

4 Indy K of C councils battling IRS

IRS is seeking more than \$6 million for back taxes on raffle profits

by Jim Jachimak

The Internal Revenue Service is seeking more than \$6 million from four Indianapolis Knights of Columbus councils.

The four councils affected by the IRS action are: Msgr. James M. Downey, 511 E. Thompson Road; St. Pius X, 2100 E. 71st St.; Our Lady of Fatima, 1313 S. Post Road; and Holy Family, 220 Country Club Road. A fifth IRS claim, against the St. Joseph

Council, 4332 N. German Church Road, was dismissed.

The claims involve back taxes on raffle profits. If the claims are not paid, the IRS may be able to take the property of each council to satisfy the tax bills.

In January, a federal appeals court upheld a U.S. district court ruling against the Msgr. Downey Council. The court said the council must pay more than \$1.11 million in back taxes, penalties, lien fees

and interest. As a result, the U.S. attorney's office in Indianapolis filed a lawsuit against the Msgr. Downey Council earlier this month, seeking a lien against the council's property.

Carolyn Stumpf, public affairs officer with the IRS in Indianapolis, said several liens had also been filed against each of the other three councils. The liens total more than \$3.17 million against St. Pius X, more than \$1.19 million against Our Lady of Fat-

ima, and more than \$518,000 against Holy Family. They were filed during a period of more than two years, beginning in 1980.

The IRS began assessing taxes on the raffles in 1979, and all of the raffles in question have since been halted. At the same time, the IRS also demanded back taxes for seven previous years. Attorneys for the councils say it is only the demand for back taxes which they question. The (See K. OF C. BATTLE on page 17)

The CRITERION

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Indianapolis, Indiana



Church has role in Philippine crisis

Filipinos respond to call for support from Cardinal Sin on Catholic radio

by NC News Service

The Catholic Church's involvement in the post-election turmoil in the Philippines grew more visible as events led to the ouster of President Ferdinand Marcos Feb. 25.

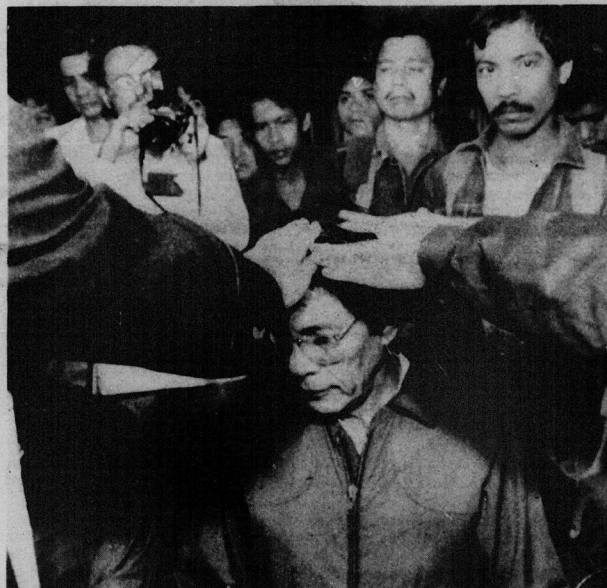
Cardinal Jaime Sin of Manila had urged civil disobedience, while the pope and U.S. religious leaders had called for a peaceful solution and expressed solidarity with the Philippine bishops.

Thousands of Filipinos—including priests and nuns—responded to a call by Cardinal Sin Feb. 23 to keep vigil outside a camp housing military leaders who defected from the Marcos government. The cardinal had made his appeal on the Catholic radio station, Radio Veritas, which later stopped broadcasting after its main transmitters were sabotaged and technicians shut down a weaker backup system for repair.

At the Vatican, Pope John Paul II had prayed for the second weekend in a row for a "peaceful and just solution, without violence and without bloodshed, caring only for the supreme good of the nation."

In the United States, Cardinal Joseph L. Bernardin of Chicago and Bishop James Malone of Youngstown, Ohio, head of the U.S. bishops' conference, were among those who expressed "solidarity" with the Philippine bishops in their call for a non-violent struggle for justice. The U.S. Catholic Mission Association had sent a message of solidarity to Religious in the Philippines, while a Maryknoll priest was among those arrested outside the Philippine Embassy in Washington.

Mrs. Aquino and Marcos had both declared themselves winners of the Feb. 7



BREAKING RANKS—Philippine Defense Minister Juan Ponce Enrile receives a special blessing at the end of a morning Mass after he withdrew support for President Ferdinand Marcos. (NC photo by Bill Hogan, Chicago Tribune)

presidential election, but international observers had said the government vote count which proclaimed Marcos the winner was fraudulent.

Mrs. Aquino called for a series of

boycotts of businesses and banks linked to Marcos. Defense Minister Juan Ponce Enrile and Lt. Gen. Fidel Ramos, the acting chief of staff, defected from the government, seized control of the defense

ministry and called for Marcos' resignation Feb. 22.

On Feb. 25, after both candidates were inaugurated in separate ceremonies, the U.S. government recognized Mrs. Aquino as president and provided a plane for Marcos to leave the country.

Upon hearing that Marcos had fled and Mrs. Aquino had assumed the presidency, Father Efrén Musngi, the leader of Filipino priests and Religious living in Rome and vicar general of the Missionaries of Our Lady of La Salette, said he felt "a sense of joy and a sense of pride because of how the people in the Philippines risked their lives for democracy."

He also expressed "gratitude for the support of the world and hope that countries around the world will support the democratic process of the Philippines."

Although the Philippine bishops had not directly endorsed Mrs. Aquino, in a statement issued Feb. 14 they said the presidential elections were an unparalleled fraud and that "a government that seizes, assumes or retains power through fraudulent means has no moral basis."

Philippine Bishop Francisco Claver, a leader of the Institute on Church and Social Issues of Ateneo de Manila University and one of the principal authors of the bishops' statement, said endorsement of Mrs. Aquino was "implicit" in the statement.

Throughout the election campaign and following events, Radio Veritas—the strongest station in the Philippines—had been on the air virtually non-stop. However, at 5 a.m. Feb. 23, as listeners heard an account of the standoff between Enrile and Ramos and the government, gunmen shot up the four 100-kilowatt transmitters.

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Supreme Court declines to review Indy porn ordinance

WASHINGTON (NC)—The Supreme Court has declined to review a lower court ruling which overturned an Indianapolis ordinance which had made it possible to sue pornography dealers on grounds of sex discrimination.

Chief Justice Warren Burger and Justices William Rehnquist and Sandra Day O'Connor voted to hear arguments in the case, but four votes are needed to grant such review.

The controversial ordinance was enacted by the Indianapolis City Council on April 23, 1984. It said pornography is a practice that discriminates against women by portraying them as sexual objects who enjoy pain and humiliation.

Indianapolis Mayor William H. Hudnut III and other city officials argued that the ordinance is an "innovative and promising way" to help victims of pornography.

But the ordinance was attacked immediately in a federal lawsuit by the American Booksellers Association, and federal courts ruled that the ordinance violated free-speech rights.

John Samples, press secretary for Hudnut, told The Criterion on Feb. 24 that the city is planning to petition the Supreme Court to reconsider its action and hear the case.

"We don't have a Plan B," Samples said, "but we don't anticipate this is the end."

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FROM THE EDITOR

How can we best lower the budget deficit?

by John F. Fink

Congress and the president are going to be battling the budget all year. There's nothing unusual about that since it happens every year, but this year it's particularly difficult because of the Gramm-Rudman-Hollings Deficit Reduction Law that mandates cuts of at least \$50 billion in the 1987 budget in order to hit the target of a \$144-billion deficit.

You would think that nobody voted, or signed, that piece of legislation since nobody has anything good to say about it. Some congressmen, and perhaps the president too, hope that the Supreme Court will take them off the hook by declaring the law unconstitutional. Many congressmen want to lower the deficit by raising taxes rather than by cutting spending, but no one wants to be the first to propose a tax increase.

All citizens should be anxious to support lower government spending if it meant the elimination of some of the waste that now exists. In 1982 the commission to study waste in government, headed by J. Peter Grace, made more than 2,000 small and large recommendations for cutting government spending. Perhaps not all of those recommendations should be put into practice, but certainly a great number of them could and should be.

A line must be drawn, however, at that point where essential government services would have to be cut back or eliminated. Few people disagree with that. The controversy arises when people try to determine what government services are essential.



Gramm-Rudman divides government spending into defense and non-defense, which seems a convenient way to do it. While both categories contain both essential and non-essential services, it seems to me that there are more non-essentials in defense than in non-defense.

The defense budget will be severely affected by the success of the current arms control talks going on in Geneva, Switzerland. I'm convinced that the time and conditions are favorable for a breakthrough there and I fully expect some kind of agreement to be signed by President Reagan and General Secretary Gorbachev at the summit meeting they agreed to have here in the United States sometime this year.

When Gorbachev surprised Washington officials on Jan. 15 with his proposal to eliminate all nuclear missiles by the year 2000, the Reagan administration was much softer in its response than they have been toward previous Soviet proposals. They seem finally to be convinced that Gorbachev is serious about cutting his defense budget because he is determined to improve his country's standard of living and that cannot be done if so much money has to be spent on armaments.

THE U.S., OF COURSE, is in a similar position. We could go a long way toward a balanced budget if we could cut the money we spend each year on missiles. The Strategic Defense Initiative (SDI or Star Wars), for example, is a \$29 billion research effort (\$5 billion next year in the Reagan budget—the largest single item and an increase of 77 percent) aimed at developing a space-based anti-ballistic missile system.

The Reagan administration insists that it is fully committed to SDI despite the fact that the Gorbachev proposal is contingent on its end. The White House also

keeps repeating that Star Wars is not a "bargaining chip" in arms control negotiations.

I simply don't believe it. I think it's all part of the negotiating game. Gorbachev made a proposal that would appeal to the U.S. but still left some bargaining room. The U.S. doesn't want to accept the proposal, but is willing to bargain. The president said that the Soviet Union is watching our budget process, so we must not cut the defense budget. "We can hardly back away from our defense build-up without jeopardizing our prospects for meaningful arms control talks," he said. He wants to be able to bargain from a position of strength.

He will not back down on basic research for Star Wars, and Gorbachev has indicated that he could accept research. But I think that he will eventually agree not to try to deploy SDI because it will be unnecessary. If both sides agree to the elimination of nuclear weapons, with effective verification, there would be no need for a costly space-based defense against them. All seems to be in order, therefore, for a nuclear arms agreement that will not only make the world a safer place in which to live (certainly the most important result), but will also have a beneficial effect on the budgets of both countries.

President Reagan has to want this type of agreement even if, for negotiating reasons, he can't come out and say it. When you are negotiating, you simply have to play the game by the rules, and there are no shortcuts. You have to defend every proposal or counter-proposal vigorously until you get the most acceptable compromise possible.

An arms control agreement that will also enable the president to cut the defense budget and take a whack out of the federal deficit is just what he needs to cap off his presidency and insure an important place for him in history. Certainly he, and Nancy, would like to see that.

State legislature approves Definition of Death bill

by Ann Wadelson

In the final days for action in this session of the Indiana General Assembly, an attempt was made to amend the Definition of Death bill, SB 282, in the House of Representatives.

Although the amendment would have changed only one word, it would have substantially altered the bill, according to M. Desmond Ryan, executive director of the Indiana Catholic Conference. The amendment was defeated and the bill was approved 76 to 22.

The amendment demonstrates the division in thought in the area of defining death. Although the vast majority of pro-life scholars and doctors have accepted the reliability of brain death diagnosis, some remain unconvinced.

The amendment, proposed by Rep. Pat Bauer, D-South Bend, would have changed the word "or" to "and," thereby demanding that both of the two accepted criteria for determining death be fulfilled. Thus, to be declared dead, a person would need to have sustained both total brain death (including the stem) and irreversible cessation of the respiratory and circulatory system.

SB 282's sponsor, Rep. Richard Dellinger, R-Noblesville, opposed the amendment, calling the word "only," added at the request of the ICC, a

"safeguard" which limits those determining death to only two specific criteria. In at least one state, legislators have been lobbied to accept irreversible coma as a criterion of death.

Rep. Bauer's amendment represents the concern of a segment of the right-to-life movement which questions the reliability of brain death diagnosis. The vast majority of pro-life scholars and pro-life doctors, including neurologists who specialize in diagnosing death according to brain-

related criteria, agree that a person whose entire brain has ceased functioning is dead, not just dying.

Although ICC has previously opposed legislation to define death, advances in medical technology and the increasing division among doctors and society over the value of life moved ICC to support SB 282 to allow only those who are really dead to be declared dead.

About the reliability of the brain death diagnosis, the prestigious Pope John XXIII

Medical-Moral Research and Education Center says, "The total and irreversible cessation of all brain functions, including those of the brain stem, indicates with as much medical certitude as, if not more than, the irreversible cessation of circulatory and respiratory functions that death has occurred."

Dr. C. Everett Koop, U.S. surgeon general, who is recognized for his public pro-life stand, said, "I think the Uniform Definition of Death Act (SB 282) addresses the critical issue of brain-stem death and therefore should be a piece of legislation which pro-life groups could sincerely and honestly support."

The Definition of Death bill is expected to foreclose the possibility of accepting any lesser standards for death.

Local CHD offers grants for social justice education

Five grants of maximum amounts of \$500 each are now available for programs that educate people about the issues of poverty and powerlessness, or the effects of injustice. These grants are offered by the Campaign for Human Development, for the Archdiocese of Indianapolis. The funded programs must be ready for implementation this fall.

The Campaign for Human Development, initiated 15 years ago, has two major components, funding and education. The funding is directed by the awarding of action grants to low-income communities to accomplish programs of self-empowerment and institutional change. The allocation of funds is handled from the national CHD office as well as the local CHD offices.

This also applies to the educational

component. The national office offers media presentations for national distribution, justice education materials and promotional materials that are used throughout the country when the collection for CHD is held in November. Each local office determines its own form of educational efforts.

The Indianapolis CHD office will continue to offer action grants to low-income communities in the archdiocese. This year, however, it is also able to award social justice education grants. Parishes, agencies and community groups are eligible to apply. Application forms are available at the CHD office, Room 213 in the Catholic Center. Forms can also be mailed upon request by calling 236-1550. The deadline for submitting these application forms and materials is April 30.

'This Far By Faith' schedule for March 1986

Following is the schedule for "This Far By Faith: The Black Catholic Chapel of the Air" for March. The program can be heard from 2:30-3 p.m. Sundays on WGRT-AM, Indianapolis (810 kHz).

Date	Homilist	Choir
Mar. 2	Fr. Rayford Emmons	St. Bernardine (Baltimore)
Mar. 9	Fr. Edward Branch	St. Theresa of Avila (Wash., D.C.)
Mar. 16	Fr. Curtis Guillory	Imm. Heart of Mary (Lafayette, La.)
Mar. 23	Fr. James Goode	Rejoice National Choir (Wash., D.C.)
Mar. 30	Bp. James Lyke (Cleveland)	Sr. Laura and Friends

Archbishop O'Meara's Schedule

Week of March 2

SUNDAY, Mar. 2—Confirmation, St. Matthew Parish, Indianapolis, Eucharistic Liturgy at 2:30 p.m. followed with reception.

