

Fate of anti-abortion bills is in Indiana Senate

by Ann Wadellton

The four anti-abortion bills passed by the Indiana House of Representatives are expected to meet stiff opposition in the Senate.

The bills have been assigned to three different committees. The comprehensive abortion restriction bill, HB 1034, and the

bill that would prohibit abortion solely for sex selection, HB 1088, were assigned to the Senate Judiciary Committee, which earlier defeated a Senate sex selection bill.

On the other hand, the bill that would require informed consent prior to an abortion, HB 1134, was assigned to the Senate Public Policy Committee, and this committee passed the bill Tuesday morning on a vote of 8-3.

The bill requiring testing of an unborn baby for viability at 20 weeks gestational age, HB 1259, was assigned to the Senate Health and Human Services Committee chaired by Virginia Blankenbaker (R-Indpls). Blankenbaker has been quoted as saying she would not permit her committee to take action on the viability bill.

The Judiciary Committee and the Health and Human Services Committee were

scheduled to meet this week after *The Criterion's* deadline.

Legislators had only nine session days to consider the bills coming from the opposite chamber, 175 Senate bills and 240 House bills. Bills not approved by the 25th day of the legislative session will be dead unless they can be attached to another bill when it is acted upon in conference committee.

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Cristiani discusses Jesuits' murders

WASHINGTON (CNS)—Salvadoran President Alfredo Cristiani, during a recent trip to the United States, spoke with prominent Catholics about the murder of six Jesuits in his country, among other issues.

On Cristiani's visit list were Cardinal John J. O'Connor of New York and Jesuit Father Leo J. O'Donovan, president of Georgetown University. The Salvadoran president is a 1968 business administration graduate of Georgetown.

However, at the Salvadoran president's request, little was revealed of the content of the meetings.

Archbishop Roger M. Mahony of Los Angeles was tentatively scheduled to see Cristiani in San Salvador, the Salvadoran capital, on Feb. 8 during a week's trip to that country and Nicaragua. The archbishop is chairman of the U.S. bishops' Committee on International Policy.

On Jan. 31, Cristiani, at his request, visited with Cardinal O'Connor in New York for about 40 minutes, said archdiocesan spokesman Joseph Zwilling. The two "spoke at length" about the killing Nov. 16 of six Jesuits, their cook and her daughter on the campus of Central American University in El Salvador, Zwilling said.

It was the first contact between the New York cardinal and the Salvadoran president, he said.

Included in the meeting were the Salvadoran foreign minister and Archbishop Theodore E. McCarrick of Newark, N.J., Zwilling said.

He also met with U.N. Secretary General Javier Perez de Cuellar to ask the world body's help in restarting peace talks with El Salvador's rebel Farabundo Marti National Liberation Front. Several hundred protesters attempted to block the Salvadoran president's motorcade as it approached the United Nations' New York headquarters.

Later, Perez de Cuellar sent an envoy to meet with rebel representatives in Mexico City, an act praised by El Salvador's leading Catholic churchman, Archbishop Arturo Rivera Damas of San Salvador.

On Feb. 1, Cristiani conferred with President Bush. The U.S. president made a statement of support for the Central American leader, saying he hoped that Congress would avoid cutting further aid to El Salvador.

In the 1989 fiscal year, El Salvador received \$185 million in U.S. economic aid. This fiscal year, that was cut to \$130.6 million. Military aid has remained at approximately \$85 million.

Bush announced that he was pleased with the El Salvadoran investigation of the Jesuit killings. Eight enlisted men and officers have been arrested. "I have been very impressed with the courage he has shown in going after those who have broken the law in his country," Bush said.

On Feb. 2, Cristiani and Father O'Donovan met on the

Georgetown campus in Washington. Father O'Donovan and the Salvadoran leader also spoke about the murders and the need for negotiation with the rebels, with possible mediation by the United Nations, said a Georgetown spokesman.

Father O'Donovan said after the 90-minute conversation that he believes Cristiani is "sincere" and "committed" to bringing peace to his nation, the spokesman said.

The two men, who have spoken by telephone and exchanged letters in the past, agreed to maintain contact, he said.



MALI VISIT—Pope John Paul II, accompanied by Archbishop Luc A. Sangare of Bamako, Mali, rides in an open car into a sports stadium in Bamako Jan. 28 to say Mass for some 25,000 people. In the background, soldiers

guard the stadium. During his five-nation trip to Africa, the pope said developed nations must show more generosity and adopt a new attitude toward Africa. See story on page 20. (CNS photo from UPI-Reuters)

Jesuits call for halt to military aid to El Salvador

WASHINGTON (CNS)—The heads of the Jesuit's 10 U.S. provinces have called for a halt to U.S. military aid to El Salvador because it is "a failed policy."

The provincials and the president of the Washington-based Jesuit Conference, Father Patrick J. Burns, made the comments in a letter to 5,000 U.S. Jesuits.

The letter noted that the threat of an

aid cut-off has been probably the strongest incentive for the government of President Alfredo Cristiani to go as far as arresting nine soldiers for the Nov. 16 killings of six Jesuit priests and two lay co-workers, but that the aid has served no other purpose.

"It has not led to a Salvadoran military which respects the human rights of citizens of El Salvador," the Jan. 23 letter. "It has not led to peace in El Salvador. It is a failed policy and it should be abandoned."

It said military aid should be replaced by U.S. economic aid, which the Central American country "so desperately needs" after 10 years of civil war between the U.S.-backed Salvadoran military and leftist rebels of the Farabundo Marti National Liberation Front.

The Jesuit priests, their housekeeper and her teenage daughter were killed on the campus of the Jesuit-run Central American University in San Salvador, where the priests taught and lived. The victims had been shot to death by assailants dressed in military uniforms, a witness has said.

Despite promises by Cristiani to bring the Jesuits' assassins to justice, there is "still no guarantee that those really responsible for the killings will ever be prosecuted and convicted," the U.S. Jesuit leaders said.

Leaders of the Salvadoran Catholic

Church, opposition political parties and Central American University have said they believe others besides Col. Guillermo Alfredo Benavides and the eight lower-ranking military men who were charged with the murders were also involved.

On Jan. 24, the rebel front also called for more arrests in the killings, saying that other top military officers must have been consulted before the decision was made to kill the Jesuits.

The Jesuits' letter called on the Cristiani government to identify all high-ranking officers responsible for the killings and indict, prosecute, convict and sentence all involved.

The letter expressed doubt that the Salvadoran government would progress much further in the investigation. The letter said no one was ever prosecuted for the 1980 assassination of Archbishop Oscar Romero of San Salvador, that only a few enlisted men were convicted in the assassinations of four U.S. Catholic church women, and that no Salvadoran military officer has ever been convicted of human rights violations in the 10-year war.

The Jesuits' letter called on all Jesuits to continue pressuring the U.S. government to act in the matter. It asked Jesuits "to inform yourselves of the options and involve yourselves in the political process which will ultimately determine U.S. policy toward El Salvador."

Besides Father Burns, the signers and

their provinces included Fathers Paul F. Belcher, California; Joseph P. Daoust, Detroit; Robert T. Costello, Missouri; Gerald M. Fagin, New Orleans; Francis E. Case, Oregon; Robert A. Wild, Chicago; James A. Devereux, Maryland; Robert E. Manning Jr., New England; Joseph A. Novak, New York; and Albert R. Thelen, Wisconsin.

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THE CRITERION

Serving the Architecture of Indianapolis

FROM THE EDITOR

Why do we need a Catholic press?

by John F. Fink

If there are any regular readers of this column, you will recognize the name Archbishop John Foley. He has been a good friend since he was editor of *The Catholic Standard and Times*, the newspaper of the Archdiocese of Philadelphia. For the past six years, though, he has been the top man in Catholic communications worldwide as president of the Vatican's Pontifical Council for Social Communications.

Archbishop Foley gave a magnificent address at the World Congress of the Catholic Press in Ruhpolding, West Germany last October. Afterward, I thanked him for writing one of my February columns for me, for February is Catholic Press Month and I always devote one column during that month to the Catholic press.

In his address, Archbishop Foley examined three fundamental questions: first, why should Catholics be involved in the communications media, especially the press? second, why should we have a Catholic press and what should distinguish it? and third, why should we have Catholic press associations, especially international ones? For this column, I'll skip the third question. What follows are excerpts from the archbishop's speech:

COMMUNICATIONS IN ALL its forms is the best way not only to proclaim the Gospel but also to bring unity and peace and justice to the world. While there is no doubt that radio and television have a tremendous impact, and indeed Catholics should be involved in those media as well, the printed word retains a great importance as a medium which is more reflective, more expansive, more lasting and perhaps more appealing to reflective people.

Certainly, the print media have changed and should change in response to the spread of the electronic media. But the press can supplement and give background for understanding on the headline services offered by the electronic media. The press can exploit the curiosity aroused about certain subjects by the electronic media. Finally, the press can exercise a level of investigation and analysis virtually impossible for the camera and difficult even for the microphone.

Catholics must be present in this process. While they can hardly engage in direct evangelization in the secular media, Catholic journalists can and should be models of Christian life in their personal activity and in their professional work—and in that way they evangelize. They can and should be fully informed about what the church is and about what it teaches—and in that way they evangelize and serve as valuable resource persons. In short, the lives of Catholic journalists should reflect Jesus.

JOURNALISTS ARE THE eyes through which the world views itself. Catholics have a special vision—a vision which includes the spiritual, a vision which admits of supernatural reality, a vision which sees the hand of God in human affairs, a vision which sees every human life as sacred from the moment of conception until the moment of natural death, a vision which sees every human being as a child of God to be loved and nurtured and not as a mere means of production or consumption or as a tool of political ideology to be manipulated.

Let's face it. The vision of many in the media does not include the reality of God, of his law or of ultimate accountability to him. And so they regard religion and even about certain human rights with a cynicism, with a mocking condescension or, at best, with a reluctant respect for the political impact of religious belief.

Thus, we need journalists who are Catholic not in name only but in values and in vision. Their Catholicism should demand of them the highest degree of professionalism,

and they should be men and women whose objectivity and personal integrity cannot be questioned or corrupted—even by their professional peers.

WHY, THEN DO WE NEED a Catholic press?

While Catholics should indeed be active in the secular media, those media are not and should not be "confessional" media. The secular media do not exist to reinforce and enrich the identity of the Catholic community; that is a task for the Catholic media—especially for the Catholic press.

The Catholic press should first supplement and in some cases correct the religious coverage of the secular media. There should be specifically religious publications to satisfy the specifically religious needs of readers and to provide a reflection on society based on the Catholic world vision.

The Catholic press exists to provide information not available elsewhere to the same extent or in the same way; to enrich the spiritual lives of Catholics; to form the attitudes of Catholics in their personal conduct and in their awareness of social responsibility; to strengthen the religious identity of Catholics; to deepen the knowledge of Catholics about their faith and to perform the delicate task of building ecumenical and interfaith understanding and respect while not in any way diminishing the challenge to evangelize and to share the true faith of Jesus Christ.

A key role of the Catholic press is to strengthen both the unity and the universality of the Catholic community. This includes developing respect and understanding for the legitimate diversity which exists within the church. The church is a mosaic, not a monolith; it is a symphony, not a solo. There are many members, but one body in Christ, as St. Paul said.

The Catholic press can be an anchor in a troubled sea, a rudder in an uncharted sea, and a strong wind of the Holy Spirit in becalmed waters to push us ever forward in the work of Christ on the way to eternal life.



Renew 2 begins after success of first program

by Margaret Nelson

A new group of nearly 30 parishes are expected to begin the Renew program with a session for training of leaders at St. Columbo, Columbus, on March 23-24.

Matt Hayes, director of religious education and coordinator of adult catechesis for the Office of Catholic Education (OCE), brought together coordinators of the original cluster of 26 parishes with those considering the Renew 2 program for an Information Night in November, 1989.

Besides the intended spiritual renewal, leaders of Renew 1 agree that they saw definite improvement in bringing the parishioners closer and in providing better outreach for their parishes and communities.

In New Albany, Our Lady of Perpetual Help parishioners have joined with other churches and added two nights to community soup kitchen operations. As in several parishes, ministry to the elderly and homebound has been enhanced.

Dave Graf of the New Albany parish said last week, "Overall, parishioners became more aware of the needs of other people in the parish and the community. A lot of friendships were made through the

small groups and people taking part in the program."

"But we did not just talk about what people needed," Graf said. "Renew brought about action. Parishioners reached out to the homebound. Home visitations were made and they continue. Through doing that a lot of friendships were made. It helped us become aware of the needs of other people, especially the elderly and the homebound."

Graf said that other churches had started serving food to the needy four nights a week in New Albany. "We saw there was a need for these soup kitchens. We got together with two other churches—a Methodist church on Wednesday and an Episcopal church on Friday. Now there is a free meal every night in New Albany except Sunday and we're still working on that."

"So many people signed up for that!" said Graf. "Some of them were the people who always help, but some were inactive before Renew." He said that the soup kitchen group is still active. The people saw a need for a catechetical team and formed one, just as they have formed the evangelization team.

"We are continuing on with evangelization because of what Renew did," said Graf. "An evangelization team was formed. The group has met with Father (Clarence) Walden and Sister Julia Wagner of the Evangelization Office."

"I think it's been good because a lot of good people were working together," Graf said of the Renew program at Our Lady of Perpetual Help.

Holy Name Parish in Beech Grove participated in the original Renew program offered through the OCE. Marcia Cleary said, "I think it brought our parish closer together. By working together a lot of people made friends that they probably wouldn't have made."

"From Renew, several programs continue," Cleary said. "The Spiritual Life committee is having a special program with our Marriage Day, Feb. 11. In March, they are having a parish retreat."

"People got to know each other better through the small groups. Several small groups opted for an extra four weeks," said Cleary.

"We enjoyed planning things," she said. "The number of people taking the Eucharist to the sick has increased."

"Hoying said it's hard to know what changes in the parish came from Renew and what was due to a change in pastors."

L.W. "Skip" Lowien of St. Mary, Greensburg said, "I'm not sure you can say there has been a dramatic change." But he said, "The process itself probably helped develop some leadership experiences for the lay people involved." He added, "It probably pulled some new people" into parish activities.

"It helped build community on different levels," Lowien said. "Several of the small groups have chosen to stay together for other than social reasons. Some of the people involved in committees formed new groups and relationships."

"I believe in small groups as a way to grow spiritually," said Lowien.

Each Renew 2 parish may send a core group including its pastor, planning staff, and a minimum of two to four key parishioners to the March training session in Columbus. OCE will send a packet of

materials to interested parishes on request. The decision process must be complete by March 9.

In May, parish teams of the Renew 2 coordinators and committee chairpersons will receive training so that parish participation may begin with Season 1 on Oct. 7, 1990. Renew sessions will continue each fall and Lenten period through Season V, which begins Oct. 11, 1992.

Besides the initial core group, Renew communities include: prayer network, Sunday liturgy, take home, large group, small group, telephone, sign-up Sunday, home visitation, publicity and evaluation.

Archbishop O'Meara's Schedule

Week of Feb. 11

MONDAY, Feb. 12—Installation of Ministries of Lectors and Acolytes, St. Meinrad Seminary, 4:30 p.m.

MONDAY—WEDNESDAY, Feb. 12-14—1990 Conference for Bishops, Religious Superiors and Vocation Personnel, St. Meinrad Seminary.

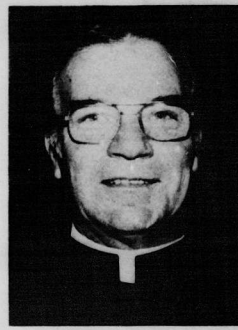
Fr. Wm. Blackwell dies at age 60

Father William L. Blackwell, a priest of the Indianapolis Archdiocese, died Feb. 2 at the age of 60. Services were held for him on Feb. 5 at Our Lady of the Springs Church in French Lick. The funeral liturgy was celebrated at St. Ann Church in Indianapolis on Feb. 6.

A native of Indianapolis, Father Blackwell was ordained at St. Meinrad Seminary in 1957 and became an assistant pastor at St. Charles Borromeo Parish in Bloomington. At the time of his death he had been on leave of absence since 1988, due to illness.

From 1981 until that time he was associate pastor of Holy Cross Parish, St. Croix; Our Lady of the Springs in French Lick; St. Joseph Mission in Crawford County and Christ the King Mission in Paoli.

In 1969 Father Blackwell was named pastor of St. Charles Parish in Milan and administrator of St. Pius Mission in Ripley County. He was assigned as an assistant pastor at St. Ambrose, Seymour, in 1968; St. Andrew the Apostle, Indianapolis, in 1964; St. Malachy, Brownsburg, in 1961; and at St. Mary Parish, Richmond in 1958.



Father William Blackwell

Father Blackwell is survived by two brothers, Raymond and Howard, and by two sisters, Lorlette Birke and Gloria Armitage.



