

Financial summary shows small loss

by John F. Fink

The financial report for the Archdiocese of Indianapolis for the fiscal year that ended last June 30 shows a small loss of \$5,000. The report is included in the middle four pages of this newspaper.

In a letter included with the report, Archbishop Edward J. O'Meara says that the archdiocese's real financial status is worse than indicated. "When adjusted for nonoperational sources and other extraordinary items," he says, "the archdiocese has in fact incurred net operating losses of \$1,200,000 and \$824,000 for fiscal years 1990 and 1989 respectively."

The report includes bequests of \$540,000 for fiscal year

1990 and investment income of \$2,088,000. Both are increases from fiscal year 1989.

The report shows total revenues of \$21,744,000 and total expenses of \$21,749,000. Included is the financial activity of the chancery and all archdiocesan agencies but not parishes, deaneries or schools within the archdiocese. Separate operations such as the Catholic Cemeteries Association, The Criterion, St. Elizabeth's Home and Fatima Retreat House are included.

In his letter, Archbishop O'Meara says that the single largest cause of operational deficits "has been the unexpected support necessary to assist parishes, schools and other entities experiencing financial distress."

He says that "all archdiocesan agencies are operating on budgets that have been pared by eight percent from 1990

levels," and that "more stringent operating controls and reporting mechanisms have been established." He says that a management audit will soon be undertaken.

Addressing the need for more revenue, he says that the archdiocese has "unveiled the United Catholic Appeal seeking the unselfish, faith-filled participation of all members of this archdiocesan faith community."

This year's report also shows the amount of money in archdiocesan restricted funds, such as the Catholic Community Foundation (CCF), and in the Archdiocesan Deposit and Loan Fund (ADLF). The CCF invests and administers endowment funds for participating parishes, schools and agencies. The ADLF is a cooperative financing program into which entities can deposit excess funds or borrow funds when the need arises.

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Vatican summit makes postwar pastoral plans

by Agostino Bono
Catholic News Service

VATICAN CITY—The March 4-6 Vatican summit on the church's postwar role in the Middle East was an example of the interlacing of religion and politics.

Although the main purpose of the meeting was to draw up pastoral plans for postwar church action, much of the discussions and conclusions centered on the need to resolve concrete political problems based on the same values of justice and defense against aggression that sparked the U.S.-led military action against Iraq.

"The postwar period will demonstrate if this injustice was truly re-established with justice or injustice" for the rest of the Middle East, said Latin-rite Patriarch Michel Sabbah of Jerusalem, a participant at the Vatican summit.

The summit gathered top-level Vatican officials and Catholic leaders from the United States and European and Arab countries directly involved in the Persian Gulf War.

Their concluding statement listed the specific political problems hindering long-term peace. The problems include:

- The need for an international agreement guaranteeing Jerusalem's special status as a sacred city open to Christians, Muslims and Jews.
- "Unity, independence and sovereignty" for Lebanon.
- The creation of a Palestinian homeland while also guaranteeing peace and security for Israel.
- More just redistribution of the region's oil wealth to benefit the "least-favored populations."
- A severe regulation of arms traffic-

ing and a substantial and controlled disarmament."

The pivotal issue in solving all these is the Israeli-Palestinian one as it is the most explosive, directly pitting an Arab population against Israelis in a fight for control of the same land.

But it is a problem in which the Catholic Church has no direct or immediate influence since the Catholic population in the area is tiny and moral influence is wielded predominantly by Islam in the case of most of the Palestinians and Judaism in the case of Israel.

Only in Jerusalem—scene of principal events in Christ's ministry—and Lebanon—the only Arab country with a major Catholic population and Christian voice in political life—can the Vatican claim a direct interest and influence.

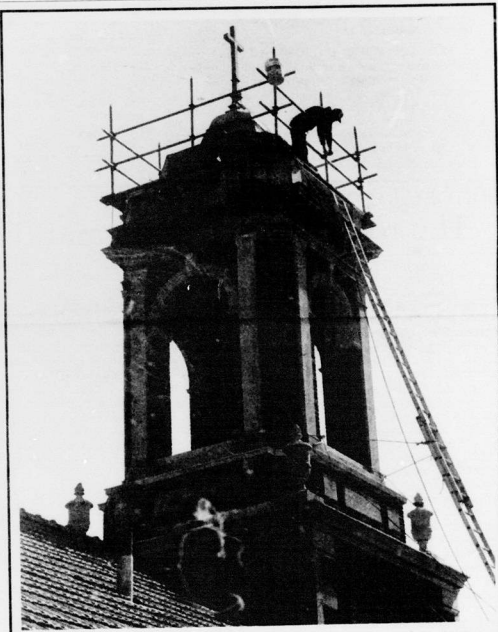
For decades Lebanon's population has been about evenly divided between Christians and Muslims with an accord guaranteeing Christians the presidency and top military posts. But a civil war with sectarian overtones broke out in 1975 as Muslim groups claimed that their population was now clearly in the majority and top government posts should be reserved to them.

Complicating the situation was the acceptance of thousands of Palestinian refugees and use of Lebanese territory by the Palestine Liberation Organization to launch guerrilla attacks on neighboring Israel.

Currently, Syrian troops, which arrived as an Arab peace-keeping force after the civil war started, control much of northern and eastern Lebanon, while Israeli troops control a thin security zone in southern Lebanon.

Prior to the civil war, Lebanon's political stability was seen as an example that Christians and Muslims can live together in political harmony. For the Vatican, this is a symbol that must be restored, even if it means rearranging political power.

Except for Lebanon, Catholics in the



LOFTY PERCH—A Smither Roofing employee checks ropes used to secure an extension ladder to scaffolding during restoration work on the bell tower of the Catholic Center in Indianapolis on March 8. (Photo by Mary Ann Wyand)

Middle East and the Persian Gulf areas are few and far between. They number 4 million in a total population of almost 200 million. About 42 percent of the Catholics

are in Lebanon. In many of the other countries, Catholics face strict limits on their religious freedom.

(see SUMMIT, page 3)

Looking Inside

From the Editor: The needs of the church in Eastern Europe. Pg. 2.

Editorial: The role of a free press and the war with Iraq. Pg. 2.

Indiana General Assembly: Some ICC-supported bills progressing in the legislature. Pg. 3.

Commentary: Value of gumption against evil standards. Pg. 4.

Catholic history: Church develops doctrines and combats early heresies. Pg. 10.

Faith Alive!: Study old Gospel stories for new perspectives. Pg. 11.

Poll: People more concerned about issues other than abortion. Pg. 20.

Movies: Ratings of films in theaters and on video cassettes. Pg. 27.



VATICAN SUMMIT—Latin-rite Patriarch Michel Sabbah (left) of Jerusalem talks with Iraqi Chaldean Patriarch Raphael I Bidawid March 4 during the postwar summit of church leaders at the Vatican. (CNS photo from UPI-Reuters)

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The needs of the church in Eastern Europe

by John F. Fink

For many years Catholics in the United States prayed after Mass for "the conversion of Russia." The prayers were so connected to the end of Mass that they seemed to be part of it. Many Catholics also responded to the requests of Our Lady of Fatima to pray the rosary and to go to Mass and Communion on the first Saturday of each month for the same intention.

Well, Russia hasn't exactly been converted yet, but freedom of religion has made gigantic strides during the past few years. Not only in Russia, but in other Soviet republics and in the Eastern European countries that have only recently gained their freedom, the changes could be more dramatic.

Our prayers, and particularly the prayers of the Christian people of the Soviet Union and the Eastern European countries, have been answered. Now, in thanksgiving, we should help those countries rebuild their churches. They desperately need our help. The opportunity to do so will be this weekend (or next weekend in some parishes) where a special collection will be taken for the church in Eastern Europe. It was approved by the bishops in November.

LAST SEPTEMBER A GROUP sponsored by *The Criterion* visited five Eastern European countries and in 1988 another such group visited three of the Soviet republics. The message that came through the loudest during our trip last September was expressed in words by a guide by the name of Kotti in Budapest, Hungary. "We are truly free and we are enjoying our new freedom," she said. "Now our main problems are economic."

We attended Sunday Mass in St. Stephen's Church in

Budapest and visited Matthias Church there. In Poland we visited the cathedral and the popular St. Mary's Church in Krakow, the shrine of Our Lady of Czestochowa, and the shrine to Father Jerzy Popieluszko. I also visited Caritas in Warsaw one afternoon. In Czechoslovakia we visited St. Nicholas Church and the church where the Infant of Prague is. In the Soviet republics, we went to Sunday Mass in Moscow, and saw the churches in Kiev in the Ukraine and Minsk in Byelorussia.

My conclusion from these visits is that the church in Eastern Europe does indeed need our help, particularly, I think, in Hungary, Czechoslovakia, and the Ukraine. The churches in Poland seem much better cared for since the church was never persecuted as much there as in the other countries, but Poland is also extremely poor.

DURING THE YEARS when I was president of the International Federation of Catholic Press Associations, and through my membership in the International Catholic Union of the Press, I've been able to learn much about the Catholic Church, and especially the Catholic press, in these countries. Long before the Iron Curtain fell, Catholic journalists from Eastern Europe were permitted to attend international Catholic press conferences.

A recent report by Catholic journalist Father Vaclav Ventura in Czechoslovakia shows conditions in that country. "The political changes since November 1989 have opened a new chapter for the church and the religious press," he wrote. "Naturally, the new beginning, after 40 years of oppression and persecution, is difficult."

New publishing companies are slowly being created, he said. But, "We need time to print what we are in short of. The Vatican II documents, for example, are still to be published in Czech. We have been short of copies of Catholic Bibles for a very long time. There is no catechism. There is almost no theological literature. The priority of our publications is literature for the public, books which can help them get more knowledge and deepen their faith."

From Poland, Stanislaw Opieła wrote that the former totalitarian government strictly censored what could be published by licensing publications and determining the maximum number of pages and circulation. "Since last year the situation has been radically changed," he wrote. "There is no more totalitarianism. But all the sectors of life in the country are in very bad shape."

He continued, "New newspapers are emerging (and) we see various efforts towards a truly independent press. These efforts encounter obstacles such as lack of finances, lack of the experience of a free and responsible press, and lack of modern equipment with access to data banks."

LASZLO LUKACS IN HUNGARY wrote that, before freedom came, the church managed to maintain only one periodical and its format, number of pages, and number of copies were strictly limited. "They underwent severe censorship; sometimes half of the manuscripts had to be changed," he said. Today, "More than a dozen new religious newspapers have been published; four Catholic magazines for young people, divided into age groups, a Catholic monthly for professionals, several parish publications, and magazines of different renewal movements."

Lithuania is the most Catholic of the Soviet republics. According to Egidijus Varelikis, before World War II more than 30 percent of the press in the then-independent country called itself Catholic. After Soviet occupation, all Catholic newspapers were closed. Some were underground, the best-known being *Chronicles of the Lithuanian Catholic Church* (which I've received for years).

Today many Catholic periodicals are springing up, he said. The problem, though, he wrote, is that "big investments are needed to start from zero. Another problem is the price of newsprint and printing costs which rose dramatically in these last months."

The price of freedom can be high, in more ways than one. Please do your part to help the Catholic Church in Eastern Europe this weekend.

EDITORIAL COMMENTARY

The role of a free press and the war with Iraq

by John F. Fink

The media took a beating over their coverage of the war. It wasn't because they weren't doing their job; some people felt that they were doing it too well. They were charged with reporting more than they should have and thereby aiding the enemy, Saddam Hussein.

After the war, though, it turned out that the media had, in fact, been manipulated and used by the military. While the media reported on the large build-up of forces facing Kuwait and giving the impression that the allied forces were planning a large amphibious assault on Kuwait City's beaches, General Norman Schwarzkopf and his planners actually planned to go around the large enemy force and encircle them. It always seemed to me that that was the logical strategy, and it turned out to be a strategy that worked.

Cable News Network's Peter Arnette was criticized for his broadcasts from Baghdad because he reported on civilian targets hit and civilians killed. But, it was finally admitted, our military was able to learn the effectiveness of its bombing from CNN quicker than from any other source.

Sometimes people get upset with a free press, but the alternative (a controlled press) is much worse. The Iraqi press, for example, kept telling the Iraqi people that Iraq was winning the war. Even when Saddam finally agreed to all of our terms,

he went on television to congratulate his people on a great victory. People were celebrating in the streets, not just because the war was over, but because they were convinced that Iraq had inflicted so many casualties on allied forces that President Bush had called for a cease fire. That's what the Iraqi media told them. It wasn't until their soldiers returned home that they people learned the truth.

There is, of course, a happy medium. The press must be free from outside censorship but it must also act responsibly. With every right there's a responsibility. I think most of the press recognized that responsibility.

For the past six weeks, I have used this space for an editorial commentary on the war. It seemed important to comment on the war from a moral standpoint and also from my experiences in the Middle East, but I wanted to use my regular column to comment on other matters.

Let's there be any doubt, these commentaries have stated my own opinions, but they have also, I believe, reflected the teachings and positions taken by Pope John Paul and the U.S. Catholic bishops. They might or might not reflect the positions of

Archbishop O'Meara since I have not talked with him about the war.

It's obvious that they have not reflected the positions of many *Criterion* readers, some of whom took me to task severely for not supporting the war. In the process I've learned that many people obviously read *The Criterion* when it first arrives in the mail, because most of my phone calls came on Friday afternoons. Perhaps people cool off over the weekend because there were not as many phone calls on Mondays as on Friday afternoons.

Some people have told me that the commentaries have not been helpful because we shouldn't be saying anything against a war that the United States is fighting—that it's not patriotic. I was called un-American because I criticized the administration.

Others told me that the pope and bishops aren't living in the real world, that we can't be concerned about morality when we're fighting a war.

I was accused of turning *The Criterion* into a liberal-Democratic newspaper because of this issue and also because of the series we have been running on the church's social justice encyclicals. (Of course, I've also often been accused of

making the paper a conservative-Republican newspaper because of what people consider our excessive coverage of the abortion issue and the pro-life positions we have taken.)

Let me state, though, that, whatever our editorial positions might be on particular issues, we take pains to make sure that the news stories in this paper are presented without editorial bias. They present the facts of what happened or what people said whatever our opinions might be.

One of the things we learned during the war, I think, is that the pope and the bishops are not taken very seriously by most of the politicians. In most of the secular media, one very seldom saw anything about their statements. The pope made 55 separate appeals for peace and for a negotiated settlement to the conflict. How often did you hear about it except in *The Criterion*? He supported the Soviet peace plan; did anyone hear about that from the secular media?

Last week the pope met with patriarchs from the Eastern Catholic churches, leaders who live in the Middle East, to try to develop a peace plan. We reported on it last week and we do again this week, but it has received very little mention in the secular press.

Some newspaper articles have listed the winners and losers in the war—winners such as George Bush, the military officers, the Israelis, etc., and losers such as Saddam Hussein, King Hussein, Mikhail Gorbachev, Yasser Arafat and the Palestinians. I'm afraid we must add Pope John Paul, the U.S. Catholic bishops, and Catholic teachers about war to the list of losers.

Help church in Eastern Europe and USSR in task of rebuilding

My dear Family in Christ:

Indeed we are family and must be family in our concern for all our members. This is a unique moment in our church's history when millions of members of our faith family are once more joining us in sacramental celebration.

The new religious freedoms won back by Eastern Europeans have returned to them the right for their churches to act openly as spiritual and moral centers.

The new freedoms are fragile; the church in Eastern Europe faces the task of rebuilding. Even though faith runs deep there where Christianity first took root, the church lacks basic physical, human and financial resources.

Aside from the political situation of today, the church has a vital role to play in the challenge of rejuvenating the moral and social fabric in these countries where for much of this century people of faith suffered under communist governments.

American Catholics, many of us deeply connected to this part of the world, are in a unique position to assist. Please help in this collection to aid the church in Central and Eastern Europe and the USSR. I join my prayers and contributions with yours.

Sincerely yours in Our Lord,

+ *Edward T. O'Meara*

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis



3/15/91

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Fr. Burtchaell describes two types of leaders

by John F. Fink

"The church requires both people of order and people of charisma," Holy Cross at the Union Station Holiday Inn in Indianapolis on March 6.

He said that, no matter how much the church trains and ordains, God will raise up his own leaders.

Father Burtchaell, professor of theology at the University of Notre Dame, gave the closing address at the convention of the National Conference for Pastoral Planning and Council Development.

He said that the present decline in the

number of priests, coupled with "Pope John Paul's determination to restrict ordination to a small pool of male unmarried people," will "inevitably produce a new ministry in the church."

Father Burtchaell, who is on sabbatical at Princeton University this school year, said that the number of priests will decline much quicker than we now believe it will, and it will not be gradual but sudden. He said that today's priests are already "consumed" by meetings and other activities that keep them from close pastoral ministry and that this will soon "incapacitate the present clergy."

He noted that he was amazed that the first professional lay ministers in parishes

were directors of religious education. "Why would a priest hand over this vital ministry to someone else so he could handle finances?" he asked.

Similarly, he said, bishops' most important role should be personnel, yet most bishops have passed on this "burdensome, contentious and alienating job" to someone else. Planning, he said, should also be the bishops' role, and that too is being done by others.

During the past 10 years Father Burtchaell has been doing research on the church of the first two centuries, studying all available primary documents. This research has shown, he said, that there were two types of leaders in the early church. For example, James, described in the Acts of the Apostles as "the brother of the Lord," was the head of the church in Jerusalem and both Peter and Paul deferred to him. But James presided while the real leaders were men like Peter and Paul, he said.

The first Christians were Jews, he said, who were accustomed to organizing themselves in synagogues. Therefore, the first Christian structures were patterned on the Jewish synagogues, but they called them churches (*ecclesia* in Greek). By the time of St. Ignatius of Antioch at the end of the first century, there were bishops, presbyters and deacons, he said.

(For more about the early church, see the series "Moments in Catholic History" on page 12 of this issue.)

To illustrate the difference between

people of order and people of charisma, Father Burtchaell said that somewhere in Calcutta there is a church with its own appointed leader. There is also there a small Albanian woman. The priest is the president at the liturgy, he said, but if you were to ask anyone, "whose soul captures the obedience of the people?" it would be Mother Teresa. "We need both of these divine gifts," he said.

Father Burtchaell said the church is losing much leadership potential when it limits those ordained to those who are male and unmarried. "We have refused to ordain those who have the gifts needed for the office of priest," he said.

He continued, "Ordination empowers nobody to do anything. One is ordained to preside over a community to do what the community must do." He said that the only priestly functions still maintained by priests in today's church are presiding at the Eucharist, confession and anointing (including confirmation). Lay people, he said, are already doing everything a deacon is ordained to do.

During the question period after his talk, Father Burtchaell was asked if there were women priests in the early church. He replied that that would be the least likely age to have women priests because the earliest Christians were Jews and the Jews at that time did not have women priests. However, he said, many of the early leaders of the church were women, including those mentioned in the Acts of the Apostles.

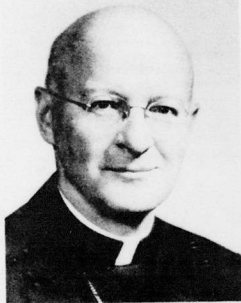
Retired Bishop of Lafayette, Raymond Gallagher, 79, dies

Most Reverend Raymond J. Gallagher, former bishop of the Diocese of Lafayette in Indiana, died in Muncie on March 7 at age 79. His funeral was held on March 13 at St. Mary Cathedral in Muncie, where he had lived since retiring in 1983.

Bishop Gallagher was appointed to the Lafayette Diocese by Pope Paul VI in 1965 and served for 18 years as bishop before retiring. During his ministry he ordained 66 priests, established three new parishes, and attended the fourth and final session of Vatican Council II.

After his ordination in 1939 in Cleveland, Ohio where he was born, Bishop Gallagher served as assistant pastor in a Cleveland parish. He worked with youth, with the National Conference of Catholic Charities, and with presidential commissions on child welfare and juvenile delinquency.

Bishop Gallagher was associated with the National Catholic Educational Association, the Indiana Catholic Conference, and the Indiana Interreligious Commission on Human Equality. He was an active member of the National Conference of Catholic Bishops and the U.S. Catholic Conference.



Bishop Raymond J. Gallagher

During World War II he served in the Philippines as a Navy chaplain.

Bishop Gallagher is survived by two sisters, Florence Hanna and Margaret Henton, and a brother, Hugh R. Gallagher.

Father John McKenzie, Bible scholar, is dead at age 80

by Catholic News Service

CLAREMONT, Calif.—Father John L. McKenzie, a sometimes controversial Catholic theologian and biblical scholar, died March 2 of heart disease in Claremont. He was 80.

A native of Brazil, Ind., and the author of such well-known works as "The Two-Edged Sword," "Dictionary of the Bible" and "Authority in the Church," Father McKenzie was the first Catholic faculty member at the University of Chicago Divinity School, an interdenominational school with Baptist roots, and the first priest elected president of the Society of Biblical Literature.

Born Oct. 9, 1910, in Brazil, Ind., John Lawrence McKenzie joined the Jesuits in 1928 and was ordained a priest in 1939. He earned a doctorate in theology from Weston College in 1942.

