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BIG SECURITY, SMALL GIRL—A Palestinian girl is dwarfed by two Israeli policemen as she walks to prayers at the Al Aqsa mosque in Jerusalem. One of the officers carries an Uzi submachine gun and the other a metal detector wand. Security was heavy at the Temple Mount, despite low attendance of worshippers due to curfews in the West Bank. (CNS photo from UPI Reuter)

George Maley to head appeal for major gifts

by John F. Fink

George H. Maley will head the Major Gifts section of this year's United Catholic Appeal, it was announced by Jerry D. Semler, the appeal's co-chair.

The United Catholic Appeal will fund the ongoing needs of the Archdiocese of Indianapolis. It will be conducted Sunday, May 5, throughout the archdiocese.

The Major Gifts section is new to the annual campaign. Selected businesses, individuals and foundations will be solicited in this section.

Maley is a prominent Indianapolis businessman, former president of National Underwriters, Inc. In July he will become president of Serra International, the organ-

ization that promotes vocations to the priesthood and religious life. He was also the organizer of a local chapter of Legatus, an organization of Catholic chief executive officers. He is a knight of the Holy Sepulchre.

Maley said that he is happy to work with Archbishop O'Meara and with Semler to achieve the goals established by the archdiocese. He said he thought the campaign's goal of \$2.5 million is realistic and he was confident it will be met.

Meanwhile, training sessions for this year's campaign were held last Tuesday, Wednesday and Thursday in all the deaneries of the archdiocese. Parish chairmen and division managers in each parish saw the film that has been produced for this year's campaign, received literature answering questions, and received instructions on how the campaign will be conducted.



George Maley

Cemetery Assn. will not purchase Alverna grounds

Report of feasibility study is negative

by John F. Fink

The Catholic Cemeteries Association of Indianapolis will not be buying the grounds of Alverna Retreat Center in northern Indianapolis after all, it was announced Feb. 20 by Paul J. Wickham, executive director of the association.

In its Dec. 14 issue, *The Criterion* reported that, "if the results of a feasibility study are favorable, and if rezoning can be obtained," the property would be bought from the Sacred Heart Province of the Franciscan Friars for use as a cemetery serving Catholics in northern Indianapolis and the southern part of the Lafayette Diocese.

When the report of the feasibility study was made, however, it was described as "negative." The problem is the buildings on the property. They could not be used solely by the Catholic Cemetery Association and no other viable use has been found for them, according to the feasibility study.

It had been thought that the buildings might be renovated to serve as a retirement home for priests of the archdiocese, but that turned out not to be a viable option.

The Franciscan Friars have been notified by the association that the feasibility study was unfavorable, and the purchase agreement was terminated.

In making the announcement about the termination of the purchase agreement, Wickham said: "The board of directors of the Catholic Cemetery Association, notwithstanding the unsuccessful and disappointing results of the feasibility study, will continue its program to implement the previously adopted long-range policy to build a new Catholic owned and operated cemetery in the northside metropolitan area of Indianapolis. This cemetery will meet the needs now and in the future of the growing Catholic population in both the North Deanery of the Indianapolis Archdiocese and the South Deanery of the Lafayette Diocese."

The evaluation team on the feasibility study consisted of Woolen, Molzan and Partners, Architects, of Indianapolis; Grever & Ward, Inc. of Orchard Park, N.Y., nationally recognized cemetery land planners; David L. Hodde, director of administrative services for the Archdiocese of Indianapolis; and W. A. Brennan, Inc., real estate consultants and coordinators of the study.

The evaluation team determined:

"1. Development of a Catholic owned and operated cemetery on the Alverna site would meet the location criteria for such a cemetery as determined by an earlier feasibility study. At this site, there is sufficient burial ground to meet the projected cemetery needs in the targeted market area for the next 75 to 100 years.

"2. All of the excellent Alverna improvements, particularly the manor house and dormitory, could not be utilized by the cemetery. Unless these facilities could be converted into alternate uses (thus relieving the cemetery of a substantial portion of the purchase price of the property), the residual costs to the projected cemetery development would exceed the previously established criteria.

"3. After an in-depth study of alternate uses of the manor house and dormitory, no viable options were discovered which

would convert these facilities into useful centers. The final conclusion was that the entire purchase price of the Alverna property would have to be allocated to the cemetery project, thus making the projected economics of the Alverna project unfeasible for cemetery use only."

For a decade the board of directors of the Catholic Cemetery Association and its executive director have felt there is a critical need for a Catholic owned and operated cemetery on the northside of Indianapolis. The three existing cemeteries of the association (St. Joseph, Holy Cross and Calvary) are located on the southside.

In 1989 the association commissioned Brennan to conduct a feasibility study for such a cemetery. Strategic Marketing, Inc., market consultants, assisted in the study by conducting approximately 400 in-depth telephone interviews with heads of Catholic households in both the North Deanery of the Indianapolis Archdiocese and the South Deanery of the Lafayette Diocese. The combined Catholic population in these two deaneries is 52,488. This is broken down to 28,184 Catholics in the North Deanery and 24,304 Catholics in the South Deanery of the Lafayette Diocese.

That first feasibility study proved a strong demand for such a cemetery. It also showed that the existing Catholic cemeteries were not meeting the needs of the growing Catholic population in the northside metropolitan area.

From the data in the market study, criteria for a new cemetery were established, and economic projections and budgets were developed for a model cemetery.

There were two results from this feasibility study.

1. The association's board approved the findings in the study and adopted a long-range policy to develop a new cemetery in the targeted market area.

2. An agreement was entered into with the Lafayette Diocese that specified if such a cemetery were developed by the association in the reasonable near future and if that cemetery would address the growing cemetery needs of the Catholic population in the South Deanery of the Lafayette Diocese, then that diocese would not build a competing Catholic owned and operated cemetery.

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Introduction to 'Moments in Catholic History'

by John F. Fink

When I told my editorial staff that I was spending my evenings and weekends writing a series of articles on the history of Catholicism, Cynthia Dewes replied, "You mean, you're writing an encyclopedia?"

No, it's not an encyclopedia. The articles in the series are each meant to examine a moment in Catholic history that many Catholics don't know very much about, but none of them will be comprehensive enough to belong in an encyclopedia. Each article could be greatly expanded to cover much more detail. Indeed, whole books have been written about things that my series will cover in an article.

Nevertheless, the articles will go into much more detail than the average Catholic has read anywhere else. And that's why I'm writing the series, because I'm convinced that the average Catholic doesn't know very much about the history of the Catholic Church.

ONCE YOU LEARN THE history of the Catholic Church you have to be convinced that the church is divine and is being protected by the Holy Spirit. If it were only a human institution it would have gone out of existence centuries ago; the turmoil that has been within the church throughout its existence would have destroyed it.

The church has survived every attempt to destroy it, both by forces from the outside and by controversies and corruption from within. Persecution by Christians later by others, and attacks on Christian countries by barbarians and later by Muslims were some of the outside forces. Heresies that divided the church, several schisms, immoral popes, 37 antipopes and the Protestant Reformation were some of the inside forces.

But if there were some bad characters in the church

down through its history, there were many more heroically holy men and women who just happened (by the providence of the Holy Spirit) to appear on the scene when they were most needed. There were also a great number who were not holy but who played important roles.

I hope that readers will not be shocked when they read about some details in the history of the church. You have to keep in mind the customs of the time and know that what might be considered shocking today was considered normal then. Or you have to be mature about what you read, understanding that sometimes these things do happen because those involved were human beings and, as Jesus said, "The spirit is willing but the flesh is weak."

ONE GOOD REASON FOR reading about moments in Catholic history is that it enables you to put current events in the church in their proper perspective. Sometimes we feel as if controversies within the church are causing a lot of havoc. But history demonstrates that there has always been controversy within the church, beginning with whether or not gentle Christians had to be circumcised and follow the Jewish dietary laws.

If the church could survive the ravages caused by the persecution of the Roman emperors in the second and third centuries, the spread of Arianism in the fourth century, the taking of the papacy by force in the fourth century, the East-West schism in the 11th century, three popes trying to lead the church at the same time in the 11th and 15th centuries, and the Protestant Reformation in the 16th century, you quickly realize that the disagreements within the church today are minor indeed.

A few weeks ago I suddenly realized another reason for learning about moments in Catholic history. My wife and I were visiting one of our sons in Chicago and we spent several hours on a Saturday afternoon in the Chicago Art Institute. As we were walking through the various rooms of this art museum, one of the paintings that caught my

attention was of St. Ambrose preventing Theodosius from entering a church. It suddenly occurred to me that most of the people who saw that painting had no idea what it was all about. Who was Theodosius and why was St. Ambrose preventing him from entering the church? (The answers are in the sixth article in this series.)

Then I started noticing so many other paintings that pertained to Catholic history and realized how much more I could appreciate them than could someone who didn't understand the story behind them. I had long known, of course, that most famous painters used religious themes, but for some reason this was the first time I realized the connection between knowing Catholic history and being able to appreciate art.

As you read the series, I hope it will inspire or encourage you to want to learn more about the various moments in Catholic history. Or perhaps learn more about the lives of some of the saints that I will devote only a paragraph or two to. Getting to know them better is always a rewarding experience.

MY SOURCES FOR THIS series were really very basic and came out of my personal library. They included: "The Oxford Illustrated History of Christianity," edited by John McManners, and "The Oxford Dictionary of Popes," by J.N.D. Kelly, Oxford University Press; "The Catholic Encyclopedia," by Robert Brucker, "The Catholic Almanac," edited by Franciscan Father Felician Fox, and "Time Capsules of the Church," by Mitch Finley, Our Sunday Visitor Publishing Division; "An Outline History of the Church by Centuries," by Paulist Father Joseph of the Society of the Holy Cross; and "Saint of the Day," edited by Franciscan Father Leonard Foley, St. Anthony Messenger Press. I also consulted "Butler's Lives of Saints" as well as some general history books.

The series begins in this issue on page 10. It will run every two weeks, alternating with the series we began in January on 100 years of Catholic social teaching.

EDITORIAL COMMENTARY

Let's declare a victory and stop the war

by John F. Fink

By the time this is read, the war should be over. If it continues to go as quickly as it did over the weekend and on Monday, it will be.

It was disappointing that the ground war was started. We had hoped that the Soviet peace plan would be accepted and there would be no ground war.

It seems to me that Saddam Hussein has miscalculated throughout this entire mess, from his invasion of Kuwait (thinking that he had the blessing of the U.S. to do so since our ambassador told him the U.S. would consider it just an Arab border dispute) to thinking that he was negotiating a settlement when in fact he had been given an either-or ultimatum.

On the other hand, the U.S. displayed the fact that we simply don't understand the Middle East way of thinking. Things take a lot longer over there. Why were we so impatient to start a ground war that we couldn't accept the Soviet and Iraqi agreement that would have liberated Kuwait?

The answer to that question is that, despite the Bush administration's continued denial, its real objective became the elimination of Saddam as head of Iraq, not just the liberation of Kuwait. Even when Iraq started leaving Kuwait, we wouldn't stop the shooting.

It still seems to me that we had a greater loss of life in this war than necessary. The quick surrender by Iraqi forces when the ground war began shows that it would have been just a matter of time before they would have done so without the ground war.

I hope they are still surrendering by the time this is read because that's the best way for them to save their lives. Everytime TV invades the privacy of some family in the U.S. that has a service man or woman in

Iraq and we see their concern. I can't help but think of the thousands of Iraqi families that must be much more concerned for their sons at the front. They are, after all, in much greater danger.

Assuming that our troops have recaptured Kuwait by the time this is read, I hope we will declare a victory now and stop the war. Even if Saddam is still around, we certainly have destroyed enough of his war machine so that Israel and other countries need not fear him. Then let's continue the

embargo of all weapons into Iraq in the future so he can't rebuild his military force.

We must think about the post-war era in the Gulf region. If Iraq is weakened too much, the power vacuum will seem like an invitation to other powers, especially Iran, Syria and Turkey, to take some of their territory. That could mean another war.

We should also try to get our forces out of the Middle East as quickly as possible. If a security force is required, that should become the responsibility of the Arab countries in the coalition. It's going to take a long time for us to rebuild any type of friendship with some of the Arab countries that blame the U.S. for the destruction of Iraq.

Bishop stresses God as source of black heritage

by Margaret Nelson
and Rev. William Fitzgibbon, STD

African Americans need to remember that their heritage brought them, not only from Africa, but from God, said Auxiliary Washington D.C. Bishop Leonard J. Oliver. He was the guest celebrant and homilist at St. Rita Church as the parish marked Black History Sunday, Feb. 24.

"I have heard it said at times that black people do not know their history, that they are not aware of the beauty of their culture and heritage," Bishop Oliver said. "I think that the black slaves had no doubt about their origin. . . . But the black slave and the generations that followed them were conscious of something else that I think that we don't talk about often enough."

"They were conscious that they came, not only from Africa, but they came from God. They knew they were made in the image and likeness of God," he said. "And I think that our Negro spirituals bear that out very well. We can hardly sing a Negro spiritual where dependence on God is not sung. All the songs, all the hymns, all the stories, all the talk of black people throughout history will go back to their dependence on God, to their faith in God, to their hope in a better life beyond the grave—and about their perseverance."

Bishop Oliver said that he believes suicides and abortions were historically low among blacks "because their faith was strong. They looked beyond their difficulties and tribulations, and they knew God was there, and they didn't lose hope. If we could be listening to the speeches of the great black orators and educators, God was always a part of their talk."

The bishop talked about the faith of Dr. Martin Luther King Jr. and the scandal surrounding him. "God uses us to do his work," he cited Moses, St. Augustine and Peter. "My point is that we should remember that our black heroes were great men or great women. . . . God used them. He revealed himself to them. And God uses all of us, just as we are—holly or sinners. God does not demand that we be purified and cleansed before he reveals himself to us. He reveals himself to us that we may be purified and cleansed."

"Our black heroes and heroines were great, yes—because they were black, but more than that, they were great because they came from God. And I think that we are going to make our young people and ourselves aware of our greatness and aware of the greatness of black people who went before us, we have to make them aware that they came from God," Bishop Oliver said.

"Our appreciation, our celebration of Black History, cannot be just a month's duration," the bishop said. "It's too short to learn the greatness, the holiness, of people of black skin in the past. We have to tell our young people of God's part in the life of great black people—the part that God exercises in their lives."

"And if we can do that, we can engender hope in our youth," he said. "So many of them say they have no hope in the future. It is because, I think, we have lost values or we have not stressed those values that go back to God."

"We have to keep lifting our eyes to that mountain top to which Jesus took Peter, James and John," said Bishop Oliver. "Look at that mountain and look at the God who appeared there, and remember that our great African American heroes

came from him, that we came from him, and that it is in him that we have faith, hope and trust. And that it is in him, that we can overcome."

The bishop later said that this was his third visit to Indianapolis, where he does not "feel rushed and pushed like in Washington." Once was "snowed in" on a flight from Detroit to New Orleans. Knowing no one, he called a familiar name—Father Bernard Strange. The late St. Rita pastor hosted him overnight and returned him to the airport after he celebrated Mass there. In the mid-'70s, Bishop Oliver also attended the Silver Jubilee of Father John LaBauve.

The Gospel Choir sang during the Black History Day Mass. Afterwards, the parishioners gathered for a brunch and the parish school hosted an open house for Catholic Schools Week.

Archbishop
O'Meara's Schedule
Week of March 3

SUNDAY, March 3—Opening Liturgy for the 1991 Annual Convention of the Conference for Pastoral Planning and Council Development, SS. Peter and Paul Cathedral, 5:30 p.m.

MONDAY—TUESDAY, March 4-5—Indiana Bishops and Major Superiors Annual Meeting, Fatima Retreat House, Indianapolis.

WEDNESDAY-THURSDAY, March 6-7—Catholic Relief Services/United States Catholic Conference Administrative Meetings, Baltimore, Md.



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ARCHDIOCESAN CATHOLIC CHARITIES

How to teach children appropriate behavior

by Connie Sherman

St. Mary's Child Center is an agency of Catholic Charities dedicated to serving children. The agency operates three programs: a diagnostic clinic, remedial tutoring in three Catholic schools, and the early childhood program. The early childhood program is for children ages 3 to 5 who have developmental delays or disabilities, or are at risk for learning problems.

Some of the children in the early childhood program have limited verbal

skills or do not have a good communication system. Because of this, we often see challenging behaviors. These may include throwing toys, hitting, running away, scratching, biting, crying, kicking and screaming.

These behaviors may be seen also in young children with normal development who are pre-verbal or just beginning to use language. We often hear children who have these behaviors referred to as bad, stubborn, mean, resistive, disobedient, or noncompliant. Do these adjectives truly describe any children? No!

Individuals with limited verbal skills or

those who lack a formal communication system may use other behavior to express their wants and needs. These behaviors may serve an important purpose. The purpose may be stimulation (indication of too much or too little stimulation), escape (the need for a break from an activity, environment or another person), attention, or a tangible (food, toy, book, etc.).

The concept that behavior is communication leads to the question of what to do about the behavior. Punishment is often thought to be effective in controlling problem behavior. But punishment has many negative effects.

The use of punishment teaches a child to rely on others to control his behavior. The behavior usually comes back when the punishers or punishment is not present. Other effects of punishment include the creation of anxiety and aggression. Most importantly, the child who is punished learns only what not to do, not what to do.

At St. Mary's we are committed to the "Positive Behavior Support Approach" to controlling poor behavior. This approach involves looking at behavior as communication, determining the purpose of the behavior, and teaching appropriate behaviors that will serve the purpose of the challenging behavior.

Some of the children at St. Mary's have behaviors that are so challenging that the behavior inhibits the child's ability to function successfully in the community. When a child exhibits severely challenging behavior, the staff addresses the problem by doing a study of the behavior to determine its purpose.

Based on the results of the analysis, a plan is developed. The plan includes teaching new appropriate behavior that will serve the same purpose as the challenging behavior and replace that behavior.

Last year 4-year-old Carol was enrolled in the early childhood program. Carol had moderate language delays and frequently ran from the room. When the teacher ran after her, Carol became very upset, often hitting and kicking the teacher.

Carol was observed and a functional analysis of the behavior was completed. It was determined that Carol needed to escape to get a drink, go to the bathroom, or find some private quiet space. A number of options (exclusion from the group, denial of privileges, and scolding) were rejected due to the staff's commitment to the Positive Behavior Support Approach.

Instead, a behavior plan was drawn up. This approach involved teaching Carol to take the teacher gently on the arm and verbally ask to leave. This request was acknowledged and Carol was allowed to take a break in a short time, following this procedure at school and at home, the running away behavior dramatically decreased.

Carol initially did not possess the skills to meet her needs to leave the room. No amount of punishment would have relieved her need to leave. Therefore, it was important that Carol was taught an appropriate behavior to allow her to meet the need to leave the room or take a break.

The philosophy of the Positive Behavior Support Approach to managing challenging behaviors is powerful, effective and can be extended to many individuals. This approach can be helpful to the parent or teacher of the 3-year-old who throws a toy to indicate he is finished or to the parent or teacher of the 2-year-old who bites to get the ball from another child. It can also be relevant for older children.

It is of vital importance that we teach our children what to do and take our focus off techniques that punish and do not teach appropriate behavior.

Holy Angels parish has 19 small Renew groups

by Margaret Nelson

"Renew" has come to be a popular word at Holy Angels in Indianapolis.

"If I had known what Renew was like, I would have been in it last fall," is what Maria Blake is hearing over and over from her fellow parishioners.

"Everyone's spirits are so high, we can see the changes taking place," said Blake, who is Renew coordinator. She added, "It's just beautiful."