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ARCHDIOCESAN CATHOLIC CHARITIES

Family counseling team now available

by Sr. Sheila Shine, OSF

In 1989 the Family Counseling Unit of Catholic Social Services redesigned its delivery of services by moving all counselors to its downtown Indianapolis location. This has resulted in procedural simplification, staff cohesion, a heightened sense of confidentiality and professional service. The Catholic Center is centrally accessible and well-secured. Counseling is now available every weekday and on Tuesday and Wednesday evenings.

Catholic Social Services' counseling team has been rounded to include therapists of both sexes, married and single, lay and religious.

Prospective clients often inquire about the background and credentials of those in place to help them. The following is a short profile of the archdiocesan counseling team available now at the center:

Millie Brady was married at CSS for 15 years. Married and the mother of two teen-agers, she received her master's degree in social work from I.U. School of Social Work and is certified by the Academy of Certified Social Workers. She has completed a two-year post-graduate Family Therapy Training. In the past four years she has developed a particular interest in working with adult children of alcoholics and co-dependents living with family members who are, or have been, involved with addiction.

CSS's most tenured counselor reflects that "there seems to be more of a willingness to seek counseling today, as more people choose to find ways to lead healthier, more whole lives. I am glad, with my training, to enable that process to happen."

Linda Lohiede Clarke has been with CSS since receiving her student training at

the agency while getting her master's degree in social work from I.U. That was 14 years ago. She originally worked in CSS's School Social Work Services Unit and for seven years gained experience with children in the parochial school system. She sails from the New Albany area, is married, and the mother of two toddlers. Her post-graduate training has been with the Family Learning Center of South Bend.

Clarke has additionally become the unit's specialist in women's concerns which has culminated in the initiation of a group for women survivors of childhood sexual abuse, which she co-leads. "As I have worked with women individually and in families," Clarke reflects, "I have developed a particular interest in how women respond to stressors, especially in the arena of sexuality and eating disorders."

Ellie Vinci is an Indianapolis native who is married and the mother of two small children. She has been with CSS for 12 years and received her B.A. in sociology and her master's in social work, both from I.U. She was co-credited by the Academy of Certified Social Workers in 1981 and is currently working on a credential in the area of eating disorders.

Vinci's family orientation is evident when she states, "I am particularly interested in working with children of all ages and most especially children whose families are trying to recover from addictions." She is well known also as a specialist in counseling children who are grieving due to death, divorce or a lack of relationship due to their parents' addictions. She is frequently asked to address groups on issues concerning blended or step-families since she has designed a program to respond to this particular modern phenomena.

Jim McCaslin is a seasoned veteran of

both the educational and counseling fields. He holds a master's degree from both Butler University and the University of Chicago where he earned a certificate of advanced study in human development. McCaslin is an Indianapolis native who worked for six years as a music therapist at Indiana psychiatric facilities. For 10 years he was a school counselor with Indianapolis public schools.

McCaslin has been married for 36 years and is especially adept at marital therapy. He's both widely read and richly experienced and brings to the staff and clients a wisdom in the classics and interest in new thinking. "My background has been mainly along the interpersonal and, to some extent, the intrapsychic approach to understanding human problems," states McCaslin. "It is very encouraging to know there is more concern in recent years with families of origin material, parenting challenges, as well as group approaches for adult children of dysfunctional families and co-dependent problems."

Lawrence Strohacker joined the Family Unit in 1987 after a 13-year history of mental health work with the Army, outpatient services to Native Americans, and clinical practice in a variety of settings. Originally from Ohio, he now lives in Indianapolis with his wife and three

teen-age children. Strohacker is also in private practice. Strohacker received his master's in social work from Our Lady of the Lake University in San Antonio, Texas and his doctorate in educational psychology and counseling from the University of South Dakota in 1988.

Much of Strohacker's work is guided by his background in Systemic Family Therapy and Adlerian/Jungian Psychology. He brings to the unit a wide range of skills in working creatively with families where children are the symptom-bearers. "Getting to the children, where there is so much that can be done, is my special interest," states Strohacker. He also directs the agency's Family Growth Unit where parenting programs are coordinated.

Sally Z. Grahls, the most recent addition to the staff, functions as CSS Intake Worker. She holds a registered nursing degree from Bellevue Hospital Center, New York City, her hometown. She received her masters in social work from Michigan State University. She now holds the diplomat status in clinical social work from the Academy of Certified Social Workers.

Grahls is single now and has two grown sons. Since she has much lived experience, she states, "I feel especially

(See FAMILY on page 7)

Accreditation ruling challenged

by Margaret Nelson

The Indiana Non-Public Education Association (INPEA) has asked the state to accredit its schools on the basis of performance standards (outputs), that are "appropriate for their unique mission."

But INPEA wants its schools to be allowed to maintain their own processes (inputs) for achieving these outcomes. INPEA is now appealing a December decision of the state board of education that rejected these INPEA efforts.

In 1987, the Indiana General Assembly responded to INPEA's desire for separate accreditation standards by passing Public Law 215. In it, the legislature mandated that "The state board of education shall, by rules adopted under IC 4-2-2.2, establish appropriate standards governing the voluntary accreditation of non-public schools." (Emphasis added.) Then INPEA worked with the Indiana Department of Education and an advisory committee to recommend appropriate standards to the state board. INPEA testified at the Oct., 1989 meeting of the board, but in the Dec. meeting, the board deleted the rule (511 IAC 6 1-10) which defined appropriate standards for the accreditation of non-public schools only.

Without the change, Catholic schools will continue to be judged under the same performance based accreditation standards as public schools.

In January, Jay Mercer, attorney for INPEA, drafted a statement appealing the state board of education's December decision. Senator Richard Thompson formally asked that the state attorney general make a decision on the legality of the board's move.

INPEA takes the position that the state should require appropriate standards because it should be concerned about the education of all students in Indiana. Non-public schools educate 10 percent of all elementary and secondary students in the state.

Ninety-three percent of the archdiocesan schools are accredited under pre-1987 guidelines. During the two years they have been administered, ISTEP results have been consistently positive for the Catholic schools.

INPEA asked that the standards include the following: student performance standards measured by a standardized test such as ISTEP; student attendance rates; high school graduation rates; compliance with health and safety laws; and maintenance of accreditation granted by a recognized accrediting body.

Non-public schools benefit from appropriate accreditation because they can measure their performance with other schools, "while at the same time maintaining their original, unique purposes for existence," the INPEA position states.

Student recruitment, college acceptance, and Indiana High School Athletic Association (IHSA) eligibility may depend on school accreditation.

Governor Evan Bayh will be the keynote speaker at a day-long conference of INPEA administrators at the Regis College in Muncie, Ind., Feb. 22. His topic will be "Private Education—A View from the Statehouse."

David Thomas to present family life workshops

Dr. David M. Thomas, an advisor to the U.S. Bishops' Committee on Marriage and Family, will present workshops to archdiocesan lay and religious ministers in March.

Priests, parish and archdiocesan agency staff people, volunteer leaders, and others who work with families are invited to attend a one-day workshop, "Families Are A-Changin'... How Do You and Your Ministry Impact Them?" will be presented in two locations on March 26 and 27.

In addition, Thomas will take part in a lecture series at Marian Hall on the Marian College campus. "Changing Woman, Changing Man: Family Alive!" will be the topic of Thomas and a panel at 7:30 on Tuesday evening, March 27.

Thomas is the director of the master's program in adult Christian community development at Regis College in Denver. The former St. Meinrad Seminary professor is married, the father of five children, and foster father, J more than 50.

Holding a doctoral degree in systematic theology from the University of Notre

by Margaret Nelson

Sister Thea Bowman has agreed to be the speaker for Holy Angels School during its 21st annual Soul Celebration at 3 p.m. on March 25 at the St. Peter Claver Center. The theme is "His Eye is on the Sparrow."

A Franciscan Sister of Perpetual Adoration, Sister Thea is a renowned teacher, gospel singer, author, lecturer and faculty member of the Institute for Black Catholic Studies at Xavier University in New Orleans.

Last June, Sister Thea was the keynote speaker at the National Conference of Catholic Bishops general meeting at South Orange, N.J. The granddaughter of a slave, she stirred the bishops with her animated speaking and singing at a session on the evangelization of African-Americans.

Sister Thea attended Holy Child Jesus School in Canton, Miss., as a child. She has a degree in speech and drama from Viterbo College in LaCrosse, Wis., a master's degree in English and a doctorate in English language, literature and linguistics from the Catholic University of America, Washington, D.C.

The daughter of a physician and a teacher, Sister Thea has taught at her own elementary school in Canton, Miss., Blessed Sacrament School in LaCrosse, at Viterbo College and at Catholic University.

In 1979, she became consultant for Inter-Cultural Awareness for the Diocese of Jackson, Mississippi, and joined the faculty of the Institute of Black Catholic Studies at Xavier University.

Sr. Thea to talk at Soul Celebration



Sister Thea Bowman, FSPA

Because of Sister Thea's delicate health, an alternate speaker is available for the Holy Angels reception. Sister Patricia Haley is on the staff at the Institute of Black Catholic Studies.

The Soul Celebration will be centered around a reception this year, rather than the traditional dinner. Tickets are \$10, available by calling the school at 317-926-5211. The St. Peter Claver Center is at 3110 Sutherland Ave. in northeast Indianapolis.

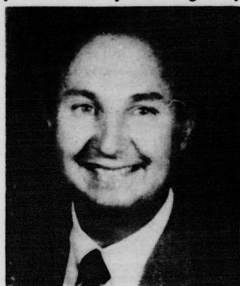
done extensive writing on family-centered catechesis.

The workshops will help counselors evaluate their impact on families and devise more effective ministry and partnering skills. The program includes a formal presentation, reflection time, small group process and parish/staff planning.

The Monday, March 26 session will be held at Kordes Enrichment Center in Ferdinand from 10 a.m. to 4 p.m. Co-sponsors are the Family Life Program and the Religious Education Office of the Diocese of Evansville and the Family Life Office of the Archdiocese of Indianapolis.

On March 27, the program will be given at the Beech Grove Benedictine Center from 9 a.m. to 3:30 p.m. The Family Life Office and the Ministry to Priests Office of the Indianapolis archdiocese are co-sponsoring this event.

Fees for the day-long workshops are \$12 per person, with a maximum of \$50 per parish. Lunch is included. Those interested should contact the Family Life Office, P.O. Box 1410, Indianapolis, Ind. 46206.



Dr. David Thomas

Dame, and master's degrees in sociology and cultural anthropology from Holy Cross College and Notre Dame, Thomas has

Commentary

THE HUMAN SIDE

Change requires novel steps that draw on past

by Fr. Eugene Hemrick

How might the people of an archdiocese react upon hearing that the seminaries where their priests have been trained are closing, that parishes and schools which are part of childhood memories are being shut down and that a financial bind is curtailing many needed services?

Not long ago the Archdiocese of Detroit announced plans to close many parishes. Now it is the Archdiocese of Chicago and without question there will be numerous other dioceses in the 1990s that will announce closings and consolidations of parishes and



schools and other steps to confront current needs.

Much of the Catholic Church, like other institutions, is facing a financial crunch. We are seeing reorganizations that seem to concentrate more on consolidations and cutbacks than new growth.

Almost everyone who works for an organization has experienced such cutbacks. Even IBM, which boasts of its loyalty to employees, recently let many employees go.

Most of us concede that we are in an age when the one thing that seems permanent is dramatic change. Yet when we are involved personally in change we become emotionally drained and disheartened.

So, how might we react to these changes? We need to learn from the Bible how God's chosen ones dealt with change. When the Hebrews were in exile, prophets

like Isaiah constantly reminded them of past glories in order to renew their hopes.

The prophets would recall how Yahweh led the people to the Promised Land and would direct the people's attention to the glories of Jerusalem with its temple.

The remembrance of past glories is important. At a time when some changes in the church might seem negative, it is vital that we not lose the spirit of renewal. Pride in our past—in the great moments and great people who have gone before us—has a beneficial effect. It has a left-handed way of recreating confidence in the future.

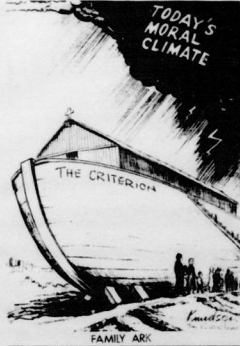
In "Transforming Parish Ministry," R. Scott Appleby's history of the U.S. priesthood, a period is remembered in which the Archdiocese of Chicago was alive with ideas.

"Priests' seminars" were held in which "educators, theologians, sociologists, liturgists, parish and diocesan administrators, seminary men and family specialists convened," Appleby wrote.

We also hear of "movers," people with ideas who were much like the prophets in search of renewal. These "movers" were part of a noble tradition Chicago always has enjoyed.

In any diocese that faces radical changes, steps should be taken to foster pride in the tradition of the place. In organizational theory, this approach to change is called "linking past to future." Thinking negatively and positively, energy is generated that is able to override negative emotions and resistance to change.

Prophets and thinkers have enriched the tradition of many dioceses. Isn't this a time to recall the spirit they exuded—to



remember past glories in order to set the stage for new glories. Is it not the time for new summit meetings which combine the best gifts of clergy, religious and laity, and which draw upon the ecumenical assets of our age?

Appleby has a chapter titled "Priesthood Reformed: Experiments in Parochial Presence, 1962-1972." In the face of dramatic changes, perhaps it is time for others to begin writing a chapter in history to be titled "Diocesan Reforms in the 1990s: Carrying on the Tradition of Past Glories."

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TO TALK OF MANY THINGS

'First inevitable' points to importance of person

by Dale Francis

There's a cartoon in *The New Yorker*. The fellow has opened his apartment door. Death is standing there, in dark hooded robes, a scythe in his hand. The man, smiling, eager to make a deal, is saying, "Couldn't I do a couple of hundred hours of community service instead?"

I don't like to bring up what many consider an unpleasant subject but death really is inevitable. You can't exchange community service for it when it arrives, although it will be helpful if you've marked up some community service before it comes.

A friend of mine, who is surprised to discover he is in his 80s, tells me that in recognition of his increasing years he sometimes gets himself down to meditating on his death. But not often. He's still busy



living, too interested in what's happening in the world, too intent on making his life worthwhile.

A year ago we received Pope John Paul's Apostolic Exhortation, "The Vocation and the Mission of the Lay Faithful in the Church and in the World." Because I was asked to write a long study of this exhortation, I read it over and over, and one place or another, I've written thousands of words about it.

But one thing that struck me especially, which has influenced me particularly, although it was not a major part of the message, was the pope's reminder that our lives are totally unique, that there is something we must do with our lives that only we can do, that if we don't do it, it won't be done at all.

I think perhaps that is one of our greatest problems, that we don't understand how important we are.

You know, of course, through Catholic teaching, that every individual is important, that we must respect the dignity of every human being. But we know that as a general principle. That's why we must

show respect for every person, not allow anything that degrades or diminishes the worth of any person. It is why we must be committed to providing all persons with their needs, why we must oppose racism, oppression. We understand, through the teaching of our faith, the importance of every human being and we know of our own importance as human beings.

But what the Pope was saying gave insights even beyond the truth of the principle of the worth of every human being. He said every human being has a task to perform that is uniquely that person's task. You have an importance that is precisely because you are you.

A great many people, seriously concerned about their obligations to God and to other people, nevertheless don't think of their own role as being of great importance. But this new insight changes this. Every person has his or her role to play, things that must be accomplished. You can't think that if you don't do it, someone else will. What you are to do, you will do or it won't be done at all.

Our lives are unique, totally unique. It

doesn't matter where you are, what you do, your state in life, there are good things you must do, you alone must do. Some people say, "Oh, my life is not of any consequence." But that's wrong. Every life is consequential. Every person makes a difference.

That brings me back to that *New Yorker* cartoon of the fellow who was surprised by the arrival of death and was willing to make a deal. Death is inevitable. The joke is that only death and taxes are inevitable. You'll get in trouble if you skip taxes but you can skip them. You can't skip death. It is inevitable.

I'm not urging meditation on death, although that's good and Benedictines are supposed to do it. What I'm saying is, you want to keep in mind that time does run out. And understand how uniquely important you are. You are the only person who is you and you have things you must do that only you can do, in your love of God, your commitment to Jesus Christ, and in your caring for other people. Do them now, before the knock on the door.

THE BOTTOM LINE

Pope sees 'plundering of natural resources' threat

by Antoinette Bosco

As 1990 began, what a joy it was to read the message that I believe came from not only the pen but the heart of Pope John Paul II.

"There is a growing awareness that world peace is threatened not only by the arms race, regional conflicts and continued injustices among peoples and nations," he wrote in his message for this year's World Day of Peace, "but also by a lack of due respect for nature, by plundering of natural resources and by a progressive decline in quality of life."

He added that the "application of science and technology" is a factor in determining if we are to have global harmony or global crisis. Therefore they have a most important moral dimension.

In this message, the pope joins the ever-increasing numbers of people worldwide who are concerned about the use of



chemicals in the planting of crops, antibiotics and synthetic hormones in the raising of livestock, acid rain, the effects of pesticide runoff in our water supplies and many of the other ways technology is changing the way we live and the earth on which we live.

