

Management study of archdiocese to be made

by John F. Fink

A management study of the entire Archdiocese of Indianapolis will soon be made by an outside consulting firm. Archbishop Edward T. O'Meara made the announcement to the Archdiocesan Pastoral Council at its meeting in Columbus last Saturday.

"We need a management audit of the whole way of operating, at all levels," the archbishop said, "and it must be done from the outside, by people who can tell us how to make the archdiocese better."

He told the council that on Monday, Feb. 11, he had made a presentation to the Lilly Endowment, requesting \$300,000 for such a study. Lilly had already funded the

preparation of the proposal for the study, a proposal prepared by a company located in Philadelphia, he said.

"Too often we have been backed into a corner and have had to manage by crisis," Archbishop O'Meara said. "This has happened too often and we have to do something about it."

He said that the archdiocese's management crises usually fall in one of three areas:

1. Overall management and administration. As an example, he said that the Catholic Center currently handles the payroll for the schools in the four Indianapolis deaneries (but not for the other seven deaneries), an expense that rightfully belongs to parishes or deaneries. The Catholic Center issues paychecks and then bills the parishes. What has hap-

pened, he said, is that "sometimes parishes get in a bind and do not pay. The result is that funds that belong to the entire archdiocese are used to pay the debt of a parish."

2. Education. The archbishop said that about 80 percent of the archdiocese's employees are involved in education of some type, so it's natural that some crises pertain to education.

3. The urban situation. Of the 42 parishes in Indianapolis, about half of them can't support themselves, Archbishop O'Meara said.

Besides these three areas, the archbishop said, two other areas that need improvement are communications and public relations. "The two are not the same," he added.

Archbishop O'Meara emphasized that the management study, according to the proposal made to Lilly, will be based on "issue and value focus planning" rather than on "entity focus planning."

"We must fine-tune our system, perhaps add new systems," the archbishop said. "We want to make this good thing better."

He said that during the presentation to Lilly he was asked if he had any "sacred cows." He responded that, if he had any, they would be Catholic schools. He said that he believes strongly in them and is committed to them. However, he said, he was resolved not to put reservations on any entities.

He hopes, he said, to have the study finished in a year or a bit more.

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Council presented with five critical planning issues

by John F. Fink

The secretaries of the seven archdiocesan secretariats identified the five planning issues they consider most critical for the Archdiocese of Indianapolis in a presentation to the Archdiocesan Pastoral Council last Saturday during a council meeting at St. Columba's Parish in Columbus.

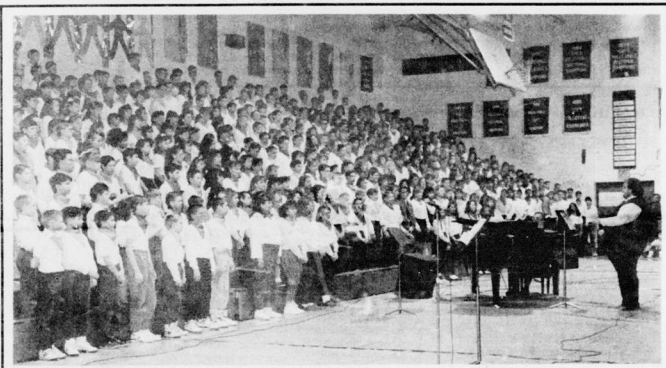
The issues identified were human resources, financial resources, communications, Catholic schools and external relations.

At its next meeting, in May, the council will listen to a similar presentation by the members of the archdiocesan Council of Priests. In August, the parishes, through the deanery pastoral councils, will give their opinions about issue priorities. The council will then take the lead in attacking the issues identified.

At its meeting last Saturday, the third since it was established, the council also heard reports on the activities of Catholic Charities and two deaneries, discussed a proposed constitution for the council, and made nominations for permanent officers. Election of officers is planned for the May meeting. Temporary officers are David Gootee, chairperson, and Rosemary Corraggio, secretary.

The council met from 10 a.m. to 4:15 p.m. Only one council member was absent, due to illness.

The agencies and offices of the archdiocese are organized into seven secretariats. The secretaries of those secretariats are: the Metropolitan Tribunal, Father Fred Easton, the vicar judicial; the Secretariat for Catholic Charities, Dr. Robert Riegel, the Secretariat for Religious (See COUNCIL GIVEN, Page 24)



DEANERY CHOIR—Seven hundred students from South Deanery Catholic schools sing during the Catholic Schools Week "Kaleidoscope of People" songfest. Directed by St. Barnabas music teacher John Phillips, the

fifth- through eighth-grade students performed for a standing-room-only audience that included parents, families, friends, neighbors, staff and pastors of the south side churches. (Photo by Margaret Nelson)

Father Joseph McNally to co-chair United Appeal

by John F. Fink

Father J. Joseph McNally, pastor of St. Barnabas Church in Indianapolis, has been named co-chair of the United Catholic Appeal for this year. The campaign will be conducted Sunday, May 5.

Father McNally's co-chair is Jerry D.

Semler, president and chief executive officer of American United Life Insurance Co., Indianapolis.

Father McNally's specific duties will be as organizational liaison with the priests in the archdiocese. He will be offering whatever support might be necessary and be available to get answers to whatever questions might arise from the priests.

He expressed his enthusiasm over this year's new approach to the raising of money to support the numerous spiritual, social and educational needs of the archdiocese. He said he sees a new spirit that was exemplified at the campaign's kick-off in Columbus Jan. 23.

"I also appreciate the tremendous support we are getting from Archbishop O'Meara," Father McNally said. "In explaining the needs of the archdiocese to the priests, he has placed special emphasis on the whole archdiocese—north, south, east and west—and not just those in the capital city."

He said, too, that the archbishop has stressed that this campaign will be a door-to-door, face-to-face solicitation.

Father McNally emphasized the campaign's new name, stressing the *United Catholic Appeal*. He said he is sure the laity of the archdiocese will respond with enthusiasm when they learn why the money is needed. He was also enthusiastic that 25 percent of the money collected will be returned to the parishes. "That can't

help but be a strong incentive for our parishes," he said.

Father McNally said that he is already seeing enthusiasm on the part of parishioners. "At St. Barnabas," he said, "we needed 12 co-chairs for the campaign. We asked 12 people and we got 12 yeses." He said St. Barnabas has always gone over the goals set for that parish.

Father McNally has been pastor of St. Barnabas since 1989. Ordained in 1958, he

has served as assistant and high school instructor at Our Lady of Lourdes, Indianapolis; St. Margaret Mary, Terre Haute; and St. Paul, Sellersburg; as director of students at Our Lady of Providence High School, Clarksville; as pastor of Sacred Heart, Jeffersonville and St. Columba, Columbus; and as co-pastor of St. Columba and St. Bartholomew, Columbus.



Father Joseph McNally

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

A couple stories about married priests

by John F. Fink

A nice human interest story was reported a few weeks ago in *The New World*, newspaper of the Archdiocese of Chicago. The former archdiocesan director of the Confraternity of Christian Doctrine (CCD), who had resigned and left the priesthood in 1969, was reinstated as a priest.

After he left the priesthood, Father Ted Stone had married a woman by the name of Judy O'Shell and fathered two children. Bethanne is now 19 and Tim is 17. Judy died in 1981.

When he quit the priesthood, it was after there were some cutbacks on his staff for financial reasons. "I was probably burned out and angry and overreacted to some of the stresses of the time," he says now. He went through a period of anger toward the church, but remained an active layman. He got a job as an administrator with the Illinois Department of Mental Health.

Two years after his wife's death, he thought he would like to get back into pastoral work and, over a period of three months, talked about it with about 75 priests. When one priest suggested he return to the priesthood, he said, "I broke down and cried. I didn't think it was possible."

STONE APPROACHED CARDINAL Joseph Bernardin on April 5, 1984 (he remembers the date exactly) with two plans. Plan A was a reinstatement to full active priestly ministry. Plan B was pastoral work in a parish. "When he said, 'Ted, we don't want Plan B,' my heart just leaped," Father Stone says. The cardinal was interested only in Plan A.

Unfortunately, it was to take six years and nine months for the Vatican to approve his reinstatement. It wasn't



easy. Father Stone credits Cardinal Bernardin's determination for getting approval. "When all doors seemed to be closed, he would find one open and pursue it," Father Stone says. The cardinal finally called him on Jan. 7 to tell him the good news.

Actually, although Cardinal Bernardin said he wasn't interested in Plan B (pastoral work in a parish), that is the work Father Stone started doing shortly after his meeting with the cardinal while waiting for Plan A to be approved. Since 1984 he had been a pastoral associate at Our Lady, Mother of the Church parish. Now he has been assigned as an associate pastor at the same church. "I can celebrate the Eucharist now," he said. "I am not only helping people as they die. I can preside at their funerals."

Besides being an associate pastor at one church, he is still a parishioner at another because he and his two children live in the boundaries of Mary, Seat of Wisdom parish in Park Ridge.

THERE WAS ANOTHER story you might have missed that came out of the freeing of the church in Czechoslovakia. During the time that the church was under communist domination and ordinations were forbidden, bishops ordained men clandestinely. Most of these were done outside Czechoslovakia (including in Krakow, Poland by Pope John Paul while he was archbishop there), but some were done in Czechoslovakia.

Some of those who were ordained were married men, and some were women, it has been reported now that the church is free in that country. The ordinations of married men were done by more than one bishop but rumors of female ordinations are traced only to Bishop Felix Davidke, who died in 1988.

It was interesting to see the reaction of the Vatican to this news. Officials there admitted that married men had been secretly ordained but said that the ordinations were probably invalid. And Vatican press spokesman Joaquin Navarro-Valls called Bishop Davidke "a mentally ill

person." Nevertheless, the Congregation for the Doctrine of the Faith has established a commission to study the situation.

In Czechoslovakia itself, Father Tomas Halik, secretary of the Czech section of the bishops' conference, said that the number of married priests is a tiny fraction of the total and "not a dramatic problem for our church."

WHAT LESSONS CAN WE learn from these two stories? Is there a connection between them?

Although they would seem both to be about married priests, the story about Father Stone's reinstatement really is not. It demonstrates how hard it is for a priest, once he has resigned from the priesthood, to be reinstated. Although he had married, he was no longer married because his wife had died. Despite that, it still took almost seven years to get the job accomplished—even by someone with as much influence as Cardinal Bernardin.

The story of the Czechoslovakian married priests demonstrates just how strongly the Vatican insists on the rule of celibacy. Why couldn't the Vatican simply acknowledge that yes, indeed, some married men were ordained because of the exceptional circumstances the Czech church faced? There could not be a Eucharist without priests, so bishops had to ordain priests clandestinely and, because of the emergency conditions, some of them were married. Why should this be treated as a big deal, enough to establish a commission to study the situation?

Father Stone's case also shows that it is indeed possible for resigned priests to be reinstated and perhaps Father Stone's success will encourage others to try. Of course, if they are married, they can forget it.

Another lesson that occurs to me is that Father Stone and those Czech priests are probably better priests for having been married and at least in Father Stone's case, for being parents. That, though, is from the viewpoint of a married layman and there are many priests (and even some lay people) who would disagree.

EDITORIAL COMMENTARY

Observations on the progress of the Gulf war

by John F. Fink

By the time this is read there might be a bloody ground war going on, or the meeting between Tariq Aziz and Mikhail Gorbachev might have some positive developments. Nevertheless, some observations are in order about events between Feb. 11 and Feb. 18.

What I remember most about last Friday's "false alarm"—what was thought to be Saddam Hussein's decision to withdraw from Kuwait but proved to have too many strings attached—was the celebration in the streets of Baghdad. TV cameras caught people firing weapons into the air and cheering wildly.

One would have thought they had just won the war. But no, this was the losing side celebrating. They were celebrating because they thought the war was over. They didn't care who won. They were cheering because they thought they would no longer be bombed and could get water and electricity again.

The previous night (Thursday, Feb. 14), the excellent ABC News program Prime Time Live had a segment with Diane Sawyer in Jordan that was also revealing. Besides interviews with King Hussein and his American-born wife, the former Lisa Hallaby, Diane also was in the streets of Amman during an anti-American demonstration and in a Palestinian refugee camp where she was getting roughed up.

The program brought back lots of memories of my own visit to Jordan a few years ago. There weren't any anti-American demonstrations and the people in the Palestinian refugee camp were friendlier (we were there with the president of the Pontifical Mission for Palestine which had built a school for them), but they were puzzled about why the U.S. didn't seem to like them.

I didn't interview King Hussein either, but we spent an hour with his brother, Crown Prince Hassan, the second in command—first in a news conference and then informally over coffee. He was, and still is, an ardent advocate for the Palestinians.

Jordan is in a terribly precarious position, caught as it is in the middle between Israel and Iraq. Its Palestinian population outnumbers the Jordanians. King Hussein and Crown Prince Hassan

want ardently to remain friendly with the United States, but they have reacted strongly to the number of civilians being killed. No, civilians aren't being targeted, but they're being killed nonetheless, and the more this happens the angrier the Arab people are becoming.

Palestinians in their Israeli-occupied homeland have been criticized for cheering the Scud missiles going into Israel. That is what so many years of living in an occupied country has done to those people. They have grown to hate their enemies.

In last Sunday morning's interview programs, Bush administration officials emphasized two points: no linkage or compromise, and the objective of the war is only to get Iraq out of Kuwait and return Kuwait to its Emir, George Bush and Pope John Paul have always disagreed on "no linkage." As far back as

last October we were reporting that the Pope stressed that the Middle East problems must be linked in order to have peace and a lasting settlement.

Also, I wondered, what if the United Nations voted to link the issues or voted for a compromise? Would the president still insist on continuing the war?

On the second point, a poll over the weekend showed that 90 percent of Americans interviewed want to continue the war until Saddam is ousted.

But that is not the administration's stated position. That means that we still are not agreed on the objective of this war. It also means that, if the war were to end soon, a lot of people would be disappointed.

Let us pray that God will enlighten the mind of Saddam Hussein to make him realize that he must get out of Kuwait and bring a halt to this senseless war.

OFFICIAL APPOINTMENTS

Effective March 11, 1991

REV. JOHN F. GEIS, V.F., Dean of Batesville, Indiana, appointed to Priest Personnel Director from pastor of St. Mary, Greensburg, administrator of St. John, Enochsburg, and St. Maurice, St. Maurice.

Effective April 3, 1991

REV. STEPHEN D. DONAHUE, appointed to administrator of St. Michael, Charlestown from associate pastor at St. Mary, Greensburg, St. John, Enochsburg, and St. Maurice, St. Maurice.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

Archbishop O'Meara's Schedule

Week of Feb. 24

SUNDAY, Feb. 24—Confirmation for the parishes of: Holy Trinity, Edinburgh, and St. Jude and Little Flower, Indianapolis at 2:30 p.m.; for St. Luke, St. Matthew, Indianapolis at 6:30 p.m., SS. Peter and Paul Cathedral.

WEDNESDAY, Feb. 27—Priest Personnel Board, Catholic Center.

THURSDAY, Feb. 28—Staff Meeting, Catholic Center.

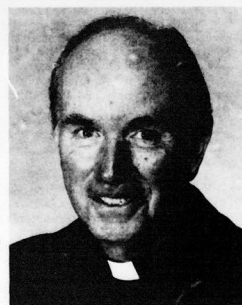
Father James Moriarty, founder of Fatima Retreat House, buried

Father James D. Moriarty, a retired priest of the Indianapolis Archdiocese, died on Feb. 15 in Indianapolis. His funeral was celebrated on Feb. 19 in St. Matthew Church, of which he was pastor from 1974-85. He was dean of the Indianapolis North Deanery from 1981-85.

Father Moriarty was founding director of Fatima Retreat House from 1950 to 1967, when he became pastor of St. Lawrence Parish in Indianapolis. He was chaplain of the Sisters of the Good Shepherd Convent from 1950-63. From 1985, until he retired from active priesthood in 1986, Father Moriarty returned to Fatima Retreat House as administrator.

Father Moriarty was ordained in 1940 at St. Meinrad Seminary. He was pastor of St. Susanna Parish in Plainfield from 1972-74, and of St. Thomas More Parish, Mooresville, from 1971-72. He was assistant pastor of St. Ambrose Parish, Seymour for one year, 1949-50. From 1940-49 he served concurrently as assistant pastor at Holy Cross Parish and as chaplain for the Indiana Women's Prison in Indianapolis.

Other activities of Father Moriarty included founding Our Lady of Fatima Retreat League in 1956, and serving as chaplain of the Indianapolis Fire Depart-



Father James Moriarty

ment from 1958-62. He was spiritual moderator for the Indianapolis Council of Catholic Women (ICCW) from 1962-85, a member of the priests' senate, and active in the National Laywomen's Retreat Movement.

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THE CRITERION

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Hundreds greeted at Rite of Election liturgies

by Margaret Nelson

On Feb. 14 at SS. Peter and Paul Cathedral, Archbishop Edward T. O'Meara offered "the heartiest of welcomes on this rather difficult of evenings" to those to be baptized or fully received into the Catholic church at Easter.

The archbishop officiated at a similar Rite of Election of Catechumens and of the Call to Continuing Conversion of Candidates at St. Louis Church at Batesville on Sunday, Feb. 17. On Feb. 21, he was scheduled to repeat the rite at the cathedral.

Father Thomas Amsden, dean of the Terre Haute Diocese, presided as the delegate of the archbishop at the same rite held at St. Ann, Terre Haute, on Feb. 17.

At the first gathering, Archbishop O'Meara offered a brief history of "events in the church that brought us to this day." Speaking of Christ as "becoming a blood brother of us," the archbishop said that the Lord's life revealed that "God really and truly loved us in a most particular fashion... so personal and so particular that it includes each and every member of the human family by name."

Noting that some have seeds of faith that can be nurtured, the archbishop said, "I have never met any one of you who hasn't said, 'Yes, something is happening to me.'" He said they should experience intimacy with the Lord. "Turning toward Jesus—that's what a conversion is," he said.

Archbishop O'Meara said that today's initiated should experience a "community

dimension" to their faith and be enriched by the experience of "your fellow believers."

Parish representatives read the names of each of the catechumens. As they stood, the archbishop cheerfully acknowledged their presence.

After affirmation by the sponsors and then the assembly, the archbishop questioned the catechumens: "Do you wish to

enter fully into the life of the Church through the sacraments of baptism, confirmation and the Eucharist?"

The procedure was repeated for the candidates who had already been baptized.

Archbishop O'Meara completed the Act of Election and Act of Recognition with: "May God bring to completion the good work begun in them."



THE ELECT—Those to be welcomed into the Catholic church during Easter vigil are questioned and welcomed by Archbishop Edward T. O'Meara at the Feb. 14 Rite of Election of Catechumens and of the Call to Continuing Conversion of Candidates at SS. Peter and Paul Cathedral. Sponsors, family members and members of their parish communities also attended the liturgy. (Photo by Margaret Nelson)

St. Paul's Catholic Center on I.U. campus begins renovation

by Cynthia Deves

St. Paul's Catholic Center in Bloomington has begun a \$1.2 million renovation project in response to the needs of a growing student ministry and modern liturgical philosophy. The project marks the first physical change in the center, located on the campus of Indiana University, since it was built in 1968.