—Confirmation, St. Luke Parish, Indianapolis, Eucharistic Liturgy at 7:30 p.m. followed with reception.

MONDAY & TUESDAY, Mar. 3-4—Annual meeting of Indiana Bishops and Major Religious Superiors, Fatima Retreat House, Indianapolis.

WEDNESDAY, Mar. 5—Dialogue Session with Religious of the Archdiocese, Catholic Center, Indianapolis, 7 p.m.

THURSDAY, Mar. 6—Confirmation, St. Michael Parish, Indianapolis, Eucharistic Liturgy at 7:30 p.m. followed with reception.

FRIDAY, Mar. 7—"Conversions '86," Christian Theological Seminary, Indianapolis, 7:45 a.m.

SATURDAY, Mar. 8—Dialogue Session with Religious of the Archdiocese, Sisters of Providence Convent, St. Mary of the Woods, 1:30 p.m. Eucharistic Liturgy at 11:15 a.m.



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Archdiocesan Catholic Charities

Another day at St. Mary's Child Center

by William Brown

It is 8:45 in the morning and the beginning of another school day at St. Mary's Child Center. The children come in, some in the Red Cross vans, some with their families. Some of the children are fully awake and alive and alert, active and bouncy and others are timid, tired and sleepy.

The jackets and coats come off and one way or another make their way to the hooks that are assigned to the children. The

teachers are busy with the children, helping them with their coats, helping them find their way to the appropriate room and gradually trying to bring some semblance of order into the activity and the wanderings of the children. Gradually things seem to settle down somewhat and another day of school has begun.

To the casual observer the children are typical children three to five years of age, some very neatly dressed and others in various stages of disarray. These are children from the various homes around

the Indianapolis area. Some of the children are in foster homes, some are in single-parent homes, and many of them are from two-parent homes. For the most part the children look quite normal and ordinary, but as the day goes along the observer notices that some of the children have a great deal of difficulty handling the objects or the puzzles.

Some manage to put the paste in almost any spot rather than the one that has been designated by the teacher. Some children seem extremely active, going from one activity or one chair to another, without a great deal of rhyme or reason. Others seem to be almost nonverbal, awkward and distrusting. All of these are the special children served by St. Mary's Child Center.

The children come from a variety of paths, backgrounds and homes. Some come by direct referral from their doctors or caseworkers. Some finally arrive at St. Mary's Child Center after being referred from one place to another. The Child Center makes an effort to receive these children who in general exhibit some type of delay in their development.

These delays may be the result of various and assorted kinds of causes and conditions, and the children are at the Child Center simply because they are not able to function at the level that is in keeping with their chronological age. With the appropriate program and stimulation some of these children will undoubtedly develop to the level where they are on a par with children their age, but some of them, even with the best of programs and the most loving of environment, continue to experience difficulties throughout their lives.

During the program at St. Mary's, the children are divided into groups of four or five according to their ordinary level of functioning and then in these small groups receive the instruction and stimulation that is appropriate for that level. Words and activities, projects, games, exercises, music and songs are all part of the program in an effort to bring about the appropriate development, trust and verbalization within these children. A great effort is made to adhere to the structure because so many of these children need structure perhaps more than anything else.

Structure is never an end in itself, but is simply a means to an end. Through the regularity and the order of the structure the children gradually know what to expect and come to a point where, for the most part, they can respond within the range of their own capabilities. In the beginning many of the children are resistive and distrustful, but gradually they come to feel that they are accepted and their efforts are recognized, appreciated and praised. From one faltering step to another, the child begins to respond, to grow and ever so gradually there is progress and new trust. All the steps are not always forward but there is steady, slow progress.

Obviously these special children need the help and the programs that are available through such places as St. Mary's Child Center. The Child Center continues its commitment and dedication through the cooperation of Catholic Charities of the Archdiocese of Indianapolis, the United Way of Greater Indianapolis, and the generosity of a long list of donors and supporters.

Workshop for the Widowed March 8 at Catholic Center

Father Ken Czillinger, nationally recognized for his ministry to the bereaved, will be the keynote speaker on March 8 at the Workshop for the Widowed sponsored by the Catholic Widowed Organization.

The workshop, planned in cooperation with the archdiocesan Family Life Office, will be held from 9 a.m. to 3 p.m. at the Catholic Center in Indianapolis.

Father Czillinger's special ministry began because of three experiences in his family: his mother's death from cancer at a young age, the sudden death of his 24-year-old brother, and his father's death at age 58.

There followed assignments as a hospital chaplain, teacher, counselor and organizer of support groups. "Most of my insights came from many hours spent with these people, who have been good teachers," he says. "I have simply tried to be a good student and faithful companion."

For several years, Father Czillinger, pastor of Immaculate Heart of Mary Church in Cincinnati, devoted almost full time to working with support groups for mothers whose children have died, for the widowed and for the separated and divorced. From that experience he feels strongly about the value of support groups, such as Catholic Widowed Organization for men and women of the Archdiocese of Indianapolis. "Words cannot communicate the value of sharing with someone who has been there," he says.

About helping those who are grieving, Father Czillinger says, "Don't try to avoid those who are grieving. Help them share how rough and sad it is, how much it hurts, how they experience or don't experience peace, how empty they feel inside, how tempted to give up, how their faith and hope are affected."

Grieving people often withdraw because



Father Ken Czillinger

they don't feel needed anymore, says the priest. "Don't always wait for persons in need to make the first move. Jesus often reached out to those in need. He didn't always wait for others to contact him."

In addition to the keynote, Father Czillinger will facilitate a workshop for the recently bereaved. Nine other workshops have been planned to cover subjects of interest to men and women who have been widowed. Among the topics are "Coping with Stress and Depression," "Alone But Not Lonely," "Ingredients for a Quality Lifestyle," "Fundamentals of Prudent Investing," "Parenting," "Re-entering the Social World" and "Home Repair for Rookies."

Widowed men and women of all faiths are invited to attend the workshop. Fee is \$15, which includes lunch. To register or obtain further information, call the Family Life Office, 317-236-1596, before March 3.

A Lenten meditation

The branches on a tree

by Fr. John Ostidek, O.F.M.
Director, Alverna Retreat Center

Look at a tree, any tree outside your window. It may even be one you have seen often, even thousands of times, no matter. But right now just stare at it—boldly and long.

The trunk rises from the ground. From that one trunk come many branches, and each of them in turn bears twigs which support leaves. That's the simple, basic, structural framework of a tree, isn't it?

Do you recall how Jesus used this branching pattern to describe his closeness to us? "I am the vine, you are the branches" (John 15:5).

As surely as the branches are physically united to the trunk of the tree, so you and I are bonded to Jesus through our faith in him. In ways we don't understand, Jesus reaches out and draws us to himself. He wants us to picture his closeness to us as branches on a tree. A very strong image.



Look at the tree again. Unseen by us, we know, sap flows upward through the trunk, out into the branches and twigs to the leaves. There, urged by sunlight, the water and chemicals that make up the sap are the stuff used by the leaves to construct the complex chemicals that make up the wood, flowers and fruit of the tree.

Now think back to what Jesus said in the next sentence after the vine-branches. "Whoever remains in me and I in him will bear much fruit; for you can do nothing without me" (John 15:5).

Without the sap, all leaves can do is rustle in the wind. They need the raw materials in the sap before they can manufacture the complex organic chemicals that make up wood, flowers and fruit. So, also, you and I need the kind of spiritual sap which flows only from Jesus to us, if we hope to produce worthwhile fruit in our lives. On the strength of special help and love from Jesus we can build lives of love and serve others in return.

Another glance at the tree outside the window, please. Another reading of the passage, "I am the vine, you are the branches," also. And the point is made that we should reach out each day to a Jesus who constantly extends his hand to us.

The Tell City Deanery holds a Festival of Marriage



MARRIAGE FESTIVAL—Valerie Dillon, center, speaks with Tom and Mary Weber during a break at the deanery Festival of Marriage celebrated at St. Paul's Parish Hall, Tell City, on Feb. 16. (Photo by Peg Hall)

by Peg Hall

TELL CITY—A Festival of Marriage was celebrated by about 130 persons, mostly married couples of the Tell City Deanery, on Feb. 16, with a wide array of workshops on the subject.

Keynote speaker Franciscan Father Tom Richtstatter, who teaches sacramental theology at St. Meinrad School of Theology, was one of five speakers who live and work in the Tell City Deanery. Only Valerie Dillon, director of the Office of Family Life for the archdiocese, came from outside the local area.

Dillon covered communication in marriage and parent/teen relationships. The Rev. Randall Frost, assistant professor of pastoral studies and director of the supervised ministry program at St. Meinrad School of Theology, led a workshop on how to draw a family diagram for the purpose of tracking emotional processes. Mr. Frost has a private practice in family counseling.

"Understanding Your Mate" was the

goal of a workshop by Kathy Elpers, therapist at Southern Hills Counseling Center in Tell City.

The team of Tom and Mary Weber, a married couple active in Marriage Encounter and Tobit Weekend programs for engaged couples, led a discussion of marriage as a call to mutual ministry.

The Festival of Marriage was the first event sponsored by the new Catholic Charities Advisory Board of the Tell City Deanery. Co-sponsor was the Family Life Office of the Archdiocese of Indianapolis, and funding was through the Archbishop's Annual Appeal.

Correction

In the article "How church and neighborhoods work together" (The Criterion, Feb. 7), it was stated that St. Catherine and St. James parishes in Indianapolis are both members of the Urban Parish Cooperative. Actually, St. Catherine is not a member.

COMMENTARY

To Talk of Many Things Let's go easy on idea of a universal catechism

by Dale Francis

When the bishops of the extraordinary synod voted that a universal catechism should be prepared and Pope John Paul II gave his enthusiastic endorsement, it seemed to me an indication the Holy Spirit had been working at the synod.

Things I've been reading lately suggest that many of those people who write or comment on things in the church aren't of that opinion. They aren't very happy about the idea of a universal catechism and they would be, of course, if they thought this was the work of the Holy Spirit. As a matter of fact, it doesn't seem to me that many people expect the Holy Spirit to be involved in things like this.



They say we've got to work these things out ourselves.

So all right. But easy does it. Let's go real easy on thinking about a universal catechism, be careful not to criticize anyone, just talk it over.

One thing some are saying is that preparing a universal catechism doesn't mean it has to be a catechism in the popular understanding of the word. The church isn't going to come up with something like a universal Baltimore catechism and translate it into all of the languages of the world. They say what the bishops of the synod had in mind when they talked about a universal catechism was a compendium of Catholic teachings. The dictionary says a compendium "gathers together and presents in concise or outline form, all the essential facts and details of a subject."

But, since those who said the universal catechism should be a compendium criticized him, they apparently didn't have in mind what Cardinal Silvio Oddi an-

nounced after the extraordinary synod. Cardinal Oddi was prefect of the Sacred Congregation for the Clergy, which has responsibility for catechetics, until his recent retirement.

Cardinal Oddi welcomed the call for a universal catechism and he said that for the last few years his congregation has been working on a universal synthesis of Catholic teaching. That work should be completed soon and when it is, he said, it will be submitted to the Sacred Congregation for the Doctrine of the Faith. If that congregation approves it, it will then be sent to Pope John Paul II for his approval.

Those who express some dissatisfaction with this think there should be a broader input into the synthesis of Catholic teaching than just that provided by the Congregation for the Clergy and the Congregation for the Doctrine of the Faith. They believe the episcopal conferences must necessarily be involved.

That brings us to another viewpoint. There are those who think that a universal catechism is not practical, that with the differences of people that naturally exist throughout the world that what is needed are national catechisms.

It was last fall that St. Cloud's Bishop George Speltz urged a national catechism for the United States, he said, to end the illiteracy of today's Catholics concerning basic church teachings. He said this catechism should have two goals—conversion to Christ and faithfulness to Catholic teachings.

There's one thing about the various views expressed concerning the universal catechism: they all have logic. That's why we must be very careful not to treat them as disagreements but as serious views that,



taken together, can achieve the goal called for by the synod.

The basic teachings of the church must be universal and a synthesis of the teachings of the church, given approval by the pope, should establish those teachings as authentic. But there are differences in the challenges to the teachings of the church in the many parts of the world. The episcopal conferences must, of necessity, be involved in preparation of the universal catechism as it will be used in their own situations.

It can be done. Not as if it is a power struggle, but as a mutual effort to serve the mission of the church better and more faithfully.

The Human Side

Church should prevent evil as well as heal it

by Fr. Eugene Hemrick

"Should the Catholic bishops take a public stand on political issues such as the arms race or American economic system?" A recent study conducted by Dr. Dean Hoge of The Catholic University of America reveals that there is very strong agreement among priests that bishops should take stands in these areas. However, a majority of the Catholic laity are far less favorable.

In the Hoge report, titled "Attitudes of Priests, Adults and College Students on Catholic Parish Life and Leadership," it is stated: "If additional research substantiates this finding, it can be concluded



that organized lay resistance can be expected to arise on the bishops' political and economic stands much more than on church leadership issues such as women's ordination, celibacy and ex-priests."

Actually, the bishops have addressed a number of issues similar in nature to those of peace and the economy. There have been bishops' statements on the global food crisis, the role of multinational corporations, South Africa, capital punishment, housing, farm labor, racism, strip mining and the TV program "Soap."

If the laity are less than favorable to the bishops going public on peace and economic issues, one must wonder how favorable they would be toward the bishops' involvement in the issues just mentioned. This leads me to ask: Is the church seen as an institution that should pick up the pieces after evil does its dirty work, or should the church go after the source of evil directly? Is the church to

provide the hospitals, sisters and chaplains on the battlefield, or should it instead be protesting by standing on the steps of munitions factories, or on the doorsteps of legislators who support an escalation of the arms race?

The Hoge study leads to even deeper questions. To pray and provide a Christian vision for life's troubles is a must for all of us. But when does the time come to write, to lobby, to march and to protest publicly? How are we to read the bishops' statements? Are they to be studied with the hope of educating Catholics on how to avoid further evils, or in hopes of activating Catholics to strike at the heart of evil?

These are not easy questions to answer. The French philosopher Alexis de Toqueville once said: "At first it is by necessity that men attend to the public interest, afterward by choice. What had been calculation becomes instinct. By dint of working for the good of his fellow

citizens, he in the end acquires habit and taste for serving them."

As long as there is no war or depression some might argue there is no necessity to become involved in the issues of peace and the economy. They might argue also that the hierarchy's place is in the church, not on the streets.

Yet, when we study the lives of the saints and the Old Testament prophets we find that they were not aloof from civic affairs. Saints have confronted many a ruler and state policy head on.

I believe Hoge's findings need closer examination. If a large majority of Catholics are unfavorable to the public stands of our bishops could this be a sign that there is a great need to strengthen the tradition of American democracy which advocates participation in government affairs, and the tradition of saints and prophets who entered into the mainstream of civic affairs?