He began his long teaching career in 1942 as a professor of Old Testament at the Jesuit seminary in West Baden, Ind., and later taught at Loyola University in Chicago, the University of Chicago, the University of Notre Dame and DePaul University in Chicago.

He left the Jesuits in 1970 because of "a gradual estrangement" from the order. He



Father John L. McKenzie

became a priest of the Diocese of Madison, Wis.

He was president of the Catholic Biblical Association from 1953 to 1964.

Father McKenzie is survived by a sister, Margaret, and a brother, James, both of Terre Haute.

Summit makes postwar plans

(continued from page 1)

The pope supports the convening of an international conference to discuss the region's problems. This would include a seat for the Vatican at the negotiating table. But this position also takes into account the Vatican's limited influence in the region.

It would be unthinkable if the Holy See

would not participate in these eventual negotiations. But obviously not on the same level as a state," said Archbishop Tauran, the Vatican official in charge of relations with nations.

The archbishop suggested inviting the Vatican to participate "in the role of an observer or a guest of honor."

INDIANA GENERAL ASSEMBLY

Some bills supported by ICC still progressing in legislature

by Ann Wadellton

Despite the state's depressing financial situation, several bills of special interest to the Catholic Church in the state are progressing at the Indiana Statehouse. Others have been ignored, even in the face of critical need.

That's the case with a bill calling for more child abuse caseworkers. The bill was approved unanimously by the Senate House and Human Services Committee but Finance Committee. The need has been recognized for several years, according to Dr. M. Desmond Ryan, lobbyist for the Indiana Catholic Conference (ICC). Fifty-two Hoosier children died last year from child abuse, he said. Caseworkers regularly are responsible for 60 to 80 cases, four times the recommended maximum.

But other ICC priority bills have fared better. Family Leave (HB 1208) was approved 59-41 in the House early in the session. It allows leave for the birth, adoption or serious illness of a child or the illness or injury of a spouse or parent. Job title and benefits are protected. ICC supports dignity and family life.

Life without parole (HB 1802) has been approved 83-15. It would add life without parole as a sentencing option when a person is convicted of a capital offense. Under current law, the judge and jury are limited to either life in prison or death. Considering time off for good behavior, those sentenced to life can be free in 30 years. Under the proposed law, the convicted person would die in prison, unless the sentence was commuted by the governor. ICC supports this bill because it would decrease use of the death penalty, which it totally opposes, while still protecting citizens.

Among education issues, HB 1885 calling for "discovery schools" and HB 1884 called the "step ahead" program, have both been approved by a wide margin. Both have the support of the Administration. A business-backed COMMIT bill (SB 562) died in the Senate Finance Committee. COMMIT would have totally changed the public school system by allowing local autonomy and by giving parents a financial scholarship to be used at the school of their choice, public or private. Some legislators complained that COMMIT

was too complex to be adequately discussed during the session.

Through the efforts of the ICC and the INPEA (Indiana Non-Public Education Association), HB 1885 was amended to include non-public schools but in very limited numbers. Both groups are leading the effort to allow more non-publics to be named discovery schools. Private schools would not be eligible for the financial grants which are part of the plan for public schools. But they would be freed from many burdensome state regulations.

One public assistance bill (HB 1915) originally called for changing the method of figuring public welfare benefits by replacing the monthly dollar maximum with a phased-in minimum based on the federal poverty level. The bill was amended in the House and Means Committee to call for a study of the state's public welfare benefits. That was approved 65-32 by the House.

The leadership of both the House and the Senate continue to say that no abortion bills will be considered this year. Pro-abortion supporters made a major effort to repeal the state's parental consent law by amending onto another bill in late February, after the deadline for introducing bills. Their efforts were unsuccessful.

Money continues to dominate the session. Most bills with a price tag have died without a hearing. One legislator told his constituents that he had introduced 16 bills but, because of their cost, only three survived.

Even established human service programs are being squeezed in the House-approved budget which "straightlines" spending for the next two years. No allowances are made for inflation or other cost increases. The House budget is now in the hands of the Senate, where many appropriations have been added but not in the human services area.

An early April fiscal projection will determine whether lawmakers will be forced to consider a tax increase. Many lobbyists are whispering their support and a few have openly called for increases.

"Crossover" was the 38th session day, the end of last week. That's the deadline for bills to be approved in the chamber in which they started. Successful bills then "crossover" to the opposite chamber to begin the process all over again. Other bills are dead unless they can be amended onto another bill at a later date. State law limits the number of session days to 61 in a "long" session.

Commentary

TO TALK OF MANY THINGS

The value of gumption against evil standards

by Dale Francis

There was a word that was familiar as I was growing up in Ohio. It was used by my parents, used by my grandparents, used in a familiar way in ordinary conversation. The word was gumption. I remember a time I did something just going along with other kids. My Dad said that I knew better than that and I said yes but everyone else was doing it and he said, "You shouldn't do something because others are doing it. Show a little gumption."

Dictionaries seem to have abandoned



the word gumption. They define it as common sense and while those who show gumption should have common sense that really isn't the meaning of it. Webster's New Collegiate adds as second meanings: enterprise, initiative. That brings the meaning closer to what was meant in its use earlier in this century but it doesn't quite get it.

What gumption meant as it was used was something close to spunk, a spirit of standing for what you believe, speaking up when there is something you believe is wrong, showing some get-up-and-get when there is something that needs to be accomplished.

We live in a time that needs gumption. There is an absence of moral standards. Sexually-transmitted diseases are rampant. There are communities in which abortions out-number natural births and natural births are more often outside of marriage.

Propagandists for the unfettered use of sex have managed to convince communities that the solution is to provide all young people with condoms, which sends the message young people are expected to participate in sexual activity.

There were those who stood for moral standards who began programs urging chastity, urging avoidance of pre-marital sex as the only answer to ending the epidemic of sexually-transmitted diseases.

Now the American Civil Liberties Union has launched an attack on the chastity programs, claiming they involve the government in the sponsoring of religion. There's no doubt that a campaign to urge young people not to engage in sex outside of marriage has an element of presentation of religious moral principle.

And why not? What kind of absurdity is it to suggest that those who teach there should be no controls on sexual activity are the only ones who should have the freedom to influence young people? What topsy-turvy logic is it that insists all youngsters should have condoms available but that no one should be allowed to present the traditional Judeo-Christian moral principles?

It is time for those who believe in moral principles to speak up. We can't just say that we don't like the way things are. We have to show some gumption and declare we will not permit those who excuse and promote immorality to succeed.

The legalization of abortion has contributed greatly to the collapse of a moral society in our nation. In the last two decades, the Catholic bishops have spoken firmly con-



cerning the evil of abortion and many Catholics have battled against abortion.

But those who know that abortion is the destruction of life in the womb have been strong in their support of life and their opposition to abortion. There are priests and religious who excuse legalized abortion. Catholics in political office who compromise. There is a chaos in our society and the chaos will grow unless those who believe in moral principles show some gumption, speak up and act against those amoral and immoral activists who are the enemies of a strong and moral society.

THE YARDSTICK

Worker justice standards shouldn't depend on national borders

by Msgr. George G. Higgins

A coalition of some 60 groups representing religious, environmental and labor unions, including various Catholic religious orders, state councils of churches, the National Toxics Campaign and the AFL-CIO, has formed to deal with the sub-standard working conditions rampant in the U.S.-owned factories operating on the Mexican side of the U.S. border called "maquiladoras."



This is the first time in my memory that such a broad coalition has been formed to confront an issue of this nature.

The challenge for the Coalition for Justice in the Maquiladoras is simple—and monumental. It aims at convincing U.S. corporations doing business in Mexico to be more socially responsible toward workers and at focusing attention on the harmful

effects of the maquiladoras on the surrounding communities, especially their widespread, illegal dumping of toxic chemicals in sewer systems and waterways.

In the words of Benedictine Sister Susan Mika, chairperson of the coalition, "What would be wrong in the United States is wrong in Mexico too."

There are nearly 2,000 maquiladora plants in operation today, the vast majority owned by U.S. companies such as General Motors Corp., International Business Machines Corp., Kimberly-Clark, Xerox, General Electric Co., Eastman Kodak Co., International Telephone and Telegraph Corp., RCA Corp. and Chrysler Corp., with the numbers growing at an alarming rate.

According to Sister Mika, "When compared to U.S. operations, corporations save \$25,000 a year per worker in their maquiladora operations. With over 135,000 workers in Juarez, Mexico, alone, the corporations are saving more than \$3 billion a year in labor costs."

The Wall Street Journal estimates that the average hourly wage in the maquiladoras is 88 cents. Business Week reported that the

average daily wage is \$5—the same wage Henry Ford paid his auto workers in 1914.

Of course the maquiladoras do not provide health coverage or retirement. Nor do they contribute to the long-term development of the communities in which they operate.

Many plants employ young women who are especially vulnerable. They are drawn by the dream of steady employment and economic advancement. Instead they fall victim to low wages and substandard working conditions.

The coalition points to the squalid living conditions of the workers who have migrated to these border areas in search of work. The population of Ciudad Juarez, Mexico and Tijuana has grown fivefold since 1960. Many of these communities lack adequate water sewage facilities. The workers live in shanties made of cardboard and scraps of wood. Often water is stored in drums that once held toxic chemicals.

Sister Mika rightly observes that "it is profoundly unfair that these wealthy and successful corporations should look the other way while their workers live in

crushing poverty and while raw sewage runs in the streets of their colonies."

Yes, the companies do provide jobs, but little else. They take advantage of high turnover rates and a readily available work force who are poor and undereducated.

The coalition is asking the maquiladora companies to adopt standards which would establish certain ethical practices to alleviate unsafe working conditions, environmental contamination and exploitation of the workers.

The standards are based on existing Mexican and U.S. federal law as well as labor standards established by the International Labor Organization and the United Nations.

For example, companies would agree to publicly disclose their release of toxic chemicals, comply with health and safety standards, support fundamental worker rights and help finance infrastructure improvements in the local communities.

U.S. corporations need to take a close look at their operations in Mexico. The adoption of these standards is a needed step forward.

1991 by Catholic News Service

THE HUMAN SIDE

Glenmary offers spiritual-technological resource for evangelization

by Fr. Eugene Henrick

Did you know that between lines extending from Texas to North Carolina and from Maryland to Florida, you will find 155 counties—from a total of 1,405—that have no Catholic churches?

Together, these churchless counties constitute a 64,251-square-mile area, slightly larger than the state of Georgia.

Some counties are so sparsely populated they wouldn't warrant a parish; others desperately need one.

Of the 1,405 counties, 125 had at least one congregation without a resident priest-pastor. Those congregations are served by resident pastoral ministers—a layperson, a member of a religious order or a permanent deacon.

I learned these facts at the Glenmary Research Center in Atlanta, Ga. The center was established in 1966 by Father William Bishop to work exclusively in the rural home-mission areas of the United States.



Glenmary Home Missioners are men and women dedicated to reaching people in the nation's neglected regions.

The Glenmary Research Center resembles an army's intelligence center since to do their work effectively, the Glenmary missionaries must be equipped with much information. They need to understand the economic realities of the regions they serve, where people live and how much access those people have to governmental and commercial resources.

Glenmary's missionaries need to understand the cultural particularities and the religious traditions that prevail in rural areas. So Glenmary's goal is to supply the troops in the trenches with information that will enable them to conduct their evangelizing efforts as well as possible.

Right now, for example, Glenmary is conducting a study of the social history of black Catholic communities in Natchez, Miss., and a census on black, Hispanic and Asian Catholics. Studies of women textile workers' experiences in the Carolina Piedmont areas and of leadership methods that will help the neglected help themselves are also under way.

The statistics I cited at the start of this column, by the way, are found in maps

that Glenmary supplies to bishops and researchers.

When I visited Glenmary recently I found it to be more than a research operation. First on the agenda was Mass. A primary goal at Glenmary states, "The staff prays together so that the source and religious intent of its mission is not lost in the rush of daily demands."

What struck me deeply at Glenmary was the religious intent that pervaded their technical discussions. Often research is so intriguing in itself that one could forget its real goal: to serve God and the church.

I encountered people at Glenmary who were highly conscious of the religious needs among those the missionaries serve and of the basic needs of the missionaries themselves.

One Glenmary priest explained his efforts to develop cooperatives that would recognize and foster the dignity of the poor. With others at Glenmary the need for ecumenical endeavors among Catholics in the South, where Catholics represent a distinct minority, was examined.

The day's discussions at Glenmary—and their spirit—led me to imagine what it must have been like when the first Christian community came together to plan how best to help the church grow.

THE CRITERION

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To the Editor

Takes issue with letter from priests

The letter of Feb. 15 from 30 priests stating the Gulf war was immoral is quite an example in sophistry.

As Rebecca Lapuzza capably discussed in her letter of Jan. 25, the Persian Gulf war is a conflict involving many political, economic and cultural differences.

Extreme care must be taken to avoid making unfounded pronouncements. Such care includes being well informed on all aspects of said problems. This requires extensive reading to remain in touch with the American people on their beliefs.

The priests' letter breeds credibility in the face of approval of the war by the public (85 percent), Congress (both chambers), our president, the U.N., and certainly Kuwait.

For the priests to say they back the troops, but the war was immoral, is not a morale booster to the parents, spouses, children and friends of the troops.

In my lifetime, I have observed two great areas of American literacy that are seldom studied by most people. They are economic literacy and war history literacy. The priests' letter suffers from the last area.

For enlightenment on American war history, I suggest they read Robert Leckie's "The Wars of America," Harper & Row, N.Y. That book starts with Champlain's invasion of what is now up-state New York in 1609 and goes through the end of the Vietnam War.

Some last comments:

►Proportional response—new buzzwords. The priests recommended same. War is not a Nintendo game. Response is, and must be, more severe than what has been received. How else to avoid a prolonged conflict?

►It's the '90s, not the '60's—The entire tone of the letter came across like a 1960's edition of the "blame America first" theme. Better communications are needed to avoid such.

►The "Double-Ballot" privilege—I do not argue against the priests' right to dissent, but with such a freedom comes also responsibility. All too often, select individuals and groups achieve public and media attention that is unavailable to most people. Such dissenters thus gain a "second ballot" that skews the democratic process.

My advice to all is: Vote in every election, write to your congressman and/or president when you wish. But spare the rest of us from attempts to tilt an established majority table. God willing, may American common sense prevail.

Robert M. Shaver

Indianapolis

Sr. Nancy's views seem outrageous

Once more Sister Nancy Brosnan is crying out in protest ("Sister Lists Reasons She Deplores War," Feb. 22 issue). In August 1987 she was protesting in our local paper about "the U.S. sponsored *contras* who systematically abduct, rape, torture and kill Nicaraguan civilians; their victims are numbered in the thousands." Now that history has "proven those accusations untrue," perhaps we need to question Sister's reason for making them.

In September of the same year she declared in *The Criterion*, "Negotiation has a chance where militarization will forever fail." Later that fall in an address here in Osgood, in the basement of St. John the Baptist's, she told us that Hitler could have been stopped if only we had negotiated with him; that Pearl Harbor was not sufficient cause for war; that negotiation with the Japanese could have averted war in the Pacific. Now, in *The Criterion*, she refers to "our beginning a war" and only two lines later, she deplores "the power we have given Saddam Hussein, letting his decisions dictate whether or not we have a war." Certainly these pronouncements beg a motive.

Later in the same letter she deplores that

30 percent of our forces in Saudi Arabia was black but only 12 percent of our population is black (contrary to Dan Rafter of CBS News who stated on Feb. 25 that "12 to 15 percent of our forces is black"). Then she deplores "the rigidity of the U.S. position in negotiation when so much more than the 400,000 people of Kuwait is at stake." Why do you tell us these things, Sister?

These positions of Sister Nancy may seem strange, outrageous to some of us, but a thread of consistency does seem to bind them together. It appears that, to her, the responsibility for all things evil rests with the United States, whether it be Hitler's conquest of Europe, Japan's adventurism in the Pacific, or Saddam Hussein's occupation of Kuwait.

When the U.S. backed the *contras*' efforts to expel communism from Nicaragua, she and her ilk cooked up atrocities by the thousands so there would be blame aplenty for both the United States and the *contras*. As to her deplores the large percentage of black patriots in our armed forces, it is unclear if she deplores blacks for being in the services, or deplores the services for having blacks at every level from grunt to general.

Finally, what is it that is so much more important to Sister Nancy than the 400,000 Kuwaitis who were deprived of their country and, in many cases, their lives and fortunes? Perhaps Sister will tell us. But perhaps the World War, and Nicaragua's continuing struggle for democracy, and the looting of Kuwait and the killing of Kuwaitis (and Kurds and Iranians) isn't all that important to her. Perhaps the important thing to her is to castigate her country for every reason, real or fancied. Tell us, Sister, would you be a pacifist and patriot like Mohandas Gandhi, or just another Tokyo Rose?

Carl F. Moeller

Maurice Wagner

Faye Wagner

Osgood

Let's put real patriotism to work

While the war was still on I attended a rally in support of Desert Storm in one of Indiana's small towns. The people were very typical of people anywhere: hard-working, tax-paying, concerned American citizens. The rally was one filled with placards proclaiming support for U.S. troops and victory in the war. Flags were everywhere and the Army provided the right touch with the band playing all the patriotic songs.

But this rally left me with many questions about patriotism and how it is used and abused in our society and by our government officials. I wondered why it takes war for people to hand a flag out or wear a button saying they love America.

Why is it the killing and mutilation of another country and its people brings ordinary Americans out on a cold Saturday morning to listen to verbiage about how great America is? This event was more like a high school pep rally before the big game than a show of patriotism for America.

Why don't we use patriotism to better our educational system, feed, clothe and house the homeless on our streets, eradicate the drug problem that infiltrates every American town and city and find AIDS? Why isn't our patriotism at work at local, state and national levels of lawmaking where our collective voices can be heard and society eventually bettered?

Finally, the rally left me wondering what would happen if we (America) took all the money, time and energy that was being poured into the war and channel it into really making America great. I also wonder how many of the people who display the flag, wear yellow ribbons or buttons that say "I love America" voted in the last election.

Many who read this letter will call me unpatriotic and non-supportive of our troops. This is a misinterpretation of my message.

We must find peaceful solutions to international conflicts and let real patri-

otism take place in our schools, universities, court houses, state and national legislatures and voting booths—not on the battlefield.

Martha Brennan

Indianapolis

Dilemmas of a married priesthood

Broader implications than biblical legitimacy play a part in whether or not priests should marry. Two recent letters (Feb. 22 and March 1) bring up this question, but only in a biblical context. Allow me to offer the social dilemmas a married priesthood would create, the issues that, I believe, will be deciding factors in the future since the Bible can be interpreted to suit the claims of both sides of the argument.

- 1) The parish will have to support a whole family. If priestly vocations escalate, family support will become more difficult as there will be more families per parishioner.
- 2) The church will have greater difficulty keeping its priests loyal since their interests will become divided between church and family.
- 3) The church prefers a "mobile clergy" that can change residence from one parish to another. This prevents priests from becoming too attached to a single congregation so that the demands of the bishop will come first. A married priest is an "immobile priest," who must maintain permanent residence for the sake of the family.

4) If priests marry, Catholic identity risks deterioration among parishioners due to a greater lack of concrete dissimilarity between themselves and other Christian traditions. Lack of identity will inevitably create lack of commitment, loyalty, and financial contributions. It will also mean greater disregard for Catholic doctrine in general. Like mainline Protestantism, membership could decline; like the Episcopalians, daily religious practice may drop below 40 percent of the parishioners.

On the other hand, a married priesthood may increase commitment. Lay people may identify more with their pastor. The "cultural Catholics" might attend church more often and listen more to the pope since he would seem to be listening more to them.

However you cut it, it's a difficult issue that the Bible alone will not decide.

Dorian Kondas

Indianapolis

LIGHT ONE CANDLE

The mystery of God

by Fr. John Catoir
Director, The Christophers

Scientists have been working diligently for centuries, trying to figure out the origin, evolution and ultimate fate of the universe.

But we learned all that stuff in the first grade: "God made me to know him, to love him and to serve him in this world and be happy with him forever in the next."

This catechism answer is, of course, too simple for scientists, since most of them are self-admitted agnostics. They say they just don't know, and recently the little they did know about the mystery of creation turned to dust.

New technological advances have given astronomers increased powers of observation, enabling them to see farther into the universe than ever before, and the findings have shocked them. Apparently the "Big Bang Theory" is no longer tenable because new sightings have revealed a great cluster of galaxies somewhere out there, known as the Great Wall. We are told this wall is about 500 billion light years across.

This doesn't square with the long-held Big Bang Theory that an explosion which occurred billions of years ago has caused matter to shoot outward in an ever-expanding universe. For the "Big Bang" hypothesis to hold up, matter should be evenly distributed as it spreads apart in space. Now we know there are clusters.

In this context, scientists seem to know

Filling shoes of two great priests

In the article about the death of Father James Moriarty, it was mentioned that he was spiritual moderator for the Indianapolis Archdiocesan Council of Catholic Women. He was exceptional at guiding us. When he resigned as our moderator in 1985, we did not know how we could find a worthy replacement.

How fortunate for us that Father John Elford consented and was approved to fill the shoes of a great man. This was not mentioned in the article about Father Elford's passing. He was our spiritual moderator from 1985 to Feb. 6, 1991. His spiritual leadership, guidance, companionship and devotion to our organization are unforgettable. We loved him dearly, miss him deeply and, again, we must find someone to fill the shoes of a great, gentle man. It will not be an easy task.

