



Vatican document condemns racism

by Greg Erlandson

VATICAN CITY (NC)—A new Vatican document condemns racism in a variety of forms and warns that recent developments in genetic engineering and artificial procreation might lead to "eugenic racism."

It called for laws to prevent genetic abuses. Racial prejudice "blasphemes the Creator" and is a sin against Christ's message of love, the Vatican document said.

Titled "The Church and Racism: Toward a More Fraternal Society," the document stressed the church's opposition to all forms of racism and said legislation and the personal witness of Christians are needed to combat prejudice.

Released Feb. 10, the 42-page document was produced by the Pontifical Justice and Peace Commission and signed by Cardinal Roger Etchegaray and Bishop Jorge Mejia, the commission's president and vice president. It is the first Vatican document to focus solely on racism.

The commission broadly defined "racial prejudice" as the notion of the "biologically determined superiority of one's own race or ethnic group" and said it often is directed against people whose "ethnic origin, language, religion or customs make them appear different."

Theories of racial superiority and racial prejudice arose in part from the need to justify colonialism and slavery at the beginning of the modern era, the document said.

Despite the lessons of the past, including the "murderous folly" of the Nazis, "troubling new manifestations" of racism are appearing today, the document said.

One such manifestation is a resurgence of anti-Semitism, which it called "the most tragic form that racist ideology has assumed in our century."

"Terrorist acts which have Jewish persons or symbols as their target have multiplied in recent years," it said.

While distinguishing between anti-Zionism which "questions the state of Israel and its policies" and anti-Semitism, the document warned that anti-Zionism can serve as a "screen for anti-Semitism, feeding on it and leading to it."

In a separate section on racist behavior in history, the document spoke of medieval Christianity's mistreatment of Jews, which was based on "religious criteria."



RACISM OPPOSED—A protester in Cleveland urges action against racism during a demonstration against policies in South Africa. A new Vatican document calls racism a sin, cites "institutionalized racism" such as that found in South Africa and praises efforts against racism by the bishops of southern Africa and the United States. (NC photo from UPI)

"Within 'Christendom,' the Jews, considered the tenacious witnesses of a refusal to believe in Christ, were often the object of serious humiliations, accusations and proscriptions," it said.

The Vatican document warned that one form of racism on the horizon is the use of genetic manipulation and artificial procreation techniques to "produce" human beings selected according to racial criteria or any other characteristic.

The document called for laws limiting such techniques so that they do not allow a "resurgence of the deadly myth of eugenic racism." It also warned against abortion and sterilization campaigns targeted at one social or ethnic category.

Other examples of modern racism cited by the justice and peace document include:

► "Institutionalized racism" sanctioned by law and supported by an "erroneous interpretation of the Bible," exemplified by South Africa's apartheid.

► Discrimination against aboriginal peoples, many of whom are themselves "survivors of veritable genocides carried out in the not too distant past."

► Restrictions on religious minorities, particularly when they differ ethnically from the majority. One example of such discriminatory behavior is the application of the Islamic "Shariah" legal code to non-Muslims living in the same country, it said.

► Ethnocentric and tribal prejudices, as in the case of Africa and Asia, where the end of colonial rule has been followed by tribal and ethnic conflict.

Other victims of such prejudices include refugees as well as those people who live on their own land but "are subjected to humiliating conditions," such as the Palestinians.

► "Social racism," including exploitation of peasants by landowners, which it called one of the "new forms of slavery" in the Third World.

"There is no great difference between those who consider others their inferiors because of their race and (See VATICAN DOCUMENT on page 36)

Ethiopian priest thanks archdiocese for its aid

by John F. Fink

"I thank, in the name of our church and the name of our people, the people of the Indianapolis Archdiocese for all they did to save the lives of our people," an Ethiopian priest said during a visit to Indianapolis last weekend.

The priest was Capuchin Father Paulos Feshaye, who directs church relief and development work in Eritrea, a province of Ethiopia that suffered severe famine in 1984-85 and again in 1987. He is visiting about 20 dioceses in the U.S. to express appreciation to the American people for the help they provided through Catholic Relief Services (CRS).

"Ethiopia experienced both natural and human disasters," Father Paulos told a group of people invited to meet with him on Saturday morning. "Many died, but many lives were saved because of the generosity of the people of America. Our

church (in Ethiopia) was ready to respond actively with programs of relief and of development. The biggest aid we received in terms of relief and materials for development came from the people of America, so we owe you a debt of gratitude."

Father Paulos stressed the importance of development. "Our people somehow must become self-sufficient," he said. "They have been helping themselves through dam construction, well construction, and agricultural projects through the help of the people of the U.S."

Indianapolis Archbishop Edward T. O'Meara, who is chairman of the board of CRS, called Father Paulos "an absolutely remarkable gentleman." He said that one of the things CRS is proudest of is the fact that it has been able to develop local people like Father Paulos, trained leaders who can lead the people to do things for themselves. "When it became impossible for us to send

in our own people, we could rely on people like him," the archbishop said.

The archbishop also said, "Our archdiocese is blessed by the visit of Father Paulos because of our Catholics' generosity to CRS for its work for the poor, the starving and the homeless in Ethiopia."

At the meeting on Saturday, Father Martin Peter, pastor of St. Malachy Church in Brownsburg, showed slides he took while he was in Ethiopia in March, 1988. The slides showed both the relief and development projects CRS has been doing.

Included among the projects were many wells and dams built by the people through "food for work" programs initiated by CRS. The people did the work in exchange for food. Father Paulos said that sometimes 1,500 to 2,000 people, including men, women and children, were involved in building the dams. Father Paulos said that (See ETHIOPIAN PRIEST on page 26)

Father Paulos Feshaye (standing) and Father Martin Peter

Looking Inside

From the Editor: The injustice the Palestinians are suffering. Pg. 2.

Catholic Charities: Answers to questions about counseling. Pg. 3.

Matters Temporal: Chances for almsgiving during Lent. Pg. 3.

General Assembly: ICC opposes bills on capital punishment. Pg. 3.

Commentary: A ghoulish carnival surrounded Ted Bundy's execution. Pg. 4.

Today's Faith: Nothing in Scripture indicates that Mary Magdalene was a repentant prostitute. Pg. 9.

Weddings: A special supplement on marriage. Pp. 13-24.

Pope-bishops meeting: Ten items are on the agenda. Pg. 15.

\$352,307 is contributed to collection for retired religious

Catholics in the Archdiocese of Indianapolis contributed \$352,307 to the special collection for the Retirement Fund for Religious last Dec. 10 and 11.

The total is more than three times larger than any other single special collection during the past year. The Easter collection for priests is larger, but it is the parishes' regular collection. Mission gifts are larger but these consist of several special collections.

"I'm delighted," said Archbishop Edward T. O'Meara upon hearing of the appeal's success. "I'm so glad it came out that way and I'm so very grateful to the people of the archdiocese."

Providence Sister Loretta Schafer, as-

sistant chancellor, who headed the committee that promoted the collection, said that she is "absolutely delighted" with the results. "It shows tremendous support by the people of the Archdiocese of Indianapolis," she said.

The money collected for the Retirement Fund for Religious will be sent to the Tri-Conference Retirement Project, an office set up by the National Conference of Catholic Bishops, the Conference of Major Superiors of Men and the Leadership Conference of Women Religious. That office will distribute the money to more than 700 religious communities in the U.S. that have unfunded retirement liabilities. (See COLLECTION on page 26)

FROM THE EDITOR

The injustice the Palestinians are suffering

by John F. Fink

From Jan. 12 to 19 this year I was in Israel. This column is the second of several about what I learned while I was there.

Everything was quiet on Jan. 15 as we entered Bethlehem, in Israeli-occupied territory. Actually, things were much too quiet and it was quite eerie seeing the streets completely empty of people. The previous day one person was killed and several injured in Bethlehem after a stoning incident, so all the shops were closed as part of a general strike. All told, four Palestinians were killed and 33 were injured on the West Bank that particular day.

The *intifada*, or uprising, has been going on for 14 months now. (*Intifada* really doesn't mean uprising but is Arabic for "shaking off," as when Jesus told his disciples to shake the dust off their feet from the cities where they were not accepted. The Palestinians are trying to shake off the occupation of the Israelis.) At the time I was there, the *Jerusalem Post* reported that, during the 13 months of the *intifada*, 350 people had been killed (40 under 12 years of age), 20,000 injured, 41 deported, 155 houses demolished, and in one refugee camp alone there had been 130 days of curfew. The death toll now has risen to more than 370.

DEMOLISHING OF HOMES is a particularly cruel form of punishment. If the children who are throwing stones at the soldiers can be identified, the Israelis move in with bulldozers and destroy the homes, with all the possessions in them, of the children's families. On Jan. 17, for example, the *Post* reported that "three homes of

suspected demonstrators—two- and three-story homes where several families lived—were destroyed, making at least 75 people homeless."

Curfews must be properly understood, too. When there's a curfew, it doesn't just mean that everyone must be home at a certain time. It means that no one may leave his or her home for any reason—to go to work, to go shopping, etc. Sometimes the curfews last for days.

While we were there, it seemed that the Israeli violence was getting worse. At least the *Post* thought so. One day a teen-age boy was shot and killed while standing on the wall of a school because children from that school had taunted the Israeli soldiers.

THE SCHOOLS, OF COURSE, have been closed—ostensibly because they were hotbeds of demonstrations. But all that has been accomplished is that the children are out on the streets where they can throw stones at the soldiers. The people we talked with believe that the schools are closed because the Israelis don't want educated Palestinians. But the Palestinians are managing to teach their children anyway because they have always been aware of the benefits of a good education. Eight- and nine-year-olds act as lookouts while classes are in session. (One official of a Catholic organization asked rhetorically, "How does a mother tell her child it's time to go to bed at night when that child has been in charge of deciding who can enter the neighborhood all day?")

In many ways the Palestinians are hurting themselves (as happens in most strikes) in order to make a point. Their shops in East Jerusalem, where they live, are open only from 9 to 12, but that doesn't affect the Jews who live in West Jerusalem.

Before the *intifada* started, the per capita income on the West Bank was only \$1,500 per year. It is much worse today because of the strikes, the curfews, road blocks and

Palestinians' refusal to work in Israel where menial work has always been done by Palestinians.

Palestinians seem to have a love/hate relationship with the U.S. They know the U.S. is providing more aid to them than any other country (and I'll be saying more about that in a future column), but they also know the public stance of the U.S. is completely one-sided, against the Palestinians' rights.

THE CHURCH PEOPLE we talked with have mixed feelings about the *intifada*. One said it has been "an extraordinary, positive movement—a glue for these people" because it has raised their consciousness. The Jews, too, understand the Palestinians better and more, and more Israelis are refusing to serve in the military against the Palestinians. On the other hand, we were told, the generation of Jews who are now high-school age has been taught to be racists who believe that Arabs are dirt.