Now in Season II of the program, the parish has more than 100 people—half of the adult parishioners—involved in one of the 19 small groups that meet each week. And it's still growing, with two gatherings having 15 people in them.

Holy Angels has Renew buttons that are distributed at all the Masses, to parishioners and visitors alike. Quite a few continued to wear them between the seasons, Blake said. A few of those participating in the parish Renew are from other parishes or are non-Catholic, but they comprise a very small percent she said.

Blake said Holy Angels even has a Renew entrance song for the liturgies this season. "And we have 'witnessing' at all the Masses between the penitential rite and the opening prayer," she said.

"They witness to what they have personally gained from the previous week and how they are able to live out their action response. It is a way to bring the program to the total congregation."

"This sounds like a commercial for Holy Angels," Blake said. "But what has happened has been very energizing. And I think people feel empowered."

The pastor, Father Clarence Waldon agrees: "What it has done for the parish is really fantastic." He believes that Renew can only work if most of the parish is involved.

Blake credits the number of participants to the way the groups are set up. Rather than using zip codes, the groups are organized according to the times participants can meet. "People at Holy Angels live all over. This way we have groups meeting every day of the week and different times during the day," she said.

Two of the groups are young adults, ages 25 to 35. There was one such group in the fall and those members decided to have

informal meetings at least once a month between the seasons.

"It is important to get this age group involved in the life of the parish and involved in the community, in areas such as family life and social concerns," Blake said. The encouragement to take on more responsibility brought enrollment of 16 new readers to the parish training sessions last weekend.

The fact that some of the groups include both older and younger parishioners has been helpful, too. Blake said that when the senior members share life stories with others, it helps them have a sense of what they have experienced. And when the younger people speak, it lets the elders know how they feel about things.

"It can also be a way for people to reinforce and give hope to each other," she said. Talking about her own group, Blake explained that there were women who had children at different stages. "It just helped them to know I survived," said the smiling mother of five young adults.

"They build bonds," she said. That has caused a major problem this season, because potential leaders for additional groups didn't want to give up the original group they had in Renew I.

"One thing people talk about is that they are meeting other parishioners they didn't know," she said. But some have asked to join new groups this time so they could get to know other people, too.

The groups follow the Renew format of a focus theme for each week. Blake said that last week's topic—sin—brought a great deal of discussion. "It is something everyone is familiar with," she said. "But it was not depressing. It was uplifting, with very deep and very rich sharing of life stories," she said. That can be frightening, too. "She said that what is discussed in the small group is confidential," and they have honored that."

"Some parishioners have reached out to people they had shunned or had ill feelings about before," Blake said. "There has been a great deal of healing."

"Some groups have developed their own agendas," Blake said. "It has become a real support network. Prayer has become a large part of it." And pastoring—visiting the sick or talking with people who are lonely—has become important. "They took to that like ducks to water," she said.



Maria Blake

Most of the groups meet in the leaders' homes, but one meets after Sunday Mass and the youth group meets in the rectory every Saturday, according to Blake.

"The notion of meeting in the homes was different to us. There was some skepticism," Blake said. But she added that people are pleased with the arrangement now. One group rotates, going to the home of a different member each week.

One of the prayers of the original Renew group was that more men would be involved in the mission of the parish. This has been one of the results of the program. "And they are doing it on their own, not because Father Waldon said to."

Blake announced proudly that three men joined the choir last week.

Blake believes that one indirect result of the Renew program was that 114 people attended the future parish staffing meeting on a snowy Saturday afternoon.

The wife of IU/PUI vice chancellor J. Herman Blake, she had previously experienced Renew several times when she sat in on sessions during family visits to St. Louis. "But I have to say that what is happening at Holy Angels is far surpassing what happened there," she said.

SVDP has 27 food pantries

by Margaret Nelson

Bill Quigley, food coordinator for St. Vincent de Paul's pantries, was surprised himself when he compiled the list of 27 facilities operating this year in the Indianapolis council. These same pantries use \$4,000 worth of food a month from Gleaner's Food Bank.

"The need has increased, and the awareness, too," said Quigley. Many people are being turned down by the Center Township trustee. "Those people are hitting the center city pantries real heavy, like Holy Cross and St. Rita," he said. "We hope that's just a realignment."

Quigley hopes schools, churches, agencies or other organizations that are planning food drives will consider donating to these nearby pantries:

On the east side of Marion County are Little Flower, managed by Ernie Clark, St. Philip Neri, Maureen Pettigrew, St. Lawrence, Rita Huck, Our Lady of Lourdes, Joe Spigali, St. Bernadette, Alberta DeJong, St. Simon, Tom Bellamy, and Holy Cross, Bob Willis.

St. Jude, Paul Doyle; St. James, Ephraim Turner; St. Roch, Earl Allen; St. Barnabas, Bob Kohls; Holy Name, Judy and Bill Gillespie; St. Catherine, Margaret Maxwell; and St. Patrick, Bob Sears are on the south side.

In the North Deanery, Immaculate Heart of Mary, Bob Sparks; St. Andrew, Al Buennagel; St. Joan of Arc, Bob and Agnes Hurley; St. Rita, Lillian Stevenson; St. Thomas Aquinas and Christ the King, John Starkey.

St. Anthony, Bob Garth; St. Ann, Orville Sebrich; Holy Trinity, Betty Wesley; St. Gabriel, Dorothy Berry; St. Christopher, Odie Robinson; St. Michael, Dan and Ann Clark; and St. Joseph, Diana Kowark, are on the west side.

Quigley said that some of the pantries are very large and some are very small, "but they are operating." The smallest serves 15 families a month.

He hopes the list will show the faithful that St. Vincent de Paul is prepared to help with emergency food needs of the poor people of Marion County. There is no preference given because of the race or creed of the recipient.



TEEN RENEW—One of the largest Renew groups at Holy Angels is the teen-age group, which meets at the rectory every Saturday. The students discuss their lives in terms of Christian behavior, guided by an adult leader. (Photo by Margaret Nelson)

Commentary

TO TALK OF MANY THINGS

Peace prayers should prepare for new order

by Dale Francis

A few weeks ago, *The Criterion* published an interesting story in which a liturgical expert said people should pray for peace "without trying to specify how God's going to do it."

Monsignor Alan Detscher, a member of the U.S. bishops' Secretariat for the Liturgy, said that in praying for peace Catholics should steer clear of "polemics" in prayer. He said, "We tend to make our answers very simplistic: right is all on one side, wrong is all on one side. In religion, you have to be careful what you



put in God's mouth," said the monsignor, as quoted in the story.

I'm sure it is true that people who pray for the most part pray for what they think is best. That's not strange; that's the way people are. There's no danger of putting words in God's mouth. The danger is that people in misunderstanding prayer may become excited exactly as they have had in mind.

A condition of prayer should be that we understand that we must want what God wants. Whether or not we say the words, it should be in our minds and hearts that we accompany our prayers with "not my will but thy will be done."

I would hope that when we pray for peace that peace would be what we really want. We shouldn't be praying for triumph for the sake of triumph. But I'm not at all sure that it really matters what words we

use or thoughts we have about how it might be accomplished so long as we pray for peace.

That we come in trust and hope to God is most important. God who hears our prayers doesn't need our advice in bringing about what we seek. If the monsignor can say we shouldn't be "putting words in God's mouth," it won't seem impertinent to say God isn't going to allow us to put ideas in his mind.

Back in the late 1950s, I met with members of the ministerial association in Charlotte, N.C., to ask if they would join Catholics in the octave of prayers for Christian unity, that we might all become one.

A minister raised an immediate objection. He said we were asking that they pray for unity within the Catholic Church. He said he would pray for unity within his own religious denomination.

I told him I thought that was quite all right. The important thing was to pray for unity. What I had in mind as a result of Christian unity or what he had in mind didn't really matter. If we were praying to God that there be Christian unity in the world, what we both should really want would be whatever unity God wants.

Innate in prayer is the willingness to accept the will of God. We come to God in love, bringing our petitions. The way people are, it is not strange that in prayer there should be an expression of what the person praying hopes. God hears prayers for peace. There are in prayers for peace indications that people desire peace. Those prayers should be accompanied by prayers for justice. Our very prayers contribute to the atmosphere in which God can bring to the world peace and justice.



We certainly should pray for our men and women serving in the Persian Gulf. It is a way of drawing both them and us closer to God. It is a time for prayer that there may be peace ahead, that we might keep love alive, that there should not be a domination of hatred, so that we can rebuild the world in a spirit of compassion and reconciliation and not in a spirit of vengeance and domination.

So pray for peace, in the way that is easy to you, that brings you closer to God, that prepares you for building a new order in which peace will be maintained.

THE YARDSTICK

Church must support laity in job, family vocations

by Msgr. George G. Higgins

Church-related programs in the labor field have by and large been on hold roughly since the period of the Vietnam War. I asserted at a recent public forum on the 100th anniversary of Pope Leo XIII's encyclical "Rerum Novarum" (On the Condition of Labor).

During the question-and-answer period a young woman suggested that perhaps my definition of church in this context was too narrow and that I might be putting too much emphasis on the role of bishops, priests, religious and other church professionals, and not enough on the everyday role of rank-and-file lay people.

Though I thought I had avoided that mistake, the question was well taken. The young woman held that it is up to



committed members of the laity to take the lead in the field of labor-management relations without waiting for instructions from church "professionals."

Her question brought to mind the highly praised "Chicago Declaration of Christian Concern," a 1978 statement by a group of Chicago-area Catholics. The declaration raised the possibility that a generation of lay leadership might have been lost because of the church's preoccupation since Vatican Council II with internal "churchy" affairs and a consequent devaluation of the laity's social responsibility.

When the Chicago declaration was issued, I said we must be prepared to listen to those lay people who argue that the church in the United States since Vatican II has devoted insufficient time, energy and money to programs aimed at helping lay people prepare to play their own individual and group roles as Christians in the social and political order.

I think it would be a mistake for the church to get bogged down at this time in a theoretical debate about the respective

roles of the laity and of church professionals in the field of social action and social reform. Theologians, of course, should and undoubtedly will continue to grapple with this question at their leisure.

It would probably be an even greater mistake to draw too sharp a distinction at the practical level between the laity's role and that of the clergy and other church professionals in promoting justice.

At the same time, there is a need to review our justice and peace policies and programs to prevent them from becoming too heavy with church professionals or, in more positive terms, to make sure they are oriented toward the formation of authentic lay leaders who will normally exercise their ministry in secular occupations.

While we badly need and can profit greatly from statements like the Chicago declaration, what we need even more 25 years after Vatican II is the living example of lay-initiated programs based on the declaration's principles. The laity have the right to expect the so-called official church

to respect these principles and to help the laity implement them.

In short, there is a need for programs to support the laity in their vocation to job, family, neighborhood, etc.

But to spend too much time and energy theorizing about the role of the laity or lamenting the real or alleged failure of official church leaders to take the lead in this area would be to sell the laity short and, even worse, to encourage a new form of clericalism.

This is not to say the Chicago declaration's drafters fell into this trap. To the contrary, they have played an indispensable role in clarifying the laity's role in the life of the church in the United States.

It would be a mistake, however, to think statements alone will bring about the changes called for. The time has come for a new burst of lay-initiated action of the type (if I may say so chauvinistically) that brought a fleeting measure of fame to Chicago in the '40s and '50s.

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THE HUMAN SIDE

Negative church statistics can bring challenge for improvement

by Fr. Eugene Henrick

Some people think that if we could keep reports of a shrinking and aging priesthood out of the newspapers, we might get more vocations.

"The more the negative is publicized, the more self-fulfilling prophecies are created. Wonderful things are happening in the priesthood. Let's stress the positive." Similar words have been uttered more than once in recent months.

No doubt those who feel that way want the church's image to be positive, and they suffer when they hear of anything that might tarnish that image. But there is another side of the question.

A researcher's credibility rests on how truthful he or she is. And truth, in this case, hinges on following certain principles. The quality of the questions asked in surveys and polls is a basic concern.

Do the questions asked get at exactly what is intended? If so, the information a study yields is valid.



Whether or not the information is as positive or negative as some would like it to be, a researcher in conscience must report what has been found. For researchers themselves to overstress either the positive or the negative is dishonest.

Without a doubt, it is distressing for researchers to complete a study and then see report after report on it skipping over real essentials and highlighting only the most shocking findings.

Also painful to researchers, however, are the efforts of some who insist that everything should sound positive. For reports that are overpositive suggest, in effect, that people need not concern themselves further with the matter at hand. There is no cause for alarm!

But the need for more priests and younger priests in the United States is a real cause for concern. The priesthood is getting older.

Interestingly enough, the age of those in the U.S. Army fighting in the Persian Gulf is considerably higher than in past wars.

For researchers studying the priesthood, this raises a question. Is the priesthood unable to recruit younger people because of problems particular to it? Or does this phenomenon reflect a larger

picture in which other social institutions also are becoming more dependent on older persons?

Such questions need to be asked. They never will be asked or even thought about, however, if all people are willing to hear is the "positive."

The suggestion sometimes seems to be that bad news about the priesthood reflects only on priests and bishops. But is this true? If we aren't replacing the priests we lose with younger priests, is it really a reflection on priests or bishops? Or does it reflect on family life and society in general? Have values changed so much that young men are not able to see the place of the priesthood in their life? Or could it be that the Holy Spirit is trying to tell us something about the shape of the church to come in the 21st century?

Questions like this never will be seriously asked if people are only interested in hearing what is positive.

What is most painful to researchers is the occasional suggestion that they are malicious or, at best, insensitive to the church's needs. Actually, any reputable researcher in the church is always working for its betterment and in accord with it.

Contrary to popular thinking, researchers are not unfeeling, mathematical

robots. They are dedicated people, whose intent is to make a helpful contribution.

The statistics researchers produce are not always happy news. But then, happy news is a challenge to make things better—a reminder that we can always improve.

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THE CRITERION

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To the Editor

What can I do about the war?

I've never understood war. I guess I never really thought about it much either, because I was never involved. But now I know more than I ever thought possible since TV has dumped the reality of war right into my living room.

Night after night, I sit spellbound as newscasters feed me bits of information about Scud missiles and casualties in the Middle East. Like millions of others, a dark cloud looms over my life. A variety of emotions envelop me. I feel sad, emotional, afraid and very vulnerable, wondering if the things I hold sacred will one day be stripped away.

But through all of this tragedy, I have made an observation that makes me feel confident and well up with pride. On my numerous drives around my little town in southern Indiana, flags are flapping in the breeze as well as bright yellow

ribbons—like the one that dangles from my car's antenna. I know I am not alone. I have a common bond with my fellow man. We are all hurting, but want peace. We are all disturbed by the war, yet we are unified.

"What can I do?" I ask myself each day as I flip on the television to get an update on the happenings. And then it hit me. While those brave service men and women are risking their lives overseas to ensure that my life and that of my loved ones is more peaceful and secure, I must generate more peace on the homefront. I must carry my Peace Package with me at all times. I find myself smiling more at others and concentrating more on cheerfulness; reaching out to strangers more with simple acts of kindness. Letting more things go that bother me and striving for patience.

And it doesn't hurt to remind myself of that popular St. Francis song "Let There Be Peace on Earth and Let It Begin With Me."

Cynthia Schultz

New Albany

Point of View

With Holy Spirit, support our troops

by Shirley Vogler Meister

Symbols are important. The cross identifies Christians. Flags identify nations. And, with the Middle East crisis unresolved, we who yearn for peace wear yellow ribbons, dove pins, miniature flags, and appropriate T-shirts.

When my daughter Donna heard that war began, she resurrected a Holy Spirit medal given to her for confirmation more than 20 years ago. She wears it on a chain as a reminder of the prayers and hope supporting the warriors and the men serving in Desert Storm.

To fight a just war, the allied forces need the Holy Spirit—the Comforter, the Counselor, the third person of the Holy Trinity. Those fighting also need holy spirit—the courage and the resolve to do what must be done to bring peace out of chaos.

We who wait and watch and wonder at the ongoing events in the Middle East need both holy spirit and the Holy Spirit, too. No violence cropping up in peace demonstrations. Anger will never promote peaceful negotiations and resolutions. Anger breeds more anger and more resistance.

Pray for reasonable and accurate action against the enemy, for humane treatment of prisoners, for the safety of those who do their duty in the name of freedom. Pray that any anger or helplessness felt by good citizens everywhere can be channeled toward peace.

What does being religious mean?

by Ivan J. Kauffman

Some people are religious and some people aren't. It's a fact of life—like the fact that some people are athletic and some aren't, or that some people like asparagus and some don't.

That's not to say this is the way things should be; it's only that it's the way they are. Obviously it doesn't matter nearly as much in the final analysis whether or not you bowl or play tennis as it does whether or not you pray. And eating asparagus is strictly optional while spiritual growth isn't.

But to those of us who are deeply involved in the life of the church—who attend Mass regularly, who struggle to keep up a discipline of daily prayer, who

support the church financially, who read Catholic publications regularly—our friends, fellow workers and family members who appear to have little or no religious life are something of a puzzle.

How can something which is so important to us be so apparently unimportant to them?

Non-religious people, on the other hand, often complain that religious people are uninvolved and aloof—that we're so concerned about getting to heaven we're oblivious to what's happening right here on earth.

It's very similar to the criticism Jesus directed at the Pharisees—who were the most openly religious people of his day. The Pharisees were proud of the way they kept their religious traditions. And Jesus, who also observed the Jewish religious law, didn't fault them for that.

What he did criticize them for—frequently and vigorously—was their selfishness and hypocrisy. Again and again Jesus pointed out that all the Pharisees really cared about was their own comfort. Even their religious practices were done either for their own satisfaction or to impress others. The result was a terrible kind of hypocrisy.

What God wants from us, Jesus said, is that we treat our neighbors as we would want them to treat us. In fact, the entire tradition and teaching of the Hebrew prophets can be summed up in that single idea, he said.

All of which raises the question of what it means to be religious in the Christian sense. Who's to say it's more religious to attend a church service than it is to help a homeless person get a new start on life?

Who's to say it's more religious to pray than to care for an aged relative with Alzheimer's?

Who's to say a school teacher is being more religious when she puts her weekly check in the collection basket than when she's helping a difficult student learn how to read?

Who's to say a businessman is being more religious reading this column than when he's at work, struggling to provide good jobs for his employees and good service to his customers?

People like St. Francis and Mother Teresa have always known that being religious in the Christian sense involves both prayer and action. Their lives are demonstrations that real prayer always leads to action, and that the most powerful action always has its base in prayer.

Being a Christian in the full sense of the word means not only being religious, it also often means changing our ideas of what it means to be religious.

Priests' letter puts son in harm's way

To the priests who signed the letter on the morality of the war (Feb. 15 issue), you can't have it both ways. It's either enjoyment of the fruits of the United States of America or a dictatorial rule of our lives.

You speak of not condemning anyone. Well, let me ask you this: By what right do you think that you can condemn anyone?

This letter of yours has put my son in harm's way. My son has personally said to me, "Dad, I will do my job and what is expected of me or die trying." That my son might die for an immoral cause is not conceivable in my mind. Don't pledge your type of support to my family or my neighbor; I would not believe you.

My country is fair and just and when good people do nothing then evil men rule. My family is religious and believers in the Gospel of Jesus Christ.

John G. Laugle

Lawrence

Priests' letter gives encouragement

My husband and I admired and appreciated the priests' letter to the editor, "Priests Address Morality of the War," Feb. 15. We'd like to thank all the priests who wrote and signed the letter.

Your letter gives us encouragement to continue believing in Jesus' way of peace. God bless each of you in your ministry of peace and justice.

