence. I have learned from this brave little robin.

— by Mary Rubek Benson

(Mary Benson is a member of St. Simon Parish in Indianapolis.)

# Entertainment

VIEWING WITH ARNOLD

## 'Passion Fish' explores friendship and healing

by James W. Arnold

In the 1990s, when you say a movie is "different," you mean strange or even bizarre. "Passion Fish," the latest work by John Sayles, is different in the opposite way, more like a sudden immersion in sameness. It's like a couple of hours visiting relatives.

Of course, these would be troubled relatives. But they're down in the normally gothic southland—Louisiana bayou country—and there are no rapers or murders, no drunken teen-agers roaring around in pickup trucks, no crazy antics locked in the basement, and no midnight visits from members of the Ku Klux Klan.

Instead, we have a soap opera star, May Alice Culhane (Mary McDonnell), now an embittered paraplegic after a stupid Manhattan traffic accident, come home to bury herself in the old family homestead on Lake Arthur. Her agenda is drinking, watching TV, and cussing and tyrannizing a steady stream of live-in-nurses.

The umpteenth nurse is Chantelle (Alfre Woodard), who is not so much more resourceful than the others but smarter and more determined, largely because she "needs this job." Not for economic reasons, as we learn gradually, but because she's rehabilitating her life—from cocaine addiction.

The result is a variation on the "female buddy" movie as these women go from mild antagonism to friendship and a kind of sisterly symbiosis where each depends

on the other and both move toward physical and psychological health.

Actress McDonnell, following strong parts in "Dances With Wolves" and "Grand Canyon," has the damaged-in-body-and-spirit role here (e.g., "Born on the 4th of July") that wins Oscar nominations. Woodard, who has won before, is equally moving and given plenty of chance to provide both emotional smoldering and fireworks.

While it recalls "Fried Green Tomatoes"—why are these stories usually set in the South?—"Fish" covers only a few months and has much less "plot." The better comparison is to "The Long Walk Home," which also involved an interracial friendship between employer and employee. But in "Walk," race was the whole story; here the subject is barely mentioned.

"Fish" is a strange, un-'movie' sort of structure. The women don't move much from the house and its pleasant, airy grounds, although Chantelle makes for a into town for supplies. She meets a local charmer, a trainer at a nearby thoroughbred farm, who gently woos her. (He has a complicated romantic past.) She also brings in a laidback carpenter, Rennie (David Strathairn), whom May Alice once admired in high school. Unfortunately (for them), he's now married with five kids.

Otherwise, developments proceed at a string of odd characters who show up at the house unannounced and as quickly depart. Among them: May Alice's eccentric uncle, who built a photo lab on the grounds and prowls about looking for whiskey bottles he stashed long ago; a mysterious ex-boyfriend from Chantelle's unsavory past, two airhead former high school chums who drop in for a very funny luau.

Later, there are three 20-something



**AFRICAN ADVENTURE**—Two teen-agers, played by Reese Witherspoon (left) and Ethan Randall (center), flee from poachers with the help of an African bushman, played by Sarel Bok, who enlists the aid of a herd of elephants to cover their tracks, in "A Far Off Place." The U.S. Catholic Conference calls it "a feast for the eyes and the kind of mild-mannered adventure movie seldom seen anymore." It classifies the film A-II for adults and adolescents. (CNS photo from The Walt Disney Company)

actress friends from New York, Chantelle's stern doctor father who brings her young daughter from Chicago for a visit (he has legal custody), and finally, the TV soap producer, who wants May Alice to resume her starring role with the added handicap of being blind.

What all these people and their vignettes have in common is freshness, credibility and lovingly crafted dialogue. In this Oscar-nominated original screenplay, Sayles is witty and bright in writing for women: the scenes with the catty high school friends and the more world-weary actresses, who declaim the way talented show people do and moan comic anecdotes about the sad state of TV and movies, are pure pleasure.

Typical also of minor enjoyments are the uses of the locale: several delightful scenes of dancing to live Cajun music and a softly photographed small-boat journey through the languorous bayou.

Yet these passages, rich as they are, are just asides and supporting acts. The focus is on two badly injured women trying to rewrite their lifestyles. Do they make it? They're certainly strong enough and on the mend, but Sayles ("Eight Men Out," "City of Hope"), working new territory for him,

leaves it open-ended, more like a novel than a movie.

Sometimes Sayles raises and thickens moral problems without dealing with them. This is certainly true in May Alice's budding affair with Rennie, which despite the decency and shyness of both, seems destined to bloom. The emotional justification is his wife's lately-found religious fanaticism—which could be the result of a lack of love in her life.

(Intelligent, low-key mix of drama, humor and Louisiana charm; language, adult situations; OK for adults.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Fire in the Sky	A-II
<i>J. Edgar Hoover</i>	A-II
Star 80	A-III
Point of No Return	0

Legend: A—I—general language; A-II—adults and adolescents; A-III—adults, A-IV—adults, with reservations; 0—morally offensive. A high recommendation from the USCC is indicated by the ★ before the title.

## Cable TV features sacred wonders and bunny tales

by Henry Herz

Two upcoming cable television programs feature "Wonders Sacred and Mysterious" and Beatrix Potter's classic story "The Tale of Peter Rabbit and Benjamin Bunny."

Exploring six monuments to the power of the human spirit and the quest for the divine in "Wonders Sacred and Mysterious," airing Wednesday, March 31, from 8 p.m. to 9 p.m. on the Disney cable channel. (Check local listings to verify program date and time.)

Fifth on the chronological list of the world's sacred places is St. Peter's Basilica. The segment provides the historical background from Peter's martyrdom in Rome and the shrine erected at his burial site—which was replaced by Constantine's basilica in the 4th century—to that begun by Pope Julius II in the 16th century.

The camera reveals the building's architectural magnificence and what various talent contributed to its construction, from Michelangelo's 400-foot-high dome to Bernini's columned plaza.

By the time the segment concludes, one can readily agree with the narration that it is "one of the most awe-inspiring places in the Western world."

The third monument to faith is Constantinople's Hagia Sophia or Basilica of Divine Wisdom. Built by the Byzantine emperor Justinian in the 6th century, the monumental structure was converted into a mosque when the city fell to the Turks in 1453 and was renamed Istanbul.

Though today a museum—which features some of the recovered icons plastered over by the Turks—one can only imagine a splendor during its 1,000-year history as the center of Byzantine Christian worship. What remains truly impressive, however, is the grand architectural sweep of the structure which continues to dominate the entire city.

The other sacred monuments, each with their own fascination, are Stonehenge, which predates the Druids by 1,000 years; the Pyramids, begun around 2700 B.C.; the Buddhist shrine of Borobudur on the island of Java, dating back to 760 A.D.; and India's Taj Mahal, built in the 17th century.

Produced and directed by Marianne Gammon for Reader's Digest, it is the third and final episode in the "Great

Wonders of the World" series. The script was written by Charlie Pearson and narrated by Sydney Walker.

Adults will want to join the children for the Family Channel cable program "The Tale of Peter Rabbit and Benjamin Bunny," premiering Monday, March 29, from 8 p.m. until 8:30 p.m.

The program also airs on the Family Channel on Palm Sunday, April 4, from 6 p.m. until 6:30 p.m. and on Easter Sunday, April 11, from 10 a.m. to 10:30 a.m. and again from 7 p.m. to 7:30 p.m. (Check local listings to verify program dates and times.)

Peter Rabbit was first created by Beatrix Potter in 1893 to amuse a friend's sick child. Since then, generations of children have grown up with tales of the mischievous Peter's adventures as well as those of Potter's other animal characters.