The *Jerusalem Post* does an excellent job of reporting what Israeli troops are doing in the occupied territories (which it calls "administered territories" or just plain "territories"). It also reports the daily arguments in the Knesset, which is hopelessly divided between those who want the government to make peace with the Palestinians and those who want it to get tougher. The *Post* also shows the deep divisions within the Labor and Likud parties and, while we were there, published an article on the editorial page in favor of discussions with the PLO.

The Israelis realize that they are losing support around the world because of the way they are treating the *intifada* and because the world is finally coming to understand the injustice the Palestinians have put up with for so long. It seems now that Israel must find some way to agree to negotiations, but it must continue to talk tough so it can go into negotiations from a position of strength, not weakness.

Cathedral hosts crowd for Rite of Election



MEETING CANDIDATE—Archbishop Edward T. O'Meara meets candidate Marva Holland from Holy Angels Church, Indianapolis, at the Rite of Election on Sunday, Feb. 12. At left is Holy Angels' pastor Father Clarence Waldon, director of the Office of Evangelization. Pastoral associate Providence Sister Mary Quinn stands to Holland's left. School principal St. Joseph Sister Gerry O'Laughlin has her back to the camera. (Photo by Margaret Nelson)

Margaret Nelson

On Sunday Feb. 12, St. Peter and Paul Cathedral was filled to the loft with parishites celebrating the rites of Election and the Call to Continuing Conversion together for the first time in the archdiocese.

Archbishop Edward T. O'Meara presided at the liturgy, assisted by Father Clarence Waldon, director of the Office of Evangelization; Father Stephen Jarrell, director of the Office of Worship; and Benedictine Sister Antoinette Purcell, coordinator of family-centered and childhood catechesis in the Office of Catholic Education.

The archbishop told the congregation of his role in the archdiocese, noting that the most important part was "to be the

presence of Christ in the midst of this church," adding: "Jesus is the one who is really your pastor."

He told the elect, "God has come down to each one of you... as you move toward the communion with us Catholics in the Archdiocese of Indianapolis and the church across the world."

Representatives from the parishes came forward and recognized the catechumens and their sponsors. The archbishop requested affirmation of the sponsors and the candidates for baptism, confirmation, and the Eucharist.

After the catechumens and godparents went forward to meet him, Archbishop O'Meara pronounced the act of election: "I now declare you to be members of the elect, to be initiated into the sacred mysteries at the next Easter Vigil."

The same procedure was followed for those seeking to complete their Christian initiation during the Call to Continuing Conversion.

Kathleen Kennedy Townsend to talk at CSS dinner Mar. 8

Kathleen Kennedy Townsend will be the guest speaker at the annual Catholic Social Services dinner, to be held at the St. Pius X Council Knights of Columbus Hall on March 8.

Townsend, the oldest daughter of the late Robert F. Kennedy, is the director of the Maryland Student Service Alliance. Married to David Townsend for 14 years, she is the mother of three girls. She will discuss "Youth at Risk."

An individual, to be named later, will be honored at the dinner with the Catholic Social Services (CSS) Annual Award for action on behalf of social justice. This person will exemplify the goals, work and values of Catholic Social Services by his or her work in the community.

CSS offers programs for senior citizens, families and children, in addition to a number of specialized and emergency services.

A member of the CSS board of directors will draw a ticket for a fully-paid one-week trip to Rome, Italy, for two persons. The proceeds from the dinner and the drawing help Catholic Social Services to continue its response to the needs of the community.

Dinner will be served at 7 p.m., with a cocktail hour beginning at 6 p.m. The donation for the event is \$25 per person,



Kathleen Kennedy Townsend

which includes a ticket for the drawing. Additional tickets for the trip drawing are available at \$10 each.

Those interested in tickets for the dinner or the drawing may contact CSS at 1400 N. Meridian, Indianapolis, Ind. 46202, or call 317-236-1500.



MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

Name _____
New Address _____
City _____
State _____ Zip _____
New Parish _____
Effective Date _____
NOTE: If you are receiving duplicate copies please send both labels

THE CRITERION
P.O. BOX 1717
INDIANAPOLIS, IN 46206

OFFICIAL APPOINTMENTS

Effective February 1, 1989

RT. REV. BONAVENTURE KNAEBEL
O.S.B. appointed Chaplain of St. Paul Hermitage, Beech Grove, Indiana.

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

Archbishop O'Meara's Schedule

Week of February 19, 1989

SUNDAY, Feb. 25 — Cathedral High School Shmarnauction, at Cathedral High School, Indianapolis, 6 p.m.



ARCHDIOCESEAN CATHOLIC CHARITIES

Answers to questions about counseling

by Sr. Sheila Shine, OSF, MSW

The art of counseling is based on the premise that the moment of confusion is precisely the moment of opportunity for growth. It is this state of emotional confusion that gives the person the energy to call for professional help. At Catholic Social Services that opportunity to receive help begins with a brief telephone interview designed to help the client sort through the emotional confusion. The potential client must be assisted in these initial moments to feel supported, encouraged and clear on how the counseling process will proceed.

The position of Intake Secretary in the Family and Children's Division is held by a six-year member of the agency's administrative staff, Terri Brassard. She has been specially trained in conducting the initial phone interview and is daily challenged with listening and then recording basic information and the client's view of the problem.

Reflecting on this, Brassard states, "The process actually involves a very brief application received over the telephone. Basic information is asked, with the final question determining the problem. Stating the problem can often have a calming effect, allowing for release of emotional stress."

This material is then passed on to the

supervisor who matches the client with a counselor. Brassard then recontacts the client with an appointment and the next phase begins. In the meantime, she is the link between the moment of reaching out and that actual first appointment.

"Most persons who call into our agency for counseling services are apprehensive initially," says Brassard. "Crises may, in some instances, motivate persons to take this step, but by the end of the intake process, there is often a sense of relief at having made this commitment."

A large part of gaining a sense of clarity regarding the whole counseling process involves the client asking questions. The philosophy of the agency is that the client is the consumer and, therefore, has the right to answers to his or her concerns. During the intake procedure, Brassard provides the answers helping clients to feel assured and informed.

The following are some of the most common questions she has encountered:

• Do I have to be Catholic?

No. The counseling unit is available to all. We are especially equipped to deal with issues relating to the Catholic experience, but counseling is client-determined and the counselor works within the client's belief system.

• Can I choose my counselor?

Absolutely. If you have knowledge of a

particular counselor you want, say so and that will be honored. Preference of sex and age are also frequently stated.

• Are your counselors professionals?

Catholic Social Services is accredited by the Council on Accreditation. All workers are master degree in social work (M.S.W.). Most are members of the Academy of Certified Social Workers. One has a doctorate in counseling and psychology.

• Where are your offices?

Most counseling takes place in the Catholic Center at 14th and Meridian Sts. There is free parking and security. In addition, we utilize five parish sites outside the downtown area.

• How much does it cost?

Fees are based upon your income and resources which include insurance, if it applies. Catholic Social Services is a United Way agency which allows us to negotiate a fee thereby making counseling possible for the middle-income person who is so often unable to afford private care, yet makes too much to qualify for many programs.

• Does a professional or my priest or a school have to refer me?

No. Many of our clients refer themselves after hearing of a friend's experience or being encouraged by someone. Often clients simply find us in the yellow pages.

• Do you only work with severe mental problems?

On the contrary, Catholic Social Services is a family service agency specializing in relationship problems. The focus is on individuals, couples and families who are

experiencing difficulties being happy. If a person has severe problems, he or she is referred to the appropriate mental health setting.

• Can I come to Catholic Social Services instead of going to an addictions setting or an organization like Alcoholics Anonymous?

No. If the problem of chemical dependency exists, that problem must be addressed and treatment provided at an addictions setting. If the client is already working with us and chemical dependency is revealed, a referral will be made. We will help a client or family work on other issues if the client is in active recovery.

• How long are your sessions?

About 50 minutes.

• If my priest or principal refers me, will you report everything to them?

They will be informed that you followed through on their referral and that is all unless you sign a consent form stating that you want your counselor to contact them for helpful information.

• Do you work with children?

Yes, but never totally apart from their family. Most children do better when the whole family does better.

(Franciscan Sister Sheila Shine is supervisor of the Family Counseling program of Catholic Social Services of Indianapolis. She has been with the agency for 11 years. Her graduate degree is from the Catholic University of America and she has extensive experience in working with children and families in crisis.)

ICC opposes death penalty bills introduced in General Assembly

by Ann Wadelton

Capital punishment: Does it deter crime? Is it fiscally responsible? Those questions were at the heart of heated discussion in two legislative committees and on the floor of the House of Representatives in recent action at the Indiana General Assembly.

Bills in both the House and the Senate called for the death penalty if a murder is committed during a drug deal. The House bill, HB 1421, received final approval by an overwhelming vote—80 to 20. The Senate bill stalled in committee over the fiscal impact: what does the death penalty cost in legal fees and to maintain prisoners on death row?

Both bills are part of the Bayh administration's plan to tackle the state's drug problem.

The capital punishment part of both bills was opposed by the Indiana Catholic Conference (ICC) lobbyist, Dr. M. Desmond Ryan, who challenged the governor to show evidence that capital punishment would be effective against drug crimes. As lofty a body as the U.S. Supreme Court holds that capital punishment has "no convincing deterrent effect," Ryan said. Exhaustive studies in Europe and North America, he said, have shown that there is no evidence that the death penalty serves as a deterrent.

While acknowledging the seriousness of drug crimes, Ryan said that the object of the death penalty would not be the real kingpins but the underlings in the drug world.

Without evidence of its deterrent effect, Ryan questioned the cost of capital punishment at a time of fiscal restraint in the state. According to information from the Legislative Service Agency, the cost over a lifetime for each death row prisoner, above and beyond the cost for a regular prisoner, figures over \$700,000. The state would save in excess of \$5 million a year by abolishing the death penalty, he said. Counties would save more than \$2 million. Most of the expense comes from the extensive legal appeals mandated in capital cases.

Since 1977 when the death penalty was reinstated in Indiana, 53 men and women have received the death penalty. Two have been executed, both of whom waived further appeals.

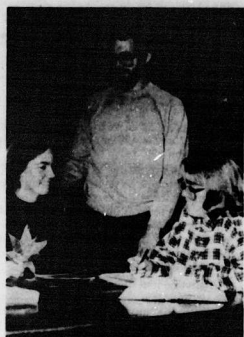
In 1974, the U.S. bishops declared their opposition to capital punishment, reasoning that "a return to the death penalty can

only lead to the further erosion of respect for life in our society."