Unquestionably it is a delicate juggling act when we try to balance the benefits of technology against its negatives and risks. Interestingly, technology in some instances seems able to work hand in hand with people opting to preserve a more natural lifestyle. Genetic research is now focusing on creating food plants that contain a natural resistance to disease and insects.

Some farmers are raising pesticide-free crops by having insects fight insects. They bring in one genre of pest, harmless to their plantings, to destroy the genre of pests eating them.

Every April people concerned about the health of our planet gather to celebrate Earth Day. It is an important event, for they give witness to the wonder and importance of the earth that God gave us. If we preserve it, it will preserve us. If we plunder it, it will become a wasteland, unable to sustain us.

Recently I saw a brief TV presentation on how some biologists are trying to preserve leggers from taking over a last area in the Northwest where brown bears still can live. These animals already have lost most of their habitats and face extinction.

They are only the latest in a long, sad number of wildlife creatures losing the part of the earth they need for survival.

I saw this as something of a metaphor for us. For, ironically, we too are an endangered species, but with a huge difference. The animals and fish are innocent victims. We, however, are doing it to ourselves with irresponsible industrialism, pollution of our waters, trashing of our scenic lands and introduction of questionable forms of technological progress.

Pope John Paul II has sounded the call, reminding us that we must respect the earth God created for us. We are the stewards of this place, as Genesis emphasizes.

But we have become the goblins of the earth's richness and goodness. Worse, since the development of the industrial age and now the technological age, we are invaders, adding alien ingredients to nature that have the potential to fatally upset the balance created by the Lord.

As this final decade of this strange century begins, we should listen to the pope and each of us should vow to find a way to work to end the plundering of our natural resources, even if it is only to recycle our garbage or plant a tree.

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To the Editor

Learn more about Eastern Christians

Catholics need to know more about Eastern Christians and their churches.

Recent events in Eastern Europe as well as here in the United States (including the local trial over the mosaics stolen from Cyprus) point out an appalling lack of understanding of the Orthodox and Eastern-rite Catholic Churches by Roman Catholics.

In the Jan. 19 *Criterion*, a front-page article and large photograph and an inside editorial focused on Eastern Christianity. The coverage is welcome to those of us who have a special interest in the Eastern church, and who look forward to the reunification of the Orthodox and Catholic Churches.

Though the Catholic and Orthodox Churches share so very much in the areas of doctrine, theology, sacraments, structure, etc., the way these things are lived and experienced are very different in the respective churches.

Though the Eastern-rite Catholic Churches are in communion with the Holy Father, they naturally possess culture and spiritual links to the Orthodox Churches. The Catholic Church in the United States, though closer in structure and belief to the Orthodox Churches, has fostered closer working relationships with various Protestant denominations. Even a basic grasp of the Eastern-rite Catholic traditions (and Eastern Christianity in general) is lacking among even highly-educated Catholics.

Events of immense political and religious import will force us as individuals and as church to make decisions in the near future that will determine attitudes and possibilities for many years to come. The relationships between Ukrainian Catholics and Russian Orthodox, for example, pose a challenge and opportunity to demonstrate the presence of the Risen Lord and the working of the Holy Spirit in bringing together two great churches.

Roman Catholics must begin to better understand our Eastern Christian brothers and sisters. The dividend for us is a better understanding of ourselves and of issues (male priesthood, authority, abortion, traditionalism, etc.) that threaten to divide us here in the U.S.

Indianapolis-area Roman Catholics

LIGHT ONE CANDLE

Controlling the remote control

by Fr. John Catoir
Director, The Christophers

There's a new source of irritation in family life in these days of technological wonder. It's the insidious television remote-control device, channel flicking.

How the men love to engage in channel flicking. "Dad keeps control of both of the automatic controls, one on each side of his chair." (World Families Watch Television.)

Apparently fathers have been observed and named by other family members as the worst culprit in the new entertainment phenomenon. When the father feels entitled to change programs even in the middle of a show that his wife or children are enjoying the problem is infuriating.

No wonder some teen-agers no longer watch TV with the family and no wonder some women prefer to watch TV in the afternoon. Once they've done the day's chores they like to relax and be free. The unwelcome interruption of family TV viewing by inconsiderate channel zapper may not be cause for divorce but it surely is a cause for anger.

James Lull, writing in "Media and Values," says that most men are not conscious of the problem because for them

might consider joining the parishioners of St. Athanasius Byzantine Catholic Church for their weekly celebration of the Divine Liturgy (Mass) on Saturday evenings. The church is located on the city's east side near 15th and Mithoeffer.

Michael Perigo

Indianapolis

Tireless worker in pro-life movement

In the 17 years I have worked in the pro-life movement, I have never seen anyone who has worked as hard and achieved such great results as I have seen this year.

During this session of the legislature, Mary-Catherine Skipsky has become almost a permanent fixture in the Statehouse. She is ever-present near the legislative chambers, in the gallery, etc. She is talking to legislators, handing them signed petitions, getting messages to other pro-life people—always cheerful and always a lady.

When our ever-present foe, Michael Lee Gradison, said that "the success of the House bills can be attributed to the cohesiveness of the anti-abortion supporters," he was surely giving a lot of credit to Mary-Catherine. She has been the inspiration for a lot of the people who have been very much in evidence in the Statehouse.

The battle is far from over, but if we all could put even half that energy into the cause, we could save a lot of babies' lives.

Mary Collins

President, St. Gerard Guild

Indianapolis

Pro-life rally in Washington 4/28

As a long-time speaker for Right to Life of Indianapolis and chairman of the Pro-Life Committee at St. Monica parish, I've urged my fellow Catholics to attend many pro-life events over the years, but there is an event coming up in April of unique importance which I'd like to point out to your readers.

If you watched the women's march in Washington last April or the second one in

November, you saw the likes of Mollie Yard, Faye Wattleton, Eleanor Smeal, Whopi Goldberg and Mark Thomas tell Congress that the women of America want the right to abort their children. These rallies were effective in giving the impression that a majority of women support the current law which allows abortion on demand.

Sensing that the time is right for pro-life people to go to Washington, Henry Hyde, a leading pro-life congressman from Chicago, has called for a rally in April. Needless to say, we must be enormously successful. But our goal is not just to surpass the numbers the women's movement had. We plan to have the largest civil rights rally in the history of the country.

Of course the main question is, "Will you come?" The rally will be April 28, a Saturday. Buses will leave Indianapolis Friday, April 27, at about 6 p.m. and drive all night. We will arrive back on Sunday in the late morning. The cost will be between \$50-\$60 a person. Reservations can be made by calling Right to Life of Indianapolis at (317) 637-6156 between 9 and 5. RTL will also accept donations to help others afford the trip and we'd like to hear from those who could use financial help.

The trip will not be an easy one but I guarantee you an experience you will remember for a lifetime. As hundreds of

thousands of people who love children, born and unborn, get together, you can expect a Spirit-filled time of peace and inspiration.

Come with us for the children's sake.
Stephen J. Martin

Indianapolis

Tribute to founder of Village Dove

On Jan. 2 a very dear lady went to be with the Lord. Her name was Mary M. (Marge) Roberts, the founder and former owner of The Village Dove religious gift and book store in Broad Ripple. She opened the shop in the late 1970s as a ministry to the Holy Spirit. She maintained her ministry until 1988 when she retired because of ill health and sold the shop.

Marge truly did minister to many who came into the Dove in only the kind way that such a dear lady could do. She did it in the name of the Holy Spirit. She always had time for others. She would try to help in any way she could.

I'm sure Marge will be missed very much. She was a friend to all. I feel like a better person for having known her.

Meg Gulliver

Indianapolis

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Americans are now flocking to the capitals of Eastern Europe now that those countries have thrown off the shackles of communism.

The Criterion was able to get 22 spaces for this tour of the capitals of Eastern Europe this September. We urge you to make your reservation early to experience these great cities in Poland, Hungary, Czechoslovakia, Germany and Austria.

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I LOVE you, M.

Jesuit Father John Powell will deliver a free lecture at 2 p.m. on Saturday, Feb. 24 at St. Paul Catholic Center on the campus of Indiana University. His topic is "Love, Communication and Atti-

Mr. and Mrs. William Carl Baar will celebrate their 50th Wedding Anniversary with an open house at 3:30 p.m. at Our Lady of the Greenwood Church and a Mass at 11 a.m. on Sunday, Feb. 18 at St. Anthony Church in Indianapolis. Bill Baar and the former Madeline E. Worthington were married Feb. 17, 1940 in St. Roch Church. They are the parents of five children: Mary Sharp, Anthony, Sandra, Kramp, Barbara Sherrow and Joseph. They also have 10 grandchildren and two great-grandchildren.

The 21st Annual Soul Celebration sponsored by Holy Angels Parish in Indianapolis will feature two events celebrating Black History Month: a free student show entitled "His Eye is on the Sparrow" at 7 p.m. on Saturday, Feb. 17; and a speech and reception featuring Franciscan Sister of Perpetual Adoration Thea Bowman at 3 p.m. on Sunday, March 25 at the St. Peter Claver Center.

The Indiana Association of the Deaf will offer **Sign Language classes** starting the week of Feb. 19-21. Registration will be held at the office at 445 N. Pennsylvania, Suite 817, Indianapolis, from 7 to 8 p.m. on Monday, Feb. 12 and Tuesday, Feb. 13. Instruction will be offered for all levels for one hour each night for ten weeks. The tuition fee is \$28 per person and \$48 per family (limited to two). There is an additional charge for the book. Day or special classes can also be arranged. Those wishing further information may call 317-637-3947 weekdays from 1 to 4 p.m.

The Ad Game

\$25 — A PUZZLE FOR PRIZES — **\$25**

The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad"vantage... the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (**example:** MAFITA would become FATIMA). The sixth advertising name will be used as a tie breaker (see rule #4 below).

(THE BREAK) WATER CROSS THROUGH ICE

Name _____ Phone _____
Address _____
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- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Thursday following publication of the game.
- 3) The Criterion cannot be held responsible for delays caused by the postal service.
- 4) All entries must be accompanied by the name and address of the person submitting the answers.
- 5) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in two weeks

check-it-out...

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



CIVIL WAR EPIC—St. Roch student Shaun Ancelet (front, 'rom left) and St. Monica student Phebe Taylor prepare for their roles in the Footlite Musicals production of "Shenandoah," the story of a family challenged by two armies invading their valley. Running Feb. 16 through March 3 at 1847 N. Alabama St., the play will be directed by Ed Mitro (standing, left) and features Ron Richards. For ticket information call 317-926-6630.

The Cathedral High School Mothers Club and the Guardian Angel Guild will sponsor a **Day of Reflection** from 9 a.m. to 2:30 p.m. on Wednesday, March 7 at Fatima Retreat House. Father Stephen Banet will speak, and preside at Mass. Participants are asked to bring salads. For reservations call 317-359-6565.

The St. Vincent Hospital Guild will hold its **57th Founders' Day Luncheon and Style Show** at 11 a.m. on Thursday, March 8 at the Ritz Charles, 12156 N. Meridian. Honored guests will be Mrs. Peter A. Alveal and Mrs. Lucius Hamilton, daughters of deceased founders Mrs. Ellard B. Duane and Mrs. Russell L. White, who will be remembered at the event. A style show will be presented by L. Strauss. Tickets are \$18. Reservations may be made by calling 317-255-4247.

The **Women's Interfaith Table (WIT)** will sponsor a program by Ursula Pfafflin on the topic "Rituals in the Spiraling Phases of our Inner Selves, Nature, Community" from 6 to 9 p.m. on Monday, Feb. 26 at the Congregation Beth-El Zedeck. (WIT) is an organization of Jewish, Catholic and Protestant women who share common concerns. A kosher meal will be served for \$8; bring a salad. Call 317-257-2519 for reservations.

200 Scouts get religious medals, awards from Archbishop O'Meara

by Margaret Nelson

Hundreds of Boy Scouts, Girl Scouts, Cub Scouts and Brownies, their families and leaders filled SS. Peter and Paul Cathedral Sunday afternoon to receive religious emblems from Archbishop Edward T. O'Meara.

Nicholas Haggengios from St. Gabriel, Peter Nunweiler and Steve Rupp of St. Pius X, and Michael Scott Forbe of St. Luke, Indianapolis, received the Pope Pius XII Medal for Boy Scouts.

Father Mark Swarczkopf, archdiocesan chaplain, offered the homily during the presentation ceremony. Nearly 140 Cub Scouts from 29 parishes came from as far away as Tell City to receive the Parvuli Dei award. Sixteen Boy Scouts from nine parishes were Ad Altare Dei recipients.



TOP SCOUTS—Nicholas Haggengios (from left) of St. Gabriel, Peter Nunweiler and Steve Rupp from St. Pius X, and Michael Scott Forbe from St. Luke receive the Pope Pius XII award at the annual religious emblems presentation. (Photo by Margaret Nelson)

Family counseling team available

(Continued from page 3)
comfortable working with adolescents, the elderly, and issues surrounding emancipation and self-actualization for anyone."

"She brings a medical dimension to the unit because of her nursing background. Says Grahls, "Nursing and social work go hand in glove for me since I practice using an eclectic, holistic approach."

Franciscan Sister Sheila Shine has been in Catholic Charities' work since 1970. Previously, she taught in the Catholic school system for nine years. In 1984, she became program director of Family Counseling at CSS. An Indianapolis native, she

UPC students gather for retreat

About 150 8th-grade students from center city Indianapolis schools gathered at the Benedictine Center in Beech Grove for a day-long retreat on Monday, Feb. 5. The event was sponsored by the Urban Parish Cooperative.

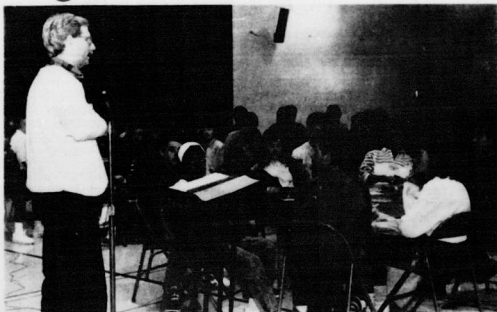
Bob Schultz, youth ministry coordinator for St. Luke Parish, directed the retreat. Using titles like "Man in the Mirror" and "Coat of Arms," he helped the young people get to know each other and to get in touch with their own spirituality.

The gathering helped the students meet high school students from Chatham, Ritter, Roncalli, and Secina high schools, who introduced them to some of the experiences they will be facing next year.

The day included chances to meet peers from other schools during lunch and some special time in the gymnasium.

A talk on "Friends, Community, Church" was given by Dede Stomoff.

The retreat was part of the ministry of the Urban Parish Cooperative in working together to enhance the ministries of the eight center city Indianapolis schools.



RETREAT—Bob Schultz talks with center city Indianapolis 8th-grade students during the UPC retreat on Feb. 5. (Photo by Margaret Nelson)



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FAITH AMIDST ADVERSITY

Grief, anger follow loss of spouse

by Mary Ann Wyand
Fourth in a series

Intense grief follows the loss of a spouse due to death or divorce, and faith is tested often as bereaved persons struggle to grasp the reality of dramatic life changes.

To explore these adversities, *The Criterion* talked with a man whose wife was raped and murdered, and with a divorced woman whose separation coincided with their teen-age daughter's pregnancy. Both said faith gave them the courage to face each day.

"My wife was a rape-murder victim," the widower explained. "I felt a real sense of hopelessness because there was nothing that I could have done about it."

When his wife failed to return home from work that day, he remembered, he contacted area law enforcement agencies to report her disappearance. Police officers located her body, arrested a suspect, and delivered the tragic news within 24 hours, but the shock and grief of her death continued for years.

"Everything kind of fell apart after she died," he remembered. "My wife's sons from her first marriage went to live with their natural father. I just lived one day at a time. I wouldn't make plans. I would do things on the spur of the moment."

After experiencing stress-related health

problems in the months following her death, he turned to the Catholic Widowed Organization and a down ministry group as ways to heal himself and help others.

"At first, I didn't want to do anything," he said. "I was angry at myself. I was forcing myself to do things, but I lost social contact with friends. I needed somebody to talk to, and my parents helped quite a bit. New friendships helped too. I went to the Catholic Widowed Organization meetings, and the people were quite nice. It was a lot better talking about it than holding it in."

Two years after her highly publicized death, he began to pull himself out of his grief and look ahead to the future. He has since remarried, but said he still experiences painful memories of that awful time.

"I believe in God," he said, "but I did question him a little bit. I wasn't angry at him. I was angry at myself. Finally I came to accept it in my own way."

Several days after her brutal murder, a stranger's kind gesture helped him begin to face his anguish and loneliness.

"I got a card from somebody that I didn't even know," he remembered. "The card said, 'God needed another angel.' That really meant a lot to me."

Like widowhood, divorce brings lingering pain and regrets. But those feelings of grief are often complicated by an overwhelming sense of failure.

After 20 years of marriage, the recently

divorced woman said, she is slowly rebuilding her life.