The first half of the program follows Peter's narrow escape from Mr. McGregor's garden, despite his mother's stern warnings. In the second half, Peter forgets his lesson this time running into McGregor's fearsome dog.

Though the stories are charmingly simple, it was Potter's illustrations that captivated the imagination of children and their parents. Delicately rendered with the warm glow of watercolors, the illustrations are playfully evocative of the turn-of-the-century English countryside and its animal life. Animating these watercolors in a manner retaining the lovely qualities of the original is producer John Coates and his company, Television Cartoons, Ltd.

The program is the first in the six-part series, "The World of Peter Rabbit and Friends," which will air as holiday specials over the next year.

Each of the programs opens with a brief scene-setter in which British actress Niamh Cusack plays the young Potter and introduces the story. Notable for this very British production is the use of American voices for the animated characters. While this doesn't hurt, it certainly wasn't necessary. The world of childhood captured by Beatrix Potter is universal, with or without an accent.

### TV Programs of Note

Sunday, March 28, 9-10 p.m. and 10-11 p.m. (PBS) "Scandinavia: Land of the Midnight Sun" and "Scandinavia: Fresh Waters, Salt Seas." This two-part program travels from the southern Swedish archipelago with its seals

and ospreys to the Norwegian Cape and its whales. The second part continues the journey through the spectacular realms of Norway and Sweden.

Monday, March 29, 8-9 p.m. (PBS) "John Barry's Movieland." This "Great Performances" program salutes British-born, Oscar-winning composer John Barry, who conducts the Royal Philharmonic Orchestra in recordings of music from his best-known films "Midnight Cowboy," "Born Free," "Dances with Wolves" and "Out of Africa." Tuesday, March 30, 9-10 p.m. (PBS) "In Our Children's Food." A "Frontline" program explores what is known and not known about the risks of agricultural chemicals in our food, especially examining whether the legally allowed residues are safe for infants and children.

Wednesday, March 31, 8-9 p.m. (PBS) "Living and Working in Space." In this special, space professionals explain the importance of mathematics for today's children, some of whom will spend part of their work years on the moon, a space station, or even Mars.

Wednesday, March 31, 9-11 p.m. (PBS) "Empire of the Air: The Men Who Made Radio." This documentary profiles the growth of broadcasting from a tangle of inventions into a mighty industry. In 1896 Italian inventor Guglielmo Marconi demonstrated the capacity of airwaves to carry electrical signals from one point to another. The ingenuity of three Americans—Lee de Forest, Edwin Howard Armstrong and David Sarnoff—led to the development of Marconi's wireless from a simple message device into the broadcast medium of radio.

Thursday, April 1, 10-11 p.m. (PBS) "The Shock of the Other." The rebroadcast of part one of the 10-part "Millennium: Tribal Wisdom and the Modern World" series investigates how those with few possessions & science, how those without technology construct a deicide, and how those living in fragile environments cooperate with nature instead of trying to conquer it.

Friday, April 2, 10-11 p.m. EST (PBS) "At the River I Stand." Special marking the 25th anniversary of the assassination of Dr. Martin Luther King Jr. examines the sanitation strike that brought King to Memphis, and profiles those involved in this strike, which was a pivotal point in the civil rights movement.

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

## QUESTION CORNER

# People share Prayers of the Faithful

by Fr. John Dietzen

**Q** Are there not guidelines for making the intercessions at the Prayers of the Faithful at Mass?  
It gets wearisome hearing the same ones in and out. Are there any suggestions that would help us know what they are supposed to be about? (Iowa)

**A** In my opinion, most Catholics—even many priests, would greatly profit from some good catechesis about the intercessions at the conclusion of the Liturgy of the Word.

The General Instruction of the Roman Missal (45-47) gives the bare rubrical bones. In the general intercessions, or prayer of the faithful, it says, the people exercise their priestly function by interceding for all humankind.

It gives the general rule for the sequence of intentions: a) for the needs of the church; b) for public authorities and the salvation of the world; c) for those oppressed by any need; and d) for the local community. Intentions may be more closely concerned with special occasions such as weddings, funerals, confirmation and so on.

These brief lines, however, are based on a number of foundational documents about the history, nature and prominent place these intercessions have held in the celebration of the liturgy nearly from the beginning.

We know that by the year 150 the general intercessions already held a sacred place in the Sunday Christian celebration.

After the Scriptures were read and reflected upon, the intercessions were seen as the working of that word in the hearts of the faithful, offering their prayers for the whole church and the whole world.

Perhaps the best brief basic resource concerning the

general intercessions is "The Universal Prayer or Prayer of the Faithful" issued by the Sacred Congregation of Rites in 1966. It has some marvelous helps and insights into how the intercessions fit into the life of the communion of saints.

"The gathered church," it says, "in offering this prayer stands as the great entrepreneur and advocate appointed for all humanity. The holy people of God exercise their royal priesthood to the fullest above all by sharing in the sacraments, but also by joining in this prayer" (n. 1-3).

In a remarkable comparison, the congregation notes there is an analogy between sacramental communion which climaxes in the people's participation, the liturgy of the Eucharist, and the intercessions, which the ancient and modern church regard, in the people's participation, as the conclusion of the entire Liturgy of the Word.

There is much more, sometimes surprising, information about the intercessions even in this one document. I

mention all this because it says at least two things relevant to your question and to the rest of us who ought to be concerned about good and traditional liturgies.

First, general intercessions deserve serious, thoughtful attention to their majestic purpose in the Mass. Routine lack of reflective care in preparing and presenting them reveal themselves in the negative way you describe.

Second, the worldwide and churchwide concerns they are meant to address should keep us from trivializing the intercessions. Obviously, weekday and home Masses allow much more informality and localized prayer.

As a general rule, however, the church means the general intercessions to be "for all the needs of the people of God," and to place the prayer power of each of us at the service of those needs.

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



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## FAMILY TALK

## Family meal times are 'few and far between'

by Dr. James and Mary Kenny

**Dear Mary:** We have two children, one in middle school and one in high school. We rarely have a family meal together. I know we are not alone. Many of my friends have the same problem. I still think family mealtimes are important, and I am not willing to give up the idea. Suggestions are appreciated. (Kentucky)

**Answer:** Your problem is common in today's busy families. How can you ensure time for family meals together when family members have different commitments?

First, recognize the problem and accept limits. Parents might work and have community activities, commitments to friends and family, and participation in their children's school activities. Children have school functions, jobs and friends. Most families cannot gather every evening.

Prepare a weekly calendar so each family member can list outside commitments for the coming week. Then look for the evenings when everyone should be home for dinner.

Consider times other than the evening meal for family time. Saturday breakfast, Sunday brunch or a snack time before bed might be times to get the family together.

To involve the family in mealtime, share the cooking. One person can be the prep cook who washes, chops and prepares ingredients for cooking. Others can prepare an appetizer or salad, then set and decorate the table. Be fair in assigning tasks so each person does something. Working together to prepare the meal is friendly and efficient.

Plan ways to make family meals special. Have a winter picnic on the floor in front of the fireplace. Dress up the table with menus and special napkins. Centerpieces can be much more than candles and flowers.

Use small family triumphs as occasions to celebrate. Each family member might get breakfast in bed on his or her birthday, prepared by other family members.

Celebrate special occasions at home. One family celebrated New Year's Eve with a gourmet family dinner. Dad and Mom dressed up as waiters to serve the meal. Some families host a meal before or after the meal. Some prom or other major school activities. The meal can be as elegant as a fine restaurant, while partygoers save travel time and money.