Linda Staten

Archdiocesan Council of Catholic Women
Indianapolis

Recorded music shouldn't be used

In the March 1 *Criterion*, there was an article about a Florida parish that is using recorded music to accompany its liturgical singing. I hope they see this as a temporary arrangement.

In *Liturgical Music Today* (1982) the U.S. bishops' Committee on the Liturgy stated: "The liturgy is a complex of signs expressed by living human beings. Music, being preeminent among those signs, ought to be 'live.' While recorded music, therefore, might be used to advantage outside the liturgy as an aid in the teaching of new music, it should, as a general norm, never be used within the liturgy to replace the congregation, the choir, the organist or other instrumentalists" (paragraph 60).

We would never think of replacing the reader or the homilist with a recording, so why the music minister? Part of the solution to the shortage of good musical leadership is for parishes to allocate more of their resources to the training of musicians and the hiring of competent music directors.

Charles Gardner

Music Director, Office of Worship

Indianapolis



that something doesn't come from nothing and they wonder how the smoothly expanding universe they imagined evolved into this clumpy configuration:

Astronomers for the past 15 years felt secure in their near unanimous agreement that they had an explanation for the origins of the universe, but they never said they knew what caused the Big Bang in the first place. Most of them just shrugged off the question. More than one pundit asked, "Why do we need a cause at all?"

Philosophers call this begging the question. Some of them argue that there must be a first cause to explain the existence of the entire universe. This seems so obvious to most of us. I wonder why it's so easy for a bright scientist to miss it. The first fact of all reality is that something doesn't come from nothing. And given the immensity of the universe, whoever created it must be "awesome."

It takes a little more than a second for a beam of light coming from the earth to reach the moon, eight minutes for it to reach the sun, and 80,000 light years for the same beam of light to reach the outer edge of our own galaxy.

Our telescopes now tell us there are millions of galaxies each with millions of stars in them and just one cluster of galaxies extends about 500 billion light years across. That is enough for me to kneel down in wonder, and pray.

(For a free copy of the *Christopher News* column, "Let's Talk About Prayer," 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.)

CORNUCOPIA

Photos at a loss for words

by Alice Dayley

If, as we've heard a thousand times, one picture is worth a thousand words, what about a thousand pictures with no words? I have them, you have them, vintage photos and snapshots without one clue as to their identity.

Who are these people scattered here and there? Maybe a sylph-like girl, a grim-faced woman and a roguish looking man, or even a wrinkled newborn.

While WE may know that the lissome lass in a '20s dress is Aunt Ann, our children would never connect her with the jolly, 200-pound Aunt Ann they remember from childhood. She deserves written recognition.

And if we know that the unsmiling woman is great aunt Matt, we should do her courtesy of identification. After all, it may have been the years of putting up with great uncle Ned's diodes that erased her smile.

As for the seven-pound prune-like infant, which of our heirs could possibly guess that he is the 6'4" hunk they call "cousin"?



Photos are precious. They are the visual diaries of family history. But who wants to wander through nameless stacks of them?

Once, while perusing some resurrected photos, my son passed over a skimpy-haired baby in a high chair. "Hey, wally!" I commanded. "Don't you recognize your own mother?" (He should have recognized her; decades later the hair on that same head is, once again, skimpy.)

All of these photos that youth condescendingly labels "that old bunch of pictures in Mom's dresser drawer" take on new significance as years begin to tally up and roots are being explored.

A "stupid looking" school picture that the subject longed to destroy becomes more appealing to 40- or 50-year-old eyes. With all the innocence and sweetness of a little first-grader captured forever on film, it may become more treasured than any Botticelli. If, however, it has no name, who of our heirs would know it is their own flesh and blood?

We can't rely on memory alone. Just a few years ago, while sorting material for inclusion in a parish anniversary book, a staff photo of 12 sisters was unearthed and deemed a must for publication. But, garbed as they were in 1950 pre-Vatican II habits, who could identify them?

Even one of that group was baffled. "We all looked so different then," Sister

said. "I'm not sure who they are." And this was just 20-some years later.

So while we are still "of a mind," before time makes the memory a bit tricky, we really should go to work on that treasure trove, wherever it is. Maybe identifying a few at a time (name, relationship, approximate year) shouldn't be too taxing.

And, mission completed, let's share with the upcoming generation. A mother, father who died young, a grandchild who babysat them; these could be gathered into a collage of distinction.

Even though the collage might be stowed away in the hold, just a few short years down the road it may well be taken out and displayed with pride.

vips...



Father Marty Peter will present a program on "Liturgy and Social Justice" from 7 to 9:30 p.m. on Tuesday, March 19 at the Catholic Center, 1400 N. Meridian Street. Father Peter, who is interested in social justice issues, spent a sabbatical in Tanzania, Kenya and Ethiopia. The presentation is part of the Liturgical Ministry Formation Program series sponsored by the archdiocesan Office of Worship. The cost is \$8 at the door.

Elmo and Marion Heck recently celebrated their 50th Wedding Anniversary. The Hecks are members of St. Lawrence Parish, Lawrenceburg.

Nellie Zimmer of St. Lawrence Parish in Lawrenceburg celebrated her 90th Birthday on March 4. Congratulations!

check-it-out...

The Guardian Angel Guild will hold a Day of Meditation led by Franciscan Father Justin Belitz from 9:30 a.m. to 2:30 p.m. and concluding with Mass on Monday, April 15 at The Hermitage, 3650 E. 46th Street. Bring a sack lunch; beverages and dessert will be furnished. The cost is \$5. Call Mary Bittle at 317-872-6577 for limited reservations.

Archdiocesan Family Life Office director Valerie Dillon will present a Training Workshop for Prepare-Enrich Inventory from 8:30 a.m. to 12:30 p.m. on Saturday, April 13 at the Catholic Center, 1400 N. Meridian Street. The program is designed to aid priests, sponsor couples, pastoral ministers and counselors in working with engaged and married couples. The cost is \$20, with registration due by April 1. Call 317-236-1596.

An RCIA Sharing Day for pastors, pastoral associates and RCIA coordinators will be held from 10 a.m. to 2 p.m. on Tuesday, April 30 at the continuing education classroom of St. Anselm Hall at St. Meinrad College. The \$10 cost includes lunch. Registration is due by April 19. Contact Ann McCutcheon, OCL, P.O. Box 1410, Indianapolis, IN 46206.

The Sisters of St. Francis at Oldenburg will hold a Day of Prayer from 9 a.m. to 5 p.m. EST on Saturday, April 14 in Oliva Hall on the grounds of their motherhouse. Franciscan Sister Jane McConnell will explore the theme "Exploring Our Images of God in Scripture and Prayer." The cost of \$10 includes the noon meal. Contact: Franciscan Sister Maureen Irvin, Sisters of

St. Francis, Oldenburg, IN 47036, 812-934-2475 or 812-934-5016.

The National Conference of Diocesan Directors of religious education will hold its annual meeting on the theme "Changing Realities in Catechesis... Brothers and Sisters What Are We to Do?" at the Galt House in Louisville, Ky., April 7-11. Contact: Providence Sister Matthias Sterner, Office of Religious Education, 266 Bainbridge St., Dayton, OH 45402, 513-223-4075 for more information.

Jesuit Father James Brockman will speak at a Prayer Service on "Romero's Journey to Jerusalem" at 3 p.m. on Sunday, March 24 in SS. Peter and Paul Cathedral, 14th and Meridian Streets. Father Brockman is an expert on Archbishop Oscar Romero, who was assassinated at the altar by a Salvadoran death squad on March 24, 1980. He will also speak on "Political Currents in El Salvador Since the Life of Archbishop Romero" at 7:30 p.m. on Thursday, March 21 at North United Methodist Church, 3808 North Meridian Street.

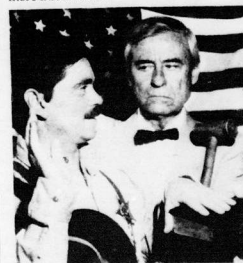
The Sisters of St. Francis at Oldenburg will celebrate the renovation of their 100-year-old Motherhouse Chapel on the occasions. At 2 p.m. on Saturday, March 16, Archbishop Edward T. O'Meara will celebrate the Rededication Ceremony liturgy. An open house featuring tours of the facility will be held from 2 to 4 p.m. on Sunday, March 17. And on Sunday, April 21 the sisters' families, friends and benefactors will be invited to a 2 p.m. liturgy followed by a reception.

The Catholic Youth Organization (CYO) is recruiting kickball umpires for the 1991 CYO Spring Kickball Program of approximately 750 games, which will be played between April 15 and May 18. Adults and youth between ages 16-65 who might enjoy umpiring and are available weekdays between 4:30 and 6 p.m. are invited to volunteer. No experience is necessary. Call 317-632-9311 for more information.

St. Francis Hospital Center and Family Services and Prevention Programs will sponsor a one-day seminar by psychologist Dr. H. Stephen Glenn on "Making a Difference" in the lives of adolescents, from 8 a.m. to 4 p.m. on Tuesday, April 30 at Jonathan Byrd's Cafeteria, Greenwood. The seminar is designed to help school administrators, teachers, counselors, parents, law officials, social workers and others to help children develop in a healthy fashion. The \$65 cost includes lunch. Call 1-800-23-SAY-NO or 317-783-8336.

Bishop Chataud High School will hold its second annual Chataud-A-Bratration drawing on Saturday, April 20 at Immaculate Heart of Mary Church. Archbishop Edward T. O'Meara will be a special guest. The first place prize is \$10,000. Seventy-five tickets will be sold at \$1,000 each (in increments of \$50, \$100 etc. if desired). Call 317-251-1451 for more details.

A free public forum on "The War in the Middle East" will be held at 8 p.m. on Friday, March 22 in Robinson Community A.M.E. Church, 46th and College. Civil rights leader Jack O'Dell and Arab-American journalist Rabab Abdul-Hadi will speak on connections between the U.S. war in the Middle East and the war on social problems at home. Call 317-283-3508 for more information.



SWearing IN—St. Simon parishioner Ed Mobley (left), playing Sheriff Heck Tate, is sworn in while Judge Taylor (Hugh Watson) looks on in a production of "To Kill a Mockingbird," being presented at the Repertory Theatre at CTS, 1000 West 42nd Street in Indianapolis, March 22. Call 317-923-1516 for more information.

The Ad Game

\$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled the previous puzzle:

Nick Schultus	Mary Richeson	Shirley	Rhonda Tallman	Mary Jo Jarboe
Lavonne Horn	Chris Renecker	Lindenmyer	Joseph Onishi	Helen Lar
James Lasher	Cathy Porter	Brenda Stull	Margaret Oeding	Virginia Elson
Goldie Sprinkle	Linda Tolon	Rose Kappel	Susan Berry	Mary Whaley
Margaret Reed	Sally Bruce	Alma Weiker	Rita Foley	Steven Hagedorn
Mary Meyer	Joan Wiwi	Alma Davis	Evelyn Wessell	Mary Ann Menell
Kathy Baker	Ray Stanfield	John Hillman	Maryellen Jovan	Bernice Lemping
Vera Temple	Rosemary Long	L. Fischer	Marita Cherry	Mary Jane Kritz
Elfrida Gerns	Antia Grell	Beverly Vogel	Carolyn Duncan	Agnis
Leonora Anderson	Theresa Spigoli	Pauline Vogel	Pauline Hensley	Schmidbauer
Paul Hirschauer	Rosemary Subida	Mary Smith	Patricia Koehne	Mary Hammes
Louis Daeinger	Carol Souler	H. M. Buler	John Kennedy	Jo Ann
Rosella Lawrence	Barbara Smiley	Mrs. Howard	Catherine Wagner	L. M. Albin
Mildred Akers	Mary Kernen	Caldwell	Seima Dicks	Nicole Nenuas
Josephine Mivec	Martha Sands	Robert Jones	Patricia Hensley	Loretta Blankman
Ruth Lucas	Marge Withem	Kathryn Sheels	Pat Strby	Charlene Fisher
Winzerwald	Raymond Rightley	Carole Williams	Noel Steenburgh	Margaret Buchner
Pat Wheeler	Anna Merkel	Elizabeth Schottie	Joanne Kame	Mary Vanderpohl
Mary Osborne	Julie Coleman	Ann Kimmy	Dolores Maschino	Pauline Michaels
Norma Evans	Marie Kingsbury	F. N. Hermann	Lorne Allen	Becky McCurdy
Margaret Senise	Jance Obermyer	Wima Jansing	Hermina Bruder	Robert Huxley
Virginia Herbert	Pearl Sling	Aurika Wornthaler	Stephen Codrman	Darlene Bohman
Jeanne Schott	Gaudine Goffinet	Emma Wilhelm	Lucie Dosch	Jan Pricke
Lisa Redour	Becky Blum	Ann Sanders	Norma Jones	Norma Jones
Joseph Hart	August Sell	Ketha Harvey	Mary Theobald	Robert Huxley
P. Turnbaugh	Margaret Jones	Lisa Benumee	Roberta Corbell	Patricia Riley
Ruth Ann Hutt	Janet Fonde	Patricia Reids	Linda Baumann	Mary Sharp
Agnies Meltzer	Regina Kunkel	James Yetter	Mary Sharp	Mary Sharp
Dorrie Kink	Sally Nugent	Madge Foreman	Jackie Edgin	Joan Jamniczy
Sharon Van Auker	Rayne Pickle	Betty Richardson	Jackie Bohannon	Rebecca Burns
Madeline Moran	Mary Stiner	Danielle Garst	Virginia Elstrod	Cameo Otto
Florence Toschog	Paul Kedrowitz	Alice Karsler	Anna Zimmer	Sharon Williams
A. Beatty	Cheryl Hahn	Joseph Garst	Mrs. Fred Eber	Therese Rini
John Handon	Ed Kadin	L. J. Eckstein	Margaret Logan	Carl Witte
Patii Takacs	Alma Widgott	Alma Widgott	Richard Gerlach	Cornelia Boeman
John Gabriel	Flora Reichel	Margaret Sanders	Beverly Hagedorn	Barry Galambos
E. M. Jorfs	Donald Werning	Margaret Sanders	Lucille Van Winkle	Lucille Van Winkle
Catherine				
Schoenhop				
Dottie McGoff				

— ANSWERS TO "AD GAME" —

REBITHENISAHN

THE HIBERNIANS

PELLFAMEDACIO

CAMP DELAFIELD

SMOREKANKRAMLS

ASKREN MEMORIALS

AHARGHEGAINSMYDAIT

MARIAN HEIGHTS ACADEMY

VEFRATECRAEREL

CAREFREE TRAVEL

(THE BREAKERS)

NOSODPOMERNINOMUSICON

MOONSPINNER CONDOMINIUMS

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #5). Congratulations to the winner this week.

Donna Ruf, St. Michael, Connorsville
— Your \$25 Check is in the Mail —

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

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

St. Mary New Albany soup kitchen feeds hungry

by Margaret Nelson

St. Mary Church sees to it that nobody in New Albany goes hungry on Monday night. The parish soup kitchen is part of a network of churches that offer meals every night of the week.

"We average 68 people a week, and up to 90 at the end of the month," said Essie Reilly, who coordinates the kitchen. "Last summer, we had a lot more."

Facing the third anniversary in April, Reilly said the group expected about 25 people a week when they started serving the meals, "but there has been more need. Fortunately, the donations seem to go up as the number of people goes up."

The social justice committee first inquired about having a soup kitchen two years before it opened at St. Mary. But according to the Interfaith group of New Albany churches, there was no need then.

The youth ministry group was responsible for starting it three years ago and acts as co-sponsor of the project with the social justice committee. "All of a sudden, we had the soup kitchen every day (in New Albany). It really has become a need in the area for the last four years," Reilly said.

"We have people who send us a check every month. This is just a ministry they want to support," she said. The kitchen uses some government donations, a restaurant provides bread, and a food catering service brings any left-overs.

Gloria Hess lines up the all-volunteer working staff. The 6 to 8 "head cooks" take turns being responsible for an entire Monday meal. They get the bread and milk and do the shopping. They line up the desserts, which are donated every week. And they have 34 assistant cooks to help them in the kitchen. She said that many of the same volunteers have helped all three years.

The head cooks have learned that casseroles stretch better than "100 pieces of chicken," she said. Each week, a form is completed which shows what was served and what supplies were used. This is left in a folder so that the cook for the following week can avoid repetition.

Part of the agreement for using the school cafeteria to serve the dinner is that the soup kitchen group ensures the safety of the building. So every week, one man serves as host. He greets the diners personally, leads the prayers, and helps

serve beverages. "He makes sure order prevails," said Reilly. Her husband has served as host many weeks. Luckily, the soup kitchen has had few discipline problems.

"We try to have some teen helpers to serve drinks and clean up," she said. "By the time people come to eat, the cooks are pretty tired." Every week for more than a year-and-a-half, Chet Nanz has come to do the clean-up of the cooking pans. The meals are served with disposable dishes. Reilly said that disposable forks and plates cost "big money."

"People know we're open," she said. "They stop by and say, 'Need any help?' Sometimes we are desperately busy. Other times, things are going smoothly."

The clients learn about the soup kitchen from social service agencies. And whenever someone calls the church office for food, they are given the soup kitchen schedule. Most of the facilities for other days of the week are in the downtown area or within a mile.

"We have a lot of older or middle-aged, disabled people," Reilly said. "It's kind of funny the way things change or come in spurts. During the winter, we have a lot of families. Sometimes, it's the same group, but others are just traveling through town."

"A lot are just on some kind of welfare or a fixed income. A couple of them have had good jobs and lost them. Some are on chronic welfare," she said. "They talk to each other and seem to feel at home. If we ever have a problem, we tell the clients. They are very protective about the place."

"We try to be conscientious about how we leave the kitchen," Reilly said. "They have school Tuesday morning. The school allows us to use storage space upstairs and cabinets of the kitchen. If there are ever problems they have discussed them with us."

Asked why she took on the responsibility for the soup kitchen, Reilly said she has always had a natural interest in social justice and had always been on the church committee. She added with a laugh, "I had the time when it started. I hate to cook, but I take my turn."

"There are people who have a lot of anxiety about doing the Monday meal, but they do it the next time it's their turn," she said. "The first time you do it, you do feel good about it. And it always does seem to work out. We never turn anyone away. They might not have seconds and thirds. We rarely run out of food."

She explained that they do have some canned fruit and vegetables they can open if they run short. "Generally, we try to cook enough for the helpers. But there have been times the workers have not eaten."

"They can go home and eat," she said. Reilly said she likes to walk around and talk with the people. "That's about the only interaction you get when you're cooking."

"I just have to say, the miracle of the loaves and fishes happens here every week," Reilly said.

Reilly also works with the Interfaith food pantry group. March is the month the churches collect money and food. St. Mary is one of the bigger churches involved. Most of the parishioners and school children bring bags of food and take up collections, she said. Two other parishioners help her deliver the supplies to the pantry.

The cash donations are used to buy meat, chicken or other perishables. Sometimes the pantry helps poor people to pay pharmacy bills, as well.



OVEN TIME—Essie Reilly looks in the oven at the St. Mary School cafeteria. She is one of six to eight "head cooks" for the weekly soup kitchen. (Photo by Margaret Nelson)

March 23 luncheon, fashion show to benefit Birthline work

To support its work, the Birthline Guild will have a "Love Works Magic" fashion show and luncheon on March 23. The event will be held at the Ritz Charles, 12156 N. Meridian, Carmel. Fashions will be offered by Tarkington Tweed and hats will be provided by Sheryl's Millinery.

Women who are involved in crisis pregnancies can receive counseling, advice and referrals from Birthline, a Catholic Social Services agency. Pregnancy tests, medical attention, maternity and baby

clothes, emergency food, and some baby beds and equipment are among services Birthline arranges for.

Volunteers are on call by home telephone hook-ups. They are trained to talk with women about the options and resources available to help them deliver their babies.

Reservations for the March 23 luncheon/fashion show are available by calling 317-251-4176 or 317-251-7111. The \$18 donation supports Birthline services.



SHOW PLANNERS—Karen Blackwell Smith (from left), president Sarah Lechleiter and Lisa Kelley are members of the Birthline Guild that is planning a "Love Works Magic" benefit luncheon and fashion show on March 23. (Photo by Margaret Nelson)

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Rev. James D. Barton, Archdiocese Director

Lenten penance services scheduled

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

Following is a list of services which have been reported to *The Criterion*, according to deanery.

Indianapolis North Deanery

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.
March 24, 3 p.m., St. Joan of Arc.
March 25, 7:30 p.m., St. Lawrence.
Private Penance, St. Andrew.

Indianapolis East Deanery

March 15, 7 p.m., St. Michael, Greentield.

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.
March 25, 7:30 p.m., St. Simon.
March 27, 7 p.m., St. Philip Neri.
March 29, 5:30 p.m., St. Rita.

Indianapolis South Deanery

March 17, 4 p.m., Sacred Heart, St. James.
St. Patrick, St. Catherine, and Holy Rosary, at Holy Rosary.
March 18, 7 p.m., St. Mark.
March 18, 7:30 p.m., St. Ann.
March 21, 7 p.m., Sacred Heart, St. James.
St. Patrick, St. Catherine and Holy Rosary, at Sacred Heart.
March 25, 7 p.m., St. Jude.