"When we got married, I never dreamed that we would not be a church-centered family," she said. "Finally I took our children to church by myself."

Their marriage failed, she said, because of his frequent infidelities.

"My ex-husband was very unfaithful," she said. "He had a secret life, and I really had no idea. To meet him, you would think he was the nicest guy in the world. But he was a magnificent liar. He said there was nothing wrong with him, and he refused to go to counseling."

During the legal separation, she added, their 13-year-old daughter became pregnant, decided to carry her baby to term, and elected to give her child up for adoption.

The woman said she supported her daughter's decision, but her husband thought an abortion would be the best solution.

It was an extremely difficult time, she recalled, relieved only by the birth of her beautiful granddaughter.

Prayer helped her deal with anger, grief, and the loss of two loved ones, she said. It was very hard to accept the changes in her once-loving husband and to say goodbye to her first grandchild.

"I never could have gotten through my daughter's pregnancy without God's help," she said. "I held my granddaughter, and we had her with us until my daughter left the hospital."

During the many months of unhappiness, she said, "I prayed daily. I thought it was my responsibility to make my marriage work, no matter what. 'I'm so unhappy, God,' I told him. 'It's all your fault.' I prayed to you. Why didn't you do something to help?"

In retrospect, she said, "I was asking God to make my husband love me again. Now I really thank God that he didn't work out. I would be in the same place that I was then."

She praises Beginning Experience, an archdiocesan support program for the separated and divorced, for helping her begin a new life with her three children.

"Beginning Experience is like a rock," she said. "I was desperate for some way to resolve the anger, and my counselor recommended it. You become like a family in one weekend. It helped me resolve all of the stages of grief that I didn't even know existed, and it brought me closer to God than I had ever been."

The weekend support program led to further reconciliation and healing, she said. "I knew God was there, but I was angry with him because he didn't do what I prayed for. But of course he didn't, because that wasn't what I really needed."

Participants may attend Beginning Experience programs as long as they feel the need, she explained. The group keeps people involved so they know they have continuing support.

Another Beginning Experience weekend sponsored by the archdiocesan Family Life Office is scheduled March 2-4 at St. Bernadette Parish in Indianapolis. For additional information about that program as well as the Catholic Widowed Organi-



Photo by Keith Mathauer

zation and Separated, Divorced, and Remarried Catholics, contact Marilyn Hess at 317-236-1596.

Hess understands the importance of personal ministry to widowed, separated, and divorced people because she has experienced those adversities herself.

Working with Valerie Dillon, director of the archdiocesan Family Life Office, keeps her in touch with grieving people on a daily basis.

"We do a lot of listening," Hess said. "We get a lot of telephone calls from people who are trying to find places to go for help in working through their grief. Sometimes they need more than just a support group, and we refer them to counselors. We also look to see what other kinds of programs are available, such as private counselors, hospital programs, Catholic Social Services programming, and retreat center programs."

Family Life staff members "try to find an immediate service to help," she said, "because by the time a person gets the courage to finally contact our office, they want immediate help."

In the course of a work day, Hess said she listens to a variety of sad life stories and often shares her own grief experiences with bereaved persons.

"I have been divorced and widowed, and I use those experiences when I am talking to people because it helps make me credible as a listener," she said. "I do understand their pain, and I understand the value of just listening."

Life is a cycle of change that sometimes causes grief and pain, she said, and learning to accept change is difficult.

"It's valuable for us to become aware of our own grief cycles because that helps us for the rest of our lives," she said. "I believe that I have been blessed with grief. I've experienced a lot of grief, but I've also experienced a lot of healing."

Father Thomas Amsden, pastor of Sacred Heart Parish at Clinton and administrator of St. Joseph Parish in Universal, affirmed the importance of parish-based ministry to widowed and divorced people.

"I talked with a lady this morning who is really broken apart," he said. "Her marriage is failing, and she feels like many other things in her life are falling apart too."

Parish priests listen, counsel, and reassure the faithful during their adversities, he said. "I find that many people are hopeful if they can just talk with someone. With time, with proper counseling, with faith, we can lead people through their grief."

(Next week: Loss of child)

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Program seeks to prevent failure

Learning problems are diagnosed early at St. Philip Neri, Indianapolis. For nine years, the school has participated in a nationally-validated program called Early Prevention of School Failure.

Each kindergarten student is screened at the beginning of the year to assess development in areas crucial to learning. Visual, auditory, language, fine motor and gross motor skills are tested.

For twenty minutes each day, teachers take small groups of the children who have problems in these areas. They work with them in order to bring them up to their age level.

In the rare cases where more severe learning problems are suspected, parents are notified. These children are referred to an educational consultant for more thorough testing.

Children who have average or above average skills are also taken in small groups to enhance their strengths.

Since gross motor (large muscle) skills are vital to the development of children, all kindergarten students participate in motor control classes three times a week. During the 30-minute sessions, skills such as balance, hopping, skipping, jumping and eye-hand coordination are practiced.

In May, the children will be post-tested in all skill areas to assess progress made during the year. This information is graphed. The first grade teacher can use it to understand the strengths, problem areas and learning style of each student.

The purpose of the program is to identify potential learning difficulties at kindergarten level and to start remediation, if necessary. Teachers can then use techniques best suited to the students' needs.

This is the ninth year St. Philip has used Early Prevention of School Failure. Two full-time staff members coordinate the program.

Faith Alive!

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It's risky to confuse pluralism with individualism

by Fr. David K. O'Rourke

Before Christmas, I drove from New York, where I had been working for two years, back home to California. To avoid possible snowstorms, I chose a scenic southerly route. It took me through a number of long-established little towns in rural America.

Commenting on the small size of his community, one motel operator said, "There's just this one motel, just like there's only one school, one church, one grocery."

He smiled and said, "And we've had the same mayor for 13 years."

Then he added, "There are not many places with our kind of sameness left in this country anymore."

He was right, of course. We don't even have to go out into the world to find diversity. Pluralism has come into our own living rooms.

I recently spent a holiday with old friends, a family that considers itself close. Yet even among them there is considerable diversity—in religion, economic achievement, and attitudes toward politics and social policies.

In a family with Catholic roots, it no longer is uncommon to find marriages that cross religious lines, or to find no religion, or to find a basic tabling of religious matters for the time being. As my friend commented at dinner, "I used to ask what Mass people were going to. Now I ask whether anyone wants to go to church."

Does this kind of expanding diversity represent a decline or a withering away of religious values?

I think that in families that cross religious lines, that include many religions and no religion, and which now for the sake of peace leave religious discussions at the door, you can find not so much an example of religious decline as of the triumph of religious individualism.

In America, religious individualism is at least as old as the nation itself and probably reflects basic attitudes toward pluralism in general. It is summed up in a few statements many of us probably have agreed to or heard at one point or other:

- "Religion is personal."
- "What a man believes is no one's business but his own."
- "People should keep their religion out of other people's affairs."

Recent polls emphasize that most American people still consider themselves religious. But they prefer to come up with their own definitions of what "being religious" means.

The individualism we are so familiar with, and that includes religious individualism, has a down side. Sociologists tell us that America's frontier individualism never could provide the basis for the social reforms that have given the United States its moral character.

From the abolitionists who prepared the way for overturning slavery in the 19th century to the American bishops' recent



RICHNESS—The presence of many cultures and different lifestyles brings incredible richness to life in the United States. But the great diversity also can confront us with bewildering choices. In America, the triumph of religious individualism is at least as old as the nation itself and probably reflects basic attitudes toward pluralism in general. (CNS photo by Cleo Photography)

call for a just distribution of goods, the nation's moral reforms have come largely from church groups with a solid community sense and a strong social conscience.

Private and personalized religion, on the other hand, tends to separate social matters from individual faith. In the world of individualist religion, what a person believes and what he or she does or does not do in response to the needs of the surrounding world can be kept quite separate.

In the pluralist world where people keep the peace and avoid conflict through an individualist attitude, a person's religious faith and his or her actions at work or in the family need not connect.

But that individualist view runs counter to the Catholic vision of church, especially the vision that has come out of Vatican

Council II. The church is a community held together by more than mutual consent or forbearance of each other. It is held together by God's own life.

To use the image that Jesus used in the Gospel, the church community draws its life from God the way that the branches draw their strength and life from a living tree. In this image of the church as the body of Christ, the individual cut off from the tree withers and dies.

Pluralism can and does bring an incredible richness. We Americans value that richness. We know how important it is to be able to choose, and having a variety of choices means a lot to us.

We also have seen how the church in the United States has been enriched by the native and Hispanic cultures which predated the republic, by the diversity brought

by immigrant Catholics in the past, and by the richness of today's new immigrants.

But if we almost automatically call an individualistic instinct into play, responding to the great diversity around us by holding up in our own worlds, we are turning our backs on our Catholic tradition.

As my friend told me on Christmas, "Sometimes I'm tempted just to go off to Mass by myself and figure that what they do or don't do is their business. It doesn't affect me. But I don't believe that. We do affect each other."

I believe she is right. It is risky to confuse respect for pluralism with an individualism which ultimately can lead us to abandon involvement with others and concern for the community.

(Father O'Rourke serves as the editor of Church magazine.)

DISCUSSION POINT

Faithful react to the variety of value systems

This Week's Question

How are you directly affected, for better or for worse, by the variety of value systems that you encounter in your society?

"My own value system is strengthened and tempered by contact with individuals in our society who possess rather different value systems. They give me perspective that I might otherwise never achieve." (Dan Jager, Tyler, Texas)

"By being exposed to the varieties of values one can understand why he/she chooses his/her values and stands up for these values." (Pamela S. Souk Rapids, Minnesota)

"I am a Catholic feminist with an adopted Korean child, and I feel pluralism permeates my life! For the most part, I think the world benefits by pluralism—sharing cultures and values—because the planet is 'getting smaller.' The fears I have include groups such as the Ku Klux Klan and any others who perpetuate violence." (Mary Schindler, St. Cloud, Minnesota)

"Value systems today are so clouded and leave so much space for interpretation that the result is confusion among people who are just trying to discover what they truly believe." (Jim Gasparini, Tyler, Texas)

"I don't choose to do some of the things (other

students) do . . . I can respect myself for some of the things I choose not to do. It helps me to be a little bit more understanding of others." (Jim Athorpe, a senior at Auburn University in Alabama)

Send Us Your Voice

An upcoming edition asks: On Easter 1990, what are some signs for you that the kingdom of God is still growing?

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

Growth is learning how to face differences

by Fr. Herbert Weber

A member of the parish invited me to a neighborhood brunch. It sounded like a warm idea on a cold morning, so I went.

Several couples arrived at the woman's house just as I did. We introduced ourselves and later sat in the living room balancing plates on our knees as we tried to make small talk.

A couple who originally hailed from Brooklyn started to talk about their first experiences after moving to our small Midwestern university town. Not only were they going from an urban to a rural environment, they also were coming from a predominantly Jewish environment to one almost totally Christian.

Another couple recalled their move from the West Coast. They identified with the couple from Brooklyn in some experiences, but had their own stories to tell too. For this couple, Protestantism had been the prevailing experience. The high percentage of Catholics in the industrial Midwest had surprised them.

As I left the gathering, I realized that I, too, had come from a different and more enclosed environment, growing up in a town where virtually everyone was Catholic and of German descent. I was reminded that coming face to face with society's cultural and religious diversity can be a complicated task.

Discovering that not everyone shares your values or grew up in like circumstances can be enriching and exciting, but challenging and perplexing too.

One of our college students had a roommate from an entirely different ethnic background than her own. The student's parents had protested to the university about her placement with a roommate so different from herself.

The two young women, however, were eager to talk. Since they were relating similar family concerns and hopes. Even in their diversity, they found they had much in common.

Sometimes, however, other people's values and ideals do not blend with one's own. At such times one's own values have to be examined as well as the values of the other person. Choices have to be made.

When another young woman I'll call Sue came to campus, she encountered a roommate who epitomized all that parents fear can happen at a big university. The roommate consumed lots of alcohol, missed many classes, and frequently slept over with various boyfriends.

Sue recounted that in her shock it was relatively easy to reject the other woman's shallow value system. The decision was clear to Sue.

But when a friend of Sue's from down the hall started "cutting corners" in her coursework and when it became clear that the accepted approach of many students was to cheat on exams, Sue had to face an even tougher, although subtler, decision: Should she reject her own principles in light of the new attitudes being presented to her?

Fortunately the process of resolving such issues can be enriching for anyone trying to clarify his or her own values.

Naturally, not all other points of view should be seen as bad or as a watering down of one's own beliefs.

When Sean first came to the liturgy at our church, he felt uncomfortable because there were many differences from his home parish. The music was different, the layout of the church was non-traditional, and there often were contemporary liturgical highlights.

The differences were hard for Sean to accept, but after talking about the meaning of liturgy and what was intended, he found his whole attitude changing and his faith life growing.

Pluralism sometimes makes life hard to understand. But it can also open up exciting new avenues for living.

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



CHOICES—College life brings students face to face with roommates and friends whose values and lifestyles differ from their own. This pluralism can make life exciting, but also hard to understand. (CNS photo by Cleo Photography)

Your Mission Sacrifices for 1989

Parish Number	Parish Population	Propagation of the Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood	Other Gifts
INDIANAPOLIS							
1	SS. Peter and Paul	329	\$ 656.00	\$ 875.00	\$ 1,032.60	\$ 60.00	\$ 1,000.00
2	Assumption	240	254.12	235.75	177.14		48.80
3	Holy Angels	438	345.00	546.96	518.17		
4	Holy Cross	720	99.00	138.25	596.25	206.00	
5	Holy Name	3,812	935.00	1,000.00	4,041.16		
6	Holy Rosary	279	149.35	150.00	217.80		
7	Holy Spirit	4,403	1,392.00	2,601.00	5,733.86	370.00	
8	Holy Trinity	713	650.87	359.00	1,308.20	770.00	
9	Immaculate Heart of Mary	2,053	669.00	2,939.04	3,648.81		
10	Nativity of Our Lord						
	Jesus Christ	1,644	1,058.99	1,203.95	544.24	86.00	500.00
11	Our Lady of Lourdes	1,800	1,266.00	1,537.57	2,245.06	58.00	167.00
12	Our Lord Jesus Christ, King	3,788	2,693.50	3,686.50	6,498.50	175.00	391.85
13	Sacred Heart of Jesus	870		693.00	490.00		
14	St. Andrew	986	455.25	375.02	1,183.16		290.00
15	St. Ann	1,010	348.00		648.00		
16	St. Anthony	974	929.15	910.56	1,201.65	1,395.00	
17	St. Barnabas	4,314	1,396.00	1,309.00	5,678.14	260.00	
18	St. Bernadette	1,000	35.00		489.67		
19	St. Bridget	314	197.00	343.00	734.80		
20	St. Catherine	729	364.00	458.62	436.80	205.00	
21	St. Christopher	4,883	1,690.00	1,398.50	3,933.50	500.00	
23	St. Gabriel	2,997	824.50	979.50	4,532.98		290.00
24	St. James, the Greater	552	263.10	427.56	344.00		
25	St. Joan of Arc	1,022	1,007.70	2,235.08		246.00	
26	St. John	15	645.00	1,250.00	2,923.69		34.35
27	St. Joseph	916	791.00	1,717.67	1,633.73	313.00	
28	St. Jude	4,200	550.00	1,851.00	5,215.76	500.00	751.70
29	St. Lawrence	4,414	823.00	3,036.00	5,063.00	2,290.00	
30	St. Luke	4,466	2,589.00		12,081.50		
31	St. Mark	2,091	1,656.00	1,536.50	4,014.50	250.00	395.00
32	St. Mary	230	237.00	357.00	1,180.00		
33	St. Matthew	3,167	677.20	1,594.00	3,876.66		
34	St. Michael, Archangel	2,904	1,284.39	2,146.50	2,578.10		249.50
35	St. Monica	2,296	729.75	2,828.45	4,748.73	10.00	
36	St. Patrick	647	277.25	85.00	393.47	750.00	
37	St. Philip Neri	1,260	619.00		1,254.00		
38	St. Pius X	4,847	712.00	4,184.49	11,261.51	1,815.00	253.93
39	St. Rita	614	156.20	107.00	403.00		
40	St. Roch	1,220	795.39	841.20	1,746.46		
41	St. Simon	3,240	1,517.50	1,378.25	2,478.14		184.50
42	St. Therese of the Infant Jesus	3,614	2,081.00	1,479.95	2,377.51		
43	St. Thomas Aquinas	972	288.00	531.25	3,316.50		153.39
44	Aurora	1,138	714.50	665.00	1,701.90	417.00	688.40
45	Batesville	3,401	1,115.00	1,969.00	5,060.17		449.72
46	Bedford	1,553	778.00	1,390.00	1,383.03		100.02
BLOOMINGTON							
47	St. Charles	2,124	450.00	2,187.45	3,639.51		250.00
48	St. John	1,127	1,185.03	850.98	2,237.53		
49	St. Paul Catholic Center	6,500	325.00	675.00	3,611.31		25.00
50	Bradford	1,237	638.48	636.05	344.43		
51	Brazil	745	700.00		500.00	500.00	
52	Brookville	1,817	1,077.10	1,460.42	2,281.69	1,655.00	388.00
53	Brownstown	4,415	544.00	383.00	4,388.90		
54	Brownstown	34	65.00	145.80	222.65		
55	Cambridge City	630	526.00	600.00	550.00	100.00	
56	Cannelton	298	\$ 104.00	\$	\$ 191.57	\$	\$
57	Cedar Grove	640	230.00	633.00	403.35	325.00	
58	Charlestown	676	398.00	471.00	560.50	165.00	
59	China	117	47.00	94.70	89.25		
60	Clarksville	3,010	1,016.50	1,572.50	2,789.00		87.24
61	Clinton	956	584.00	454.00	523.00		193.57
COLUMBUS							
62	St. Bartholomew	1,250	1,469.00		2,114.49		
63	St. Columba	2,227	1,786.00	2,268.20	2,919.57		
64	Connersville	2,725	1,223.00	1,454.50	1,959.00	1,690.00	
65	Corydon	948	130.00	570.00	500.00		600.00
66	Danville	879	362.61	351.55	481.25		
68	Diamond						
69	Dover	560	333.65	364.50			53.00
70	Edinburgh	183	158.39	175.00	475.55		
71	Enochsburg	494	322.00	762.10	405.22	720.00	
72	Fortville	687		474.00	748.91		
73	Franklin	1,246	225.00	871.60	723.63		631.70
74	French Lick	125		247.46	485.00		
75	Frenchtown	697	67.00	112.00	343.33		
76	Fulda	417	160.00	212.64	199.80		
78	Greencastle	626	116.00		1,374.69		
79	Greenfield	2,310	955.48	1,608.06	3,058.40	310.00	599.50
80	Greensburg	3,209	1,323.00	1,823.26	3,256.72	500.00	252.00
81	Greenwood	4,852	2,620.50	2,835.40	5,607.93	400.00	783.57
82	Hamburg	233	331.00	338.50	324.87		
83	Henryville	203	166.85	139.00	196.35		