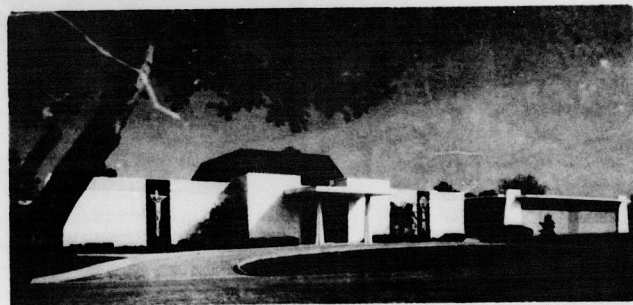
Offer grace before meals. John Robbins, author of "May All Be Fed" (Morrow, 1992) writes, "What's important is to find a way to bless our meals that feels comfortable to you. . . . The act of blessing our food and giving thanks for our . . . as ancient as humanity. It is a profoundly spiritual act and reminds us that we are not alone in our prayers."

Stick to your belief that family meals are important. Involve all family members in preparation. Look for ways to celebrate, large and small. Eating together is an important way to develop and sustain intimacy.

(Address questions to the Kennys, 219 W. Harrison St., Remscheid, Ind. 47976.)

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# The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. 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.

## March 26

St. Michael, 3544 W. 30th St., will hold a fish fry in the school cafeteria from 5:30 p.m. Dine-in or carry-out, call 317-926-0516.

☆☆

The Women's Club of St. Thomas the Apostle, Fortville, will sponsor a Lenten Meatless Buffet from 5:30 p.m. Free-will offering.

☆☆

Fatima Retreat House, 5353 E. 56th St., will hold a Leisure Day, "Fresh Air for Parenting." For more information, call 317-545-7881.

☆☆

St. Simon, 8400 Roy Road, will hold a Lenten Fish Fry from 5-7 p.m. Adults \$5, children 5-12 \$2.50, and children under 5 free. All are invited to attend the adult education series at 7:30 p.m. The topic will be Living Walls. Baby-sitting will be provided. Call 317-898-1707 for more information.

☆☆

St. Simon, 8400 Roy Road, will hold a Lenten devotion at 7 p.m. Lenten music by the University of Indianapolis. For more information, call 317-898-1707.

☆☆

St. Paul's School Booster Club

will hold a Lenten fish dinner in Father Walsh Hall, Yorkville, from 4:30-7 p.m. Adults, \$4.25; kids 10 and under, \$2. For more information, call 812-623-2631.

☆☆

Lenten Stations of the Cross and Benediction of the Blessed Sacrament will be held at the Divine Mercy Adoration Chapel, next to Ritter High School, at 2:30 p.m.

☆☆

St. Andrew, 3922 East 38th St., Gospel Choir will perform the Stations of the Cross, "Walking with Jesus to Calvary," at 7 p.m. For more information, call 317-546-1571.

☆☆

Mary Queen of Peace, Danville, will hold a Old-fashioned Fish Fry and Euchre night serving from 4-8 p.m. in the lower level of the church, 1005 W. Main St. Euchre will begin at 7 p.m. Fish sandwiches \$1.50; side orders also. All are welcome. For more information, call 317-539-6367.

## March 26-27

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a Lenten retreat for men on growing in faith, with Father Larry Voelker. Call 317-788-7581 for more information.

## March 26-28

Fatima Retreat House will hold a Women's Retreat, "Light For the Journey." Call 317-545-7681 for more information.

## March 27

Holy Trinity, 902 North Holmes Ave., will hold a "Spring Fling" from 10 a.m. to 7 p.m. Dinner and boutique table. Call 317-631-2939 for more information.

☆☆

The Northside In-Betweeners will be going at 421 Bowl, 71st and Michigan Rd. from 7:30-9:30 p.m. RSVP to 317-845-4149.

☆☆

The Catholic Alumni Club of Indianapolis will gather for a chili supper and games at Dan Johnson's apartment at 6 p.m. Cost \$3. Call him for suggestions on what to bring.

☆☆

The Young Widowed Group are planning to go out to Pesto Italian restaurant, 303 N. Alabama, at 3 p.m. Then to American Cabaret theater to see "The Charm of Living Berlin" at 8 p.m. For more information, call 317-862-3433 or 317-783-2747.

☆☆

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a Centering Prayer Day from 9:30 a.m. to 3:30 p.m. Call 317-788-7581 for more information.

## March 28

The Northside In-Betweeners will meet for brunch at Sam's,

116th and Allisonville Rd., at 12 noon. For more information, call 317-849-6147.

☆☆

St. John, 126 West Georgia St., presents Geoffrey S. Lapan, cellist and member of the Indianapolis Symphony Orchestra, at its Lenten Concert Series, at 4 p.m. Free-will offering.

☆☆

Fatima Retreat House will hold a Scripture Evening, "The Epistles of the Other Apostles." For more information, call 317-545-7681.

☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. New members are always welcome. Call 317-872-6047 for more information.

☆☆

SS. Peter and Paul Cathedral will hold a Centennial Celebration of the Cathedral Chapel and the Annual Concert by the SS. Peter and Paul Cathedral Choir at 3 p.m. The event will be followed by an Open House in the newly renovated rectory.

☆☆

St. Vincent, Shelby County, will offer a seminar on preparing a will. Call St. Vincent at 317-398-4028 for time and location.

## March 29

Separated, Divorced, Remarried Catholics, will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., at 6:30 p.m. Father Kenneth Taylor will celebrate the Mass. For more information, call 317-236-1586.

☆☆

Holy Name Parish, Beech Grove, will hold the fifth part of their Lenten Spirituality and Prayer series from 7-8 p.m. in the church. Tonight the topic is "Marketplace Spirituality: How

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to be a Christian in the Business World." For more information, call 317-784-5454.

☆☆

The Connersville Deans Youth Ministry Commission, will present Parents of Teens Workshop from 7-9 p.m. at St. Gabriel Parish, 224 W. 9th St., Connersville. Fee is \$10. For more information, call 317-825-2161.

## March 30

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a Centering Prayer Support Group meeting from 6:30-8 p.m. Call 317-788-7581 for more information.

## March 31

The Ladies Club of Little Flower Church, 13th and Bosart, will hold a Spring Luncheon and card party at 11:30 a.m. For more information, call 317-356-5058.

## April 1

The Holy Name Altar Society of

Holy Name Church, 21 N. 17th Ave., Beech Grove, will hold a Spring Rummage Sale from 8 a.m. to 3 p.m. in the school cafeteria. For more information, call 317-784-5454.

☆☆

The Northside In-Betweeners will meet at the Old Windmill at 7:30 p.m. Call 317-577-8291 for details.

☆☆

St. John, Osgood and St. Magdalen Parishes will hold a seminar on preparing wills. Call St. John for time and location at 812-689-4244.

## April 2

St. Michael, 3544 W. 30th St., will hold a fish fry in the school cafeteria from 5:30 p.m. Dine-in or carry-out. Call 317-926-0516 to place orders or for more information.

☆☆

The Catholic Alumni Club of Indianapolis will meet at the

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Charismatic Mass

(Mass held on the first Friday of each month at selected parishes)

Date: April 2, 1993

St. Barnabas

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Indianapolis, IN 46217

Celebrant: Fr. Joseph McNally

Praise & Worship: 7:30 PM

Teaching: 6:30 PM

Marge Hart

Healing Mass: Rev. R. DeGrandis  
April 23 & 24, St. Monica 317-571-1200



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## Morning Retreat

Date: April 14, 1993

"At the Tomb with Mary of Magdala"

Presenter: Christine Parks, ssj

Registration: 8:30 a.m.

Concludes with Lunch at Noon

Cost: \$15.00 advance - \$20.00 Phone-in or

At-the-Door

## Weekend Retreat

Date: April 30 - May 2, 1993

"Mary of Nazareth: Companion of the

Faithful Then and Now"

Director: Mary Catherine Keene, SP

Begins at 7:00 p.m. and concludes at 11:00 a.m.