Fathers Bob Sims and Kim Wolf have been co-pastors of St. Paul Center since 1983. In the spring of 1989 they initiated the renovation project with the support of the parish council. "We needed to repair the building," explained Father Sims, "but we also needed to bring the church more in line with Vatican II philosophy and to build for the future."

Responses to a questionnaire, which was distributed to parishioners at the beginning of the project, formed the basis for renovation plans.

"The questionnaire responses gave us a clear picture of what the parishioners wanted," said Colleen Pauwels, chairperson of the renovation planning committee. "Our planning committee organized the changes into five priorities."

The priorities were: improved access for the handicapped, including rest rooms; a reordered sanctuary to relieve crowding and provide a welcoming atmosphere; an improved exterior, especially in regard to parking, traffic flow and signs; a gathering space; improved office space and counseling rooms; a redesigned Blessed Sacrament Chapel; and new reconciliation room.

According to Pauwels, the gathering space is the key to the renovation. "It is the main handicapped access," she said. "The planning committee also felt very strongly that a gathering space is particularly important for our campus ministry. It will

be a wonderful place for all our parishioners to meet, talk, and socialize."

Father Wolf agreed, "Jesus' call is to community," he said. "The plan of our renovation is to enhance this call to community here at St. Paul's."

The renovation of St. Paul Center will be financed by a statewide fund-raising campaign conducted by parishioners, including students. Contributions will be sought from St. Paul parishioners, Catholic alumni of I.U., other Indiana parishes, supporters of Catholic student ministry and the archdiocese.

"A truly distinct and important ministry in our archdiocese is that at St. Paul's Catholic Center," said Archbishop Edward T. O'Meara. "This renovation effort is clearly worthy of our prayerful and financial support."

St. Paul Catholic Center parish includes 6,000 Indiana University students, 550 households composed mainly of I.U. faculty and staff members, and other Monroe County residents unaffiliated with the university. It has been described by parishioners as "a true community, a blend of town and gown."

In addition to liturgy, the Center provides retreats, Bible study, religious education, personal counseling and social activities for I.U. students. It began as the Indiana University Newman Center in 1952 and has ministered to more than 150,000 students at I.U.'s Bloomington campus since then.

Msrgr. James Higgins, now pastor of St. Martin of Tours Parish in Martinsville and dean of the Bloomington Diocese, was named founding pastor and administrative director of St. Paul's Catholic Center in 1967.

The renovation will be designed by Jack Pescock of the Pescock, Randall, Jelliffe and Nice architecture firm in Indianapolis.



MODEL PARISH—Representatives from St. Paul's Catholic Center of Indiana University at Bloomington show the scale model of parish renovation to Archbishop Edward T. O'Meara in the archbishop's office. Left to right are Colleen K. Pauwels, association professor and director of the I.U.-Bloomington law library, chairperson of the renovation committee; the archbishop; Christopher Laychak, senior in the business school and president of St. Paul's parish council; and Lara Miller, a junior and member of the parish council. Miller, who will spend her senior year in Italy, conversed with the archbishop in Italian. (Photo by John W. Ahlhauser)

INDIANA GENERAL ASSEMBLY

Two bills would free schools from many state regulations

by Ann Wadelton

Parents would be given more responsibility for their children's schooling under two education bills being debated in the Indiana General Assembly. In that way, both bills affirm the teachings of the Catholic Church which hold that parents have the primary responsibility for the education of their children.

The two bills are similar in that they would free schools from many state regulations, placing responsibility on the local level with teachers, parents and the community. They differ in the extent of deregulation and the methods used.

The concept of deregulation has the support of the Indiana Non-Public Education Association (INPEA), according to its lobbyist, Steve Noone. In committee testimony, he pointed to non-public schools as "living proof" that the concept is sound. Non-publics, including Catholic schools, he said, have a strong sense of their purpose and they place responsibility for accomplishing the educational mission with the administrators, teachers and parents.

Bills before the Indiana legislature are House Bill (HB) 1885, calling for "Discovery Schools" and Senate Bill (SB) 562, referred to as COMMIT. Sponsors of HB 1885 are Rep. Paul Robertson (D-DePauw) and Rep. Douglas Kinser (D-New Castle). SB 562 is sponsored by Sen. Morris Mills (R-Indianapolis).

The "Discovery" bill has the strong backing of Governor Evan Bayh and originated with his administration. It would phase in discovery schools starting with financial grants to 30 schools in the 1991-92 school year, increasing proportionately until the 1997-98 school year. However, schools could be named discovery schools without receiving the grants.

Discovery schools would have the advantage of being freed from many state regulations. To qualify, a public school would be required to submit a request to the state commission, with evidence of support from individuals and groups involved with the school's operation.

In addition, the school administrators must provide a mission statement detailing their objectives and the unique advantages to students of the school's becoming a discovery school; specifics on how parents

and teachers would participate; and how they would assess students' progress.

If the school's application were accepted, it could receive a grant to facilitate planning and training.

The COMMIT bill, SB 562, has the backing of many of the state's leading businessmen and the Indiana Chamber of Commerce. It would deregulate by the 1994-95 school year, placing responsibility in the hands of the community, parents and teachers. The plan includes four basic strategies termed "ready for school," "ready for life," "free the teachers," and "free the parents."

"Ready for school" involves helping children be prepared physically and culturally when they begin school. This would involve publicizing readiness standards and targeting early childhood programs and services to low-income children and others who need the most help getting ready for school.

"Ready for life" would involve establishing rigorous, objective academic standards for students and assessing performance at various grade levels with remediation available.

"Free the teachers" would allow those instructing to choose tests, timing and methods to suit their needs and academic levels of their group of students. They would be guided by the academic standards of all schools and the particular goals of their autonomous school.

"Free the parents" would give parents the right to choose where their children would attend school within their school district. "Scholarship" money would follow the student to a public or private school. Extra money would be assigned to students with special educational or emotional problems.

Both bills are expected to be debated extensively. The final decision is not expected until the last days and hours of the session.

Correction

The names of Mark Bridenstine and Jonathan Stewart were inadvertently switched under their photos in the "Seminary students appreciate..." story in the Catholic Schools Week supplement of *The Criterion* last week. Stewart is a deacon who will be ordained to the priesthood June 1 and is thus entitled to wear a collar.

Commentary

TO TALK OF MANY THINGS

How to maintain unity despite our divisions

by Dale Francis

We are in a trying time in our nation. People of good conscience hold opposite views on matters of great importance. There is a division of opinion.

We must learn to maintain unity despite the division. It is not a matter of muting convictions but of respecting those who hold differing opinions.

Since the opening of armed conflict in the Persian Gulf, the divisions are clear. There are those who oppose any acts of war, who are pacifists by conviction. Their sincerity has always been recognized within the nation and should be



respected. There are others who have made a moral judgment on this particular conflict, judging it does not meet the requirements of just war. They exercise their legitimate right. There are others who make a political judgment for a diversity of reasons that they cannot support the action in the Persian Gulf.

And there are those who just as conscientiously believe that what is involved is not war in the usual sense but a police action against Saddam Hussein who, by aggression against Kuwait made apparent his intent to bring control over the world. This action, supported by the United Nations Security Council, demands a withdrawal of Iraq from Kuwait and seeks to make clear aggression cannot be allowed in the world today.

The action against Iraq has been directed against military targets. A mod-

ern technology has made this possible in a way never before seen in warfare. In World War II, the allied forces were able to conquer in part through saturation bombing, in which an entire area was carpeted with bombs. There is a general agreement that bombing of civilian populations is not morally defensible. There is a general agreement the allied coalition in the Persian Gulf has not targeted civilian populations.

There are divisions of opinion among us. It is the nature of our nation that such differences may exist. Since a majority of the citizens support the action in the Persian Gulf, there has been an emphasis in the news media and among civic and religious leaders on the right of citizens to dissent from and protest against government policies.

This is an important and fundamental right and virtually all agree with it. But there have been some who support this right who misunderstand the meaning of it. Some of the protests have been violent. The protest in San Francisco used obscenities, used scatological language to denounce U.S. leaders, smashed and burned property, blocked traffic. There was strong denunciation of it. Dissent quite naturally makes claims with which others express disagreement. Some have criticized this response as if it were opposed to the right of free expression.

It is fundamental to our freedom that dissenters and protesters should have the right to express their criticisms. It is fundamental to common sense that while all have a freedom to express their



opinions, others have the right to express their disagreement.

In these trying times, we must respect each other, we must accept the fact of disagreements. We must seek to make a conscientious decision and do it carefully. And we must accept the decisions that differ with our own as conscientious, too.

And through it all, we must pray for peace. We must come to understand that it is necessary to make peace, that peace will come only when it is maintained by eliminating injustice, oppression and aggression in the world.

THE YARDSTICK

Some let pope 'off the hook,' pan U.S. bishops on war theories

by Msgr. George Higgins

Some weeks ago I took issue with the neoconservative monthly magazine, *Commentary*, over its editorial advocacy of an all-out offensive war in the Persian Gulf.

Meanwhile, some leading Catholic neoconservatives in the United States have, in varying degrees, echoed *Commentary's* support of the war and, in doing so, gone out of their way to criticize U.S. Catholic bishops for opposing the war.

I am referring to Michael Novak of the American Enterprise Institute, Richard John Neuhaus of the Institute on Religion and Public Policy and George Weigel of the Ethics and Public Policy Center, for example. They have admittedly stopped short—but just short—of explicitly blessing Operation Desert Storm, but have argued



in print that the bishops have gone beyond their competence in opposing the war and have misunderstood, misinterpreted and misapplied the traditional Catholic just-war theory.

It is not my purpose in this follow-up column to debate the issue of the war or the just-war theory with Novak and Neuhaus. Nor is it my purpose to question their right to disagree with the bishops on this issue.

My only purpose is to wonder out loud why they have come down so hard on the bishops while letting the pope completely off the hook. Their failure even to mention, much less criticize, the pope, while severely criticizing the bishops for echoing the pope's position on the war, is, in my opinion, passing strange—in fact, almost incomprehensible.

I say this for two reasons, among others: 1. The pope, if anything, has been more critical of the war than the U.S. bishops, and 2. these same writers have been known to suggest that on other controversial issues

in the area of social and political ethics the pope is a better guide than the bishops.

Why this double standard? Why is it deemed appropriate to criticize the bishops for opposing the war while remaining completely silent about the pope's statements? I, for one, can think of no plausible explanation.

The bishops, it is said, are dead wrong in calling for dialogue and for a political solution to the crisis in the Gulf. In fact, Novak goes so far as to say that the statement by Archbishop Daniel Palczyk, president of the National Conference of Catholic Bishops, calling for a political solution "hands Saddam Hussein a propaganda bonanza." Novak is clearly entitled to this opinion, but one would expect him to be equally critical of the pope for taking this same position.

Regarding the Gulf crisis, the pope, in a message to a recent Luxembourg meeting of foreign ministers from the European Economic Community, asked that "peaceful means such as dialogue and negotiation

prevail over recourse to devastating instruments of death."

The fact that the record is replete with papal statements to this effect deepens the mystery as to why neoconservative critics of the bishops have held their fire against the pope.

The polemical tone of the criticism of the bishops, coupled with complete silence about papal statements on the war, raises the suspicion that the critics take a certain delight in bishop bashing.

Neuhaus asks whether "the bishops really want the faithful to have to choose between their comprehension of the military and geopolitical realities and that of, say George Bush, Les Aspin and Colin Powell."

I find this a strange line of argument coming from the pen of one who, to his great credit, was among the earliest and most vehement critics of the Vietnam War. But I cannot imagine that Neuhaus would even dream of applying this same litmus test to the pope. Why this double standard? It beats me.

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THE HUMAN SIDE

Immigrants could bring vibrant future to Catholicism in the nation

by Fr. Eugene Hemrick

Catholicism in America never was known for the homogeneity of its people.

There are urbanites, suburbanites, farmers and small-town folks; there are liberals and conservatives, white people, black people and Native Americans; there are rich and poor.

Thanks to creed and sacraments, Catholics in all walks of life are united in the essentials. But how to increase understanding of those essentials and to avoid a mechanical, rote practice of them represents an ongoing challenge.

Ironically, the new wave of immigrants is helping us respond to that challenge.

Arriving from a different culture, there is much that the new immigrants do not take for granted. Many times they question practices that are second nature to others.

The challenge posed by new immigrants to the status quo leads to growth.

In a book titled "Second Wave" (Paulist Press), Jesuit Father Allan Deck offers

fascinating insights on how immigrants foster the development of Catholic practices in the United States—how immigrants consequently could change the face of Catholicism in the nation.

Take, for example, our present Sunday Masses. Frequently they are jammed. Getting people in and out quickly to avoid parking-lot problems and overcrowding often leads to poor liturgies, and worse, obstructs creation of the setting needed if people are to make contact with God, with others and with themselves.

Too often we view these situations as unavoidable.

Now, with the new wave of immigrants, we are hearing more and more talk about BECs (basic ecclesial communities)—small groups of people that Scripture in order to help their members attune their lives to God and become better Christian witnesses.

BEC meetings do not substitute for the Mass. Rather, they enhance participation in the Mass by helping to create a feeling for community and encouraging people to reach out more vigorously to others.

Many people feel that if immigrants are going to feel at home in a parish, we must avoid inviting them into overcrowded,

impersonal communities where they will feel lost. An emphasis is needed on small communities in the parish that foster their faith while also approximating their past cultural experience.

Many Hispanics entering the United States arrive from rural backgrounds where the pace of life was slower and highly personal, and where they participated in BECs.

The popular religiosity of the new immigrants also needs to be considered. Treatises on theology are not the essence of Catholicism for them. Rather, they often developed their religious sense from a grandmother's folklore, a father's wise proverbs or religious festivals. Some experts believe that when it comes to the new immigrants, this is where Catholicism in America must begin.

There are so many issues to consider in a multicultural church! This is causing parishes to stop and rethink the effectiveness of their ministerial practices.

Should religious education spend more time exploring the popular religiosity which first gave all of us an understanding of Catholicism? Are Sunday eucharistic assemblies impersonal, assembly-line productions? Do we know how to relate religion and homelife? Would a parish

become more personal if it created a network of BECs?

Because we want to serve the new immigrants better, we are rethinking many things. This rethinking is leading to the kind of growth that promises a more vibrant church in the future.

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To the Editor

Sister iists reasons she deplores war

Although I have had neither the time nor the energy to publicly demonstrate my opposition to our beginning a war, I deplore:

- the power we have given Saddam Hussin, letting his decisions dictate whether or not we have a war,

- the massive bombings which are raping the land and displacing people, depriving them of safe water, and causing increasing numbers of civilian casualties;

- the environmental damage caused by both Iraq's intentional and our unintentional oil spills;

- the increase of carbon dioxide into the atmosphere caused by Iraq's intentional burning and our massive bombings of refineries and fuel supplies;

- the growing hatred of the U.S. by Arab countries, particularly Jordan, a long time friend;

- the censorship of the news by the Pentagon, repeatedly featuring our "smart" bombs, while failing to acknowledge the non-military impact of those weapons;

- the growing threats of terrorism around the world;

- the financial costs of weapons, military deployment and protection against terrorism, while so many in the U.S. are unemployed, hungry and homeless, and while health care and education are sorely neglected;

- the growing antagonism and threats against Arab-Americans within our own country;

- the patriotic rhetoric that condemns dissent, failing to recognize that criticism of government policies can express the highest love of one's country;

- the disproportionate number of blacks serving in Saudi Arabia (30 percent of the force while blacks number only 12 percent of the U.S. population) even as we continue to ignore the chronic unemployment and violence in the inner city;

- the rigidity of the U.S. position in negotiation when so much more than the 400,000 people of Kuwait is at stake;

- the prospect of committing our courageous young men and women to a ground war that will surely mean thousands of casualties.

I have written to President Bush, Senators Richard Lugar and Dan Coats, and my Congressman, Lee Hamilton, asking them to do all they can to prevent our country from plunging further into this quagmire.

Sr. Nancy Brosnan, SP

Tell City

War as last resort can't be justified

It's too bad the Bible isn't capable of providing instant pat answers to specific life problems (like our fundamentalist brothers and sisters believe). Instead we must examine the Scriptures and extrapolate from them certain general principles—we're actually called to think through our difficulties with the rational capacity God gave us, and that prospect terrifies many people.

It's my belief that the general principles of morality that may be extrapolated from Scripture are very few. If we examine, pray about, and meditate on the life of Jesus—his actions as well as his direct teachings—certain elements begin to clearly emerge. Among them is first and foremost an unconditional premium on human life.

Simply and unequivocally Jesus calls us to love all human beings as our sisters and brothers, with God parent to us all. Certainly God as parent would never choose to have one sibling kill another, regardless of the relentless ancient weavings of moral philosophy.

It is on this point that *ius ad bellum* collapses: As a matter of logic, war as a "last resort" can never be justified, since the option immediately prior to such a terminus is the option Jesus himself elected

to take in surrendering to the cross, namely the refusal to participate in violence.

This path, one clearly pursued by Jesus throughout the Gospels, is one which as a rule we simply reject outright, choosing instead to submit to the sleight-of-hand of academia, deluding ourselves into believing that wholesale bloodshed can somehow be justified and acceptable to God. It cannot. The death of one Iraqi military personnel or otherwise, is no less an occasion for weeping in heaven than is the death of one American.

I quote from a statement issued Nov. 29, 1990 by Pax Christi, the Catholic peace movement: "As followers of Jesus, Pax Christi holds that all human life is sacred and that all war is contrary to the message of Jesus who commands that we love our enemies and challenges us to be peacemakers."

This call to be peacemakers also means that the mistake of Viet Nam must never be repeated. Above all, those returning from the present conflict must be made to feel the humble gratitude and support we feel for them, regardless of our disposition to armed violence itself.

To be a follower of Christ is to assume the mind of Jesus, to discern his will and to follow it. If we can recognize the will of Jesus in any given situation and choose to act contrary to it, we are committing grave sin. And Jesus, beyond any shadow of a doubt, would choose war.

Jeffrey A. Purvis

Indianapolis

The strict curfew in Bethlehem

In his zeal to describe the effects of the strict curfew which Israel imposed in the West Bank and Gaza Strip ("Curfew in Bethlehem," Feb. 8), the author paints a simplistic and distorted picture.

Of course there are significant consequences to a strict wartime curfew and it is beyond question that such a situation would produce difficult and unpleasant consequences. The last time a curfew of this severity was imposed was in 1967, in the aftermath of the Six-Day War. Not even during the 1973 Yom Kippur War (when Israel was fighting for its very life as a result of a coordinated attack by three surrounding Arab countries) was such a curfew imposed. Why then, impose one now?