Parish Number	Parish Population	Propagation of the Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood	Other Gifts
JEFFERSONVILLE							
84 Sacred Heart	2,955	1,838.60	2,170.00	2,279.60		912.00	
85 St. Augustine	1,740	587.50	983.00	2,629.22	2,535.00	235.55	
86 Knightstown	252	199.05	211.00	482.50			
87 Lanesville	1,226	1,466.26	1,515.00	2,670.95	925.00		20.00
88 Lawrenceburg	2,352	1,031.00	1,237.00	750.00		224.00	
89 Leopold	657	175.00	304.41	203.20			
90 Liberty	375	850.00	770.00	500.00	615.00	184.90	100.00
MADISON							
91 St. Mary	1,063	290.50	688.50	406.84			
92 St. Michael	678	290.50	688.50	406.84			20.00
93 St. Patrick	375	565.05	769.55	261.91			
95 Martinsville	1,429	990.00	1,000.00	1,856.20			50.00
96 Milan	501	231.00		516.00			
97 Millhouse	479	1,602.00	912.25	395.25	185.00		
99 Mitchell	300	175.00	165.00	750.00			
100 Montezuma	60	50.00	110.00	244.00			
101 Mooresville	896	557.00	786.00	722.80		1,234.12	
102 Morris	585	641.00	683.50	350.00	750.00	600.00	
103 Napoleon	563	157.00	437.00	288.75			
104 Nashville	621	235.60	733.87	1,829.74		96.10	
105 Navitown	973	403.00	931.00	1,278.75	260.00		
NEW ALBANY							
106 Holy Family	2,235	1,288.00	1,571.10	3,675.75	870.00		
107 Our Lady of Perpetual Help	2,932	1,073.11	1,250.00	2,037.82			
108 St. Mary	1,605	1,702.00		3,045.63	770.00		
109 New Alasce	495	321.75	331.06	249.46	595.00	170.00	
110 New Castle	1,175	472.00	1,039.00	1,148.65			
111 New Marion	91	95.00	96.13	348.07			
112 New Middletown	159	62.00	121.00	74.00			
113 North Vernon	1,360	883.00	1,510.00	2,826.00	3,772.00	662.00	
114 Oak Forest	68			118.25			
115 Oldenburg	1,513	1,971.00	1,440.00	1,807.00			
116 Osogond	714	758.75	939.18	1,145.71	1,375.00		
117 Paoli	104		120.05	79.00			
118 Plainfield	1,431	647.00	2,431.00	4,102.37		192.96	
RICHMOND							
119 Holy Family	1,027	1,194.00	1,281.00	1,962.00			
120 St. Andrew	1,407	708.00	3,569.26	1,595.69	711.00		155.00
121 St. Mary	1,470	1,366.00	873.00	2,285.65			
122 Rockville	328	\$ 127.00	\$ 172.00	\$ 488.74	\$	\$ 42.00	\$ 200.00
123 Rushville	1,385	1,039.00	1,270.00	1,580.82	315.00		
124 St. Anne (Jennings Co.)	207	207.00	108.00	276.40			
125 St. Croix	209	302.00	73.00				
126 St. Dennis	72	163.50	170.50	183.60			
127 St. Isidore (Perry Co.)	341	115.00	60.00	140.35			
128 St. Joseph (Crawford Co.)	204	245.00	183.58				
129 St. Joseph Hill	869	460.00	457.00	577.01			
130 St. Joseph (Jennings Co.)	395	260.00	1,642.00	657.20			
131 St. Leon	774	580.00	726.00	509.00	60.00		
132 St. Mark (Perry Co.)	303	170.00	477.00	259.25			
133 St. Mary of the Knobs	2,526	898.00	1,365.65	4,355.00			
134 St. Mary-of-the-Rock	288	160.00	142.00	254.00			
135 St. Mary-of-the-Woods	426	356.00	177.00	300.00			
136 St. Maurice	480	353.00	850.30	469.05			
137 St. Meinrad	1,066	409.50		357.00			
138 St. Nicholas (Ripley Co.)	707	445.00	100.00	751.38		518.00	6.00
139 St. Paul (Decatur Co.)	13						
140 St. Peter (Franklin Co.)	644	310.19	285.88			45.00	
141 St. Peter (Harrison Co.)	204	18.00	169.00	318.00			
142 St. Pius (Ripley Co.)	174						
143 St. Vincent (Shelby Co.)	686	623.00	800.89	1,072.60			
144 Salem	413	310.00	289.51				
145 Scottsburg	488	456.00	641.00	350.00			
146 Seelyville	220	297.00	355.11	384.70			
147 Sellersburg	887	383.05	520.37	1,047.48	243.00		
148 Seymour	982	918.00	2,225.00	2,416.50	2,855.00	60.00	
149 Shelbyville	2,305	2,118.00	1,704.53	2,361.61		726.61	
150 Siberia	235	203.00		62.48			
151 Spencer	201	32.00	351.25	460.22			
152 Starlight	658	491.25	659.00	670.00		572.50	
153 Tell City	3,125	1,593.85	1,502.00	2,124.29			27.25
TERRE HAUTE							
154 Sacred Heart of Jesus	1,059	75.50	406.00	990.21	580.00		
155 St. Ann	240	30.00	50.00	418.18			5.00
156 St. Benedict	1,170	320.00	587.00	1,214.39			100.00
157 St. Joseph	1,703	214.00	231.00	2,287.59			5.00
158 St. Margaret Mary	954	563.83	1,322.53	586.56			
159 St. Patrick	1,295	1,403.00	4,138.50	2,483.51	775.00		
160 Troy	260	226.00	196.65	196.13			
161 Universal	148	130.00	160.00	160.00			
162 Vevay	192	135.00	187.00	202.53			
163 West Terre Haute	203	188.00	275.00	265.00	300.00		
164 Yorkville	288	420.55	490.01	413.00	366.00	10.00	
Sisters of Providence		200.00			120.00		
Marquette Manor		279.00	243.00				
St. Paul's Hermitage			585.00				
Cardinal Ritter High School							375.00

NOTE: In addition to what is reported above, donors from the Indianapolis Archdiocese contributed the following amounts directly to the National Office for the Propagation of the Faith in New York, N.Y.:

To the General Fund of The Society for the Propagation of the Faith	\$37,106.04
To the Society of St. Peter Apostle	5,260.00
To a Special Designated Fund and Masses	5.00

SIXTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, February 11, 1990

John 3:11, Luke 4:14, Matthew 10:21

by Fr. Owen F. Campion

The Book of Sirach supplies this Liturgy of the Word with its first reading. Written less than two centuries before Christ, a relatively short time in the reckoning of the



Scriptures, Sirach is part of an intriguing part of biblical literature called the Wisdom writings.

Those writings were heavily influenced by the experience of living in a world culture in which Greek analysis and logic were regarded as supreme. That logic withstood every threat or dispute. It is much the same situation today. Suggestions that the order of creation began spontaneously, without activity by a higher intellect, when put forth as the product of science, are immensely compelling today.

The Wisdom writings looked to a very rich tradition of faith in God and belief in God's action among human events. In that they are great expressions of trust in God and loyalty to him.

They also insisted that that belief, and the particulars of belief, not only were logical, but represented the profoundest of human wisdom. In other words, the truly wise would realize God exists, and the truly wise would see the great wisdom in religion and in its practices.

This weekend's reading, from Sirach, recognizes that every human being faces choices in life, sometime quite critical. It asks that response to those questions be within God's law. To choose otherwise would be foolish.

Again this week, the Liturgy of the Word uses St. Paul's First Epistle to the Corinthians as the source of its second reading.

Corinth was a major Greek city in the First Century. It also was a major crossroads in the Roman Empire. Not only goods moved through its streets and market places from one side of the empire to another, but also ideas. Indeed, Christianity itself had been one of those ideas from abroad to reach Corinth and to find supporters there.

In this reading, St. Paul asserts the fact that Christianity is wise, true, and logical, and indeed that it holds a deep, profound wisdom. Long, determined human thought can point out the wisdom of Christianity, but the deepest meanings of Christianity, beyond the point of human understanding, proceed from God and his revelation. In that revelation, our knowledge as human beings is guided, enriched, and greatly extended.

St. Matthew's Gospel is the source of this weekend's third reading. It is a lengthy reading, revealing to us that

St. Paul asserts that Christianity is wise, true and logical, and holds a deep, profound wisdom

ancient treasure of Christian reflection and inspiration, the Sermon on the Mount.

Matthew set the sermon as the keystone of the Lord's teaching. Just as Moses revealed the Law of God, the Ten Commandments, from a mountaintop, so Jesus revealed the New Law from a mount.

The sermon developed the Law. As Christians, we move beyond the demands of the Law to a fuller measure of love, justice, and virtue in every human undertaking.

In specific, the sermon, recalled in this reading, gives many details.

Reflection

For a few weeks, the Liturgies of the Word have summoned us to live the Christian life fully and boldly, as individual followers of the Lord.

In this Liturgy of the Word, the gospel gives us detailed glimpses of how precisely and fully we follow the Lord and make Jesus known in our surroundings. It speaks of virtue, fairness and charity. It speaks of obedience to God.

The Liturgy of the Word occurs in an environment long familiar to the church in the experiences of its people. That environment is that circumstances meet in everyone's life, in which choices are present, and in which questions arise as to what direction is best.

The church painstakingly recalls for us in the third reading the teaching of Jesus in a variety of situations, the like of which we all still encounter in our lives. More broadly even, it offers Jesus and his law of love as the supreme model for us and for our lives.

To follow Jesus as model, in pursuit of peace and a reward in life, ultimately meets, and succeeds in, its test in living. Following Jesus does have its reward in life. That is experience. That is wisdom.

That also is revelation. Further, it is revelation that following Jesus earnestly and sincerely brings not only its reward now, but reward hereafter.

Entertainment

VIEWING WITH ARNOLD

Films explore topics of love, grief, and crime

by James W. Arnold

"Always" is the feel-good, angels-are-watching kind of movie that was fairly common in the 1940s. Such films were reassuring, semi-religious fantasies about a person who dies and then comes back, usually to right some wrong or perform a good deed.

"Topper" and "Here Comes Mr. Jordan" were the prototypes, but we've had a revival in recent years, including "Field of Dreams" and "Kiss Me Good-bye," in which a dead husband returns to check out and eventually approve his wife's new love.

That's close to what happens in "Always," a touching Steven Spielberg romance about Pete Sandich (Richard Dreyfuss), a pilot who is killed rescuing a friend while they're fighting forest fires in Montana. A benign Mr. Jordan-type spirit (Audrey Hepburn) sends him back to give the benefit of his expertise to a younger flier, who has a crush on Dorinda (Holly Hunter). Pete's grieving old flame.

This business of dead pilots returning in spirit to help those who come after him is part of the romance of flying, a favorite Spielberg motif. That may explain why he chose to do this remake of "A Guy Named Joe" (1943), an otherwise modest fantasy with Spencer Tracy as a combat pilot in a similar situation. But Spielberg films consistently present the image of the extraterrestrial or Other as benign and comforting ("Close Encounters," "E.T."). These beings and spirits are all pop metaphors for God.

Anyhow, Pete has to overcome his feelings. He has to help his living rival (Brad Johnson). He also must persuade Dorinda to give up her memories of him so she can go on living. Obviously, it's a heart-tugger, nicely executed in some lovely old-fashioned scenes (e.g., Pete's rapt spirit shadow dances with Dorinda in her white birthday gown to "their song"—Kern's marvelous "Smoke Gets in Your Eyes").

In an era of frequent divorce and brief relationships, this idealized tale about an everlasting love that the hero has to surrender for the sake of his beloved is a decidedly fresh breeze.

Dreyfuss is one of the few current actors with the panache to pull off the role, and Hunter, as a tomboy who can fly with the guys but remains a woman to the heart, is both lovable and a feminist role model. The ubiquitous John Goodman heads an into-it-supporting cast as everybody's funny but tough, reliable best friend.

While its view of the afterlife is symbolic only, and arguably a bit silly, "Always" is a story about immortality, love and sacrifice, and its appeal is likely to be across-the-board.

(Romantic fantasy, strong on whimsy but deftly executed; recommended for youth and adults.)

USCC classification: A-II, adults and adolescents.

"Family Business"

Sean Connery, who has been elevated to demigod status in his graybeard years, plays his essential aging, charming, rascal in "Family Business," which he dominates despite the co-starring presence of co-stars Dustin Hoffman and Matthew Broderick.

As it turns out, they are mostly foils for Connery's free spirit, Broderick as a youthful admirer and Hoffman as the darker, more sober spokesmen for responsibility.

The story is about father-son relationships in an unusual setting, a three-generation New York family in which a taste for crime is handed down with the genes. Connery is Jessie, the patriarch, a rege who has been in and out of jail all his life and embraces crime with the gusto of a mountain climber for the next mountain.

Hoffman is his son Vito, an ex-con who still has a mean streak but has gone on to become successful in business. He's trying to raise his own son, Adam (Broderick), as a respectable by League Yuppie.

The attraction to crime persists despite their different ethnic backgrounds due to wives and mothers—Irish, Italian, Jewish. It is young Adam who insists that the three of them join in a high-tech robbery that will not only net them a million dollars but



ALWAYS—Actress Holly Hunter is Dorinda and Richard Dreyfuss stars as Pete, a daredevil pilot who fights forest fires from the air, in Steven Spielberg's romantic fantasy "Always." The U.S. Catholic Conference classifies the film A-II for adults and adolescents, and says that viewers won't be overwhelmed but romantics may find it worth the price of admission. (CNS photo from Universal)

balance an injustice to a Chinese scientist-friend.

While the setup has all the credibility of Hallmark abolishing St. Valentine's cards, it leads to the movie highlight, an amusingly messed-up armed burglary in which nearly all goes wrong. Unhappily, the final blunder leads to Adam's getting caught and facing 15 years in prison, unless the older men come in and take the responsibility. The mood quickly changes to tension and hard drama, and the family bonds are severely tested.

As is usual in any project directed by Sidney Lumet ("Running on Empty"), all the actors have shining moments. That includes several women, especially Rosana DeSoto as Vito's truth-telling spouse.

But the script, adapted by Vincent Patrick ("The Pope of Greenwich Village") from his own novel, offers an oddly skewed world in which unrepentant Jessie, who just joyfully follows his own natural

bad instincts (and is willing to pay the price), emerges as the most admirable character.

(Uneven, morally ambiguous crime comedy-drama; street language; for adults, but not generally recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Flashback	A-III
Lonely Woman Seeks	
Life Companion	A-III
Stella	A-III
Strike 1: Rich	A-II

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

'Blind Faith' documents gruesome murder story

by Judith Trojan and Henry Herz

Despite its fine cast, "Blind Faith," the teleplay based on Joe McGinniss' best seller, is recommended only for masochists.