Cost: \$80.00 advance - \$85.00 after April 15th.

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# Bishops discuss priestly pedophilia with Curia

(continued from page 1)

bishops are trying to deal with the problem responsibly by setting up a process for dismissing convicted priests without going on a witch hunt.

The current process, while cumbersome, "does provide protection of both the church and the individual," he said. The shortened process would be used only in cases of "those known and diagnosed to be pedophiles, whether criminally convicted or not," Archbishop Weiland said.

The archbishop said he can understand the Vatican's concern for protecting a priest's rights and for not granting individual bishops the power to laicize a priest "without some kind of restraints."

At the same time, he said, legally and ethically the presence of convicted priests among the church's active clergy must be dealt with.

"In the past, I think we've looked upon sexual encounters between priests and others as moral faults that could be corrected by the priest saying, 'Well, I'm sorry, I'll start over again,'" said Bishop Raymond A. Lucker of New Ulm, Minn.

"Now we know that in dealing with sexual abuse of minors you are frequently dealing with someone who is ill, who's got a deep psychological illness. And you can't just have him say, 'I'm sorry' and start over again," he said.

Both Bishop Lucker and Archbishop Weiland said that while the problem of sexual misconduct among clergy is not limited to the church in North America, sensitivity to sexual abuse and the rights of minors and of women, media coverage and the legal system have combined to make the problem wider known and more scandalous.

"As head of the Benedictine order for 10 years, I think I can say that it's a worldwide problem, probably treated

differently in different cultures," Archbishop Weiland said.

"In the U.S. we're much more sensitive now to the criminality involved. We also have different perceptions" about sexual relations with 13- to 18-year-olds, who in many countries are legally considered adults and can marry, he said.

Bishop Lucker said Americans are becoming more aware of human rights and the abuse of women and

children. "We have to recognize that there's an incredible amount of abuse in our society," he said. "So we're not talking (only) about abuse involving clergy, we're talking about violence and abuse of women and children in our society."

"We also have a legal system and a corps of lawyers who are ready to aid the victims," the bishop said. Whereas in countries with "a male chauvinistic, sexist kind of mentality, they're just going to dismiss it."

## Pope, bishops discuss vocation shortage

(continued from page 1)

In this regard, the pope said he hoped the new "Catechism of the Catholic Church" would help launch a "national catechizing endeavor" in the United States.

The private meetings between each bishop and the pope provided substantial conversations on a wider variety of topics—in particular, the shortage of priestly vocations, a key papal concern.

Archbishop Rembert Weiland of Milwaukee said he thought the priest shortage would turn out to be the major issue during the visits, because "it does affect how you can administer a church as large as ours." Although lay people have been well-trained, "at least for the sacramental ministry it's not the same," he said.

In a meeting with Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, the bishops were told to expect the pope's encyclical on moral theology later this year. Cardinal Joseph Bernardini of Chicago said the document, in preparation for several years, was described

as dealing with fundamental moral principles rather than applications of those principles.

Catholic universities, seminary programs and ministry on secular university campuses were discussed in a meeting with the Congregation for Catholic Education, bishops said. They said they found the pope keenly interested in the role of the U.S. Catholic school system.

All the bishops said that despite rumors to the contrary, the pope appears to be in good shape following last year's intestinal surgery. They said he looked good, ate well during their lunches together and appeared to be better briefed than in previous years for the individual meetings with bishops.

He looked relaxed and healthy. Any rumors about his failing health are unfounded," said Bishop Joseph L. Imsch of Joliet, Ill.

The bishops described the *ad limina* visits as generally supportive and friendly, and said they found the pope to be a good listener.

## —The Active List—

(continued from page 14)

Aristocrat Pub. and Restaurant, 5215 N. College, at 8 p.m. for more information, call 317-255-3841.

☆☆☆

The Women's Club of St. Thomas the Apostle, Fortville, will sponsor a Lenten Meatless Buffet from 5-7 p.m. in the parish hall. Free will offering.

☆☆☆

St. Simon, 8400 Roy Road, will hold a Lenten Fish Fry from 5-7 p.m. Adults \$5, children 5-12 \$2.50, and children under 5 free. All are invited to attend the adult education series at 7:30 p.m. The topic will be Issues of Medical Ethics. Baby-sitting will be provided. Call 317-898-1707 for more information.

April 24

St. Francis Retreat Center will hold a "Women's Retreat: Stories of Faith," examining how the great stories of Scripture are told again within our own stories. For more information, call 812-923-8817.

☆☆☆

Fatima Retreat House, 5353 East 56th St., will hold a Tabot Weekend to prepare engaged couples for marriage. For more information, call 317-545-7681.

April 3

The Young Widowed Group will dine at the Windmill Cafe, 4633 W. 106th St., at 7 p.m. Call 317-862-3433 for details.

April 3-4

St. Joseph's Altar Society, Terre Haute, will hold an Easter Bouquet from 4:30 p.m. to 6 p.m. on Sat. and 8 a.m. to 12 noon on Sun. Homemade baked goods, crafts, raffle. For more information, call 812-232-7011.

☆☆☆

St. Bernadette, 4826 Fletcher Ave., will hold an Easter Bouquet in the Church Hall on Sat. from 10 a.m. to 7 p.m. and Sun. from 8 a.m. to 1 p.m. Easter crafts, baskets, baked goodies. For more information, call 317-359-2282 or 317-359-2768.

April 4

The Apostolate for Family Consecration will hold a Divine Mercy Lenten Prayer Chain from 7-8 p.m. at St. Anthony, Clarksville. For more information, call 812-948-2003.

☆☆☆

Holy Spirit, 7243 East 10th St., will present Taste Evening Prayer by the ministers and the high school youth of Holy Spirit Parish at 7 p.m. in the church. All

are welcome. For more information, call 317-353-9404.

☆☆☆

St. Peter Church, Brookville, and Our Lady of Schoenstatt Center, Reville, will co-sponsor, "Making the Kingdom Happen," at 2:30 p.m. at the Center. Mass will follow at 4 p.m. Father Elmer Burwinkel will be the presenter. For directions or questions, call 812-623-3670.

803-94 011 ☆☆☆

The St. Francis Xavier Altar Society will hold its bi-annual Smorgasbord from 11 a.m. to 2 p.m. at the parish hall, Henryville. Adults, \$4; children, \$2. Craft items, baked goods, quilt, raffle. For more information, call 812-294-4398.

☆☆☆

Mary Queen of Peace Parish, Danville, will sponsor and All-You-Can-Eat-Breakfast Buffet from 9 a.m. to 12 noon in the lower level of the church, 1005 W. Main St. Adults, \$4.50; children, \$2.50; kids under 12 eat free. For additional information, call 317-539-6367.

☆☆☆

The Catholic Alumni Club of Indianapolis will venture outdoors to Eagle Creek for an afternoon of kite flying. Meet at the Waite House at 56th and Georgetown Rd. at 7:30 p.m. Call 317-255-3841 or 317-842-0855 for more information.

☆☆☆

St. Nicholas Parish Transportation Fund, Sunnyside, will sponsor a Pancake and Sausage Breakfast from 7-11:30 a.m. at St. Nicholas Hall. For more information, call 812-623-2964.