Indianapolis West Deanery

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.
March 24, 2 p.m., Holy Trinity.
March 24, 2 p.m., St. Anthony.
March 26, all morning, Ritter High School.

Batesville Deanery

March 17, 4 p.m., Immaculate Conception, Millhouse.
March 17, 7:30 p.m., St. Maurice, Napoleon.
March 19, 7 p.m., St. John, Dover.
March 20, 7 p.m., St. John and St. Magdalen at St. John, Osgood.
March 20, 7:30 p.m., St. Mary, Aurora.
March 21, 7 p.m., St. Leon, St. Leon.
March 22, 7:30 p.m., St. Mary, Greensburg.
March 24, 2 p.m., St. Louis, Batesville.
March 24, 1:30 p.m., St. Maurice and St. John at St. John, Enochburg.
March 26, 7:30 p.m., Holy Family, Oldenburg.

Connorsville Deanery

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, Rossville.
March 21, 7 p.m., Holy Family, Richmond.
March 23, 12:05 p.m., St. Mary, Richmond.
March 25, 7 p.m., St. Andrew, Richmond.

New Albany Deanery

March 19, 7:30 p.m., St. Mary of the Knobs, Floyd 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.
March 25, 7 p.m., Sacred Heart and St. Augustine, Jeffersville, at St. Augustine.
March 27, 7 p.m., St. Anthony, Clarksville.

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 17, 7 p.m., St. Mark, Perry Co.
March 24, 7 p.m., St. Michael, Cannelton.
St. Paul, Tell City, and St. Pius, Troy, at St. Paul.
March 27, 7:30 p.m., St. Isidore, Bristow.

Terre Haute Deanery

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.



FESTIVE DAY—St. Mary Church in Mitchell celebrates the "burning of the mortgage" after the Sunday Mass on Feb. 17 with Bill Armstrong (from left), pastor Father Dan Armstrong, Bill Turk, and Everett Green doing the honors. The congregation applauded as the archdiocesan loan statement, marked completely paid, burst into flames. The mortgage for St. Mary's new Religious Education Building was paid as a result of a three-year building fund drive. (Photo by Dymple Green)

See Joe O'Malia in the St. Patrick's Parade

Dear Friends,

My hands are shaking a little bit as I sit down to write this. Twenty-five years! It doesn't seem possible.

When I opened my first store on North College, I never dreamed we'd be where we are today. All I wanted to do was own my own grocery store, offer the best products at the best prices I could, and carve a special niche in the marketplace by specializing in customer service. Now we have nine stores and although much has happened, in twenty-five years, those goals haven't changed. It's impossible for me to predict what the next twenty-five years will bring. In 1966, I didn't think I'd be in business this long! My faith, my family and my friends are the most important influences in my life. All are responsible for our good fortune. I consider every customer a friend. That's why service has been stressed so much over the years. You try not to let down your friends.

There will be a lot going on this month at each O'Malia's store with special events, prizes and gifts. As our customers and friends know, St. Patrick's Day is our favorite holiday at O'Malia's. There's lots of fun in all the stores with folks wearing the green, green bagels on sale and so on. We encourage you to stop in for a visit and shoot the "blarney" with the folks—all O'Malia employees are Irish that day.

Of course, if you can get downtown on Friday, March 15, you don't want to miss the annual St. Patrick's Day Parade, sponsored by the Indianapolis Athletic Club. Again this year I will be driving the IRISH GREEN 1932 Oldsmobile convertible. I'll be assisted by lots of O'Malia folks!

After the parade, stop by the Lockerbie store and visit with me! I will be autographing our new book, "EXPECT THE BEST."

Again, friends, thank you. Happy St. Patrick's Day and God bless you.

Sincerely yours,

Joe O'Malia

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Westridge Center, East 7431

COLLEGE AVENUE STORE
12430 N. College Corner
West Side Mall, 3483

86TH STREET STORE
2144 W. 86th St.
868th & 72nd, 376-5710

MERIDIAN VILLAGE STORE
11001 N. Meridian, 348-1724



126TH STREET STORE
126th St. & 12th Ave.
Southwest Corner, 344-4172

NOBLESVILLE STORE
10000 N. State Road 137
N.W. Corner, 343-8344

CHAPEL HILL STORE
2000 North 10th St.
Chapel Hill, 343-1000

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Holy Cross food pantry offers Dorothy Day 'Haunted by God'

by Margaret Nelson

"We were thrilled," said Ann Marie Hanlon. She was talking about the crowd of about 300 people who came to Holy Cross-Kelley Gymnasium on March 8 to see the one-woman Call to Action presentation on the life of Dorothy Day: "Haunted by God."

Before the portrayal, Father Patrick Doyle, administrator of Holy Cross, thanked those responsible for the St. Vincent de Paul Holy Cross food pantry, which sponsored the show. They "continue to live out the Gospel

message of Jesus Christ," he said, explaining that the facility now feeds 1,000 families every month.

Lisa Wagner, who portrayed Day, appeared in the middle of the gym shouting, "Who threw this painting in the trash?" as a comment on the value of artistic expression.

She started as an older Dorothy Day, reflecting back to her days as a young journalist before her conversion to Catholicism.

Wagner brought her audience through Day's trials as a young single mother and her struggle to find "a way to bring together our faith and my journalistic background."

At the Feast of the Immaculate Conception in 1927, Wagner's Day went to the national shrine of that patron and asked to be shown what to do. "Please give me courage. Show me a way to use whatever talents I have for the poor and for the workers."

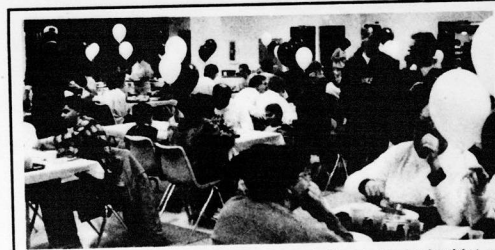
The next day, the Day character said, "Someone was waiting on my doorstep." It was Peter Maurin, a French activist who filled in her "lack of good Catholic education" and urged her to start the Catholic Worker newspaper. From that beginning grew houses of hospitality all over the U.S. and the world. The paper also fostered labor justice and pacifism.

Wagner portrayed actions ranging from Day's fears to her generosity of service, including the long illness and death of Maurin.

Hanlon, who worked with Dorothy Day in New York City, now represents her parish in the East Deanery Pastoral Council. She was pleased with the "terrific diversity" of the audience, noting that there were clients of representative of Cleaners Food Bank, and members of suburban parishes who help with the food pantry in attendance at "Haunted by God."



ACTIVIST—Lisa Wagner portrays Dorothy Day in the March 8 "Haunted by God" presentation at Holy Cross Church. (Photo by Margaret Nelson)



PANCAKE PURSUIT—St. Paul's Catholic Center in Bloomington has breakfast on March 2 as part of a fundraiser that included a 8K walk/run. The co-pastors—Fathers Kim Wolf and Robert Sims participated. Proceeds will be used for renovation of the building, "The Campaign for St. Paul's: An Invitation to Community." A raffle and a Homecoming tailgate party also added to the fund. (Photo by John Ahlhauser)

Holy Spirit parents question self-esteem series

by Mary Ann Wuand

Parents concerned about supplementary curriculum on self-esteem offered by Catholic Social Services at Holy Spirit School in Indianapolis challenged archdiocesan and school officials March 6 to justify the use of a program entitled "Developing Understanding of Self and Others."

Known as DUSO, the elementary-level curriculum uses puppets, songs, stories, relaxation techniques, guided imagery, and group discussion to help children explore their feelings.

About 120 people attended a parents' meeting at the Indianapolis East Deanery parochial school last week to hear reports on DUSO from Holy Spirit principal Kent Schwartz and representatives of the archdiocesan Office of Catholic Education and Catholic Social Services.

Schwartz arranged the meeting after a group of parents complained about the use of guided fantasy in the classroom as part of a program that they said focuses on looking to the self rather than on reaching out to God.

Questions from parents ranged from concerns about humanistic psychology to why a Catholic school needs to offer supplementary programming on self-esteem.

"There is humanistic psychology in this curriculum," Sharon Adams told the gathering. "Humanism does not point to God. It points to self."

Children can learn about positive self-esteem in other ways, Adams said, such as pats on the back or encouraging words from teachers.

"In a Catholic school," Kathleen Brown noted, "Christ should be a part of all of the curriculum. I want to be guaranteed that if we continue to use the DUSO program—and I hope not—that Christ's name would be used in this material."

Another parent, Mary Ann Cooper, suggested that, "We could be focusing on Christ's humanity—a great source of wisdom and inspiration for our children to base their decisions and get in touch with their feelings."

In his presentation, Schwartz told the crowd that, as part of a certification and accreditation process for Holy Spirit four years ago, an assessment team recommended that self-esteem should be addressed through programs. "A decision was made to implement DUSO," he said, "and it has been (utilized) at Holy Spirit School for three years on the first-grade level."

Schwartz said he strongly supports the belief that self-esteem among students is fundamental and noted that his philosophy is firmly grounded in research.

"How children feel about themselves and how secure they are has a direct proportion to how they will achieve, not only in school but in life," he said. "I don't find (DUSO) contrary to our Catholic faith. Who among us could not have benefited by hearing discussions that are a *lesser* to our self-esteem? I see it as an added plus to be affirmed of our values and feelings."

Mil Penner, director of the school social work program or Catholic Social Services, assured the parents that, "We're here to provide the school support, to provide the family support, and most of all to provide the children support."

Penner said the goal of a prevention and education component of the CSS school social work program is "to prevent failure and to help develop strong, capable young people. Our goal is very much what the school's goals are, and that is to help children be successful here at Holy Spirit."

DUSO has been used in a number of Catholic schools, he noted, with positive responses from teachers and students.

In order for children to become strong and capable individuals, Penner said, "We know that they have to believe in themselves as people and that a strong belief in themselves is a key to being able to perform academically, socially and emotionally."

In response to parent concerns, Board of Education member Carla Schilling, a certified teacher, presented a DUSO lesson on discriminating between real and imagined fears. To prepare for the presentation, Schilling said she studied a variety of materials in the curriculum kit.

DUSO lessons emphasize discussion and communication, she said, and there are a series of lessons which concentrate on identifying feelings. Other topics in the 41-unit program focus on trying to understand another person's feelings and learning to respond with empathy.

Responding to parent inquiries about guided-imagery components of the program, she said the authors describe fantasy as "the basis of child's play" and state that "guided fantasy engages the spontaneous creation of imaginative responses in children."

Dramatic play and role-playing are other components of the lessons, Schilling said, as children learn to identify responsible behavior through different stories.

Mickey Lentz, director of support services for the archdiocesan Office of

Catholic Education, offered praise for parents' interest in school curriculum and stressed the importance of parental involvement.

"Raising kids is tough," Lentz said. "We're not only worried about what DUSO says and what help we can give to our children, but we also have to be concerned with how we teach AIDS, how we handle human sexuality, how we look at family life issues, etc. Those things are not going to go away. We need to deal with them. And where better to deal with them than in a Catholic school climate?"

The bottom line, Lentz told the parents, is that "it is your choice to send your child to a Catholic school environment and climate trusting those who are at the helm. Curriculum is the plan. Parents, teachers, staff buy into the plan. It's your choice, it's the right one, and I think we have to be committed to that."

Benedictine Sister Joann Hunt, parish director of religious education, addressed parental concerns with assurances that, "We have a very strong religious education program which conveys most of the values that I hear you asking for—belief in God, understanding of Scripture, teaching of liturgy, participation in the sacraments. I think most of us would agree that the better we can understand ourselves and understand others, the more we can understand how God works in our lives and among us."

Schwartz later told *The Criterion* that a decision on whether to continue the DUSO program at Holy Spirit will be made at the end of the school year. The principal also said a number of parents have called or written letters to express their support for "what we're doing in the name of building self-esteem among students and their desire for that to continue in a positive climate."

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Holy Angels students watch portrayal of Frederick Douglass

Ibrahim Al-Jahizz, whose American name is Michael M. Smith, Sr., got a standing ovation from the students at Holy Angels School on March 5.

He was portraying black statesman Frederick Douglass. He started out, "I want you to learn something about him



STATE PORTRAYAL—Ibrahim Al-Jahizz, known as Michael M. Smith, Sr., portrays abolitionist Frederick Douglass for students at Holy Angels School. (Photo by Margaret Nelson)

before you leave—the year he was born, some of his accomplishments, and the fact that he served under four presidents, including Abraham Lincoln."

Smith, dressed as the 19th-century statesman said, "No president would do anything without consulting him." He asked, "How is it possible that someone born under bondage could become so great?"

He told how the abolitionist, who became minister to Haiti, learned to read and write despite threats of death. When he was 16, he was made a full field hand under a brutal foreman.

"Broken in body, soul and spirit," said Smith, "he decided that slavery was not to be his life's destiny." On his second attempt, Douglass escaped.

On a trip to England, people there were so impressed with Douglass that they took up a collection to buy his freedom. "He returned from England as his own master," Smith told the Holy Angels first-through sixth-grade students.

Douglass started a newspaper in Rochester, New York. One of his mottos was: "Expose slavery and it dies." Smith quoted him as saying, "Liberty is meaningless when the right to utter one's opinions ceases to exist."

Smith told the youngsters that Douglass' home near Washington, D.C. is now a national monument.

The program is offered more to educate than to dramatize, the actor said.



Laura Myers

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MOMENTS IN CATHOLIC HISTORY

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

Church develops doctrines and combats early heresies

During the first 250 years of its history, the church was struggling to survive the persecution of the Romans. Despite that, this period also saw the development of doctrines and theological ideas that proved to be the foundation of the Catholic Church throughout the rest of its history.

During this process many ideas were advanced, usually by very sincere men, that had to be condemned as heresy because it was determined that they were not in accordance with the teachings of Christ.

The Christian Church started, of course, in Jerusalem but we really know very little about early Christian communities, except what was written in Paul's letters and, later, in the Acts of the Apostles.

We do know that the early Christians really did not think of themselves as a separate religion, but as part of Judaism. They believed that Jesus had come to fulfill all that had been predicted by the Jewish prophets, that he was God's anointed—Messiah in Hebrew or Christ in Greek. Those who believed in the resurrection of Jesus and that he was to come again became a sect within Judaism.

As the Acts of the Apostles makes clear, Peter and Paul only gradually came to understand that Jesus' teachings were

for the gentiles as well as the Jews. Then, as gentile converts were made, the first controversy arose: Did the male converts have to be circumcised before they could be baptized? Certainly if they were to become Jews, they had to be circumcised. And what about the Jewish dietary regulations and other prescriptions of the old Mosaic Law?

In about the year 49 the leaders of the sect met in Jerusalem, in what is sometimes called the Council of Jerusalem, to decide these issues. At the meeting, Peter supported Paul's contention that Christians were not subject to the old Jewish laws. This was the council finally decided. Thus the break from Judaism was official.

Meanwhile, Paul had been making converts all along, the northeast part of the Mediterranean Sea as far west as Greece. As the church expanded, organization was necessary. At that time Jerusalem was considered the mother church, and that brought up the delicate question of authority. Was the head of the church to be a member of Jesus' family?

The person who emerged as head of the community at Jerusalem was James, described as "the brother of the Lord" although, since the church teaches that Mary was always a virgin, he has always been considered actually to have been a cousin. According to St. Paul's First Letter to the Corinthians, the risen Jesus appeared to James as well as to the apostles.

It was James who presided over the

Council of Jerusalem. As described in chapter 15 of the Acts of the Apostles, after Peter, Paul and Barnabas spoke against forcing gentile converts to observe the laws of Judaism, James made the final judgment in the matter.

However, the apostles ruled side by side with James and the decision of the council, as written to the Christians of Antioch, Syria and Cilicia, was made in the name of "the apostles and presbyters."

As new communities were established, they were put into the hands of presbyters, or what we generally call priests. Deacons also held a special place of importance. But it soon seemed natural for one man to be given overall responsibility. Thus the role of bishop developed. The epistles to Timothy and Titus and to the Philippians mention bishops and deacons.

By the time of St. Ignatius of Antioch, who died about 110, the bishop's authority in a community was secure. His letters indicate that the bishop has ultimate authority. Some historians believe that it is then for the popularity of Ignatius' "monarchical" view of the bishop's role, the bishop of Rome might never have gained his primary place in the church.

During the first two centuries of the church, one of its greatest challenges came from various teachings that sprang up as attempts to reconcile the new faith with Christianity. The first of these was Gnosticism, a combination of elements of Platonic philosophy and Eastern mystery religions that combined magic and astrology with religion.

Gnosticism is a theology that claimed to derive knowledge of God and the world by direct mystical insight. The Gnostics claimed to be Christian by saying that they learned the secrets that Jesus had taught to the apostles in private. They collected sayings of Jesus shaped to fit their own interpretation. One Gnostic thesis denied the divinity of Jesus while others denied his humanity—heresies that were to recur in later centuries.

Gnostics taught that matter was evil, that only the spirit was good. Therefore, they said, God could not have polluted himself by taking on human flesh; he only appeared to be human (a position directly opposed in the first epistle of John).

The teaching that matter was evil also meant, according to the Gnostics, that God did not create the world but that it was done by a lower deity called the Demiurge. They also taught that, although the spiritual soul was trapped in a physical (and therefore evil) body, an elite group had a divine spark within them that assured their salvation. Everyone else is predestined to annihilation, they said.

The Gnostic rejection of God as creator led to the teachings of Marcion in the first half of the second century. He taught that there was total opposition and no connection at all between the Old Testament and the New Testament, between the God of the Jews and the God of the Christians. His hero was St. Paul and he thought that the only true books of the Bible were 10 of Paul's letters and Luke's Gospel, which he thought was really the work of Paul.

Marcion was excommunicated by the church leaders in 144.

The next heresy to make its appearance was Montanism, started in Phrygia in 156 by Montanus and two women, Prisca and Maximilla. They taught that the second coming of Christ was imminent, as many Christian sects were to do down through the centuries, and that it would take place on a hill in Phrygia. They also denied the divine nature of the church and its power to forgive sin, and they preached excessively rigorous morality.

One of the converts to Montanism was Quintus Septimius Florens Tertullian, who was baptized a Christian toward the end of the second century and later was attracted by the rigorous spirituality of the sect. Before he became a Montanist, Tertullian was one of the most important and eloquent theologians in the early church. Nevertheless, Montanism was condemned by Pope Zephyrinus. From the beginning, Christianity refused to encourage extremes in spirituality. Tertullian's form of Montanism died with him in 220.

In the middle of the third century, about 242, another heresy originated, in Pe: ia

Manichaeism. It sounds similar to Gnosticism in that it was based on the assumption that there are two supreme principles—good and bad—and the objective of human endeavor is to be liberated from evil. Manichaeism denied the humanity of Christ, the sacramental system of the church, and the authority of the church.

In 260 Pope Dionysius condemned the heresy of Sabellianism, which contended that the Father, Son and Holy Spirit are not distinct divine persons but are only three different modes of being and self-manifestations of the one God.

In 314 a council of the church at Arles condemned Donatism, which said that baptism by heretics is invalid. The council held that such baptism is valid because the sacraments have their efficacy from Christ, not from the spiritual condition of their human ministers.

While condemning heresies, the church was also busy constructing its doctrines. One of the great early theologians was Irenaeus, bishop of Lyons, an archdeacon of the Gnostics. His five books gave us a system of theology of great importance to subsequent times.

Another important personage was Clement of Alexandria, a founder of the Catechetical School of Alexandria, who exerted great influence on doctrinal study and instruction during the latter part of the second century. He was succeeded by Origen, who established the School of Caesarea after being deposed in 231 as head of the School of Alexandria. Origen was a voluminous writer, particularly on Scripture, and was one of the founders of systematic theology. He exerted wide influence on the church for many years.

The anti-pope Hippolytus is considered by some to be the most important theologian and prolific religious writer before the age of Augustine. Among his writings were descriptions of the structure of the church in his day (he died in 235), many Scripture commentaries, polemics against heresies and a history of the world. He also invented a system for computing the date of Easter.

The date of Easter was, by the way, one of the controversies of the last part of the second century—and would continue to be. The church in the East celebrated it on the 14th of the month of Nisan in the Hebrew calendar while the church in the West favored a Sunday—the first Sunday after the first full moon after the vernal equinox, the system we follow today. The controversy was not settled during the second century.

Another important person in the development of Christian thought in the third century was St. Cyprian, one of the early martyrs. As Bishop of Carthage in northern Africa (near modern Tunis), he was deeply involved in the controversy about what to do about Christians who lapsed from their faith during times of persecution. He trod a middle path between those, like Novatus, who would receive back all apostates without any penance, and those, like Novatian, who argued that the church could not reconcile apostates under any circumstances (it's confusing that the two rivals had similar names).

Cyprian held that those who had actually sacrificed to idols could receive Communion only on their death beds, whereas those who only bought certificates saying they had sacrificed could be reconciled after a lengthy period of penance. The debate over this issue helped in the understanding of the sacrament of penance. Eventually, Pope Cornelius held a synod in Rome that decided that the "relapsed" could be restored to the church with the usual "medicines of repentance."