The four-hour miniseries airing Sunday, Feb. 11, and Tuesday, Feb. 13 (9-11 p.m. both days), on NBC is a grim, pointlessly drawn-out drama documenting the real-life murder of Maria Marshall, a New Jersey wife and mother. Her husband, Rob, was convicted of conspiracy to commit the murder and now sits on death row awaiting appeal.

To neighbors, friends, and family, the Marshalls seemed a happy couple living an idyllic, upper-class life with three fine sons. But by 1984, after 22 years of marriage, Rob Marshall (Robert Ulrich) was heavily in debt and involved in an extramarital affair with a promiscuous married neighbor, Felice Richmond (Robin Strasser).

Unbeknownst to Rob, Maria (Joanna Kerns) was aware of his infidelities. She also feared the consequences of his illegal financial schemes and was having him investigated by a private detective.

Shown to be a saintly, beautiful woman, Maria had despaired of ever saving her marriage and was just about to file for divorce when, on Oct. 6, 1984, she was savagely murdered in the Oyster Creek picnic area off the Garden State Parkway. She and Rob were en route from Atlantic City when he stopped in the secluded area supposedly to fix a tire. In an apparent robbery attempt, he acquired a bloody head wound and she was shot execution style as she lay sleeping. This was the beginning of the end for Rob Marshall.

Given recent developments in the murder of pregnant

Carol Stuart, apparently her husband in a Boston inner-city neighborhood, "Blind Faith" is a timely dose of predictable morbidly. Apparently a model father and husband, Marshall is depicted as having turned overnight into a maniac without a conscience who had his wife murdered so he could erase his debts and marry his lover.

Had the screenwriters condensed this story into two hours, it might have worked. But four hours is too long to spend with Rob Marshall. Unlike Farrah Fawcett's stirring three-dimensional portrait of Diane Downs in the recent TV film "Small Sacrifices," Ulrich has no such luck with Marshall, who is a one-dimensional morally bankrupt cipher from beginning to end.

"Blind Faith" is a grim story with no heroes and no understanding of how this all-American husband and father went bad.

TV Programs of Note

Sunday, Feb. 11, 8-9 p.m. (PBS) "Hunters of the Sky." Europe's birds of prey, from the majestic Golden Eagle to the Tawny Owl, are the subject of this "Nature" documentary, which also investigates how these birds are adapting to modern conditions, such as "urban falcons" nesting on lofty building ledges in place of cliffs.

Sunday, Feb. 11, 10-11 p.m. (PBS) "Promise to Keep." Actor Martin Sheen narrates this relatively sad documentary about the four-year struggle of Mitch Snyder and the Community for Creative Non-Violence to get funding to create a decent shelter for the homeless in Washington—a shelter that has become a model for the nation.

Sunday, Feb. 11, 9-11 p.m. (CBS) "Miracle Landing." The true story of a crippled commercial airplane and its heroic crew who performed extraordinary acts of courage to save the passengers after the top of the plane's fuselage, an engine, and landing gear were ripped off during flight.

Monday, Feb. 12, 9-10 p.m. (PBS) "Ain't Coma Shuffle No More (1964-72)." The fifth program in the eight-part "Eyes on the Prize II" video history of the civil rights movement looks at the people and events of an era that galvanized black America with a new sense of pride and a renewed struggle for unity.

Tuesday, Feb. 13, 8-9 p.m. (PBS) "The Bomb's Lethal Legacy." The "Nova" science series explores an alarming nuclear waste problem in eastern Washington state, with 45 years of mismanagement at the Hanford Nuclear Reservation will cost billions to correct.

Tuesday, Feb. 13, 9-10 p.m. (PBS) "Throwaway People." The "Frontline" public affairs series explores the development of a black underclass, looking for causes and solutions in the history of a Washington, D.C., neighborhood.

Tuesday, Feb. 13, 10-11 p.m. (PBS) "Law, Order and the Community." Harvard Law School professor Charles Nesson moderates a discussion on how illegal drugs affect community life and the proper roles of law enforcement agencies in the second program of the four-part series, "Hard Drugs, Hard Choices."

Thursday, Feb. 15, 10-11 p.m. (CBS) "Longshot Hughes: The Dream Keeper." In this rebroadcast of a program in the "Voices and Visions" series, Hughes discusses the importance of the 1920s Harlem Renaissance to his growth as a writer, and author James Baldwin considers how the loneliness depicted in Hughes' work finally consumed him. (Check local listings to verify program date and time.)

QUESTION CORNER

Why not write out sins?

by Fr. John Dietzen

Q Your column is printed in our diocesan newspaper, and I usually understand you. I disagree, however, about not writing out sins in confession.

Among other comments, you discourage the practice and suggested it could be a symptom of, or lead to, scrupulosity.

Last fall I realized I had an addiction and joined a 12-step program to help me live my life without the addiction. One of the tools they suggest is writing out my feelings and things I have done wrong; this for me brought a tremendous sense of freedom and helped to get rid of some guilt feelings.

The fifth step of the program involved sharing this information with someone else. In my opinion, it would serve as a basis for a really significant reception of the sacrament of reconciliation.

I chose to give my fifth step to a lay person, but still feel I may give it to a priest and ask forgiveness in the sacrament of penance.

At no time did I feel scrupulous, though I admit it could be a problem with someone else.

I just happen to feel strongly that writing is a great help in sorting out feelings, admitting wrongs, and understanding myself better.

Once that happens, I feel I will become a more productive member of the body of Christ. (Wisconsin)

A You make a good and strong point. While Alcoholics Anonymous was the first group to identify the "Twelve Steps," the process has proved effective equally in other types of addiction.

The cautions I proposed concerning written confessions are valid generally but the circumstances you describe certainly could be a legitimate and important exception.

I have a number of times talked with individuals as they worked their way through the fourth step ("to make a searching and fearless moral inventory of oneself"), and



then assisted them through the fifth step ("to admit to God, to ourselves, and to another: human being the exact nature of our wrongs").

Sometimes this was done in the context of the sacrament of penance; the occasion became a powerful spiritual sacramental experience for both of us.

I'm sure some people would protest that the sacrament of reconciliation should not become a personal psychological assessment or a therapy session. That is quite true. But neither is it properly a purely clinical recitation of sinful actions and prayer of absolution.

The introduction to the sacrament of penance in part proclaims exactly the opposite. In order to fulfill his ministry properly and faithfully, "the confessor should

understand the disorders of souls and apply the appropriate remedies to them. Discernment of spirits is a deep knowledge of God's action in the hearts of men. It is a gift of the Spirit as well as the fruit of charity."

It is one of the skills the confessor should bring to the sacrament. In receiving the repentant sinner and leading him to the light of the truth, a confessor "reveals the heart of the Father and shows the image of Christ the Good Shepherd" (No. 10).

The celebration of this sacrament is "always an act in which the church proclaims its faith, gives thanks to God for the freedom with which Christ has made us free, and offers its life as a spiritual sacrifice in praise of God's glory" (No. 7).

All this is simply another way of saying that the process of the fifth step frequently may constitute a perfect occasion for the sacrament of penance.

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

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FAMILY TALK

Separate fact, rumor

by Dr. James and Mary Kenny

Dear Mary: It has come to my attention that a neighbor has been writing "anonymous" letters and making phone calls to people (supposedly from me). She has tried to register complaints with officials in our small town (supposed to come from me).

Our priest, a wonderful, kind man, has been getting some of these anonymous letters and seems to think it's someone here. It's not. Since our priest has not approached me directly, I don't know just who to handle this.

One child is angry to think that we should be subjected to "rauba" over something this silly. A son who was considering becoming a priest is now questioning a vocation.

This neighbor claims to be a charismatic Christian. What Christian love or charity does this show? All I can see is a vengeful cruelty and a wish to deceive. I am lucky to have good friends who would know better than to think we would become embroiled in something like this. We do have to live and work here. (Massachusetts)

Answer: Whoa! Let's get the picture straight by separating fact from possibility and gossip.

Someone in your town has written anonymous letters and made phone calls. These letters have reached your parish priest and the town officials. These are the facts.

Beyond these facts, the information begins to get murky.

It has come to your attention (how?); the letters are attributed to you (by whom?); the letters slander you (what do they say?); and others think you wrote them although you know your neighbor did it.

In this confused situation, it seems wise to stick with the facts. In the presence of so much conjecture and innuendo, it is time to bring some things out in the open.

You are blessed with a kind and good parish priest. Call him up. Tell him you have heard rumors that unsigned letters are going around and they seem to be linked to your family. Then tell him that no one in your family is responsible for the letters and that when you write a letter you are happy to sign your name.

Call the town officials who have received such letters and tell them the same thing. Clear your own name as simply and briefly as possible, then forget the whole matter.

Do not bring your neighbor into the matter at all. There are too many indirect assertions here to approach your neighbor directly. If your neighbor is writing strange letters and making strange phone calls, he or she may need outside help. If the behavior persists, it will be noticed and traced to the source. However, since the attack is directed against you, you are probably not the person to offer help.

(Send questions on family living or child care to be answered in print to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978)

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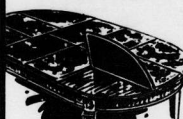
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February 9-10

A Retreat for Past Participants in CRHP and Renew will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

February 9-11

An Inner Journey Part II Retreat will be held at Fatima Retreat House. Call 317-545-7681.

February 10

A Reverse Drawing will be held

in Bookhold Hall at Holy Trinity Parish, 2618 W. St. Clair.

Emmas Day IV: Vigil/Mystagogia will be held from 9:45 a.m.-3:15 p.m. at St. Barnabas Parish, 8300 Rahke Rd. \$10 fee includes lunch.

The Catholic Alumni Club (CAC) will attend the Ice Capades. Meet at 7:30 p.m. at ticket window.

tickets \$10. Call Mary 317-255-3841 for information.

The Liturgical Ministry Formation Session V. on "Liturgy of the Word and Liturgy of the Eucharist" will be presented from 10 a.m.-3 p.m. at the Franciscan Motherhouse in Oldenburg.

The Adult Catechetical Team of St. Margaret Mary Parish, Terre Haute will sponsor a Workshop for Lovers featuring the Myers-Briggs, from 9:30 a.m.-3:30 p.m. \$10 cost includes lunch. Call Mary Ann Wallace 812-232-3512 for information.

St. John Bosco Guild will sponsor a Reverse Drawing at the CYO Center, 380 Stevens St. \$17.50 cost includes spaghetti dinner and drinks. Call Ann Hutt 317-359-8758 for reservations.

February 10-11

A Vacation Weekend Experience for women high school seniors and older will be presented at Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. For details call Benedictine Sister Juliann Babcock 317-787-3287.

February 11

St. Christopher Parish, Speedway Sunday Lecture Series continues with "An Inside View of Homelessness" from 9:30-10:15 a.m.

Sign Masses for the Deaf are celebrated each Sun. in the

following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 1030 a.m.; and Holy Spirit, 7243 E. 10th St.

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

Systematic Training in Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 11:30 a.m.-1:30 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts.

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee; pre-registration required. Call 317-236-1400.

A Calix meeting will be held at 8 a.m. preceding 9 a.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave. Call 317-787-9138.

A Tobit Day for engaged couples will be held from 9 a.m.-5 p.m. in Olivia Hall, Oldenburg. \$20 fee includes lunch. Call 812-537-1112.

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

February 12

Separated, Divorced and Remarried Catholics (SDRC) will meet for a program on "Shame and Sexual Relations" at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

The Winter Scripture Series continues with "The Letters of the Christian Scriptures" at Fatima Retreat House, 5353 E. 56th St. Supper 6:30 p.m., reflection discussion 7:15-9 p.m. Call 317-545-7681 for details.

The Guardian Angel Guild will sponsor a Valentine Dessert Card Party from 12 noon-3 p.m. at Beech Grove Benedictine Center. Tickets \$3. Call Mary Bittle 317-872-6577 for reservations.

The Divorce Recovery Series continues from 7-8:30 p.m. at St. Christopher Parish, Speedway.

The Focus in the Family film series by Dr. James Dobson continues at 7 p.m. at St. Lawrence Church, 4950 N. Shadeland Ave.

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

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Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

Christian Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will go duck pin bowling. Meet at Iana's Restaurant, 317 S. College Ave. at 6:30

February 13

The Parenting Skills Workshop continues from 5:30-7:30 p.m. at



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Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9 p.m. at Johnson Co. Hospital, Franklin.

☆☆

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

February 14

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9:30 p.m. at St. Lawrence Adult Learning Center, 4850 N. Shadeland Ave.

☆☆

A Natural Family Planning class will be held at 7:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St. Call 317-236-1996 for reservations.

☆☆

A program on "Loving a Family Member With a Chemical Problem" will be held from 7-9 p.m. at Beech Grove Benedictine Center. Call 317-786-7581 for details.

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 10 a.m.-12 noon in Room 217 of the Catholic Center, 1400 N. Meridian St.

February 15

The Connersville Deane Adult Formation Series concludes with "Lent: A Time to Die and Rise," presented by Father Michael Kelley at St. Gabriel Parish, Connersville.

☆☆

St. Vincent Hospital Guild will sponsor a Card Party Luncheon at 11:30 a.m. in Highland

Country Club, 1050 W. 52nd St. Tickets \$12.50. Call 317-875-6066.

☆☆

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics aged 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

☆☆

The Spiritual Leadership Program Unit II continues from 7-10 p.m. with "Spiritual Companioning" at Beech Grove Benedictine Center.

☆☆

The Spiritual Leadership Program Unit IV continues from 7-10 p.m. with "Christian Feminism" at Beech Grove Benedictine Center.

February 15-18

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

February 16

Catholic Alumni Club (CAC) and Christian Adults Reaching Out (CARO) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. Social afterward. \$2 cost. Call 317-875-0536.

☆☆

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

☆☆

The Medjugorje Network will meet at 7:30 p.m. at Ft. Harrison Post Activity Room for a free video program by Father John Roberts and Rabbi Harold Kushner. Public welcome.

☆☆

The PTO of St. Monica Parish, 6131 N. Michigan Rd. will sponsor its 4th Annual Chili Supper from 5-8 p.m. Adults \$3 advance,

\$53.50 at the door, children \$1.50 and \$1.75. Call 317-255-7153 for reservations.

February 16-18

A Serenity Retreat on Love, Sex and Condescendency will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

February 17

The Sisters of St. Francis at Oldenburg will hold a Day of Prayer on "Contemplating the Holy in the Ordinary" from 9 a.m.-4 p.m. \$10 cost includes meal. Call 812-934-2475.

☆☆

Catholic Alumni Club (CAC) will attend Mass at 6 p.m. in St. Roch Church, 3600 S. Pennsylvania St. Supper at Bynum's later. Call 317-784-3313 for details.

☆☆

A Reverse Drawing will be held at 7 p.m. at St. Catherine Parish. \$15 includes dinner. Call 317-783-7759 days for information.

☆☆

The Liturgical Ministry Formation Program Phase II continues from 10 a.m.-3 p.m. with "Parish Training Programs for Liturgical Ministers" at Marian College.

☆☆

The Liturgical Ministry Formation Program Phase I continues from 10 a.m.-3 p.m. with "Liturgy of the Word and Liturgy of the Eucharist" at the Catholic Center, 1400 N. Meridian St.

☆☆

Ritter High School will hold an Alumni Basketball Game and Social.

☆☆

St. Christopher Home/School Association will sponsor a 40th Anniversary Dance from 8 p.m.-12 midnight in the cafeteria. Music by Dave Phillips Trio. \$8 per person.

☆☆

Holy Angels School will present "His Eye is on the Sparrow," a student show in honor of Black History Month, at 7 p.m. in the school. Free admission.

February 17-18

Benedictine Father Matthias Neuman continues the Spring course in "Basic Beliefs of the Catholic Tradition" at St. Menard School of Theology. Call 812-357-6501 for more information.

February 18

St. Christopher Sunday Lecture Series continues from 9:30-10:15 a.m. with "Our City Through the Eyes of Homeless African Children."

Socials:

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY, K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY, St. Anthony, 6:30 p.m.; St. Roch, 7-11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY, St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic High School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY, Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY, Ritter parish hall, 3 p.m.

Church tells poor workers of tax credit

by Liz Schevchuk

WASHINGTON (CNS)—Because poor workers lack attorneys and accountants to advise them, the Catholic Church will tell them about an important tax break, an official of the U.S. Catholic Conference said Jan. 31.

For the second consecutive year, the USCC, public policy agency of the National Conference of Catholic Bishops, joined a coalition promoting awareness of the earned income tax credit—a tax benefit available to low-income workers with children. The coalition, the Earned Income Credit Campaign, kicked off its 1990 effort with a news conference in Washington.

"Poor people don't have lawyers, accountants or tax consultants to inform them of tax provisions that will benefit their families," said Thomas Shillabarger, staff specialist for urban and economic issues in the USCC Office of Domestic Social Development. Thus, he added, "the church will work to ensure that low-income families who qualify for these benefits know that they are available and how to apply for them."

A worker with at least one child at home and an income of less than \$19,340 is eligible for the tax credit, which ranges in amounts up to \$910 for the 1989 tax year, according to information from the Center on Budget and Policy Priorities.