☆☆☆

St. Simon's adult choir, 8400 Roy Road, will present Dallas Holme's musical interpretation of the Way of the Cross. The program will begin at 4 p.m. Call 317-898-1707.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 8:30 p.m. TUESDAY: St. Malachi, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, St. Mary's, Brownsburg, 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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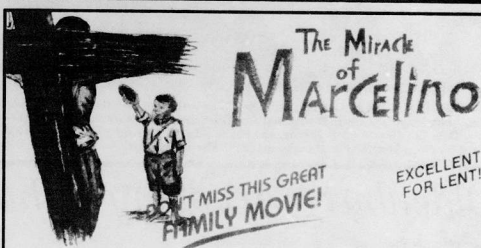
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# Youth News/Views

## St. Gabriel youth win One-Act Play Contest

by Mary Ann Wyand

Talented teen-agers from St. Gabriel, Nativity and St. Catherine parishes in Indianapolis took to the stage on March 22 at St. Catherine Parish for the Catholic Youth Organization's annual One-Act Play Contest.

In between plays, some of the teens watched a few minutes of the National Collegiate Athletic Association basketball tournament on television. But theater prevailed over sports on this day.

Student actors and actresses from a St. Gabriel collected top honors in the contest and a "Best Play" trophy with their production of "The Teen Age" by Molly Gettys Bass. The play depicts a typical day in the lives of eight teen-agers who face the usual adolescent concerns and worries.

St. Gabriel youth group members Jessica Pawlak, Sara Gushrowski, Shane Wheeler, Amanda Miller, Eric Heyob, Anne Chapman, Chris Legeay and Johnny Otto obviously spent a lot of time rehearsing their parts, and they demonstrated a relaxed freshness on stage.



AND THE WINNER IS—St. Gabriel youth group members (front row, from left) Amanda Miller, Anne Chapman, Jessica Pawlak and Sara Gushrowski and (back row, left to right) Johnny Otto, Eric Heyob, Chris Legeay, and Shane Wheeler pose for a photograph with some of the props from their award-winning play "The Teen Age."

Bringing a comic touch to the afternoon were 13 St. Catherine youth group members dressed in elaborate costumes for a one-act farce of the fairy tale "Cinderella." Their play was billed as "something like you have never seen before."

Judges recognized St. Catherine for "Best Direction" and "Best Costume and Make-up," and honored Melissa Allen and Brenten Ludlow of St. Catherine with the "Best Actress" and "Best Actor" awards. Nicole Allen and Joe Graves, also from St. Catherine, earned runner-up acting honors.

Other St. Catherine performers were Shannon Aton, Jaime Ahaus, Heather Poland, Jeff Reccover, Rachel de Hebreard, Bobby Keller, Chris Graves, Christina Hayes, and J.C. Keller.

Nativity youth Josh Kelly, Christy Schnell, Erin Perkins, Amanda Downer, Amy Downer, Jennifer Kegeris, Shane Clements and Julia Goebes brought intrigue to the one-act play contest with their production of John Murray's "Mystery Manor."



TALENTED TWOSOME—St. Catherine youth group members Melissa Allen and Brenten Ludlow of Indianapolis relax after performing in a spoof of "Cinderella" during the CYO One-Act Play Contest on March 22 at their parish. Nicole won "Best Actress" honors and Brenten was named "Best Actor." (Photo by Mary Ann Wyand)

## Teen prays 'Lord, save the world'

by Patti Carson

I went to church one cold, rainy Sunday night, and sat in the second to the last pew.

In the pew behind me were five mentally retarded adults from the local hospital with their moderator. When I walked in, one of the retarded men looked at me and smiled. Then the liturgy began.

With the priest's entrance came the opening song. The man behind me couldn't speak clearly. When we would sing "You are the light of the world..." he would say "world" in a loud voice and would draw it out and sutter "woorrrllldd." He did this with the responses too. He would draw out one word because he couldn't say it all in unison with the group. "Lord, you are the light" was simply "Looorrrrrrrd" for this man.

People kept turning around and staring at him. Groups of people were even laughing. But the moderator woman would simply smile at all those who turned to glare at the retarded man. I also noticed that she helped the men and women follow along in the missal.

Then came the petitions. The lector was reading the petitions, and the response was "Lord, hear our prayer." Everyone responded. Then, in the momentary silence, the man behind me cried out, "Llooorrrrrrrd, save assave save the th' the woorrrrrllldd." He sounded as if he was crying out in pain. And again, "Llooorrrrrd save us th' the world."

Again everyone almost simultaneously turned to stare at the little wheeled old

man. The liturgy continued, and soon came peace time. I turned around to shake the man's hand. I noticed a beaded cross draped around his neck. He looked at me, and he smiled. There was something about his smile. He reached out to my hand with both of his hands and he shook my hand firmly. He kept shaking it until the priest began to pray aloud again.

And then I realized that this man was the most sincere out of all the people in the church. "Lord, save the world" was his prayer. It was his way of worshiping. And he meant it. But as he said it, all the "pious" people in the church stared at him. They shook with laughter at him, so much so that they didn't have time to pray, to think of God, to thank God for their health. They only had time to mock and jeer.

That man meant peace when he gave me his hand. He meant it with everything he had inside. He was trying his best to follow along. He came out to church on a cold, rainy night to thank God for all he had and to ask God to save the world.

One man—a retarded man—has served as my role model because of his sincerity, because of his smile, because of every effort he put forth to worship God despite the laughter and the glares. I began to understand. That night, before I went to bed, I kept my prayer short and simple. "Lord, save the world. Amen."

(Patti Carson is a senior at Cardinal Ritter High School in Indianapolis.)

## Oldenburg Academy to host volksmarch on April 10

Oldenburg Academy and the Friendly Village Marchers are hosting a volksmarch or walk on Holy Saturday, April 10, beginning at 9 a.m. and concluding at 2 p.m.

The route for the walk covers 6.2 miles of beautiful scenery, including some of the route for the Corpus Christi Walk as well as a visit to the Fatima Shrine located behind Oldenburg Academy.

The walk begins and ends at the academy. Refreshments of chili and baked goods will be available for purchase.

A volksmarch pin commemorating the event depicts Mother Theresa Huckemeyer, a Franciscan nun from Austria who founded the school at Oldenburg in 1852 as the Academy of the Immaculate Conception.

For additional information about the walk, telephone the academy at 812-934-4440 or 812-934-4516.

Terre Haute Deaneary youth will gather at the Holy Rosary Parish Center in Seelyville at 7 p.m. on March 28 for the monthly Deaneary Youth Mass and Dance.

Admission to the dance is \$2 a person. Teens are required to attend the Mass first. The dance ends at 10 p.m.

The 1991-1992 Secena Memorial High School yearbook "Secenarama" has been awarded a first-place rating by the Columbia Scholastic Press Association. Secena's award-winning yearbook theme was "It's About Time."

Columbia is the premiere critique for high school yearbooks. Judges rate each yearbook in the areas of concept, coverage, writing, design and photography.

Last year's "Secenarama" scored 874 out of 1,000 possible points to earn the first-place rating. The book was judged "All-Columbian" in coverage.

Through the leadership of the Southside Campaign for Healthy Babies group at Roncalli High School, students are showing their support for women who choose life rather than abortion.

Roncalli students recently collected baby and toddler clothes and toys as gifts for the women enrolled at St. Elizabeth's in Indianapolis. Students also visited Indianapolis South Deaneary parishes to request donations.

Senior Beth Deschler coordinated both the school and the parish collections. To donate baby clothes, formula or food for St. Elizabeth's, contact Beth Deschler or faculty member Gerard Striby at Roncalli at 317-787-8277.

More than 300 archdiocesan teen-agers attended the New Albany Deaneary's ninth annual Mid-Winter Youth Rally last month at Lakeview Hotel in Clarksville.

The rally theme was "Are You Ready for the Future?" Keynote speaker Father John Judie from Louisville challenged the teens to examine their lives, look at how their decisions affect each other and the future of the church, and move their futures in positive directions.

