

Senate defeats abortion bill 25-24

by John F. Fink

The Indiana Senate defeated the first of two abortion bills it is considering by a vote of 25 to 24 Tuesday night. The bill, HB 1134,

would have required a physician to disclose information to a woman about the risks involved in having an abortion and would have required a 24-hour waiting period after the information is given.

Eighteen Republicans and six Demo-

crats voted in favor of the bill. Eight Republicans and 17 Democrats voted against it.

In action on the other abortion bill, HB 1034, a more comprehensive bill, the Senate failed to remove a provision banning abortions in public facilities. Gov. Evan Bayh

has threatened to veto any anti-abortion bill that comes to him with that provision. That bill is now ready for a final Senate vote.

Pro-life forces are no longer optimistic about the chances of anti-abortion legislation being passed this year.

THE CRITERION

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Little progress seen on Salvadoran murders

by Tracy Early

NEW YORK (CNS)—Jesuit Father Joseph A. O'Hare after a visit to El Salvador said authorities were "very anxious" to make a good impression, but unable to show much progress on determining who ordered the Nov. 16 murder of six Jesuit university professors, their cook and her 15-year-old daughter.

Father O'Hare, president of Fordham University and chairman of the Association of Jesuit Colleges and Universities,

led a Jesuit delegation to El Salvador Feb. 12-15. In a Feb. 17 interview at the Jesuit faculty residence of Fordham, Father O'Hare said the delegation was formed to demonstrate not only a concern for fellow Jesuits, but "outrage" at the assault on a university.

He said extensive technical evidence such as ballistics and fingerprints had been compiled and conspicuously displayed to support cases against the lower-level military men who "pulled the trigger."

"And everybody assured us they will pursue the investigation no matter how far

up the line it may go," he said. But the delegation, he reported, did not feel assured officials had the will to find the "intellectual authors of the crime."

The Jesuit said Judge Ricardo Zamora, who is scheduled to preside over the trial of the accused, told the delegation he expected development of the evidence to take most of this year. The case would then go to a five-member jury.

The accused, announced by Cristiani Jan. 13, include Col. Guillermo Alfredo Benavides, former director of the military officers' school, along with two

lieutenants, a sublieutenant and four enlisted men.

Father O'Hare said confessions have been obtained from one enlisted man for the killing of the two women, from another for the killing of five Jesuits and from a third for the other Jesuit. He said naming a colonel was significant, but the case against him did not appear strong and that many people wondered about it.

He said all the Salvadoran authorities seemed to feel pressure "to make a good impression and present a plausible story."

(See LITTLE PROGRESS on page 17)

Open houses improve school numbers, image

by Margaret Nelson

This Sunday will be Open House day for 49 Catholic elementary schools in the archdiocese. A special advertising campaign will put the message before millions of parents.

The schools are enrolled in a special promotional program with the message: "Catholic Schools Provide Lessons for the Head and Heart" as part of a Yellow Brick Road campaign.

Open House Sunday is seen by the Office of Catholic Education (OCE) as an opportunity for Catholic parishioners and the general public to be made more aware of the quality of area Catholic schools.

C. Joseph Peters, coordinator of school services for the OCE, said, "Last year's program had a definite effect on Catholic elementary school enrollment. Thirty-eight schools showed enrollment increases and even though one school closed, the level of elementary school enrollment in the archdiocese is down only .26 percent."

"Travel the Yellow Brick Road," however, is not aimed entirely at increased enrollment," said Peters. "A number of our Catholic schools have waiting lists. It is also to inform all of our Catholic parishioners and the general public about the contributions of Catholic school education."

"Travel the Yellow Brick Road 1990" will be promoted on 54 billboards all over the archdiocese. Many of these were paid for or sponsored by individual or corporate donations.

A 14 by 23-inch promotional piece was mailed to more than 45,000 parishioners in early February. The black, white and yellow direct mailer points to proven benefits of Catholic education. It indicates the focus, credentials and state accreditation of archdiocesan schools. And it gives testimony of six people involved with Catholic education.

Households with children under 12 in Bloomington, Connersville, Indianapolis and Madison accounted for 11,452 mailings. Another 12,000 brochures were hand-distributed at



BILLBOARD—Fifty-four billboards, such as this one, have been erected in the archdiocese to promote Catholic

the churches or used in other promotions, including 600 information packets to realtors, chambers of commerce and information bureaus throughout the archdiocese.

A total of 68,610 brochures was distributed. Like the billboards, much of the cost of the direct mailing piece was

schools. The billboards have been paid for by individual or corporate sponsors. (Photo by Margaret Nelson)

underwritten by sponsors. The total campaign is worth more than \$35,000, but nearly half of the cost came from sponsorships and donations. The remainder of the funding came from the pooled resources of the schools enrolled in the program.

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Pro-life bills still have barriers to hurdle in Indiana legislature

by Ann Wadelton

Pro-life bills involving maternity homes, adoption, anti-abortion and others are still alive in the Indiana General Assembly. But they still have many barriers to hurdle.

The usual confusion associated with this final phase of the legislative session is compounded this year with the split between House Democrats and Republicans over versions of the excise tax reduction. Democrats have boycotted hearings in some committees, including the important House Ways and Means Committee. This has prevented the quorum necessary to send bills to the floor for

action. Meaningful discussion of some important bills is held hostage to political bickering.

Among respect life bills, the maternity homes, adoption and minimum wage were all heard in committees. Only the maternity homes bill was approved. Vote on the adoption bill was delayed for lack of a quorum. And minimum wage was heard, but no vote taken.

The maternity home bill, HB 1426, was approved 11 to 1 in the Senate Finance Committee and is eligible for action in the Senate. This bill would allow a state credit to taxpayers who provide temporary care for a woman who plans to carry her baby to

(See PRO-LIFE BILLS on page 9.)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The Soviet Union's magnificent churches

by John F. Fink

The Soviet Union, or at least the Ukrainian and Russian Republics, has some of the most magnificent churches in the world—all of them Russian Orthodox. By contrast, St. Louis Catholic Church in Moscow, where *The Criterion* group went to Mass in September of 1988, was not very impressive.

By far the most impressive church is St. Isaac Cathedral in Leningrad, the third-largest domed church in the world after St. Peter's in Rome and St. Paul's Anglican Church in London. It took 40 years to build, from 1818 to 1858. It is topped by a huge golden dome.

Although I had read about this church, I really wasn't prepared for its beauty, easily one of the most beautiful churches in the world. It's difficult to describe and impossible to do it justice. First there are three magnificent carved oak doors covered with bronze, each door weighing 20 tons. There are more than 100 granite columns. There are seven enormous gold chandeliers. There are huge paintings on the ceilings and inside the cupola ("Mary in Her Glory"). Just below the painting in the cupola are 12 gigantic gilded statues in a circle. The iconostasis is covered with 31 mosaics rather than paintings. There are other paintings and mosaics throughout the cathedral.

MANY CATHOLICS OF the Latin Rite are not familiar with the word "iconostasis." It is the wall in Eastern churches that separates the sanctuary from the main church. Only priests may enter the sanctuary and the people are separated from them by the iconostasis. It gets its name from the fact that it is always covered with icons, i.e., images of God, Jesus, Mary and other saints. These are usually paintings. The iconostases are also usually



decorated with a great deal of gold leaf. There is a door in the middle that the priest uses to come out to the people to read prayers, distribute Holy Communion, etc. The second icon (painting) to the right of the door usually depicts the person for whom the church is named.

St. Isaac Cathedral isn't the only magnificent church in Leningrad. The gold steeple at the top of the Church of SS. Peter & Paul is visible from all over the city. This is the church built by Peter the Great in 1723 after he moved the home of the czars from Moscow to St. Petersburg (Leningrad's name until 1924). Thirty-two members of the Russian royal family, including Peter, are buried there.

MOSCOW HAS BOTH functioning and non-functioning Orthodox churches. One of its most famous landmarks is St. Basil Cathedral in Red Square, built by Ivan the Terrible in 1563. Its colorful domes covered with ceramic tile, lit up at night, are beautiful.

The most impressive part of the Kremlin is Cathedral Square, where there are three 15th-century cathedrals—the Assumption, the Annunciation and St. Michael the Archangel. All have many gilded domes. The Russian czars continued to be crowned in the Cathedral of the Assumption even after they moved to St. Petersburg.

The inside of the Cathedral of the Assumption is particularly impressive, with every inch covered by frescoes of saints, painted in the 17th century. The iconostasis is very large, five tiers of icons of numerous saints. There are 12 elaborate chandeliers, the center one silver and the rest bronze. It made news a few months ago when the liturgy was once again celebrated in this church.

There's another Assumption Church in Zagorsk, an ancient Orthodox fortified monastery. Mass was going on in the church when we visited. This church, built in 1550-85, is modeled on the one in the Kremlin, with the same kind of frescoes on every inch of wall space, and numerous paintings and mosaics. The iconostasis is also five-tiered and the second painting to the right of the door

in the center of the iconostasis is the same painting of the Dormition of the Virgin as in the other church.

THE MOST ANCIENT churches in the Soviet Union, though, are in Kiev, Ukraine—which is only natural since that's where Christianity in that part of the world started. St. Sophia's Cathedral, built in 1037 by St. Vladimir's son, Prince Yaroslav the Wise, has 10 domes, either in green or gold with gold crosses on top. It has interesting frescoes and murals dating to the 11th century, which faded badly, and some that have been restored. Yaroslav's tomb is six tons of marble.

From St. Sophia's we went to St. Andrew the Apostle Church, built in 1753. This church is said to have perfect proportions. The domes have been restored in silver-gilt and are painted turquoise and white. Its iconostasis has a lot of gold leaf and paintings of Christ and the saints by local masters. There's a large painting of St. Andrew planting a cross on the site of the church and another of St. Vladimir choosing a religion for the kingdom of Kievan-Rus when he chose Christianity in 988.

Kiev is also the site of Pecherskaya Lavra, the Monastery of the Caves, dating from 1051. It's a large complex of churches and monuments on the banks of the Dnieper River, so there are a lot of green onion-shaped domes with gold crosses on top. We traveled down into the St. Anthony catacombs to see the burial places of 73 monks. Most of their bodies have mummified and they are now on top of their (new) caskets behind glass.

Most of the buildings here are museums now, but the monastery is once again functioning as a monastery. It was reopened in June of '88, beginning with nine monks.

The whole point of all this is to stress that, historically, parts of the Soviet Union have been very Christian (and other parts strongly religious with other religions). With the changes now going on there, let's continue to pray that religion will once again have its traditional place.

Plans proceeding for evangelization congress

by John F. Fink

Plans are proceeding for a national evangelization congress in August that is expected to bring between 40,000 and 60,000 Christians to Indianapolis. Called Indianapolis 1990, it is the North American Congress on the Holy Spirit and World Evangelization.

National leaders of the congress, which will be held in the Hoosier Dome Aug. 15-19, met recently with Archbishop Edward T. O'Meara, who will be taking an active part in the congress. It is expected that half of the participants will be Catholics.

The 1990 National Catholic Charismatic Renewal Conference will be an integral part of the congress, meeting during the mornings of Aug. 16-18. Also part of the congress, in the afternoons of those three days, will be the Catholic School of Evangelism, which will give practical wisdom and how-to teaching on evangelization.

Besides activities for adults, the congress will also include a "Youth Explosion" for young people 12 years of age and older, to be held at the same time as the denominational sessions in the morning. It is hoped that more than 5,000 youth will gather for this event. Children 5 to 11 will also be able to participate in the Bible Bowl each day of the congress.

Local Catholics heavily involved in planning the congress include Carl Lenz, local chairman; Father Clarence Waldon, director of the archdiocesan Office of Evangelization; Father Thomas Murphy, director of the archdiocesan Office of Ecumenism; and Father Thomas Stepaniski, director of the Catholic Charismatic Movement in the archdiocese.

A feature of Indianapolis 1990 will be a torch run, with more than 5,000 Christian runners bringing lighted torches from Mexico City, Los Angeles, Ottawa and Washington. The four torches will arrive in



PLANNING EVANGELIZATION CONGRESS—Indianapolis Archbishop Edward T. O'Meara poses with leaders of the Indianapolis 1990 Evangelization Congress that will be held in Indianapolis Aug. 15-19. At right is William Beatty, a member of the congress's steering committee and at left is David Skorenko, Sr., congress director. (Photo by Margaret Nelson)

Indianapolis on Aug. 15 and will light a flaming bowl in front of the Hoosier Dome to start the congress.

More information about the congress and registration forms are available by

writing or phoning the Indianapolis 1990 Congress Office, 237 N. Michigan St., South Bend, Ind. 46601. Tel. 800/JESUS-90 or 219/234-6021.

Lenten regulations on fast and abstinence given

Wednesday, Feb. 28, is Ash Wednesday, which marks the beginning of Lent. This solemn season leads to Easter. Churches throughout the archdiocese will

begin the season with the blessing and distribution of ashes during the Ash Wednesday liturgy.

Fast and Abstinence Rules

Ash Wednesday, Feb. 28, and Good Friday, April 13, are days of complete fast and abstinence.

Fridays of Lent are days of abstinence. Fast—Binds all over 18 and under 59 years of age. On the days of fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

Abstinence—Binds all over the age of 14. On days of abstinence, no meat is allowed.

Note: When health or ability to work would be seriously affected, the law does not obligate. When in doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

Easter Duty is the obligation to receive Holy Communion sometime between the First Sunday of Lent and Trinity Sunday.

Archbishop O'Meara's Schedule Week of Feb. 25

SUNDAY, Feb. 25—Sacrament of Confirmation administered at SS. Peter and Paul Cathedral, Indianapolis, for the Parish of St. Luke, Indianapolis, 2:30 p.m. followed with reception in the Catholic Center.

Sacrament of Confirmation administered at SS. Peter and Paul Cathedral, Indianapolis, for the Parishes of St. Simon, St. Jude and St. Mary, all of Indianapolis, 7:30 p.m. followed with reception in the Catholic Center.

WEDNESDAY, Feb. 28—Eucharistic Liturgy and Blessing of Ashes, SS. Peter and Paul Cathedral, Indianapolis, 12 noon.

THURSDAY, Mar. 1—Combined Rite of Election and Call to Continuing Conversion, St. Benedict Church, Terre Haute, 7:30 p.m. followed with reception.

Margaret Nelson wins CASPER for UPC series

Margaret Nelson, assistant editor of *The Criterion*, received a CASPER award at the Feb. 22 meeting of the Community Service Council division of United Way of Central Indiana. The recognition was given for an eight-part series about the work of the Urban Parish Cooperative that ran in *The Criterion* from July 14 through Oct. 27, 1989.

The "Community Appreciation and Relations" award recognizes outstanding media interpretations of community services or needs during the past year.

The series, entitled "UPC: Survive and Thrive," outlined the work of the center city cooperative in evangelization, outreach, education, staffing, volunteers, maintenance, development and planning.

This was Nelson's second CASPER. She won her first two years ago for a series of articles on the plight of the poor.



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ARCHDIOCESAN CATHOLIC CHARITIES

Staff helps refugees resettle in diocese

by Marsha Schuler

When refugees choose to resettle in the Archdiocese of Indianapolis, the Refugee Resettlement program of Catholic Social Services (CSS) is there to help. Funding comes from the U.S. Department of State and the United States Catholic Conference (USCC) of bishops. Both agencies have a vested interest in the quality of the program.

Migration and Refugee Services, a division of USCC, establishes guidelines, provides the refugees with transportation to the archdiocese, and monitors their resettlement progress here.

The process is fairly simple. Relatives of people who have fled their country come to the resettlement program office and request help to bring their family members to the United States. They are asked to fill out papers verifying their relationship to the refugees and to make a statement indicat-

ing that they will provide basic needs for the family when it arrives.

These papers are notarized and sent to the American Embassy in the country to which the refugees have fled. The embassy then contacts the family and determines if they can be given refugee status. A six-month English and Cultural Orientation class is required before Indo-Chinese refugees in camps can leave their country.

If status is granted, preparations are made for their transportation to the U.S. The transportation cost is initially paid for by USCC and later reimbursed by the refugee. The entire process can take many months, sometimes years.

If an organization such as a parish wants to sponsor a refugee, the process is similar. The individual is chosen from a pool of those who want to come to the U.S., but who have no close relatives here willing to sponsor them.

The CSS program is currently helping 24 families to resettle. Typically, when the

refugee is scheduled to arrive, the sponsor is given arrival information. It is the sponsor's responsibility to meet the family member at the airport and to provide initial housing and food.

Within a few weeks, the family comes to the refugee resettlement office for an interview. The refugee is welcomed to the U.S. and asked about travel experiences. Many have incredible stories about their sufferings before and during their flight from their homelands.

During the interview, the staff informs the refugees about the social services available in the community, including welfare assistance and English language classes. The sponsors are asked about expenses they have incurred on behalf of the refugees.

During the next sixteen months, the office keeps in contact with the family and makes at least one home visit. Sonja Young, job developer, helps the adults to find employment. At the end of the period,

the resettlement process is complete. After checking with the refugee about further needs, the staff closes the case.

Many of the refugees leave intolerable living conditions, arriving in the U.S. hoping to live as free men and women for the first time in their lives. The staff helps them adjust to an open, yet demanding society. At the same time, they are encouraged to maintain their traditional values, even though they may seem out of place in American culture.

Many of the refugees have never had the opportunity to make personal decisions about employment, use of money, practice of religion and other choices Americans take for granted.

The 16-month relationship with the CSS refugee resettlement office gives the families time to learn to make responsible decisions regarding the future, so that the refugees can realize their dreams to live in freedom.

Annual Human Development grant deadline is March 31

March 31 is the deadline for submitting proposals to the Archdiocesan Campaign for Human Development (CHD) Office for local funding of action and social justice education grants.

Local action grants are given to projects that help poor and low-income people to empower themselves economically.

Two major criteria for the funding are: 1) at least 51 percent of those benefiting from the project must be from the low-income community, and 2) at least 50 percent of those who plan, implement and determine policy of a project should be persons who are involuntarily poor.

High priority is given to those projects that have a greater likelihood of involvement by members of Catholic parishes and that address the basic causes of poverty and powerlessness and effect empowerment of an individual or groups of individuals. Low priority is given to those projects that operate as a crisis response to an individual's need.

The average amount of funding given to local projects is \$2,000. Local grants are especially helpful to groups that are in the beginning phases of their development. The funds can be utilized for board

development and training in organizing skills and leadership development.

The social justice education grants are \$500 maximum. The proposed program must educate people to the issues of powerlessness and poverty or the effects of injustice. The definition of poverty is restricted to the economic definition.