Janet Tosick

Greenfield

Pray for those who are pro-abortion

On Feb. 6 *The Indianapolis Star* printed an article about a mammogram insurance bill clearing the Indiana House of Representatives. The author of the bill is quoted as telling her colleagues, "Say to yourself, 'I will save the life of a woman with the passage of this bill,' etc."

While I have not read the bill in its entirety, from what the *Star* printed of it, I do not oppose this legislation. I think it is quite admirable of the representative to propose such a bill.

However, doesn't it seem terribly incongruous and contradictory for this person to be so concerned about adult

women, and at the same time support the killing of women, and men, as yet unborn?

We must pray for those who are pro-abortion. Laws will never stop the slaughter. Only conversion will stop it.

Winifred E. (Bud) Moody

Indianapolis

Fr. Elford was kind and gentle man

Sorrowfully we buried our friend, Father John Elford, a kind and gentle man. We in St. Joseph parish are very fortunate he passed this way in his lifetime.

May God hold him in the palm of his hand. We will miss him. God help us heal our aching hearts. Amen.

Mary Ann Clements

Indianapolis

Father Elford and his work for youth

I was saddened when I read of the death of Father John Elford. Even though I had not seen nor heard from him for so many years, our paths did cross in the 1960s. He was the director of the Catholic Youth Organization and I was the youth chairman for the NCCW of the New Albany Deanery. It was through his guidance that youth organizations became a reality in many parishes.

It was through the dedication of Father Elford 30 years ago and those who followed his lead that we have such a successful and dedicated CYO in 1991.

Bernadine Purcell

Clarksville

Church fathers let clergy marry

In your "To the Editor" column of Feb. 22, John Alth attempts to use the Bible to show why there are not to be married priests. I suggest that he read the first letter of Paul to Timothy, chapter 3, verses one through five.

Are we now to decide that the church fathers were in error when they allowed the clergy to marry for nearly a thousand years? Is it not also true that there are rites in communion with Rome that have married clergy?

Donald W. St. Peters

Indianapolis

LIGHT ONE CANDLE

A reflection for Lent

by Fr. John Catoir
Director, The Christophers

It's risky to share your dreams with anyone. People put all kinds of meanings into them. But I'll take the chance.

Here's a dream I had the other night. I was in a math class; but I didn't have a clue as to what the teacher was talking about. He was writing a series of signs and symbols on the blackboard; it was all beyond my comprehension. Then suddenly he said, "Take out a piece of paper. I'm going to give the final exam right now." He posed the math problem and I drew a complete blank.

It was painful to watch the other students writing busily. The first student to finish proudly displayed his paper. I caught sight of the answer which was 42.8 (why I remember the number I'll never know). I tried to figure out how he had arrived at 42.8. Now I was desperate. I knew the answer but I couldn't explain how to arrive at it. If I wrote it down the teacher would realize I had cheated.

As the clock ticked away the tension mounted. Finally it hit me: I would send the teacher a note explaining my plight. I wrote: "Dear Sir, I am unable to figure out the problem you presented, and I need your help. I have fallen behind in my homework, and I am willing to do some

extra work to make up for it, but I will need some private tutoring. Please don't give me a failing grade. I promise to apply myself and do better in the future. Thank you."

I woke up feeling as though a big load had been lifted from my shoulders. I was still smiling as I got out of bed.

In trying to analyze that dream I reviewed the emotions it contained: fear, panic, humiliation, straightforwardness, gratitude, relaxation. Even though I didn't know if the teacher would allow along with me or not, I was able to relax anyway presuming all was well. Just writing that letter gave me a certain kind of peace.

If you forgive the comparison, for me, the emotions of Lent are a little like my letter to the teacher. God's demands on us can be overwhelming at times. Feelings of frustration and inadequacy often weigh us down. Then along comes Lent and we stop long enough to explain ourselves to God. We tell him the truth: life is puzzling, and we ask for special consideration, special help.

We know the Lord will say, "Fear not, my grace is sufficient for you," and we can relax in the knowledge of his love. Lent is a time for trusting in God's kindness. There's no need to panic when the going gets rough because the Lord is always there to help us make it through the storms of life.

(For a free copy of the *Christopher News Notes*, "Be Not Afraid," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, N.Y. 10017.)

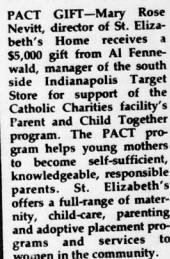
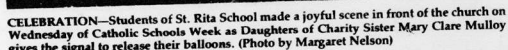
(Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)



Hopes of a new generation

check-it-out...

Two speakers from the Archdiocese of Indianapolis will address the 88th Annual Convention, Exposition and Religious Education Congress of the National Catholic Educational Association (NCEA) April 1 to 4 in Boston, Mass. **Franciscan Sister Mary O'Brien**, principal of St. Lawrence School in Indianapolis will present "Collaboration in Marketing Catholic Schools." **Franciscan Father Justin Belitz**, founding director of The Hermitage will speak on "Superlearning: An Alternative Method for Effective and Enjoyable Learning and Teaching."



Official tells INPEA impact of drugs on schools

by Margaret Nelson

Judge Reggie B. Walton warned private school educators not to consider the war against drugs a success just because there has been some headway.

The associate director of the Office of National Drug Control Policy for the president gave the keynote address at the fifth annual administrators conference of the Indiana Non-Public Education Association on Feb. 21.

Walton said, "One of the national goals is to provide children with a drug-free environment. We as educators have a role and responsibility to help create that environment."

"Progress has been made," he said. "But that is not to suggest that we can proclaim that we are winning the war on drugs."

In a 1989 household study, 1.9 million adolescents used drugs at least once within the month before the interview, compared to 1.6 million the year before, he said. Though that is a 13 percent decrease, the same study showed cocaine usage down 49 percent.

"We are far from being able to proclaim victory," Walton said. He pointed to the 100,000 children born last year to women using drugs. "Many will have severe learning disabilities," which will be a real problem to the educational system.

Walton said that child abuse and neglect is largely caused by parents involved with drugs and alcohol. He saw much of community violence resulting from involvement in drugs. And he confirmed that drug usage costs businesses huge amounts of money.

"Many good, hard-working people who happen to be poor," he said, "because of where they live, they are held captive in their homes."

"Yes, we have made progress and we should be proud of that, yet we cannot curtail our efforts," he said.

"The educational systems in America will play a significant role" in combating drugs, he said. To have an overall impact on the problem, he said users must be

made accountable, including school students and staff members.

Business communities are demanding action, he said, because 70 percent of those who use drugs are employed. Walton calls for law enforcement to hold those selling and using drugs accountable.

He called for compassion—understanding that these people are sick and need help. "Invest in treatment; invest in research," he said.

"The bottom line is, we must stop young people from using drugs in the first instance," he said.

"Parents have a significant role to play," Walton said, giving examples of parents who wonder why their children use drugs when they habitually drink alcoholic beverages.

He said that because parents have a monetary investment in them, private schools can insist that parents are educated about drugs and in parenting skills.

"The school should provide an environment where kids can learn and develop to their fullest potential," he said. Schools should have in place clear, tough policies against drug usage by students, staff, and teachers.

Walton urged the use of an educational component in the schools, not once every year, but woven into most subjects in the curriculum. And he said involvement in peer programs and drug-free activities provide unique support.

The school health program should show "what drugs do to the body when they are ingested into the system," he said, noting that children often don't understand the consequences.

Civic lessons can show students their responsibility to the community. "We need to let kids know how drugs are eating away at the fabric of American society. If they are using drugs, they have the blood of those folks on their hands."

Concerning economic ramifications, students need to know that "all the education they get may be for naught. We may not have the businesses," he said.

Walton called for administrators to bring in people from the community—like doctors, judges, treatment specialists and even former addicts—to inform the youth of the consequences they have witnessed.

He said that administrators should be able to recognize signs of drug usage in students and staff, know of programs for assistance, and establish a system of sanctions.

Walton said the church is the focal point of appropriate conduct but, "Unfortunately it has been very silent on addressing this issue. You won't hear drugs mentioned in a sermon by a minister or a priest."

Judge Walton said that this nation has come together to prevail against a depression and slavery by changing attitudes. He said America will ultimately prevail against the threat of drugs.

Eugene Piccolo, president of INPEA, discussed the COMMIT proposition being introduced into the 1991 legislature, which would offer parents a choice of any school in the state.

After the keynote, a panel discussed "Drug Education in Non-Public Schools." Afternoon sessions included a legislative update by Steve Noone, INPEA executive director and lobbyist. There was a presentation on perform-



Judge Reggie B. Walton

ance-based accreditation and non-public school recognition, as well as an overview of the COMMIT proposal.

The conference was co-chaired by Jesuit Father James Stoeger, principal of Brebeuf Preparatory School, and Providence Sister Lawrence Ann Liston, director of schools for the Indianapolis Archdiocese.

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"This is where God wants me."



Sister Mary Francis

AGE: 40
NATIVE OF: Altoona, PA
INTERESTS: Reading, needlework

"It wasn't until I was 36 that I began to experience an emptiness, and expectation of something more. God led me here, where I have found purpose and meaning. I feel a sense of wonder, a sense of joy and peace. I am the happiest I have ever been."

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Woods' president, student put roof on Mexican center

by Don Kotich

When people say they spent the Christmas holiday in Mexico, the tourist havens of Acapulco or Cozumel come to mind.

But that wasn't the case for St. Mary of the Woods College president, Providence Sister Barbara Doherty. She and exchange student Yukiko Takahashi went to the Yucatan Peninsula to work.

The two joined a group of 51 people in a United Ministries tour who put a roof on the community center there. Educators, doctors, nurses and farmers ranging in age from 12 to 78 were part of the project.

Sister Barbara and Takahashi spent 13 days in the village of Yachachen, helping the Mayan Indians with the chore. The visitors had to make adjustments to the different lifestyle, culture and language.

"I don't speak Mayan and I speak a little Spanish, so I communicate with the natives in sign language and gestures," Sister Barbara said. "I was extremely proud of Yukiko, because she crossed two cultures."

"She is Japanese and came to the Woods to learn about our culture and then crossed a second culture going to Mexico," said Sister Barbara. "Yukiko worked very hard and was a big part of the team."

Takahashi is an exchange student from Shirayuri College in Japan, majoring in English at St. Mary of the Woods.

The two women stayed in a Mayan family hut with five children. They slept in hammocks similar to ones used in "Gilligan's Island," they said. The village had no modern conveniences—like indoor plumbing and running water.

The typical day began around 5:30 a.m., when the rooster crowed and dogs barked. Sister Barbara and Takahashi carried cement blocks and wooden beams, mixed

cement, washed dishes and performed other tasks.

"Without a doubt, this was totally different than what I normally do during my vacation," said Sister Barbara. "I thought it would be interesting and educational. I have been to many Third World countries before, but never in this capacity."

"I learned to appreciate the Mayan people's heritage and background during my stay. The people down there are very warm and friendly. They would do anything for you," Sister Barbara said.

"The reason I decided to go to Mexico was because I like helping people," Takahashi said. "There aren't many people that volunteer to help people in Japan. I never realized places still existed with people leading the simple life like in Mexico. It was a very good experience and I'm glad I went."

Sister Barbara said. "After coming back from Mexico, I would advocate that the United States, Canada and Mexico try to come up with better trade agreements. We need to figure out how to become better partners in trade and learn how to pool our resources better. The economic development of Mexico should be a prime concern for us."

Sister Barbara cherishes a new friendship she made with a 12-year-old Mayan girl she nicknamed "Mosquito." She said, "I would come up to Hemia and pretend with my hands that a mosquito was around us. I would make a buzzing noise of a mosquito to see if we would play a game. By the end of the trip her family was calling her 'Mosquito.'"

"I would recommend this experience to anybody," Sister Barbara said. Noting that doctors and dentists are especially needed, she said, "The Mayan people can use our help."

CYO plans extensive changes in residential summer camp program



CAMP COLLEGE—Team sports, archery and swimming are among the many outdoor recreational opportunities for children who participate in the Catholic Youth Organization's summer

residential camping program in Brown County. This year CYO officials are starting a family camping program during the first week in July. (Photos courtesy of the Catholic Youth Organization)

by Mary Ann Wyand

Catholic Youth Organization officials are intensifying CYO summer residential camping in Brown County this year by streamlining some programs, expanding others, and introducing new activities.

Residential camping will be consolidated at Camp Rancho Framasa while nearby Camp Christina will be used for a variety of nature activities, according to Edward J. Tinder, CYO executive director.

Since 1961, residential camping programs have been offered at both locations near Nashville, Tinder said, but results of a

comprehensive survey of participants and their parents done two years ago convinced CYO officials to redesign the entire program.

New changes include opening summer camp to 7-year-olds, instead of the previous 8-year-old age limit, he said, as well as offering one week of coeducational camping and setting aside the first week in July for family camping.

Expansion of CYO's Adventure Camp for teen-agers and the Counselor In Training Program are among other improvements. Further changes involve trimming the camping schedule by one week and making additional improvements in facilities at Camp Rancho Framasa.

"We're going to have a stronger program," Tinder noted. "What we've done is expanded our land resources virtually by 160 acres because now we have Christina to use in activities and programming. Camp Christina is going to continue to be a great asset for us."

CYO's summer camping program dates back to 1946, when the Catholic Church in the Archdiocese of Indianapolis received a

gift of 280 acres of scenic woodland in Brown County from Mr. and Mrs. Bert Dingley for the express purpose of establishing an educational and recreational camp for children.

For the past four decades, the Catholic Youth Organization has provided quality camping experiences for boys and girls.

Contact the CYO Youth Center at 317-632-9311 for registration information on summer residential camping, adventure camping, and the new family camping schedule.

"It's going to be an enhanced program for the '90s," Jerry Ross, CYO assistant director, explained. "We're going to be able to offer a lot more in the future than we've been able to offer in the past 45 years."

The Catholic Youth Organization's long-time motto for their tradition-laden summer camping program is "Build a lifetime of memories at CYO camp," he said. "I think that really says it all."

Camp benefits include building relationships with counselors and other campers, Ross said, as well as learning skills for camping, horsemanship, archery, canoeing, fishing, water sports, nature crafts, games and leadership, and teamwork during the new CYO morning certificate programs.

"Parents can send their kids to CYO camp and know that they're going to get very much the same kinds of quality camping experiences that they had as children," he said. "CYO camp offers lots of opportunities for lighthearted, wholesome childhood experiences. The scenes may change but the results stay the same."

Camp director Kevin Sullivan speaks for years of personal experience when he talks about good times at Camp Rancho Framasa and Camp Christina. Sullivan camped there as a child, worked there as a counselor, and now directs the facilities.

"I remember the Indian pageant from when I was a camper," he said. "And I remember as a counselor a little bit differently. It's probably going to be a little bit different this year too because we're doing some more research."

Other changes range from construction of a team skills course for use by older campers and possible use for corporate retreats to expanded recreational programming for campers of all ages.

While there are a number of camp improvements, many of the traditional songs and scary stories from years ago are still the same, Tinder said. "Kids still ask me, 'Is that story true?' and I always say, 'Yeah, absolutely.'"

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Lenten penance services set

Parishes throughout the archdiocese have announced communal penance services for Lent. Several confessors will be present at each location. Following is a list of services during the next three weeks which have been reported to *The Criterion*, according to deanery:

Indianapolis North Deanery

March 12, 7:30 p.m., St. Thomas Aquinas.
March 13, 7:30 p.m., St. Matthew.
March 19, 7:30 p.m., Christ the King.
March 19, 7:30 p.m., Immaculate Heart.
March 20, 7:30 p.m., St. Pius X.
March 21, 7:30 p.m., St. Luke.

Indianapolis East Deanery

March 4, 7:30 p.m., Little Flower.
March 11, 7:30 p.m., Holy Spirit.
March 13, 7:30 p.m., St. Bernadette.
March 14, 7:30 p.m., Holy Cross.
March 15, 7:30 p.m., St. Michael, Greenfield.
March 17, 3 p.m., Our Lady of Lourdes.
March 19, 7:30 p.m., St. Thomas, Fortville.
March 20, 7 p.m., St. Mary.
March 21, 7 p.m., SS. Peter and Paul Cathedral.

Indianapolis West Deanery

March 13, 7:30 p.m., St. Christopher.
March 14, 7:30 p.m., St. Susanna.
March 17, 10:30 a.m., St. Bridget.
March 18, 7:30 p.m., St. Joseph.
March 19, 7:30 p.m., St. Gabriel.
March 20, 7 p.m., Holy Angels.
March 20, 7:30 p.m., St. Malachy, Brownsburg.
March 20, 7:30 p.m., St. Monica.

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.

March 18, 7 p.m., St. Elizabeth, Cambridge City.

March 19, 7 p.m., St. Gabriel, Connorsville.
March 21, 7:30 p.m., St. Mary, Rushville.
March 21, 7 p.m., Holy Family, Richmond.

New Albany Deanery

March 12, 7:30 p.m., St. Michael, Charlestown.
March 12, 7:30 p.m., Holy Family, New Albany.
March 13, 7 p.m., St. Michael, Bradford.
March 14, 7 p.m., St. Joseph, St. Joseph Hill.
March 14, 7:30 p.m., St. John, Starlight.
March 19, 7:30 p.m., St. Mary of the Knobs, Floyd's Knobs.
March 20, 7:30 p.m., St. Paul, Sellersburg.
March 21, 7:30 p.m., St. Mary, New Albany.
March 21, 7:30 p.m., St. Mary, Navilleton.

Seymour Deanery

March 15, 7 p.m., American Martyrs, Scottsburg.
March 17, 7 p.m., St. Ambrose, Seymour.
March 18, 7:30 p.m., St. Mary, North Vernon.
March 19, 7 p.m., St. Columba, Columbus.
March 20, 7 p.m., St. Michael, Madison.

Tell City Deanery

March 10, 7 p.m., St. Augustine, Leopold.
March 13, 7:30 p.m., St. Meinrad, St. Meinrad.
March 17, 7 p.m., St. Mark, Perry Co.

Terre Haute Deanery

March 10, 6 p.m., St. Patrick, Terre Haute.
March 17, 7 p.m., St. Joseph, Rockville.
March 20, 7 p.m., Sacred Heart, Clinton.
March 21, 7:30 p.m., St. Benedict, Terre Haute.

Bishop says church leadership doesn't reflect racial make-up

by Laurie Hansen
Catholic News Service

WASHINGTON—Catholic Church leadership, bishops and voluntary associations don't reflect the church's diverse racial membership, a bishop told corporate executives at a meeting in Washington.

Auxiliary Bishop Wilton D. Gregory of Chicago, at a meeting of the National Catholic Conference on Interracial Justice, said the U.S. church is the fourth-largest black Catholic church in the world. He noted that 90-95 percent of U.S. Haitians are Catholic.

He said some 70-80 percent of U.S. Hispanics are Catholic, as are many Vietnamese and Korean-Americans.

Bishop Gregory, a member of the conference's board, made the comments to executives attending the Feb. 22 meeting in Washington. The meeting was sponsored by United Parcel Service.

Some 35 executives, from companies including Xerox, Discover Credit Corporation, AT&T and Anheuser Busch, were asked at the meeting to give suggestions on steps the church can take to include its diverse membership in church structures and decision-making.

Cardinal Janiaha A. Hickey of Washington, in welcoming meeting participants, said the challenge of eradicating racism was "not a new one."

He recalled that the 1979 pastoral letter by the U.S. bishops titled "Brothers and Sisters to Us" challenged the church to eliminate racism "from the hearts of its

members as well as from its structures and decision-making processes."