The Yardstick

Bishops correct in criticizing economy for not creating jobs

by Magr. George Higgins

The U.S. bishops' pastoral on the economy argues that the most urgent priority for domestic economic policy is the creation of new jobs "with adequate pay and decent working conditions."

In response to this demand, critics of the pastoral—notably Michael Novak of the American Enterprise Institute—have said to the bishops, in effect: "What are you complaining about? Where have you been? Don't you realize that the economy is producing millions of new jobs each year?"

The critics all use more or less the same rosy statistics that the president cited in his recent State of the Union message.

The bipartisan Congressional Office of Technology Assessment has carefully analyzed these statistics and has concluded in a 445-page report released Feb. 6 that



they are anything but rosy. The study reports that 11.5 million workers lost jobs because of plant closings or relocations from 1979 to 1984 and that only 60 percent of them got new jobs in that period.

It further says that of the displaced workers who found new jobs and who reported their earnings in a Census Bureau survey, 45 percent had taken pay cuts and two-thirds were earning less than 80 percent of their former income.

Of the 5.1 million displaced workers who had held their jobs for at least three years, 43 percent were out of work for at least 27 weeks and one-fourth had periods of unemployment of a year or more. Finally, the study shows that displaced workers are typically white males of "prime working age with a steady work history" in blue-collar jobs.

In summary, the study suggests that the problem of displaced workers is much more serious and will be more costly to resolve than administration spokesmen and critics of the pastoral have estimated previously.

The study acknowledges that since the current business expansion started in

December 1982 the United States has created close to 10 million new jobs. It clearly demonstrates, however, that these figures, which critics of the pastoral are so fond of citing, are misleading.

To begin with, nearly all of these 10 million new jobs (94 percent) were service jobs—bank tellers, hotel clerks and workers in the rapidly expanding fast-food industry. These are low paying jobs. The study shows that in 1984, for example, the average hourly wages for production and non-supervisory workers in all service-producing sectors was \$7.52 as against \$9.18 in manufacturing.

The study also notes that jobs in computer and semiconductor manufacturing are unlikely to rescue many workers displaced from traditional manufacturing jobs because employment in these new industries is relatively small.

It is clear then that the majority of the new jobs created during the past three or four years do not meet the standard set forth in the bishops' pastoral. They are not jobs "with adequate pay."

Critics of the pastoral are loath to admit

this. Their argument seems to be that a job is a job is a job.

Not so. The bishops are correct: Our first priority is the creation of jobs "with adequate pay and decent working conditions."

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Twice' misses boat on morality of marriage

by James W. Arnold

"Twice in a Lifetime" is a sociological domestic drama exploring an increasingly common late 20th century event—the breakup of long-married couples once the children have grown and left the nest. Call it middle-age crisis, the post-25th anniversary blues, or simply another symptom of a me-first value system. It happens, and it's real.

While "Lifetime" should get brownie points for approaching such a heady subject, and the script by Colin Welland (Oscar-winner for "Chariots of Fire") tries to be balanced and compassionate for all, the movie has a bunch of problems. Central is that the moral issue, which combines the sacredness-of-marriage factor and the attractions of adultery, just doesn't come up for debate. (The characters in "Twice in a Lifetime" are not even infinitesimally religious.)



The couple in focus here is Harry and Kate Mackenzie (Gene Hackman, Ellen Burstyn), blue-collar folks in Seattle with a married daughter Sunny (Amy Madigan) and two grandchildren, a daughter Helen (Ally Sheedy) just out of high school, and an older son Jerry who is off in enlightened Los Angeles. Harry has just turned 50, meets an attractive widow Audrey (Ann Margret) at a bar, and falls in love.

Since the characters are blue collar—Englishman Welland adapted the story from his TV play about British working people and the fit is occasionally awkward—they're more shocked than sophisticates would be and create more "scenes." But they're not allowed to articulate or deep (they are glued to TV's "The Price is Right"), and we're not allowed to know why Harry and Kate have drifted apart, or why Audrey is so important to this simple guy who loves male camaraderie at the bar and lives and dies for the Seattle Seahawks.

What happens, from the viewpoint of Welland and director Bud Yorkin (the longtime Norman Lear associate), is what should happen, though it's far from easy for anyone. Harry moves out, with divorce in

the probable future. Kate is traumatized at first, but recovers a sense of her own worth and independence. The breakup is good for them, because what existed between them is essentially dead, a burden on their lives, which still have a long way to go. Instead of the "charade" of just going through the motions, Harry and Kate find life's possibilities opening up for them again.

As for the kids, each responds differently. Sunny is angry and unforgiving, because she's the one involved in the family mystique. Since her own marriage is rocky (her husband is unemployed), she's the most threatened. Helen simply loves her dad, the way some daughters do, and Jerry, with his L.A. wisdom, is open-minded and tolerant. The point is that the kids should accept, cope, and get on with their own problems and relationships.

All of this is modestly interesting as slice-of-life drama. While it's limited in perspective, it's insightful not only in considering the feelings of just about everybody—the affair impacts even on the friendship between Harry and his best pal, Nick (Brian Dennehy)—but in showing with impressive accuracy how much pain is spread by moral (or immoral) choices. A breakup of a 30-year marriage rearranges the landscape and architecture like an earthquake.

However, "Lifetime" is not an objective documentary. Its clear purpose is not simply to alert us to a problem affecting the traditional marriage caused by so many social factors, like increased health, mobility, or sexual appetite long into what use to be considered "old age." Is the ideal of permanent marriage irrelevant in an era when a couple may routinely live 60 years after their wedding day? The movie obviously wants to argue that it is, without considering other options and possibilities.

E.g., the movie argues for the value of new relationships, the excitement and stimulation of "new" love, that wonderful feeling associated with the teens and 20's,

while ignoring the genuine joys that associations have precisely because they are "old" and contain inside them, every second, so many common memories and experiences. The bias here is that it's better to be young, to feel again the dizzy delirium of first love. Our culture is wrong about this. If a romance or a friendship is properly built, it's more exquisite in later years than whatever fun there is in starting over. Young is good, but old is better.

While "Lifetime" is sympathetic to the wife, it says essentially that she's better off reincarnated as a youngster, too. Her recovery begins with getting her ears pierced, a makeover and blinding at the beauty shop, a \$100 victory at Bingo, and a wild party with the girls at a male-stripper disco, which seems to be the current Hollywood symbol for female liberation. The irony is that all this is offered as an "improvement" to a woman who has lost the vintage years in her romance with the man who has shared every important moment of her life.

But what about it? If their love is dead, isn't it better to be 18 again? Well, if you can't have diamonds, baubles are better than despair. But it's amazing how much love "dies" because nobody sees the point in watering and nurturing something that's merely old.

(The case for middle age divorce, sincere but stacked; some street language; satisfactory, with reservations, for adults.)

USCC classification: O—morally offensive.

Recent USCC Film Classifications

Dream Lover.....	O
French Lessons.....	O
9½ Weeks.....	O
Pretty in Pink.....	A-III

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

Good programs on teen pregnancy, toxic waste

by Henry Herx

"Babies Having Babies," a drama about teen-age pregnancy, airs Tuesday, March 4, 4:30-5:30 p.m. EST on CBS. The program was originally scheduled to air Jan. 28 but was pre-empted because of the space shuttle tragedy.

The program, written by Kathryn Montgomery and Jeffrey Auerbach, begins with the arrival of five teen-agers for an appointment with a counselor at a community center. Waiting for the counselor to arrive, the five gradually begin talking about why they are there.

The only thing the young women have in common is their pregnancy. Coming from different social and economic backgrounds, they share—and argue about—their differing attitudes about sex and the consequences of teen-age motherhood.

Mary Pat (Jill Whelan) is Catholic and insists that abortion is wrong because "from conception, it's a living soul." She is going to have her baby and give it up for adoption.

Brenda (Akosua Busia), a black 14-year-old, rejects abortion, saying, "I ain't no baby-killer." But for her, adoption is unthinkable and she explains that she will turn to welfare if she has to in order to raise her own child.

Kelly (Lori Loughlin), a popular all-American cheerleader type, sees nothing wrong with abortion. She has a choice, however, because she thinks (wrongly as it turns out) that her boyfriend will stand by her if she decides to have the child.

Max (Renee Estevez), who dresses like a punk rocker, is tough-minded about her predicament. The only reason she is seeing the counselor, she says, is to find out "how and where to get an abortion for nothing."

Lisa (Claudia Wells) listens intently to what the others are saying but contributes little herself. There is a reason for this which viewers should discover for themselves.

The counselor, delayed by car failure, finally arrives at the end of the afternoon just as the five are departing. It is admittedly a contrived situation but it does provide a natural setting for this hour of soul-searching and shared confidences among adolescent girls.

Directed by actor Martin Sheen, the drama succeeds well in establishing a realistic interaction among the girls. Most of the dialogue is credible and in keeping with the situation. Teen-age boys viewing the program may learn a little more respect for the feelings of their girlfriends.

This is another example of television teaching a lesson in sexuality, this time by offering a representative cross-section of viewpoints about sex, contraception, abortion and motherhood. To its credit, the program doesn't load the deck in favor of any particular solution to the problems of a pregnant teen-ager.

Presumably, today's teens are not going to learn anything new from this program. Its value is in treating the

subject as a serious matter of such importance that there are no easy answers and every decision has consequences.

Perhaps what is most dismaying is to hear some of the girls in the story agree that sex is a subject they have never been able to talk about with their parents.

Obviously, "Babies Having Babies" is no substitute for parental guidance and support as teen-agers learn about sexual values and responsibilities. The best use the program can serve is to initiate parent-teen discussion about the moral dimensions of the subject.

"A Deadly Business," CBS, March 4

Alan Arkin gives a riveting performance as a convict turned informer who exposes corruption in the toxic waste removal industry in "A Deadly Business," airing Tuesday, March 4, 9-11 p.m. EST on CBS.

Based on the true story of Harold Kaufman, whose testimony continues to send criminals in the waste disposal business to prison, the program depicts the extent and complexity of the involvement of organized crime and corrupt officials in the high-profit handling of lethal waste.

Armand Assante portrays the boss of one of the many superficially legitimate companies making money from the illegal disposal of some of the more than three-quarter billion tons of toxic waste accumulated annually.

Audiences may view the conclusion as less than satisfying in that the convictions brought on by Kaufman's testimony were few and short-termed. But the program serves admirably to illustrate the gravity of the problem and to give notice that the war to rid the nation of environmental dangers has escalated.

"Fate of the Earth," PBS, March 5

Like other stars, our sun ultimately will burn out and life on Earth cease. Long before then, however, the human race may be extinguished by one or another of the catastrophic events projected on "Fate of the Earth," the final program in the "Planet Earth" science series, airing Wednesday, March 5, 9-10 p.m. EST on PBS.

Global famine and toxic wastes are two such doomsday scenarios. Others include the destruction of the thin ozone layer protecting Earth from the full force of the sun's ultraviolet rays and the disastrous changes in climate that would result from cutting down the world's tropical rain forests.

Nuclear winter, however, is the most immediate possibility and the scenario which the program examines most closely. However extensive the direct damage from an exchange of nuclear blasts and whatever the long-term effect of radiation poisoning, it is the aftermath of the devastating firestorms that cause scientists the most concern.



HOMELESS—Belinda Balaski stars as a homeless mentally ill woman in "Are You My Mother?" The drama airs March 5 on the "ABC Afterschool Specials." The program concerns a teen-ager who believes her mother is dead until she sees a woman resembling her mother in a film clip about homeless people. (NC photo)

The prevailing winds would spread dense clouds of smoke around the world, turn day into twilight, block out the warmth of the sun and cause Arctic-like temperatures. The program uses models to effectively visualize the nuclear obliteration of the great cities of the world and computer graphics then chart the dramatic day-by-day drop in temperature across the globe.

The program describes the fragile relationship between life on Earth and the physical environment. The point of this is that people today have the intelligence and the means to mitigate or entirely forestall the doomsday scenarios described here.

Whether the human race has the will to do so remains beyond the scope of the program. The entire series, devoted to popularizing the current state of Earth science, has done well in educating viewers that the more knowledge we gain about the Earth and its mechanisms, the more responsible

Consultation on pastoral on women

This is the conclusion of the report submitted by the Archdiocese of Indianapolis to the committee preparing the bishops' pastoral letter on women. It is the result of a consultation of more than 1,500 women throughout the archdiocese.

Because of the length of the document, it has been serialized over several weeks. A news story summarizing the report was in the Feb. 7 issue.

Question 5B: As you reflect upon your personal experiences, what do you find contributes the most to the alienation (abuse, divisiveness, dehumanization) of women in society?

It was almost universally agreed that male domination contributed the most to alienation. Women feel the impact of male domination in many ways. They are often forced into dependency and owned and controlled by often well meaning men in their lives. Women are frequently viewed as persons of inferior intelligence. There is an image of women as the weaker sex.

These experiences were noted most frequently:

1. Sexism in language, advertisements, the media, employment, pornography, and the judicial system.
2. Prevalence of double standards in society; difficulty obtaining some jobs and

political positions because of stereotyped concepts.

3. Media depiction of the views of radical feminists as if all women agreed with and support such views.

4. Dehumanization of women through exploitation, rape, incest, abuse, and prostitution.

5. Abandonment of family life and high morals by a large segment of society.

6. Lack of sensitivity and respect for women and their concerns.

7. Disdain for homemakers when they are seen as living a wasted and unfulfilled life.

8. Expectation that volunteer work will be performed by women with the assumption that they will be satisfied with the insignificant, menial jobs.

9. Dehumanization by poverty particularly of women as single parents, worsened by unfair divorce laws and the failure of fathers to support monetarily the children they helped to conceive.

Question 6: As you reflect on your personal experiences, what issues/themes emerge as the most important for the development of the bishops' pastoral letter on the concerns of women in the church and in society?

Women in the Church

Enhancement of the influence of women in the church at all levels especially in decision making positions.

Exploration of means to utilize more fully the unique and diverse gifts of women in church ministry, for the ultimate benefit of all.

Renewal of attention to Mary as a role model.

Full discussion of life issues from a woman's point of view, especially birth control, divorce, abortion, and abuse of persons.

Respect and support for all walks of life including singles, divorced or separated, widowed, single parents, and the elderly.

Social justice for female workers in the church.

Removal of sexist language

Women as People of God

Continued "listening" and ongoing dialog on issues raised by this consultation.

Improved counseling and spiritual guidance, utilizing women, with attention to the special needs of women.

Recognition of the personhood of women, as distinct from their helping roles as wife, mother, and supporter of others.

Women in Society

Promotion of economic justice.

Condemnation of elements in modern life which dehumanize women including pornography, exploitation, stereotyping in the media, and racial and job discrimination.

Support for the dignity of the roles of wife and mother.

In the words of one parish group: "In summary, we hope that the bishops' letter on the concerns of women will be as bold and spirit-filled as the previous letters on war and peace and economic concerns, especially since the issues we raise are within their power to change."