Priority in justice education stipends is given to innovative and creative approaches to educate people about the need for institutional change, projects of parishes that perform cooperatively with another group and projects that center on local community issues. Research projects, surveys, planning and feasibility studies will not meet funding criteria.

The CHD funds for these grants come from an annual November collection in parishes around the archdiocese and the U.S. Seventy-five percent of these collections are sent to the national CHD office and 25 percent remains in the diocese. All funds are used for grants, education and operating expenses.

Those wishing further information and application forms should contact the CHD Office, Catholic Center, 1400 N. Meridian, Indianapolis, Ind. 46202. 317-236-1550.

Parents participate in I-STAR

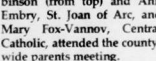
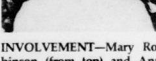
Project I-STAR (Indiana Students Taught Awareness and Resistance) is conducting a series of seminars this year as part of its parent program curriculum.

The training assists parents of Catholic and public school children to prevent substance use. The seminars began last September and will run through March.

The seminars use parent committee, friendship circle and parent/community training to open the lines of communication between parents and their children.

Participants engage in role-playing activities and communication exercises to enhance their efforts. Ways to prevent substance abuse in the neighborhood and community are also taught.

The comprehensive program, currently available to junior high school students in the Indianapolis area, is funded by a grant from Lilly Endowment, Inc.



PARENTS—Parents of eighth grade students at St. Gabriel (from left), Terry Heien, Denise Medenwald and Betty Stickland, meet to discuss I-STAR principles.



SHARING—Auxiliary Bishop Moses B. Anderson of Detroit (left) talks with Maxine Ferguson, Father Clifford Vogelsang, pastor of St. Thomas Aquinas Church, and Louise Galbreath Feb. 11 following a Mass at the Indianapolis parish. The auxiliary bishop challenged St. Thomas Aquinas parishioners to greater faith sharing during the weekend Masses. His visit was arranged by Father Vogelsang as part of the parish observance of Black History Month. (Photo by Mary Ann Wyand)

Pre-school, day care widespread

by Margaret Nelson

Child care has become an important part of any school program. This is true of Catholic schools in the archdiocese.

In 1984, few Catholic schools had extended care programs to provide for children before and/or after regular school hours. Today there are 36. The 1984 pre-schools could be counted on one hand; there are now 13.

The reasons are obvious. Both parents in a family often find it necessary to work these days. And there are more single-parent families. In 1987, Children's Defense Fund asserted that 40 percent of children will live in a single-parent home before they reach adulthood. (The agency also stated that 25 percent of all four- and five-year-olds live in poverty.)

According to 1989 National Catholic Educational Association figures, Catholic pre-school enrollments have increased 244 percent: 76,626 now compared to 31,381 in

'82-83. More than 200,000 children attend Catholic kindergartens now, compared to 174,548 in 1982-83.

The U.S. Department of Education noted that 96 percent of all five- and six-year-olds were enrolled in pre-school programs in 1987.

This is not just an urban phenomenon. Indianapolis does have four Catholic schools with pre-school programs, but there are nine others in the archdiocese, including those at Bedford, Charlestown, Connersville, Madison, Richmond, Rushville, Sellersburg, Shelbyville and Terre Haute.

And there are 18 extended care facilities in the Indianapolis area (including Beech Grove and Greenwood), but there are 18 others in such areas as Aurora, Bloomington, Brazil, Brownsburg, Clinton, Greensburg, New Albany, Plainfield and Seymour.

All of the schools that have pre-schools—except for St. Joseph at Shelbyville—also have extended care programs.

Acolyte, lector ministries bestowed

Four men from the archdiocese received the Ministry of Acolyte and three the Ministry of Lector on Monday, Feb. 12 in the School of Theology Chapel at St. Meinrad Seminary.

Archbishop Edward T. O'Meara conferred the Ministry of Acolyte on Thomas Bogenschütz, Holy Family, Oldenburg; Stephen Giannini, Holy Family, Richmond; David Groeller, St. Pius X, Indianapolis; and Roger Rudolf, Holy Name, Indianapolis.

Acolytes are appointed to help deacons and priests, primarily in the celebration of Mass. They attend to the needs of the altar and may distribute Communion as auxiliary ministers. All four of the new acolytes

are in their second year of theology at St. Meinrad.

Fifteen other theology students from 14 dioceses received the ministry.

Christopher Craig, St. Mary/St. Michael, Madison; Michael Dav, St. Jude, Indianapolis; and J. Patrick Meier, St. Andrew, Richmond, were among the 31 first-year St. Meinrad theology students from 23 dioceses who received the Ministry of Lector.

This ministry is conferred on those who prepare and proclaim readings from sacred Scripture at Mass and other liturgical celebrations. A lector may recite psalms between the readings and present the intentions for the general intercessions.

Commentary

THE HUMAN SIDE

Rethinking Mass helps us appreciate it more

by Fr. Eugene Henrick

Have you noticed at Mass how some people avoid a lay minister of Communion, while others won't drink from the cup and still others will not give the Sign of Peace or sing?

Every Sunday I see this and wonder why. And I wonder how many of us take for granted the way people relate to the Mass.

I suppose it is risky to propose that we take one step back in order to analyze the Mass and rethink its meaning. The word "analyze" means to break apart—to atomize. And too much



analysis can take the spirit out of the very thing we are studying.

So, perhaps we won't analyze. But a few questions can't hurt. They may get us to look at aspects of the Mass with fresh eyes.

What about the entrance procession at the beginning of Mass, for example? It's a little more than a clever means of getting the priest, the readers and the Mass servers to the altar.

Think back to the Olympic games, which begin and end with processions of athletes. Why do these processions occur? And why are there processions at graduations and at weddings?

The next time Mass begins, try watching the entrance procession carefully. Who is in it? Is it more than just a parade of figures passing by? What atmosphere is being created?

Think also about the singing and

whether it fosters your participation in the Mass. Do you prefer a choir to a cantor? Why? Do you prefer guitars to an organ or piano? Do you like to sing, just listen or to have no music whatsoever? Don't take the music at Mass for granted. Think again about why it is there.

Again, how do you feel about standing, sitting and kneeling in church? Is there too much of one and not enough of the other? Think about how these postures affect your disposition of prayer.

Notice who reads the first two readings at Sunday Mass. Who are these readers? What contribution are they making to the liturgy?

Notice who brings up the gifts at the Offertory. Couldn't these gifts have been at the altar before Mass began? Instead, these gifts of the community become the focus of another procession. Why? Would you feel that you were more a part of the Mass if you were asked to bring up the gifts?

Do you feel that you just attend the Mass or do you feel that you are a participant?

Now ask whether you feel drawn into the liturgy—that is, whether you feel you are talking with God and are part of God's activity.

Do you ever have any type of religious experience during Mass? Do you feel any holier? If so, how?

Do you ever feel that the Mass reconnects you with your religious roots—with the prophets, apostles, psalmists, wisdom writers and the saints?

By now you must be saying to yourself, "Stop! Let me digest these questions first."

There are many good books on the Mass. But these questions need not send



anyone scurrying to the library for answers. Instead the questions are meant to draw us back into events we already are familiar with so that we can experience them on a profound level.

The liturgy of the Mass is the most profound experience we can have in this life—if entered into fully. Every so often, wisdom would tell us, it is necessary to question our relationship to the Mass in order to appreciate it more.

Watch and listen closely at Mass next Sunday. What is happening, and why?

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TO TALK OF MANY THINGS

Understanding the ordination of married men

by Dale Francis

When a married man with a family who had once been an Episcopalian priest was ordained as a Catholic priest for the Archdiocese of New York, there was a flurry of controversy, much of it uninformed.

Ordaining married men is not unique in the Catholic Church, although it is unusual in the Roman Rite. There are Eastern Rites within the church, fully in communion with the Holy See, in which the ordination of married men is quite common.

There have been, to my knowledge, married men ordained to the priesthood of the Roman Rite since the 1950s. Early in the 1950s, I met a man in Rome, a convert who had been a Lutheran clergyman before he



became a Catholic, who was, with the permission of Pope Pius XII, preparing for ordination as a Catholic priest. I got to know another former Lutheran clergyman in a western state of this country, married with a family, who after he became a Catholic believed he had a vocation to the priesthood. He was able to study for the priesthood and was ordained in Europe, again with the support of Pius XII.

The idea of married priests is not novel in the Catholic Church and it has, although rarely, been accepted under special circumstances in the Roman Rite.

But some things must be understood if you are to understand the situation in the light of present controversies. In the Eastern churches, many priests and all bishops are celibate. Married men have, in their long tradition, been ordained, but priests do not marry. The two are entirely different. As a matter of fact, if married priests become widowers, they remain widowers, cannot re-marry.

In the uncommon instances in which

married men with families, who had been clergymen in other churches, have been ordained, they entered the church already married with family obligations. The news stories make it seem as if they leave the clergy of one church to be ordained to the Catholic priesthood. They are men who made a decision out of conviction to become Catholics. Some become members of the laity, some believe they have vocations to the priesthood.

The process through which they study for the priesthood may take many years, years of great financial sacrifice as they support their families as best they can. If they are ordained, they receive only the usual priest's stipend. *Time* magazine noted one convert who had earned \$50,000 a year in his former position, lived on the edge of poverty the years he was studying to become a Catholic priest. Another ordained married priest was supporting his wife and five children on a priest's stipend of \$500 a month and pay he received as part-time chaplain for

a Carmelite convent. Those who, out of commitment to the church, take this arduous path are priests of great conviction.

The controversy comes from those who say that if the church ordains these married men then they should return to the active ministry those priests who choose to be laicized to marry and have families and would be willing to return as active priests.

The situations are entirely different. The ordination of married men as priests is within the tradition of the church. Those who became priests, accepting the gift of celibacy, but came to the conviction they could not live without marriage, were laicized. What they seek, in effect, is revocation of the church's teaching that priests cannot marry. It is not questioning their sincerity to point out that the ordination of married men in rare circumstances and returning men who asked to be freed from the obligation of celibacy to marry are two entirely different things.

THE YARDSTICK

Role of church in modern world shouldn't be secret

by Msgr. George G. Higgins

Looking back at Vatican Council II, I still can't get over the fact that it received such extensive coverage by the media and that, 25 years later, it continues to be of interest to the reading and viewing public. It was probably the most widely covered religious event in history.

Had anyone predicted at the close of Vatican I that a follow-up council almost 100 years later would be of such interest, he probably would not have been taken seriously.

Indeed, as recently as the 1930s most observers probably would have agreed with the British writer Cuthbert Butler, who ended his history of Vatican I with the observation that "should the Vatican Council be called into being again, it is impossible to imagine a renewal of the wild world-wide excitement in which the council of 1870 was held."

Butler's prediction had a degree of accuracy. Certainly Vatican II took place in



a less volatile political atmosphere than its predecessor and it was able to carry on its work without interference by political powers.

Yet Vatican II aroused far greater public interest than any other council in the church's history. Butler's book itself illustrates the difference. First published in 1930, it remains one of the few English-language accounts of Vatican I, and an incomplete account at that. However, scores of English-language books followed Vatican II as well as hundreds more in other languages.

There are many reasons for this dramatic contrast in public reaction to the two Vatican councils, and Butler put his finger on one: the matter of conciliar secrecy.

Butler thought the secrecy at Vatican I was a serious mistake.

"At the very beginning," he wrote, "an influential group of bishops made a representation on this matter of secrecy, which was all for publicity; and that it would in all likelihood occasion far greater troubles and evils than the publishing of all that took place."

"The event seems to show that there was much truth in the contention, and that less excitement, less storm, less suspicion and less misunderstanding would have

arisen had... reporters of the public press been given entrance...."

"Certainly, if ever the council meets again, the surest way of killing off excitement, and even of public interest in the proceedings, would probably be to broadcast all with loudspeakers over the world; so even the most curious would tire of listening in."

Butler opposed secrecy because he thought it heightened public interest in the council proceedings. Given the highly charged and rather unfriendly political atmosphere of the late 1800s, his point is partially understandable. However, he proved a bad prophet.

Happily, after the end of the first session of Vatican II the role of secrecy was partially relaxed, with the result, contrary to Butler's prediction, that even the least curious began to listen in.

The church's concern for secrecy dies hard, but things are looking up. My own guess, or my hope at least, is that we were to have another council within the next generation or two the authorities would open the public sessions to the media.

Why not? We can't continue to talk about the role of the church in the modern world and then expect to get by with a public relations policy designed for an earlier age. While we are waiting

for this to happen, I think we should be grateful to the media for keeping the public reasonably well informed about developments in the church. On occasion they botch their assignment, but all things considered, they do a skillful job—sometimes under less than satisfactory working conditions.

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To the Editor

Personal religious views and politics

I am writing in regards to the recent pressure applied by clergy to Catholic legislators Sheila Klinker, John Day, and Robert Sabatini.

I am deeply alarmed at the attacks some clergy have launched against Catholic public officials who take a pro-choice position on the question of public policy and abortion. Many Catholic lawmakers say they do not personally condone abortion but support the right to choose. Even if one takes the position that abortion is morally wrong, it does not follow that Catholic politicians are obliged to enforce their personal religious views through political means.

Centuries ago Catholic theology recognized that legislators should not impose their personal views on a pluralistic society. Both St. Thomas Aquinas and St. Augustine, for example, supported legalizing prostitution on the grounds that if a law cannot be enforced it creates chaos and undermines respect for law.

In addition, such a crusade runs the risk of reviving old suspicions, put to rest by John F. Kennedy's election, that the church will attempt to interfere with the democratic process. It is imperative that Catholic politicians remain free to act for what a majority regards as the general good.

Such pressure applied by clergy is pastorally inappropriate and unjustified. The abortion debate must take place in a manner that respects the dignity of all persons. Disagreements within the church should be guided by the words of the Second Vatican Council's "Church in the Modern World": "The ties which unite the faithful are stronger than those which separate them. Let there be unity in what is necessary, freedom in what is doubtful and charity in everything."

Carol LeMasters

Indianapolis

Bishops may lose beyond tax status

It has been brought to public attention that there are several members of the legislature who are disgruntled and hurt about the "political" stand that has been taken from the pulpit on the issue of abortion.

LIGHT ONE CANDLE

Catholic Press Month

by Fr. John Catoir
Director, The Christophers

This is Catholic Press Month, and since I have the honor of being the president of the Catholic Press Association of the U.S. and Canada I'd like to say a word in behalf of

the 396 newspapers, 202 magazines and 140 newsletters serving the Catholic people of North America. With a total subscriber base of over 27 million readers we feel a justifiable pride in our association.

I like to refer to our work as spiritual journalism because our aim is to help our readers in the day-to-day living of their faith. This calls for both devotion to the truth and freedom of the press. Our mission is to make Jesus known and loved, and we thank God that we live in a country where we enjoy the freedom to publish God's word.

Jesus Christ is referred to as the Word of God. A word is an outward expression of something invisible, like an idea, or a notion. Jesus was the Word because he gave perfect expression to God's love. In laying down his life that we might live, he gave us the good news of the Gospel.

Sad, isn't it, that this issue of abortion has been thrown into the political arena by the Supreme Court? Sad, isn't it, that there are those who are so confused that they are unable to discern between that which is immoral, unethical, and yes, sinful, and that which is political. Sad, isn't it, that we as a people find it necessary to rely on government to distinguish the difference between morality and legality. I always thought that that which was legal and moral was also inseparable.

In our confusion and lack of discernment—or is it lack of caring—we do and say nothing. We do not care to get involved and thus, laws have become our moral and ethical absolutism. There is a law that states abortion is legal, so many think they are relieved of any responsibility to speak out, to cry out, to vote out.

There are those who state that they are personally against abortion but cannot decide for someone else. Nonsense! If something is not okay for me, how can it be okay for you? If God is absolute, then his laws must be absolute. God's law absolves no one regardless of what our laws state.

Who should enlighten the Christian people of God's laws? The church should be there to admonish its people and arouse their collective conscience. But where has the church been? To be sure, the church has made a statement. It has not made a stand. The church must continue to speak out against abortion. The church must encourage its priests to make its stand known from the pulpits.

When Nazi Germany began eliminating its mentally impaired by herding them into semi-tractor trailers and asphyxiating them with carbon monoxide, where was the outcry from Germany's churches? An outspoken church could have possibly altered history. The eventual outcome? Six million "undesirables" eliminated.

There were a few brave priests and ministers who did speak out. They paid the price of expulsion, imprisonment and even execution. These spiritually uncompromising men swam against the current which was created by apathy and the majority of the clergy who did not want to "rock the boat" or come under the scrutiny of the government for fear of losing certain privileges.

One of the latest victims seems to be Bishop Austin Vaughan of Albany, N.Y., who recently condemned Governor Cuomo's stand on pro-abortion and also spent 15 days in jail for his pro-life activities. Locally, the Rev. Cornelius J. Kelly and the Rev. Richard Tinkle publicly chastised

Bishop Wilhelm Lehmann of Mainz, who is the president of the bishop's conference in Germany, recently wrote: "... in fostering that solidarity, that love of the church, our sense of loyalty need not dull our objectivity, even in areas where criticism is needed. We must accept certain tensions which flow from that very loyalty to the church."

Speaking the truth with love is always good politics, but if the Catholic press is to be an authentic voice there must be room for unpopular opinions. Respectful criticism of government policy and even church policy can contain seeds of purification and reform. No human organization is above criticism, not even the church.

The professional Catholic journalist is always respectful of orthodoxy in matters of faith and morals. However, in reporting the news and giving it careful analysis, we know we cannot please everyone. A healthy tension in the church has existed from the beginning. Freedom of the press is as precious to us within the church as it is vis-a-vis the state.

(For a free copy of the *Christopher News Notes*, "To the Ends of the Earth," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)
(*Father Catoir's "Organization Close-Up"* can be seen each Sunday at 6:30 a.m. on WISH-TV, Channel 8, in Indianapolis.)

State Rep. Robert Sabatini for his pro-choice voting record.

Instead of being commended for their bravery, we see high church officials apologizing via personal phone calls and disavowing themselves from such comments (according to Bill Wood, speaking for the Indiana Catholic Conference). The result? Each year more than one million babies are slaughtered.

Can it be that our bishops are afraid that the church may lose its tax exempt status if it speaks out too boldly, as Rep. Bowser not so subtly hinted at the Senate Judiciary Committee meeting on Bill 1034?

Jesus came with an unpopular message and he lost far more than a tax exemption—he lost his life. Shame on you bishops if you can't see that, unless the present anti-Christian tide throughout this nation is stemmed, you will be losing your tax exempt status regardless—and a whole lot more.