Bishop Charles J. Chaput of Rapid City, S.D., co-chairman of the interracial justice conference board, described the conference as an "independent, non-profit organization rooted within the traditions and aspirations of the Catholic Church but not an official part of the church."

He said the conference, which originally focused on black-white relations, had worked to develop a multicultural emphasis in recent years. "That's why you see an Indian bishop as co-chair," he remarked.

Russell Specter, director of Russell Specter Organization, based in Sebastopol, Calif., said during the meeting that it was "out of fear of litigation" that corporations began to place "people primarily excluded into areas from which they were excluded."

But, when it comes to the corporations' "fast track," minorities and women are often still excluded, he said. "The mere presence of a person (in a company) doesn't bring that person into the community," Specter commented.

Aileen Hernandez, an urban consultant with the San Francisco-based Hernandez Associates, added that school desegregation illustrated Specter's point. "All you have to do is go into schools at lunchtime. All the black kids are in one place, all the Hispanic kids together" and white children somewhere else.

The interracial justice conference, she said, "can begin to create dialogues" between the diverse groups in society.

Such dialogue "has to be with the white middle class because they own the infrastructure," commented Don Feliciano, project director of the Washington-based National Council of La Raza.

Inequities need to be addressed, he said, noting that in some parts of the country, Catholics in suburban parishes "are creating endowments so that future generations can go to school practically for free," while inner-city parents must pay up to \$900 in tuition so their children can attend Catholic schools.

One corporate executive called it "ironic" that the interracial justice conference "looks to corporate America" for advice on inclusion of minorities. "We put a good spin on a situation that's by no way been successful," he said.

Specter agreed, saying it was necessary for the interracial justice conference and corporations to develop new strategies. "We can't simply count heads" of minorities hired and assume that will take care of the problem, he said.

The corporate executives urged the interracial justice conference to take various steps, among them to:

►Renew its program of dialogue, in which black families visited white families and vice versa and discussed racism.

►Establish ways in which suburban parishes financially support central city parishes.

►Work with the media, recognizing their great influence on societal attitudes.

►Develop an advisory board of corporate leaders to assist in marketing the conference's ideas and in fund raising.

►Establish a closer relationship with the U.S. bishops' conference.

Jerome Ernst, executive director of the interracial justice conference, described at the meeting a conference pilot program to assist dioceses in establishing procedures aimed at including all racial and cultural groups into church life. The first to take part are the archdioceses of Milwaukee, Seattle and Baltimore and the Diocese of Cleveland.

Ernst said the conference is also studying the impact the criminal justice system is having on black families.

Computer helps solve mission church's lack of musician for liturgy

by Catholic News Service

PENSACOLA, Fla.—A choir member at a small Catholic mission in the Florida Panhandle used his computer expertise to solve the mission's problem of having no musician.

Called "Synthia," the battery-run box hooks up to an electronic keyboard and can play from a repertoire of hundreds of songs preprogrammed at the time of purchase, or from music entered in by a musician after purchase.

"The concept is sort of a player piano," Tom Simard, the inventor, told *The Florida Catholic*, newspaper of the Pensacola-Tallahassee Diocese.

While other computer devices work similarly in playing back programmed music, Simard told Catholic News Service in a telephone interview that Synthia is the first such device designed with church use in mind.

The black box, roughly the size and weight of a telephone, sells for about \$750 with 200 songs preprogrammed. More or fewer songs would change the price by about \$1 a song, Simard told CNS. About 500 songs are currently available from Catholic, Baptist and Methodist hymnody, with 20-30 added each week, he said.

Synthia also features key-change and tempo-change functions, and permits the user to not have every verse of a song played. Up to 12 songs can be preselected for use in worship.

Simard, president of Suncoast Systems Inc., a Pensacola firm that markets computer software and hardware, said the need to create Synthia arose after St. Elizabeth Mission in Barrineau Park, Fla., failed to get a permanent church musician.

"We couldn't buy people, borrow people, steal, beg," Simard told CNS.

"So you drop back on what you know, and I know computers," he told *The Florida Catholic*.

After testing the device in 1990, Suncoast started marketing Synthia in January.

"If you have people" who can play music live, Simard said, "then you're better off with people." But the device has been received warmly by small parishes, and missions that did not know where else to turn for a musician.

Father Richard Dawson, who pastors a parish and a mission in rural Calhoun County, Fla., was given a test model. He told CNS Synthia has proven effective.

"In a lot of these smaller areas, it's absolutely impossible to find a musician," or to afford one if one can be found, Father Dawson said.

But after Synthia's debut, "they wanted to meet this performer, this organist, who they can't see, to thank her." The mission, he added, bought a Synthia in the event the priest is transferred.

Father Dawson, who also is a chaplain at two prisons, said attendance at jail services was up "substantially" since he started using Synthia there. One jail's attendance jumped from three or four to 15-20. The other rose from 20-30 to 50.

And Synthia is reaping an unexpected benefit at Simard's mission, he told CNS.

After Synthia's arrival, "there's a woman in our church who's started practicing the organ, and she's getting pretty good," he said, "so pretty soon we'll be able to use a person to play our music."

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MOMENTS IN CATHOLIC HISTORY

by John F. Fink
Editor, The Criterion
First in a series of articles

Most of the first 32 popes of the Catholic Church died as martyrs, for their faith!

It's hard to imagine why anyone was willing to accept the role of pope of the early church because it meant almost sure death at the hands of various Roman emperors. From the death of St. Peter in either 64 or 67 till St. Sylvester was chosen in 314, it was a time of persecution for the Catholic Church.

The popes, of course, were not the only Christians being killed. Many of the Roman emperors tried mightily to snuff out this new religion, taking their cue from the Emperor Nero who decreed the executions of SS. Peter and Paul. We know much about St. Paul from the Acts of the Apostles, but they end with his first imprisonment in Rome. We know that he was released from that imprisonment but was later imprisoned again and, because he was considered by the Romans to be leader of a Jewish sect that might undermine the authority of the government, he was beheaded around the year 64.

We don't know much about St. Peter after he established a see at Antioch and participated in the so-called Council of Jerusalem in the year 51. Tradition, though, places him in Rome in the 60s and recent excavations by archeologists showed re-

Christianity's first 250 years: the age of the early martyrs

markable evidence that he is indeed buried beneath St. Peter's Basilica in Rome. I have toured the excavations beneath St. Peter's and it's fascinating to see part of first century Rome unearthed.

We shouldn't think of the Roman persecution of the church as continuous. Rather it was sporadic. The emperors who were particularly ruthless in their persecution included Domitian around 95, Trajan from 107 to 112, Hadrian from 117 to 138, Marcus Aurelius from 161 to 180, Septimius Severus in 202, Decius from 249 to 251, Valerian in 257 and 258, and Diocletian in 303 and 304.

Besides the popes, many other Christians were martyred. St. Ignatius of Antioch, the first writer to use the expression "the Catholic Church," was executed in Rome in 107. Born in Syria, he converted to Christianity and became bishop of Antioch. In the year 107 Emperor Trajan visited Antioch and demanded that the Christians give up their religion or face death. Ignatius was condemned to be put to death in Rome.

On the journey from Antioch to Rome Ignatius wrote seven letters. Five of them were to churches in Asia Minor urging Christians to remain faithful to God and to avoid heretical doctrines. The sixth letter was to Polycarp, bishop of Smyrna in modern Turkey, with whom Ignatius was able to visit on his way to Rome. The seventh asked the Christians of Rome not

to try to stop his martyrdom. He wrote: "The only thing I ask of you is to allow me to offer the libation of my blood to God. I am the wheat of the Lord, may I be ground by the teeth of the beasts to become the immaculate bread of Christ."

St. Polycarp himself was martyred in 156 at the age of 86. The account of his execution is the earliest preserved, fully reliable report of a martyr's death. He was sentenced to be burned alive in the Smyrna stadium, but the flames did not harm him and he was finally killed with a dagger.

One of the most important early Christians to be martyred was St. Justin, in 165 in Rome. He was a philosopher (and today the patron of philosophers), combining the Christian religion with the best elements of the Plato school of Greek philosophy. He was known as an apologist, from Latin and Greek words meaning "to defend" and "justly." Two of his apologies are still extant, one addressed to Emperor Antoninus Pius and one to "Trypho the Jew."

From Justin's writings we learn that he taught that Jesus was the messiah promised by the Old Testament prophets, that his death and resurrection were the means of salvation to all who believe in him, that baptism was the means of entering into a new life with Christ, and that the Eucharist was the means to sustain such a life.

Justin was executed by Antoninus Pius's successor, Marcus Aurelius. Two of the most interesting early Christians venerated as martyrs were St. Callistus and St. Hippolytus. They were bitter rivals. Callistus was pope from 217 to 222 and Hippolytus was the first anti-pope, from 217 to 235.

Only the lower classes who became Christians but some of the wealthy Roman Callistus was a slave of a Christian freedman, who set him up in a bank. When the bank failed, Callistus panicked and fled. He was caught and jailed for a time but his creditors arranged for his release, hoping to get their money back. But soon he was arrested for bragging in a Jewish synagogue on the Sabbath and sentenced to hard labor in the mines of Sardinia.

This time he was released when Emperor Commodus' mistress, a woman named Marcia, influenced the release of Christian convicts. When he returned to Rome, Victor I sent him to Anzio. Victor's successor, Pope Zephyrinus, brought him back to Rome and made him superintendent of the Christian burial ground in Rome. The pope ordained him a deacon and made him his friend and advisor. He soon became the real power in the church and, on Zephyrinus's death, he was elected pope.

Hippolytus, the losing candidate, refused to accept Callistus and let himself be set up as the first anti-pope in the church's history. Hippolytus is considered by some to be the most important theologian and prolific writer before the age of Constantine. His works are the fullest source of our knowledge of the Roman liturgy and the structure of the church in the second and third centuries.

But Hippolytus was a rigorist. He thought Callistus was too lenient because Callistus admitted to Communion those who had already done public penance for murder, adultery and fornication; held marriages between free women and slaves to be valid—contrary to Roman law; authorized the ordination of men who had been married two or three times; held that mortal sin was not a sufficient reason to depose a bishop; and was lenient toward those who temporarily apostatized during persecution.

Callistus was killed during a local disturbance in Trastevere, Rome, in 222. Hippolytus continued his schism through the papacies of Urban I and Pontian. But in 235 he was caught up in a persecution by Emperor Maximinus Thrax and exiled to the island of Sardinia. Exiled with him was Pope Pontian, who resigned as pope so a successor could be elected in Rome. At that point, Hippolytus too abdicated and urged his followers to abandon their schism. After their deaths in Sardinia in 235, both of their bodies were returned to Rome and buried with solemn rites.

Despite the persecutions, Christianity continued to grow. Soon it was no longer

citizens, too. They were most welcome in the fledgling church because the Christians were determined to support the destitute, widows and orphans among them. Church funds were also used in some cases to buy the freedom of Christian slaves.

Unfortunately, in times of persecution, the wealthy were usually the first to apostatize since they had the most to give up; their property was usually confiscated. Then, after persecution died down again, many of those who had offered sacrifice to the Roman gods to keep their property (and their lives) wanted to be restored to the good graces of the church. This prompted another debate and another anti-pope. 16 years after the death of the first anti-pope, Hippolytus.

There was a fierce persecution from 249 to 251 under Emperor Decius. One of the first to die was Pope Fabian and, after his death, the Roman clergy deliberately postponed electing a new pope for 14 months, until the persecution was over. In the meantime they governed the church collectively, with a priest by the name of Novatian as chief spokesman. Then in 251 the priests elected Cornelius, who was supported by St. Cyprian, the bishop of Carthage. In the process they bypassed Novatian, who was expecting to be elected.

After the persecution was over many of those who had denied the faith sought readmission. Pope Cornelius agreed with Cyprian that they should be readmitted to the church after a suitable penance, but Novatian was adamant that they could not be absolved and readmitted to the church. But it was not only those who lapsed during persecution that Novatian wanted to keep out, but also those guilty of murder, adultery, fornication or second marriage. Novatian had himself set up as anti-pope.

In the autumn of 251, at a synod in Rome attended by 60 bishops and other clergy, Pope Cornelius excommunicated Novatian.

Unfortunately, Cornelius didn't remain pope for long because Emperor Gallus restarted the persecution of Christians in June of 252. Cornelius was banished to what is now Civita Vecchia, where he died a year later. Novatian fled Rome when the persecution restarted but it is believed that he eventually died a martyr in 258 during the persecution of Emperor Valerian.

Cyprian, too, was martyred in 258 in his see city of Carthage.

Meanwhile, Pope Cornelius was succeeded by Pope Lucius I, who reigned for only nine months, and then by Pope Stephen I, who was pope for three years. Both, however, were among the few popes in the early church who died natural deaths.

Pope Stephen was succeeded by Pope Sixtus II, who was pope for only one year, from August 257 to August 258. He was murdered while presiding at the Eucharist in the cemetery of Praetextatus in the catacombs of Rome. He and four deacons were beheaded, two other deacons were killed the same day, and a seventh deacon, St. Lawrence, was martyred four days later.

St. Lawrence was one of the early Christian martyrs who made a lasting impression on the early church. The legend of his death was written about by later saints, including Damasus, Ambrose and Augustine. As deacon, Lawrence was in charge of the material goods of the church. So when he was arrested the prefect of Rome ordered him to "render to Caesar" the church's treasures. Lawrence replied that he would show the prefect some of the church's treasures.

Three days later, the legend says, Lawrence had gathered a great number of the blind, the lame, widows and orphans. "These are the treasures of the church," he told the prefect. The prefect was so angry he had a large gridiron prepared and had Lawrence's body placed on it. After the martyr had suffered for a long time, the legend continues, he called out, "It is well done. Turn it over and eat it."

Valerian's persecution ended when he was taken prisoner in a battle against the Persians; he died in captivity in 260. The church then was left in peace for 40 years, until 303 under Emperor Diocletian. The persecution was particularly violent in 304.

But Roman persecutions were coming to an end. In 311 an edict of toleration was issued by Galerius officially ending persecution in the West, and in 313 the Edict of Milan issued by Constantine and Licinius recognized Christianity as a lawful religion in the Roman Empire.

The church had survived and was ready to thrive under Constantine.



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March 1991 TV Mass Schedule:

Date	Celebrant	Congregation
Mar. 3	Fr. Joseph Rautenberg	Members, Holy Name Parish, Beech Grove
Mar. 10	Fr. Albert Ajamie	Members, St. Thomas Parish, Fortville
Mar. 17	Fr. James Bates	Members, Our Lady of Grace Parish, Noblesville
Mar. 24	Fr. Clifford Vogelsang	Members, St. Thomas Aquinas Parish, Indpls.
Mar. 31	Fr. David Coats	Members, Catholic Widowed Organization and Parishioners of SS. Peter & Paul Cathedral, Indianapolis

Faith Alive!

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IMAGINE LIFE IN BIBLICAL TIMES

Early Christians lived amidst pagan religions

by Fr. Eugene LaVerdiere
Catholic News Service

Most of the early Christians were city people. They lived in Antioch, Damascus, Ephesus, Corinth, Thessalonica and Rome.

Before long, there were Christians in all of the cities of the Roman Empire.

It is not easy to get a picture of what it was like for them to live in those cities. For restored first-century ruins and buildings now are surrounded with Christian churches and shrines. What was once a pagan world has become a world of Christian symbols.

But none of this existed in the days of St. Paul, the apostles and the evangelists.

To really know what it was like, you have to spend some time in a big "pagan" city. My first experience of that was in Bangkok, Thailand.

The word "pagan" may not be the best word to use in an age when we have learned to respect the world's other great religions, but it helps to convey what I mean here: a city where all the religious symbols, shrines and public expressions of religion are foreign to Christianity.

In Bangkok, the religion is Buddhist. There are great and wonderful temples and little street shrines everywhere.

On the streets you see saffron-robed monks. In the homes you find family shrines with offerings of fruit and incense.

Especially in the older parts of the city there is always something in sight to remind you of the religion.

In a Christian city you would see domes and steeples. Here you see stupas. Instead of shrines to Our Lady, there are neighborhood shrines to Buddha. The world of early Christianity was not Buddhist, but like Thailand it was a very religious world, filled with the religious shrines and monuments of ancient Egypt, Persia, Greece and Rome.

When a Christian entered a Roman home, he passed by a little shrine honoring the family gods, much like Christians who have a statue of Our Lady or a favorite saint.

The Romans even had a small shrine in the bathroom, a little statue of the god Fortune in a niche in the wall.

When a first-century Christian went to the theater in Corinth or Athens to see a play by Sophocles or Euripides, to the amphitheater to see the stuntmen and trained animal acts, or to the circus for the races, there were prayers and religious offerings to the gods of the Roman Empire and even to the emperors who were deified at death.

It is hard to fully imagine such a world. In our world, when there are public prayers they are Christian, Jewish or broad enough to include everyone present. Not so for the early Christians. Prayers to the gods of

Rome and the emperor put the Christians in a difficult position.

When the early Christians remained silent during the prayers and refused to participate in pagan sacrifices, they aroused suspicion.

In the Roman view, good citizens prayed to the gods of the empire. The behavior of the Christians led many to think of them as irreligious or traitorous.

To develop a better understanding of the religious world of Rome in which Christianity first developed, I often read personal letters preserved from that time.

Many personal letters have been preserved, especially in Egypt. They were written on papyrus, which does not deteriorate in the dry climate of the Egyptian desert.

One of those letters was written by a young man from Alexandria in Egypt, who had just begun to serve in the Roman navy. He came from a devout pagan home. He wrote the letter from Naples, where the Romans had a port.

After greeting his father, the young recruit expressed gratitude for the way his parents had brought him up. Thanks to them and his religious upbringing, he was managing well. He then assured his whole family that he prayed regularly for them.

There is a story in the Acts of the Apostles where we can get a good idea of what it was like for the early Christians.

St. Paul was traveling with Barnabas, the one who introduced him to the Christian community at Jerusalem. They had come to Lystra, a place now in south-central Turkey, when they came upon a man crippled from birth who had never been able to walk.

When Paul healed the man, the crowd started to call Barnabas "Zeus" and to call Paul "Hermes." To the people of Lystra, the two men looked like gods in human form.

The priest of Zeus even brought oxen and garlands so he and the people could offer sacrifice.

Paul tried to explain that he and Barnabas were just human beings. But for the people of Lystra it was pretty hard to believe that ordinary human beings could perform miracles like this.

Trying to imagine the world in which Paul and the others first preached the Gospel helps us to see what it was like to be a member of an early Christian community.

Sometimes we find our cities difficult places to preach the Gospel and live a Christian life. We think the early Christians had it much easier.

There is nothing like a look at the religious world of early Christianity to correct that notion.

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



IMAGINE—Trying to imagine ourselves in the world in which Paul and the others first preached the Gospel helps us to see what it was like to be a member of an early Christian community. (CNS illustration)

Church historians seek clues to the Scriptures

by David Gibson
Catholic News Service

Hundreds of years from now, church historians who study what church leaders wrote at the very beginning of 1991 will find they were preoccupied with the ethics of war, given the great weaponry power of the day and the threat of a war about to begin in the Persian Gulf.

In the atmosphere of the day, it appeared that many people regarded war as inevitable.

And church leaders—in epistle after epistle—urged that everything possible be done to avoid it.

Future church historians will find that in 1991, as always, Christians struggled to live their faith in a social atmosphere per-

meated by difficult questions, competing beliefs about life's meaning, and diverse attitudes about what constituted the "right" lifestyle.

The more future historians know about the social atmosphere in 1991, the better they will understand why the Christian writings they examine were written as they were.