Saddam Hussein together with PLO leadership publicly and repeatedly called upon Palestinians in the territories to open another front in the Gulf war. The calls came from Radio Baghdad as well as through pamphlets from the uprising leadership. The Palestinians in the territories took these urgings seriously as was evident in the days before the war began when threats to "open another front against the Zionists" came regularly from Palestinians in the West Bank who were interviewed by NPR and other American media. Such exhortations increased dramatically after the first Israeli Scuds hit Tel Aviv.

It will not soon be forgotten by Israelis across the political spectrum that Iraqi Scud missile attacks on their civilian population were greeted with expressions of joy by Palestinians throughout the region (who regularly went to their roofs so as not to miss the sight) and, indeed, in surrounding Arab countries, notably Jordan.

Despite the curfew, there were mass demonstrations in the occupied territories in which the inhabitants sang songs to Saddam Hussein asking him to rain chemicals down upon Israel in support of which they carried signs with messages such as "gas the Zionists." Since 32 Scud attacks have so far not produced the desired effect (Israel has remained a noncombatant) the PLO leadership recently announced that it would use katyusha rocket attacks from Lebanon in an attempt to produce another front.

Saddam Hussein's open and repeated calls on Arabs and Muslims worldwide to do acts of terror on "American and Zionist" interests are taken seriously all over the world. One needs only to witness the stringent security procedures instituted in the capitals and airports of the allied countries and the corresponding drastic

decline in foreign travel to note how seriously those threats are indeed taken. The government of Israel has the same responsibility to protect its citizens from acts of terror.

Several weeks ago, a delegation of Palestinian notables from the occupied territories met with Israeli Defense Minister Moshe Arens and asked him to lift the curfew in order to ease the conditions under which Palestinians are living. Arens agreed to do so, in a stage-by-stage development, on the condition that there would be no violent protests or acts of terrorism. In fact, the easing of curfews began on Feb. 5 and a number of West Bank towns, including Bethlehem, have had their curfews lifted entirely.

The feelings of despair which your writer reports are vivid and real. The tragedy is that Palestinian leadership has simply never understood that the road to negotiations is through Jerusalem and not through Washington.

The Camp David Accords of 1979 provided for an interim "autonomy" and final status negotiations. In fact, the Camp David Accords provide a model for successful bilateral negotiations as a result of which there was an exchange of territory for peace. Such bilateral negotiations, with the aid of the United States, remain the only route to a negotiated peace agreement between Israel and the Palestinians and Israel and the surrounding Arab states.

Marcia Goldstone, Ph.D.

Executive Director
Indianapolis Jewish Community
Relations Council

Indianapolis

We should pray for religious vocations

Is it not about time that you Catholic journalists and editors stop bombarding us lay people with your silly gimmicks for solving the priest shortage and vocations crisis: married priests, women priests, fallen-away priests, lay ministers?

Don't any of you ever read the Holy Scriptures? The following quotation is from the Gospel of Jesus Christ according to St. Matthew, chapter 9, verses 37 and 38. Then he said to his disciples, "The harvest indeed is great, but the laborers are few. Pray therefore the lord of the harvest to send forth laborers into his harvest."

The same quotation is found in the Gospel according to St. Luke, chapter 10, verse 2. Don't you agree, when Our Lord

LIGHT ONE CANDLE

Keeping your enthusiasm high

by Fr. John Catoir
Director, The Christophers

The term "burnout" was first defined by Herbert Freudenberger in 1975, as "the mental, emotional and spiritual exhaustion manifested in diverse ways, including a major loss of one's sense of purpose or meaning in one's job."

Workers, volunteers, spouses—anyone can suffer "burnout." It isn't fatal but it can include a lot of sleep and havoc. Some burnout symptoms might have other medical or psychological explanations. For instance, if you've suffered from depression or stomach ulcers for years, don't blame the problem on burnout. See your doctor.

Burnout symptoms are the same ones that appear in times of stress: tension, sleep disturbances, increased use of drugs or alcohol, feelings of exhaustion after an average night's sleep, forgetfulness, the feeling of being overwhelmed by what used to be a simple task, angry outbursts, sexual difficulties, and spiritual dryness. These can also be signs of nervous exhaustion. Over a long period of time such symptoms can lead to a mild breakdown called burnout.

The best remedy is rest and rehabilitation. Good R & R includes lots of sleep and a proper diet low on sugar, caffeine, alcohol and red meat while high on fiber, fresh fruits and vegetables. Exercise is also

asked for prayers, he intended to answer them."

For many years we had prayers after every Mass for the conversion of Russia. Why can't we have prayers after Mass for increased vocations to the priesthood and religious life?

John J. Alth

Indianapolis

(For those of us who pray daily for increased vocations, why could we not believe that God is answering those prayers by offering us married men, women, fallen-away priests and lay ministers to fill ministerial needs in today's church? And since when are the only priests supposed to be laborers of the harvest?—Editor)

More about first U.S. black bishop

Your "From the Editor" column of Feb. 8 on black Catholic history mentions that some references fail to recognize James Healy (1830-1900) as America's first black priest and bishop. You speculate that these authorities might not regard Healy as "black" because his father was white. What, pray tell, do they make of Frederick Douglass or Malcolm X, who also had white fathers? From his photographs, Healy was "black" in appearance than General Colin Powell or any number of contemporary figures whose "blackness" is unchallenged. Today, race is more a social construct than a matter of genetics.

Let me suggest other reasons for the curious neglect accorded Healy. He was insufficiently oppressed. Though born a slave in Georgia, Healy wasn't conceived in shame. His Irish father lived in domestic affection with his slave mother, a union the church seems to have considered valid although strictly illegal under Georgia law.

Healy and his siblings were sent north for education and freedom, ironically financed by the sale of his father's slave-gang. He was ordained in Paris in 1854, consecrated Bishop of Portland in 1875. His two brothers who became priests also had distinguished church careers in New England.

Furthermore, Healy's ministry concentrated on the Irish poor and his fiercest struggles were against anti-Catholicism, not racism. Though he himself suffered racial insults, his color-blind views simply don't sit well with the ethnic obsessions of our time.

The Marion County Public Library has a biography of this remarkable man—"Bishop of Healy: Beloved Outcast," by S. A. Foley. Sandra Miesel

Indianapolis

recommended. A long walk can have a healing effect on the nervous system. And then there is meditation.

This Lent, why not try something new in your prayer life? Freshen your prayer with joy. One good way to do this is through meditation. Find a comfortable position, close your eyes, slow down your breathing, and as you inhale, repeat the name of Jesus. Then, as you exhale slowly, say "thank you." Repeat this exercise over and over for at least five minutes, twice a day. The spirit of gratitude will help to open your soul to joy. There are some other questions to ask yourself.

Do you have a support group? Do you have a safe place to go to unwind? Are you assertive in setting your limits? Do you know how to say "no" when you sense you're in overload? Do you know about time-management? Do you have a hobby? Do you like to listen to music or see an opera? Do you have any close friends, or to those who totally neglect themselves, so try to take better care of yourself.

Ultimately, peace of soul comes to those who are willing to say "yes" to God, and really mean it. Lent is about surrendering to the Lord. You may not yet be a saint, but the saints weren't saints every minute of the day either.

Surrendering to God is a life-long process. Be patient and don't give up on yourself. There is always grace.

(For a free copy of the *Christopher News Notes*, "The Listening Art," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

(Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 p.m. on WISH, Channel 8 in Indianapolis.)



CORNUCOPIA

Name of the game is guilt

by Cynthia Deves

Assuming we didn't have it earlier, we are all riddled with guilt by the time we're five or six years into motherhood. Our fragile self-confidence has been eroded by persons who weigh less than 40 pounds and stand (or teeter) at about 30 inches, but we write it off as just one more biological imperative.

There are umpteen reasons for this guilt: We don't bake cookies regularly or we don't take the kids to baby yoga classes like the Other Mothers of folklore. Maybe we sweat a little smart aleck's rear now and then, or forget to give the baby his vitamins, both of which are totally out of sync with popular wisdom as revealed on Donahue and Oprah.

Whatever the reason, we're all guilty. Guilty as charged, no matter what style of mom we are.

Most of us learn to be mothers from our own mothers, so we can blame it on them if we're not exactly perfect. This, of course, is one of the most important precepts of the whole mother/guilt thing: mothers lay guilt on us, and then we lay it on our kids, who lay it on us, and then we lay some back on our moms, etc. etc.

After a few feeble "But, honey's, men generally give in to the inevitable fact that the mothers of their children (and their children) will store up mutual guilt no matter what. Seemingly unhampered by any gender-based inclination in this direction themselves, men just stand aside, awestruck, and watch the genetic transfusion of guilt go back and forth.

Some mothers are the soft kind, also known as "pushovers" by their offspring. They're the ones often remembered as passive, sweet, unassertive or lenient. But these mild-mannered ladies, who all wear dainty velvet gloves, are the very ones who invented manipulation (you've heard of the "iron fist in the velvet glove").

Less subtle moms, the kind who are right up front with their motives, become known as strict, bossy, or unbending. They don't manipulate, they just promote guilt with unpopular orders delivered in easy-to-understand sentences: "Quit that!" "Sit down!" "Zip that lip!"

There is also the conscientious mother who studies parenting a lot because she remembers all that ancestral guilt and hopes to break the cycle and do this thing right. No way will she make the same mistakes her mother did!

This style of mother used to do O.K. when Dr. Spock was the only (you should pardon the expression) authority around. Today she's in trouble because every third book, tape, television talk show, or parish meeting is devoted to training parents. It's a lot to absorb.

Step-mothering as prevalent as we have it today is rather new on the scene, although we've all heard about Cinderella's wicked stepmother and other unrealistic representatives of that relationship. This mothering is even more delicate than the usual kind, because you are dealing with someone else's kid and probably someone else's guilt.

Guilt has some value, however. The most important words in Mother-Speak are "I love you." But the next two are "I'm sorry."

check-it-out...

A **Benedictine Life Weekend** on the theme, "The Rule of Benedict," will be held from 8 p.m. EST Friday through 1 p.m. Sunday, March 15-17 in Benet Hall at Convent Immaculate Conception, Ferdinand. Single Catholic women 18 or older who are interested in the Benedictine religious life are invited to attend. Contact Benedictine Sister Mary Resing, R.R. 3, Box 201, Ferdinand, IN 47532, 812-367-1411, before March 10.

The **Mother and Unborn Baby Care Pregnancy Problem Centers** are consolidating their operation for more efficiency into three offices at their present East, North and Downtown locations. The West office closed Feb. 1 and the South office will close on April 1. Volunteers to staff the offices, and funds to continue the Centers' pro-life work, are needed. Contact them at P.O. Box 40213, Indianapolis, IN 46240.

A **Symposium on the RCIA for Children** will be directed by Benedictine Sister Antoinette Purcell on Wednesday and Thursday, March 20-21 at the Aquinas Center in Clarksville. To register call the archdiocesan Office of Catholic Education at 317-236-1430.

An hour of adoration will be held from 8 to 9 p.m. on Wednesday, March 20 at Our Lady of Grace Monastery, 1402 Southern Avenue in Beech Grove. The service will be part of a **Vigil of Peace** at 56 Benedictine communities preceding the Feast of St. Benedict. Everyone is invited to join the sisters in praying for peace.

Rejoice Productions Ministries will present "Upon This Rock: An Easter Passion Play" at 7:30 p.m. on Friday and Saturday, March 29-30 at Cloves Hall in Indianapolis. Call 317-283-9696 for ticket information.

St. Margaret's Guild will present the **1991 Decorators' Show House** at the James A. Allison Mansion and Alverna Hall on the campus of Marian College from Saturday, April 27 through Sunday, May 12. Call 317-929-0123 for more information.

A **Holy Week Retreat** will be presented by Dominican Sister Dr. Patricia Benson from Sunday through Saturday, March 24-30 at Beech Grove Benedictine Center. The fee is \$45 per day; registration deadline is March 10. Call 317-788-7581.

The **Irish American Heritage Society of Indianapolis** will kick off its celebration of St. Patrick's Day at its annual dinner on Saturday, March 9 in Our Lady of Lourdes Parish social hall, 5330 E. Washington Street. The event will begin with a cash bar at 6 p.m. followed by a traditional Irish dinner at 7 p.m. Mac Bellner and other traditional artists will provide music, and there will be dancing, a sing-along, a leprechaun, prizes and other Irish fun. Tickets are \$10 for IAHS members, \$12 for non-members. Contact: Alice Davis, 950 Ellenberger W. Drive, Indianapolis, IN 46219, 317-353-6664.

Pro-Lifers who wish to **pray for the unborn and their mothers** assemble at 9:30 a.m. each Saturday to pray the rosary in front of the Clinic for Women, 2951 E. 38th Street. For more information call Margie Schmitz at 317-872-4597.

Archdiocesan Black Catholics Concerned (ABCC) is selling **medicines**

Father Cyprian Davis's book, "The History of Black Catholics in the U.S.," The books, available after March 1, cost \$26.25 each. Call Constance Morris at 317-638-4788 evenings for more information.

Suzanne Kelly, director of the programs for church leaders unit at the University of Notre Dame's Institute for Pastoral and Social Ministry, will discuss "You and Your Aging Parent" at 7 p.m. on Wednesday, March 6 in the University Place Conference Center at IUPUI. The Notre Dame Club of Indianapolis will sponsor the presentation as part of the Notre Dame Alumni Association's Hesburgh Alumni Lecture Series.



Holy Trinity Community Day Care Center, 902 N. Holmes Ave. will celebrate **Black History Month** with a program beginning at 11 a.m. on Wednesday, Feb. 27. Children dressed like famous Americans will explain their costumes, followed by a soul lunch (preserved soups only), and a story time. Indianapolis Deputy Mayor Paula Parker-Sawyers and gubernatorial executive assistant Pamela Carter will read stories to the children. The public is invited. Call 317-638-9509 for more information.

The Women's Press Club of Indiana will offer **Louise Eleanor Ross Kleinhertz Memorial Scholarships** to women over 30 who wish to upgrade skills in order to reenter the journalism job market or find better-paying jobs. Prior education is not a factor. Applications are due by Monday, April 15. Contact Marjorie Stonehill, WPCI scholarship chairman, at 581 S. Century Oaks Court, Zionsville, IN 46077 for more details.

Lenten activities at St. Paul the Apostle Parish in Greencastle include evening prayer and Stations of the Cross each Monday at 5:15 p.m. Wednesdays followed by Mass at 7 p.m.; Friday Stations after 5 p.m. Mass; and "Questions and Discussion About Things Catholic" with pastor Father John Schuettkotte from 7-8:30 p.m. Fridays in the parish center.

Chicago's Call to Action Performing Arts Ministry will present a free program entitled "Haunted By God: The Life of Dorothy Day" at 7:30 p.m. on Friday, March 8 in Holy Cross gym, 125 N. Oriental Street. For tickets call 317-635-9560 Tues. and Fri.; 317-462-3445 9 a.m.-5 p.m. weekdays; or 317-787-5098 evenings.

Two half-hour television programs dealing with the religious implications of the **Persian Gulf war** and featuring "Focus on Faith" panelists will be presented on WKTV Channel 6 in the Indianapolis area. The first will be presented at 1 p.m. EST on Saturday, March 9 when Father Robert Borcherthmeyer and other panelists discuss issues of peace, justice and morality. The second will be aired at 1 p.m. EST on Saturday, March 16 to discuss future long-range consequences of the war.

vips...

Franciscan Friar Joel Burget, son of Mildred and John Burget Sr. of St. Benedict Parish in Terre Haute, recently celebrated the 25th anniversary of his ordination at Mass, followed by a reception in his honor in Hellmuth Hall.

Marvin and Helen Steelman of St. Lawrence Parish, Lawrenceburg, celebrated their 50th wedding anniversary today, Feb. 22.

BIG 100—Nathan Maxwell (from left), Damon Denen, Nick Mascari and Danny Sergi work on projects as children at St. Barnabas kindergarten celebrate 100 days at school with activities. Fifth-grade students helped out when the class made 100-day hats, planted 100 seeds, and made necklaces with 100 pieces of cereal. The youngsters also ate 100 carrots and 100 crackers and made 100 "feet" to see where they would go. (Photo by Sue Palma)



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Three in diocese served with Dorothy Day in New York

by Margaret Nelson

Three members of the archdiocese can speak from personal experience about Dorothy Day and the influence she has had on U.S. social justice. Though they represent different generations, all joined the Catholic Worker Movement in New York City.

The inspiration of Day's philosophy is still visible in the lives of all three. She touched the life of Indianapolis resident Ann Marie Hanlon in 1966-67.

Joe and Mary Alice Zarrella, members of St. Paul Parish in Tell City, met the Catholic activist in the '30s. Dorothy Day was godmother for one of their daughters.

Joe met his wife Mary Alice at the Catholic Worker site, which housed the original St. Joseph shelter and breadline. Though they left New York shortly after their marriage in 1942, the Zarrellas still follow the ideas of Dorothy Day and her mentor, Peter Maurin.

"Her philosophy was to live a lifestyle that indicates awareness of social issues," said Joe. "If you've been touched by her, you're never comfortable—ever. It is amazing the number of people who were influenced by her."

New Yorker Joe Zarrella first heard about the Catholic Worker in 1934, his last year in high school. He went to one meeting. Then on May Day, "I got off the subway at Union Square. There was a big celebration with thousands of people. They gave out *The Catholic Worker*, so I helped hand them out. That was the beginning of the end for me."

"I started to go there after work. Then I started to sleep there and go to work from there. The only time I would go home was to change clothes. Then I got involved in picketing the German Consulate every Thursday. One time I didn't get back in time for work and the boss was waiting for me. I quit my job," Joe said. "I left everything and went to live at the Catholic Worker. I stayed until I married Alice in 1942."

Dorothy Day was a journalist who had written for many publications, including *Commonweal*. Maurin, a social activist from France, started *The Catholic Worker* on May 1, 1933.

"One of the things Peter was really involved in was making the encyclicals click," Joe said. "He put them into practice. He said the worker had a right and duty to organize, a right to a living wage, and the right to raise a family."

Alice said, "Peter thought there should be a house in every parish to feed the poor and perform corporal works of mercy. He talked to Dorothy Day and asked her to put his ideas in print."

"Now there are more than 100 houses of hospitality here and in England, Europe and Australia," Alice said. "Here in Evansville, we have the House of Bread and Peace. Each one is different, but almost all have food, housing and clothing. It is just a real big family. You never really leave the movement."

"You can't preach the social message of the church," Alice said. "You have to have

a chance to live it. That is why the movement is so successful." The couple explained that Day lived "in voluntary poverty" with the poor she served.

"One thing Dorothy impressed on us was the primacy of the spiritual as part of daily life," Joe said. "She had a quiet intensity. Dorothy spoke in a very conversational tone. She was a beautiful woman—beautiful in spirit." Alice added, "She had beautiful blue eyes. Later, she wore her hair around her head in a braid."