Patrick T. Dunne

Indianapolis

Urges legislators vote Law of Love

This is an open letter to the Indiana General Assembly:

In early times God gave Moses the Ten Commandments—the fifth commandment being, you shall not kill. When Jesus came he gave us a new law, the Law of Love—love God with your whole heart, your whole soul and love your neighbor as yourself.

What is the matter with us? How can we say we love our neighbor if we support abortion in any way. We Christians know that God is the author of life. He loves the mother, the father and the baby.

Please defend all human life at every stage of its existence until death. When you defend life you do not place burdens on the mother, but you uplift her in her motherhood. You defend her and protect her in her station in life. You become the guardian of our future hope. You raise high the standard our Lord laid out for us in giving this great Law of Love. You lay the ground work for a better world.

Please remain faithful to the Law of Love in your voting during this session of the legislature.

Dolores Kesterson

Indianapolis

The Jesuits and El Salvador

The headline on page 1 of your Feb. 9 issue warns, "Jesuits Call for Halt to Military Aid to El Salvador." The story states that a letter sent to 5,000 Jesuits urged them to pressure the U.S. to cut off military aid to that beleaguered country.

President Cristiani and his predecessors were duly elected by the people of El Salvador in free elections, supervised by representatives of several nations, including Americans of varying political stripes. The fighting is not a "civil war," but a rebellion by the leftist National Liberation Front. The average American—especially those of the Catholic persuasion—cannot understand why the Society of Jesus supports the Communist-oriented fronts.

For 10 years, we have seen how they gave excuses for the Sandinista government of Nicaragua and its murder of members of the opposition. But, of course, "liberation theology" is the key. This is a reinterpretation of Christianity to show that the primary meaning of the Gospel is political, according to the Uruguayan Juan Luis Segundo. In a word, the figure of Christ is shown as a social liberator.

For most of its history, the Jesuit order was considered the elite and most-learned defenders of the faith against those who would destroy her. But in the past 15 or 20 years, they have taken an about-face. In 1981 the Catholic world was startled by the announcement that the pope had appointed a "personal delegate" to govern the Society of Jesus.

Which seems to prove that wisdom and virtue are not necessarily compatible.

Don Backe

Crawfordsville

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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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CORNUCOPIA

Some days leave you cold

by Alice Dailey

Haven't you had days when you outdid yourself in dumbness, like putting margarine in the medicine cabinet, shaking a wet dishcloth outside like a dry mop, and carrying things to the wrong rooms?

On one such day I urgently wanted to finish a slipcover for a big blob of a chair but, mindful of an old adage that says, "On day woman let dishes go is day company drop in," I piled the breakfast dishes into a sink full of suds.

An extra burst of efficiency nudged me to let a quickie load of laundry run while I washed dishes. The detergent box, infuriatingly, didn't share my sense of urgency and was most stubborn. Instructions said, "Press thumbnail here." Thumbnail? They should have said, "Press concrete buster here."

Back upstairs, all water had disappeared from the sink. Lifting wet, slippery dishes out, I twisted the sink stopper again and again. No seal. Re-filling the sink, I had to work fast to beat the drainout.

The clothes were washed but when the



dryer started, a menacing sound emitted, much like the loud buzz of a yellow jacket before he hits.

I turned the thing off and thumbed the yellow pages for dryer service. Two places, who eventually declined, put me on hold so long I said the morning offering all over again and added a dozen new intentions.

A third call hit pay dirt. While waiting around I did odd jobs: cleaned a bathroom mirror I hadn't splashed up, taped a sagging curtain and tidied up the basement so the service man wouldn't gaze around in disbelief.

He had news for me. "It's your solemnoid switch."

"You fix it?"

"Don't happen to have one with me right now?"

"Will it be expensive?" I asked fearfully.

"Lady, everything's expensive. But it might hold out a year, then again might go tomorrow. But there's no danger. Now then, Ma'am, if you'll just sign this service bill for \$25."

Next my mind nagged, "Slipcover. What about the slipcover?" I opened the sewing machine and started gathering material, thread and needles, but my stomach ached loudly. "Ahem! What about me?"

Carrying some of the items to the kitchen I grabbed an ice cream bar from

the freezer and a package of potato chips that split jaggedly. Have you ever tried to tape a crackle bag with the contents still inside?

At last the hour of fulfillment arrived. As I slid the heavy material under the presser foot the machine whirled merrily away. Then the needle broke.

"Now don't get paranoid," I told the throbbing vein in my forehead. "There's another whole package right here." There was? But where? Searching, rummaging and getting down on the floor yielded nothing.

Turning nervously to food, as always in times of stress, I reached into the freezer for cold ice cream and came out with cold needles.

vips...

Honor Students from St. Philip Neri School and Holy Cross School and public school honor students were recognized for their achievement and leadership at the third annual Tech Community Leadership Night on Feb. 17. Arsenal Technical High School seniors were also presented scholarships at the ceremony during halftime of the Tech-Muncie basketball game.

check-it-out...

A humorous presentation on "Managing Criticism and Complaint in Ministry" will be presented from 9 a.m. to 4 p.m. on Thursday, March 1 at the Benedictine Center, 1402 Southern Ave., Beech Grove. Ordained Presbyterian minister Jim Sparks will discuss receiving criticism, defensiveness and giving criticism. Call 317-788-7581 for more details.

The annual Benefit Night for Mount St. Francis Retreat Center will be held on Wednesday, March 21 at the Derby Dinner Playhouse. The evening will begin with a social hour at 5:30 p.m., followed by a buffet dinner at 6:30 p.m. and a presentation of "Do Black Patent Leather Shoes Really Reflect Up?" at 8:15 p.m. Tickets are \$20 each; reservations are due by March 2. Send checks payable to: Mt. St. Francis to: Derby Dinner Night, Mount St. Francis Retreat Center, Mount St. Francis, Ind. 47146.

The annual Thomas Lecture exploring issues of philosophy and theology will be presented by nationally known theologian Monica Hellwig from 8 to 9:30 p.m. on Thursday, March 15 in St. Bede Theater on the campus of St. Meinrad Seminary. Her lecture will be entitled "Contemporary Perspectives in Christian Anthropology." For more details call 812-357-6501.

The National Players Professional Theatre from Washington, D.C. will present two plays at Marian College during its nationwide tour. On Friday, March 23 they will perform "Nicholas Nickleby" by Charles Dickens at an 8 p.m. dinner theatre; and on Saturday, March 24 they will give a dinner theatre performance of Shakespeare's "A Midsummer Night's Dream." Tickets are \$12 for adults or \$10 for students. Call 317-929-0587 for more information.

A two-part lecture series on the changing roles of women and men, sponsored by Marian College, will be presented in Marian Hall on the college campus. "Re-Imagining the Role of Mary in Our Lives" will be presented at 1:30 p.m. on Sunday, March 25 by Rosalie Kelly, Franciscan Sister Norma Rockledge and Rev. Ursula Pfafflin. On Tuesday, March 27 at 7:30 p.m., Dr. David Thomas and a panel will discuss "Changing Woman, Changing Man, Family Alive!"

A parish-wide "Called and Gifted" Retreat will be presented by Raymond and Beth Ann Hughes Rufo at St. Pius X Church, Indianapolis on the weekend of March 24. The retreat is designed to invite adults to respond to Jesus' calls to adulthood, holiness, discipleship, mission and community.

The 10th Forum on Jewish-Christian Relations will be presented from 9 a.m. to 3 p.m. on Monday, March 26 at Christian Theological Seminary, 1000 W. 42nd St., Dr. Marvin E. Wilson, Rabbi Dennis C. Sasso and Dr. Clark M. Williamson will address the theme: "Evangelicals, Liberals and Jews: Traditions in Conflict." A \$25 fee includes lunch. For registration or information call CTS at 317-924-1331, ext. 216.

A one-day workshop on addictive behavior in the parish, entitled "The Dysfunctional Family... of God?" will be presented by the archdiocese. Ministry to Priests Office and St. Vincent Stress Center from 9 a.m. to 4 p.m. on Wednesday, March 14 at Fatima Retreat House, 5353 E. 56th St. The \$15 fee includes lunch. Call 317-236-1497 for more information.

Capuchin Fathers Ambrose De Groot and Caspar Stollenwerk will conduct a Parish Mission from Sunday, March 4 through Friday, March 9 at Holy Family Parish in Oldenburg. The mission will encourage participants to gain insight into their faith lives, to understand the full meaning of Christian commitment and understand what God demands of us who claim to be Christian. The Capuchins will preach at all Masses on March 4 and will preach at special services each evening at 7:30 p.m.

The Interreligious Foundation for Community Organization will sponsor a Pastors for Peace Caravan to El Salvador leaving the U.S. on Thursday, March 1 and arriving in El Salvador on March 22. To help raise money for the 15 or more trucks loaded with food, medical supplies, tools and construction materials destined for the journey, a reception, pitch-in dinner and program of speakers will be presented beginning at 6:30 p.m. on Friday, March 2 at Christian Theological Seminary cafeteria, 1000 W. 42nd St. For more information call Bernie Whittton at 317-356-3421.

Lay volunteers are invited to give one or more years or a summer of service to one of 140 lay mission programs worldwide. Married or single people of all ages are welcome to serve. For more information contact the International Liaison of Lay Volunteers in Mission, 4121 Harwood Rd., N.E., Washington, D.C. 20017, 202-529-1100.

The Sacred Heart Secular Franciscan Order Fraternity will meet at 3 p.m. Sunday, Feb. 25 at Sacred Heart Church. A social meeting will follow in the school hall. A formation class will meet at 2 p.m. Those interested are welcome to attend.

FAT SUNDAY—St. Michael School pupils Mark McAvoy (from left), Leisa Lauck, Laura Giesi and Steven Ballard anticipate food, fun and festivities at a Mardi Gras to be held on March 4 following noon Mass. Feature! activities include children's games from 1 to 4:30 p.m.; adult games from 4:30 p.m.; and a chili supper and ice cream social served from 1 to 5 p.m. All are invited to attend. More details—Fat Spellacy at 317-293-9758.

The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

The following readers correctly unscrambled the previous puzzle.

L.J. Eckstein	Margaret Logan	Mary Richeson	Mary Jarboe
Bernadine Mullis	L.M. Albin	Paul Petty	Corneia Boethman
Thomas Absher	Margaret Buennagel	Joanne Ajame	Thelma Key
Mary Osborne	Rita Foley	Linda Wine	Claudia Goffinet
Marge Weig	John Downing	Edna Yates	Becky Burn
Donald Wernig	Virginia Fenoglio	Goldie Sprinkle	Mildred Akers
Margaret Read	Pauline Neagle	Virginia Herbert	Lucy Guffire
Marie Kingsbury	Mary Nauster	Jenny Blankenship	Madeline Baar
E.M. Jonta	Ann Clark	Beverly Vogel	Kathy Baker
Marie Beaver	Ima Gabriel	Paul Stahl	Sally Richardson
Becky McCurdy	Cory Shorts	Anne Neese	Mildred Akers
Fred Pruether	Jane Miller	Mary Gehrich	Sarah Blume
Sharon Taylor	Shirlee Carr	Mary Watson	Regina Kunkel
Minnie Dreboli	Barbara Gallamore	John Kennedy	Bernice Lamping
Martha Zwick	Alma Wecker	Pat Swinford	Margie Van Winkle
Steven Hagedorn	Heleen Hirschauer	Henry Wolf	Mildred Kunkel
Carole Williams	Paul Hirschauer	Tony Denison	Catherine Trivis
Regina Lashner	Sharon Hamilton	Stephen Codrarnaz	Mary Merkel
Barbara Cheeseman	Lillian Spurgeon	Martha Dotes	Edith Stern
Margaret Sanders	Theresa Sogel	Mary Vanderpol	Mary McHugh
Linda Baumann	Mary Hui	Emma Wihehl	Mary Wheatley
Aurelia Wohlhieter	Jo Armin	Loretta Blankman	Grace Engle
Ed Kaelin	Star Osburn	John Hillman	John Obermeyer
Josephine Mivec	Glen Bohannon	Novie Steenburger	Richard Rosner
Stella Vogel	Dorothy Beasure	Mary Shown	Kay Hec
Sarah Kendrick	Martha Sands	Hermia Bruder	Donna Ruf
Florence Reichle	Pat Striby	Ruth Skillman	Joan Zins
Tom Gardner	Ruth Hutt	Walter Thomas	Dorothy Rinn
Linda Gardner	Dorothy Kipper	Douy Thomas	Julia Farr
Mary Zetzi	Selma Steiner	Henry Huesman	Margaret Jones
Mary Olos	Mary Hersley	Jean Moran	Ruth Hunkle
Leonora Anderson	Kathryn	Kathryn Sheets	Catherine Wise
Claudia Croi	Weissenberger	Carolyn Dunan	Amelia Schmitt
Virginia Elsdord	Marla Cherry	Lisa Coons	Pat Carro
Theresa Duff	Emma Dunan	Verla Timps	Pat Riley
Charlene Fisher	Richard Gehrich	Suzanne Sperback	Maxine Designis
Joseph Hart	Marla Duncan	Harry Russell	Jane Batsell
J. Fischer	Anne Sanders	F.N. Hermann	Brenda Premo
Ruby Yeager	George Augustine	Janet Colson	Paul Kedrowitz
A.J. Fischer	Agnes Schmidbauer	Dorothy Plamen	Beverly Hages!
Leisa Younger	L. Berkemer	Mary Komlanc	Michele O'Connor

— ANSWERS TO "AD GAME" —

RTAVHAGSEMLAREROS
AHM GRAVES REALTORS
LARCODLAWDHTHWOCE
WILDWOOD HEALTH CARE
SGIMHRTHTLOFLAH
HIGSMITH FLORAL
HLATDHOAGHOCIRHS
CHARTARD HIGH SCHOOL
YERTAHMLCEB
MYRTLE BEACH
(THE BREAKER)
NATLASCOTROCHIHSE
ST CATHERINE SCHOOL

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

Ruth Skillman, Little Flower, Indianapolis
— Your \$25 Check is in the Mail —

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

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



UPC students in Red Cross leadership training

by Margaret Nelson

The two dozen students from center city Indianapolis Catholic schools have the potential to be leaders. The Red Cross has

designed a pilot program called Youth Equal Leaders Learning (YELL).

The students and the program got together at the Red Cross Building on Feb. 13. The day covered sessions on

communications, self-esteem and values.

The Urban Parish Cooperative (UPC) was one of the reasons these several dozen students were invited. Since the UPC coordinates efforts of center city parishes and schools, the task of finding the students for the first program was simplified when Martha Roath called UPC.

Roath is Red Cross director of community volunteer services, which oversees the youth program. She said a four-person task force, which had young people and adults on it, identified some of the negatives of urban life for young people.

The task force questioned what the Red Cross could do about those situations. Rather than focus on things like substance abuse and prenatal care, they decided to "make kids feel good about themselves," she said. "The decision hits to the core."

Roath said they asked the schools to target kids who have potential, but not necessarily the higher leaders. She said, "Some young people might not know how to lead or their abilities might be

misdirected. Often, they don't know how they influence others or how others influence them. We want to help them gain skills or insights."

Staff people who work with teens for two other agencies spent the day observing the Red Cross pilot program for future evaluation.

One exercise took the young people outside on the 60-degree February day. Groups of about eight were formed. The students were told to stand in a circle shoulder-to-shoulder. Then each was to take the hands of two people who were not standing next to him or her. The task was to form a circle without letting go of hands.

Roath expects the program to be extended to other parochial and public schools and may include week-end sessions. In the future, week-long summer camping programs could be held at the Red Cross Leadership Development Center in northern Indiana, which is now used for high school students.

"The program is very exciting," said Roath. "And we show the kids what we do. Some of them may want to do some volunteer work for us later."



FUTURE LEADERS—Natasha Sanders (from left) and Amy Yeadon, from St. Joan of Arc, and Artie Taylor, St. Rita, participate in a day-long Youth Equal Leaders Learning pilot program sponsored by the Red Cross. (Photo by Margaret Nelson)

Madison teens counsel children

by Don Wood

Twenty-four students in the sophomore health class at Father Michael Shave Memorial High School in Madison are also members of the PALS Club.

The PALS members will work with younger students at Pope John XXIII Elementary School during one class period each week to show them positive action against substance abuse.

The high school students will begin their work Feb. 19 and continue for six weeks.

To prepare for their work, the class

visited the Ruth Lilly Health Center in Indianapolis on Jan. 26. PALS sponsor Carole Williams and Sandi Skiles, a parent, accompanied the students.

The program they saw used state-of-the-art technology to show young people how to make healthy lifestyle choices. The exhibit emphasized decision-making skills, communication, problem-solving, coping with peer pressure, and finding alternatives and resistance techniques to prevent drug abuse situations.

The trip to Indianapolis was sponsored through a grant from King's Daughters' Hospital.

All-City Catholic H.S. reunion set

by Cynthia Dewes

An All-City, All-Catholic High School 25th Reunion for members of the Class of 1965 is planned for Saturday, June 30. The event will begin with 5:30 p.m. Mass at St. John Church, concelebrated by two priests who are '65 grads. A cocktail party, dinner and dancing to the music of the Light Touch will follow at the Indiana Roof ballroom.

Representatives of the nine Indianapolis Catholic high schools which had graduating classes in 1965 will send out 1,000 invitations to the reunion. Those invited must be persons who attended one of the nine schools as a member of the class of 1965, but they need not be graduates of them.

The nine schools represented are: St. Agnes, the Latin School, Our Lady of Grace, Sacred Heart, St. Mary, Chatared, Ladywood, Secunia and Cathedral. Of these, only Chatared, Secunia and Cathedral are still in existence. About 750 people are expected to attend the reunion, which will cost \$30 before March 1 and \$35 afterward.

Reunion chairman Dennis Brake, who will act as master of ceremonies, had the original idea for the celebration. He had attended three separate high schools in Indianapolis, two of which were Catholic. Several of his high school friends had

experienced the same situation, so they decided to plan a first-of-its-kind, all-inclusive reunion. They say their most difficult job was getting all nine alumnae groups to agree to join forces!

Plans include informal gatherings of each school's alumnae at designated locations on Friday, June 29. Each school will submit a video tape of how the place looks now, "war stories" by alumnae, etc. to be included in a taped presentation during the dinner dance.

Any member of the class of 1965 who has not yet received information about the reunion should call Carol Quessier Cox at 317-253-3320. Since several alumnae of the nine schools have not yet been located, a list of those missing is available by calling publicity chairman Manta Scherer at 317-274-5508 or reunion chairman Scherer at 317-267-3704 days, or 317-251-1374 at home.

An All-City, All-Catholic High School 25th Reunion for the class of 1965 is being planned for the summer of 1991. School representatives are needed for St. Mary, Sacred Heart, Our Lady of Grace, Chatared and Ladywood schools.