For us, the same holds true in reading Scripture.

The more we know about the social atmosphere in which the first Christians lived—prevailing belief systems and lifestyles in the Roman Empire—the better we can grasp what St. Paul really intended in his epistles, or all that motivated the Gospel writers.

(David Gibson is the editor of Faith Alive!)

DISCUSSION POINT

Lent inspires self-improvement

This Week's Question

What practice or activity gives the season of Lent special meaning for you?

"We cut out a section from the trunk of our Christmas tree and make a crucifix. We put it near the table where our family eats. It reminds us of the death of Jesus." (Tom Callican, Owensboro, Kentucky)

"Ash Wednesday. I do a lot of thinking on Ash Wednesday. The ashes remind me of where I am and where I'm going and what I need to do to shape myself up." (Don Hores, Jr., Wheeling, West Virginia)

"The fasting. In today's society we eat too much. It's a sacrifice we can make for God. It also makes us feel good." (Linda Wierth, Wheeling, West Virginia)

"The Stations of the Cross. They help me to realize... what Jesus went through for us. It was because he loved

us that he went through this." (Linda Norman, Burbank, California)

"I make a special effort to attend daily Mass during Lent. It helps me focus on the preparation for Holy Week and Easter Sunday." (James Goodwin, Houma, Louisiana)

"The sacrifice, penance and extra prayer. They help me to take a better look at myself." (Shirley Watkins, Houma, Louisiana)

Lend Us Your Voice

An upcoming edition asks: "What quality or attribute is essential if a marriage is to be renewed or begin growing again after many years?"

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



How does a Christian 'unscramble' culture?

by Fr. Robert L. Kinast
Catholic News Service

I was chatting with the passenger next to me on the airplane. Our conversation began when he glanced at the theology book I was reading and asked what it was about.

I soon discovered he was a businessman and active in his church. So I decided to turn the tables and ask him a question.

"What's it like trying to do business in modern society while remaining true to Christian values?"

He paused and then said, "It's like the Word Jumble in the newspaper. To make sense of the scrambled letters, you have to study them, use your knowledge of the language, and try different combinations until you get it right. And you listen to the suggestions of others. My wife always figures out the ones that stump me."

Christians may often feel that they live in the midst of a word jumble. There are so many value systems and lifestyles and priorities competing for one's attention.

How does a Christian sort through them?

It helps to do what my fellow air traveler suggested: study the situation, use your knowledge, try different combinations, and listen to others.

In the world of work, committed Christians do this more and more. One recent example is a project on "Moral Character and Development at Work," sponsored by the Episcopal Cathedral College of the Laity in Washington, D.C.

The project brought executive officers together to discuss the impact of company structures on their workers' moral forma-

tion. The officers tried to discover the Christian values hidden in the language of business concepts.

They translated "quality control," "customer satisfaction," and "a share of the market" into Gospel terms. Then they asked how to put those concepts into practice (to "walk the talk" in business jargon).

Encouragement for this kind of study and action is provided by The Servant Society, a network of Christians who carry out their corporate leadership roles as "servants."

Based in Santa Barbara, Calif., the society believes a Christian style of servant leadership is good business as well as a way to live the Gospel. The society's newsletter highlights individuals and companies who are actually implementing this goal.

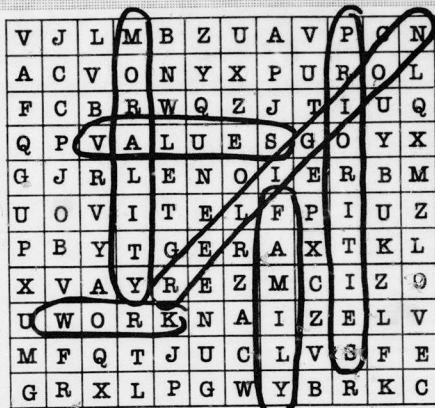
Not only business, but culture itself often needs some unscrambling.

A creative high school teacher I know uses Madison Avenue for her religion textbook. She asks students to bring in examples of their favorite advertisements.

The class then studies the values and the depiction of life found in the ads, and compares them with values found in the Gospels.

In the course of a year, they may discuss why there is need for so many weight reduction products, why new automobiles are usually shown traveling at dangerously high speeds, what is promoted as a means of handling frustrations, whether in individual or group accomplishments are extolled.

The shortest ad lines often stimulate the longest discussion: "Be all that you can be," "Just do it," and "Know when to say when." These phrases have implications beyond the products they advertise.



WORD JUMBLE—In today's fast-paced society, Christians may often feel that they live in the midst of a Word Jumble because many value systems and lifestyles and priorities compete for one's attention. (CNS illustration)

The students also are encouraged to involve their families in choosing the ads and discussing their meaning. The discussions are not limited to negative criticisms.

At the end of the year, each student presents the ad which best expresses the meaning of life from a Christian perspective and the whole class writes to the

company, affirming what they found in the advertisement.

Whether in business, school or the broader culture, the challenge of Christian living in the modern world is neither to endorse what we find nor condemn it, but to unscramble it.

(Father Kinast is a Florida-based pastoral theologian and writer.)



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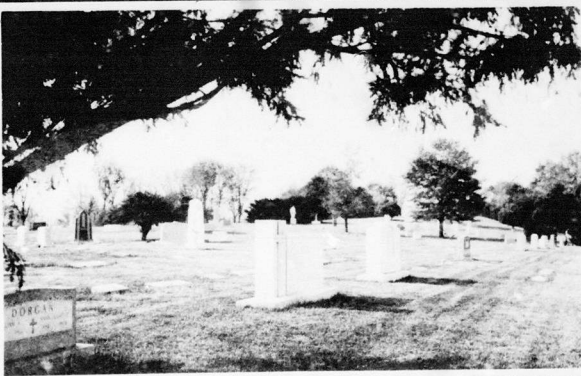
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April 1st starts our growing season, so please use fresh flowers in all of the outside locations. You may use fresh flowers in vases on the outside of the mausoleum; on the inside, please continue to use the flower holders for your artificial flowers.

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

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THIRD SUNDAY OF LENT

The Sunday Readings

Sunday, March 3, 1991

1 Exodus 20:1-17 — 1 Corinthians 1:22-25 — John 2:13-25

by Fr. Owen F. Campion

Providing the first scriptural reading for this weekend is the ancient Book of Exodus, the accumulation of those stories and memories of the escape of God's people from Egyptian slavery as kept by succeeding generations. Of all the events ever to confront God's people, the most meaningful to their religious understanding was the Exodus, the passage of the fleeing slaves from Egypt across the Sinai peninsula until ultimately they came to the Promised Land.

In that passage, the people came together in the religious sense. Moses unified them in allegiance to God. Egyptians in pursuit of them were not the only peril they had to fear. At times, nature itself gathered against them. They were without food or water. They lost their way. Hostile soldiers were only a step behind them. He proved himself to be their God.

Developing in that passage, attributed to Moses, finally seen as coming from God himself, were the laws by which the people of God were to live their lives and, in the process, establish among themselves and on earth the perfection of God's justice and mercy.

In this weekend's reading, God reveals to his people, through Moses, the Ten Commandments, the summary and keystone of his law. It was a contract, not just

a demand from God. By obeying his law, the Commandments, the people earned God's protection. God was loyal and trustworthy in the contract. He would protect them if they would be his faithful people. Already, the reading insists, God had protected them as they fled Egypt.

Fidelity to God meant more than outward obedience to his law, or the keeping of his law simply to achieve the order and justice it would assure. Being true to God meant paying homage to him, and to him alone. In ancient times, many divinities were the entanglements and evaluations of human instincts, some of them selfish and evil, all of them bad if unchecked by reason or by subordination to God's plan.

Thus, God's requirement that his people serve him and only him was not mere ritual demand. It meant that his people would have to put aside their unrestrained ambitions, lusts and impulses, to balance all that they did or said against his law.

St. Paul continually encouraged his readers, such as those who read his first epistle to the Corinthians, from whom the second reading for this weekend's liturgy comes. Christians in the last half of the first century needed encouragement. Many circumstances stood against them. The powerful culture threatened their spiritual lives. Hostile public authorities threatened their physical lives as well.

In the midst of danger and trouble, they were called upon to live true to the God whose law of love was supreme and unvanquished. Yet all around them were threats. At first glance, paganism seemed

supreme. Paul reassured them that, in spite of what surrounded them, God was supreme, his law of love was superior and would overcome everything else. Thus, the ways of God, the thoughts of God, are beyond human reasoning and experience. St. John's Gospel is the source of this weekend's Gospel reading. It is a familiar story. Jesus enters the vestibules of the temple and finds there a virtual marketplace. He thunders his denunciation of all the commerce underway, and he drives the dealers away.

Actually, the presence of persons selling animals needed for temple sacrifice or goods used in worship was not unusual for the temple, nor necessarily evil. After all, believers would have to secure the necessities of formal worship somewhere. What was offensive was that the practices of religion came to be merely an opportunity for earthly gain. The devotion of the worshipers came to be an opportunity for exploitation by the vendors.

Another powerful message emerges in the reading. Jesus establishes his divine identity in the incident. The temple was God's house. Jesus, in effect, took dominion over it.

Finally, in still another message, Jesus reinforced the spiritual nature of religion, and the divinity of his own resurrection, when he warned that if the temple were destroyed, then he would raise it up again

in three days. A bewildering, outrageous statement for those who first heard it, the remark was made by Jesus to remind all that God's presence was within him on earth and that if he were killed, then he would return to earthly life in three days and, in him, God then would continue to dwell.

Reflection

We all have a place among God's people as they stand beneath the mountain on Sinai, pausing in their flight from Egypt, to receive God's law, and in the stalls in the temple courtyard alongside the vendors.

God has done marvelous things for us all. He has freed us from the chains of hopelessness and doom that sin would latch around us. He has given us, in his law, first enunciated in the Commandments and continued as the teaching of the church, the blueprint to happiness now and to eternal joy.

However, powerful within us is our human instinct. At times, our own human judgment confirms our instinct. Why love God? Why deny yourself? Live now as your wishes direct you. The church calls us away from that thinking in these readings. To turn on that thinking is not easy. To live only for God



THE POPE TEACHES

Message of Lent is conversion

by Pope John Paul II
Remarks at audience February 13

The message of Lent is above all one of conversion.

We are invited to be converted anew to the truth which is Jesus Christ, the definitive Word of God and the Savior of the world.

We are likewise invited to be converted to the holiness which leads to spiritual maturity and to an ever more authentic practice of our faith.

Finally, by accepting the forgiveness which Christ won for us on the cross, we are invited to be reconciled to God and to all our brothers and sisters.

Especially, Lent offers us an opportunity to pray fervently for peace in our world and the triumph of God's mercy.

Since only God can truly heal human hearts of hostility and inspire decisions that can make our world more just and fraternal, it is to him that we must turn in prayer, as we listen to his voice, do penance, and seek to serve the needs of others in a spirit of humility and Christian love.

During this Lenten season, I ask all of you to offer the Lord an ever more

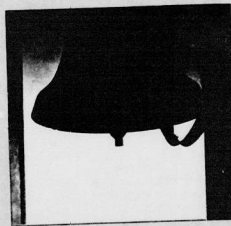
generous harvest of prayer and penance for the conversion of hearts and for peace in the world. Together with Mary, may we become ever more faithful disciples of the risen Lord and ever more joyful witnesses to the love which renews our lives.

MY JOURNEY TO GOD
Convent Bells, Silver Trees

Gently, so gently,
a strain of ethereal music
Steals across the forbidden threshold
Of another land,
And as it parts the silvery veil
A soft breath escapes
into the outer world
And skips across the frail dark limbs
Of wintry trees and shrubs,
Icing them with a transparent glow
And leaving behind
a clear, sweet echo,
Bringing heaven to earth
For a quivering, lonely moment.

—by Rosalynn DeFelice

(Rosalynn DeFelice is a member of St. Barnabas Church in Indianapolis. Her poem was inspired by memories of the sound of the church bells from the convent of the Sisters of the Good Shepherd, formerly located on Raymond Street west of Meridian Street.)

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Rev. James D. Barton, Archdiocesan Director

Entertainment

VIEWING WITH ARNOLD

'Paradise' documents racial outrages of war

by James W. Arnold

Among the racial outrages that haunt American history, few are worse than the hasty evacuation and internment of 110,000 Japanese-Americans in resettlement camps during World War II. A manifestation of war hysteria and the rampant, thoughtless racism of that period, it was as close as America would come to the obscenity of mass arrest and forced confinement of innocent men, women and children without even a nod to due process.

The policy was not only official and widely approved and accepted, but so recent as to be contemporary for many still living. The minimal and long overdue federal compensation payments to a remnant of now-aged survivors will never fully diminish the shame.

Understandably, the subject has lingered just on the edge of American consciousness. Until recent revisions, history books have paid scant attention. Mostly, awareness has filtered to younger generations through excellent but seldom watched documentaries or TV docudramas like "Farewell to Manzanar" (1976). Mass audiences haven't had much beyond that beautiful moment in "Karate Kid" when Pat Morita recalls his character's tragic experiences during the war.

Now formidable writer-director Alan Parker (last film: "Mississippi Burning") has created "Come See the Paradise," which combines a dramatization of the internment experience on a middle class



family we've come to know and like with a classic interracial love story. It's educational and moving, almost a family saga in the "Avalon" class. But probably it tries to cover too much.

Dennis Quaid's Jack McGurn, a firebrand union activist, seems the film's likely hero and protagonist. He goes to Los Angeles in 1936, finds work as a projectionist in the Paradise, a Little Tokyo movie theater, and falls for beautiful Lily (Tamlyn Tomita), the manager's very Americanized daughter. But Jack's macho toughness is frustrated; it never really solves any problems. Lily's parents won't approve the relationship, and they have to move to Seattle to get legally married. His admirable compassion for union organizers at a fish cannery leads only to jail. When the war starts, he's drafted and unable to help his family or in-laws beyond sympathetic visits to the vast Manzanar camp in the California desert.

A typically heartbreaking moment occurs at Christmas, 1941, when a jingoistic toy-store Santa Claus refuses to let Jack's little daughter sit on his lap. Jack is enraged and creates a fuss, but is simply ejected. "Paradise" eventually becomes the story of Lily, the wife-mother who endures and survives not only the hardships of internment but the impulsive mistakes of her husband, the hostility of her parents, and the various troubles of her siblings. The Anglo viewer may identify with Jack, but soon realizes this won't be a Bruce Willis comes-to-the-rescue movie. Only patience and acceptance—essentially the Japanese way—will produce a victory here.

There is also no "Butterfly" theme. There is no hint of prejudice on the part of Jack, whose heart is huge, and his devotion to wife and child never wanes. (For an Easterner, going to California in the '30s was like going to the South; there were



INTERMENT—Actor Dennis Quaid (center) stars with Elizabeth Gilliam (left) and Tamlyn Tomita in "Come See the Paradise," the story of an interracial couple torn apart by World War II when he is drafted and she and their daughter are sent to an internment camp with thousands of other Japanese-Americans. The U.S. Catholic Conference classifies the movie A-III for adults. (CNS photo from 20th Century Fox)

miscegenation laws, native Japanese couldn't become citizens or own property.) The most poignant scene, in fact, is when his dying father-in-law, who had stubbornly resisted him, accepts the power of Jack's love for Lily.

The film falls into two sections, the first describing the upbeat Kawamura family and the oddly mixed pre-war Japanese-American culture. Older brother Harry works proudly in movie bit parts (playing Chinese) and croons popular love songs. Charlie (Stan Egi) helps run the theater—he and Jack have great fun singing along to the Japanese musicals—and loves baseball. The sisters are typical American teens. Jack rescues Lily from an arranged marriage with a lusty older businessman, to whom her father owes gambling debts.

In the second, Parker shows with simple documentary power the essentials of the internment experience: Kindergarten taken from school, the six-day warning to evacuate; individuals selling at bargain prices what they couldn't take with them, destroying or burning the items that had only personal value; the troops herding them into trains; the barbed wire and armed guard towers.

These were not death camps, of course, and the victims for the most part adapted and

survived until the moment when the Supreme Court caught up with the violation of justice. But there were psychological casualties, including (here) Charlie, who chose out of resentment to repatriate to Japan, a country he had never seen and whose language he could not speak.

(Cinematic love story and strong drama amid one of the tragic embarrassments of recent U.S. history; informative, moving and lovely to watch; some language, mild pre-marital love scene; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

He Said, She Said	A-III
King Ralph	A-II
Nothing but Trouble	A-II
Scenes From a Mall	A-III

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

'Citizen Carter' looks at former president's concerns

by Henry Herx
Catholic News Service

A personal portrait of former President Jimmy Carter is warmly drawn in "Citizen Carter," airing Monday, March 4, from 9 p.m. to 10 p.m. on the Discovery cable channel.

In the 10 years since leaving the White House to return home to Plains, Ga., Jimmy Carter's reputation as an elder statesman has grown through his consistent efforts on behalf of human rights, international cooperation, and the environment.

The documentary follows Carter to Nicaragua, where he took part in monitoring the fairness of the election that voted the Sandinistas out of office. It also accompanies him in surveying the wilderness areas protected by his administration's Alaska lands bill.

But the program's central achievement is what it shows of the person and character of the former president. Of particular interest are the autobiographical portions in

which Carter describes his family roots in the land and his upbringing as "a child of the Depression."

His Baptist religion was a natural part of his youth and he continues to teach Sunday School in Plains—shown here pointing out the Christian imperative to help the poor and the homeless.

Carter and his wife, Rosalynn, spend one week a year working with Habitat, a Christian organization that builds inexpensive housing for the poor. The documentary shows the couple on a Habitat project in Tijuana, Mexico.

In talking about his life and concerns, Carter is clearly more interested in social values and political ideals than in partisan politics or personal self-interest.

Though little time is given to his political career and the frustrations of his administration in working with the Washington establishment, there is enough to show that Carter was more concerned with issues than with his popular image or political future.

Written, produced and directed by Christopher Koch, the program leaves to others the task of reassessing the Carter presidency, though it suggests that history will judge its accomplishments higher than did the U.S. voter in 1980. It is content to probe the political philosophy of the man chosen to lead the country in the aftermath of Vietnam and Watergate.

Carter's democratic vision was founded upon social morality rather than political expediency. Such idealism proved no match for the pragmatism of his opponents.

It's left to viewers looking back at the excesses of the '80s from the perspective of today's recession to judge the worth of Carter's political views.

TV Programs of Note

Sunday, March 3, 12:30-1:30 p.m. (ABC) "Saying Kaddish." Drama about a Jewish family (Tovah Feldshuh, Phyllis Newman and Stephen Pearlman) which learns to affirm life in the face of death as they observe the seven days of Shiva, the traditional period of ritual mourning, and say Kaddish, the central prayer around the experience of death. It is produced by the Jewish Theological Seminary for the ecumenical series, "Vision and Values," presented by the Interfaith Broadcasting Commission. The program is a good way to learn about the prayers and religious observances of our Jewish neighbors.

Sunday, March 3, 9-11 p.m. (PBS) "The Tale of Beatrix Potter." A rebroadcast in the "Masterpiece Theater" series of past highlights, the dramatization portrays the sheltered life of the English author who wrote a delightful series of illustrated children's stories beginning with "The Tale of Peter Rabbit."

Monday, March 4, 10-11:30 p.m. (PBS) "Amazing Grace with Bill Moyers." In this rebroadcast, journalist Moyers traces the 200-year history of the popular English hymn and what it means to those who sing it today in family gatherings, church meetings, concert halls and even at the close of a rock concert.