RESTORATION—Sisters of Providence Jane Bodine (left), director of development, and Anne Doherty, general superior, look to Msgr. James Galvin, chaplain at St. Mary of the Woods, and Halle McMahon of Indianapolis, for advice on a renovation design for the Church of the Immaculate Conception at St. Mary of the Woods. The Sisters of Providence, who own the church, have named Msgr. Galvin and McMahon co-chairpersons of a committee to assist in raising funds to restore the church.

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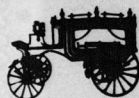
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Starts March 1, 1986

Families, please take home all of your winter decorations that you are wanting to save. The cemetery does not have enough space to store these items.

We will be using the first 3 weeks of March to groom the cemetery. The week of Easter, March 22-31, you may use any type of decoration.

April 1st, starts our growing season, so please use *fresh flowers* in all of the *outside* locations. You may use *fresh flowers* in vases on the *outside* of the mausoleum; on the *inside*, please continue to use the flower holders for your *artificial* flowers.

Cemetery Visiting Hours: 8:00 a.m. to 5:00 p.m., Daily
Effective April 1, 1986: 8:00 a.m. to 7:00 p.m., Daily

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CORNUCOPIA

Beyond the letter of Lent

by Cynthia Dewes

These 40 days of Lent, O Lord. They stretch before us waiting to be filled with meaningful prayer and practice, demonstrating the spirit and not the letter of the law. Alas, the spirit may be willing but the flesh is (as well-documented) weak.

The yellow brick road to Easter seemed more orderly in days past when the grownups gave up drinking and smoking and the kids gave up candy and movies for the six-and-a-half week duration. We figured we could stand anything as long as it was good for us (and temporary). We were making neat bargains with God, tit for tat.

Eating vegetable soup made with chicken broth was a major spiritual dilemma. The kids were forever hoping that taking cod liver oil would be outlawed in favor of keeping the fast. And dining out on Friday night with shrimp and lobster put the lie to abstinence.

Upmanship was prevalent among the faithful. "I gave up more things than you" or "We said three Hail Marys AND an Our Father" were banded like drawn sabres. It was a game people played called Holier Than Thou.

Following the rules was the important thing, and we could look forward to justifying ourselves on Judgment Day by saying, "I was following orders." Just like the war criminals.

The letter of the law was followed, all right, but it did not follow that we were better Christians. Our bodies may have been healthier because of fasting and denying ourselves our favorite vices, but our souls were sometimes in questionable shape.

We could eat tons of tuna fish and pass up scores of movies without necessarily creating enough virtue to record on the head of a pin (probably the same pin the angels danced on). We could recite lots of words and sit in umpteen hushed churches without once changing a wrong attitude or dumping a favorite prejudice.

Part of the emphasis created at Vatican II was to shift responsibility for mature faith practices from the institutional church to the individual. In other words, simply following church rules like dietary restrictions or reciting formal prayers wouldn't cut it anymore. Now we must put our faith where our mouth (heart, mind) is.

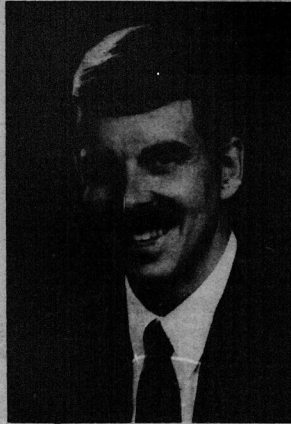
Literally. If we believe in sharing bread with the poor, we must eat only what we need and give away the money we save. If we want to intensify our relationship with God, we must spend time in his presence, listening for his voice.

And if we desire peace in the world we must demonstrate peace ourselves. Not just during Lent, mind you, but all the time. When you look at it that way, 40 days seem like nothing.

vips...

✓ The Office of Pro-Life Activities and the Indiana State Coordinating Committee will sponsor a luncheon honoring Father Edward M. Bryce, Director of the National Conference of Catholic Bishops Committee for Pro-Life Activities, at 12 noon on Wednesday, March 12, at the Catholic Center, 1400 N. Meridian St. For reservations and information call 317-236-1569.

✓ The sixth annual Indianapolis Athletic Club St. Patrick's Day Parade, led by Archbishop Edward T. O'Meara, will be held Monday, March 17, beginning at 11:45 a.m. on Pennsylvania St. The public is invited to attend post-parade activities in the Athletic Club which will honor its Irish Member of the Year, Archbishop O'Meara. Refreshments will be available.



✓ Bain J. Farris has been named president and chief executive officer of St. Vincent Hospital and Health Center. Farris is a graduate of Marian College and holds a master's degree in health administration from the I.U. School of Medicine. He has served at St. Vincent since 1971, most recently as executive vice president and chief operating officer.

check it out...

✓ The Evansville Master Chorale and Philharmonic Singers will perform a selection of sacred music in St. Meinrad Archabbey Church at 3 p.m. EST on Sunday, March 2. The free program will include works by Bach, Mozart, Beethoven, Mendelssohn, Faure and Brahms.

Listing of Lenten penance services

Parishes throughout the archdiocese have scheduled penance services for Lent. Several confessors will be present at each location, and parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient.

Following is a list of services which have been scheduled, according to deanery:

Indianapolis East Deanery

March 10, 7:30 p.m.; Holy Spirit.
March 11, 7:30 p.m.; Holy Cross.
March 12, 7:30 p.m.; St. Bernadette.
March 13, 3:30 p.m.; Little Flower.
March 13, 7:30 p.m.; Little Flower.
March 16, 4 p.m.; St. Simon.
March 22, 2 p.m.; St. Mary's (in Spanish).
March 26, 7:30 p.m.; St. Philip.

Batesville Deanery

March 23, St. Maurice, Decatur County; 2 p.m.
March 23, Immaculate Conception, Millhouses; 4 p.m.
March 23, St. Maurice, Napoleon; 7:30 p.m.

Connersville Deanery

March 10, St. Gabriel, Connersville; 7 p.m.
March 11, St. Michael, Brookville; 7:30 p.m.
March 17, Holy Family, Richmond; 7 p.m.
March 18, St. Elizabeth, Cambridge City; 7:30 p.m.
March 18, St. Mary, Rushville; 7:30 p.m.
March 20, St. Andrew, Richmond; 7 p.m.
March 22, St. Mary, Richmond; 12:05 p.m.

Terre Haute Deanery

March 18, St. Benedict, Terre Haute; 7:30 p.m.

✓ A special Archdiocesan Choir for the Chrism Mass to be held on Tuesday, March 25 at 7:30 p.m. in St. Barnabas Church, Indianapolis, is now being formed. Rehearsals will take place Tuesday, March 11, at 7:30 p.m. in The Catholic Center, 1400 N. Meridian St., Indianapolis, and on Tuesday, March 18 at 7:30 p.m. in St. Barnabas Church. Interested singers should register by calling Martha Beidelman at the Office of Worship 236-1483 by March 3.

✓ High school students who are interested in serving as a United States House of Representatives Page from the 10th Congressional District for the summer session (mid-June through mid-August) or the fall semester (late August through mid-January 1987) should contact Cynthia Mahern at 269-7331 no later than Friday, March 14. To be eligible for the summer session a student must reside within the 10th Congressional District, must have completed the 10th grade, must not have begun the 12th grade, and must submit a grade transcript. For the fall semester, a student must reside within the 10th District, must be in 11th grade as of September, and must have at least a B average (3.0 out of 4.0) in academic subjects only.

✓ St. Maurice Parish, Napoleon, will sponsor a three-part adult program entitled "What Does It Mean to be a Catholic in 1986?" on Sunday, March 2 at 2 p.m., Wednesday, March 12, and Sunday, March 16 at 7 p.m. The March 2 session presents Father Mike Kelley speaking on "What Are the Essentials of Catholicism in 1986? Why Be Catholic Today?," followed by a light supper. Father John Powell's "Searching

for Faith" video and a panel discussion will be featured on March 12. On March 16 Msgr. Joseph Brokhage will answer questions on "What Is It You Always Wanted to Know About Catholicism and Never Had a Chance to Ask?" All programs are free and open to the public.

✓ Cooperative Action for Community Development, Inc. (CADC) at St. Meinrad Seminary will sponsor its annual Sound of Spring revue entitled "America Singing" on Friday through Sunday, March 7-9, in St. Bede Theater. CADC is a non-profit organization of seminarians who serve the local community by tutoring children, organizing special Scout troops, chopping firewood for the needy and sponsoring an annual Special Olympics program for the mentally and physically handicapped. Performances are at 8 p.m. Fri., 2 and 8 p.m. Sat. and 2 and 7 p.m. Sun. Tickets are \$4 for adults and \$2 for children. For advance tickets and group reservations call Steve Miller at 612-357-6373.

✓ The Archdiocesan Black Catholics Concerned Total Membership Meeting will be held at 3 p.m. on Saturday, April 12 at the Catholic Center, 1400 N. Meridian St. The featured speaker will be Marist Brother Cypryan Rowe speaking on the "Role of Black Catholics in the Church Today." ABCC memberships at \$7 single, \$10 family or \$1 student may be sent to: ABCC, P.O. Box 88078, Indianapolis, Ind. 46208.

✓ The 32nd Annual National Pilgrimage for the Sick and Handicapped directed by Dominican Father Joseph P. Allen will leave New York on Saturday, Sept. 13 and return on Sunday, Sept. 21 from Lourdes. Participants will visit the baths accompanied by medical personnel and take part in religious services daily. Rate is \$999 per person. For information contact Sir John G. Hodgson, K.H.S., Catholic Travel Office, 4701 Willard Ave., Suite 226, Chevy Chase, Md. 20815, 301-657-9762.

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(1 Peter 1:24-25)

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and followed me will be
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QUESTION CORNER

Are indulgences still valid?

by Fr. John Dietzen

Recently a few articles have appeared in our Catholic paper concerning indulgences. Why is it we hear almost nothing about this subject any more?

Gaining indulgences was a big thing when I was growing up. I assume indulgences are still valid. Is there some reason the church doesn't talk about them as much any more? (Massachusetts)



To begin with, I admit having received a number of questions about this subject over the past few years but have been reluctant to attempt a response.

The reason is simply that so much clutter, misinformation and plain bad theology has accumulated around the subject of indulgences that it is difficult to talk about them meaningfully in a column like this.

As we shall see, those responsible for teaching in the church see the same problems—which is the reason the subject is spoken of very carefully when it is spoken of at all.

One reason for the confusion about indulgences is that they are intimately connected with another area of Catholic teaching which has also collected an

enormous amount of debris over the centuries, Purgatory. We must be sure of the real teaching of the church about this before we can understand where the church is, and where it has been, on the subject of indulgences.

The fact is that for many reasons going back many centuries, a lot of folklore has littered what is essentially one of the most beautiful facets of our Catholic faith. The hoary pictures of torture, pain and a scourging God, which made Purgatory a kind of minihell, may literally scare the devil out of us (which is doubtful) but they are irrelevant to the real doctrine about Purgatory.

Those gory images grew up around the idea of Purgatory through the Middle Ages and later into the Renaissance.

At least three things are clear in our Catholic tradition concerning this part of our faith. First, the church teaches, as Christians have believed from the earliest centuries, that there is some condition or circumstance after death in which any temporal (as distinct from eternal) punishment remaining for sins committed during life is satisfied.

The second is closely connected with the first: By our prayers and good works on earth we can assist those who are "in Purgatory."

Even though the word "purgatory" was not used until centuries later, this is simply an application of the Christian belief in the Communion of Saints, which unites all who

are joined in Christ whether still on earth or in the next world.

This much is taught by the church as revealed truth from God. It is, of course, something about which we would know nothing if he did not tell us.

Third, it is equally clear that the official teaching of the councils and other sources of Catholic belief had no intention of answering details about purgatory. Is it a state or condition on one hand, or a "place" on the other? Is "time" involved or not?

Since the world after death, the world of eternity, would not seem to have hours or days or locations in our sense of those words, it seems unlikely that purgatory

involves place or time as we usually think of them.

One possibility is that, in the burst of awareness of the awesomeness and majesty of God immediately after death, the pain that comes at that moment from knowledge of our sins and shortcomings might be so acute and intense that an entire purgatory—or "cleansing," which is what the word means—could occur in an instant.

Such an explanation seems to square with what we might suspect about the threshold of eternity. But we simply don't know.

Since God apparently has told us no more about it, the church has not attempted officially to satisfy our curiosity about such questions, and probably could not if it tried.

With this background, we will talk more directly about indulgences in the next column.

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FAMILY TALK

Parent asks: What to do when our teen lies to us?

by Dr. James and Mary Kenny

Dear Mary: My husband and I are feeling betrayed and hopeless because our 16-year-old daughter lies to us. She seems sincere, but on several occasions we found out later that everything she said was untrue. I fear we cannot be close as a family if we cannot trust each other. Is this likely to pass? Is there anything we can do? (Pennsylvania)

Answer: You describe well a parent's feelings of dismay. How can a child return love and caring by lying? Can we ever restore a good family relationship?

Most often a child lies to keep from getting in trouble.

Another reason may be to get their way. As a teen-ager might put it: "If I told the truth, you wouldn't let me do what I wanted."

These reasons do not excuse lying, but help to recognize why it may occur.

Lying frustrates parents like no other misbehavior because lying is totally within the child's control. The usual suggestions about rewarding good behavior and disciplining misbehavior firmly and promptly do not work with lying. Often parents do not even know when the misbehavior is occurring.

The parent's only recourse is to take away the payoff for lying. If lying works for the child it is likely to continue.

To take away the payoff for deception a parent must verify everything from other sources. Is Lisa staying overnight with her girlfriend? Call the girlfriend's parent.

Has Larry skipped school and lied when you questioned him? Contact the school counselor and set up a program to check on and discipline attendance. Call the counselor personally whenever your child is going to be absent.

Does Tim come home after curfew with the excuse: "We had a flat tire"? Establish that curfew is curfew. If he is late because of a misfortune, sympathize but impose the penalty anyway.

You will have taken away the reason to make up an excuse.

Next, when some activity cannot be verified from another source ignore it.

"Where were you?"

"We went to a movie."

In most cases the parent cannot verify this. Of course, you could grill the child: "What time did the movie start? Tell me the plot."

Such questioning focuses time and attention on lying. Ideally, you want to ignore lying.

Ignoring is an effective way to stop behavior. Suppose each morning on your way to work you meet your neighbor. Each morning you say: "Good morning!" Your neighbor, however, never returns your greeting. Rather quickly, you will probably stop your greeting.

Ignoring can have the same effect on lying. There is no point in continuing to do something when you get no response.

Will lying stop eventually? Some adolescents who lie grow into adults who are very open and honest with their parents.

While no one can predict the future, human behavior suggests that lying will stop most quickly when it proves useless and is ignored.

Some parents try to "nail" a lying child by setting him up. They get evidence from outside sources, let the child lie, then confront him with the facts.

While such a practice may give the parent a grim satisfaction, it destroys every shred of the child's self-respect. It is the cruelest of put-downs and leaves the child no way out. For these reasons it is not a good way to handle lying.