Committee members to contact for information about the 1991 reunion are Maureen Flynn Luedemann, 317-253-4746; Al Dowd, 317-921-5612; Bea Remmetter Stephens, 317-356-4877; and Pat Jarrell, 317-783-7296.



FASHION FESTIVAL—Maria Lemanski (left) of Galystris in Greenwood and Shirley Kerner, chairman of the 1990 St. Francis Hospital Fashion Festival, check on fashions for the annual style show which will be held beginning with a social hour and luncheon at 11:30 a.m. on Saturday, March 10 at the Westin Hotel in downtown Indianapolis. Fashions from Kuppenheimer Men's Clothing, Seiferts and Kids "R" Us will also be shown. The theme for this year's festival is "Sail Into Spring." For ticket information call 317-783-8192.

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FAITH AMIDST ADVERSITY

Faith evolves with age

by Mary Ann Wyand
Last in a series

Adversity challenges the faithful throughout life, but need not cause long-term unhappiness and despair.

That advice comes from five senior citizens who reside at the St. Augustine Home in Indianapolis.

During a recent visit to this residential care center for the elderly operated by the Little Sisters of the Poor, *The Criterion* asked the residents about loss of youth, pending death, and how their faith has helped carry them through a variety of life difficulties.

"I've been a Catholic for 99 years," one woman explained. "Prayer helps me so much. I don't think I could get along without my prayers."

She said inability to bear children has been her one sorrow in life.

"My prayers have always been answered," an 83-year-old woman said. "I pray very strongly, especially since I had a mild stroke last March. I thank God I haven't had many sick spells in my life."

Her husband died of a stroke a few years ago, she said, but his death was a blessing because he had always been an active man and would have been unhappy in a sickbed.

"I prayed that he would be taken rather than laying around not able to do anything," she recalled. "After the stroke, he only lived for a week."

When asked how faith has carried him through life adversities, an 86-year-old man responded that, "Without faith, there is no firm basis for decent living. And because of faith, one tries to observe the commandments of God."

Faith helped him to "be faithful to my marriage vows for 59 years," he said, while "raising a family and instilling in them this same faith."

And, he noted, "The influence of faith in our lives has resulted in having a daughter who is a nun. She has been a Sister of Providence for 40 years."

The man said he also has "two fine sons who practice this faith and teach it to their children."

In retrospect, he said, "My whole life has been influenced by my faith, which was taught to me by my parents."

A 92-year-old woman who never married said she is "perfectly happy" and doesn't worry about aging.

"I don't think I'm old," she said. "I don't feel old. It irritates me when I can't get in and out of a car very easily, but it never enters my mind that I'm old."

Looking back on her life, the woman noted that, "I've had my ups and downs, but I never doubted my faith. I'll never lose my faith. It's a part of me. God has given me many good things."

The prospect of death "doesn't bother me," the woman said. A few years ago, she bought "a beautiful dress" for her funeral.

Sister Joseph, a member of the Little Sisters of the Poor, said serving Christ and caring for the elderly residents of the St. Augustine Home provide enriching, spiritual experiences.

"I feel like I get more from them than I give to them," she said. "Certainly I try to give all that I can to them. The main need that they have is for someone to sit and listen to them. It's the little things that mean so much. They are so grateful for the little things."

She said sharing the last years of an elderly person's life and spending time with that person at the time of death are beautiful, grace-filled experiences.

"It's a beautiful experience to be with the dying," Sister Joseph said. "When we have a resident who is dying, the Little Sisters take turns day and night staying at their bedside until God calls that person home to himself. In their last moments, they are not alone. Someone who cares is there to hold their hand."

Reflecting on adversity in life, Sister Joseph noted that, "When these trials and tribulations come, we can offer them up to God. I think if you remain close to God, he is not going to give you more than you can handle."

And, she said, "There is always someone else who is much worse off."

Franciscan Sister Diane Jamison, coordinator of spiritual development at Fatima Retreat House in Indianapolis, said spir-

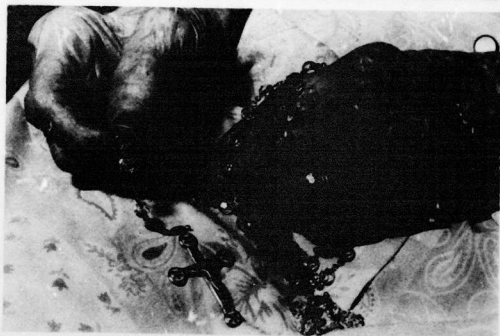


Photo by Keith Mathas

tual direction can offer support to people as they respond to life adversities.

"Spiritual direction helps people deepen and strengthen their relationship with God," she said. "We often find ourselves in a struggle with our values versus the values of society."

Daily prayer helps people cope with struggle and adversity, she said, but even the faithful often lament that they don't have time to pray.

"They are struggling with trying to find balance in life," Sister Diane explained. "They want to pray, but they're caught up in that wonderful rat race."

Faced with adversity, she said, some people say they don't want to pray. "Why did God allow this to happen?" and "Why did God abandon me?" are frequent questions.

Life adversities such as loss of freedom, loss of health, loss of mobility, loss of spouse, and loss of child plunge people into grief, she explained, but faith can lead to healing.

"They go through the death and dying process," she said. "And experience the stages of grief—the denial, the anger, the bargaining, the depression, and finally the acceptance. This is an ongoing process, and they oscillate back and forth. This is true of any deep hurt from life circumstances, but they get stuck in the hurt until the healing begins to take place."

Spiritual direction helps people "get unstuck," Sister Diane said, and enables them to experience growth and healing.

"When people are grieving, they don't want to talk about God because the pain is so overwhelming," she said. "People need to know that it is very normal and very natural to be angry at God."

The healing process needs to begin in order to move on with life, she explained, but the surprise comes when the cycle of grief starts all over again.

"We get discouraged when it all resurfaces," she explained. "We say, 'I've been through all this before.' But sometimes the hurt is so deep that it takes a long time to heal. It may take a lifetime."

That's why faith is essential to healing, she emphasized. "There are no easy answers and there are no quick fixes. Each time we go through grief, we are at a different level, at a deeper level, so the healing can take place at a deeper level."

Sister Diane said Scripture and faith sharing are wonderful tools to facilitate prayer and healing.

"People can say they believe and know that they believe, but when they find themselves in an adverse situation it can be like walking on water," she said. "It's easy to look at that water and get scared, but the hand of the Lord is there immediately, no questions asked, to pull them out."

Traveling the Yellow Brick Road



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Speaker urges parents to teach faith at home

by Mary Ann Wundt

Nationally known motivational speaker Frank Bucaro exhorted parents to set firm limits for their children and raise them "for the kingdom" during a talk on "Making Sense Out of Adolescence" Feb. 13 at St. Luke Church in Indianapolis.

His visit was sponsored by the Indianapolis North Deane Youth Ministry Association, Brebeuf Mothers' Club, Cathedral Parents Network, and Chateau Parent-Parent Network. Earlier, he spoke on "The Changing, Challenging Role of Minister/Educator" in remarks geared at youth ministry professionals.

A faculty member at three Chicago-area universities, Bucaro blended humor with hard talk during his monologue on effective parenting.

"Values are taught, not caught," he told the gathering of parents. "Part of our goal as parents is to try to get into our children's eyes and see how they see."

Religion in the home, life tasks, and the impact of birth order on family harmony were Bucaro's major themes. He also criticized excessive television viewing as one of America's debilitating national pastimes because it hinders communication within the family unit.

Life tasks for adults include work, love and sex, friendship, spirituality, self, and leisure, he said. In contrast, life tasks for adolescents involve sex, emancipation, career, and personality.

Adolescents also worry about school performance, appearance, friendship, peer acceptance, and possible loss of parents, he said. World hunger, and potential failure to qualify for a successful career are among their other primary concerns.

Adolescents need structure and support, Bucaro said, but some parents spend so much time trying to be their children's friends that they neglect their parenting roles.

"There are too many parents out there who want to be their kids' friends instead of their parents," he said. "Parents have to tell their children that, 'I'm not your friend. I'm your parent, and I love you more than any friend.'"



Frank Bucaro

Always remember, he added, "You've got to get your kids to heaven, and you've got to raise them for life. And what's life all about? Learning logical consequences for behavior."

Another challenge for parents, Bucaro explained, is to share the journey of faith with their children.

"Why aren't parents telling these stories of faith?" he asked. "One of the stories we need to tell our children is what the church was like when we were growing up."

Religion is not among the life tasks of a teen-ager, Bucaro noted. "So what do we do? We give them sacraments. If the faith life at home is strong, kids will get it from their parents. The real danger of American culture is that this culture is trying to tell kids their self-esteem is wrapped up in what they own."

As parents, he said, we need to remember to consider our children's feelings because they are skilled at interpretation but need help with interpretation.

"Some kids believe their parents love

them based on their grade point average," he said. "We need to encourage our kids to work for progress, not perfection."

Further, he said, "We need to encourage our kids to be better decision makers. Who and what we are is gift to each other. Kids take the lead from their parents. We try to give them our values and set them on the right path. The choice is ours on how we use that time in our own church around the family dinner table."

Most people say their earliest childhood memory is about something they did, Bucaro explained. If learning is linked to experience, people will remember life lessons.

Statistics show that people remember 10 percent of what they hear, he said, as compared to 30 percent of what they see, 50 percent of what they see and hear, and 90 percent of what they actually do in life.

He said parents need to teach their children five important life lessons: Believe in yourself, believe in others, your choice makes a difference, death is a part of life, and life requires risk.

Life is not fair, Bucaro noted. "Success is a journey, not an end result. You've got

to know what you're doing, believe in what you're doing, and enjoy what you're doing. You can choose happiness or you can choose despair, but don't blame others for your choices."

There is a price to pay for life in general, Bucaro said. "You cannot get yesterday back, can you? If what you're worrying about has nothing to do with eternity, don't worry about it. Ninety percent of what you worry about never happens. Look at all that wasted energy."

And, he emphasized, "We need to teach our kids that we're Easter people, not Christmas people. Every day and every person is a gift from God. If you have your health and you've got love in your life, you've got the kingdom. You've got Christmas every day and every night you've got Thanksgiving."

Religious education programs are valuable, Bucaro added, but ongoing faith instruction from parents is invaluable.

"All the saints we have in the church did not go to Catholic schools or attend CCD programs," he said. "They got their faith from family and friends. Remember that we're raising the king's kids."

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Pro-life bills still have barriers to hurdle in Indiana legislature

(Continued from page 1)

The tax credit would be limited to \$3,000 and could be used to help provide prenatal care for the woman if that was not available through other means.

Another part of the bill sets up a legal structure so that funds would be received by grants, gifts and contributions from public or private sources, including on behalf of the state, grants from the federal government, to assist non-profit organizations that operate a maternity home. The funds could be used to provide educational assistance, prenatal or child care classes or job training for pregnant women as well as to improve the physical facilities of the home.

Mary Rose Nevitt, director of St. Elizabeth, a maternity residence in Indianapolis, testified that costs exceeded income by \$100,000 last year with cost for each resident \$50 to \$70 per day. They are assisted by the Archdiocese of Indianapolis and by free or reduced cost medical service provided by physicians and St. Vincent Hospital.

The adoption bill, SB 241, was heard in the House Judiciary Committee. Janet Myers, who recently retired after 29 years of adoption experience with the Indianapolis Children's Bureau, testified that many "special needs" children remain in foster homes because they are not eligible for any medical or support subsidy. A federal subsidy is available to some children but the criteria for eligibility are narrow. Some counties offer subsidies, but at any one time, 200 to 400 children fall outside of either program, she said.

The children targeted in this bill, according to Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC), are those with physical, mental or emotional problems or those removed from their biological parents, often because of abuse or neglect. The

subsidy, which would be optional to counties, could not exceed the cost of caring for the child in a foster home.

Because of a lack of a quorum, the committee recessed, instead of adjourning, hoping that a future meeting could be scheduled for a vote. Lacking that, the concept would need to be amended into another bill.

The minimum wage bill, HB 1012, was heard in the Senate Labor Committee but no vote was taken. The bill would raise the state minimum wage incrementally, from the current \$2 an hour to \$4.25 by April 1991.

As anticipated, opposition came from organized business groups which resist any mandates in favor of a free market system. ICC's Ryan testified in support of the bill, pointing out that the bill affects those workers with minimum skill and that work is important to the dignity of people. He also cited the church's support for a living wage as called for in the U.S. bishops' economic pastoral.

The Senate took action on the anti-abortion bills on Tuesday night, defeating HB 1134 by a vote of 25-24 (see article at the top of page 1).

An attempt was made to amend HB 1034 to eliminate the ban against use of public facilities for abortions because Gov. Evan Bayh has threatened to veto any bill with that provision, but it failed on a technicality. The bill is now ready for a final Senate vote.

The Governor defends his position saying that "at the poorest end of the spectrum, women would not be able to exercise that decision (to abort) if you remove their ability to use a public facility." However, a survey by the ICC of prices charged at local abortion facilities found that private clinics in Indianapolis are cheaper than the public facility.



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Cathy at home in the Byrne Court Apartments

by Margaret Nelson

Holy Cross parishioner Cathy Griffin said, "I'm happy here," as she sat in her brand new apartment on the east side of Indianapolis. And she is pleased that the building bears the name of a priest she knows and admires.

The three-story building is dedicated to Father James F. Byrne, pastor of Holy Cross Parish from 1970 to 1983. Now pastor of Immaculate Heart of Mary, the priest was active in redeveloping the parish area. Father Byrne was on the original board of directors of the Eastside Community Investments, a not-for-profit organization that has completed many projects for neighborhood revitalization.

The former Oriental Arms Apartments building on the East Market Street site was razed in the 1970s. Work began in April, 1989 for the 50-unit Byrne Court Apartments, which were dedicated on Nov. 5, 1989. The one-bedroom efficiency suites are available to elderly, handicapped and low-income residents.

It wasn't easy for Cathy Griffin to think about moving. After her mother died, Cathy had always lived in the east side home of her aunt, Nora Griffin. When the 70-year-old woman recently developed Alzheimer's disease, family and friends wondered about a place for Cathy to live so that Nora could move to a nursing home.

"She just whispers now," Cathy said. "I can't understand her. I pray for her. She is my mother's sister."

Cathy has lots of friends. Her former next-door neighbor, Bob Meaney (coordinator of youth catechesis and catechesis formation for the Office of Catholic Education) joined her brother Michael in helping Cathy move into the new apartment. Meaney regularly takes her to the shopping center for haircuts and dinner. A Holy Cross parishioner, Anna Szczypinski helps Cathy do her shopping and laundry.

And the 43-year-old woman has an extensive family. Cathy's brother Michael is a teacher and coach who lives in Brownsburg. She said he is building an addition to his home so that she can visit on weekends. "He is the one who told me about this place. He helped me decorate my apartment real pretty," she said.

Cathy can look out her front picture window and see the tower of Holy Cross Church. She laughed, "The nuns are really happy that I am here. They want me to give a pizza party. Father Pat (Dovle, administrator of Holy Cross) promised to bless my apartment."

One thing Cathy likes about the new apartment is the security. She has buttons in her room to hear visitors in the foyer, let her respond to them, and open the door for them. Throughout her apartment, she has cords she can pull in case of emergency. She knows that there have been several break-ins in her former neighborhood, so she appreciates the safety measures.

Cathy works every day at Noble Industries on Tibbs Ave. She is happy to be helping new babies by packing lavettes there.

When she moved into the apartments, Cathy brought her mother's bed and many of the religious pictures and statues from her aunt's home. She has an "altar" on the bedroom wall with the figure of the Infant Jesus of Prague and statues of the Blessed Mother. She explained, "Mary is my middle name."

The apartment has been home for Cathy



Cathy Griffin

since right after Christmas. She can eat in her own apartment. She has her own television and her own phone. "I'm very happy here," she said.

Cathy Griffin said that Father Byrne officiated at the funeral of her mother. "I've known him for 14 years," she said. "He is a nice man. I like him a lot. I'm glad they named the building for him."

At the dedication, Father Byrne compared the new building to the symbol of Christianity, the phoenix. He said that the Byrne Court Apartments came "out of the ashes of the Oriental. . . I am proud of the wonderful people who live and work here. I appreciate this day of celebration."

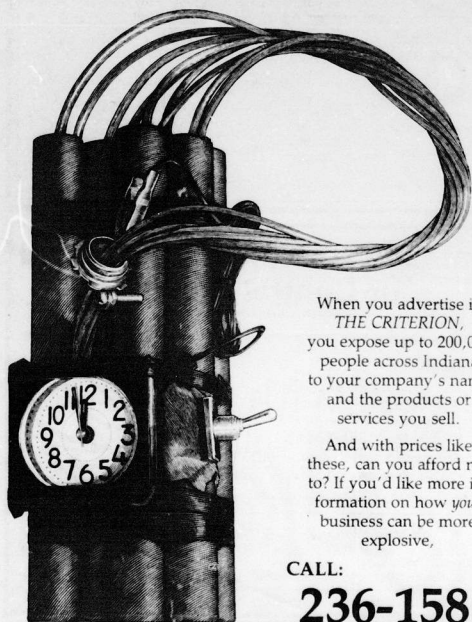
Cathy Griffin stood outside in the crowd on East Market Street on that windy November afternoon. It was exciting. City and state dignitaries were there to dedicate the new building.

But now she appreciates the building even more—from the inside, looking out!



LIONS GIFT— Lions Club trustees (seated, from left) Richard Rogers and Jerrus Bryant, St. Francis Concern Line installer and volunteer Marvin Lewallen and Lion trustee Rex Campbell meet with K.L. Robertson (standing, left) and Joyce Fisher Silvers, representing Life-Line Sales, Inc. and Francis Hospital Concern Line. The Lions Club of Indianapolis recently donated four Concern Line home unit communications and 10 personal help buttons to St. Francis Concern Line Program. The equipment helps subscribers to summon aid from the hospital's emergency response center.

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Faith Alive!

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Scripture groups can achieve powerful results

by Fr. Herb Weber

Each Friday night for two years, 16 adults met in the basement of the rectory at St. Agnes Parish in Toledo, Ohio, to study Scripture.

Using prepared materials and adult learning techniques that stressed interdependent learning, the group worked its way through virtually the entire Bible.

I was the group's facilitator. Frequently, I was tired by the time Friday evening rolled around. But once the group gathered, my energy returned and the next two to three hours sped by.

Apparently the same enthusiasm was experienced by many participants because attendance remained nearly perfect for the entire period. Even now, some seven years later, former members still speak about the experience with fond memories.

Why was that group successful? To answer that question it may be necessary first to understand what goes on in a Bible study group.