That position was affirmed in 1981 in a statement explaining why their "commitment to the value and dignity of human life" led them to oppose capital punishment. Chicago's Cardinal Joseph Bernardin initiated the "consistent ethic of life" theory which, in effect, declared all life sacred from conception to natural death.

In a 1986 statement, the ICC board of directors, which includes the state's six bishops, said in part, "While not denying the right of the state to use capital punishment, we are convinced that lethal punishment, instead of protecting society, may even accelerate the cycle of violence."

Two bills which would replace the death penalty with life in prison without parole await committee action. They are SB 531, sponsored by Senators Mills and Mahern, and HB 1699, sponsored by Representatives Crawford, Bayliff and E. Rogers.



PARISH PLANNING—Three members of the St. Vincent de Paul (Shelby County) parish pastoral planning committee are shown discussing the steps of the pastoral planning process outlined by the Indianapolis Archdiocese. They are, left to right: Barb Pollman, Paul Pollman and Julie Wylonski. More than 50 parishes have begun their long-range planning, while another group in participating in orientation sessions. (Photo by Bette Lux)

Matters Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

The Practice of Almsgiving

Lent came early this year. Ash Wednesday was celebrated on Feb. 8. We were challenged to do "good works" as a sign of our personal preparation for the celebration of the church's greatest feast, Easter Sunday: the Resurrection of Our Lord and Savior Jesus Christ!

The traditional good works are prayer, fasting and almsgiving. Prayer can take the form of personal private devotions whether in the practice of self-control or praying for others. Prayer might also take the form of Lenten devotions or penance services with other parishioners at church.

Fasting is required by the discipline of the church only two times during the year. The first was Ash Wednesday. The second is Good Friday. Fasting can be easily described as (1) the two lesser meals should not exceed the main meal. For those who are capable, fasting each day during Lent is an admirable practice of self-denial.

The third practice of almsgiving requires of us to give of our temporal goods on behalf of others. Almsgiving is freely undertaken and is the surrender of personal money or goods. It is distinguished from the purchase of services; almsgiving expects no return.

During this sacred season here in the Archdiocese of Indianapolis, we are encouraged to give alms in a structured way four times, two on Lenten Sundays, on Good Friday and Easter Sunday.

Black and Native American Collection

On the first weekend of Lent, February 11-12, the first structured opportunity was provided us. Missionary work in the United States among the Black Americans in the south and

in urban centers calls us to assist. Although in our giving we do not expect a return, in the case of this collection, we from the archdiocese saved about \$58,000; we received back for our missionary efforts in the archdiocese \$42,000. If you missed this first opportunity, it is not too late to make your contribution.

American Bishops Overseas Appeal

The Bishops of the United States ask us each year to contribute to their effort to assist others outside our country who have particular needs. Much of the monies gathered are forwarded to what we know as the Catholic Relief Services. Archbishop O'Meara is chairman of its board of directors. Untold numbers of victims of natural disasters and other tragedies receive assistance through our almsgiving. This collection is taken on the fourth Sunday of Lent; this year it is the weekend of March 4-5.

Holy Places Collection

On Good Friday, March 24, as we contemplate the scene of calvary and the tomb of Jesus, we will be conscious of the Holy Land and the places made holy by Jesus' physical presence. It is a difficult task to maintain these places with appropriate dignity in a sometimes hostile atmosphere and conditions of poverty. We can help by our almsgiving to keep them sacred.

Priestly and Vocation Development

The Easter Sunday collection has always reflected a most generous spirit of almsgiving. I, for one, would not be a priest today were it not for the almsgiving of our brothers and sisters of the 1940s, '50s and '60s while I was in the seminary. In more recent years, I have been able to continue my theological and spiritual development through almsgiving on Easter Sunday. This year it is March 26.

Prayer, fasting and almsgiving: our Lenten challenge!

Commentary

THE BOTTOM LINE

Gun-toting children: A menace in schools

by Antoinette Bosco

Nearly 3 million assaults, robberies, rapes and thefts took place or were attempted in schools in 1986, according to the U.S. Census Bureau. Many involved guns. In a study of 11,000 eighth- and 10th-graders funded by the U.S. Department of Health and Human Services, 41 percent of boys and 24 percent of girls said they could obtain a handgun readily. A great many said they had been victims of serious crimes at school.

One percent of boys said they carried a handgun to school every day.

Facts such as these "validate the need



for schools to deal with these issues," said Stuart Greenbaum, a spokesman for the National School Safety Center in Encino, Calif.

Educators in Dade County, Fla., are taking unprecedented steps to deal with the problem of gun-toting schoolchildren. They're starting the nation's first mandatory "gun awareness" program for students from kindergarten through 12th grade.

Bill Davis, Dade County school supervisor, said, "Our message is very clear and very simple: to let students know that guns kill."

The community-based Citizens Crime Watch group will administer the program using lectures, skits and films. Children will be taught to keep away from firearms for sport or protection and to alert an adult if they see a gun.

The school board quickly rejected the

gun safety program promoted by the National Rifle Association. It involves a poster and coloring book, which encourage children to get their mother when they see a gun lying on the table in their home.

"It sends subliminal messages that somehow it's normal for a handgun to be on a table in a home where you have young children," said associate superintendent James Fleming.

Some people are skeptical about the NRA having any role in firearms education for fear that the organization will impose its pro-gun philosophy on children. Undaunted, the NRA is offering its program free to schools across the nation.

"It's better that the NRA handle gun safety programs," a gun supporter told me. "They'll teach kids how to treat a gun with respect."

I disagree. I believe that children should be taught to avoid guns completely, with emphasis on their destructiveness.

But I have a suspicion that in many U.S. towns there is an attitude that it is OK for children to own and use guns.

For instance, the State of Connecticut recently offered free pheasant hunting licenses to young teens to encourage the sport. The reason, I suspect, is that a new generation of gun owners will assure a steady flow of hunting license revenue in the future.

A small town near my own has a bizarre story of teens and guns. Residents are complaining to police about rifles, guns and automatic weapons in the local park, as well as handgun use in neighbors' back yards.

It all started a few years back when a group of teens set up a range for target



shooting in the park. Now the shooting is out of hand. It is explosive, literally.

Anyone who thinks weapons aren't ending up in young hands is asleep.

I have heard every pro-gun argument in the book. Gun supporters have talked me blue in the face about our constitutional right to bear arms and about the pleasure and importance of hunting.

I think that, apart from the issue of gun-control laws, the best we can do is recognize the hazard of guns in the hands of children and support forceful policies to discourage their acquisition and use.

© 1989 by NC News Service

THE HUMAN SIDE

Culture may be taking the heart out of the job

by Fr. Eugene Henrick

For some priests today, the "lack of a unified, coherent vision" of what they are all about is a burden, says the report on the morale of priests developed by the U.S. bishops' Priestly Life and Ministry Committee and made public this winter by the National Conference of Catholic Bishops.

"Perhaps underlying all of this is a bone weariness of the spirit that has to do with the times in which we live," says the report. "It is a weariness that comes from standing in the breach during a time of profound transition in our culture and in the history of the church."

The fact that we live in an age of transition is reflected in so many developments, some welcome, some not so welcome. But let me talk about a view of



work that often is espoused in our society. For it is not difficult to see why this aspect of a society's transition might pose a problem to many priests.

Father Romano Guardini talked about it when he said, "One of the most disturbing symptoms of the shift in the human condition . . . is the matter-of-factness of the new man."

Father Guardini argued that our work ethic successfully gets people to "concentrate on the task at hand regardless of personal feelings." And, he noted, the tasks themselves "are becoming increasingly great and demanding."

It is a matter of fact for many people that the job comes first. This is the expected thing. If the job is complex, people often feel they must put aside any emotions regarding themselves and their needs or aptitudes, or the needs of their family in order to accomplish the work.

One swallows pride to get ahead. Climbing the ladder means putting efficiency ahead of friendship.

Father Guardini saw in this tough work

ethic "a growing inability to see, a progressive cooling of the heart, an indifference to the people and things of existence."

His next observation was insightful too. "A common substitute for genuine feeling is sensation, that superficial ersatz-emotion, excitement, which, though momentarily strong, is neither fruitful nor lasting."

Their way of thinking is sacramental

We allow the press, television, the movies and the radio to substitute for our real feelings and in the process we lose our sense of real intimacy.

Priests are dreamers. From the moment they are called they dream of the impossible: making the world a better place, helping people against all odds. They dream of love, not political power, as the way to accomplish this.

Their way of thinking is sacramental,

concerned with drawing people closer to God by opening their hearts.

Then suddenly they realize that their numbers are becoming fewer and that their role is growing more and more complex. If they feel they are being asked to be an expert in everything, to put efficiency ahead of friendships and community, they may experience frustration. Sometimes they may feel that the work is more politicized and matter of fact than spiritual.

Priests, like many others, know how easy it is to substitute false sensations for real dreams and a caring heart. Many became priests because they didn't want this to happen.

Our culture has a dark side. It can blind us by holding up the ideal of a cold work ethic that takes the heart out of life.

As much as any of us hates to hear of another's moral problem, I believe the document on priests' morale is a blessing in disguise. Interestingly enough, its message is about more than priestly life. It tells us about a crisis in our culture.

© 1989 by NC News Service

EVERYDAY FAITH

Should Christians be happy at Ted Bundy's punishment?

by Lou Jacquet

There were not a few people in the U.S. happy to see mass murderer Ted Bundy die in the electric chair a couple of weeks ago, and given the brutality of the murders he died for, perhaps that should not be surprising.

But I find myself distinctly uneasy with the atmosphere that surrounded Bundy's execution and the manner in which some of those who witnessed it or awaited it comported themselves.

For some time now, the U.S. bishops have argued that capital punishment should be abolished. Yet despite their persistence in this view, it remains an area in which a majority of their flock disagrees with them.

Back in 1978, the U.S. Catholic Conference Committee on Social Development and World Peace issued a statement that said, in part: "The use of the death penalty



involves deep moral and religious questions as well as political and legal issues. In 1974, out of a commitment to the value and dignity of human life, the Catholic bishops of the United States declared their opposition to capital punishment. We continue to support this position, in the belief that the use of the death penalty can only lead to the further erosion of respect for life in our society."

Yet the polls show that the overwhelming majority of America's Catholics continues to favor the use of capital punishment, many with a zeal that, if channeled behind pro-life efforts, for example, might have reversed Roe vs. Wade years ago. But does capital punishment lead to "an erosion of respect for life" on our society?

You could have made a good case for that had you witnessed what one newspaper called the "ghoulish carnival" surrounding the Bundy execution. While 2,000 volts of electricity coursed through his body at the Florida State Prison, vendors outside hawked sweatshirts that said "Fry, Ted, Fry." Onlookers roasted hot dogs in Bundy's honor, and local radio

stations asked listeners to turn off radios at 7 a.m. so there would be enough "juice" to execute him.