Verify your child's activities from outside sources. Disregard what cannot be verified. When there is no reason to lie, lies are likely to stop.

(Reader questions on family and child to be answered in print are invited. Address questions: The Kennys, Box 672, St. Joseph's College, Rensselaer, Ind. 47978.)

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By Father Herbert Weber
NC News Service

I was visiting a family when the 4-year-old came over to talk. She was angry with her mother. When I asked what was wrong, she simply stated, "Me and mom can't communicate any more."

That young child's precocious statement probably parroted an often-repeated adult phrase. Frequent use of the word "communication," however, does not ensure that the art of communicating is being practiced.

Creating good communication becomes a Christian enterprise because it allows members of God's family to make connections with each other. It is no accident that the words "communication" and "community" are derived from the same root.

Our call to human solidarity cannot happen without effective communication.

□ □ □

Efforts at improving communication often take place in a rather formal setting. Families gather for a meeting about the summer vacation; spouses powwow over the budget; colleagues schedule a time to talk over important concerns.

All those approaches are helpful, but they should not be the only ones. What ought to be looked at are the ways to improve communication during regular day-in and day-out routines.

I remember hearing about the people of a particular culture who have many pauses in their conversations. One party says something. After his or her point is made, the other party stops everything to digest what was said. Only then does that person respond.

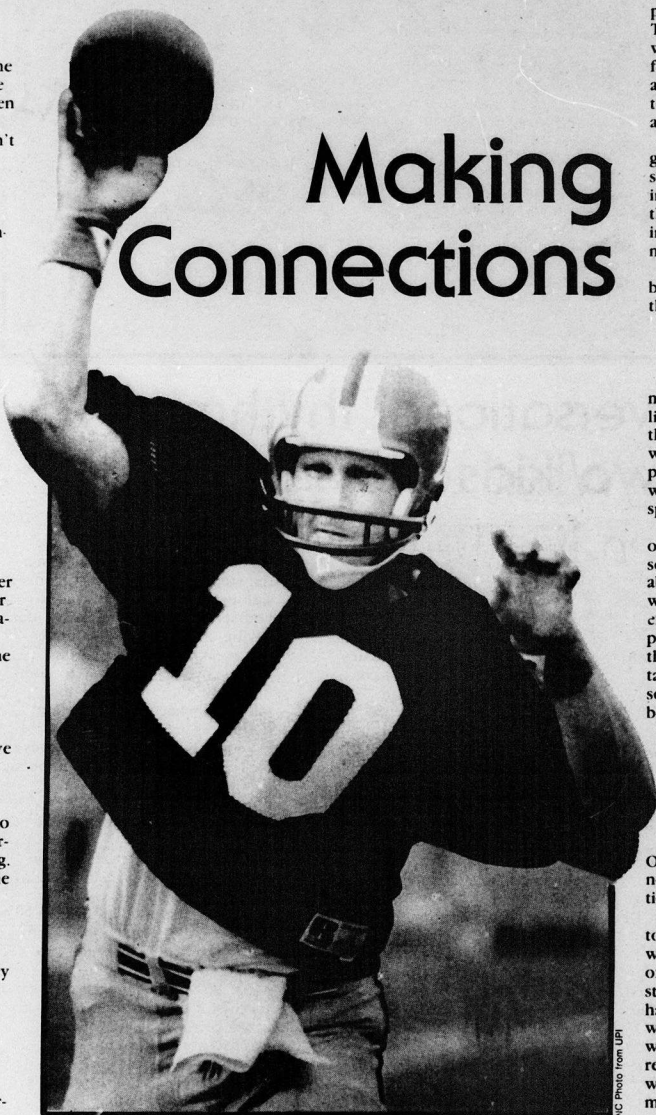
For most of us, conversations are rapid and without break. They are sometimes more like twin monologues, with each person stopping only occasionally to catch enough breath to go on.

A first step toward improving daily communication is to know why we are participating in a particular conversation:

- maybe simply to fill time;
- perhaps for more information;
- occasionally to get to know each other better;
- sometimes to rally the other to a particular point of view.

Conversations become difficult and somewhat useless when they are always for the same purpose — asking one's spouse what happened at work can become dull

Making Connections



NC Photo from UPI

Creating good conversation becomes a Christian enterprise because it allows members of God's family to make connections with each other, writes Father Herbert Weber. He suggests ways people might improve their conversational abilities. And, he says, it is often through the good use of ordinary conversations that extraordinary relationships develop.

after awhile — or when both parties are at cross-purposes. There can be pain, for example, when one person wants to share a feeling of excitement or disappointment and the other wants to explain the intricate working of a new machine at the office.

I am not sure if Jesus was a good conversationalist in the sense of being witty and charming. The Scriptures do indicate that he was sensitive to real issues in conversation and knew how to make connections with others.

Those connections can be made by anyone interested in improving the quality of conversation.

□ □ □

To make connections there must first be an abundance of listening, which is much more than hearing the other person's words. A good listener tries to pick up emotional expressions as well as an indication of the speaker's purpose.

Sometimes listening is the opposite of giving answers. If someone wants to explore feelings about an issue, the most likely way for another to prevent an effective conversation from taking place would be to give advice. In this situation, advice-giving is tantamount to telling the other person to stop expressing feelings because they don't count.

An often-skipped step in listening is clarifying. Painfully mistaken assumptions are often made. Many times confusion can be avoided when those involved take the time to ask for clarification of what is meant. Often simple questions give the needed direction for a conversation that can bring people together.

Finally good timing is essential to good conversation. I recall a woman who, in the most casual of conversations, laid out all her struggles of the past month. What happened was that the others were not ready to react warmly to what was being shared. Thus their response was not what the woman wanted and she felt even more isolated in her pain.

Daily we are given opportunities to help build bridges between persons. Those bridges, or connections, are what every Christian should strive for. Often it is through the good use of ordinary conversations that extraordinary relationships are developed.

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



NC Photo by Jack Corn

Conversational rhythms: 'Like two kids playing catch'

By Katharine Bird
NC News Service

The mother was anxious and her fourth-grade daughter was defensive when the pastor first met them in his office at the Hilltop Lutheran Church in South Bend, Ind. Communication was strained, said the Rev. Fritz Pfothenhauer.

Meeting with each separately, Dr. Pfothenhauer asked them to explain what was going on. The daughter replied that she "didn't know what to do. But she knew her mother was disappointed in her."

The mother told him she felt her daughter was pulling away from her and how inadequate she felt as a parent. Until recently, Dr. Pfothenhauer said, the daughter had shared freely with her mother.

As the relationship deteriorated, Dr. Pfothenhauer said, the mother and daughter had gotten themselves into a "chain reaction" situation. The more secretive the daughter became, the more the mother, worried that something was wrong, probed into her actions and thoughts.

The result was they were "cut off from each other and the drift between them was widening," he said. To help, Dr. Pfothenhauer acted as "a mediator, providing a safe place" for them to enter into conversation about their conflict.

In time, each came to see the other in a new light and was able to admit her own fears and vulnerability aloud.

A willingness to share weaknesses and fears is very important in conversation, Dr. Pfothenhauer commented. Doing so "invites understanding and builds community." It establishes an atmosphere of trust.

Dr. Pfothenhauer, who is a theologian and a professional counselor, explained why he sets great store on conversation. "It is of ultimate significance in terms of our relationship with God, with ourselves and with others."

"Conversation moves us out of aloneness into community," he observed. For Christians, "baptism puts us into a community of God and people. Conversation allows us to continue in community."

The human ability to converse "forces us to recognize the universe is larger than our own capacity for thought and imagination," he said. "It makes us recognize that we are not the center of the universe and forces us to face our own goodness or lack of it."

Dr. Pfothenhauer called conversation a "looking glass" which can be used to look inward for greater understanding as well as outward, beyond ourselves to others. Conversation is a tool for participating "fully in different lives and visions of being human," he said.

Conversation also is an art which can be improved.

For Dr. Pfothenhauer, an essential step to improving as a conversationalist is getting "to know yourself well." This includes identifying and accepting strengths and weaknesses, discovering whether you find it easy to communicate with others or not, knowing what your values and prejudices are.

People who know themselves well "don't waste energy in being defensive with others," Dr. Pfothenhauer reported. "They don't need to champion themselves."

Another step in effective conversing is listening receptively to what another has to say. This means "being open to receive another's thoughts and opinions without being judgmental," he said.

Dr. Pfothenhauer suggested that a successful conversation is akin to "two kids having fun playing catch. They understand each other's rhythms, throwing a ball back and forth, now catching a swift one, now a lob."

A good conversation is enjoyable, he added. For each person, "it feels like you are understood and valued and have significance, like you've been stretched a little. You're not alone."

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

It's not

By Suzanne Eisesser
NC News Service

We were almost hopelessly befuddled by the bewildering possibilities of roads to take when we stopped at a gas station for directions to the Cardigan Mountain School. The back roads of Northern New Hampshire are not well marked. For out-of-staters such as us, they're a real puzzle.

Pulling into the gravel-covered driveway with its antiquated, slightly rusting gasoline pumps, I got out of the car and approached the attendant seated on a weathered wooden chair tilted against an equally weathered white frame building.

"Do you know where the Cardigan Mountain School is?" I asked in a cheerful voice with a smile.

His answer came with a grin and teasing eyes. "Yup," he said.

I laughed and instantly recalled this was the same fellow I had asked directions from once before several years ago when I was visiting the same school. He seemed to enjoy being one who answers exactly what he is asked and nothing more.

He appeared to love responding this way to people he judged city-folk coming into his part of the world asking silly questions.

Drawing pe

By Father John Castellet
NC News Service

The ministry of Jesus was one long conversation — a dialogue — with his contemporaries.

In the fourth Gospel you'll find one dialogue after another.

Through these conversations Jesus revealed himself and his Father, and he invited people to open themselves up to the truth.

Do you remember when Andrew and an unnamed disciple followed Jesus? He turned around and asked them a searching question: "What are you looking for?" (John 1:38) Now, anyone who seriously enters a conversation about that question is on the way to discovering what life is all about.

When the two disciples in turn asked Jesus, "Where do you stay?" he answered simply: "Come and see."

This was an invitation to further conversation. Judging from the enthusiastic results it must have been very revealing. For the first thing Andrew did was to find his brother Simon and tell him: "We have found the Messiah!"

One conversation leads to

Just what you say...

I contrast that episode with a recent evening when I met a friend for dinner at a local restaurant. She had chosen a table slightly apart from the rest so we would not be distracted.

We greeted each other with a quick embrace and got down to the business at hand: conversation.

Gail and I have known each other for years, since we were roommates at Skidmore College. Conversation came easily.

She talked first about the variety of things going on in her life: the pleasure of having all three sons home for a holiday together; a visit from her parents; her professional work as a therapist.

I listened. She didn't want comments from me, just the attentive look that said without words that her "buddy" was really hearing what she said. For there is more to conversation than words.

Then I talked and she listened. I told her of the wonderful party my daughter had given in which her friends made me feel included; of the exchange of ideas shared with my oldest son; of an exciting job opportunity I had.

What helped to make my conversation with Gail a "real" conversation? What helps to make any conversation successful?

A few thoughts come to mind:

□Eye contact. I find it easiest to talk with people who are looking at me. It helps me get the sense that they are really listening to what I am saying and care that I am listening to what is being said.

□Body language. I'm much more comfortable in conversation when the other person is sitting relatively still and not fidgeting or getting up frequently to tend to unrelated matters.

□Trust. It is important for me to trust that the person I am conversing with will respond with respect for my thoughts and feelings. I don't want my ideas to be laughed at or to be ignored when I am being serious. (And it sure is nice to know I can count on a laugh when I've just told a joke!)

□Risk. There's not much risk in conversations with old friends because we know each other's reactions so well. With newer acquaintances I find I need to take the risk that I can trust them, that they will respect what I have to say. That doesn't mean they have to agree with me; just that they should allow me my opinions.

And they have to take the same kind of risk that I will pay attention to them.

(Ms. Elsser is a free-lance writer in Larchmont, N.Y.)

People into conversation

another. As a result understanding grows.

It would be interesting to know just what Nicodemus wanted to ask Jesus. But Nicodemus got no further than his oily opening remark: "Rabbi, we know that you are a teacher come from God for no man can perform signs and wonders such as you perform unless God is with him" (John 3:2).

This could have been empty flattery. But behind it Jesus sensed a desire for serious conversation.

So Jesus went to the heart of the matter: "I assure you, no one can see the reign of God unless he is begotten from above." There is a play on words here. The word translated "from above" can also mean "again."

Nicodemus took it in the latter sense and was drawn deeper into the dialogue. He protested that for a man his age to be reborn is ridiculous.

Jesus took the opportunity to explain his real meaning — that one must undergo spiritual rebirth.

Over and over again we find Jesus leading people to the truth by involving them in conversa-

tion. Sometimes he succeeded, as with the Samaritan woman at the well. Sometimes he failed, as with Pilate who could only exclaim cynically: "Truth! What does that mean?" (John 18:38)

In Scripture, creation itself is presented as a dialogue. In fact, someone has remarked that the first sin was humanity's insistence on turning the dialogue into a monologue, alienating itself from the source of its being.

God created by speaking: "Then God said, 'Let there be light.'" In the act of creating God entered into dialogue with creation.

From all eternity God's Word has been active. Then, in the fullness of time, "the Word became flesh."

The opening words of the New Testament letter to the Hebrews sum it up beautifully: "In times past, God spoke in fragmentary and varied ways.... In this, the final age, he has spoken to us through his Son, whom he has made heir of all things and through whom he first created the universe."

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

FOOD...

...for thought

For example, the conversationalist who really doesn't converse, choosing instead to "talk at" the other party.

Then there is the person who is so rushed that what is said takes on the appearance of an inconvenience to him or her.

Some enter verbal exchanges on a win-lose basis, turning conversation into a game of one-upmanship.

Others talk only of themselves, not bothering to ask about the other party's interests.

And there are those who talk rapidly on and on, barely allowing the other party the opportunity to speak.

Of course, there are those who, for various reasons, make little effort to participate in conversation. Maybe they've been burned in the past by someone who abused their trust. Maybe they find it difficult to express feelings and insights.

Obviously, the one who utters the most words isn't necessarily the best conversationalist. It may be the attentive listener who uses conversation to its greatest effect.

All of which suggests that one's style of conversation is worthy of reflection. What short-circuits worthwhile conversations? How can individuals transform their ordinary conversations into valuable forms of human exchange?

Think back to a time when you felt extremely frustrated. What was happening?

Perhaps you were trying to repair a leaky faucet, only to find that your half-hour task took two hours — and that you still had to phone the plumber.

Perhaps you were preparing for an important exam, only to find that your mind kept wandering away.

Or were you experiencing a communications breakdown with someone? There's at least a 50-50 chance that your most frustrating moments occur when communication breaks down between you and someone with whom you genuinely need to communicate.

The frustration factor can rise high when communication begins to run an obstacle course between two people who not only would like to communicate, but must communicate. Such breakdowns are not uncommon between co-workers, parents and children, spouses, committee members and others.