In the last 20 years, many parishes have started groups in which adults come together precisely to study the Bible. In part, this has been a response to a growing hunger for more insight into the Bible. It also represents a renewed awareness that small group experiences can be an enriching aspect of church life.

A few years ago, our diocese went through the popular Renew program. Thousands of people in hundreds of groups had a good experience—often a first-time experience—of talking about faith in a caring and trusting environment with eight or 10 others.

When the two and one-half year program ended, many wanted some sort of program to continue using small groups.

Clearly, for many, belonging to the group had become a valuable way of knowing that their faith story had some validity and that their experiences were worth reviewing. People were seeing spirituality less and less as a private venture and more as a communal commitment. Any further development of the group experience would be welcomed.

That is the first point. But second, there were those who found that their experience in these small groups, or other retreats and encounters, provided an opening to the Bible. For these people, a Scripture group would facilitate a better knowledge of Jesus through the words of the Bible.

So, there you have it: small groups and Bible study. In many places, the two needs were to be met in one particular activity—the formation of Bible study groups.

Perhaps because Bible groups attempt to satisfy varying needs of the participants, there can be confusion about the goals and purposes of the gatherings. Those who attend often have differing reasons for being present.

In addition to this uncertainty of purpose, there can be other problems connected with the formation of Bible groups: How will they be run, what kinds



VALUABLE—Reading the Bible in a small group setting can be a valuable experience for people. But it doesn't happen automatically. There are pitfalls to avoid if the Bible study group is to include all the members. (CNS photo by Gene Plaisted)

of materials will be used to guide the students, and will they be more for inspiration or for intellectual enrichment?

In forming Bible groups, there are some pitfalls to avoid. Among these is the tendency to skip over helpful background material and jump instead to instant application of a Bible passage to one's own life. This can lead to a simplistic, fundamentalist approach to the Bible.

Most college campuses, including the one where I am stationed, have many examples of Bible groups. Often, young adults eager to find answers in life jump into the Scriptures. Failing to look at the bigger picture of the Gospel's setting or purpose, they frequently concentrate on individual lines or phrases.

Soon the messages become skewed. If the group in general is headed in such a direction, anyone not agreeing feels left

out. Thus the experience of group can stifle spiritual growth rather than aid its development.

What might a group do? More and more Catholics are choosing to follow the cycle of Sunday Mass readings as a format for Bible groups. For them there are various study guides available to provide the background for the particular readings.

I recall a Wednesday lunch group that used just such a format. The members would limit themselves to one hour each week.

During that brief time, they would read the Sunday Scripture passages aloud. Someone would give clarifying points from a study guide. Frequently, another person would remind the others of what precedes or follows the passages in the Bible in order to present a context.

Anyone who had done some background work also would share his or her findings with the others.

Then came the exciting part. Keeping in mind the purpose of the passage when it was first written, the group would ask what this Scripture passage had to say to their lives and the lives of their families.

At that point, some members would express their concerns about the world and what they were looking for in the Bible in terms of hope, direction, or challenge.

And whenever I was present, the group gladly would volunteer points based on their discussion that might be developed in a homily. In all honesty, many of my most effective homilies were born with the groups' comments in mind.

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

DISCUSSION POINT

Scripture teaches ways to deal with life issues

This Week's Question

How does the Bible connect with your life?

"We often forget to listen to the voice of the poor and marginalized. Scripture makes me look in that direction." (Jack McBride, Madison, Wisconsin)

"Scripture has made the Mass seem more alive. It has made the sacraments seem more important, and it has made me think long and hard about the way I connect with all of the people in my life." (Sam F. Shin, Chattanooga, Tennessee)

"The word comforts me, exhorts me, delights me,

cautions me, teaches me, and often tells me who I am and where I'm at." (Claire M. Bastien, Newcastle, Maine)

"During the past 28 years, the Bible has been my prayerbook, my companion, my source of wisdom. (My) deep love for Sacred Scripture does not blind me, however, to the sexist language, images, stories, etc." (Mercy Sister Frances Thomas, Augusta, Maine)

"The word of God is a weekly reorientation of where my life is going. It provides ways to struggle with the basic issues of the day and helps me make choices on how to act. It is still one of the best ways to discover how God operates in people's lives." (Edward Emmenegger, Middleton, Wisconsin)

"In studying Scripture, I find more and more that I can take into my everyday life and put to good use. It has made my faith come alive and deepened my prayer life immensely." (Mary Louise Hansen, Madison, Wisconsin)

Lend Us Your Voice

An upcoming edition asks: If you participate in a "Gospel Mass," what does it mean to you?

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

Group faith sharing thrives with humility

by Fr. Eugene LaVerdiere

Reading the Bible has grown in popularity for several decades—too long to be just a fad.

As people become more familiar with the Bible, they discover little by little that the stories of Jesus and the apostles or Moses and the great desert journey toward an unknown promised land shed light on the challenges of life today.

Like our biblical forbears, we too must often leave familiar things and places to journey in faith into a future full of unknowns. Our forbears teach us to trust.

Many people form study groups to share enthusiasm for the Bible, explore its message, and get through the difficulties of understanding it. Some groups go on for years. Others break up after a few meetings.

What accounts for the failures? What makes for success? Many factors are involved. Sometimes if people do not get outside help, they can develop the impression that they are not getting anywhere and drop out.

However, outside help does not necessarily mean bringing in a scholar. There are many helpful commentaries, for instance, such as "The New Testament Message," a multivolume commentary published by Michael Glazier Inc., or the booklets in the Collegeville Bible Commentary series from the Liturgical Press.

The most useful outside help is the Bible's actual text. The New American Bible's revised edition of the New Testament has an extensive set of excellent notes and is especially helpful.

Here are two quite different problems that develop in study groups:

►First, a group may tend to wander from the biblical text under consideration. The sharing that takes place, while helpful for some, has little to do with the Bible message. As a result, members get disillusioned and some drop out after a time.

►Second, a group can get so absorbed in historical concerns related to the biblical message that the message becomes totally separated from modern concerns of group members. And again, people can become disillusioned. The Bible ought to speak to every generation.

It takes humility to listen to the Bible's message and share



PARTICIPATION—No matter what our background or education, we all have something to contribute in group

our insight with others. Self-righteousness can be a disaster in Bible study groups. We all have a tendency in that direction.

Bible stories often refer to sinners. Most of us do not identify with them. We tend to discover ourselves in the lives and behavior of good people and like to think that bad people are other people.

We see ourselves in the story of Martha, Mary, and Lazarus, but it is harder to identify with the woman caught in adultery and recognize that her story holds an important message for us.

When we bypass the biblical message that way, it ceases to be interesting. If this happens, we should not be surprised when a group begins to disband.

Sometimes a study group runs into difficulty because of its composition: One person dominates and everyone

Bible study. Active participation is an important key to success in small group faith sharing. (CNS photo)

else is passive. Adult learning takes place when everyone is active. No matter who we are, regardless of our education and background, we have something to contribute.

Once I asked a group of young students why the disciples remembered the Last Supper. Many responded as I would have: "That night, Jesus showed how much he loved them."

Not a bad answer. But then a student ventured, "I think they remembered the Last Supper because that night they all abandoned him."

Had one person dominated that group, we might never have heard this tremendous observation and we might have become bored by our own far less perceptive statements.

(Father LaVerdiere is senior editor of *Emmanuel* magazine.)

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

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EIGHTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, February 25, 1990

Isaiah 49:14-15 — 1 Corinthians 4:1-5 — Matthew 6:24-34

by Fr. Owen F. Campion

The second section of the Book of Isaiah is the source of this weekend's first scriptural reading. The section was composed as the political fortunes of that time in the Middle East were changing. No longer was Babylon the master of all within the region. Persia was the new, prevailing power. That change of circumstance changed the fortunes of the Jews kept hostage in Babylon. Soon they would be freed and they could return to their homeland.



Second Isaiah, as this section on occasion is called, is majestic in its language. That language makes clear the thrill that overtook the Jewish exiles as they realized that soon freedom would be at hand for them.

Surely the thrill gave way to apprehension, at least for some. In a day when communication was slow, inefficient, unreliable, and untrustworthy, certainly many would have wondered exactly what was the condition of the homeland to which they were returning.

Also, whether Babylon was a place of captivity or not, it was the only home many Jews knew. The Exile had continued for several generations.

This week's first reading powerfully responds to that apprehension, using a mother-child analogy to make its point. Would a mother forsake her child? Obvi-

ously, the answer would be that she would not. Neither will God forsake his children.

St. Paul had a great interest in, and love for, the Christian community in Corinth. Discord within that community, and some confusion among some of its members about the teachings of Christianity, caused him to worry. They also brought written responses in the epistles, two of which we now possess in the New Testament.

In this week's second reading, from the first Corinthian epistle, St. Paul urges his friends in Corinth not to heed the advice, or acknowledge the impressions, of others around them, but to always to serve God. After all, he insists, it was from God that faith proceeded. To him alone is due any account. From him alone, anyone faithful will surely receive a great reward.

St. Matthew's Gospel provides this weekend's Liturgy of the Word with its Gospel reading. St. Matthew's Gospel was composed originally for an audience of Christians both Jewish and Gentile in its origins. That mix of interests, associations, and expressions makes St. Matthew's Gospel a most fascinating work to read.

Common to both backgrounds, and indeed to most human backgrounds in any era, is concern about the things of this life, and also common is the excessive concern for such things that we call greed.

Greed reigned supreme in the first century Mediterranean world, which St. Matthew's Gospel first addressed with the teaching of Jesus. The political power was in the hands of the Roman Empire. For Rome, conquest and occupation meant glory. It also meant access to things, even things belonging to others, in a relentless, usually legalized, pursuit of greed.

This weekend's Gospel reading reminds us that no one can serve two masters. No one can serve God, and seek to extend his kingdom, while at the same time busily thinking about earthly things and busily acquiring them.

What about necessities? The Gospel puts all circumstances of life into the proper perspective. Serve God, it admonishes. God will provide and protect. Trust in God, it insists.

Reflection

Centuries separate our times from the experiences of the Jews kept against their will in Babylon, from those who first heard proclaimed the Gospel of St. Matthew, and from the Christian Corinthians to whom St. Paul wrote. Many things have changed. Two circumstances are constant: the human concern for survival and the human inclination to greed.

Those constants are as alive and well as they ever were in the abandon and wealth of imperial Rome. Realizing that fact, the church proclaims to us this weekend a Liturgy of the Word very immediate in its usefulness and timeliness.

It counsels us not to be afraid and not feverishly to gather what we presume we need to survive, and certainly not to be greedy, but rather to be wise in setting God's kingdom, within us and around us, as our first priority.

This is no canonized call for recklessness with material things. Material needs are genuine needs. Survival is no unworthy instinct. In the second reading, St. Paul refers to followers of the Lord as "stewards," and as "administrators." Indeed, we all are in such roles, whether in behalf of ourselves only of those for whom we are responsible, or for the environment surrounding us. Fittingly, St. Paul reminds us stewards that one day we must give account for care and decision.

But the accountability is to God, since God's work alone is vital. All came from God. To God alone is due our ultimate responsibility.

These readings are no call to despise what we humanly need. Rather, they summon us to put first things first—to expend our energy and time ultimately in serving God.

THE POPE TEACHES

The spirit of prophecy remains God's free gift

by Pope John Paul II

Remarks at audience February 14

Continuing our catechesis on the Holy Spirit, we now reflect on the presence of prophets in Old Testament times.

Throughout Israel's history, the Spirit of God was at work in the lives of her leaders, beginning with Moses, the greatest of the prophets.

Through the power of the Spirit which rested upon them, prophets were enabled to speak in God's name. They can thus be described as people chosen by God in order to deliver his word to others.

The spirit of prophecy always remains God's free gift and can descend upon any number of people, as for example the 70 elders in the desert who received a share of the Spirit which had rested upon Moses.

Unlike the false prophets against whom Elijah and Elisha had to struggle, the true prophet was faithful to the teaching which Israel received from God.

The prophet is a person of both the word and the Spirit. Ezekiel stresses the connection between possessing the Spirit of God as experienced in visions and the act of speaking out in God's name.

The presence of the Spirit makes the prophet a dynamic witness to God's word and guarantees the truthfulness of his testimony. This intimate link between word and spirit in the experience of the prophets foreshadowed the New Testament revelation of the link between the incarnate Word and the Holy Spirit.

At the time of Christ's birth, there had been no prophets in Israel for a long time. Yet one of the last prophets, Joel, had predicted that the Spirit of God would be poured out upon all flesh before the coming of the day of the Lord, resulting in an extraordinary manifestation of the gift of prophecy. Joel's words were to be fulfilled on the day of Pentecost, when the Holy Spirit came down upon the church to be her abiding source of light and consolation.

MY JOURNEY TO GOD

On to 'Happy Town'

I travelled many roads through life. Some went up, some went down. I studied maps to find a place. 'Twas just called "Happy Town." Some roads were rocky, muddy too. Seemed like they'd never end. And when I'd ask, "Where is this town?" Was told "Just round that bend." The road I took was to the left. I thought it looked okay. I walked it seemed for many miles. And found I'd lost my way. And then I saw an older man. Just sitting by a shack.

"Oh, yes," he said, "you're lost indeed. And there's no turning back!" "Way back there when you made a 'left,' You should have made a 'right.' For that one led to 'Happy Town.' Where everything is bright." "I, too, have looked so hard to find That place called 'Happy Town.' But thought I'd rest a little while, By this new road I've found."

"Oh, by the way, my name is 'Faith.' So let me be your friend. Together we'll find 'Happy Town.' It's just around the bend."

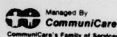
by Jean Cox

(Jean Cox resides in Franklin and is a member of St. Rose of Lima Church.)

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VIEWING WITH ARNOLD

'Glory' details courage, honor during Civil War

by James W. Arnold

"Glory" is a war movie set in the past, which (we've been told) "is a foreign country—they do things differently there."

The structure, for example, is familiar: training camp sequences, then combat, where we learn about the characters and the issues that unite and divide them (and also how tough it is to be a soldier), then combat, which always proves worse than expected, a test of body and spirit.

The differences are that it's the Civil War, and this is a black regiment, anxious to prove itself against the slaveholding Confederates. The Civil War was the last American war in which men, white or black, truly believed that the battlefield was a place where honor could be achieved.

Thus, unlike most war movies, combat is both anticipated and desired, and death



in the company of comrades was neither to be feared or, in the crunch, even to be avoided.

"Glory" is a slice of history, and a movie Hollywood can take pride in. It's authentic: Pulitzer Prize historian James McPherson has already called it "the most powerful and historically accurate movie about the Civil War ever made." It also helps to right some longstanding movie injustices.

Until now, two great movies have created our mental images of the Civil War. Griffith's "Birth of a Nation" presented black soldiers as thieves and rascals and the Klan as heroic defenders of a genteel way of life. A generation later, "Gone With the Wind" idealized the Old South in mansions, magnolias, and childlike darkie slaves.

"Glory" begins the process of getting it straight after all these years, especially about the black soldiers. It gives a race back its obscured and stolen heritage.

In two hours, the film tells the essential history of the 54th Massachusetts, the most famous of the 166 black regiments that

fought for the Union. (Of 186,000 black volunteers, 37,000 died in the war.)

What makes the 54th famous is a battle it lost, a gallant assault against a determined, well-situated garrison at Fort Wagner, on the bay at Charleston, S.C., in 1863. The troops advanced in formation in broad daylight, as the spearhead of a much larger force of white units, against cannon and musket fire across a narrow strip of beach, and lost nearly half their 600 men.

Directed by Edward Zwick in an abrupt departure from his usual work (TV's "thirtysomething"), the movie is based on several books about the event, as well as the letters of its hero, Col. Robert Gould Shaw. Black units then (and into World War II) had to have white officers, who took the stigma and racist ridicule willingly and often out of idealism. This was surely true of Shaw, a New England hero celebrated in poetry by Emerson and Lowell and memorialized with his men in a bas-relief sculpture on Boston Common.

The 25-year-old Shaw (Matthew Broderick), a Harvard-educated abolitionist, trained the regiment and led the men to the hopeless assault in the lead position they covered. But he was killed and buried with them, by a scornful enemy, in a mass grave at Fort Wagner.

Zwick's movie dramatizes all of this straightforwardly, with few distractions. The focus is on training the unit and getting it equipped and into combat despite the open racist stereotypes of the time. Even the Irish master sergeant who trains them drives them with a racist frenzy. ("The Irish are not known for their fondness for the coloreds," says one observer. They were competing for scarce jobs and space in the East's big cities.)

Broderick's Shaw is scrawny and unsure of himself, but determined and full of compassion. His main fear is that he's not good enough for his men. Denzel

Washington shares the spotlight as a resentful runaway slave with his own reasons for wanting to fight; eventually he dies a hero on his own terms.

Among the others, Morgan Freeman has a small but key role as a quiet leader of great moral force. The night before the battle, in a moving sequence, the men pray for courage and strength. Freeman's John Rawlins, who left his family in bondage, asks a blessing: "We want to let our folks know that we died for freedom."

Andre Braugher makes a strong impression as an educated freeman from Boston, lovable and indomitable, determined to fight, and Cliff DeYoung is suitably corrupt as an officer who leads his force of undisciplined ex-slaves into foraging and looting.

The images are beautifully etched in the memory, despite the brutal nature of the war: surprisingly close combat in woods and fields, low sun behind smoke haze, constantly tracking camera. Behind all the explosions and shouting is James Horner's gently uplifting score, sung by the Boys Choir of Harlem.

(Powerful history; realistic combat violence and horror; recommended for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Hard to Kill O
Homer and Eddie A-III
Men Don't Leave A-III
Torments of Spring A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults, A-IV—adults, with reservation; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'Challenger' recreates horrifying NASA tragedy

by Henry Herz and Judith Trojan

Many Americans were watching television Jan. 28, 1986, when the Challenger space shuttle exploded seconds after lift-off, killing all seven crew members aboard.

Looking back at those who died in that horrifying tragedy and the events that preceded it is the dramatic special "Challenger," airing Sunday, Feb. 25, 8-11 p.m. on ABC.

Front and center throughout the dramatization is Christa McAuliffe (Karen Allen), the high school social studies teacher from Concord, N.H., who had been chosen as the first participant in the National Aeronautics and Space Administration Teacher in Space program.

Allen does a superb job in portraying a bright, articulate, outgoing person able to see beyond herself. As a result, it's easy to understand why the publicity-conscious NASA selected McAuliffe as a civilian spokeswoman and why co-producer and scriptwriter George Englund makes her the central figure in a large cast.