What is happening to us as a society? Have we become so devoid of feeling that we can rejoice at the execution of even so terrible a criminal as Bundy with no regard whatsoever for our own behavior? The incidents cited above tell us as much about the sickness of the spectators as they do about the execution.

If anyone had the right to rejoice at the execution of this man, it was those whose daughters he murdered. Some of them were no doubt there at the execution. I cannot judge them. I have never faced what they have faced. But I can find no sympathy for the actions of bystanders who rejoiced in the death of a fellow human being.

I believe that the use of capital punishment is a mistake. There is little evidence that it deters criminals, but plenty of evidence that it brings out the darker "eye for an eye" side of human nature that has plagued humanity since Cain slew Abel.

Pray for Ted Bundy? Yes, and for his

parents, and for the victims of his crimes and their families. But let us pray as well for deliverance from the darkness within each of us that could rejoice at the destruction of another human being.

© 1989 by NC News Service

the CRITERION

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-238-1570

Price: \$18.00 per year

50¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.

ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion,
P.O. Box 1717, Indianapolis, IN 46206



To the Editor

Coition without pleasure is absurd

Nowhere in my lexicon of saints do I find St. Thomas Jefferson. The letter from Jerome W. Schneider, Jan. 27, on the relevancy of pleasure to coition struck me as anachronistic, even bordering on the absurd. As a married parent of two teen-agers who considers himself a Catholic, your placement of the letter in *The Criterion* rather surprised me.

I believe God created our world and did not deny us the opportunity to enjoy it. We were made very sensitive beings. God made flowers with a variety of designs and colors, and our eyes to see and relish his achievement. God made available to us many foods for nourishment, and taste buds to savor our repasts. And what about scents and aromas that stimulate our noses? Or birds' songs and wind rushes that come to our ears? Or the warm, loving touch upon our skin?

The very thought of coition without pleasure conjures in me an unfeeling relationship. To deny such pleasure within a marital context is to paint the world black and white, banish music, burn flowers. Marriage is a striving for ideal communications between two people, friends, parents, lovers. The pleasure that comes with coition is but a reward and encouragement to continue.

True, some are addicted to coital pleasure and seek it outside the context of marriage. Yet, to continue coition to a purely procreative function denies what God created.

Indianapolis

Michael D. Cise

Unfit to serve because of gender

After a 30-year search I became a Christian in the winter of 1983 and a Catholic that following spring. Since joining the church, both my wife and I have been active in pre-marriage counseling, high school CCD, and our parish RCIA program. I consider myself fearlessly Christian and fiercely Catholic. However, as the father of a five-year-old girl and a one-year-old boy, I am profoundly disturbed at the present moral convulsions our church is undergoing regarding women in ministry.

One of the things that sets Catholic Christianity apart from Protestant fundamentalism (and one of the features I found so appealing in my personal journey) is our ability to distill out of Scripture basic moral attitudes from what are merely cultural biases of the authors' times. This is no simple process; but fortunately with the help of sound biblical scholarship, reading and rereading of Scripture, prayer, and individual counseling we are able to "put on Christ," to form our consciences as the conscience of Jesus. Following the commandment to love, in examining any moral issue, we have simply to ask (after sifting out the artifacts of cultural bias), "What would Jesus do?" When we have the answer to that question then we possess—irreducibly—the protocol for our action. Further, to deviate from this protocol in any way is to be in a state of sin.

The papal claim that there can be no ordination of women is a classic argument *ad ignorantiam*. If we follow this particular line of pretzel logic then we can assume that we should never wear neckties, ride in Buicks, eat pizza, or own a dog—all because we have no evidence that Jesus did any of these things: Rome's claim to know Christ's disposition on female clergy rests on reasoning no sounder than this.

In deciding such a basically simple issue, all one really has to do is ask, "What would Jesus do?" And in view of Jesus' well-documented attitudes toward lepers, foreigners, cripples and sinners—all recognized pariahs of his time—I believe the answer becomes absolutely clear. Certainly Jesus would never deny any individual

service in his ministry on the basis of genitalia alone.

To anyone who would claim my daughter is unfit to serve at the altar of the Lord because of her gender, I would suggest this: The Holy Spirit will work its will, with or without your consent.

J.A. Purvis

Indianapolis

In defense of girl altar servers

I read Mary Casabella's letter in the Feb. 3 issue of *The Criterion* ("Rules Against Altar Girls"). I think that she is not aware of the number of boys who are not volunteering their services as altar boys. There are a great many churches in this country that have girl servers.

Would Mary Casabella like the girl servers to be dismissed? Then the shortage of servers would really be seen by the congregation. The girls may well take the attitude not to be readers, cantors, or eucharistic ministers when they become adults. Aren't the aforementioned just as important, if not more so, than servers?

Indianapolis

Daniel J. Sweeney

OCE shouldn't be involved with AIDS

Re: Feb. 3 article "Workshop Offers AIDS Curriculum".

It seems ludicrous that the Office of Catholic Education would get involved in a program relating to AIDS when the problem does not exist in the Catholic school system. AIDS is a problem in New York and California, with I-V drug users and gay activists.

The state of Indiana has four cases of AIDS reported in children under the age of 13 since 1982—no deaths reported in this age group in the six-year period. There were 45 deaths reported in Indiana last year due to fire, in this age group. It would appear that OCE misplaced its priorities.

The curriculum developed by the NCEA for the study of AIDS, from kindergarten through grade 12, is the wrong program, in the wrong place, at the wrong time. Why teach children in the grade schools about safe sex and the use of condoms when fire, alcohol and drugs are more serious problems in this age group?

It is inconceivable that the Catholic education system would get involved in a program sponsored by the homosexual lobby; when there are more serious problems to solve.

Indianapolis

Theodore T. Lazarz

Learned lesson from Holocaust

Through my life, I don't know how many times I've questioned God's wisdom, or how many times I asked why. During a lifetime of 85 years, I asked too many times to remember.

Then someone said, why don't you watch the Holocaust on TV tonight? There was no one here with me, as I live alone, so God or my guardian angel must have nudged me.

I watched it and cried. My God, those dear brave people. The utter contempt they could have had. But instead, the faith they had to endure was a miracle. Surely God was there with them through their persecution.

Hopefully, with God's help, I'll never ever again say why when things don't always go my way, but say a prayer for those who suffered so much. Thank God for letting me see.

Phyllis Schreiber

Brookville

Storm networks with our letters

Recently I read the letter from Cynthia Schultz titled "Profanity in Television Script" (Jan. 6 issue). I want to thank Cynthia for taking the time to inquire about proper action to take, and also for sharing this with other readers.

It is past time that Christians put a stop to such offenses and start praising God instead of taking his name in vain.

It is getting rapidly worse and Christians must unite and storm our TV networks with phone calls and letters.

However, it's the parents who must wake up, monitor the programs and get this filth off TV. Thanks again, Cynthia.

Seymour

Dolores Joray

It's Claretians, not Salesians

This is a brief note to call your attention to the fact that your very interesting column last week (Feb. 3) contained incorrect information about the magazine *U.S. Catholic*. It is not

published by the Salesians but by the Claretians.

By the way, the author of the original *Criterion*, James Balmes, was from the same area as Antonio Maria Claret, the founder of the Claretians.

The Salesians, on the other hand, try to take care of youth-related issues.

Dr. Jose N. Tord

Indianapolis

(Editor's note: Dr. Tord is right, of course, and I knew better. My apologies for the slip.)

Holy Cross thanks volunteers, donors

The quality of people is the force that makes any event a success.

During the holiday season, the Holy Cross Food Pantry saw results of dynamic people from the community.

Their contribution of charity in the way of toys, food, time, and money spread out to reach many. And their love and understanding was very important.

We sincerely thank them for sharing and caring.

Holy Cross Food Pantry
Indianapolis

DAVE & MARY PETREE
AUCTIONEER • BUYER
(317) 745-5166

BUY • SELL • CONSIGN

WINDY AUCTION KNOLL

SALE EVERY FRIDAY 6:30 PM

U.S. 36
1 1/4 Miles West of
Danville, Indiana

4 DAYS/3 NIGHTS
LAS VEGAS
MAR. 12-15

GAMBLER'S SPREE
\$198.00*
PER PERSON
*PRICES INCLUDE TAX

— INCLUDES —

- Scheduled Round Trip Air Service
- Deluxe Hotel Room
- 3 Free Meals Daily
- 4 Free Shows
- Unlimited Free Drinks
- Ground Transfers — Baggage Handling

NO CREDIT — NO FRONT MONEY — *QUALIFIED SECTORS
YOU PREPAY \$288 AND RECEIVE CASINO REBATES OF \$100 IN CASH AND \$100 IN CHIPS. NET PRICE \$188.

THE ALL NEW **RIVIERA**
HOTEL & CASINO
LAS VEGAS

YOUR HOSTS:
HARVEY SINGER — RICHARD MESALAM
317-251-2454 — FOR RESERVATIONS — 1-800-444-7717

ADDITIONAL DATES
MAR. 19-22
APRIL 2-5
APRIL 23-26
May 14-17
June 4-7

MIDWEST CASINO TOUR, INC.
6100 N. Keystone Ave., Suite 539
Indianapolis, Indiana 46220

INDIANA SOCCER CAMP

Located at Indiana University
Bloomington, Indiana

NCAA Champions
1982, 1983, 1988



NCAA Runner-up
1976, 1978, 1980, 1984

1st Session: June 18-June 23 — Boys Age 10-17, Girls Age 12-17
2nd Session: July 9-July 14 — Boys Age 10-17
3rd Session: July 16-July 21 — Boys Age 10-17
4th Session: July 23-July 28 — Boys Age 10-17

Director Jerry Yeagley — Head Coach, Indiana University.
Coach Yeagley is the only coach in the nation to twice be named the NCAA Division I coach of the year, as well as the first man in college soccer history to coach and play on an NCAA Championship team.

CAMP HIGHLIGHTS include: Staff of outstanding college and scholastic coaches, top instructional facilities, video tape services to aid instruction, top game and instructional films, and individualized instruction.

Coach Yeagley handles every session with the thoroughness with which he conducts his own team practices.



For information write to:

JERRY YEAGLEY, Soccer Coach
Indiana University, Bloomington, IN 47405
or call (812) 335-5852

CORNUCOPIA

Don't give up on Lent

by Cynthia Dewes

Pa always gave up smoking. We hated that, because he'd fuss and gripe for about a week until he got into the swing of it and the nicotine fits subsided.

Then he'd fuss and gripe for a few more weeks because the lack of smoking made him hungry, and Mom guarded the refrigerator between meals like Mrs. Rambo. "We're fasting," she'd say grimly, spread-eagled against the white porcelain door.