"We served mostly men, not women then," Alice said. "They would line up on the street. Sometimes there were 1,000 people a day in the morning bread line. We gave them a cup of coffee and a slice of punternickel bread with apple butter." She explained that the job situation was much more hopeless in those days.

The Catholic Worker Movement took care of people on two fronts: caring for them at the houses of hospitality and working for reform to help victims of the economic system. Day believed the most important thing was the dignity of the person.

During World War II, Joe Zarrella served with the American Field Service as a conscientious objector. When the couple settled in Tell City, Joe helped organize the furniture workers' union (woodworking).

They established an educational program, *Theology Night*, at St. Paul. The Zarrellas continue to work with local welfare groups to provide food, clothing, utilities and housing for the poor. They have joined national demonstrations for justice issues.

For years, Alice was the news editor for *The Message*, newspaper for the Evansville Diocese. Both still contribute articles to *The Catholic Worker*.

The Zarrellas raised their four daughters with the same social message they learned at the Catholic Worker. (A story about the Zarrella's ministries will appear later in this series.)

"Dorothy sat in this very room many times," said Mary Alice Zarrella from the den of her Tell City home. "She used to knit bandages for lepers." She smiled. "She left them here for me to finish."

Ann Marie Hanlon spent the summers of 1966 and 1967 volunteering in a Catholic parish in "Spanish Harlem." The program brought families from the suburbs to work with the poor. She lived at St. Joseph House.

That is where she met Dorothy Day. "She was really a peacemaker," said Hanlon. "I was most impressed with her ability to bring together people of all backgrounds. Though she had a strong Catholic faith, the beliefs of others did not matter if they had something to say or needed help."

"It was delightful getting to know her," Hanlon said. "That was the beginning of the student radical movement to stop the war and of the great civil rights movement."

"She had a vision," said Hanlon. "What I learned from her in my 20s has stayed with me all of my life."

Young people from all over the country served in the soup kitchen there,"

Hanlon said. "Anyone could show up at the Friday night prayer gathering when speakers, theater people or others came."

"People think of her as so sober," she said. "But she had an incredible zest for all that spices life. She was the matriarch of the Bowery, the Lower East Side. People gathered around her. They quickly learned to forget their differences."

"I had gone to Mississippi and Selma," said Hanlon. "But I was searching for something contemplative about service. That's what Dorothy Day had the most to say to me personally. She called you to your deepest self. Because of Day's influence, 'I live daily as best I can as a Christian woman, responding to others who come into my life.'"

Members of her family are artists, so Hanlon was particularly impressed with Day's encouragement of creativity. Dorothy Day lived for the Friday night educational gatherings at the Catholic Worker, Hanlon remembers. "It was her gift to bring folks together like that."

"She brought you to the roots of the Gospels," said Hanlon. "Her question always was, 'Where would Jesus be?' The essence of what Dorothy Day was about was, 'If you know the cross, you should know the resurrection.'"

Ann Marie Hanlon now represents her center city parish on the East Deane pastoral council. Until recently director of Volunteers in Ministry for the Urban Parish Cooperative, she now works for the Eastside Community Investments, Inc., on housing revitalization.

"Dorothy Day was loyal to the structure

of the church that had a tradition of responding to others," Hanlon said. "She went to the bare bones of Christianity—to be for 'the other' every day."

Questions for discussion

1. Alice Zarrella says, "You can't preach the social message of the church. . . . You have to have a chance to live it." Where are the chances in your life to live the social message of the church?

2. In speaking about Dorothy Day, Ann Hanlon says, "What I learned from her in my 20s has stayed with me all of my life." Has there been someone as influential for you? Who? If so, did he/she encourage you in any way to live out Gospel values?

3. Dorothy Day's question was always: "Where would Jesus be?" As you reflect on your life, circumstances today, how would you answer this?



Dorothy Day in 1936

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BREADLINE—Men lined up for blocks to get a cup of coffee and a piece of bread at the Catholic Worker's St. Joseph House on Mott Street in New York City during the late '30s when Joe and Mary Alice Zarrella ministered there.

Family ministers with children attend program over weekend

Fifteen parishes were represented at the Parent Education Training for Parish Leadership program which was held the weekend of Feb. 8-9 at McCormick's Creek State Park.

Thirty-four adult participants brought 20 children, from five months to 15 years of age, to the Canyon Inn facility. Designed to train leaders who work with families at the parish level, the event was the first to include the families of ministers.

Presenters were Valerie Dillon, director of the Family Life Office and Benedictine Sister Antoinette Purcell, coordinator of family-centered and childhood catechesis for the Office of Catholic Education.



FINAL PLANS—Teri McGraw (from left), director of religious education; and Providence Sister Mary Moeller, principal at St. Patrick Parish in Terre Haute, are joined by Sarah Zoll, assistant to the director of religious education at St. Paul in Tell City. The three are devising plans for their parishes using the information discussed at the Parent Education Training for Parish Leadership weekend at McCormick's Creek State Park. The event was sponsored by the Family Life Office and the Office of Catholic Education. (Photo by Benedictine Sister Antoinette Purcell)

Some sessions included the families. Others were just for the adult members while the children worked on supervised projects.

Sister Antoinette led early Friday night meetings and reflections. In one, participants formed "family" groups. Later, they discussed how the family connects with the church's vision.

In this gathering, it was shown how the family is empowered to perform four tasks: be a community of persons, develop the potential of each member, participate in the development of society, and share in the life and mission of the church.

Dillon led Friday evening discussions on the family of origin and its influence on values, behavior and expectations. An exchange on the influence of birth order and other family factors followed this.

On Saturday, Dillon led morning sessions on family life cycle stages, the six family strengths (commitment, appreciation, communication, time together, conflict, stress and crisis management, and spiritual wellness) and family systems.

Sister Antoinette led afternoon gatherings on family diversity, family-parish partnerships, and planning for parent education.

Participants finally developed parish plans, using the information they had learned during the weekend. The weekend ended with a prayer gathering.



MINI SESSION—Beth Crawford, 9, attended the Parent Education weekend with her parents, Mike and Peggy Crawford of Carmel. Maggie Isserra, 4, came with her parents, Russ and Amy Isserra. Russ is Young Adult Minister of Holy Spirit Parish, Indianapolis. (Photo by Benedictine Sister Antoinette Purcell)

Beech Grove Benedictine Center now has capabilities for teleconferencing

The Beech Grove Benedictine Center now has teleconferencing capabilities.

On Feb. 11, 20 persons participated in the center's first linkup with Contemplative Outreach, the national office of centering prayer in Butler, N.J. Contemplative Outreach

presented an educational lecture by Trappist Abbot Thomas Keating on the history and tradition of contemplation. The lecture was followed by phone-in questions from 60 regional locations across the country.

The center, owned and operated by the Sisters of St. Benedict of Beech Grove, now has a lifetime membership in the Catholic Telecommunications Network of America (CTNA). The network offers programs through HealthNet, Catholic University of America, and Campus Ministry Network, among others, on topics ranging from Catholic social teaching to Old Testament studies, to diocesan leadership.

A teleconference could be described as a "national classroom." A satellite dish permits a live program to be transmitted simultaneously to various sites around the country (or even around the world). It is a closed-circuit process so only those sites which have subscribed to the teleconference can receive its programs.

Unlike watching a video, a teleconference permits the participants to interact with the speaker. Input from the expert is followed by directed discussion at the local site and audio interaction. Questions, asked by participants at local sites, are heard and answered by the speaker over the air. Teleconferencing is a relatively inexpensive way to participate in classes and workshops. It is much less expensive than bringing people from around the country to one site in order to present a program. Depending upon the program, a nominal fee may be charged.

The Beech Grove Benedictine Center will be announcing teleconferencing opportunities as they arise.

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Lenten penance services scheduled in archdiocese

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

Following is a list of services which have been reported to
The Criterion during the next three weeks, according to
deanery:

Indianapolis North Deanery

March 12, 7:30 p.m., St. Thomas Aquinas.

March 13, 7:30 p.m., St. Matthew.

Indianapolis West Deanery

Feb. 26, 7:30 p.m., St. Michael.

March 13, 7:30 p.m., St. Christopher.

March 14, 7:30 p.m., St. Susanna.

Connorsville Deanery

March 7, 7:30 p.m., St. Rose, Knightstown.

March 12, 7:30 p.m., Holy Guardian Angels, Cedar Grove.

March 14, 7 p.m., St. Bridget, Liberty.

March 14, 7:30 p.m., St. Michael, Brookville.

Seymour Deanery

Feb. 24, 3 p.m., St. Rose of Lima, Franklin.

March 15, 7 p.m., American Martyrs, Scottsburg.

Terre Haute Deanery

March 10, 6 p.m., St. Patrick, Terre Haute.

Faith Alive!

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John Mark's home was a very eventful place

by Fr. Eugene LaVerdiere
Catholic News Service

How would we react if Pope John Paul II were thrown into prison and kept behind bars, shackled and under guard?

How would we feel if he were suddenly released and showed up on our doorstep?

Far-fetched? It happened to St. Peter. Back in the early 30s of the first century, a couple of years after Jesus' death and resurrection, Herod had Peter imprisoned, secured by double chains and kept under heavy guard. Herod was obviously afraid someone would help Peter escape.

It happened anyway. The night before Peter was to go to trial, the angel of the Lord came to him while he was asleep.

The "angel of the Lord" is a biblical expression for God or for a divine messenger. In this case, it could have been a supernatural being, someone who had entry to the prison, or even one of the guards. What is important here is that the messenger was God's agent.

As Peter awakened, the chains fell from his wrists. He followed the "angel of the Lord" past the guards and through the iron gates, which opened themselves.

Peter thought he might have been dreaming or having a vision until he came to his senses. He immediately made his way to the home of Mary, mother of John Mark, and knocked at the gate.

The Christian community had gathered inside for prayer. They knew Peter was in prison. Imagine how the maid felt when she looked out and saw Peter.

Telling the story in Chapter 12 of the book of Acts, Luke describes the maid's reaction and gives us her name, Rhoda, because he wants us to put ourselves in her position. Rhoda was so excited she forgot to open the gate. She ran into the house to tell everyone. Meanwhile, Peter, not eager to be picked up by Herod's guard, kept knocking.

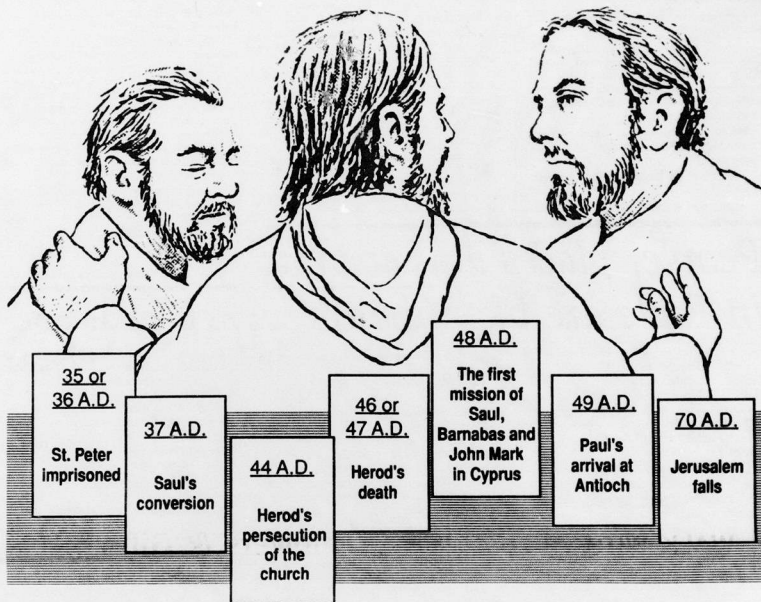
The story of Peter's release from prison brings us into a Christian home at a time when there were few Christians. Even St. Paul had not been converted yet. That took place a couple of years later, around the year 36.

The Mary in this household was the mother of John Mark, most likely the Mark whose Gospel would have such influence on Luke and Matthew.

John Mark would have an enduring influence on the whole church down to our time.

The whole Christian community gathered at the home of Mary the mother of John Mark. That is why Peter went there immediately. He knew he would find everybody there.

The more we know about Mary's home, the more we know about Mark's background. Since the family had a maid, we can assume they were not poor. They may not have been rich either, but we can



GOSPEL STORIES—From what we know of the early years of John Mark, we need no longer wonder where he got all those stories he

would share in the Gospel. They all came from his home when he was in his early 20s. (CNS illustration by Higgins)

assume they were people of modest means. Their home was large enough to welcome the Christian community.

One who had come to visit at the home was James, the brother of John. When Peter was thrown in jail, James already had been martyred. His brother John, however, was still around.

Growing up in that home as a young man, Mark must have known just about all the early Christians, even the most prominent. He knew Peter, James and John. If he knew Peter, he must have known his brother, Andrew.

Mark watched the community gather in his own home and joined them for prayer. He also heard the apostles tell stories of Jesus and talk about their missionary work. Mark must have been thrilled to hear of the conversion of many Samaritans.

It was heady stuff, especially for someone who saw that these simple beginnings had a great future.

Mark also knew Barnabas, a cousin of his. Through Barnabas, Paul was introduced to the Christian community after his conversion. Paul had become well-known as a persecutor. When people heard of his conversion, many didn't trust him. Imagine what it was like when Barnabas took him home one day and vouched for him in the community.

Paul was converted when he was about 26. Barnabas may have been a bit older, but Mark was younger. After a few years, all three ended up in Antioch, capital of the Roman province of Syria.

About 10 years after Paul's conversion, when he himself was about 36 and Mark closer to 30, the two set out on a mission to

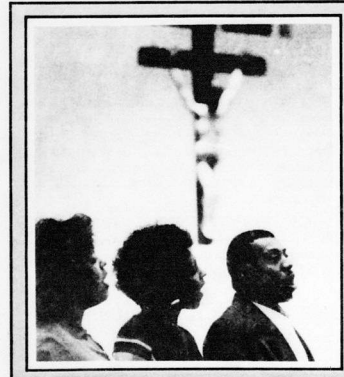
Cyprus and southern Turkey under Barnabas' leadership.

In the Acts of the Apostles, Luke says that John Mark was their assistant. Later, Mark would end up in the apostolic circle of Peter. When Mark set out with Barnabas and Paul around the year 46, about 25 years remained before he would write his Gospel.

But from what we know of his early years, we need no longer wonder where he got all those stories he would share in the Gospel. It all came from his home while he was in his early 20s.

When Mark wrote his Gospel, he must have been in his early 60s. That is not so odd, unless you happen to be in your 20s.

(Blessed Sacrament Father Eugene LaVerdiere is senior editor of Emmanuel magazine.)



DISCUSSION POINT

Catholicism has tradition of peace

This Week's Question

Often society's resistance to faith is emphasized whenever our interaction with the current-events world around us is discussed. What do you think your faith offers that your culture would welcome wholeheartedly?

"Society is concerned with drug and alcohol addiction. Our faith offers one approach for recovery from addictions by relying on a higher power. We can't do it ourselves. This is the same as the first principle of the 12-step (AA) model which is: 'We admitted we were powerless.'"
(Chuck Aust, Tuscaloosa, Alabama)

"Our value of non-violence. Catholics have added a great deal to the peace movement. Dorothy Day, Father Daniel Berrigan, and many others have added a depth that otherwise wouldn't be there. Catholics bring to the peace movement a respect for all life."
(Marnette Hayes, Burlington, Virginia)

"Our faith has a rich tradition of peace in abundance.

Jesus' message and the way he approached situations are welcomed by many because they are the ways of true peace."
(Laura Cain Robinson, Owensboro, Kentucky)

"The opportunity to talk with a priest and come away reassured and at peace."
(Ann Pell, Wheeling, West Virginia)

"Many non-Catholics envy the annulment process in the Catholic Church. Unlike civil divorce, the annulment process offers not just an end to the civil marriage, but a real healing and validation of the person."
(Woodene Koenig-Bricker, Eugene, Oregon)

Lend Us Your Voice

An upcoming edition asks: "What approach, such as an activity or plan of action, works to strengthen family unity?"

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

Each of us finds the way to God as unique and different individuals

by Jane Wolford Hughes
Catholic News Service

Each of us finds the way to God bit by bit, day by day. And each one's faith journey is unique, shaped by persons and events, hurts and joys.

Let me tell the tale of John, whom I met when he was 85.

The old man stood holding the church door open while the white-haired woman slowly moved up the ramp for the handicapped. He beckoned to me to move around her. I said, "I can wait. I admire her courage."

He looked almost angry and replied: "She doesn't have courage. She's got Alzheimers!"

"Bless you for having courage for both of you," I said.

Again the storm welled in his eyes.

"Somebody better bless us. God has forgotten us!"

By coincidence, a few days later I saw John in the supermarket parking lot. He recognized me, and apologized for his harshness on Sunday. He said it had been a hard morning.

His face was gentle now, his voice soft with wistful longing for what once was.

"Mary and I did everything together," John recalled. "She could always lighten my spirits. She never lost hope even when the Depression hit. She had a beautiful love of the Blessed Mother. Somehow we got through the lean days, our burdens became lighter. We were never rich, but we put our four kids through college and two of my widowed sister's children."

During the Korean War, he said, "Our oldest son, Tom, was called to service and went to Korea with the ambulance corps. Having our firstborn there was a yoke that cut deeply. I gained my release in an

occasional binge with the bottle. Mary continued to attend to our daily lives, but you could sense her heartache. In the presence of Tom's danger, she drew our family to hold each other closer and turn more and more to God for courage."

John said that their children, too, then began to shed the youthful illusion that they controlled their lives. They knew they had to turn to God.

"Tom was wounded and sent home," he said. "We all accepted our role of healing him in his body and spirit, which had been bent and torn by the repugnant scenes of war. Today Tom has become a doctor who shows great compassion for his patients, especially those who are frightened."

Suffering either "breaks or strengthens you," John explained. "The rough times forged our family bonds."

Throughout their life together, John and Mary teased each other with the old phrase, "Come grow old with me, the best is yet to be." Now, he said, "Mary has been ill for two years, so we have known a lot of the best."

John and Mary always prayed together. "I still kneel by her bed and put the crucifix of her rosary in her hand," he said. "I don't suppose it means anything to her, but it makes me feel closer to her, and to Christ."

Rereading the Old Testament book of Ecclesiastes about the seasons of our life, John says: "I suspect this is my time to reap for whatever good we've done and the prayers we said. I don't have the energy or time to do much of either anymore."

He said he has two prayers: "the courage to let her go and not to let me die before God has taken her."

To most folks, he said, our life has been ordinary.

Ordinary? I thought of Mother Teresa of Calcutta's words, "We can do no great things, only small things with great love."

John's life story is a success story of faith that is lived.

(Jane Wolford Hughes writes for Faith Alive!)



FAITH LIVED—Each of us finds the way to God bit by bit, day by day. During their long marriage, John and Mary have survived countless obstacles because of their faith that is lived daily. (CNS photo from Catholic Woman)

People, places and events in Bible are like mirrors

by David Gibson
Catholic News Service

How old was St. Paul when he became a Christian, when he was imprisoned, or when he wrote to the Corinthians or to the Romans?