Tuesday, March 5, 9-10:30 p.m. (PBS) "High Crimes and Misdemeanors." Rebroadcast of the "Frontline" report on the Iran-contra scandal, with correspondent Bill Moyers examining the scale of White House deceit and the ineffectiveness of Congress, the press and the law to find those responsible.

Wednesday, March 6, 8-9 p.m. (PBS) "Going Home to Gospel with Patti LaBelle." Pop singer Patti LaBelle hosts a program of gospel music performed by leading groups in Chicago's beautiful Quinn Chapel, the city's oldest black church and a center of gospel singing for 100 years.

Thursday, March 7, 8-9 p.m. (PBS) "Gardens of the World with Audrey Hepburn." Actress Audrey Hepburn takes viewers to London, France and Italy to view some of the world's most beautiful formal gardens in a special that singles out the rose as the most popular flower.

Friday, March 8, 9-10 p.m. (PBS) "The Fred Astaire Songbook." This "Great Performances" documentary portrays Fred Astaire as preferring singing over more than dancing, as demonstrated by the songs of Berlin, Gershwin, Porter and other top composers that Astaire introduced and turned into classics.

Saturday, March 9, 8-9:10 p.m. (PBS) "Frank Sinatra: The Voice of Our Time." Singer Mel Tormé hosts this tribute to Sinatra's half-century singing career as seen in film and TV clips from his movies and performances and interviews with singer Dinah Shore and lyricist Sammy Cahn.

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

Videos

1991 CNS Graphics

Recent top rentals

1. Die Hard 2 O (R)
2. Navy Seals A-III (PG-13)
3. Days of Thunder A-II (PG)
4. Problem Child A-III (PG-13)
5. Young Guns II A-II (PG)
6. The Freshman A-II (PG-13)
7. My Blue Heaven O (R)
8. Delta Force 2 A-III (R)
9. Taking Care of Business A-III (PG-13)
10. Bird on a Wire A-III (PG-13)

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QUESTION CORNER

Seek help for marriage

by Fr. John Dietzen

Q My husband and I were married almost three years ago. On the outside, we looked like the happiest couple while we were dating. What no one knew was that he was verbally and mentally abusive to me during the two and one-half years that we dated.

Why I put up with it, I still don't know, other than that I loved him so much and the good times outweighed the bad.

Though the abuse lessened quite a bit when we were married, I have been on high blood pressure medication and tranquilizers ever since. I'm only 32 years old.

He is still short-tempered, not understanding and makes me nervous.

I have had every test imaginable; there is nothing physically wrong with me. I have seen several counselors for the past two years and they encourage me to leave him.

At first I said it was out of the question because I truly believed that if persons get divorced they will go to hell.

However, now when I look at this more objectively, I do believe I have grounds for separating from him; possibly grounds for an annulment. My husband and I have seen counselors together but they have not helped.

I don't feel like myself anymore, and frankly I don't think



I ever will again. I'm a nervous wreck and not the person I used to be. Do you have any advice? (Wisconsin)

A I hesitated to print this letter. I often fear that I will allow my experience as pastor to influence excessively my journalistic judgment as to which letters to use in this column. But I know there are thousands of people who will read or hear about this column who urgently need to hear what you say.

The community life of marriage can be a source of enormous joy and spiritual growth when two people sincerely love and respect one another and treat each other with care.

But marriage is not a reform school or an institution for psychological therapy. Men and women who marry with the intention of changing radical personality deficiencies in their spouse, who hope "things will get better when we're married," are always tragically disappointed.

FAMILY TALK

Look for positive ways to improve marital life

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am 28 and very unhappy. I have been married 11 years with two children. We had one child stillborn.

My husband puts me down constantly. He won't let me get a job, won't ever help me around the house, never compliments me, yet is always ready to point out where I made a mistake.

If I dare to disagree with him, he will yell at me: "You don't know nothing" so shut up!" I've tried to get him to go to counseling but he refuses. I've had it. I want out.

Is it so wrong to want some amount of peace and happiness for myself? (Louisiana)

Answer Of course not. We all want to be happy. No one likes to be put down. We all want to be respected.

I can't tell you what to do. You may need to separate and divorce. Here are some things to think about before you make a move.

I saw a bumper sticker the other day that read, "If you think marriage is difficult, try divorce." How true! Divorce must not be perceived only as an escape from an intolerable situation, but also a daily life of its own. Talk to your divorced friends about their thoughts and feelings.

As a Catholic, you have accepted the belief that marriage is permanent. Hence, forming a new relationship would cause conflict with this belief.

Even if it were easy to fashion new relationships, to remarry without any hassle, you have no guarantee that your second will be any better than your first.

Love at the start is not a guarantee. I suspect that you loved your husband when you and he were first married.

Finally, consider your children. Almost one-third of my work as a psychologist is with children of divorce. All of them suffer from divorce. Almost all of them tell me that they want their parents to remain together.

I realize from your letter that your present situation is almost unbearable. It needs changing. Here are some possibilities for change within marriage.

From what you say, I believe your husband will not make any effort to change unless pressure is brought to bear. Your own persuasions are not likely to be sufficient.

Would the threat of a temporary separation wake him up? Is there anyone to whom he would listen? His parents? Your parents? Your priest? A friend?

Know what you want him to do ahead of time. Don't put pressure on and then offer some vague remonstrance that he needs to be nicer.

If you want him in marriage counseling, let that be your objective. If you want him to help you around the house and/or stop the putdowns, then make that objective clear and specific.

Another option you have within the marriage is to put some distance between you and your husband. Find things that you like to do.

Assert yourself, not abrasively, but in what you do. If you want a job, look for one. If he won't go to counseling, go yourself.

Finally, pray that you and your husband can find the spirit of cooperation and peace that God wishes for us all.

(Address questions on family living or child care to be answered in print to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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I hope engaged couples who find themselves in situations similar to yours will read your letter thoughtfully.

The only advice I can give you is to continue the course you are on, and talk to a priest soon about your own spiritual response to this relationship and the options open to you as a Catholic. Good luck.

Q A friend of mine recently returned from Texas where she attended a wedding between two Catholics. The ceremony was performed by a deacon. I did not know a deacon could do this. Are there some dioceses that allow this? (Indiana)

A To officiate at marriages is one of the liturgical functions assigned to deacons by the church. All deacons may do this as a consequence of their ordination.

To actually perform such a ceremony, however, the deacon must be explicitly granted the faculty to officiate at marriages by the bishop of a diocese. The same is true, incidentally, for priests.

(A free brochure explaining Catholic regulations on membership in the Masons and other organizations is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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CR 3-91

Archbishop spells out bishops' stance toward war against Iraq

by Jerry Filteau
Catholic News Service

WASHINGTON—Speaking as chairman of the U.S. bishops' International Policy Committee at a national meeting of Catholic social action leaders in Washington, Archbishop John R. Roach of St. Paul-Minneapolis spelled out the policy stance of the U.S. bishops toward the Gulf war and the pursuit of a just peace that must follow.

Archbishop Roach said most of the nation's bishops "have withheld a definitive judgment" on the morality of the war because of the "specific judgments required and the limited information available" to make such a moral determination.

"There will be those who will be disappointed by this reality," he said. Some of the bishops to "clearly condemn this war as unjust" while others want them to "embrace it... (as) a clear example of the use of American military power to resist evil," he said.

He said the bishops' role is to "share our moral judgments and raise serious questions with both conviction and modesty" without giving "absolute" answers when that is not possible.

"Each of us will have to search our own conscience... on the moral dimensions of this war," he said.

"We (bishops) offer not easy answers, but hard questions, not certainty, but substantial doubts," he said.

In his lengthy address, the first major policy statement from the bishops' conference since Jan. 17 when the war broke out, Archbishop Roach discussed:

►Moral issues raised by the bishops about whether the war was begun as a "last resort."

►Moral concerns they continue to have concerning the principles of non-combatant immunity, proportionality and right intention in the conduct of the war.

►Pastoral concerns about those affected by the war, especially U.S. military personnel and their families and the people of Iraq and Kuwait.

►Civilty and mutual respect in the national debate about the war.

►Concern about U.S. military policy that does not permit exemption from combat for single parents or for one of two parents when both serve in the military.

►The requirements of building a just peace in the Middle East once the war is over.

In response to questions after his talk, Archbishop Roach said that before the war he and other leaders of the bishops' conference had intervened strongly in urging "every possible avenue short of war."

He said he thought the bishops had helped to bring the moral questions into the policy debate about the war and had influenced the government's decisions. He cited the frequent allusions by President Bush and military leaders to moral principles behind their decisions.

"You may quarrel with the judgment (the government reached), but I think we exercised an influence," he said.

To another questioner who argued that the government's use of moral terms to justify the war was an exercise in "lies and deception," Archbishop Roach said, "That's a harsher judgment than I'm prepared to make."

He said one of the points of his talk was the need for mutual respect in debating the war, and he did not have evidence to conclude that the government was lying about its policies and actions before or during the war.

In looking at the conduct of the war, he said, just two

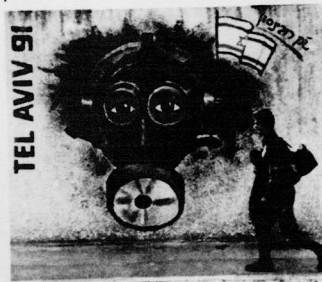
days earlier had entered the stage of full ground combat in Kuwait and Iraq. Archbishop Roach warned particularly about:

►Maintaining the right intention. "Allied objectives in this war should remain focused on the liberation of Kuwait and we should avoid multiplying or escalating objectives that are not compatible with bringing about genuine peace and reconciliation in the region," he said.

►Avoiding hatred. "All of us, friend or foe, are brothers and sisters made in the image and likeness of God; American or Iraqi, we share a basic human dignity," he said.

►Avoiding civilian casualties. He said the allied forces must be "extraordinarily cautious whenever civilian life is at risk" and must carry out the war "in ways that avoid disproportionate harm to Iraq's social, cultural and economic life."

"There is no glory in killing other human beings, even to establish moral principles," he said. "The moral imperative remains to seek a swift, stable and just peace as soon as possible."



CURRENT EVENT GRAFFITI—A face in a gas mask adorns a wall in Tel Aviv. Israelis have been told to carry their gas masks everywhere for protection against possible chemical attack since the beginning of the Gulf war. (CNS photo from UPI/Reuter)

Palestinians linked with Israeli relations

by John Thavis
Catholic News Service

ROME—Most Italian priests think the Vatican should establish diplomatic relations with Israel, but in connection with a solution to the Palestinian question, according to a recent poll.

The survey showed the priests believe the fate of Palestinians in Israeli-occupied territories is the major single cause of hostility toward Jews today. Results of the poll were published in the Feb. 24 edition of the Italian weekly, *Panorama*.

Asked whether the Vatican should formally recognize the state of Israel, more than 50 percent of those sampled said yes. Some 21 percent believe it should be done immediately, and 30 percent said the step should be taken after the Gulf war ends.

But two-thirds of the priests said such recognition should be linked to resolving the Palestinian situation.

Currently the Vatican does not maintain diplomatic relations with Israel, although it says it de facto recognizes Israel's existence and its need for security. The Vatican has cited difficulties that need clarification before diplomatic relations are established. They include Israel's occupation of Middle Eastern territories and its relations with Palestinians, the annexation of the Holy City of Jerusalem, and the problems faced by the Catholic Church in Israeli-administered territories.

The Persian Gulf War, and especially Iraqi missile attacks on Israeli cities, have focused attention on the Vatican's reluctance to establish full diplomatic ties.

More than 95 percent of the priests said they believed there was little or no prejudice against Jews in their own parishes. Some 72 percent said there was no anti-Jewish prejudice in Italy.

Half the priests agreed that the Palestinian question was a possible cause of hostility toward Jews, while 19 percent said a perception of their "richness and power" was a possible cause. Only 13 percent of the priests said the "killing of Christ" could be a cause of anti-Jewish hostility.

The church during the Second Vatican Council firmly rejected the idea of collective blame for Christ's killing and deplored all forms of anti-Semitism.

The priests were also asked about popular impressions of Pope John Paul II, who has spoken out forcefully against the war in the Gulf.

Two-thirds of those surveyed said the pope could not be described as partisan to the Arab cause. More than half the respondents said it was accurate, however, to say the pope was partisan to Third World causes.

Nearly 60 percent of the priests surveyed said there was little or no probability that the Gulf war would help bring about solutions to Middle Eastern problems.

The survey of a sample of 302 priests was conducted by SWG, an Italian research firm.

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Pope calls bishops' summit to discuss the war

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II has called an unprecedented summit of bishops from both the Middle East and Western nations to discuss the consequences of the war in the Persian Gulf area and offer a "concrete contribution" to peace.

The pope was seeking an "exchange of information and opinions" about the war's effects on Middle Eastern

populations and its Christian communities, a Vatican statement said Feb. 19.

He also wanted to explore the war's ramifications for dialogue between East and West, Christians and Muslims, and Christians and Jews, it said.

The meeting, to take place at the Vatican March 4-5, is scheduled to bring together seven Middle Eastern patriarchs and six Western bishops, including Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops.

Vatican participants, in addition to the pope, include

curial officials in charge of diplomacy, Eastern churches, dialogue with non-Christians and Jews, and relief efforts.

"The conclusions of the meeting ought to suggest the most appropriate initiatives that would allow the Catholic Church and its institutions to offer, both immediately and in the future, a concrete contribution to peace in the region, to interreligious dialogue and to solidarity," said the Vatican statement.

The convocation was the most wide-ranging and collegial peace step taken by the pope since the outbreak of hostilities in the Persian Gulf Jan. 17. On several occasions, the pope has expressed his personal apprehensions about the war's immediate and long-range effects, saying it could bring disaster to the entire region and create a deep division between cultures.

Other Vatican officials have warned that the war could damage the church's relations with the predominant Muslim populations of the region.

Among the patriarchs on the list of attendees are Iraqi Chaldean Patriarch Raphael I Bidawid, who has called the bombing of Iraq a crime, and Latin-rite Patriarch Michel Sabbah of Jerusalem, who has said war in the region should have been avoided. Other patriarchs representing the Maronite, Coptic, Syrian-Antiochene, Armenian and Melkite churches are also scheduled to attend.

Also invited were the presidents of the bishops' conferences of England and Wales, France, Italy and Belgium. Their countries have contributed to the U.S.-led military force in the Gulf. Italian Cardinal Carlo Martini, president of the Council of European Bishops' Conferences, is to participate, as is Algerian Archbishop Henri Teissier, president of the North African Regional Bishops' Conference.

Pope says war appears as 'sower of death'

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II, expressing deep disappointment at the failure of peace efforts in the Persian Gulf, said the war there appeared more and more as a "sower of death."

The pope was speaking at a noon blessing Feb. 24, hours after U.S.-led forces began a land offensive in Kuwait and Iraq. It was apparently the final phase in a war aimed at driving Iraqi forces out of Kuwait.

The land offensive came after the United States rejected a Soviet-mediated peace plan which the Vatican had strongly supported.

"Never as much as in these hours does war appear as a sower of death. Never as in these days has humanity been called to make reason prevail over passions," the pope said.

"Never as today are national leaders, servants of the public good, so questioned by their own consciences," he said.

The pope noted that the Vatican had done all it could to help "avoid this terrible war."

"Now we can only work and pray so that it ends as soon as possible and so that similar painful tragedies disappear from the world horizon," he said.

The pope concluded his remarks with a plea to Mary for peace.

The previous day, when hopes for a peace initiative were still alive, the pope had warned that the world was facing a choice between "radical alternatives."

The Vatican had earlier emphasized its support for the Soviet initiative, which was accepted by Iraq. The plan called for a cease-fire and an Iraqi withdrawal from Kuwait, to be overseen by a U.N. peacekeeping force. It also provided for exchange of war prisoners and the lifting of U.N. sanctions against Iraq.

The United States and its allies rejected the Soviet plan

Catholics in Jordan pray for peace in Iraq

by Catholic News Service

AMMAN, Jordan—Catholics and followers of other faiths in Jordan prayed for peace following the launch of the long-anticipated allied ground war against Iraqi forces in Kuwait.

Others in the Middle Eastern kingdom also prayed for an Iraqi victory.

The pastor of the Church of the Annunciation Feb. 24 prayed with dozens of others for an end to the conflict.

"Let us dedicate our prayers for peace. War is devastation and destruction to mankind. War is the outcome of the death of conscience. If the conscience is dead, the human being becomes a beast devouring his brother," said Msgr. Raouf Najjar.

Worshippers at the church lit candles for peace and prayed for those trapped inside Kuwait and Iraq.

"We have relatives there. May God enlighten the rulers and stop their viciousness. . . . There will be huge (numbers of) victims from both sides," said a nun identified only as Sister Josephine.

Public opinion in Jordan, with more than half of its population of Palestinian origin, is strongly pro-Iraq.

Shortly before the U.S. ultimatum for Iraq expired Feb. 23, Prime Minister Mudar Badran said the allied rejection of a Soviet peace plan accepted by Iraq "means that the ground war will take place and that the region will be engulfed in flames."

Jordan has condemned Baghdad's Aug. 2 invasion of Kuwait but has also strongly criticized massive allied air attacks on Iraq, in turn drawing criticism to itself from Amman's traditional supporters in the Gulf and the United States.

In contrast to the prayers for peace at the Church of the Annunciation, accountant Talal Janadi said he hoped the allied forces will suffer.

"I hope that their ground war will not be a promenade of three days but will be a long, bloody and costly one for them," he said.

"Thank God the war has started. The wounds are open anyway. May God give victory to the righteous. . . . Let history show that Saddam is the hero of the Arabs even if he is defeated," Janadi said.

"God, make Saddam victorious. May the right win over injustice," many worshippers chanted at one mosque.

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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.

March 1

A Lenten Jonah Fish Fry will be held from 4:30 p.m. at St. Joseph Parish, Terre Haute. Adults \$4.75; kids under 12 \$3. 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 5-7 p.m. at Sacred Heart Parish, 1530 Union St. Stations of the Cross in church at 7 p.m.

☆☆

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 Rocklage 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 Indianapolis Museum of Art's First Friday. Call 317-255-7923 for details.

☆☆

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.

☆☆

March 1-3

Father John Maung will conduct a Women's Weekend Retreat on "Calm Amidst the Storm" at Fatima Retreat House, 5353 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, Sunman.

☆☆

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. Rosary, procession.

☆☆

Scecina Memorial High School will offer a placement test for incoming freshmen at 8:30 a.m. Complimentary lunch. \$30 fee; \$25 applicable to tuition.

March 3

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

☆☆

The Catholic Widowed Organization (CWO) will attend Civic Theater's "Godspell." Call 317-356-4726 for 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.

☆☆

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.

☆☆

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

☆☆

A Natural Family Planning class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville. For reservations call 812-934-3338.

☆☆

A Ham Bingo will be held at 7 p.m. at St. Martin Parish, Yorkville.

☆☆

The Adult Catechetical Team of Christ the King Parish, 5888 Crittenden Ave. will present a program on Medical Ethics by Father Joe Rutenberg at 10:15 a.m. in the parish resource center.

☆☆

The PTO of St. Monica Parish, 6131 N. Michigan Rd. will sponsor its Monthly Pancake Breakfast from 8 a.m.-12 noon in the school cafeteria.

☆☆

March 4

The Inquiry Class at St. Lawrence Parish, 4650 N. Shadeland Ave. continues with "Social Sacraments-Holy Orders, Matrimony" at 7 p.m. in the social room.

☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7-8:30 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 continue from 7-9 p.m. at Walker Career Center, 9500 E. 16th St.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Program on Ukrainian Easter eggs.