The kids would give up movies or comic books and then spend rainy Saturdays squabbling around the house for lack of something to do, driving mom and dad and resident aunts or uncles nuts.

Ma spent a lot of time trying to fix tuna fish in as many different ways as she cooked hamburger during the rest of the year. We were forever eating "tuna surprise," a cruel but accurate name for her concoctions.

The kid who always gaggled on fish got stuck (literally!) with macaroni and cheese out of a box. I guess that was his Lenten penance.

By Easter we were all joyful, and not entirely because of the Resurrection of our Lord and Savior.

Choosing from the menu of life is like reading the menu in a restaurant: If too many items are offered we're hard put to make a choice. That's why Lent is trickier now than it used to be when abstinence took on an annual second meaning, and it was fasting and fish all the way.

Since Vatican II, Catholics have been encouraged to take an adult approach to observing the Lenten seasons. The idea is that positive actions like attending daily Mass and helping the poor are superior to negative penances: giving up smoking or refusing to party.

Ergo, except for the dietary rules on Ash Wednesday and Good Friday (and all Fridays in some dioceses, including ours), we are now personally responsible for "creative penances," if any. And the unimaginative, which probably includes most of us, are traveling without a road map because we can't just "give up" something.

Of course, there are always those show-offs who devastate the rest of us with public manifestations of their spiritual superiority. You know, the kind who have read every bishop's pastoral, word for word, and want to launch a Lenten series to discuss them with us dolt.

These types love to form new committees dedicated to the care and feeding of every fashionable social problem, just before they move out of the parish. They stand tireless in pointing out the nature of Christian duty, theirs and ours.

On second thought, maybe we don't need to give up things. Maybe we should just do our superior brethren one better and figure out our Christian duty for ourselves.

Instead of guilt and denial we might try hope and praise. We can take personal action to advance social justice, and try listening to the Lord more often through Scripture and prayer.

After that, we might try solving the fish problem.

vips...

St. Francis Hospital's Family Practice Residency honored several physicians recently at its Faculty Appreciation Dinner. They are: Dr. Martin T. Feeney, winner of the Edward M. Micon (formerly Teacher of the Year) Award; Dr. Richard L. Beardsley, winner of the Family Practice Role Model Award; Dr. Sue Hartman, winner of the Family Practice Research Award; Don Fleener, PhD, winner of the Family Practice Center Teaching Award; and Drs. Ri-

chard D. Feldman and Richard L. Need, recipients of awards of appreciation from residents.

St. Andrew Parish school graduate Allison Goodson Mahone is appearing in major roles in a production of "To be Young, Gifted and Black" presented at Madame C.J. Walker Theatre in Indianapolis. Mahone played Candace and Denata last weekend and will appear again this weekend.

Benedictine Sister Mary Luke Jones, a member of Our Lady of Grace Monastery in Beech Grove, appeared Feb. 12 in a national touring production of "Nunsense" at Clowes Hall. She performed a three-minute singing and dancing "number" and received two free tickets to the play for winning an audition for area religious sisters held earlier in the month.

Grades 5 and 6 of St. Joseph School in Shelbyville claim exceptionally successful basketball teams this season. The fifth graders were runners-up in the city tourney. The sixth graders were 1988-89 city champions, and remained undefeated in regular season play for the past two seasons.

Father Charles J. Fisher, pastor of Sacred Heart Parish, and administrator of St. Ann Parish in Terre Haute, will present a slide lecture on "Israel of the Bible and Israel of Today" from 7:30 to 9:30 p.m. on Thursday, March 2 in St. Margaret Mary Parish Hall, 2405 S. Seventh St., Terre Haute. Father Fisher recently returned from a three-month sabbatical in the Middle East, which featured biblical spirituality with an emphasis on archaeology. Sponsored by Terre Haute Deaneary Center, the evening will include prayer, questions and discussion. No admission will be charged, but an optional admission fee of non-perishable food items for Catholic Charities will be welcomed.

Six men from the Indianapolis Archdiocese were among approximately 50 theology students from 22 dioceses or religious communities who recently received the ministries of lector or acolyte at St. Meinrad Seminary. Receiving the ministry of lector were: Roger Rudolf, Holy Name Parish, and John Herberst, St. Barnabas Parish, both of Indianapolis; Stephen Giannini, Holy Family Parish; and Thomas Bogenschütz of Holy Family Parish in Oldenburg. Receiving the ministry of acolyte were: Jonathan Stewart of Christ the King Parish and William Marks of St. Joan of Arc Parish, both in Indianapolis. The ministries of lector and acolyte precede the ordained ministries of diaconate and priesthood.

check-it-out...

Marian College Theatre will present the circus musical "Barnum," suggested by the life of P.T. Barnum, at 8 p.m. on Thursday through Sunday, Feb. 23-25 in Marian Hall Auditorium. For ticket reservations or information call 317-929-0292.

The first Lenten Penance Service reported to *The Criterion* will be held at 7:30 p.m. on Thursday, Feb. 23 at Our Lady of the Greenwood Church, Greenwood in the South Deaneary. A complete list of deaneary penance services for Lent will be published beginning next week.

A 10-week Christopher Leadership Course for persons who wish to develop self-confidence and speaking skills will begin from 6:30 to 9:30 p.m. on Monday, Feb. 27 at Tech High School Media Center, 1500 E. Michi'an St. A free demonstration session will be held at 6:30 p.m. on Monday, Feb. 20 at Westminster United Presbyterian Church, 445 N. State Ave. Cost is \$5, with assistance available. Child care will also be available. For more information call Linda Westergaard at 317-639-0137 or Mary Hutchison at 317-636-4196.

St. Meinrad Seminary is observing Black History Month during February with an exhibition of Afro-American art

by Evansville black artist Robert Sutton. The exhibit is open to the public in the Archibute Library on Monday through Friday from 8 a.m. to 5 p.m. and on Saturday and Sunday from 1 to 5 p.m. The exhibition is one of several activities for Black History Month conducted at St. Meinrad during February.

The Medjugorje Network will sponsor free programs by Medjugorje resident Draga Ivanka at three Indianapolis-area locations: following 7 p.m. Mass on Friday, Feb. 17 at St. Michael Church, 519 Jefferson Blvd. in Greenfield; from 2 to 4 p.m. on Saturday, Feb. 18 at Fort Benjamin Harrison chapel; and from 2 to 4 p.m. on Sunday, Feb. 19 at Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Ivanka will present a slide presentation and answer questions about Medjugorje in English. For more information call Mary Anne Barothy at 317-255-7076 evenings.



"Toward a New Life," a Workshop for the Widowed of all faiths, will be held from 8:30 a.m. to 3:30 p.m. on Saturday, March 4 at the Catholic Center, 1400 N. Meridian St. Father Ken Czlinger of Cincinnati will deliver the keynote address on the importance of giving and receiving in the grief process. Workshops and Mass will also be part of the day's events. The \$15 fee includes lunch. For information and reservations call the Family Life Office at 317-236-1596 or Ann Wadelton at 317-236-1456 (w) or 317-253-7628 (h).

The College-Community Orchestra of St. Mary of the Woods College will present an All-American Concert at 3 p.m. on Sunday, Feb. 19 in Owens Hall Auditorium. The program will consist entirely of works by American composers, including a rendition of the "Star-Spangled Banner" with audience participation, and the large section of Dvorak's "New World" Symphony. The concert is free, but a \$2 donation will earn an "All-American" favor. Membership in the College-Community Orchestra is open to all area residents. For more information call 812-535-5212.

A series of three Parenting Programs will be presented at St. Maurice Parish hall, Decatur Co., and have already begun at St. Maurice Parish Hall, Napoleon. They include: "Parenting the Pre-School Child" by Franciscan Sister Marilyn Brokamp from 7:30 to 9 p.m. on Tuesday, Feb. 21 at St. Maurice, Decatur Co.; "Parenting the Elementary School Child" by Sister Marilyn from 7:30 to 9 p.m. on Thursday, Feb. 23 at St. Maurice, Napoleon, and on Tuesday, Feb. 28 at St. Maurice, Decatur Co.; and "Parents and Teens" by Joe Exline from 7:30 to 9 p.m. on Thursday, March 2 at St. Maurice, Decatur Co. and on Thursday, March 9 at St. Maurice, Napoleon. There is no admission charge and the public is invited to attend.



CASPER AWARD—Mary Ann Wyand, assistant editor of *The Criterion* displays the CASPER Award she received from the Community Service Council of Central Indiana for a nine-part series on "Housing Dilemmas." The judges commended her for writing a "very good, personal, well-researched series . . . (which) describes many aspects of the housing problem in a way that reaches out and draws the reader in." (Photo by Margaret Nelson)

The Ad Game

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

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

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

CENSRIWFOE

□□□□□□□□□□□□□□

IFWORKCAMESTRALBALE

□□□□□□□□□□□□□□□□□□

LAMECOGINLARE

□□□□□□□□□□□□□□

LARCERGROSEWILYAOE

□□□□□□□□□□□□□□□□

LIKECONG

□□□□□□□□□□

(THE BREAKER)

THEQUIETQUNOBUUBUA

□□□□□□□□□□□□□□□□□□

Mail entries to: The Criterion, P.O. Box 1717, Indianapolis, IN 46206

Name _____ Phone _____

Address _____

City _____ State _____ Zip _____

Parish _____ City/Town _____

1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.

2) Entries must be received on or before noon on the first Tuesday following publication of the game.

3) All entries must be accompanied by the name and address of the person submitting the answers.

4) In case of a tie, the winner will be picked at random from the winning entries received.

The Solutions and Name of the Winning Entry will be Published in the next issue of The Criterion

Financial Aid Form deadline nears at Woods

by Ann All

Many people think education at a private college is comparable to a Rolex watch or a BMW automobile. It stands for quality, but they think they can't afford it. The apparently higher cost of a private

college education can be deceptive. Student who enroll in a private school are eligible for all the standard state and federal financial aid, as well as some forms of aid unavailable to their peers at public institutions.

Providence Sister Barbara Doherty, president of St. Mary of the Woods

College, advises students, "Never let cost stand in the way of getting the education you want. We have a variety of financial aid programs which can help you achieve your education, and we have a capable financial aid staff to work with you."

St. Mary of the Woods is a private liberal arts college for women, located in the west central part of the state.

The first and most important step for receiving any type of financial aid is the Financial Aid Form (FAF) of the College Scholarship Service (CSS). This statement of a family's financial condition lists such items as income, assets and liabilities.

The FAF should be filled out as early as possible after W-2 forms arrive. Indiana residents must file the FAF by March 1 to be eligible for any type of state aid.

Beverly Jones, program coordinator of the scholarship, grant and special program division of the State Student Assistance Commission of Indiana (SSACI), said, "There is no flexibility on the March 1 deadline. If you miss it, you miss it and no state money will be available."