Penance wasn't the only sacrament that underwent theological development. During this period the church decided that there should be a lengthy catechumenate prior to baptism because of the importance of truly understanding the Christian life and how it differed from that of the pagans.

The Eucharist, too, changed. It had started out as two separate services—the service of the word and the Fellowship Meal. By 220, these had evolved into one unified service.

It's interesting that today the church has returned to a lengthier preparation for baptism as well as an emphasis on the importance of both the liturgy of the word and the liturgy of the Eucharist.

Despite all the heresies that had been faced and condemned during these first two centuries in the church's history, the big one was yet to come—Arianism. It would almost do what persecution had been unable to do—destroy the church. We will treat that in a later article.



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Sister Mary Florence

AGE: 37
NATIVE OF: Philadelphia, PA
GRADUATE: Pace University,
New York City
Associate Degree, Nursing
INTERESTS: Sports, and arts
and crafts.



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Faith Alive!

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Study old Gospel stories for new perspectives

by Fr. Eugene LaVerdiere
Catholic News Service

The priest started reading the Gospel: "By now it was already late and his disciples approached him and said, 'This is a deserted place and it is already late' " (Mark 6:35).

Even before he finished those first few words, my mind clicked. "Ah yes! The multiplication of the loaves. I know that story." With that I stopped listening.

Instead, I let the story flow from my memory. I imagined Jesus, the disciples, their dismay over Jesus' instructions, and their excitement when the bread seemed to be coming out of nowhere.

It was like a dream, unfolding by itself. That is how it is with stories we know very well.

But do we really know them? Often our familiarity with them may blind us.

Many Bible stories are part of our memories from childhood, and that is how we hear them, just as when we were children.

The same Bible stories, however, have great power to sustain and challenge us way beyond childhood and even into our old age if we read them afresh. For that, we must try to listen to them as though we had never heard them before. But how? Our old images keep intruding.

Take the story of the multiplication of the loaves (Mark 6:34-44), starting with the way we refer to it.

As written by St. Mark and the other evangelists, the individual stories within each Gospel were not given any titles. Their titles in our translations of the Gospels were provided by modern editors.

"The Multiplication of Loaves" is a popular title many use. In our English editions of the New Testament, we read titles like "The Feeding of the 5,000" and "The Miracle of the Loaves and the Fishes."

Notice how "The Multiplication of the Loaves" and "The Miracle of the Loaves and the Fishes" draw all our attention to the loaves.

As soon as we hear them, we think of the food Jesus miraculously provided. But is that really what Mark considered the primary element in the story? Let's look again.

"The Feeding of the 5,000" focuses on the huge crowd and how they were fed, not on the food itself. That is quite different, but again, is that what Mark wanted to emphasize?

Rereading the story, we cannot help but notice that people and their hunger, and the way their hunger was satisfied, are certainly more important than the loaves taken by themselves.



NEW PERSPECTIVE—The efforts of biblical researchers are helping us find new perspectives on familiar Gospel stories. Many Bible stories are part of our memories from childhood.

And that is how we hear them, as if we were children. As adults, we must try to listen to them as though we have never heard them before in order to gain greater insight. (CNS illustrations)

Still, "The Feeding of the 5,000" presents the people as passive. The crowd did nothing. By contrast, Jesus was active.

With the help of the disciples, Jesus fed the crowd, as when someone feeds a baby or a helpless adult.

It struck me recently, however, that the 12 baskets seemed oddly out of place. If the crowd had five loaves and two fishes, what were they doing with 12 baskets?

It was as though someone knew exactly what was going to happen and foresaw the need. Or could it be that we should think of the story as "The Multiplication of the Baskets"?

With that, I decided to take a really close new look at the whole story.

Note how the story starts as Jesus looks at the crowd and is deeply moved on their behalf because they were like sheep without a shepherd. With that, Jesus began to teach them. Jesus became a shepherd for the crowd.

But what about the disciples?

When it got late, the disciples went to Jesus and asked him to dismiss the crowd. The disciples could not imagine that they could do anything that would make a difference for so large a crowd. They were overwhelmed by its size, and hunger, and their own lack of resources.

By paying attention to the story's beginning, we notice that its focus is on the disciples, their predicament, and the way they handled it.

The disciples wanted to send the crowd of people away to take care of themselves. But Jesus showed them how to nourish the crowd. Like him, the disciples were to be shepherds for the crowd, not out of their own resources but by inspiring people to share the little they had. The 5,000 are certainly not meant to be passive.

So Jesus took the five loaves and the two fishes, and looking up to heaven spoke the

blessing, broke the bread and gave it to his disciples to set before the people.

Jesus' action has clear eucharistic overtones. Mark wants readers to recognize the Eucharist in this event and to learn something about it.

What then shall we call the story? Is there a title that can steer our understanding in the right direction?

How about "The Breaking of Bread"? Mark himself seems to invite this title by the key words describing Jesus' action: "He broke the bread."

"The Multiplication of the Baskets" is certainly not a good title, but it did give our childhood memory fresh lighting, a new background, and a great setting. Now we can recall it from a new perspective.

There is more to those stories than meets a child's eye.

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

DISCUSSION POINT

Study group helps interpret Bible

This Week's Question

What insight or principle, perhaps discovered through reading or during a seminar or small-group meeting, enables you to read the Bible more profitably?

"I'm able to read the Bible most profitably when I associate what I'm reading with my personal, daily activities . . . I read it to gain faith and direction for big decisions; for example, when we were making the decision to adopt (a child)." (Heidi Curtin, Burton, Ohio)

"Through different Bible study groups . . . I've learned it's a help to share and discuss with others because each person sees something different in a particular passage." (Pat Johnson, Redmond, Washington)

"I use study guides, or an article, or a person's recommendation to help me focus my attention on a certain theme—like Lent or Christmas, or how Scripture can strengthen us during times of sadness or stress." (Bonnie Cluts, Middlefield, Ohio)

"I have a sense that people haven't changed through time—and the people in the Bible experience what I

experience—so what I read is very relevant." (Winona Boyd, Peterborough, New Hampshire)

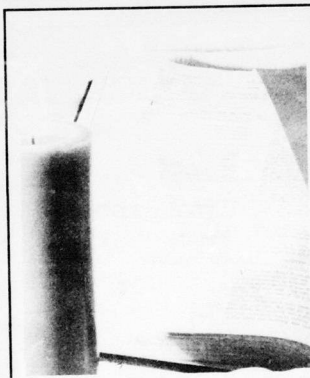
"Through a Bible study group, I learned how to analyze a Scripture passage in regard to its historical context. I've found that to be helpful. I also try to compare different translations that can lead to a deeper understanding of what the original writers were trying to say." (Rick Hardbeck, Austin, Texas)

"I think it's important, too, to realize that the Scripture shouldn't be interpreted without looking at it within the context of the whole. It should be studied with all the aids that are available—especially with a difficult passage." (Sharon Chari, Willoughby, Ohio)

Lead Us Your Voice

An upcoming edition asks: "What is one action that parishes and their people can undertake to promote social justice on the local level?"

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



Scriptures give us life

by Jane Wolford Hughes
Catholic News Service

In my lifetime, Bibles have become much more readable and enjoyable. The expert work of biblical translators has entered into the life of the people.

I remember the days of the Douay version of the Bible. In today's terms, it wasn't a "user-friendly" book.

In the preface of one edition dated 1911 it states, "She (the church) has even restricted by legislation the promiscuous reading of the Bible by the uncultured and the ignorant, who sometimes have presumed to interpret even the most difficult passages in it."

At one time, most Catholic families put "The Book"—often a leatherbound and gilt-edged wedding present—in some honored place. It was opened only to record births, marriages, and deaths on exquisitely illuminated pages.

It reminded me of a wealthy, elderly relative's parlor, opened only for wakes. The Bible and room smelled of dead roses, which some families pressed in the book as mementoes of deceased loved ones.

As I grew older, the best sources of Scripture were the missals we took to Mass, with the Latin-English Douay text and then, happily, the Confraternity of Christian Doctrine translation in the 1950s.

Still, there was something lacking at Mass. I felt too added to the pages I was following, so faithfully. I was still a spectator. The power and drama of the words seemed to demand a more personal experience.

Then Vatican Council II's Constitution on Divine Revelation was passed overwhelmingly by a vote of 2,344 to 0 on Nov. 18, 1965. It did not come easily, for it was on the agenda for five years. But its approval gave a positive signal to Scripture

scholars and to Catholics to claim their Scriptural heritage.

And now we have incorporated the new translations of the Bible into our daily prayer lives. "The Book" has left its isolated place of honor and gone to places of usefulness.

In my case, I have a copy on my desk, my nightstand, and smaller editions in my briefcase and car glove compartment.

My husband and I together pray the Liturgy of the Hours, a Scriptural source of daily prayer previously known mainly for its use by clergy as the Divine Office.

The fire of Vatican Council II cast a long, warm light on the communal celebration of the word in the liturgy, helping Scripture to regain its place as the center of our spiritual lives.

I salute the biblical scholars who have "broken open the word" for me and who patiently labored to bring about an understanding of the Bible which, in the words of the prophet Isaiah, "gives life to the spiritual aridity of human existence."

(Jane Wolford Hughes is a free-lance writer and adult religious educator.)



TRANSLATOR—Biblical research is demanding and time-consuming. It involves delving into the thought world, the psychology, and the sociology of ancient peoples in addition to translating their languages. (CNS photo by Kati Ritchie)

We don't know the Bible well enough

by David Gibson
Catholic News Service

We still don't know the Bible well enough. At least you get that impression from biblical researchers.

The species of biblical researcher comes in many varieties. There are, first, the scholars in ancient languages. They labor alongside archeologists to decipher texts unearthed from biblical times.

Aided by historians, they keep alert to

the tendency to misunderstand ancient texts by interpreting them as though they were new—written according to modern thought patterns.

A different variety of biblical researcher is the theologian who aims to discover a biblical account's layered meanings. To understand this researcher's role, consider how you read the parable of the Prodigal Son, for example. Do you concentrate only on the son? What happens if, instead, you concentrate on the father or the brother in that story?

By doing so, the biblical researcher would say, you discover that the story is multilayered and richer than you imagined.

One researcher I know says a researcher's task is to take a "second look" at what already stands before us in hopes of getting to know it better.

In this case, what already stands before us is the Bible. The biblical researcher's claim: We can still know it better.

(David Gibson is the editor of Faith Alive!)

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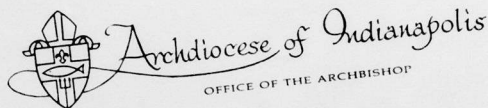
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Archdiocesan Financial Summary

For Years 1990 and 1989



My Dear Family in Christ,

The treasure of our Church is the Person and Gospel message of Jesus Christ. It is our deepest faith that Jesus abides among us in the sacraments, in the Sacred Scriptures and, most importantly, in one another.

The imperatives of the Gospel - teach, worship, serve - drive the activities of this Archdiocese. Parishes, schools, agencies, individuals and organizations dedicate their energies, creativity, God-given talents and resources to further the Gospel in their own lives and in the lives of others.

How else can we explain the richness and diversity of parish life, the credibility of our Catholic schools or the critical outreach of our charitable services across the 39 central and southern Indiana counties that comprise your Church, this Archdiocese?

In presenting this financial report I want to call your attention to the fact that the Condensed Statement of Revenues and Expenses includes funds from all possible sources. As such, the true operating income of the Archdiocese is substantially overstated. When adjusted for nonoperational sources and other extraordinary items, the Archdiocese has in fact incurred net operating losses of \$1,200,000 and \$824,000 for fiscal years 1990 and 1989, respectively.

While these Archdiocesan operational deficits have arisen as a result of numerous factors, the single largest cause has been the unexpected support necessary to assist parishes, schools and other entities experiencing financial distress. From this perspective, financial realities are increasingly limiting our ability to minister to those most in need of God's loving grace.

In offering this candid assessment, I also want to note the encouragement and hope it offers for our collective future. Specifically, during the current fiscal year of 1991 all Archdiocesan agencies are operating on budgets that have been pared by 8% from 1990 levels. More stringent operating controls and reporting mechanisms have been established allowing financial problems to be addressed proactively, instead of reactively.

Recognizing our own limitations we have sought funding for, and will hopefully soon initiate a comprehensive management audit examining our total Catholic educational system, gauging the effectiveness of our urban ministry programs and addressing the adequacy of our management systems. Finally, seeing clearly the need for additional resources, we have unveiled the United Catholic Appeal seeking the unselfish, faith-filled participation of all members of this Archdiocesan faith community. These efforts are all indeed heartening.

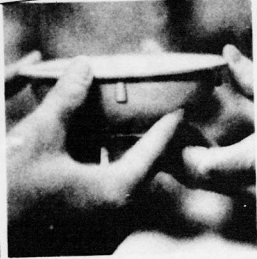
Heartening to me, yes. But heartening, much more importantly, to the hungry of body and soul whose lives have been touched in some way this past year by the parishes, programs, services or spirit which your sharing of time, talent and treasure makes possible.

Requesting your acceptance of this act of accountability and asking God's blessings on each and every one of us during this Holy Season of Lent, I remain

Sincerely yours in Our Lord,

Edward T. O'Meara
+ Edward T. O'Meara, S.T.D.
Most Reverend Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

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SUMMARY OF FINANCIAL STATUS

This summary of the financial status reflects activity of the Chancery and the Archdiocesan Agencies (see the listing of "Archdiocesan Secretariats") and funds as of and for the years ended June 30, 1990 and 1989. The summary does not include the activities of the parishes, deaneries or schools within the Archdiocese. The information has been condensed from the audited financial statements. Should you have questions concerning the annual report or a desire for more detailed information, feel free to contact Joseph B. Hornett, Chief Financial Officer for the Archdiocese.

Condensed Balance Sheet

(000 omitted)

	As of June 30	
	1990	1989
ASSETS:		
Cash	\$ 1,408	\$ 1,226
Investments	18,176	17,453
Receivables ¹	7,547	8,372
Inventories and Prepaid Expenses	673	671
Land, buildings and equipment, net	2,781	2,758
	<u>\$30,585</u>	<u>\$30,480</u>
LIABILITIES AND FUND BALANCES:		
Liabilities:		
Accounts payable	\$ 2,182	\$ 2,188
Deposits held for parishes ¹	10,789	10,857
Accrued expenses and other liabilities	940	901
Restricted contributions	1,551	1,343
Fund balances	15,123	15,191
	<u>\$30,585</u>	<u>\$30,480</u>

¹ Primarily from parishes participating in the Deposit and Loan Fund.

Condensed Statement of Revenues and Expenses

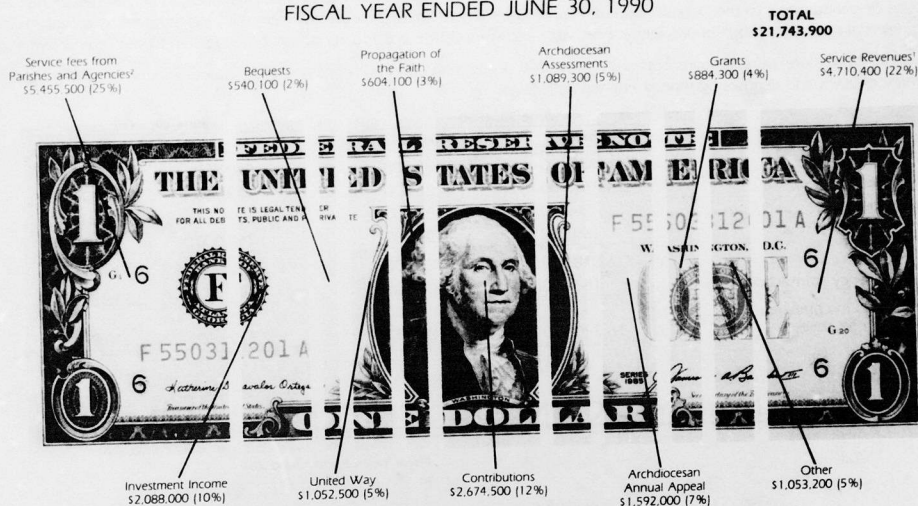
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	For the Years Ended	
	1990	1989
REVENUES:		
Catholic community support:		
Assessments	\$ 1,089	\$ 1,037
Service fees	5,456	5,104
Contributions	1,883	1,585
Bequests	540	433
Archdiocesan Annual Appeal	1,592	1,390
	<u>\$10,560</u>	<u>\$ 9,549</u>
Support for Catholic Missions	1,396	1,633
Grants and United Way Allocations	1,937	1,842
Sales of equipment, newspapers, burial spaces and other	4,710	4,052
Investment income	2,088	1,847
Miscellaneous	1,053	825
Total revenues (See Chart 1)	<u>\$21,744</u>	<u>\$19,748</u>
EXPENSES:		
Secretariat expenditures (See listing of "Archdiocesan Secretariats")	13,006	11,445
Archdiocesan-wide operating expenses (See Chart 2)	8,112	7,685
Interest expense, primarily to parishes	631	621
Total expenses	<u>\$21,749</u>	<u>\$19,751</u>
Excess of revenues over expenses	<u>(\$ 5)</u>	<u>(\$ 3)</u>

ARCHDIOCESE OF INDIANAPOLIS — CHANCERY & AGENCIES

SOURCES OF REVENUES

FISCAL YEAR ENDED JUNE 30, 1990



NOTES:

¹ SERVICE REVENUES REPRESENT INCOME RECEIVED BY THE FOLLOWING ENTITIES FOR SERVICES THEY RENDER

Archdiocesan Purchasing Department
The Criterion
Catholic Cemeteries' Association
St. Mary's Child Center
St. Elizabeth's Home
Catholic Youth Organization

Urban Parish Cooperative
Fatima Retreat House
Catholic Social Services
Catholic Salvage Bureau
Office of Catholic Education
Catholic Charities of Terre Haute

² SERVICE FEES ARE AMOUNTS COLLECTED BY THE CHANCERY TO CENTRALLY ADMINISTER THE FOLLOWING PROGRAMS FOR THE BENEFIT OF PARISHES, AGENCIES, CLERGY AND EMPLOYEES

- Employee Health and Retirement Plans
- Clergy Health and Retirement Plans
- Property and Casualty Insurance

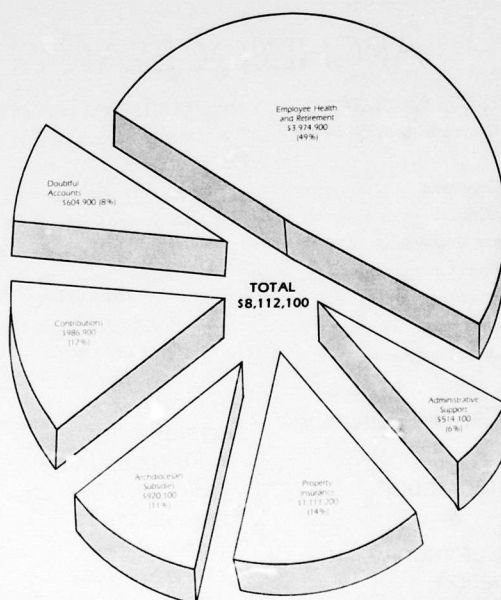
ARCHDIOCESAN-WIDE OPERATING EXPENSES

FISCAL YEAR ENDED JUNE 30, 1990

The Summary of Financial Status includes \$8,112,100 of Archdiocesan-wide operating expenses for the year ended June 30, 1990, the composition of which is depicted in the chart to the right. Such expenses include retirement and health insurance programs for the employees of the agencies and parishes in the Archdiocese. Also included are property insurance costs for all parishes and missions and their related elementary schools, and the six interparochial high schools of the Archdiocese. These programs are centrally administered by the Chancery for the benefit of the agencies, parishes and schools. Salaries for parish and school personnel, including teachers, are not included in these amounts.

The health and retirement plans cover more than 1,600 employees. All priests are covered by separate clergy plans.

The property insurance program covers all buildings and equipment owned by the Archdiocese, which have a replacement cost for insurance purposes (not market value) totaling approximately \$475,015,000 at June 30, 1990. Most of these buildings (principally parishes) have been expensed for financial statement purposes, in accordance with a common accounting practice for religious organizations.



ARCHDIOCESAN DEPOSIT AND LOAN FUND

The Archdiocese operates a cooperative financing program through its Deposit and Loan Fund. Archdiocesan entities remit funds in excess of immediate operating needs to the Deposit and Loan Fund. Other entities may then borrow from the fund at rates substantially below prevailing commercial rates. This program provides entities with excess funds the opportunity to assist their less endowed brother organizations.