Even workers earning too little to pay taxes are eligible for the credit, but to receive it they must file an income tax return. Recipients can either get the money in a check from the federal government or have it added to their paychecks by their employers throughout the year. Workers who earn enough to pay some federal income tax will have their tax burden reduced through the credit.

At least 11 million working families are believed to be eligible for the credit, with the federal government allocating about \$6 billion for the program, said Robert Greenstein, director of the Center for Budget and Policy Priorities. He emphasized that only poor working families are eligible for the credits, which are not welfare.

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Centering Prayer sessions each Wednesday during Lent.

Youth News/Views

'And the answer is ...'

by Mary Ann Wyand

It was fun and games time at Roncalli High School in Indianapolis Feb. 2 as students celebrated Catholic Schools Week with a Friday afternoon pep rally.

Faculty member Bob Tully moderated a Catholic version of "Family Feud," which pitted girls against boys and required team members to answer a variety of questions in front of the entire student body.

Topics included Catholic stances in church, places Mary has appeared, holy days of obligation, foods not eaten during Lent, famous Roncalli cafeteria foods, excuses for being tardy, objects borrowed from classmates, and student complaints.

The girls team soundly trounced the boys team by a score of 57-46, but the audience cheered for the beleaguered boys due to their offbeat answers.

"Catholic stances in church" turned out to be questions about body posture. In addition to the traditional sitting, kneeling, and standing positions, the boys suggested "laying down or sleeping" only to hear the buzzer sound on their losing effort.

Missy Abbott, Jennifer Schmidt, Rozi Black, and Amy Fosnet clinched the contest with the most correct answers, but Doug Wyciskalla, Joe Crothers, Rick Shanley, and Ben Cosby definitely got the most laughs with their unique style of stand-up comedy.



TOUGH QUIZ—Roncalli High School students Ben Cosby, Joe Crothers, Doug Wyciskalla, and Rick Shanley have to think fast as they answer questions during a Catholic version of the "Family Feud" game show moderated by instructor Bob Tully (left) as part of a Catholic Schools Week pep rally Feb. 2. (Photo by Mary Ann Wyand)

Could this really be love?

by Michael Warren

When I was teaching high school, a 16-year-old student came to me one day to discuss what he thought was his "weirdness."

"I think I'm getting more and more strange, you know, weird," he said. "Maybe I'm becoming some kind of sex maniac."

He told me that he would meet a girl and be convinced that, "She is so fantastic that I'll never look at another girl. This one is the one. I've fallen in love."

In fact, he admitted, "I can't stop thinking about her. She sort of haunts me all day long and some nights . . . I'm sure it will never end."

But, he said, after about a month and a half he wasn't sure he liked her anymore and wasn't even sure why he liked her so much in the first place. Then, before long, he would meet another girl and the same cycle would start again.

"What's the matter with me?" he asked.

I told him that I didn't think what was happening was strange at all. Actually, it was quite common. And just as common among girls as among guys. He was responding to the loveliness of other people and finding out that there are a lot of lovely people out there.

I added that he probably was preparing to find the person he would be willing to spend his whole life with.

At that point, he stopped me with this question: "How do I know when I am engaged and ready to be married that I won't fall out of love with her?"

That was a great question and one that I have heard engaged couples ask as they prepared for their weddings. My answer was this:

We cause ourselves a lot of trouble by naming things the wrong way. "Falling in love" is not a good way of describing the

process the high school student was going through. It would be more accurate if he had said something like, "I met another girl and I find that she dominates my imagination."

What many people refer to as falling in love is actually a process that involves the imagination.

Even without wanting to, people find that the other person begins to haunt their imagination. They find themselves thinking about the other person constantly.

Our response to the loveliness of another person shows up in the way our imagination responds. Our imaginations are not fully in our control, just as our attractions to other people aren't.

To have the imagination dominated by another person could happen many times in anyone's life. It is very different from love.

To love another person and commit yourself to that person is a decision with big consequences for both of you. But having your imagination preoccupied with another person could be a passing fancy that will go away.

For example, you could find that your imagination is dominated by someone whose values are so different from yours that you absolutely know you couldn't develop a serious long-term relationship.

A girl could be strongly attracted to a guy who is addicted to drugs or alcohol. Her imagination could be preoccupied with thoughts of him at the same time she knows deeply she couldn't even be his friend, let alone his wife.

In my marriage course, I make a pact with my students that none of us will use the expression "fall in love."

It encourages us to take too seriously a response of our imagination and then not to take seriously enough the possibility of working through a deep commitment to another person that will last a lifetime. (Warren writes for Catholic News Service.)

CHS students will hear Bucaro

Cathedral High School students will hear motivational speaker Frank Bucaro discuss teen-age issues Feb. 13 during a special all-school program.

Bucaro will also speak on "The Changing, Challenging Role of Minister-Educator" during a 5:30 p.m. dinner and "Making Sense Out of Adolescence" at 7:30 p.m. that evening at St. Luke Catholic Church in Indianapolis. There is no fee for the second presentation.

His visit is sponsored by the North Deeney Youth Ministry Association, Brebeuf Mothers' Club Association, Cathedral Parents Network, and Chafard Parent-Parent Network. For additional information, telephone 317-259-7886.

☆☆☆

St. Malachy parishioner Liz Armstrong of Brownsburg attended the 1990 National Young Leaders Conference sponsored by the Congressional Youth Leadership

Council Jan. 30 through Feb. 2 at Washington, D.C.

The Brebeuf Preparatory School junior joined 400 outstanding high school students from around the country at the conference. Her selection was based on demonstrated academic achievement, leadership, and citizenship. Mr. and Mrs. Bruce Armstrong are her parents.

The Leaders of Tomorrow Meeting the Leaders of Today" was the theme for the six-day conference. Students met with key leaders and newsmakers from the three branches of government, the media, and the diplomatic corps.

Program highlights included a breakfast panel discussion led by prominent journalists at the National Press Club, welcoming remarks from the members of Congress on the floor of the United States House of Representatives, a visit to a diplomatic embassy, and a State Department briefing.

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February-April SCHEDULE

Feb. 19 MYERS BRIGGS WORKSHOP SERIES

During this three evening series, individuals can discover their own personality types and learn how personality types influence relationships with God, self, family, friends and co-workers. While learning how to use your individual temperament to strengthen relationships, discover the value of the different personality strengths in making your life more whole and balanced. Workshops series to be held on February 19, 26 and March 5 from 7:00-9:00 p.m.

Presenter: John Cannaday, M.Div.

Cost: \$40.00

Feb. 23-26 TOGETHERNESS

A self-help weekend program that enables couples to "check-up" on all aspects of their marriage and family life. Personal growth, couple relationship, family, community and God are topics for discussion in a relaxed, comfortable atmosphere.

Presenters: Alverna Marriage & Family Team

Cost: \$130.00

Mar. 13 WONDERFUL LIFE OF PRAYER — A BIBLICAL MODEL FOR STRESS MANAGEMENT & EMPOWERMENT

This unique seminar will explore the wonder, power, and life transforming beauty of the Lord's Prayer, a model for stress management. The Lord's Prayer, when understood and experienced, will open us to the love of God that will empower us to release negative stress and become stress hearty. Four evening series beginning March 13th and continuing on March 20, 27 and April 3, from 7:00-9:00 p.m.

Presenter: Dr. Craig Overmyer, D.Min.

Cost: \$90.00+\$15.00 for workbook

Mar. 23-24 RCIA RETREAT — DISCOVERING MY OWN PERSONAL FAITH JOURNEY

This retreat will help us discover and reflect upon the development of our own journey of faith. We will be given a reflection on Fowler's Stages of Faith Maturity. By using Stage of Faith with stories in Scripture, personal reflection, and group sharing we will have the opportunity to discover how this model may be operative in our own life. Looking to the future, we will be given time to reflect on possible ways toward further faith growth.

Presenter: Brother Gary Bernhardt, OFM

Cost: \$60.00

Apr. 6-8 MEN'S RETREAT — WALK IN THE COMPANY OF JESUS

Like the first disciples, we will walk with Jesus during His life on Earth and will consider Jesus' teaching by Word and Action. We will see Jesus as the great lover, healer, and encourager, and as the seeker of sinners, outcasts and neglected.

Presenter: Fr. Nicholas Meyer, OFM

Cost: \$80.00

Apr. 6-8 WEEKEND OF QUIET — SPRING QUIET DAYS

Prepare to enter Holy Week as you simply spend time with God in the restful atmosphere of Alverna Retreat Center. The weekend is devoted to private prayer, reading, reflecting and time for praying together as a group and talking with the Franciscans about living. Brothers, Clarence and Gary meet each day with the group to offer guidance and pray with you.

Cost: \$35.00/meals not provided, cooking facilities available

Apr. 12-15 TRIDUUM RETREAT

Observe the three solemn days of Holy Week as a personal experience of Jesus living, dying and rising. Alverna offers to all Christians the unique opportunity to spend either an extended weekend, one or more overnights, or one or more days for this experience. Each participant may choose any part on the total observance of Holy Thursday, Good Friday, Holy Saturday and Easter Sunday. Time for quiet prayer, reading, reflecting, meditation on the Sacred Scriptures and paratiturgical service will be offered. For more details and cost please contact the Center.

Students break away from cult

by Mary Ann Wyand

Second of two parts

Exit counseling recently helped three Indiana University/Purdue University at Indianapolis students maintain their resolve to discontinue membership in a campus chapter of a cult-like religious group.

IUPUI students Dorian Kondas, Cindy Dorman, and Betsy Barnard told *The Criterion* that it was very difficult to break away from the Indianapolis Church of Christ, which they described as "a cult that practices mind-control techniques."

They said church members continue to try to convince them to return to the group, and have even offered gifts as membership incentives.

Nine area campus ministers at IUPUI and Butler University have publicly criticized the Indianapolis Church of Christ, which is not associated with the nationally recognized Church of Christ.

In a letter published in *The Butler Collegian*, Father James Wilmoth and Rose Marie Scherschel of the IUPUI and Butler Newman Centers, along with representatives of seven other faiths, described the group's theology as "distorted" and said their "cult-like" techniques often border on harassment.

Further, the letter states, "When students have tried to stop going to meetings, people from the church have sought to manipulate them through the use of guilt and threats about how leaving the church means one is rejecting God. They are persistent in their attempts to involve students. They will not leave you alone."

The campus ministers also warn students to "be wary of any person or group which offers simple answers and quick solutions; maintains that only they have the truth; tries to prevent you from asking questions; suggests that you must choose between God and family, or God and school; is vague or evasive about its beliefs or organization; uses guilt to motivate you, and tells you what God wants you to do; and tells you that if you leave the group it means you are rejecting God. Beware of groups who invite you to explore your spiritual life in a way that violates human freedom and dignity."

And, the ministers emphasize, "If you are involved with

the Indianapolis Church of Christ and are seeking a way out, know that others have left successfully."

Formerly a victim assistance counselor for the Marion County Sheriff's Department, Father Wilmoth has offered his assistance to students who want to leave the group.

"People have told me they got into this group because they were looking for some kind of acceptance," he said.

"But once they were accepted, the group put a great deal of pressure on them to commit almost all of their time to this particular cause. One girl's grades dropped from Bs to Ds and even an F, and the reason for that was because the group made her feel very guilty that she would want to study rather than give her time to this cause and to God."

A large percentage of people who got involved in the group said they joined the Indianapolis Church of Christ out of curiosity and loneliness rather than dissatisfaction with their own religion, he said. "They hear about this group, and they want to know something about it, and all of a sudden these people hook them."

Father Wilmoth encourages college students interested in spiritual and social activities to inquire about programs offered by the mainstream religions.

Newman Center programs at both IUPUI and Butler each week offer opportunities for faith sharing and socialization without intense proselytizing, or recruitment, he said. Sunday Mass is scheduled at 1:30 p.m. at the Atherton Center for Butler students and at 5:30 p.m. at St. Bridget Church on West Street near the IUPUI campus.

Bible study sessions at the IUPUI Newman Center start at 5:30 p.m. each Tuesday and continue with dinner and fellowship until 8 p.m., Father Wilmoth said. "Learning About the Catholic Church," a one-hour informal inquiry class, begins at 7:30 p.m. every Monday at the Newman Center on West Michigan Street.

Upcoming social and spiritual events include ice skating parties at the Coliseum and spring retreats March 16-17 at IUPUI and April 13-14 at Butler. For information, call the Newman Centers at 317-632-4378 or 317-283-7651.

Catholic Adults Reaching Out, a young adult ministry supported by the Archdiocese of Indianapolis, also offers a variety of programs for single young adults. Contact that group via the Catholic Youth Organization at 317-632-9311.

Youth Events

Feb. 9—Shawnee Memorial High School Homecoming celebration, chili supper from 5:30 p.m. until 7:30 p.m. and basketball game against Providence High School at 7:30 p.m.

Feb. 9-11—"Christian Awakening Retreat" for St. Paul Parish, Tell City, youths at Kordes Center in Ferdinand.

Feb. 10—"Building the Foundation: Implementing Youth Ministry Commissions," sponsored by St. Mark Parish youth ministry at the Beech Grove Benedictine Center, 9 a.m. to 2:30 p.m. Call 317-783-9574 for registration information.

Feb. 10—Archdiocesan Music Contest sponsored by the Catholic Youth Organization at Bishop Chatard High School, Indianapolis, 8:30 a.m. until completion of judging that afternoon. Performances are free and open to the public. Call the CYO office at 317-632-9311 for registration information.

Feb. 11—Catholic Youth Organization Table Tennis Tournament, CYO Youth Center, Indianapolis, 1 p.m., with deadline for entries on Feb. 10. Call 317-632-9311 for information.

Feb. 11—Valentine Dance at St. Mark Parish, Indianapolis, 7 p.m. to 10 p.m.

Feb. 13—Senior Night for varsity basketball players at Shawnee Memorial High School in Madison.

Feb. 16-18—Youth Ministry Professional Certificate Training Program at the CYO Youth Center in Indianapolis, 7 p.m. Friday until 3 p.m. Sunday. Call the CYO office at 317-632-9311 for information.

Feb. 17—St. Paul Parish, Tell City, youth group ice skating followed by Swonder Ice Rink, Evansville, followed by a pizza party, 3 p.m. to 9 p.m.

Feb. 18—St. Mark Parish, Indianapolis, youth group ski trip to Paoli Peaks, 5 p.m. until 10 p.m.

Feb. 18—Catholic Youth Organization youth Mass and dance at St. Gabriel Parish, Indianapolis, with Mass at 6 p.m. and the dance from 7 p.m. until 10 p.m.

Feb. 19—Catholic Youth Organization "Seven Super Mondays" program on "Myths About Sex and Dating" at the CYO Youth Center at 7 p.m.

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Stats on customs

THE PEOPLE'S RELIGION: AMERICAN FAITH IN THE '90S, by George Gallup Jr. and Jim Castelli. Macmillan (New York). 278 pp. \$19.95.

Reviewed by Joseph R. Thomas

How many different ways is it possible to say that one

of every five Eastern middle-aged white liberal Catholics with three children, a college education, a \$100,000 mortgage, two cars and a \$40,000 income reads the Bible once a month, opposes sex education on the kindergarten level and is undecided about the existence of hell?

If you need to know the answer to a particular question about religion in America, or are just curious as to how other people think about it, "The People's Religion" is a dandy book to have around. But if you're looking for reading that is challenging and stimulating, this is a monumental bore.

Not that Gallup, the pollster, and Castelli, a former Catholic News Service staffer, aren't interesting writers, because they are. But they are dealing with truly dry, boring stuff—mountains of tedious statistics about people, their religious practices and their views on everything from abortion to zodiac signs. For example, "while only 15 percent of Americans say they believe in astrology, 25 percent say they read newspaper astrology columns and 85 percent say they know their zodiac sign."

(Thomas is assistant director of The Christophers.)

† Rest in Peace

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

† **ANGERMEIER, Philip John**, 15 months. St. Mark, Indianapolis. Jan. 29. Son of Paul and Barbara (Simpkins); brother of Hans Albert and Ann Elizabeth; grandson of Dorothy Simpkins and Edna.

† **BEDAN, Dorothy J.**, 80. St. Anthony of Padua, Clarksville. Jan. 18. Mother of James E. and Jack W.; sister of R. James Braunbeck; grandmother of 15; great-grandmother of three.

† **BOHANNAN, Clare**, 52. St.

Mary, North Vernon. Jan. 24. Wife of Gary; mother of Rosemary Chambers and Amy Rebsburger; grandmother of two.

† **CASEY, Mary E.**, 86. Holy Name, Beech Grove. Jan. 22. Sister of Ruth Reynolds.

† **COVAL, Joseph**, 85. St. Patrick, Indianapolis. Jan. 19. Father of Norma Rodriguez and Carol Ann O'Neil; grandfather of five.

† **CURRIN, Mary Ellen**, 61. St. Mary of the Knobs, Floyd's

† **GARCIA, Courtney**, four months. Lawrence, Indianapolis. Jan. 22. Daughter of Ricardo and Cynthia; sister of two.