She added, "It's very helpful if you have your tax return completed when filing the FAF. If you cannot get your return completed, you may have to estimate to meet the FAF deadline. In that case, it's important to be as accurate as you can."

Kathleen White, director of the SSACI

division said, "A full-needs student at a private school can receive up to \$3700 in state aid in 1988-89—that's more than double the amount a student can receive at the most expensive state-supported institution."

Jones said the first college listed on the FAF is used to figure the amount of the award.

St. Mary of the Woods offers institutional scholarships and grants ranging from \$500 to \$4,000.

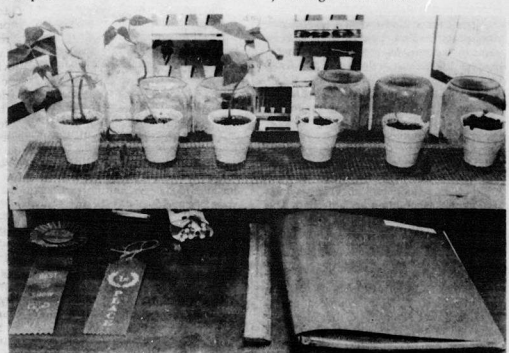
School picks science 'winners'

During Catholic Schools Week, Christ the King School in Indianapolis joined others in holding its Science Fair competition for seventh and eighth grade students.

There were co-winners in the eighth grade biological displays: David Heger and Ross Bohenmeyer each did studies on the effects of aspartame. The top eighth grade physical project by Sean Hoover showed the effect of acid rain on marble, concrete and pine.

In seventh grade displays, Larry Wilson showed the abrasiveness of toothpaste to take one of the top spots in biological studies. Patrick Groves was co-winner with a demonstration of the effects of cigarettes on bean plants.

Jennifer Wantuck's steam turbine won top prize for seventh grade physical project, according to Ruth Schroeder, junior high science teacher.



SCIENCE FAIR—Winning projects at Christ the King Science Fair include dramatic sights, such as Patrick Groves' seventh grade biological demonstration of the effects of cigarettes on bean plants. (Photo by Margaret Nelson)

Sisters distribute bazaar proceeds

Our Lady of Grace Monastery's annual Christmas bazaar, written about in *The Criterion* last November, raised more than \$6,000.

The retired Benedictine Sisters, who sponsor the bazaar, distributed the proceeds to the poor and needy. Eighteen Indianapolis parishes received grants of

\$100 to \$500. The monastery's mission in Cali, Colombia was sent a \$2,500 gift and the Holy Family Shelter received \$1,000.

Other recipients were St. Mary's Hispanic Ministry, the Beech Grove Ministerial Fellowship Transient Ministry, and the Keystone Healthcare Center.

RCIA reunion in Clarksville

On Sunday, Feb. 5, St. Anthony of Padua Church, Clarksville, held a reunion for all those who have taken part in the Rite of Christian Initiation of Adults (RCIA) in the past five years. The seven people who are in the present inquiry class were also invited to attend.

Janet Zimmerman, director of religious education/coordinator of the parish, said that the main purpose of the event was to help the new Catholics get to know one another.

The religious education planning team decided to have the event. It was realized that new members needed a way to feel like

they are more a part of the parish family. "We were just letting them go after the Easter Vigil," Zimmerman said.

After the opening prayer and the social gathering on Sunday afternoon, there were also presentations on what it means to be a member of the Catholic Church and, in particular, to be a member of St. Anthony Parish. Thirty people attended, including some sponsors.

On Thursday, Feb. 16, the parish hosted one of two archdiocesan celebrations of the Rite of Election and Call to Continuing Conversion at which Archbishop Edward T. O'Meara presided.



PALMS TO ASHES—

Father William Munshower, pastor, looks on as fourth grade students at Holy Spirit School place blessed palms from Palm Sunday into a fire after the school Mass on the feast of St. Blaise. Eighth graders assisted the younger children and distributed palms to all the students. The remnants of the burned palms were used to bless the students and parishioners on Ash Wednesday.

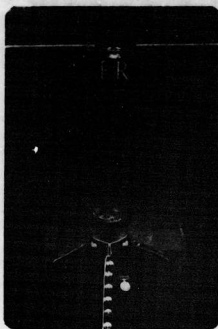


Grinstainer Funeral Home, Inc.
SAM H. PRESTON — F. EDWARD OGDON
 The oldest Funeral Establishment in Indianapolis — Founded in 1854
 "Centrally Located to Serve You"
1801 E. NEW YORK STREET INDIANAPOLIS, IN 46201 (317) 632-4374

Best of 16 Days Britain & Ireland

— Visiting —

London, Chester, Oxford, Coventry, York, Stratford, Dublin, Killarney, Waterford, Biarnery Castle, Ring of Kerry, Edinburgh, Lake District



July 19
thru
August 3, 1989

\$2550
FROM INDIANAPOLIS

— Tour Price Includes:—

- Air Transportation Via Scheduled Airlines • First Class Hotels Throughout
- Breakfast And Dinner Daily, Continental Breakfast Only In London
- Services Of Professional Tour Escort • Deluxe Motorcoaches
- Comprehensive Sightseeing, Transfers, Portage, Taxes & Service Charges

—CLIP AND MAIL TODAY—

Yes, I would like to know more about your 16-DAY TOUR OF ENGLAND, WALES, IRELAND and SCOTLAND. Please send me additional information:

Name _____
 Address _____ Telephone _____
 City _____ State _____ Zip _____

Send to:

The Criterion • P.O. Box 1717 • Indianapolis, IN 46206
 ATTN: Mr. John F. Fink, Editor
 Telephone: (317) 236-1570

Top scout award to Cansino



TOP AWARD—Romaric Tagle Cansino, (from left) of St. Gabriel Scout Troop 505 receives the Pope Pius XII Emblem from Monsignor Gerald Gettelfinger as Leo Murphy watches. (Photo by Margaret Nelson)

Religious emblems were presented to boys and girls involved in scouting programs throughout the archdiocese at ceremonies at SS. Peter and Paul Cathedral on Sunday, Feb. 5.

Romaric Tagle Cansino of St. Gabriel Parish, Indianapolis, received the Pope Pius XII Emblem, "the highest medal the Catholic Church can give," according to Father Mark Svarczkopf, chaplain of scouts.

Father Svarczkopf said in his homily that the young people are doing "what God wants us to do," tying in with the first reading from Isaiah. And he noted that "you do extra things you don't have to" to earn the medals, comparing this to the way the salt in the Gospel adds "something extra."

Girls from four Indianapolis parishes and Our Lady of Perpetual Help in New Albany received the Family of God Medal.

Seven girls from the New Albany parish earned I Live My Faith medals.

Parvuli Dei awards were presented to Cub Scouts from 14 Indianapolis and two Jeffersonville parishes, and churches in Brickington, Floys Knobs, Greentfield, Greensburg, New Albany, Richmond, Rockville and St. Meinrad.

Greenfield, Indianapolis, Jeffersonville and Floys Knobs prepared 18 scouts to receive the Ad Altare Dei Emblem.

John O'Tain earned the prestigious St. George adult award. Father Joseph Riedman, Susan Rolfsen, Richard Steingor, and Lucy Price received the Bronze Pelican. Marilyn Swift was recipient of the St. Elizabeth Seton award.

Noone lobbies for non-public schools

by Margaret Nelson

Steve Noone was the speaker at a recent Sunday morning lecture at St. Christopher Church in Speedway.

Now serving as a lobbyist for non-public schools in the state legislature,

Noone explained how 1989 action there could help or hurt Catholic school education.

He explained that the Non-Public Education Association (NPEA) has met since the mid-70s to consider the best interests of private and parochial schools.

Noone noted that the state attendance statute requires that any child from six to 16 years of age must be enrolled in a school, but that there is no definition of the word "school."

Schools are simply required to teach in the English language, adhere to certain health and safety standards, and meet for the minimum number of days every year. There are other very minimal laws for the buildings themselves.

The lobbyist said that there are 775 non-public school buildings, in which roughly 93,000 children are educated. The total number of children in the public schools is 930,000. The public schools look at that ten percent and say, "That is not very many," Noone observed. "But we say, 'That's a lot of kids!'"

Another way private schools can be recognized is if they volunteer to be accredited and Noone said that less than half—339 of the 775—are accredited. But those 339 can account for 71,667 of the non-public enrollment.

Noone said that it is NPEA's position that, not only do they represent a lot of kids, but the state department of education should be interested. And there are things it ought to be doing for schools that hold accreditation.

The former director of schools for the archdiocese said that if parents do not like a non-public school, they can "vote with their feet." By transferring their child, they have a direct input in the administration of the school. But all public school parents can do is go to school board meetings; they have little control in how their tax money is spent on schools without moving into another school district.

Noone said the NPEA is trying to change the accreditation system for non-public schools so that it gets at the real issue: Is the child educated when finished with school? The law was changed two years ago, but it is still being studied by the Non Public School advisory committee. The NPEA goal is to measure outcome, rather than input.

Steve Noone said that the ISTEP added two years ago was "very good." Now accredited non-public schools have to administer the same test as public schools, but they also have to pay for it. "What

we're trying to do this year is say, 'You're going to require it—that's good. Pay for it.'"

Noone said that there is nothing unconstitutional about the state paying for the test; it has been tested in the U.S. Supreme Court.

Noone said when the state argues that it can't afford it, "That is saying the state can't afford an educated citizenry. This is a real small price to pay." He asked those in attendance to contact their legislators to get a hearing for this bill to pay for the testing for non-public schools. And after it is introduced, he suggested that they press their representatives to get the bill passed.

Noone explained about the Indiana Catholic Conference lobbying network.

He also discussed HB 1344 that would make the present straight income tax credit for gifts to colleges and universities in the state become available for any educational institution.

Another sore spot with the NPEA is the attendance at the Principals' Leadership Academy (PLA), created as part of the A+ package. Only public school principals could qualify as the 300 principals selected to go through the three-year training program of workshops and summer sessions.

"I have a permanent principal's license and I can legally become a principal of any school in the state, but I can't go to PLA," Noone said. He said that one is sponsoring a bill to allow private or parochial school principals to attend, but the state superintendent of education is trying to amend the legislation to fund the academy for two more years for spin-off workshops to accommodate 600 next year. NPEA hopes to obtain the testing for its principals as part of that amendment.

Noone said, "We don't say, 'We demand the right for ten percent of our principals to attend.' But we should have the right to apply and, if we meet the criteria, to be selected."

He addressed the issue of ISTEP remediation, by pointing out the fact that refusal was unconstitutional secured the right of any student to obtain remediation in public schools where space was available. But Noone said that only 399 non-public students took remediation.