☆☆

March 5

Our Lady Queen of Peace Medi-



tation 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.

☆☆

The free "Traditions of Catholic Liturgy" series continues at 7:30 p.m. in Pope John IDCCC School, Madison.

☆☆

Systematic Training for Effective Parenting of Teens (STEP/Teen) classes continue from 7:30-9:30 p.m. at St. Lawrence School library, 4850 N. Shadeland.

☆☆

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

☆☆

March 6

Father Jeff Godecker will present an Over 50 Day on "Up the Down Staircase" from 9 a.m.-7 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆

The Great Christian Women series continues from 7:30-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for details.

☆☆

"Mornings With Jesus: Lenten

Reflections' continue at Beech Grove Benedictine Center.

☆☆

A Lenten Soup Suppers/Video Discussions series begins at 6:30 p.m. at St. Andrew Parish, Richmond.

☆☆

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

☆☆

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

☆☆

The Lenten Study Series on 100 Years of Catholic Teaching continues from 7:30-9 p.m. at St. Lawrence Parish, 4650 N. Shadeland.

☆☆

March 7

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

☆☆

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

☆☆

March 8

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The Contemporary Issues in the Catholic Church series at St. Thomas Aquinas Parish, 46th and Illinois Sts. continues at 1:30 p.m. and at 7:30 p.m. with "Tensions Between U.S. Catholics and Rome."

☆☆☆
Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m. to 5:30 p.m. with "Jesus Dies."

☆☆☆
Lenten Devotions at St. John Parish, 126 W. Georgia St. continue at 12:10 p.m. with "Jesus Dies."

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

☆☆☆
March 8-10
Holy Trinity Father Tom Stepanek will present a Women's Weekend Retreat on "In Our Lives, Where is God?" at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆☆
A Beginning Experience Weekend for newly divorced or

widowed persons will be held at St. Bernardette Parish retreat center. Call 317-236-1596 for information.

☆☆☆
St. Mary of the Woods Concert/Theatre Series will present "Stepping Out" at 7:30 p.m. Fri. and Sat. and at 2 p.m. Sun. in Cecilian Auditorium. Tickets \$5, \$3.50.

☆☆☆
A Marriage Encounter Weekend will be held at the Sisters of St. Joseph motherhouse in Tipton. Call Dave and Mary Timmerman 317-897-2052 for details.

☆☆☆
Benedictine Father Eric Lies will conduct a retreat on "Six Roads to Inner Peace" at St. Meinrad guest house. Call 812-357-6985.

☆☆☆
March 9
A free Catechist Prayer Day on "Spirituality in Everyday Life" will be held at St. Lawrence Church, 4850 N. Shadeland Ave. Call 317-543-9225 before March 6.

☆☆☆
Baritone Everett Greene will present a Gospel Concert at 7:30 p.m. at St. Monica Parish, 6131 N. Michigan Rd. Tickets \$6 advance; \$7 at the door. Call 317-259-7548.

☆☆☆
Prn-Lifers will play the rosary at

9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆☆
A FIRE Growth Weekend Lenten retreat will be held from 9 a.m. to 8 p.m. at St. Nicholas Church, Sunman. \$10 donation, bring sack lunch and dessert or salad. Call 812-934-3110 or 812-623-2675.

☆☆☆
The Irish American Heritage Society of Indianapolis will hold its annual St. Patrick's Day dinner at 6 p.m. at Our Lady of Lourdes Parish social hall, 5330 E. Washington St. Call 317-353-6664 for ticket details.

☆☆☆
March 10
The Lenten Concert Series at St. John Church, 126 W. Georgia St. continues at 4 p.m. with Puccini's opera "Sister Angelica."

☆☆☆
Benedictine Father Columbus Kelly will direct Muscum Nostrum IV at 2 p.m. in St. Meinrad Archabbey Church.

☆☆☆
A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$20 fee, pre-registration required. Call 317-236-1596.

☆☆☆
A Tridentine Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

Philippines has lost its way, Cardinal Sin says

by Catholic News Service

MANILA, Philippines—Five years after "people power" swept aside a dictator, the Philippines has lost its way and yesterday's heroes have become today's villains for many Filipinos, Cardinal Jaime Sin said Feb. 22.

Cardinal Sin, the archbishop of Manila who played a major role in encouraging the revolt that brought President Corazon Aquino to power and ousted Ferdinand Marcos, said in a statement marking the fifth anniversary of the four-day uprising in 1986 that the country had failed to follow through on its triumph.

He said the uprising had impressed the world, united the predominantly Catholic country and ended 20 years of Marcos' authoritarian rule.

More than 1 million people crowded on to the streets of Manila to confront tanks with prayers and flowers in a mark of popular outrage against Marcos and alleged poll rigging.

But the cardinal said that since then the Philippines had fallen back "into a chaotic juxtaposition of opposed forces. (We have)

entrapped ourselves anew in the compulsive drive for money, power and selfish interests, backslid in politics to the tricks and trappings of traditional politicians (and) maligned our political servants with all manner of lies."

For many Filipinos "yesterday's heroes have turned into today's villains, yesterday's enthusiasts have turned into today's cynics, yesterday's dreams have turned into today's nightmares."

Cardinal Sin did not name the wayward heroes, but former defense minister Juan Ponce Enrile, who helped launch the 1986 revolt, is now under indictment for his alleged role in a 1989 coup attempt against Aquino.

Aquino has survived six coup attempts in the past five years but has come in for increasing criticism that she has failed to remove corruption and provide leadership.

The cardinal's call for political and social revival followed a decision by the Catholic Church to play a more prominent role in the months leading up to next year's elections.

Cardinal Sin told Reuters, the British news agency, in an interview in January that Aquino should not run for a second term but should hand power over to a younger person.

Fatima retreat house

March/
April

March 1-3 — Women's Weekend Retreat "Calm Amidst the Storm" Fr. Tom Stepanek, Pastor, St. Joseph Parish, Shelbyville, Indiana. Waiting list only.

March 6 (W) — Over 50 Day. "Up the Down Staircase." The day will enable participants to work with hurt, pain and loss in a faith perspective, with some emphasis on the hurts and losses that don't go away. Part of the focus will be learning how to "hallow" the pain. Presenter: Fr. Jeff Godecker, Pastor, St. Andrew Parish, Indianapolis. Fee: \$10, \$5 deposit.

March 8-10 — Women's Weekend Retreat. "In Our Busy Lives, Where is God?" Directed by: Fr. Tom Stepanek, ST, Pastoral Care Staff, St. Francis Hospital, Beech Grove, Indiana. Fee: \$85, \$10 deposit.

March 15-17 — Women's Weekend Retreat. "Praying the Seasons of My Life." Take a weekend away to delve into the mystery of the seasons of life. This will be a creative experience of reflecting on the rhythm of autumn, winter, spring and summer, and discovering God's movement within this mystery. By praying and sharing together on this weekend, we can celebrate the wonderful way that God is ever present, touching and fashioning our lives so we're always becoming a new creation. Directors: Sister Diane Jamison, OSF, Fatima Spiritual Development Coordinator; Father John Doctor, OFM, director of novices, Franciscan House Friary, Franklin, Indiana.

March 17 (SU) — Scripture Evening. "Covenant: Key Concept of the Bible." Presenter: Fr. Conrad Louis, OSB, Marian Heights Academy, Ferdinand, Indiana.

March 19 (T) — Leisure Day. "Men: Self Esteem, Intimacy and Love. What Women Need To Know." Presenter: Dr. William Steele, Marriage and Family Therapist.

March 22-24 — Tobit Weekend. Marriage preparation retreat for engaged couples. Directors: Tobit Retreat Team.

April 5 — Tobit Weekend. Marriage preparation retreat for engaged couples. Directors: Tobit Retreat Team.

April 9 (T) — Over 50 Day. "Images of God — Images of Self." Is God a reflection of me or am I a reflection of God? Has my life influenced my image of God? Has my image of God influenced my life? What images of God are found in Scripture? We will consider the answers to these questions and explore the many images of God together. We will also look at how our image of God affects our behavior. Presenter: Sister Barbara Pillar, OSF, Pastoral Associate, St. Pius X Parish.

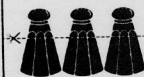
April 19-21 — Tobit Weekend. Marriage preparation retreat for engaged couples. Directors: Tobit Retreat Team.

April 23 (T) — Leisure Day. "Christ, Storytelling and You." The day will focus on discovering the power of a good story with which to describe one's faith journey. We will also reflect on the stories Jesus used. Presenter: Father James Farrell, Pastor, Sacred Heart Parish, Jeffersonville, Indiana.

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Youth News

Channel One delivers world news to Ritter

by Miriam Burkett

Until this school year, many students at Cardinal Ritter High School in Indianapolis were not fully aware of events around the world.

However, the 1990-91 school year brought with it the addition of the educational news program Channel One to Ritter High School.

The 13-minute show is taped in the very early morning hours and sent via satellite to the schools that view it.

Channel One was introduced at Ritter in mid-November and has been an integral part of the learning process during the past three months.

When Ritter students first considered the addition of Channel One, the idea was not widely accepted. Students didn't like the idea of extending the school day by 12 minutes.

At other schools, problems arose when it was discovered that Channel One includes four minutes of commercials. These range from commercials for candy to movies to razors to positive messages about staying in school.

Educators, not like the idea of exposing their students to commercials about junk food and the like at such an early time of day.

Some Ritter students were upset that they were not informed about Channel One until a week or two before the first broadcast. Many students found out about the program when they saw people installing televisions in every classroom.

Benefits stemming from the addition of Channel One at Ritter include direct hook-ups of video cassette recorders to the television sets for class viewing of movies

and documentary films. Before the new system was installed, a large video cart had to be taken into the individual classrooms.

Another advantage is that Ritter journalism students have now taken on a project that affects the entire school. The Raider News Network, also known as RNN, is being filmed, edited, produced, and directed entirely by students. RNN is a three-minute segment viewed after Channel One which airs school announcements for the day.

The big issue now on Channel One is, of course, the war in the Persian Gulf. They also have other stories which interest everyone. Exploring the five senses, living in a single-parent home, Hussein: Hero or Dictator, and the religious history of the Middle East are only a few of the special stories featured each school day on Channel One.

Even with the limited amount of time that the Channel One anchors have, they report the news accurately and effectively with brief but thorough summaries of important events around the world.

Before some of the commercial breaks, a pop quiz is given to test viewer knowledge on various subjects. Answers are given following the commercials.

Now, in time of war, Channel One broadcasts provide students with definitions of such terms as "sortie" or "Scud missile."

Although many Ritter students initially did not welcome the arrival of Channel One, now they are warming up to this new educational idea.

(Miriam Burkett is a senior at Cardinal Ritter High School. She is a Raider News Network staff member.)



ON THE AIR—Cardinal Ritter High School senior Diane Kasten (left) films student reporters Amy McClain and Diana Stack for a recent broadcast of the new Ritter News Network, also known as RNN, at the Indianapolis West Deanery interparochial high school. (Photo by Ritter student Sharon Goebel)

Ritter students start Raider News Network

by Amy McClain

The arrival of Channel One to Cardinal Ritter High School in Indianapolis has proven to be very effective.

The daily national broadcast that is seen in many classrooms across the United States has brought Ritter students closer to national and international news.

Every morning students watch a 15-minute broadcast that deals with the war in the Persian Gulf as well as other news stories that affect Americans.

Installation of Channel One has also given students daily opportunities to see their peers on television as journalism students broadcast news closer to Ritter.

With the arrival of Channel One, an

electronic system that enables a video cassette recorder to be played in every classroom at once, Ritter journalism students decided to produce their own telecast of daily announcements.

Principal Frank Velikan enthusiastically supports the program, especially since journalism students plan and produce all Raider News Network programming.

Every school day, seniors Diana Stack and Amy McClain share anchor responsibilities for Raider News Network broadcasts of announcements for the next day. Using videotape, senior Diane Kasten films the broadcast, edits the tape, and turns in the final project.

As a special feature, Diane also pieced together filmed excerpts of national news reports and set the documentary to music with Bette Midler's popular song "From a Distance" as a tribute to the American soldiers in Saudi Arabia.

Senior Miriam Burkett helps Raider News Network reporters with her own special segment that airs once a week. Miriam appears on RNN every Friday with her "Wild Weekend Preview," which includes best-selling books, new movies, special events around town, and "bits-n-pieces" of movie-star gossip.

Recently these senior girls expanded their program with more newsworthy items and features.

Every Monday a teacher is interviewed as RNN's "Teacher of the Week." This feature gives students the chance to see the personal side of their teachers.

On Wednesday, RNN broadcasts a special "Sports Wrapp" segment to recognize teams and individuals for their athletic accomplishments.

Ritter's Raider News Network gets high ratings from both students and faculty members because, as one student said, "The fact that the students work so hard makes the program a success."

(Amy McClain is a senior at Cardinal Ritter High School. She serves as a co-anchor for the Raider News Network.)

'Progress' depends on a person's perspective

by David Voelker

What we call "progress" is the exchange of one nuisance for another nuisance.

Robert Buchanan Webster's Dictionary defines progress as "to develop to a higher, better, or more advanced stage." With this definition in mind, we can ask ourselves if man has made "progress" since he painted in the caves of Lascaux 30,000 years ago.

We are definitely more technological than those early men. The power is ours to employ computerized war machines of mass destruction. But how advanced is destruction? It has been going on ever since the first crude weapon was fashioned out of a rock. I suppose that it could be said that we are just better at destruction nowadays. Mark that one up to progress.

Another modern achievement is our capacity to sentence people to 300 years in prison for the unspeakable crimes they have committed. While prehistoric men

were lucky to see 20 years (or 240 moons as I imagine they put it), men can now enjoy life for 300 years in a prison complete with a health and fitness gym, all without paying a dime. Once again, the progress is overwhelming.

We have even managed to defeat the truths of suffering that Prince Siddhartha, the founder of Buddhism, observed and taught. The idea that life can be painful and pain isn't necessarily wrong would be laughed at in this world where pleasure is the only way to go and pain is to be avoided at all costs. Of course, Gautama Buddha died over 2,000 years ago. Maybe something has changed since then that makes us so oblivious to pain. All we have to do is deny that pain exists and everything will be okay.

The development of the modern currency system is yet another perfect example of the "betterment" that we have achieved. Everybody who is willing to put in hard

work is rolling in money and happiness. Consider the case of a 35-year-old single financial genius on Wall Street who works 16 hours a day and makes hundreds of thousands of dollars. In the "uncivilized" native American community where everybody was equally provided for, they just didn't have this opportunity to aspire.

Probably the most innovative asset we now possess is the factory and the manufactured goods lifestyle. No more physical labor for the lucky ones. If you listen very carefully to the modern man's heart, you can actually hear the joy and relaxation of modern life collecting on the walls of his coronary arteries.

Don't get me wrong. I'm not trying to be too optimistic about our advancement and progress. There are, of course, a couple of minor problems with society today, but those aren't worth mentioning.

(David Voelker attends Our Lady of Providence High School in Clarksville and writes for the school newspaper.)

Archdiocesan Youth Conference will 'Seize the Day'

"Seize the Day: Impact '91" is the theme of the Catholic Youth Organization's 34th Annual Archdiocesan Youth Conference April 13-14 at Roncalli High School in Indianapolis.

Conference presenters are nationally-known motivational speaker Frank Bucaro of Chicago, WZLZ Radio's Ann Craig, co-host of the FM station's morning show, and also news and public affairs director, and Wayne Heisig, a group dynamics specialist. Jim "Mad Dog" Mattis, a disc jockey from WFBQ Radio, will host the conference dance.

Workshops will address numerous topics of interest to teen-agers. Contact the CYO Youth Center at 317-632-9311 for

registration information before the March 15 deadline.

Bishop Chataud High School graduates who are serving the United States soldiers in the Persian Gulf War include David Garrett, who is with the U.S. Air Force, and Jim Goebel and Glenn Harkness, who are serving with the U.S. Navy.

Chataud officials said Goebel is listed as the youngest fighter pilot currently on duty in the Persian Gulf. All three were graduated from Chataud High School in 1984.

The administration, faculty and students of Secunia Memorial High School in

Indianapolis used "Secunia Sunday" Feb. 17 to show their appreciation and say "thank you" to all of the Indianapolis East Deanery schools for their support given on behalf of the high school, especially the financial assistance funding through the high school assessment.

Secunia Memorial High School quarterback Chris Hutt, who helped lead Secunia to an Indiana High School Athletic Association football championship in 1990, has signed a national letter of intent to play football for the Ball State University Cardinals.

Chris threw for over 2,000 yards and tied a state championship game record by throwing for three touchdown passes in

Secunia's 28-27 victory over River Forest High School.

As Ball State's number one recruit in the state, Chris will receive a full grant-in-aid scholarship.

St. Catherine Parish in Indianapolis will host the Catholic Youth Organization's annual One-Act Play Contest March 17 and March 24. The two-day competition is open to the public. For additional information, contact the CYO Youth Center at 317-632-9311.

Secunia Memorial High School freshman Amy Montgomery recently served as a Senate page for the Indiana State Senate. Her appointment was announced by Lt. Gov. Frank O'Bannon.

Television 'burns' time in the world of illusion

by Christopher Carstens
Catholic News Service

Lots of parents don't like MTV. They can't relate to the whole concept.

When your parents were teen-agers, there was no such thing as a music video. They grew up listening to their music, rather than watching it.

When your musical memories are LP records and AM radio, it isn't too surprising that you have a hard time with "Yo, MTV Raps" or "Headbanger's Ball."

Furthermore, it unsettles parents that so many rock videos are unarguably violent or sexual. Warrant's "Cherry Pie" video, for example, hardly portrays a positive social image of women.

Besides which, a lot of the rockers on MTV go out of their way to dress in bizarre and outlandish fashions. You know there are some weird outfits on the screen when Steven Tyler and Prince start looking like the old conservatives of rock.

Since parents are suspicious of anything they don't understand, they worry about

MTV. And they wonder if all those hours of video watching rots your brain.

Actually, MTV is probably no worse for the human brain than "Cheers" or "Miami Vice" reruns.

The basic truth is that hardly anything broadcast on television is particularly uplifting.

The television business is not about selling good programs. They give the shows away for free.

The television business is about peddling an audience to advertisers.

The networks need a whole lot of people watching their shows so the people selling products will pay gazillions of dollars to run commercials during morning, afternoon or "prime" evening hours.

The only question anybody seriously asks about a new TV show is, "How many people will sit still and watch it?"

If millions of people would tune in for films of chickens eating corn, your local cable would have a 24-hour-a-day barnyard movie channel.

Most people aren't interested in fine art or complex intellectual challenges. Most people are drawn to fairly mindless entertainment.

Since that's what we watch, that's what the TV people put out, and that's why most of the stuff on television is junk.

There's nothing particularly bad about mindless entertainment, be it MTV, sitcoms or game shows or sports or movies.

The snag is that once you spend your time doing one thing, God won't let you have it back to do something more important later on.

Unfortunately, almost all the time we spend watching television is wasted. Television takes hours out of your life, turns them into warm air, and shoots them up the chimney.

The deceitful part is that watching television gives you the illusion that you are actually doing something meaningful.



NEW HORIZONS—Terre Haute teen-agers (from left) Libby Littlejohn of St. Patrick Parish, Thad Nation from Sacred Heart Parish, and Brent Kapellusch of St. Patrick Parish take a break from the Catholic Youth Organization's Christian Awakening Retreat Feb. 22 to enjoy a warm afternoon at a nearby park. Retreats give teens time for spiritual reflection away from school and television. (Photo by Mary Ann Wyand)

If you watch sports, it feels like you're involved in the game. But you aren't.