One valuable tool of communication is conversation. That is our topic this week. Father Herbert Weber speaks of conversation as a means of making connections with others in the human family.

Unfortunately, there are many ways of short-circuiting conversational connections. There is,

...for discussion

What are some of the obstacles to effective conversation that people either encounter or create?

Think back to a memorable conversation you were part of in the past. What made it so memorable? What made it a true conversation, in your opinion?

Do you think that you have any "bad habits" in conversation that block effective communication with other people? Can anything be done about those habits?

Why is conversation an important communications tool for you? How might its improved use contribute to your growth as a Christian?

Several writers this week, including Father Herbert Weber and Suzanne Elsser, highlight the importance of listening as part of an effective conversation. Why is listening so vital?

SECOND HELPINGS

"Between People: Communicating One to One," by John Sanford. "Communication is not the same as agreement," Sanford says. People "inevitably view life differently and often will not agree with each other." Relating with others does not mean "making people the same or even insisting that they agree. The miracle of relationship is that it can connect people together in a positive, meaningful way who are different and so have a different view about things," he adds. Sanford explains that people may hesitate to communicate with another because they think "nothing ever gets worked out," no agreement has been reached. This "does not mean that nothing has happened," he says. For where communication has worked, where the ball has been thrown and caught and tossed back again, something has changed. People are then connected together even though they do not agree." (Paulist Press, 997 MacArthur Blvd., Mahwah, N.J. 07430. Paperback, \$3.95.)

CHILDREN'S STORY HOUR

A Missionary in China

By Janaan Manternach
NC News Service

Four hundred years ago a small house in Chaoching, China, was crowded with visiting Chinese scholars and officials.

What drew them was curiosity about an unusual foreigner they called Li Mat'ou in Chinese. His real name was Father Matteo Ricci, a Jesuit priest from far-away Italy.

Never before had these well-educated Chinese men heard a foreigner speak their language so well. Never before had they seen a European wear Chinese clothes or treat them with such respect and courtesy.

Father Matteo guided his visitors from room to room in his house. The first room contained a collection of books from Europe. It was the beginnings of the first library of European books in China. The Chinese scholars had no idea people outside of China were so

educated as to have books.

In another room hung several paintings from Europe. The Chinese scholars were fascinated. They had never before seen art other than Chinese art. This was the first showing of European art in China.

The last room held the most interest for the Chinese visitors. It was filled with sundials that told the time of day by shadows as the sun moved across the sky, clocks that told the time of day even when there was no sun, prisms of glass that broke light rays into many colors and instruments sailors used to guide them across the oceans. Nothing like this had ever been seen in China.

In the center of the room hung a map of the world made by Father Matteo. The scholars saw immediately that it was better than any map they had ever seen.

As the afternoon went on, Father Matteo, or Li Mat'ou, and his guests talked about many



things. Eventually the conversation turned to questions about the meaning of life and the importance of religion. This unusual priest spoke to them in perfect Chinese about the teachings of

their great Chinese wise man, Confucius. The priest spoke to them about Jesus Christ, about whom they knew nothing.

The European priest was as impressed with the goodness and knowledge of his Chinese visitors as they were with him. Some became his fast friends in the months that followed.

In the next years Father Matteo worked hard to find points of contact between Chinese culture and Christianity. His approach was based on great respect for Chinese language, culture and beliefs.

He won great respect for himself and for Christianity at a time when China was closed to everything that was not Chinese.

Father Matteo Ricci died in China in 1610.

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

Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are found in this week's children's story.



CHINA, MATTEO, EUROPE, CONFUCIUS, JESUS, LIBRARY, LANGUAGE

HOW ABOUT YOU?

□ When you want something, how do you communicate your wish to another person? What helps people to communicate well? For example, if people show they care about each other they may communicate better.

Children's Reading Corner

Sometimes when we share our dreams with people who care about us, they suggest an additional dream for us that is worth pursuing. This happens in the story "Miss Rumphius" by Barbara Cooney. When Alice (Miss Rumphius) was little, she used to help her grandfather, an artist. In the evenings, she sat on his knee and listened to his stories of faraway places. When he had finished, Alice would say, "When I grow up, I too will go to faraway places and when I grow old, I too will live by the sea." Then her grandfather gave her another dream as well: "Do something to make the world more beautiful." This story won an American Book Award. (Viking Penguin, 40 W. 23rd St., New York, N.Y. 10010. 1982. Paperback. \$4.95.)

Today's Heroes... Tomorrow's Saints?



Sister
Thea
Bowman —

"Make A
Joyful Noise
Unto
The Lord"

Palm 100

Thea Bowman, a Franciscan Sister of Perpetual Adoration, has served the Lord for over 25 years jubilantly proclaiming the beauty of all life. Through song she teaches black, white, Hispanic and Indian Catholics to take pride in and share their cultural heritage.

She travels throughout her Jackson, Mississippi Diocese to elementary and high schools leading spiritual singing to demonstrate a feeling of a joyful church community. Holding

a Ph.D. from Catholic University, Sister Bowman also gives college lectures and speeches at religious conferences on inter-cultural awareness.

Sister Bowman labors diligently for social justice. She shares the Good News in the belief that we should affirm every person's cultural identity in worship, music and customs. Read similar fascinating stories regularly found in EXTENSION Magazine. Send for a free trial subscription.

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The SUNDAY READINGS

THIRD SUNDAY OF LENT

MARCH 2, 1986

by
Richard
CahnExodus 3:1-6, 13-15
Psalm 103:1-8, 11
I Corin. 10:1-6, 10-12
Luke 13:1-9

How long is your faith span?

By faith span I mean your faith endurance, the length of time you can have confidence that God is with you in a particular situation before giving up or demanding some sign or proof. If—like me—you find your faith span pretty short, there still is hope. As the first reading shows, even great heroes of faith like Moses usually start off with short faith spans.

God was with Moses from his birth—although he was slow to believe it. He was born in Egypt during a time when, by pharaoh's decree, all Israelite boy babies were to be drowned. But instead of dying, he ended up being adopted by pharaoh's daughter.

Raised and educated as a member of Egyptian royalty, Moses still came to know that he was an Israelite. He also grew up with a strong sense of justice and began to identify with his people's plight. He must have known that his position in the royal house gave him a unique opportunity to help his people.

But Moses blew it. While investigating the condition of his people, he saw an Egyptian overseer beating an Israelite. He lost his temper and killed the overseer. News of the event reached pharaoh and Moses fled for his life to Midian in the Sinai.

But God was still with him. One day while tending sheep, Moses saw a bush burning in the desert. As he drew closer to investigate, he felt the presence of God. There God reawakened Moses' old desire to help his people. But things had gone badly before and Moses wasn't ready to trust God

so quickly. He wanted to be in the driver's seat.

In ancient Near Eastern cultures, people believed that knowing a person's name was the same as knowing the person. Knowing the name represented a kind of influence or control over that person. So it was natural for Moses in his doubt to want to know God's name. That way he could be more sure that things would go his way. Others, too, would be more cooperative if Moses could prove he had a special "in" with God.

God responded to Moses' request with the mysterious name "I am who (or what) I am." God then added, "This is what you are to tell the Israelites: I AM sent me to you." Some scholars have interpreted this to mean, "Don't worry about what my name is. Just do what I say." But the biblical scholar W.F. Albright has noted that the word the Israelites used for I AM (Yahweh) actually means "He causes to be." Thus the whole name would be "He causes to be what comes into existence." In other words, God was telling Moses to call him "Creator."

The second reading is from Paul's First Letter to the Corinthians. Paul was concerned that the Corinthians were taking their new faith as a kind of blanket guarantee of salvation, as though it didn't matter what they did so long as they were baptized and receiving the Eucharist. In Paul's eyes, this attitude was a dangerous mistake.

In order to make his point, Paul recalled an experience from the Old Testament. When God delivered the Israelites from

the Saints *by Luke*

ST. CASIMIR of Poland



CASIMIR WAS BORN OCT. 5, 1458, AT THE ROYAL PALACE IN CRACOW, POLAND. THE THIRD OF 13 CHILDREN OF KING CASIMIR IV OF POLAND AND ELIZABETH OF AUSTRIA. HE WAS TAUGHT BY FATHER JOHN DŁUGOSZ AND FROM CHILDHOOD WAS ATTRACTED TO A LIFE OF CHARITY.

AT AGE 19 CASIMIR REFUSED TO LEAD AN ARMY AGAINST KING MATTHIAS CORVINUS OF HUNGARY TO SEIZE THE HUNGARIAN THRONE, AS HIS FATHER AND THE HUNGARIAN NOBILITY DEMANDED, BECAUSE HE BELIEVED THE CAUSE WAS UNJUST. HE WAS THEN CONFINED IN THE CASTLE OF DOBZKI. CASIMIR RESISTED ALL EFFORTS TO MAKE HIM CHANGE HIS MIND. HE ALSO RESISTED HIS FATHER'S EFFORTS TO HAVE HIM MARRY, PREFERING TO DEVOTE HIMSELF TO PRAYER AND STUDY. HE SERVED AS VICEROY WHILE HIS FATHER WAS OUT OF POLAND FROM 1479 TO 1483, BUT HE KNEW THAT HE NEVER WANTED TO BE KING. CASIMIR WAS ONLY 25 WHEN HE DIED ON MARCH 4, 1484, WHILE ON A VISIT TO LITHUANIA. KNOWN FOR HIS PRAYER AND HIS DEVOTION TO THE BLESSED MOTHER, HE LOVED THE HYMN, "DAILY, DAILY SING TO MARY." THIS HYMN IS CALLED THE HYMN OF ST. CASIMIR BECAUSE HE WANTED TO HAVE A COPY OF IT BURIED WITH HIM. HE WAS CANONIZED BY POPE ADRIAN VI IN 1521. HE IS THE PATRON OF POLAND AND LITHUANIA. HIS FEAST DAY IS MARCH 4.

slavery in Egypt, he/she gave them a baptism in the Red Sea and spiritual food in the form of bread from heaven. Yet scripture went on to say that many of them were later rejected by God because of their persistent refusal to change their ways.

The gospel reading makes a similar point in an even more emphatic way. Then (as now) many people believed that accidents, persecutions and sickness were punishments from God for sin. But when someone mentioned one such tragic incident to Jesus, he rejected this view.

Jesus also went further. Just as personal tragedy was not a sign of God's disfavor, neither was good health and no accidents a stamp of approval from God. Rather, each day of life was a merciful extension of God's invitation to repent and change one's life.

Jesus went on to tell the parable of the barren fig tree. In scripture, the fig tree stood for Israel and especially Jerusalem. Because fig trees take up a large amount of the soil's nourishment, the general practice at that time was to let a tree grow for three years. If it had not produced any fruit by then, it was cut down and replaced with another tree. Fig trees also normally need very little tending. Most Jewish farmers would never have bothered to hoe and manure around one, especially one that had not produced any fruit.

Thus, the gardener's decision in the parable to let the barren fig tree stay another year and even to hoe and manure around it becomes especially significant. It symbolizes God's incredible faith in and mercy toward us. But Jesus also urged us not to take God's mercy for granted.

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March & April, 1986 TV Mass Schedule:

Date	Celebrant	Congregation
Mar. 2	Fr. Joseph Schaedel	St. Michael Parish, Indianapolis
Mar. 9	Fr. Mauro Rodas	St. Mary Parish, Indianapolis
Mar. 16	Fr. Charles Dahlby, OFM	Sacred Heart Parish, Indianapolis
Mar. 23	Fr. Clarence Waldon	Holy Angels Parish, Indianapolis
Mar. 30	Archbishop Edward T. O'Meara	Catholic Center Staff
Apr. 6	Fr. James Sweeney	St. Pius X Parish, Indianapolis
Apr. 13	Fr. Joseph Kos	St. Thomas Parish, Fortville
Apr. 20	Fr. Daniel Staublin	St. Malachy Parish, Brownsburg
Apr. 27	Fr. Clem Davis	St. Monica Parish, Indianapolis

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The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

February 28

The fourth annual Archdiocesan Family Mass sponsored by Separated, Divorced and Remarried Catholics (SDRC) and Beginning Experience groups will be celebrated by Archbishop Edward T. O'Meara at 7:30 p.m. in St. Rose of Lima Church, Franklin. Reception follows.

A Lenten Fish Dinner will be served by the athletic department of Secunia Memorial High School from 4:30 to 7 p.m.

The Men's Club of St. Roch Parish, 3500 S. Meridian St., will sponsor a Fish Fry, 5 to 7 p.m.

Sacred Heart School, 2322 N. 13 1/2 St., Terre Haute, will sponsor a Jonah Fish Fry from 4 to 6 p.m.

St. Anthony P.T.O., Clarksville, will sponsor a Festival and Fish Fry, 5 to 9 p.m.

A Fish Fry will be held at St. Joseph Hill Church, Sellersburg beginning at 5:30 p.m.

The New Albany K. of C. will hold a Fish Fry from 5:30 to 8 p.m.

Feb. 28-March 1

The 42nd Annual Triad Concert by the Columbians, Murat Shrine Charters and Indianapolis Maenmerchor will be held at 8 p.m. each evening in the Murat Theater. No charge. Reserved seats available from chorus members or by calling 635-2433, ext. 33.

Feb. 28-March 1-2

A Women's Weekend on the theme "Answer His Call: Come in Holiness, Seek and Study, Walk in Action" will be conducted by Rev. and Mrs. Norman Beabout at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Franciscan Vocation Retreat for single men will be

conducted at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

A Marriage Encounter will be presented at the Sisters of St. Joseph motherhouse in Tipton. For information call George and Ann Miller 788-0274 or Andy and Dolly Anderson 545-0496.

March 1

"Puttin' on the Ritz," the Cathedral High School Shmashauction, will be held beginning at 5 p.m. at the school, 525 E. 56th St.

The World Apostolate of Fatima (Blue Army) will hold its First Saturday Holy Hour at 2:30 p.m. in the chapel of Little Flower parish center, 13th and Bosart.

The Knights of St. John, Greensburg, will sponsor a Melody Riders Band Dance at their Hall from 8:30 p.m. to 12:30 a.m. following a fish dinner at 6:30 p.m. \$5 per couple. For

dinner reservations (free will offering) call 812-663-5233.

The Fifth Wheelers Club will hold its regular monthly meeting at 8 p.m. in the Catholic Center, 1400 N. Meridian St.

March 2

A 24-hour Women's Retreat will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation \$45, including \$15 deposit. Call 257-7338.

A Men's Cursillo will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

March 2

The Adult Catechetical Team of St. Roch Parish will sponsor the first session of a three-part workshop conducted by Dr. Henry L. Gerner on "Effective Management of Stress" from 7 to 9 p.m. in the rectory meeting room. \$10 per person, \$15 per couple. Registration limited. Call 784-9144 or 784-7383 for information.

The Focus on the Family film series sponsored by the Adult Catechetical Teams of St. Susanna and St. Thomas More Parishes continues with "Peer Pressure and Sexuality" from 3 to 5 p.m. at St. Susanna Parish, Plainfield.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

The Chataud Athletic Club will sponsor a Spaghetti Dinner from 3 to 7 p.m. in the school cafeteria, 5885 N. Crittenden Ave.