"There must be some good education happening," Noone said, referring to the 1988 Catholic school ISTEP record.

Steve Noone summed up his lobbying work in the legislature. "Sometimes they forget about us. We're there to remind them."

'Catholic Four' visit schools

The "Indiana Catholic Four," representatives from four Indiana Catholic colleges, will visit Catholic high schools around the state during the next three months to discuss topics of interest to prospective college students.

Representatives from Marian College in Indianapolis, St. Mary of the Woods College in Terre Haute, St. Francis College in Fort Wayne, and St. Joseph's College in Rensselaer will discuss myth busters; scholarships and financial aid; liberal arts and career education; and college decision-making during presentations to the high schools' junior classes.

"The Indiana Catholic Four" have been making similar presentations for the past two years.

Two other Catholic colleges in Indiana, the University of Notre Dame and St.

Mary's College at Notre Dame, make separate presentations.

Gloria Smith, director of admissions at St. Mary of the Woods College, said students often seem surprised by the opportunities available to them at Catholic colleges. "They're surprised that we are competitive with public schools. They're surprised at the number of academic scholarships we offer. They're surprised by our placement opportunities and our graduate school successes."

The visits capitalize on the strong connections between Catholic high schools and colleges, Smith added.

Visits in the Archdiocese of Indianapolis are scheduled at Roncalli, Chataud, Ritter and Secunia high schools in Indianapolis, the Academy of the Immaculate Conception in Oldenburg, and Shawe Memorial in Madison.

G. H. Herrmann Funeral Homes

1505 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211



Isn't it

HIGH TIME

that you made
out your will?



When you do,
won't you remember
the missions?

Just word it this way:

I hereby devise and bequeath unto the Society for the Propagation of the Faith — 1400 North Meridian St., Indianapolis, IN 46202, the sum of \$_____ for the missions.

Such a gift
will follow you
into eternity!

THE SOCIETY FOR THE PROPAGATION OF THE FAITH
1400 N. MERIDIAN STREET • P.O. BOX 1410 • INDIANAPOLIS, IN 46206

Rev. James D. Barton, Archdiocesan Director

Today's Faith

A supplement to Catholic newspapers published with grant assistance from Catholic Church Extension Society by the National Catholic News Service, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. All contents copyright © 1989 by NC News Service.

Gospel of John offers familiar faces, stories

by Father Herbert Weber

One "fringe benefit" of working in campus ministry is that I frequently am cited as an expert on religious issues in the term papers and reports our college students write.

Many times—once the night before a paper is due—a confused young scholar will ask to interview me about some major religious or ethical topic. I never refuse these requests.

What often happens, I've noticed, is that the student who begins the interview by trying to get information for a term paper eventually discusses why he or she picked a religious topic in the first place.

As the dialogue continues, many of these young researchers reach the very heart of the issue, namely, their own faith life.

Many students have questions about religion and the way it can be practiced. They want to know right and wrong, good and bad. But many, like other adults, begin from a safe distance, posing "theoretical" questions. Only later do they progress to a discussion of their own personal spirituality.

These images of our college students come to mind when I read some of the verbal exchanges that take place in the Gospel of John. In addition to Nicodemus or the apostles with their persistent questions to Jesus, we come upon the exceptionally strong personality of the unnamed Samaritan woman at the well.

She begins her interview with Jesus in a spirit of curiosity or self-interest. But, as Jesus challenges her, she is forced to confront her own faith story and the way she is living.

What this suggests is that there are different types of questions that can be asked.

Some questions simply satisfy a curious desire to know more. Other questions attempt to penetrate to the heart of life.

The latter form of questioning is much more risky. The very act of asking the questions, as well as welcoming the answers, makes people vulnerable to new ways of thinking about what is most important in their lives.

The Samaritan woman is not afraid to ask questions. She wants to know why Jesus, a Jew, is talking to her. She wonders aloud what "living water" can mean. And she throws out challenging

remarks about the appropriate place for worship.

But gradually her heart is softened. She moves on from the original line of questioning to a desire to know who Jesus is. That transition gives the whole dialogue with Jesus its significance.

There are other women today, and men too, who make the same transition in their questioning.

Teri, a straight-A college student who read philosophy and literature, spoke a couple of languages, and wrote beautiful poetry, was eager to know more about the faith she had inherited from her parents. Although I did not know her during her first couple of years in college, she told me that in those days she had many "religious" friends.

Because of her intelligence, she found it easy to act as a foil to their professions of faith. Not really anti-religious, at that point she simply found too much about religion that seemed irrelevant to what she was searching for.

When I met Teri, she already was past the stage of combative argumentation that seemed to be as easy for her as it was for the woman at the well. Teri's questioning, although still theoretical, was starting to be more open and accepting.

Cynicism had turned to a genuine thirst, not for the water that meant so much to the Samaritan woman, but for something that would answer deeper questions: Why was she living? Did Jesus make any difference? How does church affiliation improve a relationship with God?

As Teri continued her search, she made the transition from a faith that was basically her parents' to one that became her own. In fact, she came to a truly mature, adultlike commitment to God. The constant questioning had opened the doors for her.

The Samaritan woman had asked Jesus what he thought of her worshiping on the mountain as her ancestors had done. His response was that a day would come when worship would be "in spirit and in truth."

For Teri, as with many others who start the process of searching faith out by asking questions, genuine worship grows from the spirit and truth of knowing that the Jesus at the well cares about them just as he cared about the unnamed Samaritan woman.



Misconceptions tarnish Mary Magdalene's story

by Debbie Landregan

Mary Magdalene, I owe you an apology.

Like countless others, I assumed Mary Magdalene was a repentant prostitute whose conversion in the New Testament involved a stirring example of Jesus' love and forgiveness.

Not so, say biblical scholars.

This Week in Focus

Walking through the pages of the Gospel of John, we encounter many different and fascinating people—Nicodemus, the Samaritan woman at the well, Philip, Peter, James, the other apostles, and Mary Magdalene. To better understand these stories, readers should put themselves in the shoes of the apostles as they were tapped by Jesus to be his followers. Like those mentioned in John's Gospel, people today are trying to understand their faith and are searching for answers to important questions.

"The misconception is that Mary Magdalene was a great sinner, but I think you would be hard put to find anywhere in the four Gospels where Mary Magdalene is identified explicitly as a prostitute or a sinner," said Msgr. Daniel Murray, rector of St. Charles Borromeo Seminary in Philadelphia.

"Her reputation, unfortunately, has been sullied," the biblical scholar commented.

The Gospels contain stories of many familiar people. Often we think we know them well, but our recollections may lack the detail to be gleaned from careful reading and interpretation of the Gospels.

I asked Msgr. Murray and Joseph Gower, chairman of the theology department at St. Joseph's University in Philadelphia, to help bring two figures in John's Gospel, Mary Magdalene and Lazarus, into clearer focus.

Msgr. Murray pointed out that Mary Magdalene "was a disciple of Jesus who played an important role in his public ministry, who played an important role in announcing the resurrection to the disciples."

In John's Gospel, Mary Magdalene and the woman at the well have significant roles, Msgr. Murray said. "Both are messengers, both proclaimers of the Good News."

That Jesus appears first to Mary Magdalene after his resurrection "does say something about equality of discipleship between men and women," said Gower. "It

enhances the status of women as followers of Jesus and as having prominent roles in the Jesus movement."

At first glance, Mary Magdalene and Lazarus may appear to have little in common. But, Gower said, they "both have meaning to modern people."

Though the story of Lazarus is well-known, John offers few details about him except that he is the brother of Martha and Mary, that he hailed from Bethany and was raised from the dead by Jesus.

But people know the story even though it occurs just once in the four Gospels, Gower said. "I think that it speaks to people today, as does anything that deals with death, the overcoming of death."

"There is no clearer, more emphatic story in the New Testament about the power of Jesus to bring life out of death," said Msgr. Murray. "It proclaims Jesus' power over death in an age that I think has to hear that today, and when perhaps belief in life after death is under attack."

The story also "shows the deep emotional side of Jesus," Msgr. Murray added. The grief he displays at Lazarus' tomb "shows that Jesus has deep humanity," he said. Yet the "divinity comes out in Jesus' bringing Lazarus back from the dead."

"These are the two things that John links," Msgr. Murray observed. "This human being is more than just a human being. This is God."

If Jesus called you to follow, would you go?

by Theodore Hengesbach

Have you ever thought how you might have reacted if Jesus had tapped you on the shoulder one fine day and asked you to be one of his apostles?

According to Matthew's Gospel, Simon and his brother Andrew left their fishing nets "at once" and went with Jesus when they were invited. So did James and John, who left their father sitting in the boat. Seemingly without a moment's hesitation, Matthew "got up and followed him."

Mark tells it similarly in his Gospel but also notes that Jesus chose just 12 of the many who followed him. I guess we're tempted to think that's where we might have lost out, like not being chosen for a sandlot baseball game!

According to Luke, Simon and his fishing partners, James and John, were terrified of Jesus after experiencing the marvelous catch of fish. But Jesus calmed their fears and, after securing the boat on shore, they "left everything and followed Jesus." Levi did the same.

From these accounts, it seems that our response to Jesus' invitation should be instantaneous, without a moment's hesitation.

But John leaves a slightly different impression in his Gospel. The first two disciples of Jesus are referred to him by John the Baptist. "Here is the Lamb of

God!" he tells them. With this encouragement, they follow Jesus and after he asks them what they are looking for, they ask, "Where do you live?"

A somewhat strange but, when you think about it, natural question. Don't we often do the same when introduced to someone new? Just to start the conversation we ask where they are from or what they do for a living. It helps to break the ice.

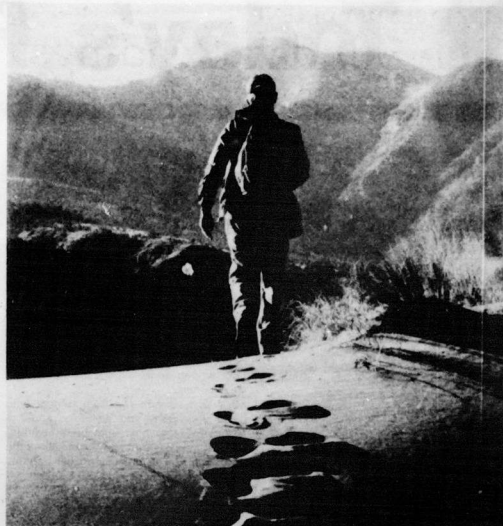
Well, that's what happened in this case. Then Jesus invited them to where he was staying and they spent the rest of the day with him.

One of these two, Andrew, was so excited that he found his brother Simon, "at once," and introduced him to Jesus. It is natural to share such good news but I'm tempted to think that Andrew may have wanted a little support for his decision to follow Jesus. I can hear him telling Simon, "I'll do it, if you will!"