Like us, St. Paul didn't stand still in time. When each of these events occurred, he was a different age. His life had a history through which he grew.

If you review faith's history in your personal life, certain people, places and events stand out. A timeline would show that parents, friends, marriage, children, deaths of people you loved, successes,

failures and various challenges all shaped your faith.

Your present responses to God and to others were given birth over time, as you gave and received in real-life contexts.

Timelines might be constructed, too, for faith's story in the New Testament. The Bible didn't emerge in a flash. Its books reflect on the concerns of people at different points or on faith's meaning in light of the understanding achieved over time by a Paul or a Mark.

These books contain history—salvation history. The people, places and events on a biblical timeline are like mirrors in which we see ourselves—where we came from and how we got to be what we are.

(David Gibson is the editor of Faith Alive!)

Love creates, heals and restores life's journey

"Love is the creative force in the universe," Father Wallace Clift, an Episcopal priest and psychotherapist, writes. "Love not only creates, it heals and restores."

In his new book "Journey Into Love," Father Clift explores dimensions of love in an easy-to-read style.

To love means to accept, he explains. Accepting the other person "is the ground plan of love." Love also means abandoning pride, forgiving, hoping and listening.

"There is a sacrifice of the ego in real listening," the author says. "There is a basic quality of 'openness' about love from whatever side you view it. Listening involves this kind of openness."

"Journey Into Love" was published in 1990 by Crossroad, 370 Lexington Ave., New York, N.Y. 10017.

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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.

During the week of Easter, March 27-April 3, you may use any type of decoration.

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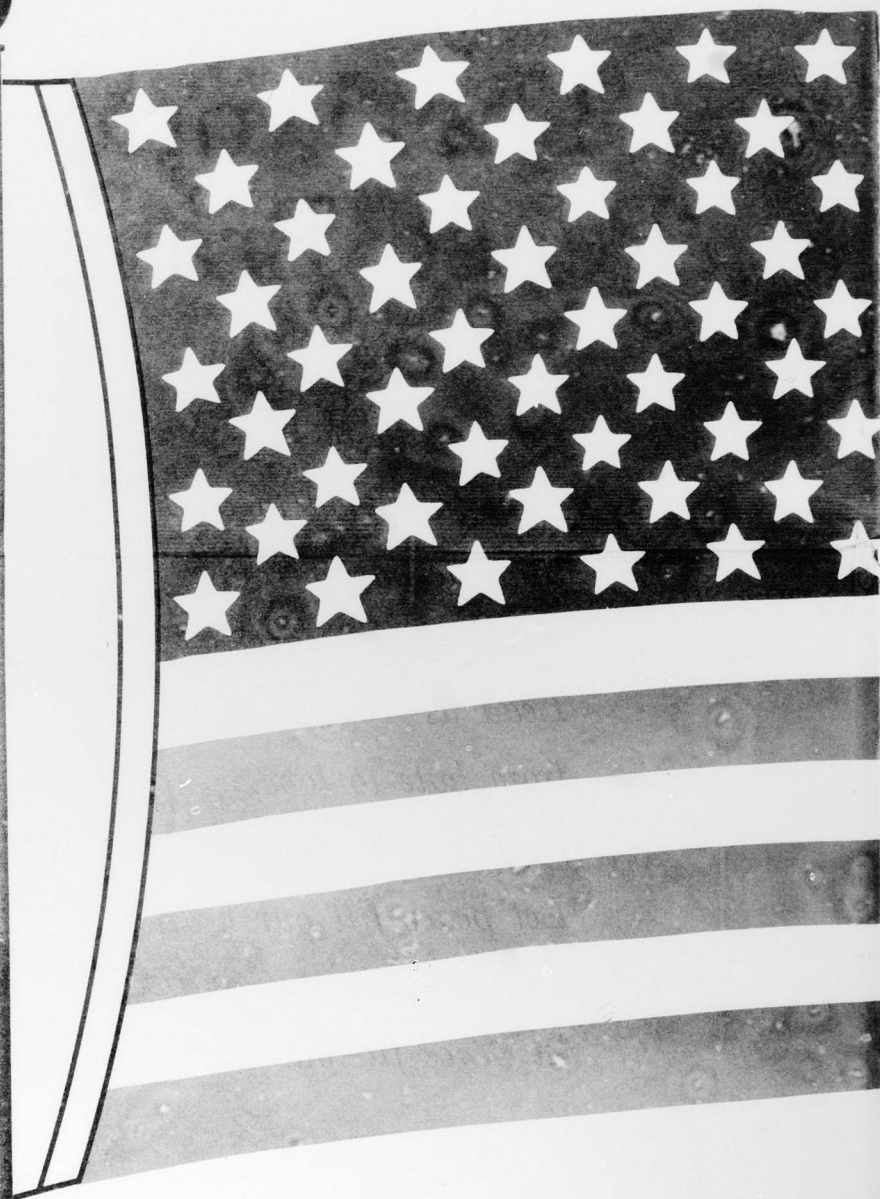
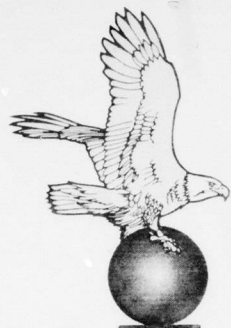
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SECOND SUNDAY OF LENT

The Sunday Readings

Sunday, February 24, 1991

Genesis 22:1-2, 9, 10-13, 15-18 — Romans 8:31-34 — Mark 9:2-10

by Fr. Owen F. Campion

Again this weekend, the church employs the Book of Genesis for a reading for the Lenten liturgy. Genesis looks into the very beginnings of life, and of the human relationship with God, and from that glance provides us with an exceptional series of lessons.

In this weekend's reading, the message is about Abraham. To be obedient to God, Abraham was prepared to sacrifice his own beloved son, Isaac. Such sacrifice, common in the ancient world, involved the slaughter of the victim. Just as Abraham was about to plunge the blade into his son's heart, an angel appeared, calling Abraham away from that act of sacrifice and bringing God's benediction for his faith and loyalty.

When this story was retold in ancient times, it surely had an electrifying effect among the Jews. Abraham was the great father of the Jewish race and nation. He was George Washington, Christopher Columbus, and the founder of the religion, all in one. His unswerving faithfulness to God was the basis upon which Jewish access to God was built. His deeds were important and greatly meaningful.

All around the Jews, for many centuries, were cultures in which religious sacrifice of human beings was common. In one instance, an adjoining pagan culture mercilessly required young parents to sacrifice their first-born child to a blood-thirsty god. This reading was one technique by which such pagan customs were refuted. The true God, the one God, the



loving God of the Jews would accept no such horror performed as homage to him.

The story also assured audiences that God protected them, just as he had protected Isaac. Finally, the story encouraged faith and obedience in the Jewish relationship with God. Abraham was obedient in an effort obviously very trying for him, and indeed bewildering to him. His willingness to sacrifice Isaac portrayed a religious mood all were urged to imitate.

The second reading for this weekend is from the Epistle to the Romans. The great motion picture spectaculars that emerge from time to time to give us a view into life in ancient Rome do not exaggerate the terror that awaited Christians upon their arrest. Indeed were the cruelties visited upon Christians repeatedly through the first three centuries of the Christian era to be presented on the screen or stage, people would turn swiftly away from the production either in outrage or disgust. The early Christians were in great danger.

The Epistle to the Romans was addressed to those early Christians. It has its demands, but also its comforts. It encouraged its readers to be strong in faith. It insisted that God stood beside the faithful Christian, and if God stood beside a person, who could prevail against that person?

As its Gospel reading for this second weekend of Lent, the church proclaims the wonderful story of the Transfiguration of Jesus. Seen by some Scripture scholars as a prelude to the Resurrection, this weekend's reading in Lent is a prelude to Easter.

In the scene created by the reading, Jesus appears splendidly and supernaturally. He is above the earth; brilliant light surrounds him. Beside him, in tribute, are Moses and Elijah. Transfixed by it all are Peter, James and John, the apostles. In the

midst of this compelling moment, God's own voice speaks from on high. It identifies Jesus. It calls all to hear him. Then, in a flash, the majesty subsides. Jesus appears as before.

Reflection

While no Gospel names the "high mountain" upon which the event of the Transfiguration occurred, very ancient Christian tradition has believed Mount Tabor, in Galilee, to be that mountain.

Whatever its credentials, Tabor magnificently provides the stage upon which to envision that marvelous event took place. Breathtakingly high and serene, it seems near to heaven itself. Distance absorbs noises and any unpleasant sights from below. Birds rush overhead. Trees and plants bloom. A splendid church crowns the mountain, with wonderfully picturesque mosaics inside recalling the Transfiguration itself. It is a place to capture, if only for a moment, what is meant when we say that in Jesus, on our earth, in our midst, godliness itself and our own humanity were indelibly linked.

Just as the apostles' vision quickly vanished, so visitors to Tabor are distracted. Nearby are two monasteries, one Roman Catholic, the other Orthodox.

Neither has contact with the other. Both carry on old religious wars that in themselves deny the Lord. Hurrying across the blue skies above are warplanes, at any time but surely more frequent in these angry days in the Middle East. Our human ability to hate and to hurt bring us back to earth, away from the Transfiguration, in their reality and force.

Thus, we Christians live. We are amid dangers just as the ancient Romans were. The readings for this weekend of Lent set the Transfiguration before us. On the opposite side, they set trouble before us in the warnings of the epistle, in the reference to the murderous cultures around Abraham. But, always, they call us to the mountain of the Transfiguration. They remind us that while war clouds may gather above us, God will protect us as he protected Isaac.

Our faith, our turning to God, confirms our bond with him, as it confirmed Abraham's bond with God. We must have an absolute faith, however, willing to overlook preference, others' example, even "better judgment" at times. However, if we are so faithful, then God will be with us. If that be the case, who can withstand against us?

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THE POPE TEACHES

Holy Spirit works through ministry

by Pope John Paul II

Remarks at audience February 6

The Holy Spirit is the living source of the divine power which enables the church's ministers—bishops, priests and deacons—to help God's people to live more fully the life of faith and to persevere in Christ's truth as it has come to us from the apostles.

St. Paul's conviction that the Holy Spirit guides the ministry of evangelizing and governing is reflected in his words to the Corinthians: "our competence is from God, who has made us competent to be ministers of a new covenant, not in a written code but in the Spirit" (2 Corinthians 3:5-6).

In St. Paul's writings, we see that he had a vivid awareness of the power of the Holy Spirit at work through his own ministry. Paul also understood the apostolate as a work of service to the whole body of believers.

As he himself wrote: "What we preach

is not ourselves, but Jesus Christ as Lord, with ourselves as his servants for Jesus' sake" (2 Corinthians 4:5).

A correct understanding of the place of ministry within the church and its spirituality has two dimensions: confidence in the guidance and strength which come from the Holy Spirit and humble service to the ecclesial community.

In fidelity to their calling, the church's ministers must not only proclaim God's word in the power of the Spirit, but also be witnesses of faith and examples of holiness.

As ambassadors for Christ, entrusted with the ministry of reconciliation (cf. 2 Corinthians 5:18-20), the church's pastors do not preach themselves, but the glory of Christ's lordship revealed in the mystery of the cross. Conscious of their own weaknesses and limitations, they are comforted by the knowledge that they are ever assisted by the Holy Spirit as he guides the church on her pilgrim way through history.

MY JOURNEY TO GOD

Those Who Love Letters

Time seems to be such a premium these days. It is sad when one has to take calendar in hand to plan time with friends.

Yet, when I was young (many years ago), they told me when I got older I would have so much time for leisure because computers would make my work easier. They lied. The future gave me "no time" to do those things to enliven my soul.

So, undefeated, Sister Carol Faulkner, Sister Juliann Babcock, and I decided to seize the moment and make time for friendship, creativity and "soul enlivenment" by signing up for a calligraphy class. We were told to bring pens, rags and a love for letters.

(A member of Our Lady of Grace Monastery in Beech Grove, Benedictine Sister Joan Marie Massura serves as the archdiocesan coordinator of youth ministry.)

With excitement and anticipation, we entered our first class. For three hours each week, we perfected our italic, roman, and uncial alphabets. We learned to bring harmony to the space and the letter forms. With brush in hand, we experimented with watercolors, acrylics, flourishes and serifs. We freely allowed our creative spirit to combine letters and color into forms striking to the eye. We were overjoyed and encouraged to perfect our calligraphy. On Thursday evenings you can find the thrice of us with pens in hand, and light hearts, creating beautiful art forms. We have fallen in love with letters.

—by Sister Joan Marie Massura

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VIEWING WITH ARNOLD

'Alice' examines roles that people play in life

by James W. Arnold

Woody Allen, who could probably lay claim to the title of being America's only Catholic filmmaker, at least in the ideological sense, returns to the attack in "Alice," which comically devours the moral vapidity and self-indulgence of the upscale urban class he knows so well.

For all of its diversionary but minor gaps at Catholic expense (they mate for life, like penguins), "Alice" is about as sympathetic as you can get to the shared values of believers of all religious persuasions. That is, if they had the wit to make funny movies about what's happening to people on the urban battlefield these days. But the specific context is Catholic.

With the comedy distractions stripped aside, Alice (Mia Farrow) is a woman from a Catholic background who once wanted to write the story of her life as a saint and friend of the poor. (Mother Teresa is proposed specifically as her model.) Instead, she finds that she's starring in an entirely different scenario.

She's left the church but its early influence has clearly not left her. She finds herself vaguely uneasy in a pampered wife-mother role, faithfully married 16 years to a wealthy businessman (William Hurt), ensconced in a ludicrously lavish Manhattan apartment, protected by servants from most contact with work or children, and leading a trivial life cluttered with superficial junk, from furs and luxury cars to hair stylists for dogs to posh beauty shop gossip.

In short, she has a life that appears to be what any fan of "Lifestyles of the Rich and Famous" would want. But she knows it's hollow at the center.

Writer-director Allen provides just enough of the decay to keep it light. Infidelity is routine, friends forget about you once they've "made it." Nobody knows the difference between sex and love.

Alice tries to escape via the conventional route (in her circle, an affair with Joe, a divorced jazz musician [Joe Mantegna]) she meets at her children's exclusive school. But she's too shy and guilt-ridden to rush into this, and needs the help of Dr. Yang, a magical Chinatown herb therapist. Yang (the last role for the late Keve Luke) proves to be the pivot for the movie's delightful comic imagination.

With the help of Yang's potions, Alice overcomes her inhibitions to date Joe (a

softly hilarious scene that depends greatly on the normal mousiness or Alice's character). Another formula makes her invisible, and allows her (amusingly) to learn some unpleasant truths about both Joe and her husband.

She also encounters the ghost (Woody is not one to ignore a movie trend) of a long-dead boyfriend (Alec Baldwin). He advises her about Joe, then takes her "for one last good time" on a romantic night flight over Manhattan to a rendezvous at an abandoned casino on the ocean. (He falls away, eventually, to heaven knows where.)

Best of all, Alice walks in on a Yang opium session (some dumb stereotyping here), takes a tentative drug from a pipe, and dreams about returning to the ruin of her family home. She meets her estranged sister. As they reminisce about their lost religion (never faith), some nuns, a priest and confessional materialize in the front yard. Alice confesses her lost idealism: "What happened to that part of me?"

No scene presents her central dilemma so funny-sadly as when she finally consummates her affair with Joe, feeling "nervous" and "rushed," babbling about a movie she's just seen about Mother Teresa, as rain beats down on the large skylight window over the sinful bed. Later each will be polite about how great the other was. Sex has rarely looked less enticing.

All of this experience, built on the "Christmas Carol" (or if you prefer, "Wild Strawberries") model Allen also used in "Crimes and Misdemeanors" and "Another Woman," gives Alice a better sense of herself. Yang's final potion, which will make any man she chooses love her, will force her, he says, to decide "what road her life will take." Her choice, as she gets another chance to write her history, ought to please feminists as well as bishops.

Like many of Woody's recent movies, "Alice" is essentially an adult examination of conscience, this time from the viewpoint of a guilty Catholic rather than a guilty Jew. He still finds much of the young urban scene a moral wasteland, and the happy ending is that Alice escapes from it.

No other American moviemaker covers this moral territory. The New York wiseguy charm and insight are extras. Not to mention the great big band music. See "Alice" at least once with your eyes closed. (Another delightful Woody search for values amid Manhattan's affluent sophisticates, recommended for mature youth and adults.)

USCC classification: A-IV, adults, with reservations.



PRE-TRANSFORMATION—Mia Farrow stars in Woody Allen's new film "Alice" about a lapsed Catholic who faces a guilt-ridden midlife crisis and eventually rejects her affluent lifestyle. A priest-psychologist says the film offers an "insightful" view of guilt. The U.S. Catholic Conference classified the movie A-IV for adults, with reservations. (CNS photo from Orion Pictures)

Woody Allen's new film 'Alice' offers 'insightful' view of guilt

by Fr. Mary Ann Walsh
Catholic News Service

The new Woody Allen movie "Alice" offers an "insightful" view of guilt, according to Father Melvin Blanchette, a Washington-based priest-psychologist.

The movie, which stars Mia Farrow as a wife and mother facing a midlife crisis, shows "how important it is to make choices" in a value context, he said.

Father Blanchette is head of the pastoral counseling department at the Columbia, Md., campus of Loyola College in Maryland and has a private counseling practice in Washington. He made his comments in an interview with Catholic News Service shortly after Orion Pictures released the movie nationwide.

"Alice" focuses on guilt in a lapsed Catholic and is one more film in writer-director Allen's tales about people violating a moral code. "Most Catholics have been brought up in a context of making moral judgments with which they can evaluate the world," Father Blanchette said.

Allen is intrigued with people who have a value system with which to distinguish

between right and wrong, he said, and the filmmaker even seems "envious of people who have a context in which to make moral choices rather than float adrift in a moral vacuum."

Often Allen deals with guilt felt by Jewish people. "Alice," however, looks at guilt in a Catholic who eventually rejects her affluent lifestyle, goes to India to work with Mother Teresa, and starts to raise her children within an anti-materialistic value system.

Alice's guilt is "productive" because it forces her to make choices and moves her to reject her "humdrum existence," Father Blanchette said.

Overall, guilt helps people, the priest said, because "it's a tremendous defense against doing things against the will of God, the moral code, and oneself."

Father Blanchette also said that Allen, who is Jewish, can understand how Catholics deal with guilt because both religions are built around a covenant with God.

"We're not free to do just anything we want to do when we're in a covenant relationship," the priest said.

Geri Pare, in a review for the U.S. Catholic Conference Office for Film and Broadcasting, also lauded the movie but faulted it for its "narrow-minded references to Catholicism," particularly a comment in it that "there's nothing sexier than a lapsed Catholic."

In his review, Pare noted that, "Alice is truly a changed and improved person at film's end," but her transformation, which is not accomplished realistically, "is not very satisfying." Nevertheless, "provided one doesn't focus solely on the religious ribbing, 'Alice' is a real charmer."