Representing something of a cross section of the best in U.S. society, the other members of the crew were black American Ronald E. McNair (Joe Morton), Japanese-American Ellison S. Onizuka (Keone Young), the Northern commander the mission, Francis R. Scobee (Barry Bostwick); its Southern pilot Michael J. Smith (Brian Kerwin); another civilian, engineer Gregory B. Jarvis (Richard Jenkins); and another woman, mission specialist Judith A. Resnik (Julie Fulton).

The program shows the crew in training and with their families, adding to the sense of anguish over the deaths of these talented people. Thankfully, the dramatization's final shot shows only the cloud of fumes enveloping the site as the Challenger blasts off, leaving the nightmare of the craft's fiery explosion to the viewer's memory.

Less satisfying than his human story is the program's treatment of the O-ring problem that caused the catastrophe. Roger Boisjoly (Peter Boyle), an engineer at Morton-Thiokol, NASA's rocket manufacturer, keeps complaining about the problem but for some unclear reason nothing is ever done to solve it.

The same is true about the decision to launch the shuttle in sub-freezing temperatures, something that had never been tried before. The program acknowledges that mistakes were made which endangered the mission, but instead of pointing a finger at individuals or groups it simply suggests the problem was a mere management foul-up in a bloated bureaucratic system.

Of course, the real message of the piece is space itself. People who talk about what it's like to be out in space usually speak of wonderment and awe, often to a soundtrack of swelling chords of reverent music. The prime importance of space, humankind's newest frontier, is taken for granted as an obvious reality.

What's ironic about all this is that what is perhaps NASA's worst and most publicized failure has been turned around to be used to promote its space program, an effort totally dependent upon big chunks of taxpayer dollars.

Apparently with the full cooperation of NASA, the program was filmed on the actual sites where the astronauts trained for missions. Director Glenn Gordon makes good use of these million-dollar sets with actors who seem at home amid all the strange space gear.

As a tribute to the seven people who died, the dramatization succeeds admirably. Their sacrifice and willingness to serve in a dangerous undertaking is inspiring, especially for youths. However, the program refuses to ask hard questions about the aims, methods, and cost of NASA's space program.

TV Programs of Note

Saturday, Feb. 24, 8-9 p.m. (PBS) "Traitor in My House." Mary Kay Place stars in a Civil War drama about a Southern matron suspected of hiding escaped slaves in a presentation of the "Wonderworks" series for families.

Sunday, Feb. 25, 9-11 p.m. (NBC) "A Family for Joe." Robert Mitchum stars in this comedy about a cantankerous homeless man befriended by a family of four orphan children about to be split up. They ask him to pose as their grandfather to keep them together and the denouement should come as no surprise.

Monday, Feb. 26, 8-30 p.m. (CBS) "City." Valerie Harper makes a welcome return to series television in a new sitcom about a harried city manager and single mom. As Liz Gianni, Harper is Rhoda Morgenstern all grown-up and creeping into middle age. A feisty foil for a nutty array of co-workers, Liz invests both career and home life with a zealous desire to do right by everyone, but she's got lots of obstacles to overcome each week.

Monday, Feb. 26, 9-10 p.m. (PBS) "The Keys to the Kingdom (1974-80)." The seventh episode in the eight-part "Eyes on the Prize II" series recounts how the legal rights gained in the civil rights movement were tested in Boston, where some whites violently resisted a federal school desegregation order, and the Bakke Supreme Court case challenging affirmative action.

Monday, Feb. 26, 9-11 p.m. (NBC) "Too Young to Die?" A drama inspired by the true story of a 15-year-old girl (Juliette Lewis) who faces the death penalty when she is forced to stand trial as an adult on charges of murder. The defense attorney appointed to her case (Michael Tetter) discovers that the girl was an abandoned and abused child, caught in a downward spiral of drugs and prostitution which led to her alleged involvement with murder. This is adult fare with social overtones.

Tuesday, Feb. 27, 8-9 p.m. (PBS) "The Big Spill." Covering last year's Exxon Valdez oil spill from a new angle, this "Nova" program focuses on how technology failed to prevent, contain, and clean up the disaster to a prime Alaskan fishing area.

Tuesday, Feb. 27, 8-9 p.m. (CBS) "Rescue 911." First-time airing of the exclusive videotape scenes captured by the "Rescue 911" camera crew in Boston of the Charles Stuart rescue. Along with the footage are interviews with the doctor who operated on Stuart, the paramedic who rushed to his aid, police officers who located him, and other emergency workers close to the case. The 911 TV crew, which was preparing a report on Boston emergency workers at the time, accompanied one of the ambulances first on the scene to find Stuart and his pregnant wife, Carol, badly wounded in their car. William Shatner is host.

Tuesday, Feb. 27, 9-10 p.m. (PBS) "The Faces of Arafat." In the wake of PLO chairman Yasser Arafat's historic rejection of terrorism and recognition of Israel's right to exist, "Frontline" profiles the Palestinian leader, follows his peace initiatives, and examines his commitment to fulfilling his promises.

Tuesday, Feb. 27, 10-11 p.m. (PBS) "The Crisis Beyond Our Borders." The last program in the four-part "Hard Drugs, Hard Choices" series considers the international aspects of drug trafficking and the effectiveness of U.S. economic sanctions as a means of persuading countries to enforce stricter drug controls.

Wednesday, Feb. 28, 8-9 p.m. (PBS) "The Future of the Past." Visiting the Parthenon, the Statue of Liberty, and other monuments threatened by such assaults as pollution, "The Infinite Voyage" series looks at how science has helped conservators in their efforts to preserve these cultural treasures.

Friday, March 2, 9-10 p.m. (PBS) "Linda Ronstadt's Canciones de mi Padre." Rebroadcast of the Emmy Award-winning program in which Ronstadt returns to the life of Louis Armstrong, the Mexican love songs her father sang to her mother—in a performance backed by a mariachi band and the dance troupe, Ballet Folklórico de la Fonda.

Friday, March 2, 10-11:30 p.m. (PBS) "Satchmo." Rebroadcast of "American Masters" documentary on the life of Louis Armstrong from poverty to li, e and the struggle faced by a black musical genius in a white culture. (Check local listings to verify program dates and times.)



VALERIE RETURNS—Valerie Harper (left) returns to television as Liz Gianni, an energetic city manager who juggles the chaos at city hall with life with her daughter Penny (LuAnne Ponce) in "City," a new sitcom airing Monday nights on CBS. (CBS photo from CBS)

QUESTION CORNER

Should the retarded receive penance?

by Fr. John Dietzen

Q What is the church's present belief on the culpability of children born with Down syndrome? Is it necessary for them to receive the sacrament of penance? I know they can receive the Eucharist without a lot of preparation. But since confirmation is given as you become an adult in the church, would they receive it without preparation? (Pennsylvania)



A It is worth noting, first of all, that we are far less certain about the mental capacities of these handicapped people than we once thought. With attention, loving care, encouragement, and intelligent guidance, children with this and other handicaps often demonstrate remarkable mental and emotional progress.

Regardless of all that, the church makes every possible

provision for their reception of the sacraments, with whatever preparation they seem able to accept.

In my own pastoral work through the years with such children and adults, I am amazed at the development of their self-knowledge and spiritual perception.

Here as always, sacraments are for people. The church wants them to profit from all the sacraments as best and as often as they are able.

Q Can you give me any information about the Sovereign Military Order of the Temple? It was mentioned during a recent program in our parish. Is this an order approved by the Catholic Church? (Minnesota)

A At the time of the Crusades, mainly during the 12th century, several military religious orders were established. A few of the great Catholic figures of the time, such as St. Bernard, considered this a way to Christianize the military services and at the same time help recapture Jerusalem from the Muslims.

The Templars were one of these orders. The Poor

Fellow-Soldiers of Christ and the Temple of Solomon, their official title, gradually grew enormously rich and powerful throughout Europe. King Philip of Spain became particularly zealous of their power and numbers for their money. Eventually he managed to turn the inquisition loose on them.

Because of the absolute secrecy that covered their activities, and the tight security over both lay and clerical membership, the Templars were open to all kinds of suspicions and false accusations.

Eventually they were suppressed by the pope in 1312. Most movie fans will remember seeing the Knights Templar, with their white mantle and red cross, in motion pictures about that era.

As a curious footnote of history, the last grand master of the Templars was Jacques de Molay, who was burned at the stake after repudiating his "confession," which had been obtained under torture.

The Order of de Molay, now related to the Freemasons, was named after him.

(Send questions to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Support groups offer help and reassurance

by Dr. James and Mary Kenny

Dear Dr. Kenny: I read with sadness your column about the woman who is struggling with a mental illness. You told her you could not order a support person for her. Well, in a roundabout way, you can.

There is a self-help group called Recovery Inc. It offers a proven method of self-help aftercare for the purpose of preventing relapses in former mental patients and other similar enduring disorders.

Let me tell you about my 18-year-old daughter. Starting in seventh grade, she became tense and stressful and began to have chronic stomach and bowel problems. Our family doctor said stress was the cause.

During these years, she would be sick for a week at a time so we dragged her to several specialists who diagnosed irritable bowel syndrome and recommended counseling.

She went to a psychologist during high school, and it helped her struggle through. After graduation in May 1989, she became severely ill while up north with friends. She was terrified to leave town. Later in that summer, she became very sick at home.

I had gone to Recovery about 20 years ago for my own nervousness, and it really helped. Off and on, I told her she should try it.

After the summer bout, she asked me to go to Recovery with her. We've been going since.

It's like a miracle. She has learned to handle the stresses that used to make her sick.

Things have happened since summer, such as the breakup of a 15-month relationship, that normally would have sent her to her sickbed for three to four days. Instead, she is using the Recovery method and staying well.

I would say that the few months of Recovery are worth about two to three years of private counseling.

For more information about Recovery Inc., you can write to Recovery Inc., 802 N. Dearborn St., Chicago, Ill. 60610. Their phone number is 312-337-5661.

I hope you can contact your writer and have her join, or maybe start a group in her area. (Michigan)

Answer: I would be glad to inform our readers about Recovery, but you have already done so.

As you know, Recovery was founded in Chicago in 1937 by a psychiatrist, Dr. Abraham Low. The method and application of techniques are described in his book "Mental Health Through Will Training."

Dr. Low supervised Recovery until 1952, when it became and remains a completely self-help organization.

The notion of people with problems helping each other is sound. Recovery, in its regular meetings for persons with mental and emotional problems, is one of many effective self-help programs. A basic principle in such groups is that the persons in need help each other. Often, professionals are not even allowed at the meetings.

Alcoholics Anonymous is the granddaddy of all such self-help groups. It was founded in 1935 by two recovering alcoholics, Dr. Bob, a physician, and Mr. Bill, a stockbroker.

Other successful self-help groups include Weight Watchers, Toughlove (for parents of rebellious teens) and Compassionate Friends (for parents who have lost a child). There are many more.

I like your final suggestion, about our writer starting her own self-help group. That's how all the self-help groups began: two or three hurting people got together for coffee and talk. They provided mutual support and began to realize they each possessed a measure of wisdom. The wisdom they came to share was the best kind: that forged by pain and real life experience in coping with it.

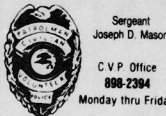
(Reader questions on family living or child care to be answered in print are invited. Address questions to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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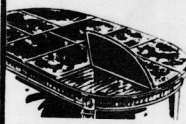
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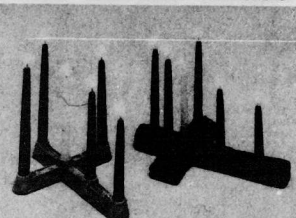
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Ex-governor says sanctions helped change abortion stand

by Pete Sheehan

HEMPSTEAD, N.Y. (CNS)—Former New York Gov. Hugh Carey said church sanctions he faced for his support for Medicaid-funded abortions helped him re-examine his position.

Carey, in a telephone interview with the *Long Island Catholic*, newspaper for the Diocese of Rockville Centre, N.Y., said he had been told by Cardinal Terence Cooke, then archbishop of New York, that he could not receive Communion because of his marriage outside the church to a divorced woman and for his support of using Medicaid money for abortions.

The restriction, levied privately by Cardinal Cooke, was carried on by his successor, Cardinal John J. O'Connor, until March 1988, Carey said.

"I recognized the church's authority," Carey said, and accepted the penalty while continuing to attend Mass, but without receiving Communion.

Joseph Zwilling, a spokesman for the New York Archdiocese, told *Catholic News Service* Feb. 13 that Cardinal O'Connor had no comment on Carey's remarks about the restriction.

Although the sanction was applied privately, Carey said, it became known to the public that some sanction had been applied when he was seen attending Mass without going to Communion.

The sanctions reinforced his own misgivings about his abortion stand, Carey said. Having opposed the death penalty, he said "I felt inconsistent" about backing Medicaid-funded abortions.

At a Jan. 17 public policy seminar, he spoke of his "eternal regret" for having opposed parental consent legislation while governor.

Among the difficulties he faced, Carey said, was the uncertainty over whether a restriction on Medicaid abortion funds would survive a court challenge.

One factor which led him to re-evaluate his public position on abortion, he told the *Long Island Catholic*, was that "I felt burdened by the number of abortions" that took place in the United States, estimated at 1.5 million each year. Legal challenges to *Roe vs. Wade*, the 1973 U.S. Supreme

Court case that permitted legal abortion, and reservations about it voiced by former Chief Justice Warren Burger gave him further cause, Carey said.

The sanction on Communion gave him the feeling, he added, "that you have lost something. It's like being unable to go to your mother's house for a holiday."

He has also criticized Catholics in public office who

support legal abortion as "cafeteria Catholics," adding that Catholic officeholders cannot isolate their opposition to abortion from public life.

The purpose behind sanctions such as the one levied on him is valid, Carey said.

By a layperson's "public act in opposition to the church," he said, that person is in effect saying, "Not only do I disagree" with the teaching "but I resist the principle," and thus sets up one's own "private interpretation" on church teaching.

Not putting one's beliefs into practice in a pluralistic setting might be able to be ignored "in terms of what schools you attend or whether or not supermarkets are open on Sundays," Carey said, "but not when it is a matter of life or death."

Jesuit found guilty after El Salvador protest

by Richard Meek

NEW ORLEANS (CNS)—Jesuit Father Daniel Berrigan, 68, and 15 co-defendants were found guilty Feb. 12 for a petty offense stemming from their participation in a demonstration to protest U.S. policy in El Salvador.

They were found guilty in U.S. District Court of the Eastern District of Louisiana of federal "violation of regulations governing public buildings" for obstructing eight elevators at the Hale Boggs Federal Building in New Orleans Dec. 1.

Father Berrigan of New York, a longtime peace activist, and 14 others were sentenced by U.S. Magistrate Ronald Fonseca to 20 hours of community service and one year probation. Each was also fined \$5.

A 15th co-defendant, Janet LeBoeuf of Marrero, La., who was on probation at the time of her arrest, was sentenced to seven days in a halfway house.

The conviction was Father Berrigan's second in less than a week. He was found guilty of contempt of court Feb. 8 and fined \$500 for his failure to appear for arraignment following his arrest in New Orleans.

"Gandhi said the worst thing is to do nothing," Father Berrigan said following his conviction Feb. 12.

"Honor should be given to non-violence to win adversaries to the truth we are all in search of," he said.

The Dec. 1 rally was a regular monthly demonstration held in front of the federal building on the first Friday of each month. Demonstrators at this particular

protest, which was held two weeks after the killings of six Jesuit priests, their housekeeper and her daughter in El Salvador, moved inside the building, where three people sat in each elevator blocking the building's entrance.

At that time U.S. Attorney John Volz warned the protesters they would be arrested if they stayed.

Twenty-three protesters were arrested. Seven, including Father Luis Calero, who teaches sociology at Loyola University in New Orleans, pleaded guilty and were given sentences of 20 hours of community service and one year of probation.

Fonseca said at the trial that no one was arrested for his or her beliefs.

"The mistake is in you feeling you are free to engage in any activity in which (you) wish to engage," he said. "You don't have a right to violate any law to espouse your beliefs."

"This case is not about atrocities but (about) a group that decided to occupy the elevators of the Hale Boggs building on a certain day," said Fonseca.

Defense attorney Bill Quigley stunned U.S. attorneys Patrice Harris and Jan Maselli Mann when he cited a statute requiring a notice on rules of conduct to be posted in a conspicuous location in a federal building. No notice was posted at the time of the arrest, but after Quigley's statement Feb. 12, one was put up.

After a two-hour recess, Fonseca ruled in favor of the government, saying the protesters had been given an oral warning by Volz and a security guard.

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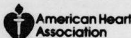
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Operation Rice Bowl focuses on environment and poverty

BALTIMORE (CNS)—This year's Operation Rice Bowl campaign, sponsored by Catholic Relief Services, the U.S. bishops' overseas relief agency, will focus on the links between environmental problems and poverty in the Third World.

"We cannot ignore the fact that deforestation, soil erosion, lack of water sources and other environmental problems affect the poor first," said Lawrence A. Pezzullo, CRS's executive director. "When they have little farm land

to begin with, and that soil becomes depleted or washed away, they have nowhere else to turn to for subsistence," he added.

"They also must rely on water sources that are often contaminated and cause major health problems," he said.

Operation Rice Bowl, the Lenten program of sacrifice for the needy at home and abroad, seeks to raise awareness about problems in the developing world while raising funds to support development projects, CRS said.

Religious oppose U.S. foreign policy in Central America, ask end to military aid

SAN FRANCISCO (CNS)—The principal national bodies representing 123,000 U.S. men and women religious have asked in a Feb. 13 statement for "a new U.S. foreign policy in Central America and an immediate end to military aid there."

The statement, issued by the Leadership Conference of Women Religious and the Conference of Major Superiors of Men at the Jesuit University of San Francisco, was a response to the escalation of violence against religious in recent months.

The murders in El Salvador of four churchwomen in 1980 and six Jesuits and two women in 1989 "frame the decade for us," the statement said.

The statement also noted the 1980 assassination of Archbishop Oscar Romero of San Salvador, El Salvador, the November abduction and torture of a U.S. nun in Guatemala, and the January ambush and murder of two nuns, one American, in Nicaragua.

"Our country has funded the debilitating war in El Salvador for more than 10 years, and during that decade 70,000 Salvadorans have lost their lives," the statement said.

Archbishop Romero's plea for an end to U.S. intervention in El Salvador, made to former President Jimmy Carter one month before the archbishop's murder in March 1980, was invoked by the statement.

"If you truly want to defend human rights," Archbishop Romero said, "prohibit military aid to the Salvadoran government and guarantee that your government will not intervene, directly or indirectly."

"We also urge our government to respect the Central American peace accord signed in August 1989," the statement said. The accord calls for respect of the Nicaraguan election process and demobilization of the contra rebels.