At June 30, 1990 there were 41 loans outstanding and 249 deposits on hand (47 loans and 161 deposits at June 30, 1989) from entities. The summary of loans and deposits by type of entity is as follows:

	June 30, 1990		June 30, 1989	
	Loans	Deposits	Loans	Deposits
Parishes	\$ 5,484,100	\$10,686,600	\$ 6,060,900	\$10,635,600
Schools	1,156,400	76,800	1,109,700	171,600
Agencies	88,000	2,391,400	— 0 —	2,336,100
Other entities	150,000	134,100	150,000	51,800
Total	\$ 6,878,500	\$13,288,900	\$ 7,320,600	\$13,195,100
Intra-agency transactions	(88,000)	(2,500,000)	— 0 —	(2,337,900)
Amounts in combined balance sheet	\$6,790,500	\$10,788,900	\$ 7,320,600	\$10,857,200

ARCHDIOCESAN RESTRICTED FUNDS

	Fiscal Years Ended June 30	
	1990	1989
Catholic Community Foundation	\$ 1,597,400	\$ 971,700
Endowment Funds	184,000	184,100
St. Mary's Child Center	322,800	180,900
Catholic Youth Organization	105,100	\$ 100,000
	\$ 2,209,300	\$ 1,436,700

Archdiocesan restricted funds are limited as to use by the donating parties. The restricted amounts shown are included under the heading of *Fund Balances* of the condensed balance sheet of the Archdiocese.

Of special significance is the Catholic Community Foundation. The Catholic Community Foundation is a separate non-profit corporation established to invest and administer numerous individual endowment funds for the benefit of participating parishes, schools, agencies and institutions of or within the Archdiocese. Foundation guidelines require that an endowment's principal (corpus) remain in the foundation while earnings are typically earmarked to meet immediate resource needs of entities designated by participating organizations/donors.

During 1990 assets of the Catholic Community Foundation increased \$625,700 or 64% over the previous year.

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FIFTH SUNDAY OF LENT

The Sunday Readings

Sunday, March 17, 1991

Jeremiah 31:31-34 — Hebrews 5:7-9 — John 12:20-33

by Fr. Owen F. Campion

Jeremiah, one of the major prophets of ancient Israel, is the author of this weekend's first scriptural reading.

As did many prophets, Jeremiah wrote with the purpose of calling people away from sin and back to God. He saw the crises and disasters confronting God's people as simply the promptings of their own disloyalty to God. To be true to God was an individual as well as a collective process. Surely it was urgent for society to honor God through its laws and customs. But the validity of such homage rested upon the fact that each person within the society himself or herself was true to God and obeyed him.

Disobedience to God greatly troubled Jeremiah. However, his attitude was never of despair. He always kept alive the hope that people could reform themselves and that God's mercy and grace were as fresh as ever. Thus, in this reading, God reassures his people that despite all their sins he will make a new covenant, form a new relationship, with



them if only they will honestly love him by doing his will.

The Epistle to the Hebrews is the source of this weekend's second reading. Glowing with images and terms from the rich Jewish tradition of religion, Hebrews calls its readers to absolute trust in, and identification with, Jesus, the victim in God's loving plan of final reconciliation with people. This reading couples the Lord's total submission to God with his understanding of obedience. It counsels us to total submission to God, and in that it assures us, will be our reward and our own satisfaction in doing God's will.

St. John's Gospel provides this weekend's liturgy with its Gospel reading.

The land and the time in which he lived on earth were dominated by agriculture. It is not surprising, therefore, that so often the Lord used symbols and images that would have appealed to farmers. He spoke magnificently of himself as the good shepherd. He told the parable of a farmer whose enemy sowed weeds in the field. He spoke of birds, foxes and other wildlife.

In this reading, Jesus used the seed, the grain of wheat, as an example. Dry, lifeless, and useless, it springs to life when planted in the ground. Seemingly it is dead, but then it revives.

Reflection

THE POPE TEACHES

Church favors just, lasting peace

by Pope John Paul II

Excerpts of remarks at audience March 6

The patriarchs of the Catholic churches of the Middle East and the presidents of the episcopal conferences of the countries most directly involved in the recent war in the Gulf have met with me during these last two days to discuss the effects of the war on the peoples of the Middle East, on the Christian communities in that area, and on interreligious dialogue.

We have wished to determine together, in a spirit of ecclesial communion, the various ways in which the Catholic Church can favor the establishment of a just and lasting peace in a spirit of reconciliation and mutual understanding.

Without a commitment of all parties to dialogue and mutual trust, we are concerned

ed that current tensions and misunderstandings can increase.

We are also convinced that peace cannot be had without true justice, and that justice in turn can only be secured by peaceful means.

It is our hope that the people of Kuwait and Iraq, together with their neighbors, while seeking the material reconstruction of their countries, will cooperate loyally with each other and with the great family of nations.

Our discussions also touched upon the Holy Land, and the decades-long conflict between the Palestinian people and the people of the State of Israel. We also spoke of the sufferings of Lebanon, another sovereign country deprived of its complete independence.

Resolving these and other difficult situations calls for a great involvement by world leaders, who have a real possibility to become artisans of peace.

MY JOURNEY TO GOD

Beautiful Treasures

I lay my head on my pillow, scolding myself for the small contribution made this day. It was a very gloomy day, and so, well, that's a good excuse.

All at once this great mass of happy people were all around me. I was never so filled with joy and happiness in my lifetime.

Faces were strange, but they seemed to know me, wanting to know who I was seeking. I said my husband was concerned because I had been so long in coming.

Everyone was carrying treasures. I realized that I, too, had a very small handful of beautiful treasures.

A young boy seemed to have a choice treasure. He had risked his life to save his drowning brother.

A mother had died giving birth to her baby.

"What did you do, little girl?" I asked. "I taught my brother how to tie his shoelaces," she said.

"How about you, young lady?" I inquired. "I bought a bike and all the kids in our poor neighborhood learned how to ride."

"I was a doctor with the heart of a human being."

"I was a nurse who never turned her back on those who reached out to me."

"I was the employer who found a place for someone in need, whom everyone had turned down."

"I served our Lord, ministering the spiritual needs of the sick and the dying."

"I was his altar boy."

"I cleaned and prepared the church for all the services."

"I played the music for the beautiful hymns."

We all had a common goal—our journey to God with our life's treasures for his evaluation.

As I awoke to the ringing of the alarm clock, happiness and joy still lingered in the air.

Dear Lord, I thank thee for this night, I thank thee for this day, but I am a weary old lady and what can I possibly do? To which my guardian angel quickly replied, "Pray... pray... Pray for the sick and the dying, the homeless and the hungry, the lonely and the weak. Pray for all the young men and women in the service of their country throughout the world. Pray. Prayers for others are his priority."

—by Ann Greenwell

(Ann Greenwell is a member of Holy Trinity Church in Indianapolis.)

This weekend the church celebrates its liturgy at the threshold of Holy Week. Next week, the liturgy will proclaim the triumphant arrival in Jerusalem of Jesus, as the people sang praises and waved palms, and also it will tell the familiar but always fresh story of his trial and death.

The church's purpose throughout Lent has been to call us all to identification with Jesus. That is more than lip-service. It is the fundamental and basic intention to stand behind every choice and every act in life.

We ourselves present considerable obstacles to making such commitments sincere. Instinctively, flawed by Original Sin, we think first of ourselves. Linked with our skewed, short-sighted view of life around us, that thought first of ourselves often, perhaps usually for some of us, leads us astray.

For these past weeks, the church has summoned us to Lenten practice. The ideal has been that in denying ourselves, our wishes and delights, we reinforce our good intentions to seek God and God alone, and we place into focus the things of this earth. Gratification is not everything by any means. Sacrifice restores to us the insight into life that faith allowed us but that perhaps has dimmed as we have sinned.

This weekend, as we approach the final stage of Lent, Holy Week, with its invitation in the Vigil liturgy to re-commit

ourselves to God, the church asks us once more to forget ourselves in the earthly sense of physical satisfaction and to remember ourselves for what we are: children of God, brothers and sisters of Jesus, redeemed by him with the destiny of eternal life before us.

In the Gospel reading, it reminds us that we must resemble the seed, the grain of wheat. We must die to our instincts, ambitions, and desires, to the extent that they challenge God. In fact, we are dry, lifeless, and without future if we do not possess God. But, embedded in the rich soil of his love and grace, we spring to new life.

To insert ourselves into his love and grace requires considerable effort. We need the reassurance and the forthright demands of the Epistle to the Hebrews. We need to discipline ourselves and to pierce the distortions of earthly "wisdom" around us truly to see where we must go with our lives.

While our movement toward God will require effort, it will not be impossible. God with his strength and guidance awaits us. He will never desert us. He loves us with an unending love. Again and again, he reaches to us in the hope that we will confirm a new relationship with him. Always he awaits us. We must willingly turn to him.



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VIEWING WITH ARNOLD

'Silence of the Lambs' explores reality of evil

by James W. Arnold

Jonathan Demme's "The Silence of the Lambs" explores one of the darker alleys in the labyrinth of the human capacity for evil: psychopathic serial killers, especially those who prey on women and whose twisted purposes lead them to mutilate their victims.

It's a part of reality that for many comes under the heading of "Things I'd Prefer Not to Know About." Yet for others who want to know the worst, the subject has an irresistible attraction. Among the attracted: William Peter Blatty, the author of the "Exorcist" series, who is obsessed with describing the worst of these crimes as typical of the work of Satan in his eternal malice toward God and innocence.

This is scary territory. "Lambs," which is psychiatric rather than theological, takes us back to the characters of novelist Thomas Harris, first introduced in movies in "Manhunter" (1986). Chief among them: Dr. Hannibal (the Cannibal) Lecter, the monstrously psychotic but brilliant psychiatrist who literally devours his victims. He has to be kept under



elaborate guard in a prison for the criminally insane to be prevented from outwitting his captors.

Lecter (who can easily be construed as a metaphor for the devil) has spawned a sinister brood of ex-patients who are on the loose indulging their unwholesome rituals. The nemesis for all of them is Jack Crawford, an FBI specialist responsible for Lecter's capture and an expert on the psychopathology of serial killers.

While all this is fictional, the Harris tales are only a nudge off reality, based on the experiences of John Douglas, the real-life FBI expert on serial killers and sexual homicide. The powerful twist in "Lambs" is that it pits a heroine against the best (or worst) the bad guys can offer. Crawford (Scott Glenn) puts a promising young (female) agent, Clarice Starling (Jodie Foster), on the case of one of Lecter's scarier madmen.

This pathetic, sexually confused menace, known as "Buffalo Bill," abducts, murders and skins women, apparently at random. Thus, the underdog woman hero, green but determined, faces both the formidable Lecter (potentially, a key source of information) and the murderer-mutilator of women. To put it lightly, this time a princess is sent to rescue the princess from the ogre's castle.

The mismatch seems even greater because Foster plays Clarice as something less than superwoman. She is vulnerable, unsure, a West Virginia country girl anxious to prove she has the right stuff. Lecter, played by the smooth, erudite (and yet terrifying) Anthony Hopkins, immediately mocks her clothes, accent, even her smell.

Failing to remember her boss's warning, she agrees to give him insights into her past that could allow him to control her psyche. In exchange she wants information about Bill, who is about to kill again. The clues she gets are not so much answers as riddles—bait for her deductive intelligence.



LINE UP FOR TERROR—Jodie Foster, Anthony Hopkins and Scott Glenn (front to rear) combine their considerable acting talents to star in the bone-chilling thriller "Silence of the Lambs." The U.S. Catholic Conference calls Hopkins' performance "unparalleled" and says Foster "hits the right note at every juncture." Because of the intense violence and graphic shots of mutilated bodies, the USCC classification is A-IV for adults, with reservations. (CNS photo from Orion Pictures)

When she tells Lecter the story of her love for her dead policeman father and her childhood grief at the cries of the spring lambs about to be killed, the madman may be touched by compassion—or by shrewd calculation. In any case, the lambs are a lovely metaphor both for Clarice herself as an orphan child and the endangered women she now hopes to protect.

The struggle between Clarice and Lecter, verbal, sexual and psychological, across barriers of glass and steel bars, is the brilliantly acted and photographed emotional heart of the film. Finally, it turns out that Clarice's femininity—not to mention sheer guts and unflappable nerves—gets her the edge.

Director Demme, known for a fondness for mixing comedy with violence ("Something Wild," "Married to the Mob"), this time plays straight for horror-suspense (give or take a few macabre jokes). The look of the movie suggests he may well have been using the heroic fairytale quest as a model. Clarice's confrontations with both

Lecter and Bill are staged in sets that resemble dank castle dungeons.

On its basic level, "Lambs" is an FBI detective yarn that will give adults all the suspense they can handle. There are also deeper themes, revolving around the transformation of identity and the battle for Clarice between father figures Lecter and Crawford.

Despite incredible violence inherent in the story (especially when Lecter manages to escape his animal-cage cell in a gloomy Memphis courthouse), Demme is fastidious in what he shows. The few moments of direct violence are definitely not intended to be enjoyed. "I loathe and despise film violence," Demme has said. "I feel it's important to have violence in movies so that people can see how awful it is."

In "Silence of the Lambs," you see it clearly.

(FBI) heroine vs. insane serial killers in artful but dark adult suspense thriller; words, violence; satisfactory for mature viewers.)

Recent USCC Film Classifications

The Doors	O
The Hard Way	A-III
Iron & Silk	A-III
The Vanishing	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.	

Bill Moyers investigates collegiate 'Sports for Sale'

by Henry Herz
Catholic News Service

College athletics are primarily mass entertainment which translates into big business, and that adds up to educational disaster according to "Moyers Sports for Sale," airing Tuesday, March 19, from 9 to 11 p.m. on PBS. (Check local listings to verify program date and time.)

The first part of the program offers a 90-minute documentary report by journalist Bill Moyers on the sorry state of college sports.

This is followed by a 30-minute roundtable discussion of the yearlong study made by the Knight Foundation Commission on Intercollegiate Athletics and its recommendations for reform.

Some public broadcasting stations will then continue with a live 60-minute call-in program allowing viewers to join in the discussion.

If you think that's an excessive amount of time to devote to amateur sports, a look at Moyers' piece should change your mind.

It's an attention-getter to learn that the top 100 sports colleges made more than a billion dollars from their athletic programs.

It is also arresting to be told that these programs are "shot through with greed, fraud and flagrant violations of the rules."

And then there's the fact that these schools graduate less than 20 percent of their players. Some who do graduate have been found to be functionally illiterate.

It's a matter of no small concern for society, and Moyers gives the attention it deserves.

The first segment is devoted to football and starts with the 1987 scandal over Southern Methodist University recruiting a player and paying him \$25,000.

Suspended by the National Collegiate Athletic Association for two years, the university is back playing football but lost all but one game last year.

Before leaving the subject, Moyers stops off at South Bend to show a school that is making big bucks from its football program.

A tracking shot of the press box at its stadium seems to run the length of the football field.

Moyers says that Notre Dame "wants to be known for more than football," but goes on to say that it too is "accused of recruiting violations and the use of steroids."

The message is that everyone's cheating and the emphasis is "less and less on what's good for the kids."

There is a fascinating segment in which Moyers tries to put the commercialization of college sports into a historical perspective starting with Yale back in 1852.

President Theodore Roosevelt got into the act by calling for reform after 18 deaths during the 1905 college football season. The NCAA was founded in 1906.

The section devoted to college basketball is an equally dismal portrayal of sports, though it does include an interesting sequence with filmmaker Spike Lee lecturing black athletic scholarship prospects on the importance of education.

Moyers also gives a platform to several advocates of "eliminating the hypocrisy" from college sports by paying the athletes openly rather than under the table.

Sports fans will find the program irresistible. Others may find the cheerful cynicism it exposes quite troubling.

Among those expected to participate in the live discussion following the documentary are Holy Cross Father Theodore M. Josburgh, president emeritus of the University of Notre Dame and a seasoned critic of the sportsman who cheats too many college athletes out of an education.

TV Programs of Note

Sunday, March 17, 8-9 p.m. (PBS) "Year of the Jackal." Filmed on the plains near the Serengeti grasslands, the "Nature" series follows a family of golden jackals scavenging for food while trying to protect an injured young cub from larger predators.

Sunday, March 17, 9-11 p.m. (CBS) "Blood River." Fleeing murder charges, a young cowboy (Rick Schroeder) escapes down river on a flatboat with a cantankerous old trapper (Wilford Brimley) who is actually a lawman out for bigger game than the kid. The show is a "maybe" for Western fans.

Monday, March 18, 8-9 p.m. (PBS) "Journey to a Lost Japan." In this edition of "Travels," English author Leslie Downer visits Japan's remote rural areas where she finds a traditional way of life untouched for centuries and still a mystery to most Westerners.

Monday, March 18, 9-11 p.m. (PBS) "Resolved: Drug Prohibition Has Failed." Speaking in favor of the resolution in this "Firing Line Special Debate" is conservative author William F. Buckley Jr., Ira Glasser of the American Civil Liberties Union, and Dr. Kildare Clarke of New York's King's County Hospital. Opposing drug legalization is Rep. Charles Rangel, D-N.Y., and the Rev. Jerry Falwell, a televangelist.

Wednesday, March 20, 8-11 p.m. (PBS) "Into the Woods." The Tony Award-winning musical by Stephen Sondheim and James Lapine opens the 10th season of "American Playhouse" with a collection of fairy tales from the Brothers Grimm embellished by Sondheim's musical whimsy.

Thursday, March 21, 8-9 p.m. (PBS) "The Search for Mind." In this rebroadcast of the 1988 series, "The Mind," the first episode sets the stage for the eight programs to follow by examining the uniqueness of the human mind as the very foundation of what it means to be human.

Friday, March 22, 9-11:30 p.m. (PBS) "The Grapes of Wrath." Winner of the 1990 Tony Award for best play, the stage version of John Steinbeck's story of the Joad family is presented on "American Playhouse" with the original Broadway cast.

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

QUESTION CORNER

Get help for family now

by Fr. John Dietzen

Q I have been married for 28 years. We have four children, two living at home. My husband has waited until now to begin acting out his homosexuality.

I've been suspicious for years, but I love him. My life has been turned inside out and I don't know what to do. Do you have any answers? (Ohio)



A I am deeply sorry for you and your family. It is impossible for someone who has not been through this kind of horrible experience to imagine the devastation suffered by a spouse and children in the face of such revelation.

You ask what to do. First, you have not indicated the ages of your children still living at home, but if they are still minors, or otherwise will follow your suggestions, you need to get them help.

This kind of collapse of the sexual structure of their family, and their perceptions of that collapse, require outside professional assistance.

You also need such counseling and advice to help you clarify and keep healthy your own emotions and feelings, as well as to understand from your perspective what was going on in your marriage.

FAMILY TALK

Cooperation minimizes the impact of divorce

by Dr. James and Mary Kenny

Dear Dr. Kenny: My husband and I have some "irreconcilable differences," and we have decided to divorce. We also have three children under age 14.

I have seen some separations and divorces that work out. I have seen others where the pain and fighting goes on and on. Have you any suggestions for how to make the best of a bad situation and how to plan a workable separation or divorce? (New Jersey)

Answer: Yes. First and most important, you must realize that the post-divorce relationship will be different from the marriage relationship.

The marriage relationship is most often based on love, a certain amount of positive regard, and a willingness on the part of both spouses to make the relationship work even through unpleasant moments.

After divorce, a model for the new relationship would be that between business partners. They need not be friends, but they have a common interest which makes it to their mutual advantage to work together.

The biggest mistake people make in getting a divorce is to presume that because they cannot have the relationship they had, they cannot have any. Or because they cannot be friends that they must be enemies. Not true. Labor and management often dislike each other, but they manage to work together because of a compelling common interest, their mutual profit. Disputing nations may not become friends, but they most often work out their differences because war is devastating.

Here are a few suggestions toward a workable divorce.

► You cannot begin working out the details of a divorce until both parties accept that this is what's happening. Often, one party still expects the marriage to continue and tries to make any divorce settlement extremely unpleasant in the hope that the other party will relent. This is a poor strategy either for maintaining a marriage or for beginning a post-divorce relationship.

► Remember, you don't have to like each other to get along. Work on establishing a business relationship. Be decent to one another and helpful, because it is in your own best interest to do so.

► Begin your negotiations with the issue of custody and visitation. Work out the details. If you have problems, hire an experienced psychologist as mediator.

Lawyers are usually not the best mediators to work out custody-visitation problems because they are committed to an adversarial relationship. That's not the best way to begin your post-divorce parenting. Remember, you are divorcing as husband and wife, but not as father and mother.

► Let the lawyers deal with the property and money issues. Each of you states your positions clearly in "I" statements. What is it that you need and want? Avoid blaming or putting down the other party. Then accept what the judge decides.

► In your post-divorce parenting, look for ways to support and help each other rather than ways to make life more difficult. Whether you like your ex-husband or not, he is the other most important person in the world to your children. Whatever you can do to help your children will be reflected in a better atmosphere for them.

Good luck!

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

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Fortunately or unfortunately, such experiences are common enough that support groups exist for just such persons as yourself, and even for your children. And I don't exclude even your married children from the need of some support and understanding.

A number of support groups that could be helpful to you are available in your area. You may call Catholic Charities or any other major social service organization to learn the names of people to contact.

The above must be your first and immediate priorities. I know you love your husband and want to help him. No one can be helped in such circumstances, however, unless he or she genuinely desires help and will work to receive it.

Given the years this problem has been going on in the context of an apparently normal family life, I suspect he will not be open to or capable of the kind of radical openness to action that you and the rest of the family would need to put your lives back together.

Finally, don't be afraid to talk to your parish priest or another clergyman in whom you can have confidence and

ask his help. He may have some helpful insights and at least can direct you to other kinds of assistance you need.

Q I am a Catholic woman married to a Lutheran man for 46 years. We were married in a civil ceremony, though neither of us was married before.