The USCC classified the movie A-IV for adults, with reservations, and cited the movie's "adult relationships, benign treatment of recreational drug use, and minimal blasphemy."

Recent USCC Film Classifications

Alligator Eyes O
The NeverEnding Story II:
The Next Chapter A-I
Perfectly Normal A-III
The Silence of the Lambs A-IV

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

'Long Road Home' portrays social justice dilemmas

by Henry Herx
Catholic News Service

A family's struggle to save enough money to buy a home in the depths of the Great Depression is chronicled in "Long Road Home," airing Monday, Feb. 25, from 9 p.m. to 11 p.m. on NBC.

The story opens in 1937 with the Robertsons, like so many other victims of the times, eking out a living as migrant farm workers in California's fields and orchards. Ernie (Mark Harmon), a former rodeo rider with a bad leg from a fall, lost his own Texas farm after a series of crop crops. Now he, his wife Bessie (Lee Purcell) and their five children, as well as their eldest son's wife and baby girl, have joined the Dust Bowl refugees in their rickety jalopies going from harvest to harvest. They barely earn enough to keep them going from day to day.

This story of home and family—of people sticking together in hard times—is a good, old-fashioned emotional workout and there is nothing wrong if a viewer's eyes grow misty on occasion, especially at its conclusion.

Adapted by Jane-Howard Hammerstein from Ronald B. Taylor's novel, the script is filled with the harsh circumstances under which the migrants of the '30s lived and worked. If nothing else, viewers should come away with a sense of the labor involved in picking the produce that one buys so easily at the store.

Veteran director John Korty has a solid grasp of the era and its particular brand of hard times. The re-creation of the period's look is as convincing as the details of what life on the road was like for these migrants. Korty succeeds best in creating a believable, down-to-earth, God-fearing family comprised of ordinary people clinging to each other and what they know is right in a time of extraordinary economic hardship.

"Long Road Home" is a finely told story of family life and human values. Some viewers may see a resemblance between the hard times of the Depression and our own time of recession with growing numbers of homeless.

TV Programs of Note

Monday, Feb. 25, 9-10 p.m. (PBS) "Dangerous Assignments." The anchors of the five major evening news

broadcasts—Tom Brokaw, Peter Jennings, Robert MacNeil, Dan Rather and Bernard Shaw—appear together for the first time as contributing journalists on the human rights story of fellow journalists in the Philippines, Peru and South Africa threatened or killed in reporting the news.

Monday, Feb. 25, 10-11 p.m. (PBS) "Moyers/Project Censored." Featuring important but neglected news stories, journalist Bill Moyers examines the top 10 "under-reported" stories of 1990 as selected by media veterans.

Tuesday, Feb. 26, 9-10 p.m. (PBS) "Who Pays for Mom and Dad?" This "Frontline" report looks at financial difficulties facing middle-class Americans who seek long-term nursing care for elderly family members.

Thursday, Feb. 28, 10-11 p.m. (PBS) "America's Enemy, 1954-1967." In a rebroadcast of the series "Vietnam: A Television History," the sixth of 13 programs looks at the war through the eyes of Viet Cong guerrillas and sympathizers, North Vietnamese leaders and U.S. POWs in Hanoi.

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

QUESTION CORNER

Don't feel obligated to give donation

by Fr. John Dietzen

Q It seems to me that I am on everybody's mailing list for donations. I think I receive mail from almost every religious order in the states, plus many children's homes, veterans' hospitals, research organizations, etc.

I am an 80-year-old widow on Social Security and a small miner's pension from my husband.

How much am I obligated? I receive all kinds of cards, spiritual remembrances, address stickers, pens, and some even attach a coin to their request for a donation.

I have to draw the line somewhere as I just can't keep up with all the requests. I would appreciate any advice in our diocesan newspaper. (New Jersey)



A Many older people are as upset as you are, confused over how they should respond to these contacts.

You have no obligation whatsoever to respond to, or pay for, or return anything that is sent unsolicited to you through the mail.

FAMILY TALK

Childproofing house helps toddler grow

by Dr. James and Mary Kenny

Dear Mary: Our first child is two and one-half. She's into everything. She won't take "no" for an answer. She gets into the kitchen cupboard. She has unlabeled my china. She got into the fireplace, and yesterday she broke a valued vase.

We've explained to her all the things she must not touch. We've even spanked her. Nothing seems to work. I don't think we should have to rearrange our house to suit a baby. Shouldn't she learn what is all right and what is forbidden? What do you think? (Ohio)

Answer: I think you should accommodate your toddler's need to explore by childproofing your home.

Toddlers are insatiably curious. Curiosity and the desire to explore are normal and admirable qualities. Exploring your two-year-old child the opportunity to learn about the world in the most effective way for her; that is, by personal experience.

Your toddler needs maximum room to move and explore without harming adult valuables. The obvious solution is to childproof, not only the room, but the whole house.

Childproofing simply means removing all the objects which the child should not touch. Put them up or away, but keep them from the child.

Some parents think that childproofing shows entirely too much indulgence. They reason that the child must learn to respect adult things. After all, parents can't go through their whole lives acquiescing to a child.

The answer is, of course, that a child must learn self-control, but not yet. At the toddler age, the drive to explore is so new, so normal, and so good that the child needs reasonable opportunities to satisfy it.

Some parents argue that it is not necessary to childproof. Particularly in a home where there are other adults and older children, the child has many guardians. You can watch her so carefully that she can be stopped before she touches your valuables.

While such vigilance might be possible, it would stifle your daughter's natural curiosity. You would have to interrupt many forays and attempts to explore with a discouraging "no, no."

A third option is to leave your treasures alone and confine your daughter. Keep her in one area of the house, perhaps confined in a playpen.

The problem here is that few toddlers can stand playpens and few parents can stand the rage and distress expressed by an imprisoned toddler.

The items to consider childproofing are those that cause you or your daughter distress. What situation causes you to get after your child 40 times a day?

Obviously, delicate glassware and sensitive electronic equipment must be put out of reach. Tie the kitchen cupboard and your china cabinet shut. Block the fireplace, raise the drapes.

Is there a dangerous, easily-tipped stool that your daughter climbs repeatedly? Is there a drawer or bookshelf that she empties at every opportunity? These are the items to approach with the greatest ingenuity and the most creative ideas. How can you alter them? Empty them, block them, or store them. Why not "give" her a kitchen drawer? Childproofing allows a child the room to explore and frees the parent from the dreary task of stopping the child or forbidding access at every turn.

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

© 1991 by Catholic News Service

Religious communities attempting to raise funds for their various activities mail such materials to tens, even hundreds, of thousands of Catholics.

They have no expectation that more than a small percentage of people will respond, but the small percentage makes their mailings financially worthwhile.

Keep what is sent to you. If you wish to use some of your limited money to respond to that particular religious organization, feel free to do so.

But feel just as free to send it to another group with whom you feel a greater bond, or whose work you wish to support more fully. Do what you can and don't worry about it.

Any religious order or congregation is fully aware that there are millions of people out there like you. They would want you to do only what is appropriate, considering your own personal finances and needs.

Q Is it possible for a person to receive an annulment for two marriages? I'm sure the special circumstances of these marriages and divorces are important, but I hope you can give me some kind of an answer. (New York)

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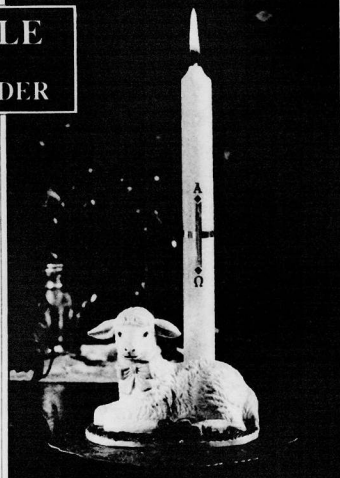
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The Active List

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

February 22

A Lenten Holy Hour will be held at 7 p.m. at St. Monica Parish, 6131 N. Michigan Rd. Stations, Scripture, Eucharist, rosary.

☆☆☆

A Lenten Fish Fry will be held from 5-7 p.m. at Sacred Heart Parish, 1530 Union St. A la carte, carry-out. Stations of the Cross 7 p.m.

☆☆☆

The free Desert Storm: A Challenge to Understanding series continues with "Islamic Religion and its Effect on Culture" at 7:30 p.m. at St. Ann Church, 2862 S. Holt Rd.

☆☆☆

A Lenten Fish Fry will be held

from 5-7 p.m. at Little Flower School, 1501 N. Bosart Ave. Adults \$4.50, children \$2.50.

February 22-24

Father Albert Ajamie will present a Women's Retreat on "Journey" at Fatima Retreat House, 5353 E. 56th St. Call 317-455-7881.

February 23

The Liturgical Ministry Formation Session V program on "Liturgies of the Word and Eucharist" will be presented from 10 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. Cost \$12 at the door. Call 317-236-1483 for details.

February 23-24

YOUTH MINISTRY COORDINATOR

St. Gabriel's in Indianapolis is seeking a paid, part-time Youth Ministry Coordinator, (preferred with Youth Ministry certificate or in the process of obtaining one.)

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by Angie Myer & Alan Stenger

GENERAL INFORMATION:

WHEN: Sat., March 9, 1991 — 9 AM-8 PM

WHERE: St. Nicholas Church, Sunman, Ind.

Please bring a sack lunch and a cold salad or dessert for the evening meal. All refreshments will be provided.

DIRECTIONS:

I-74 to the Sunman exit, turn south on 101 to mile 2 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.

(DETACH AND RETURN)

REGISTRATION DEADLINE — MARCH 6th

FIRE GROWTH WEEKEND REGISTRATION FORM

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ADDRESS _____
CITY _____
STATE _____ ZIP _____ PHONE (____) _____
MARITAL STATUS ☐ SINGLE ☐ MARRIED ☐ OTHER _____

FOR MORE INFORMATION CALL:
812-934-3110 or 812-623-2675

MAKE CHECKS PAYABLE TO: SACRED
NUMBER OF PEOPLE _____
REGISTRATION DONATION:
\$10.00 per person includes dinner
\$ _____ Enclosed
SEND TO: Sacred • Route 1, Box 102
Sunman, IN 47041

A Vocation Weekend Experience for single women 18 and older will be held at Our Lady of Grace Monastery, Beech Grove. For information call Benedictine Sister Juliann Babcock 317-787-3287.

February 24

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

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The Terre Haute Deanery will hold a celebration of lay ministry entitled "Baptized Into Ministry—We Answer the Call" from 2:5 p.m. at St. Margaret Mary Parish, Terre Haute. Call 812-232-8400 for details.

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The free St. John Lenten Concert Series continues with Mozart's opera "Bastien and Bastienne" at 4 p.m. in St. John Church, 126 W. Georgia St.

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

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Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

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The Youth Ministry program of

St. Paul Parish, Tell City will sponsor a Mini-Workshop for adults on "Teen-Age and Catholic: Connecting Our Kids to Church" from 6:30-8:30 p.m. in the parish hall, 814 Jefferson St.

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Catholic Alumni Club (CAC) will go dancing at the Holiday Inn, 21st and Shadeland at 7 p.m. Call Mary 317-255-3841 late evenings for details.

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Jesuit Father Theo Mathias continues the Lenten Lecture series at 6 p.m. with "Population Growth and World Resources" at Holy Spirit Parish, 7243 E. 10th St.

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St. Anthony Parish, 379 N. Warman Ave. will sponsor a Card Party for the benefit of the parish centennial fund at 2:30 p.m. in Ryan Hall. \$3 admission includes lunch.

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A Yellow Brick Road open house will be held in most Catholic elementary schools this afternoon.

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The Catholic Golden Age Club will meet at 2 p.m. in the Catholic Center, 1400 N. Meridian St. For details call Francis or Dorothy Cunningham 317-872-4047.

February 25

A Scout Novelty Bingo will be held by Troop #645 at St. Lawrence Parish, Lawrenceburg. Call 812-537-0012 for details.

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Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center, chapel, 46th and Illinois Sts.

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Separated, Divorced and Remarried Catholics (SDRC) will hold an International Pitch-In Dinner at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Bring dish representing your ethnic background.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7:45-9 p.m. in Room 14 of Our Lady of the Greenwood School. Call 317-888-2861.

☆☆☆

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

☆☆☆

Systematic Training for Effective Parenting (STEP) classes con-

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tinue from 7:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7:45 p.m. at Walker Career Center, 9500 E. 16th St.

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White Water Opera Company will perform "A Taste of Opera" at 1 p.m. at St. Gabriel School, 6000 W. 34th St.

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Separated, Divorced and Remarried Catholics (SDRC) will hold an International Pitch-In Dinner at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Bring dish representing your ethnic background.

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February 26

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Images of the Masculine

April 19-21, 1991

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April 26-28, 1991

— FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS: —

CALL: (812) 923-8817 OR WRITE: Director of Retreats;

Mount Saint Francis Retreat Center

101 St. Anthony Drive, Mount Saint Francis, Indiana 47146

Mount Saint Francis Retreat Center is an apostolate of the Conventual Franciscans

Mary Church, 317 N. New Jersey St. Call 317-786-7517.

February 27

The Lenten Study Series on Catholic Social Teaching continues from 7:30-9 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

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

The Divorce and Beyond recovery program continues at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

The Mornings With Jesus: Lenten Reflections continue at Beech Grove Benedictine Center. Call 317-788-7881 for details.

February 28

New Albany Deaconry Youth Ministry concludes its Church History series from 7:30-9:30 p.m. at St. Joseph Hill Parish, Sellersburg.

St. Benedict Parish, Terre Haute continues its History of the Catholic Church series at 7:30 p.m. in Hellmann Hall.

Senior Citizen Lenten Mornings of Renewal begin at 9 a.m. at St. Joseph Center, chapel, Terre Haute, Mass. presentation, lunch.

March 1

A Lenten Jonah Fish Fry will be held from 4:30-7 p.m. at St. Joseph Parish, Terre Haute. Adults \$4.75; kids under 12 \$3 (advance \$4 and \$2.50). Carry-out available.

The free Desert Storm: A Challenge to Understanding series concludes with "Some Moral Perspectives" at 7:30 p.m. at St. Ann Parish, 2862 S. Holt Rd.

A Lenten Fish Fry will be held from 5:30-7 p.m. at Sacred Heart Parish, 1530 Union St. Stations of the Cross in church at 7 p.m.

Lenten Devotions at St. John Parish, 126 W. Georgia St. continue at 12:10 p.m. with "Jesus is Nailed to the Cross."

Catholic Charismatic Renewal of

Central Indiana will celebrate First Friday Mass at 8 p.m. in Our Lady of the Greenwood Church, Greenwood. Teaching 6:30 p.m.

A Lenten Dinner will be served at 6 p.m. at Holy Trinity Parish, 2618 W. St. Clair St. Franciscan Sister Norma Rockledge will speak afterward.

A Lenten Holy Hour will be held at 7 p.m. at St. Monica Parish, 6131 N. Michigan Rd. Stations, Scripture, Eucharist.

Separated, Divorced and Remarried Catholics (SDRC) will attend the IMA First Friday. Call 317-255-7923 for details.

A Lenten Fish Fry will be held from 5:30-7 p.m. at Little Flower School, 1501 N. Bosart Ave. Adults \$4.50; children \$2.50.

March 1-3

Father John Maung will conduct a Women's Weekend Retreat on "Calm Amidst the Storm" at Fatima Retreat House, 5393 E. 56th St. Call 317-545-7681.

March 2

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

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

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

March 3

The Catholic Widowed Organization (CWO) will attend Catechist's "Godspell." Reservations due by Feb. 26. Call 317-356-4726 for more information.

The Lenten Concert Series at St. John Church, 126 W. Georgia St. continues with Mozart's Piano Quartets at 4 p.m.

A meeting for central city families which have members with severe mental illness will be held from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St.

Religious leaders still plead for negotiations to end Gulf war

by Jerry Filleau
Catholic News Service

WASHINGTON—As the Persian Gulf War entered its second month, Pope John Paul II and other religious leaders continued to call for an end to the fighting and negotiations for peace.

Even as coalition forces geared up for a land assault that most observers expected to begin in late February, Iraq took preliminary, limited steps that sparked new hopes for an Iraqi withdrawal from Kuwait and the start of a diplomatic solution.

Iraq's Feb. 15 statement of readiness to consider a withdrawal was so filled with demands and linkages that President Bush and other coalition leaders flatly rejected it. But the follow-up trip to Moscow by Iraqi Foreign Minister Tariq Aziz was seen by many as opening doors for diplomatic communications that could be important for substantive negotiations at a later date.

The pope, who has repeatedly urged an end to the war, stressed Feb. 17 that he was not calling for "peace at any cost."

"We are not pacifists. We do not want peace at any cost. We want a just peace," he said during a visit to a Rome parish.

"Peace is always the work of justice," he added. A week earlier in his Sunday Angelus talk he had called for "an immediate end" to the destruction and loss of life in the Gulf and "dialogue . . . to find a solution to the many anguishing problems of the Middle East."

Religious leaders remained divided about whether the Gulf war was justified, but with hostilities under way many focused on issues of moral conduct in war.

In a pastoral letter to all Catholics in the U.S. armed forces Feb. 17, Archbishop Joseph T. Ryan praised the soldiers in the Gulf as "peacemakers" working for justice, but warned them against "a hardening of heart or hatred of another nation or lessening of Christian moral standards, no matter what our opponents may do."

Archbishop Ryan is head of the Archdiocese for the Military Services, which is responsible for the pastoral care of all Americans in the military.

He defended the U.S. entry into the conflict, saying that "the peace was gone before our young men and women got there. A ravaged nation and a horrified world body of nations called for a restoration of the order that was being destroyed and for a halt to the aggression that gave every indication of increasing."

Archbishop John R. Quinn of San Francisco also stressed the need for coalition forces to uphold principles of morality in warfare. In a speech to Catholic lawyers in San Francisco Feb. 12 he warned against expanding the objectives of the war beyond the original declared purpose, "the expulsion of Iraqi forces from Kuwait."

Accepting moral limitations on the conduct of war "may, at times, seem unduly onerous," he said, but it is essential if goals of justice and peace are to remain intact.

While many religious leaders reserved judgment on the

complex issue of whether the Gulf war was justified, several new voices were added to those that condemned it.

In a statement Feb. 12 from Canberra, Australia, site of the World Council of Churches General Assembly, more than 100 U.S. Protestant and Orthodox church leaders declared their opposition to the war on moral grounds but called for the churches to respond to the many pastoral needs of those affected by it.

The statement included signatures of a number of U.S. church leaders who were not at the assembly in Australia. Among these were 15 Catholic bishops and representatives of a number of Catholic religious orders.

Father Kenneth F. Thesing, superior general of the Maryknoll Fathers and Brothers, a U.S. missionary society, called Feb. 13 for "an immediate cease-fire." He said the war had never been justified as a last resort.