The St. Vincent Calix Unit will meet at St. Vincent Hospital for 8:30 a.m. Mass in the chapel followed by a 9:15 a.m. meeting in the cafeteria.

Little Flower Parish will sponsor a Lenten Gathering for adults and teens beginning with Mass at 5 p.m. Call 357-4352 for information.

The Daughters of Isabella, Mother Theodore Circle #56 will hold its regular monthly meeting on a St. Patrick's theme at 2 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

St. Augustine Parish, 315 E. Chestnut, Jeffersonville, will celebrate completion of church renovation from 2 to 4 p.m.

March 3

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a program by JoHann Totten on "Practical Tips on Traveling Alone." For more information call 256-1596 days or 259-8140 or 255-3121 evenings.

March 4

A Lenten Series on Be-Attitudes sponsored by St. Christopher Parish, Speedway, begins with "Moral Understanding of Be-Attitudes" presented by Dan Clark from 7:30 to 9 p.m. in the activity room, preceded by Mass at 5:30 p.m. and light supper at 6:15 p.m. Bring sandwich or brown bag item.

March 5

An Ascending View—A Contemporary Look at Scripture—continues at 7:30 p.m. with Session III, "Behold the Kingdom" at Our Lady of the Greenwood parish hall.

The Bible Study on The Acts of the Apostles—A Catholic Perspective continues from 7:30 to 9 p.m. in St. Luke reception room.

St. John's Lenten Series



continues with "Participation in the Revised Liturgy" presented by Fr. Porter from 12 noon to 1 p.m. in LaScala Restaurant, 110 S. Meridian St. Bring bag lunch or buy.

March 6

The St. Francis Calix Unit will meet at 6:30 p.m. in St. Francis Hospital cafeteria.

Oremus prayer circle will meet from 7:30 to 9 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

The Discussion Series for Women continues from 7:30 to 9 p.m. with "The Feminization of Poverty" facilitated by Eileen Cantin in the meeting room of St. Andrew parish office, 3922 E. 38th St. For information call 546-1571.

A free Stress in the Family program at St. Maurice Parish, Decatur Co., concludes with the topic "How to Cope with Stress in the Family," facilitated by a videotape and panel of married couples.

March 7

St. Patrick Parish, Terre Haute, will hold a Lenten Fish Fry.

Magr. Downey Council #3660 K. of C., 711 E. Thompson Rd., will hold Armchair Racing at 7:30 p.m. Free admission. Adults only.

March 7-8

A Retreat for High School Sophomores will be held from 9 a.m. Sat. to 3 p.m. Sun. at Mount St. Francis Retreat Center. For information call Jerry Finn at 812-923-0354, 10 a.m. to 5 p.m.

Holy Angels Parish will sponsor a Revival beginning from 7 to 9 p.m. today and continuing through March 12.

(Continued on next page)

March 7-8-9

A Women's Weekend on the theme "God's Love is Our Peace" will be conducted by Dominican Father David Lee Delich at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Widows and Widowers Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

March 8

A special day for health-care professionals on "The Meaning of Suffering" will be conducted from 10 a.m. to 4 p.m. EST by Franciscan Father John Ostiek at Kordes Enrichment Center, Ferdinand. \$15 fee includes lunch. For reservations call 812-367-2777.

A Spaghetti Supper and Reverse Raffle for the benefit of St. John Bosco Guild will be held at Our Lady of Lourdes' Lyons Hall beginning at 6:30 p.m.

Providence High School, Clarksville, will hold a free mandatory placement test for incoming freshmen from 8:30 to 11:30 a.m. For information call Rene Lippman at 812-945-2538.

March 9

The Adult Catechetical Team of St. Roch Parish will present the second session of its "Effective Management of Stress" Workshop from 7 to 9 p.m. in the rectory meeting room. Call 784-9144 or 784-7383 for information.

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New reports criticize both Sandinistas, contras

by Greg Erlanson

WASHINGTON (NC)—Nicaragua's Sandinista government and the U.S.-backed rebel forces fighting to overthrow it have come under increasing fire for human rights violations.

Charges against the Nicaraguan government include torture, harassment of political opponents and unwarranted and indefinite imprisonment.

Charges of torture and summary execution of prisoners have been leveled against the rebel forces or "contras" fighting the Sandinistas.

Cardinal Miguel Obando Bravo of Managua, Nicaragua, has called for negotiations to end the fighting, but his call has been rejected by the government.

The publication of reports alleging the abuses coincides with a new drive by the Reagan administration to obtain \$70 million in military and \$30 million in non-military aid for the contra forces.

In Congress, Reps. James Jeffords, R-Vt., and Peter Kostmayer, D-Pa., called on the Reagan administration Feb. 19 to investigate allegations of atrocities committed by the contras.

The congressmen cited a report by the Washington Office on Latin America, a privately funded rights-monitoring organization, which documented 139 incidents of human rights abuses, including 118 by contra forces and 21 by members of the Nicaraguan military.

Free-lance writer and researcher Wesley R. Smith told a Washington news conference Feb. 18 that a report he is writing documents religious persecution, indiscriminate shelling of Nicaraguan villages and the forced resettlement of nearly 90,000 Nicaraguans by the Sandinista government.

The human rights group Amnesty International released a report Feb. 11 critical of both the Sandinistas and the contras. The group reported "a pattern of intimidation and harassment" of opponents by the Sandinista government.

The report by the Washington Office on Latin America, "Nicaragua: Violations of the Laws of War by Both Sides, February-December, 1985," was supervised by Mary Dutcher, a former assistant attorney general for the state of Missouri and a former member of the St. Louis Archdiocese Human Rights Commission. Ms. Dutcher has lived in Nicaragua since 1984 as a member of the Witness for Peace program.

The report, which documented 139 incidents it said had occurred in 1985 primarily through sworn statements by eyewitnesses, concluded that the majority of abuses were committed by contra forces.

While that report focused primarily on abuses occurring in the war zones of Nicaragua, Smith's report is based on 500 interviews of Nicaraguan refugees in Honduras and Costa Rica, as well as interviews inside Nicaragua conducted between December 1984 and January 1986.

Smith, whose research was funded in part by a grant from a group called the National Endowment for the

Preservation of Liberty, also focused on firsthand testimony of alleged Sandinista abuses.

Smith estimated that as many as "15,000 Nicaraguans are currently being held without hope of due process or legal representation."

According to Smith, Sandinista military and police forces "use systematic means of torture to extract information from prisoners, intimidate those who oppose the government and weaken the resistance of the opposition."

In its Feb. 11 report, Amnesty International also cited "a pattern of intimidation and harassment" of political opponents by the Sandinista government.

The report said political, business and labor leaders have been arrested, held incommunicado under harsh conditions and interrogated. It particularly criticized the Interior Ministry's State Security Service.

But the Amnesty International report also noted "a pattern of abuses" by contra forces, including "routine torture and summary execution of captives."

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The Active List

(Continued from page 14) 5 p.m. For information call 357-8352.
St. Mary Parish, Greensburg, will hold a Lenten Soup Night in conjunction with Operation Rice Bowl at 4:30 p.m. in the school cafeteria.

Roncalli Band Boosters, Inc., will sponsor a Spaghetti Dinner from 12 noon to 6 p.m. in the high school cafeteria.

Little Flower Parish will hold a Lenten Gathering for adults and teens beginning with Mass at

The annual St. Roch Festival will be held from 11:30 a.m. to 5 p.m. in the school cafeteria, 3603 S. Meridian St. Spaghetti dinner featured.

Scecina National Honor Society and Booster Club will sponsor their annual Champagne Brunch at 12 noon in the cafeteria. Fashions by Blocks. Tickets \$6. Call Barbara Clements 359-0366 for reservations.

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YOUTH CORNER

Reader asks Lennon to tell positive story

by Tom Lennon

Question: Why do you always have to write about drugs and sex and lots of unhappiness when you write about young people? Don't you know any young people (like myself) who are getting along pretty well and are happy?

Answer: Your criticism is on target. From time to time,

Cathedral wrestlers tie for 2nd in state

Cathedral High School in Indianapolis tied for second place in the 48th annual wrestling state finals Saturday, Feb. 22. Cathedral had been ranked first in the final coaches' poll. Mater Dei, Evansville, won first place.

Roncalli in final four for state title

Roncalli High School in Indianapolis (21-4) earned a place as one of the final four girls basketball teams in the state finals. They will play Fort Wayne Northrop (27-0) at 12:30 p.m. Saturday in Market Square Arena. The winner will play in the championship game at 8:06 p.m. that night.

however, I do try to write about the good guys. Obviously it's time to spotlight some of these young people again.

So meet Dave and Janet, who are now 23 and married to each other. Please meet also a new arrival in their household, 3-week-old Jonathan Francis.

I first met Dave at a Catholic college seminary where he was giving thought to becoming a priest. In his second year, however, he decided against this way of life.

He continued his studies there and got a master's degree in religious education. Now he is teaching religion and coaching football at a high school not far from where he lives. His work is demanding and takes up long hours.

About two years ago he met lovely, intelligent Janet, who is a whiz at computer science. In the months when they were going together they talked seriously about marriage and what their expectations were in regard to this vocation.

They realized well that the decision to marry is a serious one, and they thought and prayed about it in a serious way. Finally they voted in favor of each other and got married.

They chose well and their life together is a happy one. When their little boy

Jonathan was on the way, Dave attended childbirth classes with Janet. He also was with her through the whole difficult birth process.

And now their joy knows no bounds. I sat in their townhouse recently and spent a happy two hours with the small family.

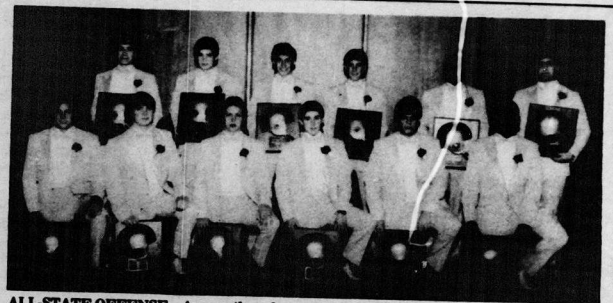
It was a joyous afternoon and I saw once more and in a new way the happiness and love of a marriage that flowers into new life and brings still more love into God's wondrous world.

I think about these young people often now and the memory of them always lifts my spirit.

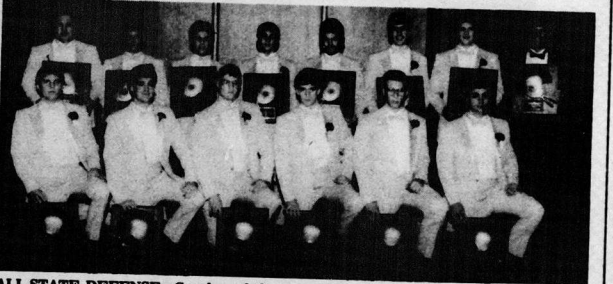
(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

Connersville Deanery retreat

A retreat for high school freshmen in the Connersville Deanery will be held March 15-16 at St. Gabriel in Connersville. The retreat will provide an opportunity to put together some of your feelings about your relationship with Christ. A team of youth and young adults from the deanery will lead the retreat. If you are interested, contact Father Steve Schafflein, 1904 Broad St., New Castle, Ind., 47632, 317-529-7413.



ALL-STATE OFFENSE—Among those honored at the Feb. 10 Faith, Family and Football banquet were members of a Catholic all-state offensive team, from left (front), Charles Austin Colligan, Luers, Fort Wayne; Todd Christopher Andrews, Seccina, Indianapolis; Robert Lee Seger, Reitz, Evansville; Emmett T. King, Ritter, Indianapolis; Chris J. Schaefer, Mat Del, Evansville; and Morris R. Gardner, Cathedral, Indianapolis; and (back) Joseph Leo Kuntz, Roncalli, Indianapolis; Calvert Sterling Miller, Luers; Joseph Paul Gillum, Roncalli; Steven R. Roberts, Ritter; Shawn Dewayne Young, Reitz; and James R. Wojciechowski, Noll, Hammond.



ALL-STATE DEFENSE—Coaches of the year pose with the all-state defensive team, from left (front), David A. Watercutter, Dwenger, Fort Wayne; Craig Dominick Spydel, St. Joseph, South Bend; Theo E. Hennings Jr., Marian, Mishawaka; Glenn Jude Bill, Chataud, Indianapolis; Brian Douglas Hummcut, Chataud; and Sam Talarico, Dwenger; and (back) Coach Steve Keefe, Luers; Victor Patrick Smith, LaLumiere, LaPorte; Chris Schrader, Central Catholic, Lafayette; Bobby M. Luckiewicz, Andean, Merrillville; Matt Brian Giles, Brebeuf, Indianapolis; Michael Patrick Caskey, Roncalli; Gregory S. Hublar, Providence, Clarksville; and Coach William A. Kuntz, Roncalli. (Photos by Tiffany Photography Studio/Paula Novotny)

Want to be a youth minister?

In an effort to help identify and train caring, talented adults as youth ministers, the

CYO is organizing the Interim Youth Minister Program.

"For those individuals who want to serve the church and test out a possible career in lay ministry, the Interim Program provides information, support and a two-year supervised internship experience in actual ministry with youth," said Saints Cyril and Methodius Sister Joan Marie Massura, CYO youth ministry coordinator.

There are a few qualifications for the program. The candidates should be dedicated Catholics, young in both mind

and spirit, willing to give two years of service, have leadership ability, be at least 21 years old and have a desire to work with youth.

The program provides a number of resources. These include a \$300 per month stipend, full medical coverage, room and board, finances for training, supervision, and support.

Those interested should apply now as placement interviews are scheduled for mid-April. More information and applications are available from the CYO, 580 E. Stevens St., Indianapolis, Ind. 46203, 317-632-9311.

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'Lifesigns' schedules for Mar.

The following are the schedules for the 'Lifesigns' series for March on the four Central Indiana radio stations that carry the program. All times are E.S.T.

Date WICR-FM, Indpls., Sunday at 11:30 a.m.
Mar. 2 "Tobacco" — Cathedral High School, Indianapolis
Mar. 9 "Breaking Up" — Holy Trinity, Indianapolis
Mar. 16 "World Affairs" — Ritter High School, Indianapolis
Mar. 23 "Going to Church" — Cathedral H.S., Indianapolis
Mar. 30 To be announced

WRCR-FM, Rushville, Sunday at 8:35 p.m.
Mar. 2 "Tobacco" — Cathedral High School, Indianapolis
Mar. 9 "Breaking Up" — Holy Trinity, Indianapolis
Mar. 16 "World Affairs" — Ritter High School, Indianapolis
Mar. 23 "Going to Church" — Cathedral H.S., Indianapolis
Mar. 30 To be announced

WWVY-FM, Columbus, Sunday at 10:30 a.m.
Mar. 2 "Tobacco" — Cathedral High School, Indianapolis
Mar. 9 "Breaking Up" — Holy Trinity, Indianapolis
Mar. 16 "World Affairs" — Ritter High School, Indianapolis
Mar. 23 "Going to Church" — Cathedral H.S., Indianapolis
Mar. 30 To be announced

WAXI-FM, Rockville, Sunday at 10:30 a.m.
Mar. 2 "America: The Pledge" — Ritter H.S., Indianapolis
Mar. 9 "America: Part II" — Ritter High School, Indianapolis
Mar. 16 "Making Out" — Chataud High School, Indianapolis
Mar. 23 "Priests and Nuns" — Roncalli H.S., Indianapolis
Mar. 30 To be announced

K of C battle with IRS

Continued from page 1)
taxes include an excise tax of 2 percent of gross receipts (10 percent before 1974) and an occupational tax of \$500 for each person selling tickets and earning a commission.