The reason for the civil ceremony was simply that my husband was in the Navy and I wanted to go with him as his wife, not his girlfriend. This was 1944; our first child was born in 1946.

For years we attended the United Church until we eventually moved to where a Catholic church was available and I began attending my church again.

We've had a wonderful faithful marriage and now, due to my reading your column, I have two questions: Is it all right for me to receive Communion? Are we allowed to be buried in a Catholic cemetery together where my family is buried? (Alberta, Canada)

A You should talk to a priest about the validation of your marriage in the Catholic faith before you return to the full sacramental life of the church. Judging from the facts you give, this process should be relatively simple and brief.

There is no reason to be concerned about your being buried together in a Catholic cemetery. It's done all the time. Please talk to your priest and explain the situation. He will advise you of the steps to take.

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

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People more concerned about problems other than abortion

by Patricia Zapor
Catholic News Service

WASHINGTON—Americans are more concerned about child abuse, drug abuse, pollution, poverty, AIDS and homelessness than they are about abortion, according to a recent survey conducted for a national group opposed to abortion.

Women's ordination group protests at bishops' offices

WASHINGTON (CNS)—About 50 members and supporters of the Women's Ordination Conference held a prayer vigil March 8 at the U.S. bishops' conference headquarters to urge women's ordination and to protest that the bishops had not called the Persian Gulf War immoral.

Participants, gathered in front of the National Conference of Catholic Bishops and U.S. Catholic Conference, also voiced concern over such issues as domestic violence against women, racism, human rights violations and homosexual rights.

The group said that each day four women are killed by husbands or boyfriends and that every six minutes a woman is raped in the United States.

Loretta Sister Maureen Fiedler of the Quixote Center in suburban Washington told the group that the U.S. bishops failed to strongly oppose the Persian Gulf War.

"Too many of these bishops said 'yes' to this war, or worse yet, equivocated with vague references to a just war theory or non-committal prayers for peace," Sister Maureen said. "Their responses suggest that it may be time to throw the just war theory into the theological garbage pile of history."

William Ryan, a spokesman for the U.S. Catholic Conference, said the NCCB-USCC issued 17 statements before and during the war.

"I think that shows that the bishops have expressed concern about the moral and human consequences of the war," Ryan said.

In a study conducted for Americans United for Life, more people—96 percent—said they were more concerned about child abuse than about any of 18 other issues cited in the survey. Concern about abortion was cited by 76 percent of the 2,174 people from across the nation surveyed by the Gallup Organization last May.

Americans United for Life, a non-profit law firm and educational group, wrote the questions and analyzed the results after Gallup conducted the survey. The information was released at a Feb. 28 press conference in Washington.

In the section asking about social and political issues, those areas receiving higher percentages of the responses of "very concerned" or "highly concerned" included drug abuse, 96 percent; environmental pollution, 91 percent; poverty, 90 percent; AIDS, 90 percent; and homelessness, 88 percent.

Issues for which respondents expressed less concern than they did for abortion included censorship, 66 percent; the growing size and influence of minority groups, 54 percent; illegal immigration, 63 percent; threat of nuclear war, 63 percent; population growth, 63 percent; pornography, 69 percent; religious fundamentalism, 50 percent; minority rights, 70 percent; women's rights, 74 percent; racial discrimination, 66 percent; and homosexual rights, 32 percent.

The poll also asked about attitudes toward various laws restricting abortion and other types of ethical and moral questions. It showed the majority of Americans oppose abortion in most circumstances and would favor nearly all the legal restrictions proposed in the study, from parental and spousal notification to allowing abortion only in cases of rape or incest.

The results also showed that although most people oppose abortion, they believe the decision should be left principally to the woman. In addition, the poll showed that the term "pro-life" conjures up images of "extremists" who are not part of the mainstream. The term "pro-choice" was considered extremist and out-of-the-mainstream as well, but fewer people ascribed those connotations to that word.

Other findings of the survey showed that:

► People were nearly evenly split about whether a preschool child suffers if his mother works. About 42 percent agreed or strongly agreed that children suffer with working mothers, about 44 percent disagreed.

► Fifty-two percent thought sex before marriage is permissible, if the couple loves each other. About 44 percent disagreed.

► Providing methods of birth control to teen-agers even if their parents disapprove was supported by 62 percent, opposed by 35 percent.

► More than 11 percent were undecided about whether food and water should be withheld from terminally ill patients who requested they be allowed to die. Just over 40 percent approved of such a measure, while 49 percent disapproved. Support was stronger when the question addressed whether family members could remove life support systems from patients in a permanent vegetative state with no real hope for improvement. In that case, 76 percent said family members should have that right, while 16 percent disagreed and 7.5 percent said they didn't know.

The statistical margin of error for the results was calculated by Gallup to be 2 to 3 percent.

SOURCES OF TRUTH

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Personal experience	42.6%
Teachings of Scriptures, e.g., the Bible, the Torah	31.1%
What has been handed down from parents or other authorities	15.6%
What science teaches us	7.3%
What you learn from television, newspapers and books	5.5%
What religious leaders say	3.4%
Other	1.5%
Don't know	.5%

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(Some respondents gave more than one answer)

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Catholic officials send relief missions into Iraq

by John Thavis
Catholic News Service

AMMAN, Jordan—With the Gulf war over, but Iraq's internal situation still explosive, Catholic officials have begun relief missions into the devastated country.

Jordan Caritas sent a relief truck carrying 12 tons of powdered milk, blankets and medicine on March 8, church officials in Amman said. The next day, Jordan Caritas contributed to a convoy carrying 31 tons of medical supplies sent to Iraq by the Middle East Council of Churches.

Latin-rite Bishop Selim Sayegh of Amman and Jordan

Caritas director Father Mousa Adoli were scheduled to leave by car for Baghdad early on March 11. Other relief workers in Jordan said the church wants to explore the possibilities of establishing a church-run relief agency inside Iraq—a development that could make Western donors more willing to send aid.

Bishop Sayegh said he planned to talk with Baghdad's Latin-rite Archbishop Paul Dahdah and see what the church's condition is in the country, and what its needs are.

The director of Catholic Relief Services in Jordan, Awni Quandour, said March 9 that CRS had hoped to send a shipment of antibiotics into Iraq with the Caritas truck, but the medicine had not been delivered to the agency on time.

He said it would probably be sent the following week. The medicine, worth about \$4,500, is to be used primarily to treat gastrointestinal infections in children, Quandour said.

The shipment will be the first CRS contribution to the treatment of Iraqi war victims, he said. CRS last year decided to close its Amman office, but kept it open temporarily after the Gulf crisis erupted and hundreds of thousands of refugees streamed into Jordan.

CRS and the Pontifical Mission for Palestine, which also has an Amman office, each contributed \$25,000 toward purchasing tents for the refugees, Quandour said. Since then, CRS has also made available some \$61,000 in emergency food aid for the refugees, he said.

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March 15

A Lenten Fish Dinner will be held from 4:30 p.m. at St. Martin Parish, Yorkville. Adults \$4.25, kids \$2.

An All You Can Eat Fish Fry will be held from 4-7 p.m. at St. Mary Parish, Aurora.

A Lenten Fish Fry will be held from 5-7 p.m. at Sacred Heart Parish, 1530 Union St. Stations 7 p.m.

Catholic Alumni Club (CAC) will play volleyball at 8 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. \$3. Social afterward.

A Jonah Fish Fry will be held from 4-7:30 p.m. at St. Ann Parish, 1440 Locust St. Terre Haute. Adults \$4.50; kids under 12 \$3.50; 50 cents less advance. Carry-out available.

The 8th grade class of St. Elizabeth Ann Seton School, 720 North "A" St., Richmond will sponsor a Lenten Fish Fry from 4-7 p.m. Adults \$5; kids \$2.50.

Socena Memorial High School, 5000 Nowland Ave, will present its annual St. Patrick's Day Irish Fair from 5:30-11 p.m. Booths, games, fish dinners 5:30-9 p.m. Adults \$4; children \$3.

March 15-17

A Women's Weekend Retreat on

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A Craft Fair will be held from 9 a.m.-4 p.m. at Beech Grove Benedictine Center gym. Easter and other handmade items, baked goods.

March 16-17

The Ladies Guild of St. Bernadette Parish, 4826 Fletcher Ave. will sponsor its Annual Easter Boutique from 1-7 p.m. Sat. and from 8 a.m.-1 p.m. Sun. Easter crafts, bake sale, raffle, candy.

March 17

The free Lenten Concert Series at St. John Church, 126 W. Georgia St. continues at 4 p.m. with an All-Mozart Recital by soprano Rebecca Vernon.

Benedictine Father Conrad Louis will present a Scripture Evening at 3 p.m. on "Covenant: Key Concept of the Bible." \$10 fee. Call 317-545-7681.

Jesuit Father Theo Mathias continues The Church and International Issues series with "Is War Ever Just?" at 6 p.m. at Holy Spirit Parish, 7243 E. 10th St.

The Catholic Widowed Organization (CWO) will hold a St. Patrick's Day Party at 3:30 p.m. at the Catholic Center, 1400 N. Meridian St. Wine and cheese. Irish dinner, games. \$4 fee. Call 317-236-1596 for information.

A Calix meeting will be held at 8 a.m. in St. James Church, 1155 E. Cameron St. Mass 9 a.m. Call 317-787-9138 for details.

Kevin Barry Division #3, Ancient Order of Hibernians will hold its 121st Annual St. Patrick's Day celebration beginning with 9:30 a.m. Mass and Celtic Cross Memorial in St. John Church, 126 W. Georgia St. Breakfast follows at Mount Temple. Tickets \$12.50; call 317-359-7147.

St. Anthony Parish, 379 N. Warman St. continues its centennial celebration with 11 a.m. Mass followed by a St. Patrick's Day Pancake Breakfast.

A St. Pat's Day Sunday Brunch will be served from 10 a.m.-1:30 p.m. at Holy Trinity Parish, 902 N. Holmes Ave. Adults \$5; kids \$2.

6-12 \$2.50; under 6 free. Prize drawings.

Catholic Alumni Club (CAC) will hold a St. Patrick's Day party at 3 p.m. at 74 N. 13th, Beech Grove. Call Jan 317-786-4509 for details.

March 18

The Young Widowed group will meet at 7 p.m. for a program on "Working Through Your Grief." Call Linda Hanstedt 317-823-0615 or the Family Life Office 317-236-1596 for location and details.

The Inquiry Class at St. Lawrence Parish, 4650 N. Shadeland Ave. continues with "Commandments-Virtues-Devotions" at 7 p.m. in the social room.

Systematic Training for Effective Parenting (STEF) classes continue at 8:30 p.m. in Room 14 of Our Lady of the Greenwood School, Greenwood.

Separated, Divorced and Remarried Catholics (SDRC) will hold a meeting at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

Systematic Training for Effective Parenting (STEF) classes continue from 7-9:30 p.m. at the Catholic Center, 1400 N. Meridian St.

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

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.

Our Lady of Everyday Circle #1133, Daughters of Isabella will meet at 7:30 p.m. at St. Elizabeth's, 2500 Churchman Ave.

March 19

Spring Mature Living Seminars on "This World of Ours" begin with "The USSR Today: Where in the World is It?" Or Was It? from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. Bring sack lunch or buy in cafeteria.

The Liturgical Ministry Formation Program continues with "Liturgy and Social Justice" from 7-9:30 p.m. at the Catholic Center, 1400 N. Meridian St. Cost \$6 at the door.

Family therapist Dr. William Steele will present a Leisure Day on "Men: Self Esteem, Intimacy and Love. What Women Need to Know" from 9 a.m.-2 p.m. at Fatima Retreat House, 5383 E. 56th St. Call 317-545-7681 for information.

IUPI Newman Center, 1309 W. Michigan St. concludes its Lenten Series On Ways of Praying with "Native American Spirituality" from 7-8:30 p.m.

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.

Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-745-2606.

March 20

The Monthly Memorial Cemetery Mass will be celebrated at 2 p.m. in Calvary Chapel.

A Lenten Soup Supper and Film

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Discussion will begin at 6:30 p.m. at St. Andrew Parish, Richmond.

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

A Vigil of Peace will be held at 8 p.m. at Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove.

Mornings With Jesus: Lenten Reflections conclude at Beech Grove Benedictine Center.

The Newman Guild of Butler University will hold a Day of Recollection conducted by guild chaplain Father James Wilmoth at 9:30 a.m. at Fatima Retreat House, 5383 E. 56th St.

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

The Catholic Widowed Organization (CWO) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Program on "Money Swindles: How They Work and How to Avoid Them."

The Mothers-in-Touch group at St. Lawrence Parish, 4650 N. Shadeland Ave. will host a joint session at 10 a.m. on "How to Prepare Your Will." Babysitting provided.

March 21

The Spiritual Book Series continues from 9:30-11 a.m. and from 7:30-9 p.m. at Beech Grove Benedictine Center.

A traditional Sister Supper will be held from 6:30-9 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave. Call 317-543-4925.

March 22

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. La-

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wrence Church, 460 N. Shadeland Ave.

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

☆☆☆
A Lenten Fish Fry will be served from 5-7 p.m. at Sacred Heart Parish, 1530 Union St. Stations of the Cross 7 p.m.

☆☆☆

Cathedral Class of 1939 will meet from 11 a.m.-2 p.m. at K of C #437, 1305 N. Delaware St. Call 317-259-4800 for reservations.

☆☆☆

A Fish Fry will be held from 5-7 p.m. at Little Flower Parish, 4720 E. 13th St. Adults \$4.50, kids \$2.50. Christian Coffee House 7-10 p.m.

☆☆☆

Lenten Devotions at St. John Church conclude with "Jesus is

Risen" at 12:10 p.m. at 126 W. Georgia St.

☆☆☆

The Family Life Committee of St. Monica Parish, 6131 N. Michigan Rd. will sponsor a Soup and Bread Supper from 5-7 p.m. Free-will donations benefit Light-house Mission. Call 317-253-2193.

March 22-24

A Tobit Weekend will be held for engaged couples at Fatima

Retreat House. Call 317-545-7681.

☆☆☆

A Women's Retreat on "The Pilgrimage of the Disciple" will be conducted at Mount St. Francis Retreat Center. Call 812-923-8817.

March 23

Catholic Alumni Club (CAC) will fly kites in Eagle Creek Park. Meet at Waffle House, 56th and Georgetown at 1:30 p.m.

☆☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆☆

The Men's and Women's Club of Holy Name Parish, Beech Grove will sponsor a \$1,000 Reverse Drawing at 7 p.m. in the school cafeteria. Dinner catered by Jugs, games, free drinks. Tickets \$15; advance sale only. Call Henlen Griffin

317-786-7759 or Tim Eckhart 317-786-0432.

☆☆☆

St. Malachy Parish, 326 N. Green St., Brownsburg will hold its Annual Craft Show and Luncheon from 9 a.m.-4 p.m. in Noll Hall.

March 23-24

The Altar Society of St. Joseph Parish, Terre Haute will hold an Easter Boutique from 4:30-6:30 p.m. Sat. and from 8:30 a.m.-12:30 p.m. on Sun.

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— SEND RESUME TO: —

St. Pius X Search Committee
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Minimum of a master's degree in appropriate field required or equivalent training and experience. Applicants must have 3-5 years experience in parish pastoral ministry.

— SEND FOR APPLICATION BEFORE APRIL 5: —

SEARCH COMMITTEE

c/o Chancellor, Box 1410
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Search Committee, St. Mary's Parish
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SEND FOR APPLICATION MATERIALS BY APRIL 1 TO:

SEARCH COMMITTEE

c/o Secretary, Pastoral Services
P.O. Box 1410, Indianapolis, Indiana 46206

DEADLINE FOR SUBMISSION OF APPLICATION: APRIL 22

Youth News/Views

SPERO participants examine youth ministry

by Joe Connelly

Youth ministry in the Catholic Church was the focus when 46 youth ministers and interns from eight dioceses and over 25 parishes throughout Indiana and eastern Illinois attended the SPERO Workshop Feb. 22-24 at the Beech Grove Benedictine Center.

The intent of the weekend program, according to Dennis Kurtz, director of youth ministry for the Diocese of LaCrosse, Wisconsin, was to "offer an awareness of the elements needed for effective youth ministry through lecturing, discussion, and hands-on program design."

Kurtz was one of several people in attendance who had been present at the first SPERO Workshop in February of 1983, also held in Indianapolis.

Guest speaker Irene Friend, director of youth ministry for the Archdiocese of Chicago, impressed upon the gathering the importance of "always striving to achieve the goals of youth ministry."

Those goals, she said, are to foster the personal and spiritual growth of youth and to call youth to responsible participation in the life, mission and work of the faith community through SPERO, which stands for sensitivity, participation, experiment, responsibility, and openness.

Many facets of youth ministry were formally addressed at the workshop, including the needs of adolescents, religious identity in mainstream America, the family perspective, and presenting to children and young adults the gospel challenges of Christ as well as the image of Jesus as a friend.

Michael McCarty, an intern youth minister for two parishes in the Diocese of

Joliet, Illinois, said he relates to the presence of Christ in his work.

"Throughout this weekend, my confidence in ministering to our youth has grown in great strides," he said, "and I have been comforted by the thought of Jesus being at our side. In addition, the practicality of our project design sessions has given me the opportunity to bring actual program structures to my parishes."

Rick Etienne, director of youth ministry for the Diocese of Evansville, noted that the media have greatly contributed to the downward spiraling of our children's commitment to Christian morals and that this dilemma presents multiple challenges for youth ministers.

"I found SPERO to be just what I needed to renew my belief in ministry to our young people in the church," he said. "Although the weekend had a workshop design, it felt more like a retreat to me."

Programing offered opportunities for people to express their spirituality to the group during a reconciliation service, skits and role playing. A culturally diverse Mass featuring Spanish and Russian folk songs and the Transfiguration (Mark 9:2-9) acted out by workshop participants concluded the SPERO Workshop.

Prayer was the driving force behind this successful weekend, youth ministers and interns said, even when word came of the beginning of the ground offensive in the Gulf War.

Shane Sturm, youth minister of Holy Family Parish at Jasper in the Evansville Diocese, encouraged workshop participants to "keep an open heart and mind for God's will in our lives" and to "pray as a spiritual force for all those in the Middle East and their loved ones back home."

Another heartening aspect at SPERO was the all-encompassing blend of youth ministers. Women and men, older and



SAINTS ON SHIRTS—Sister Kathryn Hollywood stands next to a sweat shirt bearing the likeness of St. Francis of Assisi. She and Sister Lorraine Hale, both Sisters of the Presentation of the Blessed Virgin Mary from Miami Shores, Fla., are marketing T-shirts, sweat shirts and other merchandise with logos of saints. The items appeal to both teen-agers and adults. (CNS photo by Michael R. Hoyt, The Catholic Standard)

younger, out-going and reserved, from large and small parishes, convened to share experiences of working with youth in their respective parishes.

Participants realized that problems with adolescents in our church must face are the same for all youth, whether they are from upper-middle class or lower-middle class parishes.

Accepting this fact helped participants relate to each other. When they worked together to design parish youth ministry programs, their ideas evolved into cohesive plans which could be used by youth ministers toward future parish growth.

Some youth ministers saw the experience as a means toward personal rebirth. Angie Drury, an intern youth minister for St. Joan of Arc Parish at Kokomo in the Diocese of Lafayette, conceded at the conclusion of the workshop that, "SPERO has been a conversion weekend for me. Many wonderfully unique people here have shown me a new vision regarding youth ministry and, more importantly, what Catholicism is all about."

(Joe Connelly is a youth ministry volunteer for the Indianapolis West Deaconry. He has also volunteered for Covenant House at both the New York and Washington, D.C. locations.)

CYO one-act play contest begins St. Patrick's Day

St. Patrick's Day marks the preliminary round of the Catholic Youth Organization's 1991 One-Act Play Contest, beginning at 1 p.m. at St. Catherine Parish in Indianapolis.

Youth groups from St. Catherine, St. Mark, St. Luke, Holy Trinity, Nativity, and St. Simon parishes in Indianapolis will present a variety of one-act plays during the March 17 competition.

The winners from three rounds of judging will compete for the top award on March 24, also at St. Catherine Parish. Admission is \$1 for adults, 75 cents for grade-school students, or \$2.50 for families. For additional program information, contact the CYO office at 317-632-9311.

☆☆

Terre Haute Deaconry youth will present a traditional **Passion Mime** March 24 at 7 p.m. at St. Benedict Church. A dance afterward lasts until 10 p.m. Admission to the dance is \$2. For information, telephone Tom Parlin at 812-232-8400 or 812-235-5989.

CYO basketball concludes with lots of champions

by Mary Ann Wyand

The Indiana High School Athletic Association state tournament is currently underway, and it's almost time for the 1991 National Collegiate Athletic Association tournament scheduled in Indianapolis.

Recently three other basketball leagues—the Catholic Youth Organization's high school, cadet and 56 divisions—concluded tournament play in the archdiocese.

Archdiocesan championship trophies went to St. Simon Parish in Indianapolis in the junior-senior division and to Holy Family Parish in New Albany in the cadet division, according to Jerry Ross, assistant director of the Catholic Youth Organization.