If you watch soaps, it feels like "those interesting people are your friends. But they aren't."

When you watch MTV, it feels sort of like you're involved in the world of rock 'n' roll, and it's big and exciting and important. But it isn't.

Even watching Mase on television is an illusion. It feels like you're in church, but you're sitting on your couch at home.

A little MTV never hurt anybody. But when television takes up so much time that it gets in the way of your real life, that's a problem.

So turn off the television. Call a friend on the telephone. Take your dog for a walk. Read a book. Bake cookies. Talk to your mom and dad. Play football in the street with the neighborhood kids. Get involved with your church youth group. Participate in after-school activities.

You need to spend time in the real world in order to find out how it works. That's actual living, instead of illusion. Real life is what helps a young person learn and grow.

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VCR hits teens in the home



5 of 6 teen-agers
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(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Other priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **ALDRIDGE, William L.**, 68, St. Paul, Tell City (buried from St. Michael, Cannelton), Feb. 12. Husband of Virginia (Arnold), father of William D., Joseph, Cynthia, Schaefer, Rebecca, Sturgeon, and Lori Cassidy; brother of Sarah Cabage; grandfather of nine.

† **BAUGH, Melton**, 81, St. Mary, New Albany, Feb. 15. Father of Audrey Brackett, Mildred Alexander, Jean Kronauer and Helen Cox; grandfather of 10.

† **BREEN, Nora C.**, 89, Little Flower, Indianapolis, Feb. 14. Mother of John, Joseph, Anne R., Holler and Mary C. Lenahan; grandmother of 23; great-grandmother of 28.

† **ELLENBRAND, Marie**, 64, St. Mary, New Albany, Feb. 20. Wife of Francis; mother of Donald, Kenneth, Ted, Charles, Marty, William, Barbara, McGaren, Charlotte, Marys, Casandra, Harmon and Lucinda Sellers; sister of Charles Wenzler and Charlotte Prather; grandmother of 20; great-grandmother of two.

† **GATES, James R.**, 80, Holy Spirit, Indianapolis, Feb. 15. Father of Patricia J. Hock; brother of Harold L.; grandfather of seven; great-grandfather of 14.

† **HEIS, Daniel James**, 34, St. Gabriel, Connersville, Feb. 15. Son of James and Carolyn; brother of Jerome, Donna, Templeton, Audrey, Snyder, Janet Miller and Mary; grandson of Jake Cook.

† **KING, Stephen**, 79, Holy Trinity, Indianapolis, Feb. 17. Uncle of Maryann, Margaret, Robert and Kalam; brother of Maria and Julia Lengyel.

† **MCNAUGHTON, Viola K.**, 75, St. Mary, New Albany, Feb. 16. Wife of William L.; mother of Jack, Carol White, Jean Conklin, Mary Jones and Diana Britt; sister of Ed, Ben, Harold and Francis Demerly; Rose Schaubel and Helen Rooze; grandmother of 16; great-grandmother of five.

† **MEYER, Clarence (Mac)**, 73, St. Michael, Brookville, Feb. 19. Husband of Margaret; father of Richard, Terry, Mark and David; brother of Arthur (Hobby), Mary, Frances Becker and Jean Brownfield; grandfather of seven.

† **MORTHORST, Rose**, 99, St. Mary, New Albany, Feb. 16. Aunt of Laurel Maul.

† **PERRYMAN, Chester A.**, 82, St. Paul, Tell City, Feb. 13. Husband of Wilhelmina "Toots" (Hearst); father of Phyllis Ward, Donna Thomas, Margie Zogelman, Wilma Shellenberger, Lester and Garry; grandfather of 13; step-grandfather of three; great-grandfather of three.

† **PELUM, Kathryn**, 78, St. Michael, Brookville, Feb. 15. Mother of Ron, and Marilyn Doll; grandmother of four.

† **RAVERITY, Virginia**, 71, St. Mary, New Albany, Feb. 18. Sister of Martha R. McMahon and Patricia.

† **REINHART, Joseph J.**, 73, St. Ambrose, Seymour, Feb. 4. Husband of Frieda; father of John, Anthony and Robert; brother of James, Mary C. Delgado and Bette Kuhn; grandfather of seven.

† **ROELL, Margaret**, 89, St. Catherine of Siena, Indianapolis, Feb. 11. Mother of Frank, Bernice Johnson, Anna Ashby and Theresa Wisniewski.

† **SABITHAUS, Aurelia P.**, 82, St. Paul, Tell City, Feb. 13. Sister of Leonard and Hugo Reckelhoff; Catherine Mitchell and Bertha Jakoby.

† **SANDERS, Lawrence C.**, 70, St. Roch, Indianapolis, Feb. 18. Husband of Bernice; father of Judi Marksberry and Edward; brother of Ethel Ratz, Margaret Johnson and Rosaline McShane; grandfather of three.

† **SCHMIDT, Andrew George**, 79, St. John the Baptist, Osgood, Feb. 14. Husband of Mary Ellen (Reardon); father of Sharon Karick, grandfather of Danny and Rebecca.

† **SMEDEL, Josephine**, 73, Our Lady of Lourdes, Indianapolis, Feb. 15. Mother of Joan Marshall; sister of Mary Stempleff, Rose Ivanica, Frances Allen and Antonia Medjesky; grandmother of three.

† **SMITH, Cecelia E.**, 93, Little Flower, Indianapolis, Feb. 13.

† **SPALDING, John Frank**, 69, St. Vincent, Shelby Co., Feb. 11. Husband of Florence E. (Fellensworth); father of Michael J., Mark E., Richard L., Mary E. Burns and John F.; brother of Dorothy Kennedy and Norma Burgess; grandfather of four.

† **STANFIELD, Nellie M.**, 66, St. Margaret Mary, Terre Haute, Feb. 19. Mother of Connie Carter and Jesse T. Piper; sister of Robert and James Smith, Patsy Harris, Edna Wilkerson and Loretta Slavons.

† **TROSSMAN, Loretta (Kuebel)**, 92, St. Martin, Yorkville, Feb. 2. Mother of Roy, Floyd, Lucille, Agnes, Violet, Rose Martin, Leah Davis, Rita Duggins and Joann Buschur; sister of Irene Hoffmeyer; grandmother of 23; great-grandmother of 35.

† **ULIANAS, Eleonora (Skralis)**, 78, St. Jude, Indianapolis, Feb. 13. Mother of Peter, George, Anna Foster, Catherine Hill and Elizabeth McQueen; sister of Janis Ladusamy, Makeline Roga and Maria Skralis; grandmother of six; great-grandmother of one.

† **VAAI, Leo "Jeff"**, 89, St. Meinrad, St. Meinrad, Feb. 17. Father of Vernita Werner; brother of August, Albert, Urvn, Marie Coops and Violet Wochensberg; grandfather of one; great-grandfather of five.

† **WERTZ, Agnes Rose**, 81, Holy Spirit, Indianapolis, Feb. 16. Sister of Joseph Staab and Magdalen Carter; aunt of Norma St. John and Violet Graham.

† **WISWELL, Zola**, 87, Our Lady of Perpetual Help, New Albany, Feb. 10. Mother of Alma Rice, Frances Hiesman and Kay Major; sister of John and Bert Feas; grandmother of 19; great-grandmother of 39; great-grandmother of 40.

† **WITHEM, Bernaden (Gootes)**, 89, Little Flower, Indianapolis, Feb. 12. Mother of Thomas W., Joseph G. and Mary Lou Ward; foster mother of Franciscan Sister Marietta Sharkey; grandmother of 11; great-grandmother of four.

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Books of interest to Catholic readers

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers.

"In the Eye of the Roman Storm," by Felix Corley and John Eibner, Revell, \$6.95, 272 pp. Dramatic story of how pastor Laszlo Tokes opposed the communists and became the hero and catalyst of the Romanian rebellion.

"Silence on Fire," by Father William H. Shannon, Crossroad, \$13.95, 168 pp. Sequel to the author's highly popular book on prayer, "Seeking the Face of God."

"Secrets of a Surprising God," by Father Joseph J. Jukialis, Crossroad, \$9.95, 167 pp. Highlights the grace that is present in the ordinary experiences of our lives and enables readers to be more aware of the presence of God.

"The Jesuit Assassinations," Sheed & Ward, \$7.95, 158 pp. Study by the staff of the Instituto de Estudios Centroamericanos giving a chronology of the investigation of the murder of six Jesuit priests and two women in El Salvador and an analysis of the political thinking of three of the priests.

"Geo-Justice: A Preferential Option for the Earth," by James Conlon, Wood Lake Books, \$15.95, 159 pp. Exhortation to revolutionize the way human beings think about the earth and the way they treat it coupled with suggestions for a deeper understanding of its spirituality.

"The Seven Last Words of Jesus," by Norbertine Father Alfred McBride, St. Anthony Messenger Press, \$4.95, 87 pp. Meditations on the words and the way in which they create an environment of faith, hope, and love.

"Heaven: The Undiscovered Country," by Robert C. Broderick, Our Sunday Visitor, no price given, 105 pp. Strives to go beyond the misconceptions, myths and stories about heaven and to reconsider ways of thinking about it.

"Doing the Right Thing: A Guide to Christian Morality," by Jesuit Father James DiGiacomo, Sheed & Ward, \$6.95, 90 pp. Examines the cultural and philosophical roots of the current moral debates and offers advice on grounding moral analysis in right reason and in the vision and values of Jesus Christ.

"Miriam of Jerusalem: Teacher of the Disciples," by Ann Johnson, Ave Maria Press, \$6.95, 161 pp. Portrays Mary after the death of her son, Jesus, as the teacher of his disciples.

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February brought bad news to abortion opponents in 3 states

by Patricia Zapor
Catholic News Service

WASHINGTON—February was a tough month for abortion opponents, as legislatures in Maryland and South Dakota and the Michigan Court of Appeals dealt blows to abortion restrictions.

The swift passage in January of a tough Utah law prohibiting abortion except in a few medical circumstances stirred hopes among abortion foes for a year of victories.

But February's legislative and judicial actions were less inspiring. Among the actions:

► An abortion law opponents call one of the most permissive in the nation was signed Feb. 18 by Maryland Gov. William Donald Schaefer.

► Two days later, the Michigan Court of Appeals overturned a ban on state-funded abortions which voters had instituted in 1988.

Duty to poor in Latin America overrides dispute with Vatican

by Mike Tangeman
Catholic News Service

CUAUTITLAN, Mexico—Representatives of Latin America's religious said they want to move beyond tensions with the Vatican to mapping out strategies for helping the region's poor.

During a major meeting in Cuautitlan, delegates of the Confederation of Latin American Religious said they want to work out a "new evangelization" which stresses the Latin American church's option for the poor.

The 75 delegates of religious orders from 25 Latin American and Caribbean nations at the Feb. 19-28 conference were developing a draft document on the issue, which the Vatican has warned must follow Pope John Paul II's pronouncements.

The document, entitled "Current Tendencies in Latin American Religious Life," called on the region's religious to support the poor. It said that Latin American religious agree that a "greater conversion toward the world of the poor" is needed, including working the spiritual values of poverty into religious life.

The religious were meeting in the context of a decision by Pope John Paul to have the Vatican's Congregation for Institutes of Consecrated Life and Societies of Apostolic Life bypass the confederation's normal electoral procedure and directly choose members of the executive board that will guide the organization for the next three years.

The decision follows a controversy over the content of the confederation's pastoral planning.

One confederation spokesman, Argentinean La Salle Father Telmo Maione, said that although there was resentment among the delegates over the papal decision, there was also "a consensus that to lose ourselves in a dispute over control at the hierarchical level would be a sin when there is so much work to be done."

That feeling was spelled out by the confederation's outgoing president, Argentinean Capuchin Father Luis Coscia, who told delegates on the assembly's opening day to avoid "fear or disproportionate concern over preserving our own image."

► South Dakota's Senate judiciary Committee rejected a measure with restrictions comparable to Utah's.

Only the North Dakota Legislature presented an optimistic picture for abortion opponents.

In Maryland, last-minute debate focused on an effort to amend a "conscience clause" in the new law. Opponents said the wording of the law will force health care workers to make abortion referrals even when it is against their religious beliefs or morals. Previously, hospitals and medical workers had immunity from liability in cases where they did not make referrals for abortions.

The president of Sacred Heart Hospital in Cumberland, Md., said the conscience clause "is an issue that threatens the separation of church and state."

"It borders on harassment," said Edward Dinan, head of the Catholic hospital. "The threat of potential litigation is a difficult threat."

Baltimore Archbishop William H. Keeler stressed the importance of maintaining the conscience clause at a press conference before the final vote. "It's a fundamental human rights issue," he said.

Because of the deletion in the conscience clause, Archbishop Keeler said, "Catholic hospitals as well as Catholic and other health care professionals who believe that abortion is the wrong taking of innocent human life will face the prospect of punishment because of their convictions held in conscience."

Legislation rejected in South Dakota would have allowed abortions only in cases of reported rape or incest, severe mental or physical handicap in the developing baby or physical danger to the mother. The Senate Judiciary Committee voted 6-1 to reject the measure after the full House cleared it by an overwhelming majority.

The bill's sponsor said he would ask the full Senate to debate the bill anyway, possibly before the end of February. Testimony against the bill included an appearance by actress Polly Bergen, who said she nearly died and was left sterile by an illegal abortion when she was 17.

A similar bill in North Dakota was passed by the House Feb. 21 and awaited Senate action.

Abortion also was on the court docket in February. Michigan's Supreme Court will now be asked to review the Feb. 20 Court of Appeals ruling overturning a ban on state funding for abortions.

The court ruled in the case of a 15-year-old girl who asked the state to pay for an abortion when she became pregnant after being raped numerous times at a party. The state refused under the 1988 voter-approved ban.

The 2-1 appellate court verdict said the state failed to show a compelling interest for a ban that limits the right to privacy under the Michigan Constitution.

Barbara Listing, president of Right to Life of Michigan, said callers to her office were angry about the ruling. "They're asking, 'Why bother voting when the courts—just two men in this case—can do this?'" she said.

Meanwhile, a Pennsylvania law that strictly limits the circumstances under which an abortion can be obtained was scheduled for review Feb. 25 in a federal appeals court.

In August, a federal judge cut from the law requirements for a waiting period and spousal and parental notification. Pennsylvania's law is considered likely to be the first abortion case to reach the U.S. Supreme Court since Justice David Souter joined the bench in October.

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Conference views challenge of Catholic social justice thought

by Jerry Fiteau
Catholic News Service

WASHINGTON—A top Vatican official opened a national gathering of Catholic social justice advocates in Washington Feb. 24 with pleas to revitalize Catholic social teaching in response to massive social ills today.

The church must "live what it teaches about the social field," Cardinal Roger Etchegaray, president of the Pontifical Justice and Peace Council, said in the keynote address.

Panelists challenged the nearly 500 participants from across the nation to live and witness justice in their families and parishes, to end women's second-class status in the church, to revive the beleaguered civil rights struggle and to help America's new classes of poor to organize and achieve justice in the workplace.

The Feb. 24-27 meeting, titled "A Century of Social Teaching," marked the 100th anniversary of the first social encyclical, Pope Leo XIII's "Rerum Novarum," on work and workers' rights.

But the participants—representing diocesan social concerns offices and Catholic Charities organizations, Campaign for Human Development offices and a variety of other Catholic social action organizations across the country—focused on the Catholic social heritage mainly in terms of the challenges it presents to Catholics today.

In a video message, Pope John Paul II urged the group to rediscover "the priceless heritage of the church's social

teaching" in order to see the "great and complex" social justice issues today "in a fresh light."

"The church's social teaching is not only a doctrine but a way of life. The church's teaching is itself a kind of 'workshop,' a place where all people are called to labor" to forge a better social order, he said.

Cardinal Etchegaray praised the commitment of U.S. Catholics to church social teachings, saying Americans "can be proud to be the heirs of a Cardinal Gibbons, of an Archbishop Ireland, of a John Ryan, a John Courtney Murray, a Dorothy Day."

He departed from his prepared text to note, "I must also mention here George Higgins"—drawing prolonged applause for Msgr. Higgins, long regarded by many as the chief living symbol of Catholic social justice in the United States. (He is also one of The Criterion's regular columnists—see page 5.)

Cardinal Etchegaray also received sustained applause when, talking about peace, he said: "Less and less can we work for peace with the arms of war. More and more must we work for peace with the arms of peace." As he spoke the allied ground war against Iraq was just entering its second day.

He said the challenge of social teaching is greater today than ever because "never before have people been so threatened in their physical and moral being."

"But how many Christians really know this social teaching?" he asked. In many quarters, he said, the church's social thought has suffered a "conspiracy of silence."

Msgr. Higgins, responding to the keynote address, warned that the U.S. Catholic Church appears to be losing "the unique relationship we have had with the labor movement."

He firmly rejected claims that "the labor movement is passe" and that the U.S. church is no longer an immigrant church.

Alluding to the large influx of Hispanic, Vietnamese and other Catholic groups in the past two decades, he said, "The fact is, today we are more an immigrant church than ever before."

The "new frontier" of the labor movement today, he said, is "women in the work force," which includes for the first time a large force of permanent women workers.

"We have not done what we need to do for the poor woman worker," he said. "We need to help poor women workers to organize. We need to help immigrant workers to organize."

Archbishop Rembert G. Weakland of Milwaukee cited various challenges for society, in light of the content of the U.S. bishops' 1986 pastoral letter on the economy.

Capitalism must be continuously critiqued, said the

archbishop, chairman of the committee that drafted the economic pastoral. He warned against "a certain complacency regarding capitalism because of the failure of Marxism-communism" in Eastern Bloc nations.

Archbishop Weakland urged that the inequalities among nations be addressed, that the key themes of labor and participation be studied, that ethical principles be adhered to in the business world, and that the environmental consequences of economic decisions be kept in mind.

Auxiliary Bishop Joseph A. Francis of Newark, N.J., who chaired the committee that wrote the 1979 pastoral letter on black Catholics, titled "Brothers and Sisters to Us," said racism is "healthier and more insidious" in 1991 than it has been for some time.

He noted that many young African-American university students are leaving white colleges for black colleges because they feel they are being shortchanged in their education.

Young African-Americans also are "leaving the Catholic Church in very large numbers," said Bishop Francis.

White "hate groups" are "capturing the imaginations" of more and more U.S. residents, he said.

The Catholic Church continues to deny leadership positions and promotions to blacks and Hispanics, charged Bishop Francis.

The formation of a separate African-American congregation of black Catholics, led by a former priest of the Washington Archdiocese, Bishop George Augustus Stallings, "cannot be dismissed as a passing fad," said Bishop Francis.

Bishop Ricardo Ramirez of Las Cruces, N.M., also a member of the panel, said the Hispanic pastoral plan, written following an extensive consultation process with Hispanic Catholics nationwide, was not directed to Hispanics alone.

It was a challenge, he said, for the rest of the church "to become church."

For Hispanics in this country, he said, "the church is their greatest hope."

The plan clearly indicated that "we want to do our part in the church's struggle for justice," but also called on dioceses and parishes to change structures to make the church inclusive to Hispanics, he said.

The Hispanic pastoral plan, approved by the U.S. bishops in 1987, "speaks prophetically," said Bishop Ramirez.

"The prophet speaks many languages. In the Hispanic pastoral plan, the prophet speaks in Spanish," he said.

Minorities within the church, he said, keep the "dominant group" from developing "smugness and arrogance."

Minorities keep the rest of the church from thinking that "wars on poverty, racism and prejudice have been won," said Bishop Ramirez.

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