Cardinal Ritter High School in Indianapolis will again sponsor their annual "Lady Raiders Basketball Camp" for girls entering the sixth, seventh, eighth or ninth grades in the fall of 1993.

Ritter girls' basketball coach Alan Mac Donald will head the camp, which runs from June 22-25, with help from former Indiana All-Stars Luanna Hill, a Ritter assistant coach, and Muffy Murphy, a 1992-93 collegiate All-American.

Participants will receive a basketball, camp T-shirt, certificate of participation, personal evaluation, camp photograph, drinks, and lunch on June 25. They will also be eligible for camp and team awards. Programming includes guest speakers who are high school and college coaches as well as special demonstrations.

Registration costs \$42 per person. For enrollment information, telephone Mac Donald at Cardinal Ritter High School at 317-924-4333.

Secena Memorial High School senior and Lady Crusaders co-captain Angie Patterson of Indianapolis has achieved a number of school athletic records during her high school basketball career.

Angie holds school records at Secena for single game points (39), single game rebounds (24), career blocked shots (62), career rebounds (600), and season total points (440).

A former Holy Cross Parish participant in the Catholic Youth Organization's girls' basketball program, Angie also earned a number of awards during her Secena basketball career. She was named to the All-City Team, the All-Sectional Team, and the All-Regional Team by area coaches and was selected by *The Indianapolis News* for the All-Metro First Team, All-Metro Player of the Year, and All-Metro Leading Rebounder honors. *Hovier Basketball* magazine named her to their "Top 100 Players" list, and *The Indianapolis Star* honored her as the All-Metro Leading Scorer and All-Metro Leading Rebounder.

Secena's Lady Crusaders successfully defended their 1992 sectional championship on Feb. 6 by defeating Arsenal Technical High School in the championship game. They advanced to the regional competition at Warren Central High School, but lost to Southport High School.



# Campus Corner

## Direction Sports offers self-esteem, confidence

by Elizabeth Bruns

What do you get when you bring together 30 students from Indianapolis Public School 43 and 25 Butler University students? The Direction Sports program, of course!

Direction Sports is a program that was first designed in 1968 by Tulley N. Brown of California. It is a tutorial plan for fifth graders which utilizes group sports as an activity base. Reading and math are the two academic focus areas that are used with emphasis on learning, planning, sharing and understanding others.

"The program is wonderful for many reasons," explained Sherry Ballard, administrative assistant for the Butler University Newman Center. "It really touches the lives of the children in a positive way. They are learning along with having fun, but more important is that they are receiving care and love and attention from these Butler students. . . many of these children don't have that in their lives."

Tanya Stiers, administrator of the Direction Sports program for the Butler YMCA, ran the program at PS 43 on Monday and Wednesday afternoons for tutoring and basketball practice and on Saturdays for the actual game. The last game for the 1993 Direction Sports season was on March 20.

At the final weekend basketball practice, Stiers and the 1993 Direction Sports crew of

tutors and coaches, made up of Butler University students, threw a party and awards ceremony for the Direction Sports students. Every student received an award ranging from Most Improved Attitude to Most Helpful to Most Enthusiastic. The tutors made a videotape of the children explaining what they learned through Direction Sports.

Greg Dillon, executive director of Butler Intercollegiate branch of the YMCA, said, "I'm taking fifth-grade students who may or may not have a chance to develop self-esteem and we are finding something they do well and are giving them praise for it."

Darryl Warren, a fifth grader from PS 43 who participates in the program, said, "I really like basketball the best. The questions are easy because of the tutoring we get before we play the games."

When asked what he would be doing after school if he wasn't in the Direction Sports program, he said he'd probably be "watching TV or playing basketball."

Basketball may be the main source of inspiration for the children to join the program, but with that, the program incorporates education and learning into playing basketball. Basketball with the added plus of education is better than basketball without!

The program is sponsored by the Butler University Catholic Newman Student Center, the Butler YMCA and Lutheran Campus Ministry of Butler University.



BASKETBALL AND EDUCATION—Fifth-grade students from PS 43 are active during a Direction Sports game. (Photo by Elizabeth Bruns)

## 18 CALL members arrested

Eighteen members of Collegians Activated to Liberate Life (CALL) were arrested in Gary on March 19 after gluing the doors of an abortion clinic shut and blocking a sidewalk leading to the facility. Police Cpl. William Burns said those arrested ranged in age from 17 to 60 and were all from out of state. They were participants in an anti-abortion conference in South Bend sponsored by Collegians Activated to Liberate Life, Burns said.

☆☆

Dr. Jean Kilbourne, an internationally-recognized authority on the advertising industry, substance addiction and sex roles, will speak at St. Mary of the Woods College on April 6, at 7:30 p.m. in the Cecilia Auditorium. Kilbourne will discuss the advertising of alcohol and how it can be linked with the issues of alcoholics including young people, women and children of alcoholics.

"Under the Influence: The Pushing of

Alcohol Via Advertising," is the title of her program which is co-sponsored by Terre Haute Regional Hospital and the Wabash Valley Marketing Association. For more information, contact 812-535-5212.

☆☆

Youth For Understanding (YFU) International Exchange was recently represented at Secena Memorial High School during its Irish Fair. Steve Olson, a YFU volunteer, and current Butler University student, previously spent a year in Denmark as YFU American Overseas student. He shared his overseas experiences and explained YFU's three current programs that are available to American teenagers in over 50 countries.

Steve presented the American Overseas program to students at Secena who are currently enrolled in foreign language classes. For more information on the program, call the regional YFU office at 317-247-7331.

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## BOOK REVIEWS

# Ideas on growth of the church

**THE AMERICAN CATHOLIC HERITAGE: REFLECTIONS ON THE GROWTH AND INFLUENCE OF THE CATHOLIC CHURCH IN THE UNITED STATES.** Office of Publishing and Promotion Services, U.S. Catholic Conference (Washington, 1992). 131 pp., cloth \$14.95; paper \$9.95.

Reviewed by Father R. Emmett Curran  
Catholic News Service

The essays in "The American Catholic Heritage" grew out of a lecture series sponsored by the Pontifical North American College in Rome in 1989-90 to commemorate the bicentennial of the establishment of the American hierarchy. Six prominent American Catholics were invited to address key issues related to the Catholic experience in the United States. These included religious freedom, the relationship between church and state, relations between the American hierarchy and the Holy See, education, the development of religious life in this country, and the American engagement with the Catholic social tradition. The result is an engaging primer in the American Catholic heritage.

Jesuit Father Walter Burghardt analyzes in his masterly homely manner the contribution of the church in the United States to Vatican II's Declaration on Religious Freedom as well as its revolutionary implications for a theology of freedom which the church yet needs to develop, not only concerning its external life in the world but within its own body.

Supreme Court Justice Antonin Scalia acknowledges the American role in legitimizing the principle of separation of church and state but cautions that confusion over the very distinct concerns of each can be very

damaging to both. In fact Scalia's own differentiation of the two realms is itself confusing, with its strong implication that the church's proper concern is limited to "the spiritual welfare of individual souls" and that "religious preoccupation with government—with material welfare, with power, with coercion—can destroy the church."

Indeed in his traditionalist approach on the God-based authority of legitimate government, Scalia finds the main church-state relationship in America to be that of the constituted individual obeying the laws of his duly constituted government.

In the longest essay of the volume, Jesuit Father Gerald P. Fogarty provides, among other things, an excellent contextual overview of the evolution of such notions as religious freedom and separation of church and state by tracing the two centuries of the American Catholic hierarchy's relations with the Holy See.

Jesuit Father William J. Byron addresses in a thoughtful, comprehensive essay the achievements and challenges of American Catholic education in a pluralistic society. The former president of The Catholic University of America's assertion that "the theologian must enjoy academic freedom and the university must enjoy institutional autonomy" is obviously made with conviction but not without irony in light of the case of Father Charles Curran during his administration in which the authority of the Holy See took precedence.