† **GEORGE, Edna**, 68. St. Paul, Tell City. Jan. 21. Sister of Charles.

† **GIVENS, Virginia Marydean**, 68. St. Bernadette, Indianapolis. Jan. 4. Wife of Ronald Sr.; mother of Ron Jr. and Mike; grandmother of six.

† **GRABLE, Rosemary L. (Brown)**, 73. St. Patrick, Indianapolis. Jan. 22. Mother of Jacquelyn Hill and J. Michael; sister of Mary M. Clark; grandmother of 17; great-grandmother of 28.

† **HAMILTON, Laura "Alice,"** 79. St. Mary, New Albany. Jan. 28. Mother of Charles. Donald, Robert, James, Mildred Schellenberger, Barbara Hutchins, Doree Russ, Dorothy Johnson, Mary Karchgessner and Teresa Glasgow; grandmother of 26; great-grandmother of three.

† **HINCH, Patricia**, 62. Our Lady of Lourdes, Indianapolis. Jan. 27. Wife of Floyd; mother of David, Rooney and Kathy; daughter of Mary Scarborough; sister of Irving and Gregory Scarborough. Brother: Myers. Rose. Wanda. Martha Lux and Anita Janko; grandmother of one.

† **JONES, August E. Jr.**, 58. St. Augustine, Jeffersonville. Jan. 1. Husband of Shirley. Father of Gregory M., Timothy D., August E. III, Christopher L. and Nicholas C.; son of August E. and Catherine Sr.; brother of David, Catherine L. and Betty; grandfather of 11.

† **KELLY, Annette L.**, 32. St. Joan of Arc, Indianapolis. Jan. 28. Mother of Christine Anderson; daughter of Patricia Williams; sister of Richard E., Joseph W., John P., Judith A. and Theresa L. Williams; Janet Sweeney and Mary Beth Frank.

† **KESSENS, Norman G.**, 74. St. Paul, Tell City. Jan. 26. Husband of Catherine; father of Sandy Borho, Patt Ward, Wayne, Noel, Tom and Norman; brother of Leo, Hillary, Mabel Berger and Frieda Cronin; grandfather of 19.

† **KESTLER, Mabel G.**, 84. St. Patrick, Indianapolis. Jan. 16. Mother of John S., Leo M. and Michael A.; sister of Eugene Raftery.

† **KIEFER, Jacob E.**, 86. St. Joan of Arc, Indianapolis. Jan. 24. Husband of Catherine (Donigan); father of Providence Sister Ann Michele; brother of Michael A.; brother of Paul, Forest, George, Donald, and Virginia. Six sons; grandmother of eight; great-grandfather of four.

† **LAKER, Walter**, 80. St. Mary of the Rock, Beech Grove. Jan. 25. Husband of Edna; father of Joseph J., Barbara Ann, Claude, Bernice J. and Leroy E. Brother of Ed J., John, Leo, and Leona and Loretta Moorman; grandfather of Mike, Michael and Brent Claus; Brian and Scott.

† **LAMB, Lenora**, 73. St. Mary of the Knobs, Floyd's Knobs. Jan. 28. Mother of Vernon, Alvin, and John Adams; sister of Catherine Knevel; grandmother of seven; great-grandmother of five.

† **LATHROP, Frances (Uzajani)**, 70. Holy Trinity, Indianapolis. Jan. 27. Mother of Richard and Mary Jo Highsway; grandmother of five; great-grandmother of one.

† **MEISBERGER, Jesse H.**, 92. St. Bernadette, Indianapolis. Jan. 7. Husband of Elena E.; father of Joan M.

† **MENEGHINI, Joseph A.**, 85. St. Jude, Indianapolis. Jan. 27. Father of Jacqueline Dickerson; brother of Adolph, Eugene, John, Ross, Mary Allen, Clara Tidd and Louise White; stepbrother of Gloria White; grandfather of four.

† **MOORE, Hazel L.**, 78. Our Lady of the Springs, French Lick. Jan. 28. Wife of Elmer; mother of Mary Jane Wenseinstein, and Donald, Ronald, Robert and Larry Hughes; sister of Bernice "Nettie" and Marie Farkner; grandmother of 10; step-grandmother of two; step-great-grandmother of two.

† **O'BRIEN, Dorothy R. (Turpin)**, 74. Our Lady of the Greenwood, Greenwood. Jan. 22. Mother of Dottie White, Michael J. and Thomas P.; sister

of Rosemary Alpaugh; grandmother of nine.

† **OLIVER, Robert J.**, 84. Holy Name, Beech Grove. Jan. 23. Father of Jim R. and Dorothy Black; brother of Jack, Edward, and Helen Goodman; grandfather of nine; great-grandfather of 24.

† **PULLEN, Alice May**, 59. Our Lady of the Greenwood, Greenwood. Jan. 23. Wife of Charles. Sister of James K. Sweeney, Larry J., Mark E. and John M.; stepmother of Sandra K. Andrews; sister of Edgar R. Miller Jr.; sister of David; grandmother of nine.

† **RANG, LeRoy J.**, 72. Our Lady of the Greenwood, Greenwood. Jan. 25. Husband of Dorothy M. (Patterson) Walker; father of Bonnie Valentine, and Terri; stepfather of Jerry Walker; brother of Joe Frank, Genevieve Miller, Kate Bankert, Margaret Neiderer and Shirley Myers.

† **ROBERTS, Anna Catherine (Schwab)**, 73. St. Patrick, Indianapolis. Jan. 28. Mother of James H., Edward J., Arthur E. B., Reginald A., Merle N., Rita H., Cloud, Sheila J., McCrory, Donna R. Ford, Mary C. Lief, Deborah S. Mitchell and Frances M. Franklin; sister of Joseph and Otto Schwab. Mary Papesch, Lucile Marx, Agnes Gerner and Evelyn Halburton; grandmother of 29; great-grandmother of six.

† **SIMPKINS, Jennifer Anne**, 17. St. Gabriel, Connersville. Jan. 29. Daughter of Donald and Laura (Rigney); sister of Brian, Joshua and Lisa; granddaughter of Mr. and Mrs. Robert Simpkins and Mr. and Mrs. Robert Rigney.

† **SLEELAY, Paul L.**, 85. St. Philip, New Albany. Indianapolis. Jan. 23. Father of James P., David W., Anne Riedy, Kathryn Lucker, Margaret Sommers, Joann Wamsley, Martha Thompson and Paula Cecil; brother of Kathleen Calloway; grandfather of 46; great-grandfather of 40.

† **STUMLER, Matilda D.**, 86. St. Mary, New Albany. Jan. 24. Sister of John Diezeman and Elizabeth Wieske.

† **SWAIN, Edna Helen**, 87. St. Lawrence, Indianapolis. Jan. 22. Wife of Paul; mother of Paul F. and James H.; grandmother of four; great-grandmother of four.

† **WAGNER, Herman**, 85. St. Mary of the Knobs, Floyd's Knobs. Jan. 16. Husband of Clara; father of James, David, and Rita Watkins; brother of Irvin, and Alma Stiller Allen; grandfather of 24; great-grandfather of 19.

† **WEBER, Elizabeth M. (Schader)**, 86. St. Patrick, Indianapolis. Jan. 20. Mother of Jack, David, Mary Jo Jordan, Patricia Raftery and Susie Tanasovich; sister of Agnes Bover.

† **WERNER, Alfred J. (A.J.)**, 71. St. Mark, Indianapolis. Jan. 20. Husband of June; father of Jack, Ann, Arta, Nutter and Maria; brother of Mary Catherine Greenwell; grandfather of two.

† **WHITESSELL, Phyllis E.**, 46. St. Andrew, Richmond. Jan. 24. Wife of Charles J.; mother of Lori, Scott and Tom; daughter of Mr. and Mrs. Leo Wissel; sister of Larry Wissel, Judy Parks and Diane Colazzi.

† **WOEMPER, Frances E.**, 84. St. Bernadette, Indianapolis. Jan. 15. Mother of Joanne L. Senseney, Chuck F. Allen, Debra H. Telles, Joseph and Martha A. Copley; sister of Alice Wilson; grandmother of 15; great-grandmother of 10.

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Fr. Stallings declares his church independent

by Mark Pattison

WASHINGTON (CNS)—Father George A. Stallings Jr., in an episode of the "Donahue" talk show aired Feb. 3, declared that "as of today," the African-American Catholic Congregation is going independent.

The 41-year-old black Washington priest said, "We are no longer under the pope or the aegis of the Roman Catholic Church."

Eileen Marx, spokeswoman for the Washington Archdiocese, said Father Stallings "has excommunicated himself" from the church by virtue of "his very public statements on the Phil Donahue show," and additional comments made during Feb. 4 services at his breakaway Imani Temple in Washington.

"The public declaration on his part that he is no longer a part of the Roman Catholic Church is the reason for his excommunication," Mrs. Marx said, "rather than the church excommunicating him."

Mrs. Marx said, "There does not need to be a letter or any kind of formal procedure occurring because he has declared it himself."

Father Stallings had been under suspension since July by Cardinal James A. Hickey of Washington after he celebrated the first Imani Temple liturgies.

"My hope is not a reconciliation" with the church, Father Stallings said on the program, which was taped Jan. 30. But if church officials wanted to talk, he said, "we'll be more than happy to sit down at the table of brotherhood and sisterhood."

Suspension and excommunication are "political tactics used by the powerful, the oppressors, to further enslave and oppress the oppressed," Father Stallings said.

"Those terms have no significance to me whatsoever," he added. "I cannot be cut off from Jesus Christ. That's the only thing I'm concerned about being cut off from."

During the program, Father Stallings indicated areas where the African-American Catholic Congregation may differ from Catholic teaching.

"I think priests should have the option of deciding whether or not to marry," he said. On the issue of birth control and abortion, he said he "should be respected from that moment of conception" but that a "well-informed conscience supersede any decree or law of the Roman Catholic Church."

Asked whether he had taken the issue of greater black participation in the church to the Vatican, Father Stallings replied that "because of the hierarchical red tape, it is impossible for a priest to go to the Vatican."

On Feb. 1 and 2, when Father Stallings was on the campus of Vincentian-run DePaul University in Chicago to give a speech on racism in the church and to meet with black students and faculty, he reiterated his intent to form a separate church.

He said the new church "will be independent" just like the Polish National Catholic Church, which split from the Roman Catholic Church at the turn of the century. "Still Catholic, but independent," Father Stallings said.

The Polish National Catholic Church broke away because of its founders' long-held dissatisfaction with Roman Catholic ideology and administration—non-Polish pastors were assigned to Polish parishes—coupled with a desire for religious freedom.

Father Stallings did not tell Washington archdiocesan officials of his plans in advance because he "didn't think they would care," he said.

"I exhausted all efforts to make a change through the church," Father Stallings told reporters following his speech. "I came to that conclusion after I desperately sought to work within the church and met opposition."

Father Stallings has hinted in the past that he would form a new church.

On a Baltimore television interview program aired Jan.

14, he said of his relationship with Cardinal Hickey: "We are moving to a point in the African-American Catholic Congregation where in every sense of the word I will be his equal."

Imani Temple spokesman William Marshall told Catholic News Service Feb. 2 that there is "always a possibility" that Father Stallings would proclaim himself a bishop. He added Father Stallings did not have a new church in mind when he formed Imani Temple.

Marshall said Father Stallings has a "Kitchen Cabinet" of priests and professionals to guide the first steps of the new church.

Cathedral and monastery returned to Ukrainians

ROME (CNS)—Soviet authorities have returned to Ukrainian Catholics a cathedral and monastery given to the Russian Orthodox when the Ukrainian Catholic Church was outlawed in 1946, according to the Rome office of the Ukrainian Catholic Church. The buildings are the Cathedral of the Resurrection in Ivano-Frankovsk and the Monastery of the Transfiguration in Hoshiv.

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Pope prods developed world during visit to African poverty

by John Thavis

N'DJAMENA, Chad (CNS)—Pope John Paul II, on a pilgrimage through poverty in Africa, was a voice of conscience to the developed world and a voice of encouragement to the suffering continent.

"I ask God to give the people of Africa the strength of hope," the pope said on the final day of his Jan. 25-Feb. 1 trip to Cape Verde, Guinea-Bissau, Mali, Burkina Faso and Chad. But for Africa to take hope, he declared, developed nations must show more generosity and adopt a new attitude. They need to make an "examination of conscience" about their past policies and recognize in Africans "the beauty of their qualities, their love for life, their dignity."

"There are seemingly endless sources of suffering," he said while speaking to diplomats in Chad. "I am thinking of Ethiopia, of Sudan, of peoples hurt by racial discrimination and of others brought to violent conflict by ancient ethnic rivalries."

Contributing to the causes, the pope added, are the most visible social ills: widespread poverty, poor or non-existent health care and the "scourge of debt" that afflicts many African nations.

For today's Africans, who feel increasingly forgotten in the rush of recent East-West events, that message was enough to cement a real friendship with the Polish pontiff—a man from the North who has become a spokesman for the South.

Above all, the pope's visit sought to present a church that, top-to-bottom, is committed to the continent's poor, sick and hungry. "Evangelization involves love for one's neighbor, just as he is, with the hunger and thirst he feels in his body, in his intellect, in his soul," the pope told bishops in Burkina Faso.

In Guinea-Bissau, the pope put these words into action as he mingled with sufferers of Hansen's disease, telling them he loved them and that he thought their fate represented a "scandal" of neglect by the developed world.

A short while later, he stopped his motorcade unhesitatingly to enter a village hut, where he found an old man sitting alone, clutching a withered arm. At that moment, the pope stepped into the daily African reality.

Looking around at the dirt floor and the surrounding misery, the pope commented that "here, too, liberty is endangered"—by extreme poverty. The pope was drawing a parallel with Eastern Europe, where the emergence of democratic freedoms has dominated world attention.

Later, the pope was more explicit, saying "the great transformations in Eastern Europe must not turn attention away from the South, and from the African continent" in particular.

It was a remarkable comment from a pope who has been a kind of godfather to Eastern Europe's democratic reawakening.

Africa's situation is especially alarming, the pope said, because many people are losing ground in the daily fight against poverty and hunger. At each of the papal stops, the church has been in the forefront of the battle, running numerous hospitals, clinics and outreach programs.

The church, following Christ's example, has a duty to bring relief to the continent's afflicted, the pope told Catholics in Burkina Faso and Mali.

The pope was visiting five of the poorest countries in the world, where average per capita income hovers around \$200, where life expectancy is in the early 40s and where about 15 percent of the newborns die in infancy.

Those facts were almost tangible as the pope passed through Chad's capital, N'Djamena, a dusty city of wind-blown buildings, decaying buildings and hungry faces. Things were not much better anywhere else along the pope's itinerary.

His visit ran a route through the Sahel, the arid West African belt that loses about four miles annually to the advancing Sahara Desert to the north. All the countries depend on foreign aid for survival.

In Cape Verde, a group of western islands ravaged by erosion and drought, the pope said he understood why so many of its people were leaving—but he asked them to remember their people back home with economic help.

In Burkina Faso, the pope delivered a plea for richer

nations "not to scorn the starving people of this continent." A generation that possessed the means to feed Africa's hungry and failed to do so, he added, would face the judgment of history.

Later, the pope told his press spokesman that he felt he would "not be able to die in peace" unless he made these appeals. It underscored how deeply Africa—its problems and its human qualities—have impressed this pope.

When the pope reached Bobo Dioulasso in Burkina Faso the next day, he was hailed as a "great friend of the Sahel" by a large banner that hung across a square.

The reception by the predominant Muslim populations in four of the countries on the itinerary ranged from street-filling enthusiasm in Burkina Faso to timid curiosity in Chad, where soldiers kept the crowds well away from the pontiff.

In several places, Muslim leaders attended Mass in a special seating section, quietly greeting the pope as he arrived.

The pope underlined the generally good relations between Christianity and Islam, and told Muslims in Chad: "I come as a man of dialogue and a messenger of peace."

For Cape Verde's mostly Catholic population, the papal visit was a national celebration. Elsewhere, the small Catholic minorities turned out with native liturgical music, dancing and many smiles. The pope knows that for these Catholic communities, his trips bring a much-needed spiritual lift and a touch of pride.

He spoke to African Catholics like a parish priest at times, encouraging couples to do their best to maintain Christian marriage—a sacrament that he has not caught on well in the region—but telling them he understood why it was difficult sometimes.

The pope was also careful to praise Africans' spiritual traditions, which to him represent the best building base for Christianity.

And he told all Africans they were rich in generosity, thoughtfulness and kindness. "The Lord has given you qualities that many other people have lost," he said.

Over the years, the pope has shown an unflinching interest in a continent that many would rather forget. When he made his first trip to Africa in 1980, he received massive media attention, which dropped off steadily on his successive visits. But he keeps coming—in September, he is scheduled to return for his seventh African visit, to Burundi, Rwanda and Tanzania.

When he gets there, it would not be surprising to see a banner welcoming the return of a "great friend of Africa."

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