Attorney Richard Madden said that he has attended several joint meetings with IRS agents and lawyers for the five councils. He had represented the St. Joseph Council until the IRS dropped that claim, and he continues to represent Our Lady of Fatima Council in its tax case. While there are similarities in all five cases, he said, each one is different and each council has responded individually.

The St. Joseph Council failed to respond to two telephone messages from The Criterion, left on an answering machine at the council headquarters. But Madden said, "We won't about one. The IRS finally backed off about a year ago and decided that (the Knights) were not involved in anything that was taxable. They never ran a pool. Somebody did it in their name, but without their approval, and the IRS finally realized that." The IRS withdrew its claim against the council and refunded the part of the tax which had already been paid.

The case involving Our Lady of Fatima should also be resolved soon, with the

council paying a settlement which is less than what the IRS demanded. "We worked out a compromise with the IRS," Madden said. The IRS has agreed to dismiss its claim against the council if the settlement is paid by April 1. Neither Madden nor Don Holliday, president of the council's home association, would reveal the amount of the settlement. But Madden called it "a substantial reduction of the claim the IRS filed."

A TRIAL DATE of April 17 had been set in the case involving the St. Pius X Council. However, James Rocap, attorney for St. Pius X, expects that a judgment will now be made without a trial. "We had agreed with the United States when we filed the case that we would be bound by the decision of the Seventh Circuit Court of Appeals," Rocap said. That court upheld the ruling that the Msgr. Downey Council must pay its back taxes, which supports IRS claims against the other councils.

So now, Rocap said, "I'm sure there will be an agreed judgment entered against St. Pius X." That means the council and the IRS will agree to a judgment issued by the court, probably for less money than the IRS originally sought.

But once that judgment is made, the question of whether the IRS can take the council's property will still have to be answered. In at least three cases—Downey, St. Pius X and Fatima—non-profit corporations hold title to the councils' property. Because the real estate corporations are separate from the councils themselves, it is unclear whether they can be held liable for the tax bills of the councils.

Rocap expects that issue, too, to be settled in court. "After a judgment is entered against St. Pius X," he said, "we will begin to prepare for a trial on whether or not the realty corporation is liable for the debts of the council."

Representatives of the IRS public affairs division in Indianapolis said disclosure laws prevent them from discussing such cases. But the IRS position is explained in testimony in the Msgr. Downey case. In that case, the IRS has claimed that the taxes must be paid because part of the raffle profits went to the council's operating expenses.

Meanwhile, the councils maintain that the raffles were tax exempt because they were primarily for charity. The IRS had not disagreed with that charitable exemption in the past.

"We've never hidden anything from the IRS," Madden said. "The IRS is not claiming any unreported taxes. They've

known about it since 1955. The basis of our argument was that (the IRS) should have collected it 20 years ago, before we spent the money on our charitable projects."

Steve Beck, president of the board of Holy Family Council, declined to comment on the IRS issue.

How will these cases affect the Knights locally? "Your guess is as good as anybody else's in the world," Rocap said. "They (the IRS) won't tell us what they want. None of us has the money to pay it. All we have is the property, and they haven't said whether they really want the property or not. The government has enough problems with real estate as it is."

Madden acknowledged that the tax cases will change the way the councils handle their finances. But he stressed that "this hasn't affected the function of the Knights of Columbus. They are going ahead with their programs. This is just an adjustment in their financial operations."

IRS officials would not say whether K. of C. councils in other areas were facing similar charges. However, Madden said the IRS told him that Indianapolis is the only place where Knights have been charged.

Rocap, too, is uncertain about how widely the tax issue has been applied. "We've tried and tried to find out, and we can't," he said. "As far as we can determine, we don't even have any way of finding out from the national (K. of C.) council."

Vatican studying possible miracle attributed to Fr. Serra

by Joe Michael Feist
News Service

The Vatican is studying a possibly miraculous cure attributed to the intercession of Franciscan Father Junipero Serra, the 18th-century apostle of California whose cause for canonization is being widely promoted.

Father Robert Sarno, an official of the Vatican Congregation for Saints' Causes, told National Catholic News Service in Rome Feb. 20 that the congregation is now "studying a supposed cure" which is attributed to Father Serra.

An approved miracle would open the door for Father Serra's beatification and eventual canonization.

The case under study involves Franciscan Sister

Boniface Dyrda of Clyde, Ohio. She said Feb. 21 that her case was investigated last October by a special tribunal of the St. Louis Archdiocese and that all findings had been sent to Rome.

"I really think it was a miracle," said Sister Dyrda, 70, in

referring to her recovery from a sickness she said nearly killed her in 1959-60.

Rumors have been circulating in Rome and in the United States that Father Serra will be beatified when the pope visits the United States in 1987.

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MAY THEY REST IN PEACE

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

† ADAMS, Louise R., 97, Christ the King, Indianapolis, Feb. 10.

† ALLEN, Harold Lee, 50, St. Bridget, Indianapolis, Feb. 18. Husband of Irene Russell; father of Delmer W., Harold L., and Marsha Lambert; grandfather of three; great-grandfather of one.

† BECHERT, Frances S., 79, St. Roch, Indianapolis, Feb. 3. Mother of Suzanne M., and Kathleen M. Feltz; grandmother of four; sister of Emeline Cahill and Romilda Sedg.

† BOYER, Maureen "Manny" F., 62, St. Elizabeth, Cambridge City, Feb. 13. Husband of Joan; father of Daniel; stepson of Josephine.

† CISCO, Wilma L., Little Flower, Indianapolis, Feb. 19. Wife of Thomas M.; mother of Thomas J.; grandmother of three; sister of Kathryn Lee, Virginia Minton and Juanita (Babe) Billerman.

† FROELICH, Edward F., 68, St. Roch, Indianapolis, Feb. 4. Husband of Mary LaRossa; father of Edward, Carl, Frank, Mary Coley, Roseann Kuhlmeier and Josephine Busald; brother of Carl.

† GAITHER, Archie Lee, 85, St. Bridget, Indianapolis, Feb. 16. Father of Mary Frances Moultrie, Marjorie, and Cynthia Harper; grandfather of four; great-grandfather of five; great-great-grandfather of two.

† HALL, Miles Louis, St. Anthony of Padua, Clarksville, Feb. 8. Husband of Ethel Iglehart; father of Miles L. Jr.; grandfather of four; great-grandfather of four.

† JOHNSON, Thomas E., 90, St. Anthony of Padua, Clarksville, Feb. 11. Husband of Anna M. Smith; father of Frances Ledford, Barbara Hutcheson, Agnes Sonne, Dr. William and Dr. James; grandfather of 19; great-grandfather of five.

† KING, Francis W., 72, Little Flower, Indianapolis, Feb. 13. Father of Paula Schimmler and Paul M.; brother of Della Rogers; grandfather of six.

† KINKER, Harry E., 91, St. John, Enochburg, Feb. 11. Husband of Anna; father of Virginia Heck, Omar, Loreta, Julia Pumphrey, Margaret Mollam, Leona Moeller, Louis, and Rosemary Cook; grandfather of 29; great-grandfather of 28.

Sister Miriam Cecile buried

ST. MARY OF THE WOODS—Providence Sister Miriam Cecile Hermann, 67, died here Feb. 14 after a long and painful illness. She was buried from the Church of the Immaculate Conception Feb. 18.

The former Frances Cecilia Hermann was a native of Evansville, where she attended Holy Trinity Grade School. She graduated from St. Rose Academy, Vincennes, and St. Mary of the Woods College. Later she received advanced music training, specializing in piano and harp, at the American Conservatory, the Catholic University of America and Northwestern University.

† MARTIN, Josephine R., 72, St. Anthony of Padua, Clarksville, Feb. 7. Sister of Sam Nigrelli, Grace Pike and Annie Mack.

† O'CONNOR, Wilma L., 71, St. Ambrose, Seymour, Feb. 11. Mother of William D.; grandmother of Daniel, Patrick and Darrin; sister of Robert, James and John W. Lynch.

† O'DONNELL, Eugene F., 59, St. Plus X, Indianapolis, Feb. 12. Husband of Joan; father of Sean T., Dave, Patricia Cooler and Sheelah.

† RUBLE, Raymond E., 63, St.

Magdalen, New Marion, Feb. 11. Husband of Nina Haff; father of Raymond Jr., Mark, Tony, Joyce Kelly, Janet Meyer, Joan Deal, Anita Christman and Sheila; brother of three; grandfather of 13; great-grandfather of one.

† SCHMIDT, Sadie, 72, St. Maurice, Napoleon, Feb. 6. Wife of Ed Sr.; mother of Ed Jr., Charles, Donald, Sharon Shockey, Ida Jones Dolores Rolf and Betty Hallgarth; sister of 10.

† STAGGE, Mary, 68, St. Vincent, Shelbyville, Feb. 12. Wife of Ambrose; mother of Mary Ann, William J., Robert L., Donald F. and Paul; grandmother of 11; great-grandmother of one; sister of Joseph, Bernard and William Beyer, Katherine Roell, Rita Teal, Helen Cord, Gertrude Ariens and Teresa Rafail.

† TURPIN, Zena A., 77, St. Ambrose, Seymour, Feb. 11. Mother of Bertha Shultz and

Delores Reichenba; grandmother of six; great-grandmother of four; sister of Linsey and Ernest Simpson.

† TODD, Victor K., 67, St. Lawrence, Indianapolis, Feb. 14. Brother of Violet M. Victoria, Vivian J., Virginia J. and Vincent W.

† VALLE, Edward W., 79, Sacred Heart, Terre Haute, Feb. 12. Husband of Kathleen; father of Kathleen Curtis and Philomena; brother of John, Jenny Del Vecchia, Martin, Louise Sticker and Marie; grandfather of two.

† VAZQUEZ, Carmes, 82, St. Lawrence, Indianapolis, Feb. 4. Mother of Louise Porter.

† WADE, James M., 61, St. Mark, Indianapolis, Feb. 14. Husband of Carolyn M. Elliott; father of James A., Joseph D. and Joyce A.; grandfather of two; brother of Ruth Ann Hauser.

Sr. David Suelzer dies Feb. 17

TERRE HAUTE—Providence Sister David Suelzer, 72, died in Regional Hospital here Feb. 17. She received the Mass of Christian Burial consecrated by her brother, Father Anthony, and Father Bernard Heady, on Feb. 19. She was buried in the convent cemetery.

Born in Fort Wayne, the former Teresa Suelzer attended St. Patrick Grade School, St. Catherine Academy and St. Mary of the Woods College. She entered the Congregation of the Sisters of Providence in 1933 and made final profession of vows in 1940.

As a secondary school teacher, Sister David taught at Our Lady of Providence, Clarksville, and St. Agnes Academy, Indianapolis, in the Archdiocese of Indianapolis. She also taught in other schools in Indiana, Illinois, Massachusetts, Washington, D.C., and California.

Sister David is survived by two sisters, both Sisters of Providence: Sister Alexa and Sister Mary Josephine; and by three brothers: Father Anthony of East Chicago, Ind., and Magr. Curt and Robert, both of Fort Wayne.

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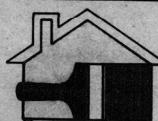
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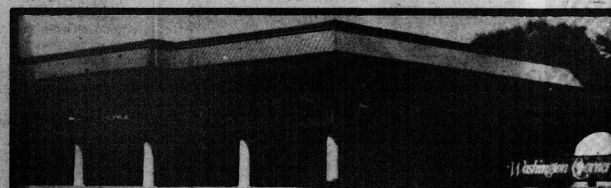
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by Sr. Mary Ann Walsh
Fourth in a six-part series

BEIRUT, Lebanon (NC)—Pieces of rockets and artillery shells which have hit St. Joseph University Oriental Library fill a display case outside the reading room.

They testify to the civil war surrounding the main campus of the school run by Jesuits, six of whom have been killed during the conflict. Several St. Joseph's students and staff have also been killed—picked off along a campus street by snipers.

The university is in a hot spot—on the so-called "green line" which separates Christian-dominated east and Moslem-controlled west Beirut. Despite the dangers, the Jesuits remain, running a 5,500-student university with schools of medicine, law, engineering and arts.

Currently, 51 percent of the students are Maronite Christian, 37.5 percent other Christians, and the rest Moslem. The university also maintains campuses in Sidon and Tripoli, where recent battles have forced Christians to flee.

Jesuit Father Martin McDermott of West Hartford, Conn., told how he was wounded in the foot in 1976. "I got shot coming out of the library," he said. "We usually ran when we left the library, but that time we were walking because there was a cease-fire."

Father McDermott recovered quickly, but other Jesuits haven't been as lucky. French Father Michel Allard, dean of the university's School of Oriental Letters, died when a mortar shell exploded next to his bed in 1976. "We found most of his body," said Father McDermott.

In 1984, a fellow U.S. Jesuit, Father James Finnegan of New York, was on his way to celebrate Mass at the St. Joseph University Medical Center when he was hit by an artillery shell. A shrine marks the spot.

Father Louis Dumas, former dean of the medical school, was killed by a sniper while crossing the street in 1975, and Father Alban de Jerphanion was shot in 1976 after Moslems commandeered his car.

Most recently, Dutch Father Nicolas Kluiters, also a Jesuit but not a member of the university staff, was tortured and killed in the Bekaa Valley. The mutilated body of the 44-year-old priest, who disappeared March 14, 1985, was found on Palm Sunday, April 2. Photographs of the body, identified

by dental work, revealed that his face had been shot away, his fingernails pulled out and electric shock applied to his groin.

"It was probably done to terrorize the Christians in the Bekaa Valley, to get them to move out," said Father McDermott.

He said many St. Joseph University classes are held in "borrowed space here and there." The Oriental library has been without electricity for months and "no workman will go up (to the roof) to fix it," he added.

An unfinished high-rise building, intended as a faculty residence, has been shelled throughout the 10 years it has been under construction.

Because of the shelling and sniping "practically every year the university has had to move out of its ordinary premises to a less appropriate place," said Father John O'Donohue of Worcester, Mass. Father O'Donohue works at



UNDER FIRE—Jesuit Father Martin McDermott shows visitors a fortified wall in a library reference room at St.

Joseph University near Beirut's green line. (NC photo by Elie Abdallah)

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