The New Year's Day ambush which killed two nuns and wounded a third nun and a U.S.-born bishop "has been widely acknowledged to be the work of contra forces supported by U.S. funding," the statement said.

Sister Maureen Courtney, 45, of Milwaukee, and Sister Teresa Rosales, 24, a Nicaraguan, were killed Jan. 1 after the vehicle they were driving was fired upon by a grenade and submachine-gun fire on a road to Puerto Cabezas, some 200 miles northeast of Managua. The nuns were members of the Sisters of St. Agnes of Fond du Lac, Wis.

Wounded in the attack were Wisconsin-born Auxiliary Bishop Paul Schmitz, 46, a Capuchin and auxiliary of the Apostolic Vicariate of Bluefields, Nicaragua, and a third Sister of St. Agnes, Sister Francisca Colomer, a Nicaraguan.

Armed forces in Guatemala, where Sister Diana Ortiz was kidnapped last November and sexually abused while in captivity, "are responsible for a systematic pattern of human rights violations," the statement said.

The abduction of Sister Ortiz, a Sister of Mount St.

Little progress seen on solving murder of Jesuits in El Salvador

(Continued from page 1)

The delegation, he said, found Cristiani highly respected, though "everybody" wondered how much control he had over the military.

He said business leaders with whom they talked, who consider a settlement of the conflict a prerequisite to economic development, deplored "excesses" of the military as "stupid and self-defeating." But he said they charged U.S. media coverage of El Salvador was "one-sided" in failing to report atrocities by Salvadoran rebels.

Delegation members agreed, Father O'Hare reported, that "a fundamental change in U.S. policy toward El Salvador is required."

They also agreed, he said, that military aid should be tied to progress on the investigation of the murders, reform of the judicial system and respect for human rights.

"I think military aid should be suspended until there is progress in those areas," Father O'Hare said. But some delegation members would not support immediate suspension, he noted.

The rice bowl campaign begins on Ash Wednesday, Feb. 28. Last year, the campaign raised more than \$3 million for Third World countries.

The program, which is conducted in local parishes, asks participants to become more aware of hunger problems by eating one sacrificial meal a week and by learning more about needs in other parts of the world. Simple cardboard bowls are provided to collect money saved by eating the simpler, less expensive meals.

Money from Operation Rice Bowl is divided between CRS and the participating diocese. Each diocese may keep 25 percent of the collection to use for local hunger projects such as soup kitchens and food pantries.

CRS uses the remaining 75 percent for small-scale community projects overseas, usually related to nutrition, food production and storage.

Among the projects funded by CRS from past Operation Rice Bowl campaigns were:

► A water project that provided clean water to Las Matas de Farfan in the Dominican Republic. More than 65 wells and 1,800 latrines were built in the community to stop the spread of water-borne diseases.

► A marketing project that helped small farmers in Brazil yield more profit from their crops by learning how to store their crops for more profitable sales when the crops are not in season.

► An agro-forestry project in Rumonge, Burundi, that taught the Central African farmers how to combine their farming with planting trees. Many African countries are dealing with environmental problems caused by years of deforestation.

Msr. Robert Coll, a priest of the Diocese of Allentown, Pa., who has worked with CRS, initiated the Operation Rice Bowl program in 1975 in Allentown. CRS took over the project in 1976.

For Operation Rice Bowl materials, contact Catholic Relief Services at 209 W. Fayette St., Baltimore, Md. 21201-3403, or call (301) 685-1635.

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March 9-11 — Women's Weekend. "Celebrating the Sacraments Daily." Father Tom Stepanek, ST, chaplain, St. Francis Hospital, Beech Grove. Cost: \$75; non-refundable deposit, \$25.

March 12 — (M) Scripture Evening. "Letters of Paul." Kevin De Frey, Fatima director. Cost: \$10; non-refundable deposit, \$5. Light supper included.

March 16-18 — Women's Weekend. "My Image of Jesus." Father John O'Brien, pastor, St. Rose Parish, Franklin, Indiana. Cost: \$75; non-refundable deposit, \$25.

March 20 — (T) Over 50 Day. "Integrating Choices of Wellness and Spiritual Health." Father Jerome Robinson, OP, St. John's Health Care Corporation, Anderson. Cost: \$10; non-refundable deposit, \$5.

March 23-25 — Women's Weekend. "Mary's Role in our Liturgy." Father Dan Winter, SM, Dayton, Ohio. Cost: \$75; non-refundable deposit, \$25.

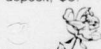
March 30-April 1 — Women's Weekend. "Staying in Love." Father Michael Dorrier, SJ, campus minister, Brebeuf Preparatory School, Sister Diane Jamison, OSF, Fatima coordinator of spiritual development. Cost: \$75; non-refundable deposit, \$25.

April 6-8 — Inner Journey Retreat. For adult children of dysfunctional families. Mary Frances Crowley, Furawn Center. Cost: \$100; non-refundable deposit, \$25.

April 8 — (Su) Scripture Afternoon "The Book of Ben Sirach." Fr. Conrad Louis OSB, Ferdinand, Indiana. Registration: 3 p.m.; Opening Conference — 3:30. Closure: 9:00 p.m. Cost: \$10; (includes supper); non-refundable deposit, \$5.

April 10 — (T) Leisure Day. "Raising Your Child: with Self Esteem." Valerie Dillon, director, Archdiocesan Family Life Office. Cost: Adults, \$10; children, \$3. Non-refundable deposit, \$5. Child care provided.

April 24 — (T) Over 50 Day. "Going Home to the Father." Father Albert Ajmone, pastor, St. Thomas Parish, Fortville. Cost: \$10; non-refundable deposit, \$5.



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The Active List

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

February 23-25

A women's retreat on "Dreams and Parables: The Inner Spiritual Director" will be held at Mount St. Francis Retreat Center, Call 812-925-1817 for information.

February 24

The 4th annual Chateau Hall-of-Fame Awards Banquet will be held at 6:30 p.m. \$12.50 per person. Call 317-251-1451 for information.

☆☆☆

Jesuit Father John Powell will present a program on "Love, Communication and Attitudes" at 2 p.m. at St. Paul Catholic Center on the I.U. campus, Bloomington. Public invited.

☆☆☆

Catholic Alumni Club (CAC) will attend the Butler basketball game. Meet at ticket office at 3:30 p.m. Call Dan 317-842-0855 for details.

☆☆☆

The Lucky "13th" Shamaruaction

will be held at Cathedral High School, 5225 E. 56th St. Call 317-543-4940 for details.

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Lawrenceburg Foresters will celebrate their 90th Anniversary with 5:30 p.m. Mass at St. Lawrence Church and dinner at the American Legion Hall. Call 812-537-3985.

February 25

Holy Rosary Parish, Seelyville will sponsor a Salisbury Steak Dinner from 11:30 a.m.-6 p.m. in the parish hall.

☆☆☆

Catholic Alumni Club (CAC) will attend movies and dinner. Meet at 2 p.m. at Cinemark Movies 8, 10455 E. Washington St.

☆☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas

Parish Center chapel, 46th and Illinois Sts.

☆☆☆

St. Catherine Parish will hold a Winter Family Picnic and Homecoming after 11 a.m. Mass. Bring covered dish. Call 317-787-0140 for reservations.

☆☆☆

The Sunday Lecture Series at St. Christopher Parish, Speedway continues from 9:30-10:15 a.m. with "Our City Through the Eyes of the Hispanic Community."

☆☆☆

Systematic Training for 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.

☆☆☆

Catholic Adults Reaching Out (CARO) will hold fellowship from 7:45 p.m. at the CYO Center, 580 E. Stevens St.

☆☆☆

St. Rita School and Day Nursery will hold an Open House from 9:30 a.m.-2:30 p.m. after 8:30 a.m. Mass.

☆☆☆

Separated, Divorced and Remarried Catholics (SDRC) will attend 10 a.m. Mass at St. Thomas Aquinas Church, 46th and Illinois. Brunch afterward.

☆☆☆

St. Matthew School, 56th St. at S.R. 37 will hold its annual Open House for families and friends of new and prospective students from 10 a.m.-12 noon. Continental breakfast, tours of school.

☆☆☆

St. Joan of Arc School, 500 E. 42nd St. will hold an Open House from 11:30 a.m.-1:30 p.m.

February 26

Separated, Divorced and Remarried Catholics (SDRC) will hold a Pitch-In Dinner at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Entertainment.

☆☆☆

The Life in the Spirit Seminar Lenten program continues from 7:30-9:30 p.m. at St. Gabriel Parish, 6000 W. 34th St. Call 317-290-1336 for more information.

☆☆☆

The Divorce Recovery Series con-

cludes at 7 p.m. at St. Christopher Parish, Speedway.

☆☆☆

The Focus on the Family film series by Dr. James Dobson concludes at 7 p.m. at St. Lawrence Parish, 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. Benediction 9 p.m.

☆☆☆

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

February 27

Catholic Alumni Club (CAC) will hold a Gourmet Evening at 7 p.m. at the Jazz Cooker, 925 Westfield Blvd. Reservations due by Feb. 25. Call Anna Marie 317-784-3313.

☆☆☆

Catholic Adults Reaching Out (CARO) will meet at 7:45 p.m. for Amateur Night at Crackers. Keystone at the Crossing.

☆☆☆

The Parenting Skills Workshop concludes at 5:30 p.m. at St. Paul the Apostle Parish, Greencastle. Supper and child care provided.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7:45 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.

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February 28

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

☆☆☆

Val Dillon will present Myers-Briggs for Couples from 7:45 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for details.

☆☆☆

A Centering Prayer Workshop will be presented by Benedictine Sister Mary Margaret Funk from 1:45 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

☆☆☆

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

March 1

The Home-School Association of

St. Philip Neri School will hold its annual Art Show at 6:30 p.m. Meeting and refreshments follow.

☆☆☆

Glenmary Father Joseph O'Donnell will deliver a free lecture on "Catholics in a Minority Situation" as part of the college's Southern Catholic Experience Day at 7:30 p.m. in Room B106 of Benet Hall at St. Meinrad Seminary.

March 1-4

"The Sound of Music" will be presented at St. Mary of the Woods College. Call 812-535-5212 for ticket information.

☆☆☆

The theatre department of Marian College, 3200 Cold Spring Rd. will present "H.M.S. Pinafore" in Marian Auditorium. Call 317-929-0292 for ticket information.

March 2

Catholic Charismatic Renewal of Central Indiana will celebrate

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— DIRECTIONS —

1-74 to the Sunman exit, turn south on 101 go 2 miles to Sunman, cross railroad tracks, take second right. Turn left at the stop sign. Follow road about 2 miles. Go thru stop. Stay on blacktop when it bears to the left. St. Nicholas is about one mile from stop on left.

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☆☆☆

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

☆☆☆

The Lenten Lecture Series sponsored by St. John Parish begins with "Made to be Loved" at 12 noon in L.S. Ayres 8th floor downtown Club Room adjacent to the Tray Shop. Bring or buy lunch.

☆☆☆

St. Paul School Booster Club will sponsor a Lenten Fish Dinner from 4:30 p.m. at St. Martin Parish, Yorkville. Adults \$4; children 12 and under \$2.

March 2-4

A Beginning Experience Weekend for persons who have lost spouses through divorce, death or separation will be held at St. Bernadette Parish Center. Call 317-236-1596 for information.

☆☆☆

A Singles' Retreat will be held at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7330 for more information.

☆☆☆

Central Indiana Marriage Encounter will sponsor a Marriage Encounter Weekend at the Sisters of St. Joseph Motherhouse in Tipton. Call Dave and Mary

Timmerman 317-897-2052 for details.

March 3

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

☆☆☆

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

☆☆☆

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

☆☆☆

Chatard High School will offer a placement test for eighth graders from 8:30-11:30 a.m. \$10 non-refundable fee. Call 317-251-1451.

☆☆☆

Socinea High School will administer a placement test to incoming freshmen at 8:30 a.m. Complimentary lunch. \$25 test fee; \$25 registration fee applicable to tuition.

☆☆☆

A Craft Fair will be held from 9 a.m.-4 p.m. at Beech Grove Benedictine Center. Silent auction. Call 317-788-7581 for details.

☆☆☆

The Adult Learning Committee of St. Lawrence Parish, 46th and Shadeland will sponsor a Lenten Renewal on "The Power of the Cross" from 9 a.m.-4:30 p.m.

☆☆☆

A Ladies Guild Day of Recollection will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

☆☆☆

The board of education of St. Philip Neri School will sponsor a Reverse Drawing. \$10 cost includes spaghetti dinner.

☆☆☆

A Morning of Prayer for Youth will be held at 7 a.m. at Alverno Retreat Center, 8140 Spring Mill Rd. Mass. Medjugorje rosary. Everyone invited.

☆☆☆

A Charity Sale to raise funds for Madison Yates' bone marrow transplant will be held from 10 a.m.-5 p.m. at Felman Hall, St. Simon Parish, 8400 Roy Rd.

March 4

The Lenten Concert Series sponsored by St. John Parish, 125 W. Georgia St. begins at 4 p.m. with the opera "Highway 1, USA." Free-will offering taken.

☆☆☆

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

☆☆☆

Systematic Training for 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.

☆☆☆

The Academy of the Immaculate Conception. Oldenburg will present its Fifth Annual Madrigal Dinner at 6:30 p.m. in the gym

(another will be held March 5). Call 812-934-4440 by March 1.

☆☆☆

St. Michael the Archangel Parish, 3354 W. 30th St. will sponsor a Mardi Gras from 1-8 p.m. Children's games, chili supper, ice cream social.

☆☆☆

A Natural Family Planning class will be held from 9 a.m.-12 noon in Room 8-17 at St. Louis School, Batesville. Call 812-934-3338.

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 Plus 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, 1395 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 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, 1395 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Bps.' lawyer raps ABA's abortion policy

WASHINGTON (CNS)—Mark E. Chopko, general counsel of the U.S. Catholic Conference, called the American Bar Association's abortion rights report of Feb. 13 a "deeply disturbing" action "of which I, as a lawyer, am ashamed."

The association's policy-making House of Delegates, meeting in Los Angeles, approved by a 2-to-1 margin a resolution opposing "legislation or other governmental action that interferes with...the decision to terminate the pregnancy." It called abortion a matter of "fundamental rights of privacy and equality."

Chopko, who is a member of the association, called the resolution "more expansive than current law" and said it places the ABA "on the fringe of American public opinion."

He said it puts the ABA in a position of "abortion advocacy. The proponents of the resolution made no secret of their intent to use ABA endorsement as a weapon in the legislatures and the courts to preserve and expand abortion on demand," he said.

As general counsel of the USCC, public policy agency of the U.S. bishops, Chopko is chief coordinator of the bishops' efforts at the federal legislative and judicial levels to restore legal restrictions on abortion.

He said that although questions about the constitutionality of abortion "remain controversial and unsettled," the new ABA policy "tends an air of illegitimacy to the legal opinions that I share with many thousands of lawyers."

Chopko praised the ABA president and president-elect, who opposed the resolution, and ABA Treasurer Joseph P. Nolan, who led the fight against it and resigned in protest after it was approved. "Their willingness to place their professional reputations and personal convictions against the resolution commands my respect," he said.

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Youth News/Views

St. Mary of the Knobs project makes 'cents'

by Mary Ann Wyand

Forty teen-agers from St. Mary of the Knobs Parish in southern Indiana are ready to wrap up a clever fund-raising project that makes a lot of "cents."

On Feb. 24, St. Mary of the Knobs youth group members will display the "Mile of Pennies" they have collected as donations for St. Elizabeth at New Albany.

After the awesome line-up of 5,280 feet of pennies arranged back and forth across the parish parking lot, the teens will package the coins in 50-cent penny rolls and haul them to the bank.

Then they plan to deliver a check for that amount to the New Albany location for the archdiocese social service agency that assists young, unwed mothers.

So how many pennies will they need to cover a mile of pavement?

Becky Davis, coordinator of youth

ministries, laughed in response to the question.

"Let's just say thousands," she said. "We've been asking parishioners to bring pennies to the Masses, and on Saturday we're planning to take a tape measure and actually measure out the 5,280 feet and criss-cross the parking lot."

The fun fund-raiser begins at 9 a.m., Davis said, and the unique event will also include a more serious theme.

"We'll read a Scripture passage about life," she explained. "It's really a pro-life statement in thanksgiving for the pennies. Every penny counts, just like every person counts."

Davis said adult youth group volunteer Brenda Byrne suggested the project, and the junior and senior high school students enthusiastically responded to the challenge.

"We learned that every person can make a difference, both individually and collectively," the youth ministry coordinator said. "It's amazing what we can do



PLENTY OF PENNIES—St. Mary of the Knobs parishioner Michelle Fritz lines up pennies in preparation for the parish youth group's "Mile of Pennies" fund-raiser Feb. 24 to benefit St. Elizabeth at New Albany. They plan to display the donated pennies on the parish parking lot Saturday to illustrate the importance of giving.

together. The money we've raised will assist St. Elizabeth at New Albany in their work with unwed teen-agers mothers."

Youth group member Karen Gilkey said she liked the project because, "I want to make a difference in someone's life. Maybe my pennies will help to prevent an abortion."

Jason Thomas echoed his youth minister's comment that, "Every single penny

can make a difference, just like every single person." That has been their project motto.

Melanie Receveur noted that the "Mile of Pennies" project is "a unique and fun way to raise money for a worthwhile cause."

And her sister, Mindy Receveur, described the "Mile of Pennies" project as "a fantastic way to show the teens at the St. Elizabeth's Home that someone is there for them and that someone cares."

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Hunger Awareness Lock-in assists poor

"Just Another Day in Paradise," the name of a popular rock song by vocalist Phil Collins, is the theme for the Hunger Awareness Lock-in sponsored by the Terre Haute Deaneary Youth Ministry Office March 2-3 at St. Patrick's Parish in Terre Haute.

Tom Parlin, deaneary youth ministry coordinator, said the event involves a 24-hour fast as well as a variety of fun and challenging activities that will raise youth awareness about poverty.

Participants will receive juice to drink during the fasting period, which begins at 6:30 p.m. next Friday and closes with a Mass at 5:30 p.m. next Saturday.

As part of the project, participants will raise funds to benefit needy people. Registrations cost \$3 per person and are due to Parlin by Feb. 23. For more information, contact him at 812-232-8400.

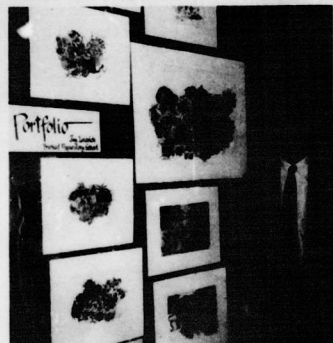
☆☆☆

Brebeuf Preparatory School senior Jay Iwevich is the Jesuit school's first regional winner in the 1990 Scholastic Arts Award competition.