The threats to Christian-Jewish-Muslim relations posed by the war brought leaders of all three faiths in the United States to search for ways to improve interreligious understanding.

A rabbi and the four Christian bishops residing in Springfield, Ill., announced a joint prayer service Feb. 16. They called it "a common plea to our Father to grant us peace" and invited "prayerful participation from the Muslim community as well."

Throughout the country Catholic parishes and schools were affected in various ways by the war. Parishes everywhere have posted lists of parishioners or their relatives who are stationed in the Gulf.

St. Mel's Catholic Church in Dearborn Heights, Mich., celebrated a funeral service Feb. 14 for 22-year-old Marine Cpl. Kurt Benz, victim of a helicopter crash in Saudi Arabia Feb. 2.

Three Catholic parishes in different parts of the country held similar services Feb. 11 for Marines killed in the Gulf: for Lance Cpls. David T. Snyder, 21, of Kenmore, N.Y.; Eliseo Felix Jr., 19, of Avondale, Ariz.; and Dion James Stephenson, 22, of Bountiful, Utah.

But among the hardest-hit Catholic parishes in the country are those of the Chaldean Catholic Diocese of St. Thomas the Apostle, based in the Detroit suburb of Southfield, Mich. Chaldean Catholics hail from Iraq, and virtually every U.S. member of the rite can list close friends and relatives facing daily fear of death from the massive allied bombing of Iraq.

When an allied attack on a Baghdad building killed more than 200 civilians Feb. 13, U.S. Chaldean Bishop Ibrahim N. Ibrahim bluntly and angrily rejected the U.S. military explanation that the facility was a military command bunker, not just a civilian air raid shelter.

While U.S. officials repeatedly rejected that interpretation of the bombing raids, news of heavy civilian casualties released by Iraqi authorities provoked anti-American demonstrations in many Muslim countries and increased fears of religious leaders that religious relations between Christians and Muslims would be one of the unintended casualties of the war.

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Youth News/Views

'People helping others' was the focus for New Albany's youth rally

by Ray Lucas

As the liturgy drew to a close, 200 teen-agers present at the New Albany Deane's Mid-Winter Youth Rally Jan. 26-27 began to clap and sing to the closing song "Lean On Me."

"... Sometimes in our lives," they sang, "we all have pain, we all have sorrow... Lean on me when you're not strong, and I'll be your friend, I'll help you carry on..."

Lyrics from this spirited song conveyed the theme for the deane's 1991 youth rally "The Beat Goes On... Caring Hearts Heal the Hurts."

Held at the Quality Inn Lakeview in Clarksville, the youth rally provided opportunities to celebrate, meet new friends, dance, and share for young people from the New Albany Deane and elsewhere in the Archdiocese of Indianapolis. It was also a weekend when young people learned that caring hearts can heal hurts.

"This is the way God wanted church to be," keynote speaker Anna Scally announced. "God gave us the potential to take care of each other. It's up to us to do something about this potential."

The nationally known speaker talks to youth using music, a language they can understand. Scally is a columnist for "Top Music Countdown," a national teen magazine, and also serves as producer and disc jockey for "One to One," a popular radio show dealing with teen-age issues.

"We can't wait for tomorrow to tell the ones we love what they mean to us," Scally told the crowd. Then as the song "The Living Years" began to play she echoed some of the words from the song. "We have to show those we love how we feel about them now," she said. "Don't wait until it is too late. Start healing the hearts of the people you are close to today."

The event also offered youth a variety of workshops to help them deal with issues

they face daily. Workshop topics included death, suicide, alcoholism, stress, nature, music, and sexuality.

"We wanted the workshops to offer opportunities that will help youth develop the skills needed to communicate more effectively, assist family and friends in times of crisis, as well as recognize crisis in their own lives," Jerry Finn, deane director of youth ministries, explained.

In addition, the rally gave participants opportunities to meet new friends during the opening session, free time, and high-powered dance with Anna Scally as the disc jockey. The closing liturgy highlighted the retreat theme.

"The closing liturgy was so special," Kim Rauck, a junior from St. Joseph Hill Parish in Sellersburg, recalled. "It was the perfect ending to the rally. There was a real sense of community, especially during the closing song when everyone joined hands and danced to the song 'Lean On Me.' I think that song symbolized the whole focus of the weekend."

The 1991 Mid-Winter Youth Rally marked the first time in three years that New Albany Deane youth ministries staff members have hosted the event.

"There seemed to be a real interest among the young people who had attended previously," Finn said. "It provides an experience of 'larger church' where young people can come together and draw strength from the solidarity of their faith."

Another participant, Krista Kremer of St. Mary of the Knobs Parish, emphasized the importance of the rally as a way of bringing young people together.

"The youth rally was such a neat opportunity," she said. "I met so many new people in my own deane. A lot of kids came from other areas and it was neat to see all the youth together for this event."

(Ray Lucas is the coordinator of early adolescent ministry for the New Albany Deane.)



AT THE RALLY—Keynote speaker Anna Scally, a nationally-known author and disc jockey, (left, with back to camera) tells participants at the New Albany Deane's Mid-Winter Youth Rally that "Caring Hearts Heal the Hurts." Scally uses music with her inspirational talks. Teen-agers take a lunch break (at right) during the retreat.

How can friends work out quarrel?

by Tom Lennon
Catholic News Service

So you've had a quarrel with your friend. Both of you got angry and hot words were exchanged.

What now? Nobody really wants to lose a friend. Good friends are not that easy to come by. Worse yet, a nagging voice keeps whispering to you, very softly, that you were wrong.

What can you do to mend your fences and bring back the wonderful harmony of friendship with that person?

Apologies come in various shapes and sizes, and although an apology involves admitting you were wrong, you don't have to humiliate yourself.

Better to look at an apology as saying simply, "Hey, I made a mistake. I goofed up. Sorry about that. Really."

Maybe all you'll have to do is send a signal and never even mention the quarrel. The next time you meet your friend, smile as he or she approaches and greet him or her with something like, "It's really good to see you." Your friend is likely to sense immediately that you want to restore friendship as usual with no hard feelings.

But if there is a chill in the response, then add, "I'm sorry about yesterday. I guess I let myself get carried away."

It may happen that you don't want to wait until the next time the two of you meet. And perhaps the quarrel was a hot one, with you saying some particularly nasty things that you now regret.

Get on the telephone and don't even say hello. Before he or she has a chance to hang up, plunge right in with, "I'm so sorry about what I said. I let my temper get out of control. Can we talk about it?"

Another option, probably for more serious occasions, is to write a note of apology. This can be mailed, slipped into his or her locker, or even put between the pages of a textbook. It is probably best to make the written apology a general one.

If your friend is so angry that these methods don't work, ask a mutual friend to express your regrets and say how eager you are to resume the friendship.

In all these options, it is wise to consider the possibility of the two of you reviewing what caused the quarrel. Both parties need to stay cool and analytical as you discuss why things got out of hand and what can be done to avoid such misunderstandings in the future.

Providence students rehearse for debut of 'circus'

The circus is coming to Our Lady of Providence High School in Clarksville!

Rehearsals for the **Providence Spring Musical** are underway as students prepare for their roles in "Barnum," a play based on the life of P. T. Barnum, creator of "The Greatest Show on Earth."

The gala opening night performance is scheduled April 5, followed by performances on April 6, 7, 11, 12, 13, and 14. Show times vary and some of the performances include brunch or dinner.

For ticket information, contact Providence High School at 812-945-2538.

☆☆

Students at the Academy of the Immaculate Conception in Oldenburg will present their sixth annual **Spring Madrigal Dinner** March 17-18 at 6:30 p.m. in the academy gymnasium.

Reservations are required by calling 812-934-4440 before March 11.

☆☆

The Catholic Youth Organization's annual **Co-Ed Volleyball Tournament** drew 14 teams this year, with Holy Name Parish youth group members from Beech Grove claiming the championship over a team from St. Roch Parish in Indianapolis.

CYO officials described the Feb. 17 finals at the CYO Youth Center as "three thrilling games."

☆☆

There's still time to donate socks for the homeless before the February **Circle City Socks Appeal** comes to a close during the Feb. 27 Indiana Pacer game against the Dallas Mavericks at Market Square Arena in Indianapolis.

INB National Bank and the Indiana Pacers are asking Indianapolis-area residents to help them reach their goal of collecting 40,000 pairs of new socks for the homeless this month. So far, the month-long campaign is well under the established goal with only about 8,000 pairs of socks

donated at collection sites in INB banking centers and Foot Locker stores in Marion County.

Daughter of Charity Sister Nancy Crowder, president of the Indianapolis Homeless Network and director of the Catholic Social Services' Holy Family Shelter, is urging teen-agers and adults to help provide homeless people with a basic human need by contributing new socks in any size and color. She will accept sock donations from Pacer fans during a halftime program at the Feb. 27 game.

☆☆

"**Helping Teens Make Moral Decisions**" is the topic of a parent education session March 3 from 7 p.m. until 9 p.m. at St. Benedict Parish in Terre Haute.

Bob Meany, archdiocesan coordinator of adolescent catechesis, will discuss ways that parents can help their teen-agers make important decisions.

☆☆

Bishop Chatard High School students Doran Moore, Kevin O'Brien, Eric Robbins, and Keith Jackson of Indianapolis earned **All-State** first-team honors for their outstanding performances during the 1990 Indiana High School Athletic Association football season. Chatard Trojan Andrew Swickheimer made the All-State second team, while teammates Greg Ross and Kyle Bibbs received honorable mention recognition. Quincy Clark was given a special mention award and Kevin O'Brien was also recognized as an All-State Academic on the second team.

☆☆

Batesville Deane youth will be participating in a **Fastathon** at St. Mary Parish in Aurora on Feb. 22-23. Sponsor money goes to help poor and homeless people in the deane.

☆☆

During Catholic Schools Week, recognition goes to 18 Catholic high school students who will benefit from a variety of **National Merit Scholarship Awards** for collegiate study.

Students include Brian Anderson, Otis Gordon, Alan Henderson, Rahsaan Muhammad, Allison Denny, Chris Keiner, Andrew Masica, Sophia Tzeng, Peter Wilhite and Erin Williams of Brebeuf Preparatory School in Indianapolis.

Other recipients are Cathedral High School students Michael McGuire and Steven Hantel, Bishop Chatard High School student Brian Traub, Roncalli High School senior Timothy Chasteen, Secina Memorial High School senior Kristine Markovitch, and Cardinal Ritter High School students Jeremy Doherty and Julie LaEace. Our Lady of Providence High School senior Norbert Goetzinger of Clarksville also earned a Merit Scholarship.

☆☆

Olivia Hall at the Academy of the Immaculate Conception in Oldenburg is the site for the Batesville Deane's **Teen Retreat Day** March 2.

☆☆

Catholic high school graduates who are members of the Marian College men's and women's **tennis** teams are Brian Kinney from Bishop Chatard High School, Jennifer Brodnik from Cardinal Ritter High School, and Kris Ross and Kerri Lettler from Secina Memorial High School.

☆☆

Upcoming **weekend retreat programs** offered by the Catholic Youth Organization include the "CYO Search Retreat" scheduled March 8-9 and the "CYO Search for Christian Maturity Retreat" set for March 15-17.

For program information, contact the CYO Youth Center office at 317-632-9311.

☆☆

The junior high youth group of St. Paul Parish in Tell City, St. Michael Parish at Cannelton, and St. Pius Parish in Troy will sponsor a junior high **"George and Martha"** dance Feb. 23 from 7 p.m. until 10:30 p.m. at the St. Paul gymnasium. Admission costs \$1.50 each or \$2 for couples, with only Washington dollar bills and Washington quarters accepted as payment.

Young adults discuss 'Love and Relationships'

by Ray Lucas

"Love and Relationships" was the theme for a young adult retreat week. Jan. 11-13 sponsored by the Indiana University Southeast Newman Center and the New Albany Deaconry Youth Ministries Office.

The weekend retreat was offered to college-age young adults from southern Indiana and was held at the Quality Inn Lakeview in Clarksville.

"The topic of love and relationships is so relevant in the lives of college-age individuals," Father Dave Coons, chaplain of the IUS Newman Center and pastor of St. Joseph Hill Parish at Sellersburg, explained following the retreat.

"This age group is often making the

transition from single to married life or dealing with changes in parental relationships," he said. "The retreat provides an opportunity for them to look at these issues and to gain an understanding of their changing relationship with God as well."

This was the first time a retreat has been offered for young adults in the New Albany Deaconry.

The retreat focused on the videotape "Speaking of Love" by author Leo Buscaglia. Talks, discussions and activities during the weekend included sessions on "Parental Love," "Love and Relationships," and "My Faith and I."

"The retreat was a great weekend to get away from friends and family and to be with God," IUS student Ellen Grantz commented. "I learned so much about

love, friends, relationships, and what my family means to me."

Participant Pat Caulfield said she loved the retreat because of its relevance to young adults.

"It dealt with issues that are so relevant in my life and the lives of the others," she said. "It was especially helpful in allowing me to see how my parents and I are dealing with my transition from adolescence to adulthood."

The retreat was part of the IUS Newman Center's Ministry to college-age students and individuals in the New Albany Deaconry. The Newman Center received funding for the three-day retreat from the Archdiocese of Indianapolis and worked in conjunction with the New Albany Deaconry Youth Ministries Office to organize and advertise the event.

"The Newman Center is a way to show Catholic presence on campus for college students," Father Coons said. "The retreat and the center offer opportunities for students to remain involved in the church."

Often, he said, "once a person gets out of high school there tends to be nothing provided by the church that is targeted toward meeting their needs. That is why events like this are so valuable. It is a way for young adults to remain active in developing their faith."

Another young adult retreat is scheduled May 10-12, again at the Quality Inn Lakeview in Clarksville. Contact the New Albany Deaconry Youth Ministry Office at 812-945-0334 for registration information.

(Ray Lucas is the coordinator of early adolescent ministry and development for the New Albany Deaconry.)

Butler Newman Center students assist needy

by Mary Ann Wyand

College students active in Butler University's Newman Center are taking their ministry to the poor on the road these days.

Locally, some of the students provide pharmaceutical and clerical support by sorting medications as volunteers for the Genesaret Free Clinic for the homeless in Indianapolis.

And during their holiday vacation each December, some Butler students journey to Appalachia to help poor people living in remote areas of southern Kentucky.

Senior Mary Seal and fourth-year pharmacy students Christy Maginn and Carol Servais traveled with seven other Butler students to the mountains of southern Kentucky during their semester break.

While there, they helped residents of the Edmonson and Tompkinsville areas with home improvement projects, delivered food baskets and gifts, and spent time talking with elderly people.

"This is the third year I've gone," Christy explained. "It makes you appreciate what you have a lot more and puts things in perspective."

Butler students experienced hardship firsthand last year when the heat failed in the barn where they were staying.

"I think about the night we ran out of heat last year," Christy remembered. "It was very, very cold—10 below (zero)—the coldest night of the whole winter, and the wind chill was bad. It was the last night before we left. The heat went off and it was so cold. It was just miserable. You couldn't sleep. We had our coats on and were huddled together in sleeping bags."

It was so cold, Carol said, that her hard plastic contact lenses shattered.

"We had just gone out with a social worker that day," Christy continued. "We delivered presents for the kids and a food basket for the family and they didn't have

any wood. I was thinking about them that night. They go through this all of the time. I can't imagine this. It was just horrible for one night."

Many poor Appalachian families frequently endure bitterly cold weather without dependable heat sources, Christy said, and now she understands their plight.

Father George Bowling and the Sisters of the Most Precious Blood at Edmonson welcome college students in this volunteer ministry program. Father Jeff Godecker, former chaplain of the Newman Center at Butler University, and Father James Wilmoth, pastor of St. Michael Church in Indianapolis and the current Butler chaplain, have helped students with trip expenses by recruiting financial sponsors.

"It takes away some of your prejudices when you go down there and meet the people and get to know what it's like and just how their family life is," Mary said. Because of uncertain weather conditions in the mountains, she said, "Everything is unexpected and you have no idea what is going to happen the next day."

Volunteer service in Appalachia "gives you a better understanding of (poor) people," Carol explained. "A lot of people can't help that they're in that situation. It's not that they're stupid. It's just that a lot of them have never gone to school and they haven't had any opportunities."

When students deliver food baskets, Mary said, "You can just tell by looking at the people that they're really happy to be getting help."

Butler Newman Center students have "adopted" Jim, a blind Appalachian man who is a talented musician, as their Lenten service project. Students are collecting money to send to the Precious Blood Sisters so they can help Jim buy a guitar.

"They were willing to give up a week of their vacation to work here," Father Bowling told *The Criterion*. "They gave 100 percent and were a good group of kids. It takes a big person to do that."



COLLEGIATE VOLUNTEERS—Butler University students Carol Servais (from left), Mary Seal, and Christy Maginn refer to a map of Kentucky as they discuss their holiday trip to Appalachia to help poor people. Christy and Carol also volunteer their time for a local project to benefit the homeless. (Photo by Mary Ann Wyand)

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BOOK REVIEW

On 'Reweaving Religious Life'

REWEAVING RELIGIOUS LIFE: BEYOND THE LIBERAL MODEL, by Sister Mary Jo Leddy. Twenty-third Publications (Mystic, Conn. 1990). 181 pp., \$9.95.

Reviewed by Sister Mary Ann Walsh

Sister Mary Jo Leddy is in her mid-40s, when women look at their lives perhaps seeing one last chance to reach a dream.

From such thinking comes "Reweaving Religious Life: Beyond the Liberal Model," a sort of lives' "Emperor's New Clothes." In it, Sister Leddy, a Sister of Our Lady of Zion, announces that the liberal religious life model isn't working and that today's orders, to survive, had better change.

Her cry isn't a return to the past, however. The pre-Second Vatican Council lifestyle won't work either, she says. Instead, she urges radicalization.

The do-your-own-things days are over, notes the Canadian nun. This top speaker on the nun circuit says communities have to set limits lest they become so diffuse they stand for nothing. The past 20 years of making everyone feel comfortable has left some orders too diffuse.

Sister Leddy maintains that "liberal congregations" are trying to survive "by allowing greater diversity made possible through the vaguest of vision and the most minimal common commitments in the concrete."

"This may facilitate a greater sense of belonging but it

weakens the sense of commitment, at least to the congregation and maybe even to the Gospel," she says in her final chapter.

She knows one can be so broad-minded that one's brains fall out and warns that orders may self-destruct if they don't focus on what identifies them as a specific religious community.

"Liberals practice an admirable openness to every option," says the nun, "except one that calls for a common vision that compels the sacrifice of individual commitments and interests for the sake of a common commitment."

She urges nuns to start to think differently, to pray for insight to see to what they're called and to examine the declining American empire from its periphery.

Such steps can lead to reform, and Sister Leddy suggests

three ways orders might evolve. One is that groups re-form themselves around certain apostolic projects; the second, that they re-form around certain lifestyles; the third, around commitment to a particular form of spirituality.

These are but three of many, she adds, aware that God historically has proven capable of inspiring people to go where they never meant to go.