Sister Mary Milligan in a richly suggestive survey of the history of women religious explores the impact of cultural and ecclesiastical conditions in the United States upon the life and apostolic scope of their communities.

Finally, Lawrence A. Pezzullo, executive director of

Catholic Relief Services, reflects on the growth of a social consciousness within the American church in this century.

This is an engaging and enlightening book for the American Catholic community in general.

(Father Curran, a Jesuit, is an associate professor of history at Georgetown University and the author of "The Bicentennial History of Georgetown University" (1993).)

(At your bookstore or order prepaid from Department of Marketing, Office of Publishing and Promotion Services, U.S. Catholic Conference, 3211 Fourth St. N.E., Washington, DC 20017.)

## + Rest in peace

(The Criterion requests death notices from parishes and/or individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

+ **BILLERMAN, William C.**, 71, Our Lady of Lourdes, Indianapolis, March 13. Husband of Agnes Russell; father of William, David, John, James, Joseph, Frances Dotson, Jennie Marino and Bernard Mooney; brother of Eleanor McCalley; grandfather of 17; great-grandfather of seven.

+ **BOYLE, Ruth L.**, 83, St. Barnabas, Indianapolis, March 16. Mother of Edward, Robert, Mary H., Michael L. and Sister Brendan; grandmother of 12.

+ **BRANDT, Roberta Jane**, 74, Little Flower, Indianapolis, March 11. Wife of Walter Brandt; mother of Cynthia A. Shearer and Charles W. Brandt; grandmother of two.

+ **BUSH, Thomas J.**, 89, Little Flower, Indianapolis, March 7. Father of Mary Lou Teague and Thomas E. Bush; grandfather of six; great-grandfather of four.

+ **CEHAN, Nancy Grace**, 72, St. Mary, New Albany, March 16. Mother of Robert W. Jr., William J., Judy A. Crase and Susan M. Creech; sister of June Weinmann; grandmother of nine; great-grandmother of eight.

+ **CLANCY, Donald Carl**, 58, Little Flower, Indianapolis, Husband of Sally S.; step-father of David Wenzel; brother of Robert C. Clancy and Bonnie S. Smith.

+ **CLEMMER, Mary L.**, 65, St. Andrew the Apostle, Indianapolis, March 4. Wife of Carl C.; mother of Michael R., sister of George Cord, Jim Cord and Ed Cord; grandmother of two.

+ **CONSTANTINE, Arthur L.**, 81, St. Mary, New Albany, March 10. Father of Michael L. and Susan A. O'Grady; grandfather of seven.

+ **DAVIS, William "Billy" Clement**, 15, St. Monica, Indianapolis, March 7. Son of Martha Stewart and William Clement Davis.

+ **DEVILLE, Clarence H.**, 76, St. Michael, Cannellton, March 11. Father of Marvin and Donnie.

+ **EMMINGER, Dorothy**, 71, St. Monica, Indianapolis, March 14. Mother of Daniel and James; sister of Jerry Albrecht and Ann Folan.

+ **GEARIN, Thomas A.**, 70, Little Flower, Indianapolis, March 10. Father of Diane M.; brother of Mary Ann Pappas; companion of Patsy Cox; grandfather of one; great-grandfather of one.

+ **JENN, Louis J.**, 77, St. Pius X, Indianapolis, March 18. Husband of Catherine; father of Gerald R., Valerie A., Feltman, Cheryl L., Pollard and Beverly S. Auda; brother of Sister Yvonne Helen, Helen Saxton, Catharine Schroeder and Harold Jenn; grandfather of ten.

+ **JONES, Glen David II**, 42, St. Vincent, Bedford, Feb. 27. Son of Imogene Bledsoe Jones.

+ **KLEEMAN, Cleus C.**, 76, St. Paul, Tell City, March 11. Husband of Onietta Turner

Kleeman; father of Regis, Larry, Jeff, Chris and Pat Fella; brother of Art, Norman, Martha Bate and Helen Bennett; grandfather of nine; great-grandfather of four.

+ **MAHONEY, Katherine L.**, 79, St. Barnabas, Indianapolis, March 9. Mother of John and Stephen; sister of Irene Lyon; grandmother of two.

+ **MCGOON, Elizabeth R.**, 86, Little Flower, Indianapolis, March 6. Mother of Rosalie Shepard; grandmother of seven; great-grandmother of two.

+ **ORIGER, Mildred K.**, 81, St. Columba, Columbus, March 8. Mother of Sharon Clinton, Suzanne Galven, Rosemary Buys and Robert Origer; sister of Robert I. Kerkhof; grandmother of six; great-grandmother of four.

+ **PATTON, Reginald**, 64, St. Monica, Indianapolis, March 10. Husband of Betty Jean; father of Regina Carter, Corina Thomas, Betty Patton, Katherine Toler, Paula Rhodes, Madonna Rhodes, LaDonna Patton, Steven Patton and Vincent Patton; son of Mr. and Mrs. Virgil Patton.

+ **PLOEGER, Benjamin Austin**, 3 months, St. Maurice, St. Maurice, March 17. Son of Richard and Misty Ploeger; brother of Rebecca and Brand Ploeger; grandson of Mr. and Mrs. Ron Ploeger and Mr. and Mrs. Edward Hurley; great-grandson of Susan Hurley; great-granddaughter of Bertha Price.

+ **SHUMAKER, Antoinette**, 93, St. Mary, Greensburg, March 21. Mother of Carl A. and Suzanne Meyer; grandmother of eight; great-grandmother of three.

+ **SINKOVIC, Armella**, 76, St. Monica, Indianapolis, March 9. Mother of Michael J.; sister of Raymond Schnaus and Sylvester Schnaus.

+ **IVAN HOOSIER, Dorothy R.**, 69, St. Paul, Tell City, March 14. Mother of Regina Kay Parker; sister of Edward Dauby, Charence Dauby and Elbert Dauby; grandmother of one.

+ **WITTMER, Frederick C.**, 58, St. Monica, Indianapolis, March 6. Husband of Donna; father of Stephanie Doll and Steven Wittmer; step-father of Joyce Gilbride, Laura Gilbride, David Gilbride and Paul Gilbride; brother of Jane Turner; grandfather of one.

## Providence Sister Bernadette Ma dies at age 79

Providence Sister Bernadette Ma died at St. Mary of the Woods on March 13, at the age of 79. The Mass of Christian Burial was celebrated for her on March 16 in the Church of the Immaculate Conception.

The former Mary Ma was born in Peiping, China. She entered the Congregation of the Sisters of Providence in 1932 and professed her final vows in 1941.

Sister Bernadette taught in Indiana, California, China and Taiwan schools. In the Archdiocese of Indianapolis her assignment was at Sacred Heart in Terre Haute.

Two sisters, Sister Adele Ma and Theresa Ma Yen, and three brothers, John, Peter and Steven Ma, survive Sister Bernadette.

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# Priest says birth control dissent harms church

by Jerry Fiteau  
Catholic News Service

WASHINGTON—A quarter-century of dissent and controversy over artificial birth control has seriously harmed the Catholic Church "as a community of faith and witness," according to Jesuit Father Avery Dulles.

"No one who loves and cares for the church can be content to see the present state of affairs continue," he told a gathering of some 200 North and Central American bishops in early February. He called for dissenters to end their campaigns for a change in church teaching.

But he said that church authorities must also ease up and, for example, not make birth control "the sole litmus test" for certain church appointments. He said he has been told that "priests known to be opposed to the encyclical are ... considered ineligible" for bishops' appointments.