In addition to his designation as a regional winner, Jay received the Gold Achievement Key Finalist Award for his portfolio of eight ink drawings. He was named one of six regional winners after judges reviewed portfolios submitted by student artists from schools in 45 Indiana counties.

His portfolio advances to the national competition in New York City for further judging. Susan Bayh, Indiana's first lady, presented Scholastic Arts Awards to the six winners during a recent ceremony at the Circle Theater.

Jay's work was also displayed at the Landmark Center Feb. 10-22 as part of a student art show. He is the son of Mr. and Mrs. Joseph Iwevich of Indianapolis. Bob Lampert, chairman of Brebeuf's art department, is Jay's art instructor.



ARTISTIC—Brebeuf Preparatory School senior Jay Iwevich of Indianapolis displays his award-winning portfolio of ink drawings.

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A GOOD FIRST IMPRESSION IS CRITICAL

With the right preparation, it's easy to get a job

by Christopher Carstens
First of two parts

Maybe you'd like to save up for a car, or you may simply want more money for Guess jeans and Benetton shirts. For whatever reason, the allowance is not going far enough and asking your parents for more money doesn't seem like a good plan. It's time to get a job.

Getting that first job requires real effort on your part. You have to go out job hunting and be persistent, because landing your first job may take several months. These guidelines will increase your chances.

►Start humble. Lots of teen-agers want their first job to pay \$6 an hour, and they do not want to fry burgers. There aren't many high paying jobs for teens, and they almost always go to students with work experience.

Working fast food may not be as interesting as selling jewelry in a fancy boutique, but it is a place to start. Once you have a track record as a reliable employee, you will have a shot at those better jobs.

►Do not hang all your hopes on one job. Weeks can pass between putting in an application at the Puppy Palace and finding out if you get hired. Apply for several jobs, and keep submitting new applications until the day somebody hires you. It does not hurt your reputation if an employer calls you for an interview and you already have another job.

►Remember the importance of first

impressions. Employers who hire teens depend upon finding employees who are neat, who show up on time, work hard, and are easy to get along with. If you do not have job experience, the employer cannot know if you meet these standards.

Since you do not have a track record, landing your first job depends on making a good first impression. The truth is that most employers will decide whether or not to hire you in the first minute of your interview. That minute has to show off your best.

►Even before meeting you, the employer meets your application form. If it does not make a good first impression, you do not get an interview. Fill it out neatly and completely. Always use an erasable ball point pen and print if you

handwriting is poor. Check your spelling carefully.

►Dress correctly for the interview. Your clothing starts talking before you get to say a word. A good rule of thumb is to wear the same kind of clothes you would wear to church. You do not have to be fancy, just neat and appropriate.

Above all, avoid clothes with holes or stains and T-shirts with rock band insignias. These tell a prospective employer that you simply do not care about getting the job.

►Be on time for the interview. The main complaint employers have about teen employees is that they are not punctual. Whatever you do, don't keep a prospective employer waiting even one minute—that is

about the worst sort of first impression you can make.

►When you talk, look at the interviewer and speak clearly. Pay close attention and be interested in what the interviewer has to say. Answer questions with full sentences, such as "Yes, I attend Madison High," instead of "Yeah." This will impress the interviewer that you are cooperative and interested in the job.

Getting your first job can be tough, but if you follow these steps and focus on making a good first impression, it won't be long until you are cashing a paycheck.

(Next week: Job success)

(Dr. Carstens is a clinical psychologist in San Diego, Calif., and occasionally writes for Catholic News Service.)

How do teens determine when they are grown up?

"How does a kid in America know when he or she is a grown-up?"

Emily Wurtz, project director for "Youth Indicators 1988: Trends in the Well-Being of American Youth," asked that question after the Department of Education completed the weighty statistical document filled with startling findings.

"The transition from childhood to adulthood is taking longer than it used to," she told columnist William Raspberry of the Washington Post Writers Group, "and it has more pitfalls."

Further, Wurtz wondered, "What are the signs of adulthood? Marriage is delayed, but sexual activity isn't."

Today's young people are also more likely to return home after college. In 1960, the report indicated, 43 percent of young people between the ages of 18 and 24 lived with their parents. That figure had climbed to 53.6 percent 25 years later.

"Kids are becoming adults later, and having sex sooner, getting married older and getting pregnant younger," she explained. "The passage from childhood

to adulthood is an ambiguous transition at best."

While some American teens suffer from behavior problems that lead to drug abuse and increasing use of cocaine, sexual promiscuity, sexually transmitted diseases, and suicide, the good news is that teen-age consumption of alcohol and marijuana has decreased. Teen-age pregnancy statistics have dropped, student aptitude test scores have improved, and more teens are finishing college.

Raspberry did not report on the effect of religion on the lives of youth in America.



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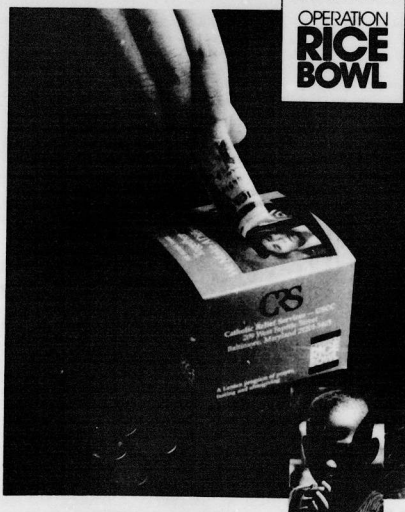
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BOOK REVIEW

Biographies of Father Damien

FATHER DAMIEN: THE MAN AND HIS ERA, by Margaret R. Bunson. Our Sunday Visitor (Huntington, Ind., 1989). 203 pp., no price given.

DAMIEN THE LEPER, by John Farrow. Image, Doubleday (New York, 1954). 234 pp., \$8.95.

Reviewed by James C. O'Neill

Even with the passage of 100 years, the story of the life and death of Damien de Veuster on Molokai remains heroic and horrifying.

It is appropriate that two biographies are currently available as the centenary of his death is observed and his canonization cause is advanced in Rome.

"Father Damien: The Man and His Era" is a new work by a Hawaiian resident, Margaret Bunson, publisher and editor of The Damien Report, a monthly newsletter about the priest and his work. The second volume, "Damien the Leper," is a reprint of the 1937 biography written by John Farrow. Farrow, an author, sailor and Hollywood movie director, had heard tales about Father Damien while

traveling the South Seas and decided he had to write the priest's remarkable story.

Both volumes recount the story of Joseph de Veuster (Damien was his name in religion), who was born in Belgium in 1840, the son of a peasant grain seller. He entered the Congregation of the Sacred Hearts in 1858.

With single-minded effort he overcame objections that he was too uneducated to become a priest. By 1864 he was a missionary priest working on Molokai. In 1873 he volunteered to work and live in the desolate colony for leprosy patients on Molokai.

When Father Damien set foot on Molokai he entered what had been called "the land of the living dead." Hundreds lived and died in squalor, filth and lawless desperation.

Exiled from their native islands and cut off from their families, the people found in Father Damien that rare person who chose to live among them, minister to them, nurse them and bury them. In 1885 he announced his leprosy at Sunday Mass by beginning his sermon with the fateful words: "We lepers..." He continued to work among his flock until his death on April 15, 1889.

Margaret Bunson enriches the Father Damien story with her understanding of Hawaiian culture and history. Her research also opens new insights into the character of the priest who, even by the accounts of his friends and co-workers, was often stubborn, crude and hard to get along with.

In his final years he had to contend with the officiousness and even hostility of his immediate religious superiors, due in part at least to his growing international fame and the influx of contributions to aid the leprosy victims.

The Bunson biography brings Father Damien's history to the present, including honors paid to him by Belgium, England and the United States. His likeness is in the U.S. Capitol's Statuary Hall—along with that of King Kamehameha—and Rome has recognized his heroic virtue, a step toward possible canonization.

The Farrow book is a classic. It should be read by anyone who wants to write a history of a saint. It reveals Father Damien's strengths and weaknesses, the priest as a human being as well as a most remarkable person without dreary moralizing. His description of the visit of Queen Liliuokalani to the colony and her welcome there by the outcast victims is moving and dramatic.

Farrow also had the good sense to include the full text of the famous letter written by Robert Louis Stevenson to Father Damien's death. Written in reply to the charges brought by a Protestant minister in Hawaii who described Father Damien "as a coarse dirty man, headstrong and bigoted," Stevenson's defense is a minor classic in itself.

At the age of 9 this reviewer stood on a cold pier in San Francisco in 1937 when the body of Father Damien was unloaded from a ship and taken to St. Mary's Cathedral for special honors before being shipped to Belgium for final burial. These two volumes remind me once again why I feel that I have known and admired Father Damien all my life.

(O'Neill is a writer/editor and publicist.)

+ Rest in Peace

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

+ **ANDRIJAN, Agnes (Komalanc)**, 86, Holy Trinity, Indianapolis, Feb. 9. Mother of Louis, Frank, and Agnes Brown; sister of Frank, John, Adolph and William Komalanc and Anne Neese; grandmother of eight; great-grandmother of 13; great-grandmother of 11.

+ **ARMSTRONG, Robert J.**, 77, St. Thomas Aquinas, Indianapolis, Feb. 7. Father of Robert, David, Thomas, Janet, Ithenbach and Alice Hedden; brother of Ruth Bills, Alma Mocas and Elizabeth Beach; grandfather of 11.

+ **COOMES, Louis C.**, 97, Our Lady of Perpetual Help, New Albany, Jan. 29. Mother of Robert, Edmund, Victor, Norman, Mary Rose Kleier, Dorothy C. Meyer and Louis Goodale; sister of Bernard and Philip Gohmann; grandmother of 32.

+ **DeMELO, Ann**, 84, St. Mary, Richmond, Feb. 7. Mother of Mary Louise Vogelsang, Alice Jeanne Saul and Charles Jr.; sister of Frank, Salvatore and William DeVito and Virginia Adams; grandmother of 11; great-grandmother of eight.

+ **DICKS, Norman**, 78, Our Lady of Providence, Brownstown, Jan. 29. Husband of Mathilda.

+ **DINKLAGE, John P.**, 77, Christ the King, Indianapolis, Feb. 10. Husband of Mary (Long); father of Peter; brother of Miriam Janney; grandfather of two.

+ **DWENER, Flora T.**, 92, St. Mary, Greensburg, Feb. 10. Mother of Ralph, Russell, Mary Jane Sullivan, Pauline Mulvaney, Donald, Edna Bruns and Helen Sullivan; grandmother of 12; great-grandmother of 20.

+ **ELSNER, Rosemary**, 85, St. Ambrose, Seymour, Feb. 6. Mother of Francis and Leonard; sister of Helen Rowling and Helen Kidwell; grandmother of 12; great-grandmother of 17.

+ **FEENEY, William J.**, 73, St. Malachy, Brownsburg, Jan. 21. Father of Ronald, Martin, Dennis, Larry, Tommy, Regina,

Kathy, Karen Gardner, Patty Green and Julia Rawlings; son of Timothy and Delia (Kenney); brother of Leo, Malachi, and Regina Scollard; grandfather of eight.

+ **GYGER, Paul Yaw**, 73, Little Flower, Indianapolis, Jan. 27. Husband of Mary (Callahan); father of Linda Ham, Greg and David; grandfather of six; great-grandfather of 11.

+ **HARGIS, Theodore**, 64, Holy Trinity, Indianapolis, Feb. 11. Husband of Helen; father of Kenneth.

+ **JAMES, Julius Charles**, 69, St. Christopher, Indianapolis, Feb. 11. Husband of Lucille (Damm); father of Gary Allen, Michael Thomas, Mark Joseph, Carolyn A. Lemmon and Beverly S. Morgan; brother of Willard, Thomas, Margaret and Mae; grandfather of 13.

+ **JOHNSON, Gordon A.**, 72, St. Augustine, Clarksville, Feb. 7. Husband of Florine; father of Mike A., Ron and Kristi; brother of Betty Shepherd; grandfather of three.

+ **McDONALD, Robert**, 76, Little Flower, Indianapolis, Feb. 5. Father of Mary Ann Kot; grandfather of one.

+ **MEDLOCK, Charlotte**, 70, St. Mary, New Albany, Feb. 10. Wife of Walter; mother of Robert, Lou Hollabaugh, Pat Wolf and Mary C.; sister of James Noon; grandmother of six; great-grandmother of five.

+ **NIEDENTHAL, Martha E.**, 77, St. Michael, Brookville, Feb. 6. Mother of Diane, Thomas and Robert; sister of Arthur (Hobby) and Clarence (Mac) Meyer, Jean Brownfield and Mary Frances (Petty) Becker; grandmother of three.

+ **SABO, James**, 87, St. Paul, Tell City, Feb. 2. Husband of Cecilia; father of Eugene Darnice; brother of three; grandfather of four; great-grandfather of six.

+ **SMITH, Clayton G.**, 84, Christ the King, Indianapolis, Feb. 6. Husband of Mary E.; father of Janet Abner.

+ **TIPLICK, Robert Joseph Jr.**, 11 hours, St. Pius X, Indianapolis, Jan. 22. Son of Robert J. and Elizabeth (Sanders).

+ **WHITTEN, Henrietta Wheatley**, 74, Our Lady of Perpetual Help, New Albany, Feb. 10. Wife of Kepley; mother of Joseph, Donald, and Rose Marie Wilbert; sister of Merlin Joseph and Cleophas Spurr; Mary Margaret Hamilton Esch; Popp and Betty L. Day; grandmother of 10; great-grandmother of 10.

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Leaders urge approval of treaty against torture

by Laurie Hansen

WASHINGTON (CNS)—Senate ratification of a U.N. convention against torture would institutionalize the leadership role of the United States in combating human rights abuse, according to church and human rights leaders.

The Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment was under consideration by the U.S. Senate Foreign Relations Committee in mid-February.

Msgr. Robert N. Lynch, general secretary of the U.S. Catholic Conference, in a statement issued Feb. 15, said the torture convention "takes a critical step in the process of developing and strengthening an international standard of conduct for governments, and in providing mechanisms for monitoring and responding to instances of torture."

The convention has the support of the London-based Amnesty International, the American Bar Association, the National Council of Churches and B'nai B'rith International. According to Amnesty International, more than one-third of the world's governments engage in, tolerate or condone torture or extrajudicial killings.

Sen. Jesse Helms, R-N.C., the ranking Republican on the foreign relations committee, however, has said he is going to work to slow down Senate ratification.

While no one favors torture, Helms has said, he was disturbed that countries that are responsible for serious human rights violations, such as Afghanistan, Bulgaria, China and the Soviet Union, have ratified the convention.

Drafted at the United Nations and adopted unanimously by the U.N. General Assembly in December 1984, the convention created a system for international cooperation in the criminal prosecution of torturers by requiring each signatory nation either to prosecute such individuals found within its territory or extradite them for prosecution elsewhere.

Under the convention, signed by the United States in 1988, a committee of 10 experts was established with power to investigate allegations of torture.

In an Oct. 24 letter to Sen. Claiborne Pell, D-R.I., chairman of the foreign relations committee, Msgr. Lynch called for ratification of the convention. "In Catholic moral teaching, infringements of fundamental human rights, particularly those as serious as torture, must be combated not just by moral suasion but also by practical action, including effective national and international legal mechanisms," he wrote.

In his Feb. 15 statement, Msgr. Lynch said the USCC supports ratification because it "offers the United States an opportunity to play a leadership role" in expanding and strengthening international structures aimed at ensuring worldwide protection of human rights.

Nancy Stetson, a Foreign Relations Committee staffer, told Catholic News Service Feb. 14 that the Bush administration had submitted a package of reservations to the convention that would put the convention's terms "in sync" with the U.S. Constitution.

She said the Bush package "was something I think we can live with," but added that she knew little about Helms' concerns.

Stetson said she was concerned that too many caveats not be added to the convention. "We don't want to wind up with the United States, a country that does not torture, looking like it's narrowing the meaning of the words of the convention," she said.

Gerard F. Powers, USCC adviser on political-military affairs and human rights, agreed in a Feb. 14 interview. "We would hope that the reservations don't emasculate the

treaty," he said. "We wouldn't want the treaty to be just a symbol of our opposition to torture. We want it to be substantive."

Jack Healey, executive director of Amnesty International USA, said Feb. 14 that his organization is concerned that U.S. caveats to the convention could be used by another country to justify its own abusive policies.

He said he anticipated the convention would have no effect on U.S. death penalty laws.

Powers said that countries with poor human rights records have signed the convention is no reason for the Senate to shy away from ratifying it.

"That's a problem with all international agreements," said Powers. "Look at the Helsinki agreements," he said, noting that they, too, were signed by a number of East European nations guilty of human rights violations.

In spite of that, the 1975 Helsinki Accords, which aimed at guaranteeing human rights, "played a big role in Eastern Europe" and enabled the United States "to try to hold" signatory nations to their word, according to Powers.

He said the current ratification process "is moving along relatively rapidly," unlike what has been the case with other international conventions, such as the U.N. Convention Against Genocide which was under consideration by the Senate for about 40 years.

Other international agreements, such as ones that would bar race and sex discrimination, were signed more than 10 years ago but have not been ratified.

Ground is broken for center near Auschwitz

OSWIECIM, Poland (CNS)—A Polish government minister and a Catholic cardinal broke ground to start construction of a long-awaited interfaith prayer center near the former Nazi death camp of Auschwitz.

The center will include a new convent for Carmelite nuns, whose present home beside the camp walls caused a bitter dispute between international Jewish organizations and the Catholic Church.

Cardinal Franciszek Macharski of Krakow, the Polish archdiocese that includes Auschwitz, opened the Feb. 19 ceremony with Jack Ambrozjak, head of the Council of Ministers' office.

Ambrozjak represented Prime Minister Tadeusz Mazowiecki, who was due to have talks in Warsaw Feb. 23 with Edgar Bronfman, president of the New York-based World Jewish Congress.

There were no Jewish representatives among the 20 people at the ceremony.

The center will comprise a meeting hall, a hostel and a new convent. The site is one mile from the present convent—a former theater where the Nazis once stored the gas used to kill up to 4 million people, most of them Jews, at the camp.

Jewish organizations protested the presence of the convent at the site and were outraged by the church's failure to honor an agreement to move it by February 1989. Last September, the Vatican said that it would help fund the new center to "contribute significantly to the development of good relations between Christians and Jews."

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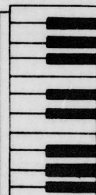
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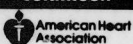


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