There is a growing discontent among women religious in their mid-40s who see they have lots to lose if religious life comes crashing down. Sister Leddy has tapped into it.

Orders striving simply to survive are doomed to failure, says the writer. She then calls for nuns who are willing to stick with their commitments to make decisions, sacrifice self-will, and think seriously about where they're headed.

Her statement of what's glaringly obvious may help the emperor get dressed.

(Sister Walsh is a Sister of Mercy and media editor at Catholic News Service.)

(At your bookstore or order prepaid from Twenty-Third Publications, 185 Willow St., P.O. Box 180, Mystic, CT 06555. Add \$2 for shipping and handling.)

† Rest in Peace

(The Criterion welcomes death notices from parishes and individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included

here, unless they are natives of the archdiocese or have other connections to it.)

† ADAMS, Very Rev. Robert S., 60, St. Mary, Indianapolis, Feb. 2.

Husband of Marie; father of John Reacker, Jake and Frank; son of Agnes; brother of William A.; grandfather of eight; great-grandfather of two.

† ALLEN, Ruth A., 81, St. Mary, Greensburg, Feb. 14. Sister of Mary Louise Szatkowski and Paul Kabey.

† ANDREWS, Beulah M., 75, Our Lady of Lourdes, Indianapolis, Feb. 11. Mother of Patricia D. Holland, sister of John and Naomi Burns; grandmother of five, great-grandmother of 10; great-great-grandmother of one.

† BAKER, Elizabeth Mary, 77, St. Mary, Aurora, Feb. 5. Mother of Robert and Daniel Nieman and Bonnie Ringer; sister of Jack Goodpaster; grandmother of 12; great-grandmother of three.

† BLACK, Barbara J., "Sis" (Aemmer), 54, Holy Family, New Albany, Feb. 7. Wife of Richard L.; mother of Sandy Pfeiffer, Cynthia and Jalle; daughter of William and Helen Aemmer; sister of William, Robert, Richard and Anthony Aemmer; Patricia Stone, Donna Condra, Mary-Margaret Knapel and Cathy Sowders; grandmother of two.

† BLUMEN, George, 80, St. Mary, Greensburg, Feb. 10. Husband of Helen; father of Joseph E., Alvin C., Philip A., Raymond E., Robert J., John V., Donald P., Jerome A., Mildred K. and Ruth E.; brother of Kathryn Tebbe and Christine Wenning; grandfather of 28; great-grandfather of five.

† BUNN, Harold, 55, St. Michael, Brookville, Feb. 1. Son of Joseph; brother of Rosanne Bath and Josephine Brown.

† BURBANK, Leona Culp, 68, St. Mary, Greensburg, Feb. 16. Mother of John F. and Larry J. Culp. Joan Mokanyk and Donna Klosterkemper; sister of Elmer and Lawrence Heppner, Millie Loring, Emma Ryan and Rita Batta.

† DEVINE, Megan Nicole, 5, Nativity, Indianapolis, Jan. 23. Daughter of Keith and Dana (Sego); sister of Joshua; granddaughter of Mr. and Mrs. Daniel Sego and Mr. and Mrs. Clifford Devine; great-granddaughter of Leonia Mitchell.

† DICK, Theresa, 95, St. Meinrad, Feb. 10. Mother of Dorothy LaGrange, Polly Spinnke and John A.; sister of Richard Werne, Katherine Yunker, Ludwina Albert and Rose Vail; grandmother of eight; great-grandmother of 14.

† GEHLHAUSEN, Rosalie Mary, 64, St. Isidore the Farmer, Bristow, Jan. 25. Mother of Gary; daughter of Ella Paulin; sister of Richard, Earl and Eileen Gehlhausen; grandmother of Christine, Amy and Brad.

† HANKA, Ernest G., 72, St. Mary, New Albany, Feb. 7. Father of Willodene Gould, Joe Ann Gardner and Gale Childs; brother of Richard, Donald, Cletus, Freda Jagers, Loretta Campbell and Marietta Gorec; grandfather of eight; great-grandfather of 12.

† HEINY, M. Margaret, 91, St. Andrew the Apostle, Indianapolis, Feb. 2. Grandmother of five; great-grandmother of 13.

† HERMANN, Rita, 60, St. Mary, Rushville, Feb. 9. Sister of Louis, Joseph, Richard, Leo, Anne Drew, Marie Fratt, Edith Johnson, Kathline Frayhee and Carolyn.

† KELLERMAYER, Michael J., 30, Nativity, Indianapolis, Jan. 23. Son of Charles and Reva (Haggard); brother of Steven, Scott, Joseph and Terri Meyer; grandson of Frances Mulholand and Mr. and Mrs. Irvin Haggard.

† KLINGLER, Shirley, 49, St. Andrew the Apostle (buried from St. Peter and Paul Cathedral), Indianapolis, Jan. 25. Daughter of Mary Jane Dye; stepdaughter of John Dye.

† LAMKIN, Harold Wayne, 50, St. Isidore the Farmer, Bristow, Jan. 7. Husband of Carol Jean; father of Clayton, Raphael, Ricky and Brenda; son of Mary M.; brother of Lonnie, Janice Wingat and Riley Francis.

† MILLER, Barbara L., 86, St. Anthony of Padua, Clarksville, Feb. 7. Mother of Mary Alice Vest, Ellis F. Jr. and William J.; grandmother of nine; great-grandmother of four.

† MOSES, Mardeli G. (Tess), 72, St. Andrew the Apostle, Indianapolis, Feb. 5. Wife of Leslie H.; sister of Joseph F. Genna; sister-in-law of Mary M. Genna.

† O'CONNOR, Mary L., 95, Christ the King, Indianapolis, Feb. 12. Mother of Marjorie Wetzel, Robert Mueller, Edgar and Harlan; grandmother of seven; great-grandmother of 10.

† FRELL, John A., 88, St. Mary, Greensburg, Feb. 12. Brother of Fred; cousin of Ruth Ann Schwering and John, William, Charles and Dan Greive; uncle of Harold.

† REED, Mary L., 87, St. Paul, Sellersburg, Feb. 10. Mother of William, John, and Bette Opela; sister of Lorena McCartin; grandmother of 12; great-grandmother of 19.

† SCHEIDLER, Ronald A., 50, St. Mary, Greensburg, Feb. 9. Father of Beth, Kyle and Paige; son of Ethel Kohlman; brother of Steve, Father Robert, and Patty Barnhorst.

† SCHIPPER, Cecelia J., 74, St. Mary, Aurora, Feb. 6. Mother of Jerry and Robert; grandmother of three.

† SPARKMAN, Bernetta M., 85, Our Lady of Perpetual Help, New Albany, Feb. 7. Wife of Raymond; mother of Ronald and James; grandmother of seven; great-grandmother of seven.

† STEPHENSON, Oval L., 90, St. Patrick, Indianapolis, Feb. 7. Mother of James R.; grandmother of two; great-grandmother of six.

† TOSCHLOG, David J., 76, St. Mary, Richmond, Feb. 5. Husband of Pauline; father of James, Donald, and Barbara Hieger; grandfather of nine; great-grandfather of four.

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Pope long on ideas, short on influence on war

by Agostino Bono
Catholic News Service

VATICAN CITY—Pope John Paul II has many ideas about ending the Gulf crisis, but little influence on world leaders during the course of events.

"The pope's words are often buried under the debris of war games," said Joaquin Navarro-Valls, papal spokesman. Since the crisis began in August with Iraq's invasion of Kuwait, the pope has mixed ethical guidelines with practical suggestions for resolving the conflict.

Throughout, he has been politically neutral. He supports Iraq's withdrawal from Kuwait but opposes the U.S.-led alliance's decision to go to war.

Symbolic of the pope's lack of influence was the failure of his personal letters to U.S. President George Bush and Iraqi President Saddam Hussein to prevent the outbreak of war. Both leaders thanked the pope for his concern but did not follow his advice.

The letters were sent just before the Jan. 15 U.N. deadline for Iraq's withdrawal. They were last-minute pleas to break the logjam caused by Saddam's refusal to leave Kuwait and Bush's refusal to accept the idea of an international conference on the Middle Eastern problems.

The pope's primary aim since the war started has been to get world leaders to see that negotiations should take precedence over armed conflict in settling disputes. Navarro-Valls said in a Catholic News Service interview as the war moved into its second month.

The pope has framed Vaticanism in ethical terms. The papal spokesman listed them as:

► The invasion of Kuwait was a violation of international law and needs to be corrected in the name of justice.

► The crisis is causing a growing gap between the West and the Arab world in particular and the Islamic world in general.

► For justice to take root in the region, a settlement of all the area's problems is needed.

► War is an adventure with no return because it often causes more problems than it solves.

"You cannot make an oversimplification that the pope is with one side or another," said Navarro-Valls.

Political neutrality means the pope favors an international conference but does not support any specific plan, said Navarro-Valls.

"Who should sit at the table is a problem for others to decide, as long as the people who attend are all those involved in the problems and all those having rights to defend," he said.

Since the crisis began, the pope specifically has mentioned the plight of Lebanon and the situation of Palestinians in Israeli-occupied territories.

The pope's worry about the growing gap between the West and the oil-rich Arab and Muslim world goes beyond

economics to include the widening misunderstanding of cultures and mentalities.

"Our major worry for the future is that peoples, because of this war, can become even worse enemies," the pope said once the shooting started.

The pope also is aware of the war's explosive potential for deeply wounding the delicate religious relations among Christians, Muslims and Jews.

"The three great religions form part of this gap and have people on both sides," said Navarro-Valls.

Throughout the crisis, the pope has not directly commented on the "just war" criteria used for centuries by Christians to determine the morality of a war.

But he has provided information for judging. The pope has stressed that the negative results of the war are in proportion to the good it is trying to achieve. Even before the fighting started, he opposed the massive destruction of civilian lives that modern weaponry would cause.

"We cannot pretend that the use of arms, and especially

of today's highly sophisticated weaponry, would not give rise, in addition to suffering and destruction, to new and perhaps worse injustices," the pope said in his letter to Bush.

After the war began, the pope complained of the "worrying news" about "the quantity of weapons being used and the involvement in the conflict of whole civilian populations." The war is producing "unheard of violence and useless massacres," he said.

Proportionality and the safeguarding of civilian lives are part of the just war criteria.

"The pope never put the issue in the academic terms of the just war because a war can begin just and end unjust," said Navarro-Valls.

"But the language of the pope is clear and sufficient for a person who wants an ethical orientation," he said.

"If ethics serve in forming political decisions, then the Holy See has a big role in international affairs," said Navarro-Valls.

"If not, the pope is crying in the wilderness," he said.

War seen hurting Christian-Muslim relations

by John Thavis
Catholic News Service

ROME—Iraqi President Saddam Hussein lost most Muslim sympathy when he invaded Kuwait, but won much of it back when non-Muslim armies were invited to the Gulf region, a Vatican official said.

U.S. Jesuit Father Thomas Michel, in charge of relations with Muslims at the Council for Interreligious Dialogue, said the failure to resolve other injustices in the Middle East also aggravated the Western position in the Muslim world.

"The Americans' refusal to discuss the situation of Palestine together with that of Kuwait reconfirmed in many Muslims the conviction that the Americans were the real aggressors," Father Michel said in a talk in Rome Feb. 15.

The priest said that "at the beginning of the invasion of Kuwait, the majority of Muslims was strongly opposed to the Iraqi action. A Muslim country should not attack another Muslim country. But with the Saudi Arabian invitation to Western armies, this attitude changed."

"Many Muslims showed more concern over the presence of non-Muslims in the holiest Islamic territories than over the occupation of Kuwait by the Iraqis," he said.

A division has developed between the leaders of Arab states, who supported the Saudi-Western military alliance,

and the local populations, who are inclined toward Iraq, he said. Many Muslims still view the Israeli occupation of Palestine as "the most sharply felt injustice and oppression" in the region, he said.

Unfortunately, the priest added, these developments bode ill for the future of Christian-Muslim relations.

Despite Pope John Paul II's appeals for peace and for a negotiated solution to the Gulf crisis, many Muslims identify Christianity with Europe and the United States, he said.

"There is a frequently expressed sensation that 'The West wants to destroy Islam.' Unfortunately, this resentment can easily be directed against the Christians who live in those regions," he said.

Many Arabs feel that their faith, their culture and their native traditions are held in contempt by Western peoples, he said. This is true not only among the masses but also among leaders in the intellectual, religious, military and political spheres, he said.

Father Michel said the damage to Christian-Muslim relations could be limited if Western Christians can convince their governments to propose an immediate cease-fire to the conflict, followed by fair negotiations and humanitarian aid.

"If, instead, the war should continue for a long time, it will be more difficult to build good relations between the Muslim and Christian communities for many years to come," he said.

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Council given secretariats' five top priorities

(Continued From Page 1)

Ministry, Father Paul Koetter, who is also director of the Vocations Office and assistant chancellor, the Secretariat for Temporalities, Joseph Hornett, chief financial officer; the Secretariat for Operations, Father David Coats; the Secretariat for Pastoral Services, Providence Sister Loretta Schaller, who is also chancellor, and the Secretariat for Catholic Education, Frank Savage.

The seven secretaries report to Father Coats in his position as moderator of the curia. Father Coats is also vicar general.

All seven secretaries were present at the council meeting. In their presentation to the council, the secretaries asked five questions concerning the five planning issues they consider most critical:

1. Human resources: What do we need to do in order to ensure that each parish, agency and institution of the archdiocese has sufficient, appropriate, stable and well-trained leadership and staffing?
2. Financial resources: How can each parish, agency and institution of the archdiocese move effectively: 1) generate future; 2) utilize existing; and 3) conserve past gifts of financial resources in order to support our priorities in ministry?
3. Communications: How can communications between the archdiocese and its member parishes be improved so as to enhance the quality of these relationships and engender greater trust and responsiveness to each other?
4. Catholic schools: How do we ensure the availability of a quality Catholic school education for as many of our young people as possible?
5. External relations: How can the church of the archdiocese be a sign of God's presence in the broader culture and society, e.g., human services, family perspective, interfaith-ecumenical, political/civil involvement, advocacy, inner-city education, and national/international concerns?

After listening to the presentation by the secretaries, the council broke up into five small groups that corresponded to the five questions. In those groups they told the secretaries what information (historical, current or future projections) the council members would need to effectively answer the five questions.

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During the orientation part of the meeting, Riegel explained the activities of Catholic Charities. He said that Catholic Charities is the arm of the church that has to do with the social gospel, that it is the organizational part of the social ministry in the archdiocese.

He identified three goals for Catholic Charities: 1. the mission of direct service to the poor and needy; 2. transforming the social order to make it more just; and 3. convening the Christian community.

Riegel said that Catholic Charities was restructured in 1983 to ensure that it would function in each deanery of the archdiocese. The board also has representatives from each deanery, he said.

He said there are seven agencies in Catholic Charities: Indianapolis Catholic Social Services with 13 programs, St. Mary's Child Center, St. Elizabeth's in Indianapolis and New Albany, Terre Haute Catholic Charities with six programs, and agencies in New Albany, Bloomington and Tell City. He said that counseling is available in the Batesville, Seymour and Connersville deaneries.

The Catholic Charities budget is \$5 million a year, Riegel said, but only 10 percent comes from church funds. The rest come from government contracts, county United Way organizations, and fees from clients who can afford them.

Council members learned more about two of the 11 archdiocesan deaneries—the Batesville Deanery and the Indianapolis West Deanery.

Bill Buschoff and Franciscan Sister Jean Marie Cleveland described the Batesville Deanery. It includes five counties that surround Batesville. It includes 21,125 Catholics, 14.3 percent of the total population, in 24 parishes, 12 of which

have resident pastors. Five of the parishes function separately, they said, while the other 19 share ministers. The parishes are divided into nine clusters, with two to four parishes per cluster.

There are six Catholic elementary schools in the Batesville Deanery, and one Catholic girls high school—Immaculate Conception Academy, a private school operated by the Sisters of St. Francis. There is no Catholic high school for boys. The parishes do, however, have active CCD programs, they said.

Among the problems mentioned were the large distances that must be traveled and the fact that the deanery spans two time zones.

Ken McCarver and Amanda Strong described the Indianapolis West Deanery, noting its great diversification. It includes 14 parishes on the west side of Indianapolis, Brownsburg, Danville, Mooresville and Plainfield. The parishes range in size from the largest in the archdiocese, St. Christopher with 5,222 parishioners, to Assumption with 145 parishioners.

Strong emphasized that there are many poor parishes in the deanery, that three of the parishes are members of the Urban Parish Cooperative, and that Ritter High School, which serves the west side, has been experiencing enrollment and financial difficulties.

McCarver said that the average age of each parish is 67 years, that the average age of the pastors is 43 and that of associates or priests-in-residence is 42.

The next meeting of the council is scheduled for May 11 in North Vernon.

Seal of confession dilemma affects child

by Richard Cain
Catholic News Service

WHEELING, W.Va.—It was no ordinary confession. In fact, nothing in Father Donald X. Higgs' seminary training prepared him for the desperate plea of the woman sitting before him.

Find a home for my child, she begged the priest, for in an hour the woman said she would "no longer be alive."

"My first thought was this wasn't happening," said Father Higgs, associate pastor of Immaculate Conception Parish in Clarksburg, W.Va., on the Feb. 4 incident. "We talked about things like this in the seminary, but it was all theory. I never thought it would happen."

The priest knew that letting the woman leave her child and possibly commit suicide was not the answer, but he was under the seal of the confessional and could not call for help without her permission.

"I tried to get her to see that there were other possibilities," he said. After an hour, when he saw he could not change her mind, he asked her to meet him in 10 minutes in the church with the child's birth certificate and a written statement of what she wanted to do.

"She wanted to hand the child over to me right there in the rectory," Father Higgs said. "But I wanted to do it in the church because that would have been a public place."

By the time he got to the church, however, the woman had panicked and left the child in a pew. Father Higgs then went to Father Cesidio J. Federico, Immaculate Conception pastor, and "told him a child had been left in church and that I was under the seal."

Father Federico told police that he had seen a brown car with Ontario license plates outside the church around the

time the child was abandoned. But Father Higgs did not speak to police because of the confessional seal.

The child was identified as 2-year-old Orlando Francisco Tallon after his mother, Angeline Tallon, and a male companion were arrested in Huntington, W.Va., about 160 miles southwest of Clarksburg. A used car salesman recognized the car they were trying to sell and called the police.

According to news reports, Tallon said she did not intend to abandon her child but wanted to find him a good home. She told police she was fleeing an abusive ex-husband in Kingston, Ontario, reports said.

After Tallon was returned to Clarksburg for arraignment on charges of abandonment, Father Higgs went to her to be released from the seal of the confessional.

The priest said he supports Tallon's claim that she never intended to abandon Orlando, who had been placed in foster care by the state. "Abandonment is too harsh a word," he said. "She was distraught. She really wanted what was best for her child."

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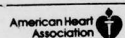
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