This July 29 will be the 25th anniversary of "Humanae Vitae," the 1968 encyclical letter in which Pope Paul VI, after five years of study, reaffirmed traditional church teaching that the use of artificial contraception in conjugal relations is intrinsically wrong.

Father Dulles' audience—about 130 bishops from the United States and 70 from Canada, Mexico, Central America, the Caribbean and the Philippines—was in Dallas for an annual bishops' workshop on medical and moral issues.

The meeting was closed to the press, but its sponsor, the Pope John XXIII Medical-Moral Research and Education Center, released texts from it to Catholic News Service.

Father Dulles, long considered one of the leading Catholic theologians in the United States, said the purpose of his talk was not to deal with the moral questions surrounding "Humanae Vitae" but to "reflect on how dissent from the encyclical has affected the life of the church."

Although the public and highly visible disagreement of theologians is regarded by some as one of the chief causes of the dissent, Father Dulles questioned that view.

He noted that Pope Paul issued his decision five years after he had set up a special papal commission to study the question and a year after the commission majority recommended a change in church teaching. By that time, Father Dulles said, "many Catholics had made up their minds to follow the less rigorous opinion, which was presented as solidly probable. . . . The theological dissent was itself a manifestation of the popular conviction that contraception was tolerable and necessary."

"However one interprets the causal relationships, the widespread disregard for official church teaching in this area is a serious matter in itself and one that has a ripple effect in many other areas of Catholic life," he said. "It threatens to frustrate many of the intentions of Vatican (Council) II."

He listed "seven deleterious effects" on church life: Catholics no longer experience themselves, as much as they ought, as sharers in the same moral commitments. The more the hierarchy insists on adherence to "Humanae Vitae," the more alienated do the majority of the faithful feel.

"The active role of the laity that the council sought in church life and the development of doctrine is undermined." "As long as the overwhelming majority of lay people are at odds with the hierarchy on the question of birth control, the process of consultation on marriage and family life will be gravely inhibited."

"Priests are placed in a difficult position as teachers, preachers and confessors. . . . This is demoralizing for priests and confusing for the laity."

"Confusion about the authority of the magisterium (church teaching authority). Those opposed to the encyclical tend to be critical of other church teachings, especially in the area of sexuality. . . . Everyone is drawn into the battle for or against the encyclical."

"Strained relations between bishops and theologians in which 'otherwise qualified theologians who dissent from 'Humanae Vitae' find themselves excluded and shunned by church authorities while 'scholars who continue to work

cordially with the hierarchy are sometimes portrayed as syphilitic court theologians."

"The appointment of bishops. Priests known to be opposed to the encyclical are, I am told, considered ineligible. . . . In nations where the pool of candidates is small, this restriction has been devastating. The debatable quality of some recent appointments has lowered the morale of Catholics in several countries."

"Finally, the development of episcopal conferences, which began so auspiciously at the close of Vatican II, has been stunted by the controversy about birth control."

Father Dulles said that the "prevailing climate of dissent" is a major factor in the current tug-of-war over centralization or decentralization of church authority. It also appears to be linked to "many other negative phenomena" from declining Mass attendance and waning financial support for the church to resignations from the priesthood and a lack of new vocations, he said.

He acknowledged that "no quick and easy solution is at hand," but he highlighted areas where he thought steps must be taken to reduce the divisions:

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► "The dissenters must recognize that public dissent by its very nature impairs the authority of the magisterium and weakens the church as a community of faith and witness. . . . It is totally inappropriate for church doctrine to be determined by pressures of this kind."

► "Those who are strongly convinced by the arguments for or against contraception should recognize the difficulty of the question and should therefore respect the intelligence and sincerity of those with whom they differ."

► "In making appointments to sensitive positions, such as seminary professorships, the hierarchy must take account of the candidates' general fidelity to Catholic doctrine. 'Humanae Vitae' should not be made the sole litmus test, but theologians who aggressively attack the encyclical would seem to disqualify themselves."

► Against a widespread "syndrome of permissiveness" in almost all areas of sexuality, "every opportunity should be used to promote common witness among all who oppose a merely hedonistic or recreational view of sex and who seek to discern the true meaning of sexuality in the framework of God's creative designs."



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# U.S. asks church to process refugees in Haiti

by Laurie Hansen  
Catholic News Service

WASHINGTON—The Clinton administration has said it will send a special envoy to Haiti to seek a return to democracy and has asked U.S. bishops' migration officials to begin refugee processing inside Haiti.

President Clinton, however, after a March 16 meeting with Haiti's exiled president, Father Jean-Bertrand Aristide, said he would not back Father Aristide's plea for establishing a specific deadline to end military rule there.

The administration's new special envoy, Lawrence Pezzullo, is a career diplomat and was executive director of Catholic Relief Services, the Baltimore-based U.S. bishops' overseas relief and development agency.

A senior White House official said Pezzullo's message would be that "the status quo is not going to hold."

Pezzullo, as U.S. special envoy, will work with U.N. special envoy Dante Caputo, who is to begin negotiations aimed at restoring Father Aristide to power.

Jesuit Father Richard Ryscavage, executive director of the bishops' office of Migration and Refugee Services, told Catholic News Service March 17 that the State Department had asked MRS to contract with the federal government to do refugee processing inside Haiti.

He said he expected to make a final decision about whether to go ahead with the project in late March.

An MRS team was sent to Haiti March 18 to look for possible processing sites. Because of numerous reports of human rights abuses and torture in Haiti, "speed is of the essence," said Father Ryscavage.

He said the Haiti project would "be a natural extension of our Miami operation," which processes Haitians who were previously allowed into the country after being declared likely prospects for asylum.

Currently Haitians are allowed to enter the United States as refugees only after undergoing refugee processing at the U.S. Embassy in Haiti's capital of Port-au-Prince.

Observers of the Bush and Clinton administrations' policy toward Haitian boat people, including Father Ryscavage, have been critical of the in-country refugee processing conducted at the U.S. Embassy.

They say only a tiny percentage of Haitians are found to qualify for refugee status and contend that the embassy is too far from many rural parts of the nation. Critics also say persecuted Haitians are reluctant to go to the embassy—because of its prominent Port-au-Prince location—out of fear of later retaliation from Haiti's military.

Father Ryscavage told CNS he was encouraged by the appointment of Pezzullo as special envoy and said the

results of Clinton's meeting with Father Aristide "suggests the White House is finally developing momentum on the Haiti issue," including the fate of about 260 HIV-positive Haitians detained at a U.S. naval base at Guantanamo Bay, Cuba, and the economic blockade against Haiti.

Clinton met with Father Aristide March 16 at the White House, as demonstrators marched outside to protest Haiti's military rule.

Clinton announced after the meeting that the United States would pay its "fair portion" of a five-year, \$1 billion project to rebuild the Haitian economy.

He also said he would dispatch a National Security Council aide to review conditions at Guantanamo Bay and that he would discuss the situation of the Haitians there with Attorney General Janet Reno, who has authority to admit the refugees. The HIV-positive Haitians cannot be sent back to Haiti because they have plausible claims for political asylum.

Clinton said he was not ruling out stepping up the economic embargo against Haiti.

He said the United States "will not now or ever" support a military government in Haiti, and said he hoped negotiations will lead to Father Aristide's peaceful return.

But he declined to support Father Aristide's call for setting a specific deadline for the return of democratic rule to Haiti.

"It is a very grave thing for the United States alone to be setting a date certain in an endeavor that involves the United Nations and the Organization of American States," he said.

Father Aristide called upon "all Haitians not to engage in vengeance, but rather to devote themselves to justice." He said he wanted military leaders stripped of their control of the Army, but said he didn't necessarily oppose an amnesty.

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