St. Simon won the high school champ-

ionship in an exciting 72-66 overtime victory over St. Patrick Parish, Terre Haute. Ross said, while Holy Family also needed an overtime to triumph over Holy Spirit, Indianapolis, by a score of 52-49.

League and tournament winners in all divisions are:

Cadet-A archdiocesan champion, Holy Family, New Albany; runner-up, Holy Spirit, Indianapolis.
Cadet-A National Deaconry champion, Holy Spirit; runner-up, St. Jude.
Cadet-A American Deaconry champion, St. Matthew; runner-up, St. Pius X G.
Cadet-A league champion, Holy Name, Beech Grove; runner-up, St. Luke.
Cadet-B league champion, St. Luke; runner-up, St. Simon.

Cadet-B tournament champion, St. Luke; runner-up, St. Simon.
Cadet-C league champion, St. Malachy, Brownsburg; runner-up, St. Matthew.
Cadet-C tournament champion, St. Malachy; runner-up, St. Matthew D.
56-A league champion, St. Pius X; runner-up, St. Christopher.
56-A tournament champion, Holy Spirit; runner-up, St. Andrew.
56-B league champion, St. Pius X P; runner-up, Holy Spirit W.
56-B tournament champion, St. Pius X P; runner-up, Holy Spirit W.
56-C league champion, St. Luke; runner-up, St. Pius X G.
56-C tournament champion, Immaculate Heart; runner-up, St. Pius X W.

Junior-senior league (high school program) junior archdiocesan champion, St. Simon; runner-up, St. Patrick, Terre Haute.
Junior-senior-A deaconry champion, St. Luke; runner-up, Our Lady of Mount Carmel A.
Junior-senior-B deaconry champion, St. Simon; runner-up, Holy Spirit.
Junior-senior league champion, St. Luke; runner-up, St. Simon.
Freshman-sophomore league champion, Mount Carmel A; runner-up, Holy Spirit.
Freshman-sophomore tournament champion, St. Lawrence; runner-up, St. Barnabas.



SUCCESS—Members of the St. Simon Parish, Indianapolis, junior-senior basketball team and their coaches enjoy the feeling of success after winning the Catholic Youth Organization's 1991 archdiocesan high school league championship in an exciting overtime victory over the high school team from St. Patrick Parish in Terre Haute.



CADET CHAMPS—After their overtime victory in the CYO Cadet-A league championship, members of the Holy Family Parish team from New Albany celebrate with coaches and cheerleaders. They beat the Holy Spirit Parish team by a score of 52-49 to win the archdiocesan title. (Photos courtesy of the Catholic Youth Organization)

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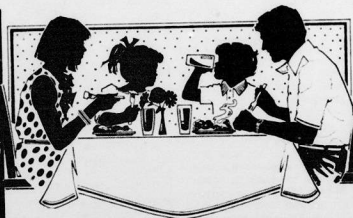
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(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and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

+ **BUCKLES, Charles H.**, 73, St. Columba, Columbus, Feb. 28. Husband of Mary, father of Charles L., Donald J., Philip, Betty Proffitt, Wendy Bryant, Jo, Dorothy Patton and Ellen Stout, brother of Floyd and William.

+ **BURROWS, Lawrence G.**, Stephen, 62, Our Lady of Lourdes, Indianapolis, March 4. Husband of Monica (Bozzelli), father of Frances, Veronica,

Joseph, Stephen, Isaac, Vincent, Gerald, Thomas and James; son of Ruby, brother of James, Kenny, Ralph, Jenny Kozak, Ethel Jackson and Virginia Powers.

+ **CHISLEY, Terrence**, 42, St. Monica, Indianapolis, Feb. 25. Son of Betty, brother of Michael and Nicole.

+ **COLVIN, Glenn**, 69, St. Mary, Rushville, March 3. Husband of Betty (Herbert), father of Charles E., Glen R., and Darlene Pratt; brother of George, Clyde, and Helen Jackson; grandfather of nine; great-grandfather of 13.

+ **deVILLA, Frank**, 90, St. Mary, New Albany, March 1. Companion of Pat Haycraft; uncle of several, including Luc and Felix.

+ **GEIS, Matilda A.**, 85, St. Maurice, Greensburg, March 5. Mother of Raymond, Carl, and Maria Billman, sister of Henry

Hauert, grandmother of 28; great-grandmother of 27.

+ **HUELSMAN, Alice G.**, 58, St. Michael, Brookville, Feb. 19. Wife of Clay E., mother of Donna Butler, Jeannette, Paula B. Lafferty, James C. and Sgt. Gary D.; sister of John Schweibert, Elaine Osterling, Mary Rebbel, Annette Lind, Marcia Brisbin, Connie Hill and Paula Linser, grandmother of 11.

+ **HYNES, Carl E.**, 74, Holy Spirit, Indianapolis, Feb. 26. Husband of Josephine (McAllister), father of Barbara Powers, Carol Albert, Mary Helen Edwards and Patricia Ours; brother of James, William, Jack Mills and Mary Nitterhouse; grandfather of 17; great-grandfather of three.

+ **KING, Mary Catherine (Stuckey)**, 60, St. Pius X, Indianapolis, Feb. 26. Wife of Richard L., mother of Gail, Rod, Pamela, Richardson, Rick, Robert M., Thomas, Jeffrey, Phillip, and Linda Kelly; sister of Bob, Bud and Tom Stuckey; Marge Renne, Rita Mariani and Norma Turner, grandmother of seven.

+ **MCGRAW, Alice E. (Moyer)**, 84, St. Patrick, Indianapolis, Feb. 27. Mother of Robert, Betty, Pamela, Gladys, Lookskill, Pat, McHugh, Judy Pero and Alice Roska; sister of Bud Moyer, Lucille Nicholson, Anna Nicholson and Nellie Sutton; grandmother of 31; great-grandmother of 53; great-great-grandmother of six.

+ **ROTH, Lauretta (Daniel)**, 69, Holy Spirit, Indianapolis, Feb. 28. Wife of William F., sister of Joseph Daniel.

+ **SADDLER, Mark Robert**, 36, St. Pius X, Indianapolis, Feb. 19. Son of Everett R. and Madelyn M., brother of Craig, Barbara Carr, Karen Cunningham, Marsha Loudon and Marilyn Pindara.

+ **SCHOETTMER, William B.**, 82, Immaculate Conception, Millhouse, March 11. Brother of Bernadine and Loretta.

+ **SIMPSON, Anne M.**, 40, St. Jude, Indianapolis, March 5. Daughter of Ralph and Rita (Basso), sister of Daniel, Jim, Tim, Phil, Rose Rose and

Karen; granddaughter of Rose Basso and Mary Wood.

+ **SPRIGLER, Wilfred P.**, 74, St. Joseph Hill, Sellersburg, Feb. 27. Husband of Dorothy (Libs), father of Suzanne Holkamp and Mary Lee Mahan; brother of Viola Lee and Virginia Tobey; grandfather of six; great-grandfather of one.

+ **STONE, Marian**, 91, St. Columba, Columbus (buried from St. John the Baptist, Osceola), March 6. Mother of Phyllis Miller, Dolores Syrock, Beverly Fisher, Shirley Nolan, Marian Hyatt and Irene Wagner; sister of Elsie Schweinofus; grandmother of 35; great-grandmother of 16.

mother of 67; great-great-grandmother of five.

+ **SUTTON, Fern E.**, 70, St. Bernadette, Indianapolis, March 2. Mother of Paul A., Gary L., and Cheryl A. Schaler, grandmother of two.

+ **WALZ, Adolph J.**, 90, St. Joseph Hill, Sellersburg, Feb. 6. Husband of Marian, brother of Mary E., and Louise Graf, uncle of 18.

+ **WIESEKA, Elizabeth R.**, 91, St. Joseph Hill, Sellersburg, Feb. 10. Mother of John E., Norma Lamb, Helen Balmer, Ethel Martin, Ann Foley and Mary Hall; stepmother of Louise Elmer, sister of John Dietzman; grandmother of 18; great-grandmother of 16.

OSB Fr. Behrman dies

St. MEINRAD—Benedictine Father Peter Behrman, a monk of St. Meinrad Archabbey, died here March 3 at the age of 94. The funeral liturgy was celebrated for him on March 6 in the archabbey church. For the past 12 years he had been retired and residing in the monastery infirmary.

Father Peter was the oldest of the Swiss-American congregation of Benedictine monks in age, profession and priesthood. He was born in Lively Grove, Ill. in 1896. In 1920 he professed solemn vows, and in 1923 he was ordained to the priesthood.

Following his ordination, Father Peter taught in the Minor Seminary. He served as construction superintendent and

supervisor of the sandstone quarry at the abbey from 1928-55, and assisted at St. Meinrad Parish. In 1934 he was named Brother Instructor and worked in formation for 11 years.

From 1943-46 Father Peter was an auxiliary chaplain to German POWs at Camp Breckenridge, Ky. He became pastor of St. Meinrad Parish in 1955 and was instrumental in the construction of the parish church and rectory, both built of sandstone from the abbey quarry.

Father Peter assisted in parochial work at St. Mary Parish in Indianapolis from 1969 to 1976. He left no immediate survivors.

Sr. M. Hope Zohrlaut dies March 10

OLDENBURG—Franciscan Sister Mary Hope Zohrlaut died in St. Francis Hall here on March 10. She was 85 years old and had spent 67 years in religious life. A Memorial Mass was celebrated for her on March 13 at the motherhouse.

Sister Rose Lima was born in North Vernon. She entered the Congregation of the Sisters of St. Francis in 1924 and professed final vows in 1929. She taught in Cincinnati, Ohio schools. For 17 years she served the Native Americans in St. Xavier, Mont.

In 1953 Sister Rose Lima was

called to teach, mainly religion, Latin and German, to high school students. Her assignments in the Archdiocese of Indianapolis included St. Mary, Millhouse; Secena Memorial High School and St. Mary Academy in Indianapolis; and Oldenburg Academy from 1977 to 1984, when she retired to the motherhouse.

Sister Rose Lima is survived by three brothers: William, Albert and Carl, all of North Vernon; and two sisters, Josephine Evans of Sterling, Ill. and Marie Kipper of North Vernon.

Books of interest to Catholics

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers.

"Retrospect: The Origins of Catholic Beliefs and Practices," by John Deedy, Thomas Mores, \$16.95, 346 pp. Widely known Catholic writer presents a picture of how Catholics and their church came to be what they are two millennia into salvation history.

"The Challenge of Christian Marriage," by Thomas M. Martin, Paulist Press, \$9.95, 183 pp. Historical study of Christian marriage leads to an examination of the challenges it faces today.

"A Black Theology of Liberation," by James H. Cone, Orbis Books, \$14.95, 214 pp. Twentieth anniversary edition of a book that stirred great interest when it first appeared because of its powerful indictment of white theology and society. Responses by prominent theologians are included.

"The Catholic Church and American Culture," edited by Passionist Father Cassian Yuhaus, Paulist Press, \$8.95, 115 pp. Comments by well-known theologians and observers on aspects of culture as they affect Catholics and this country.

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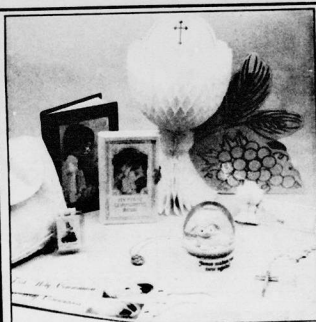
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Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-1—general patronage;
A-2—adults and adolescents;
A-3—adults;
A-4—adults, with reservations.

O—morally offensive
Some films receive high recommendations by the USCC. These are indicated by the before the title.

Alice A-IV
Alligator Eyes O
Avalon A-1
Awakenings A-2
Book of Love A-2
Cadence A-2
C'est la Vie A-3
Cyano de Bergerac A-2

Dances With Wolves A-III
Doors, The A-III
Edward Scissorhands A-2
Field, The A-III
Flight of the Intruder A-III
Ghost A-III
Godfather Part III, The A-IV
Goodfellas A-IV
Green Card A-III
Grifters, The O
Hamlet A-2
Hard Way, The A-III
Heaven and Earth A-III
He Said, She Said A-III
Hidden Agenda A-III
Home Alone A-2
Iron & Silk A-2
Kindergarten Cop A-III
King Ralph A-III
L.A. Story A-2
Life and Nothing But A-2
Lionheart A-2
Long Walk Home, The A-2
Look Who's Talking Too A-2
Meet the Applegates A-2
Men of Respect A-IV
Mermaids O
Metropolitan A-III
Misery A-III
Mr. & Mrs. Bridge A-III
Nasty Girl, The A-III
Never Ending Story II, The A-2
The Next Chapter A-1
1900 A-2
Nothing but Trouble A-2
Not Without My A-2
Daughter A-2
Once Around A-III

Open Doors A-III
Perfectly Normal A-III
Popcorn A-III
Postcards from the A-III
Edge A-III
Princes in Exile A-2
Queens Loge A-2
Rescuers Down Under A-1
Revelation of Fortune A-III
Risky A-2

Run A-IV
Russia House, The A-III
Scenes From a Mall A-III
Shattering Sky, The O
Shipwrecked A-1
Silence of the A-IV
Lamb, The A-IV
Sleeping A-III
With the Enemy A-III
Superstar: The Life and Times A-III
Taxi Blues A-IV
Third Animation A-1
Celebration, The A-1

Three Men and a Little Lady A-2
To Sleep With Anger A-III
Vanishing, The A-III
Vincent and Theo A-III
White Fang A-2

For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3800. This free, 24-hour-a-day service is made possible by your contributions to the Archdiocesan Annual Appeal.

Fr. Dulles suggests need for fewer church documents

STUEBENVILLE, Ohio (CNS)—Jesuit Father Avery Dulles has suggested that the church's magisterium, or teaching authority, may be strained by the sheer number of teaching statements coming out of Rome and bishops' conferences.

"The whole church, including the theological community, depends on the hierarchical magisterium to preserve and defend" the faith, the theologian said. But at the same time church officials should "avoid any abuse of authority," he said in a speech at the Franciscan University of Steubenville Feb. 20.

Father Dulles devoted most of his talk, titled "The Magisterium, Theology and Dissent," to discussing the interdependence of theology and the magisterium, the different levels of authority of church teachings, the responsibility of theologians toward church teaching authority and the limits on theological dissent in that context. He described last year's Vatican instruction on the role of theologians as generally covering those issues well.

Commenting on the number of authoritative church statements, Father Dulles said, "Until the 20th century, ecumenical councils and dogmatic decrees were rare. Popes issued relatively few doctrinal decisions, and then only at the end of a long process of theological discussion."

"But with the recent multiplication of encyclicals, conciliar documents, decisions of Roman congregations and pastorals coming from bishops," he said, "Catholics can easily feel overwhelmed by the multitude of views they are expected to profess, even on issues where Scripture and apostolic tradition appear to be silent."

"Wherever diversity seems to be tolerable," he added, "theologians should be given freedom to use their own good judgment."

He cited the example of the 19th-century British theologian, Cardinal John Henry Newman, and of Pope John XXIII—both of whom, he said, "were fond of the ancient dictum, *In necessariis unitas, in dubiis libertas, in omnibus caritas*." The Latin calls for "unity in essentials, freedom in doubtful matters, charity in everything."

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Here is a list of recent video cassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos is the same as those for theatrical movies in the list above.

Adventures of the First O
Adventures of Milo and O
Fairlane, The A-1
Otis, The A-1
After Dark, My Sweet A-III
Arm America A-III
Akira Kurosawa's Dreams A-2
Another 48 Hrs. O
Arachnophobia A-2
Back to the Future, Part II A-2
Betsy's Wedding A-III
Bird on a Wire A-III

Cadillac Man O
Cinema Paradiso A-III
Darkman A-III
Days of Thunder A-III
Delta Force 2 A-2
Dick Tracy A-2
Die Hard 2 O
Fire Birds A-III
Flatliners O
Freshman, The A-2
Ghost Dad A-2
Glory A-III
Godfather, The A-III
Godfather II, The A-III
Gremlins 2 O
Hankie Panky A-III
Shop on Main Street, The A-III
Short Time A-III
Taking Care of Business A-III
Total Recall A-III
Unbelievable Truth, The A-III
Wild Orchid O
Witches, The A-2
Young Guns II A-III

Lemon Sisters, The A-2
Lilies of the Field A-1
Longtime Companion A-IV
Loose Cannons O
Men at Work A-III
Miami Blues A-IV
My Better Blues A-IV
Navy Seals A-III
Pretty Woman A-2
Problem Child A-2
Q & A A-IV
Quick Change A-III
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Palestinian economy wrecked by Israeli curfew and Iraqi war

by Catholic News Service

WASHINGTON—The Palestinian economy has been plunged into deep recession by an Israeli-imposed curfew and side-effects of the Persian Gulf War, say private international aid organizations.

The curfew in the occupied West Bank and Gaza Strip "has resulted in a catastrophic economic recession which has brought industry and agriculture to the brink of bankruptcy," says the paper released by the Coordinating Committee of International NGOs (non-governmental organizations).

The committee said it plans to present the paper to the European Community. A copy of the document was made available March 4 by the Catholic Near East Welfare Association, a New York-headquartered papal humanitarian and pastoral agency for the Middle East affiliated with the Pontifical Mission for Palestine.

The Pontifical Mission, Catholic Relief Services, World Vision, the Quakers and 27 other groups are members of the coordinating committee.

The paper says Israel has violated international treaties which require occupying powers to maintain normal life in the regions under their control.

Israel imposed the curfew in the territories at the outbreak of war between Iraq and the U.S.-led coalition. Many of the 1.7 million Palestinians in the territories were vocal supporters of Iraqi President Saddam Hussein, whom they saw as their potential savior.

But the backing they showed for a dictatorial leader known for brutality who had invaded a neighboring Arab

state ended up costing them much of the sympathy they had gained in the West when Israel's harsh policies in the territories were highlighted by the *intifada*, the Palestinian uprising.

There was also some indication that the Palestine Liberation Organization has lost a degree of support among the Arab nations which were coalition allies.

The committee's paper notes that the Gulf war also has had a "sharp impact" on the occupied territories.

"It has deprived the Palestinian economy of an annual estimated \$120 million of repatriated funds from Palestinians working in Kuwait," the paper says. Additionally, an anticipated loss of \$90 million from the interruption of the tourist industry, plus another \$90 million in lost exports to Iraq and other Gulf states has added to Palestinians' economic woes.

The paper also says that the curfew and other Israeli policies in the territories:

- Inhibit the development of industry through restrictive licensing regulations. The small industrial sector has also experienced an estimated \$10-\$12 million worth of lost production during the curfew.

- Restrict agriculture, which accounts for about 24 percent of the economy. Although Israeli authorities said farmers could obtain permits to work their fields during the curfew, most have not been able to gain the authorization.

Additionally, the movement of agricultural workers has been restricted. Losses are expected to range as high as \$20 million in the short-run.

- Severely curtailed transport and trade, the major economic activity in the territories—accounting for 37 percent of the economy.

- Dramatically reduced earnings for Palestinian workers prevented by the curfew from pursuing their jobs. Palestinians earned \$600 per month in Israel compared to \$300 in the territories. Upwards of 85 percent of workers in both areas are estimated to have gone without income, resulting in a loss to the local economy of as much as \$65 million.

"Although no one is facing the prospect of starvation, the families of those workers are facing severe economic hardship," the paper said.

In his post-war speech to Congress March 6, President Bush said the time had come to end the 42-year feud between Israel and its Arab neighbors and solve the Palestinian problem. "A comprehensive peace must be grounded in United Nations Security Council Resolutions 242 and 338 and the principle of territory for peace," he said.

"This principle must be elaborated to provide for Israel's security and recognition, and at the same time for legitimate Palestinian political rights," Bush declared.

Resolution 242, passed by the Security Council after the 1967 Middle East war, calls for Israeli withdrawal from the territories it occupied during the conflict.

Israel said March 7 there was nothing new in Bush's call for territorial concessions to achieve peace.

"From what we saw of the speech, it seems there is no change in the U.S. stance," said Avi Pazner, senior adviser to Prime Minister Yitzhak Shamir.

Bush asks for national days of thanksgiving

by Catholic News Service

WASHINGTON—Quoting from the Old Testament Psalms, President Bush March 7 proclaimed April 5-7 as national days of thanksgiving to God for the allied success in liberating Kuwait.

Quoting the 136th Psalm, "Give thanks to the Lord for he is gracious..." Bush asked Americans to join in welcoming military personnel home and to set aside time to thank God for the low number of casualties and for the "remarkable unity of our people throughout this conflict."

The proclamation was issued during a visit at the White House by retired Archbishop Philip M. Hannan of New Orleans and 15 other religious leaders.

"I ask that Americans gather in homes and places of worship to give thanks to Almighty God for the liberation of Kuwait, for the blessings of peace and liberty, for our troops, our families and our nation," Bush said. He

directed that flags be flown on all government buildings and asked all citizens to display the flag and that bells across the country ring at 3 p.m. Eastern Daylight Time on April 7 in celebration.

Bush also recalled a speech by President Woodrow Wilson at the end of World War I, asking forgiveness for "errors of fact or purpose," in the war.

"Finally," Bush said, "seeing before us the promise of a safer, more peaceful world—one marked by respect for the rule of law—let us offer all these entreaties in a spirit of faith, humility and gratitude, seeking reconciliation with all peoples."

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