The next day, Jesus tells Philip, "Come with me." Philip finds Nathanael to tell him the good news and, as I also think, to get some moral support.

Well Nathanael, not one of the Twelve, isn't so quick to buy into this plan. When he finds out where Jesus is from he caustically replies, "Can anything good come from Nazareth?" But he tags along just the same.

John pictures the reactions of these first followers as human and cautious. And Jesus reacts positively to them. He answers



their question about where he lives by taking them with him and spending the day in conversation with them.

He even praises Nathanael's reticence by telling him, "Here is a real Israelite. There is no duplicity in him!"

How might you have reacted if you had been in the shoes of Andrew or Philip or John or James?

That really isn't such an idle question. After all, the Lord does indeed tap us on the shoulder and call us.

WIESE FORD, INC.
"IT'S EASY WITH WIESE"
96th & KEYSTONE

TAX SALE

4.9% APR

OR UP TO \$1,000 CASH REBATE FROM FORD
On Approved Credit — Ask Salesperson For Details

BRAND NEW ESCORT Stk. #637 \$5995*	T-BIRD Power seat, windows, locks, aluminum wheels. Stk. #016 \$11,988*
TAURUS GL A/C, tilt, rear def., speed control, power seat and windows. Stk. #253 \$11,888*	CUSTOM VAN Stk. #T259 \$15,688*
RANGER Stk. #T709 \$5895*	TEMPO GL A/C, auto, rear def., power locks. Stk. #618 \$8888*
PROBE Stk. #XX0097 \$11,989*	AEROSTAR A/C, 7 pass, tilt, speed control Stk. #T0007 \$13,444*
'89 15 PASS. VAN Stk. #T0053 \$17,989*	
1/2 TON F150 P/UP Stk. #T896 \$8,888*	

*Plus freight, dealer installed options, tax, doc., incl. any rebate.

846-4241

Fieber & Reilly
Insurance Agency, Inc.
Robert C. Hayford
"Constant Professional Service"
207 N. Delaware 636-2511
Indianapolis, Indiana

Highsmith Floral
"SERVICE AND SATISFACTION"
925-6961
CRONIN/MARER/
SPEEDWAY
Indianapolis

You
can strike a blow against Cancer with a Memorial Gift to your local Unit of the American Cancer Society

CATHEDRAL OF ST. PETER & PAUL
14th and Meridian Streets

Masses

Saturday Anticipation 5:00 p.m.
Sunday Morning 10:30 a.m.
Monday thru Saturday 8:00 a.m.
Monday thru Friday 12:00 noon
Holy Days 8:00 a.m.
..... 12:00 noon
..... 5:00 p.m.

FREE parking behind the Cathedral and in Catholic Center lot.

RONE LOURDES FATIMA
10 DAYS — JUNE 12-22
\$1,895
ALL EXPENSES INCLUDED
Leaving from Indianapolis
Spiritual Director
Fr. Joseph McNally
Pastor — St. Columba, St. Bartholomew Parishes
For information write: M & M Travel Agency, Inc.
1201 WASHINGTON STREET
COLUMBUS, IN 47201
or call: 1-800-876-2226

Alverna
8140 SPRING MILL RD. • INDIANAPOLIS, IN 46260
(317) 257-7338

SPRINGTIME FOR SINGLE PARENTS

Single parents — you struggle to fill many roles and responsibilities, sometimes losing sight of your most valuable resource: YOURSELF!

A 24-hour retreat, just for you to take time to reflect on such topics as: Overcoming Negative Parenting; Dating, Sex and Relationships; Looking at Yourself and Your Future.

March 4-5
Directors: Peter Sebert, M.Div.
Tahira Abubakr
Cost: \$50.00 per person

FRANCISCAN GUIDED RETREAT

In prayer and silence, explore the life of St. Bonaventure as a lived example of the Gospel.

March 3-5
Director: Fr. Clarence Korgie, O.F.M.
Cost: \$35.00 per person

FOR FURTHER INFORMATION CONTACT:
ALVERNA RETREAT CENTER
8140 SPRING MILL RD. • INDIANAPOLIS, IN 46260
(317) 257-7338

SECOND SUNDAY OF LENT

The Sunday Readings

FEBRUARY 19, 1989

Genesis 15:5-12, 17-18—Philippians 3:17-4:1—Luke 9:23-36

by Fr. Owen F. Campion

The book of Genesis is the source of this weekend's first reading in the Liturgy of the Word. Genesis is the first book in the Bible, and the first among the five books attributed to Moses, the books of the Pentateuch. It is a collection of those stories treasured long ago by the Jews as proceeding from Moses and as recalling the days of the very beginnings of the Jewish people as a nation. These stories were collected and committed to written form long after Moses himself lived.

Abram, or Abraham, was viewed as the founder of the Jewish nation. In time, Christian writers would see him as the father of Christians also because of his unyielding faith in, and obedience to, God.

This weekend's reading proclaims Abram, the man of faith. In the reading, the faithful Abram offers sacrifice to God—recognizing God as the creator and the supreme.

Importantly, God's response is not just to confirm Abram's faith, but to accord benediction to Abram's posterity.

As the second reading, the Liturgy of the Word presents St. Paul's Epistle to the Philippians. Philippi was an ancient city in Greece, but was regarded in Paul's time as a Roman city. Its inhabitants were

Roman citizens, an important distinction to possess in those days. Paul himself was a Roman citizen, and officials in Philippi arrested him and flogged him, a serious violation of his status of citizenship.

That experience, and other conflicts with official Rome, serve as a backdrop for the epistle. As it was written, apparently Paul was a prisoner. Thus, he calls for devotion to Jesus, the crucified, in the realization that one day such devotion will display itself in the glory of Christian victory and eternal reward.

St. Luke's Gospel supplies the third reading in the Liturgy of the Word for this Second Sunday of Lent. It is Luke's own version of the Transfiguration of Jesus, that event when the Lord took three apostles to the crest of a high mountain, and there they saw him, between Moses and Elijah, in the glory at other times denied their human vision and understanding. For Luke, the Transfiguration made several very important points. Moses and Elijah were presumed to return to earth before the culmination of the mission of the Messiah. Their presence, as much as the stunning light, and the very voice of God, validated Jesus as the Messiah himself, God's own Son, the very revelation of all that is majestic, and good, and enduring.

The site of the event on "a high mountain" is crucial. It recalls the appearance by God in the burning bush to Moses on Sinai during the Exodus. It is away from the rush and care of everyday life. It is serene, above storms and troubles.

Placing the Transfiguration as a milestone on route to Jerusalem, Luke both recalls that the Lord prepared the apostles for the horror of his crucifixion, and reminds Christians that they too experience a momentary transfiguration in the peace and satisfaction of faith, but that transfiguration inevitably is interrupted by hardship, temptation, and concern. Such is life. In the end, the glory of the Lord, in God will endure.

Reflection

A week ago, I stood on Mount Tabor, the mountain believed for at least 16 centuries to be the place of the Transfiguration. It was a sparklingly clear day; the sun overhead was brilliant. It was easy to recollect the great moment when the apostles saw the Redeemer as he truly is.

The singular moment of that visit was to celebrate Mass with my colleagues on that visit to Israel. The celebrant that day, in his homily, recalled the camels that we had seen as we traveled. Camels are a frequent sight in Israel. And he remembered the string of beads Muslims very often carry in their hands.

There are 99 beads on the strings—one each for the names given God in the Koran, the Islamic holy book. Touching each bead, the bearer prays one of those names of worship and praise—"God the magnificent," "God the powerful," and so on.

There is a 100th name, however. That name, so goes Arab legend, has not been confided to humans. Only the camel

knows the 100th name. So, even though a beast of burden, led here or there by others, without anything, the camel holds its head high. The camel is serene. It possesses the knowledge of God in a way denied all others.

Christians have in Jesus the fullness of the revelation of God as the merciful, the good, and the eternal. As members of, and listeners within, the church, they have access to God, as God promised Abram long ago. But, each believer has his or her own story of revelation—his or her own name for God, mercifully revealed as God touched some special need, or provides his strength for some particular task, or capsulizes in himself some special ideal.

It is a marvelous thought to consider—how individually God reveals himself to us, how constantly he dwells with us and addresses us in the church.

The intimacy with God, and God's glory, are marvels to behold—and goals to seek. These readings remind us that in this life, through prayer or obedience to God, we climb the high mountain of faith. But we do not live there. We live below in the turmoil of life. We live with our crosses. That is our circumstance. In this Liturgy of the Word, the church summons us to be of good cheer. This life beneath the mountain has its meaning. It, too, will pass. Transfigured in dark days now in faith, one day everlastingly we will be transfigured in peace with the Lord himself.

THE POPE TEACHES

Lent should purify the heart

by Pope John Paul II

Remarks at audience February 8

Today we begin the liturgical season of Lent, the time of preparation for our celebration of Easter. Ash Wednesday gets its name from the rite of the imposition of ashes.

MY JOURNEY TO GOD
The Faces

I watch them one by one approach the altar. Faces of the factory. They stare expressionless and walk with heavy, dogged steps. Determined almost. They know where they are going.

The Eucharistic minister offers Bread. "Body of Christ," she says, holding above the pewter chalice Light and Life. To eyes who work in the windowless world of machinery, the Bread gives new vision. To minds whose intellects span far beyond mechanical repetition, the Bread offers faith. They take the wafer. Something for nothing. God freely given.

I watch their return. A tiresome sameness in their stride. Creases of work, lines upon lines, mark their looks of weariness. No stranger to the Carpenter, the Fisherman. He knows their lives. He designed a way to be with them, to reassure them. "Come to me all you who labor and are burdened, and I will give you rest."

I dislike their clothes, their shoes, their lack of style. I find it hard to gaze at them. Unaccustomed to a laborers' community of worship, my "stranger" eyes see the real price of consumer goods. Behold, the suffering Christ. For me, I ask forgiveness. For them, I ask for change.

by Virginia A. Wissel

(Virginia Wissel is a member of St. Louis Parish in Batesville.)

For the ancient people of Israel, the sprinkling of ashes on the head expressed their awareness of their frailty and their trust in God's powerful help. For the church, the new people of God, this rite is a sign of our willingness to recognize that we are sinners, in need of God's pardon and mercy.

Today's liturgy reminds us in the words of Genesis: "You are dust, and to dust you shall return." We also read in Genesis: "God created man in his own image."

Each of us is made in the image of God, but unfortunately this image is disfigured by sin. Restoring and renewing God's image in us sums up the meaning of Christ's redemptive work and the task of our Christian life. This is also the meaning of Lent, which should consist above all in an interior purification, a purification of the "heart."

Renewing God's image
in us sums up
the meaning of Lent

We can be tempted merely to appear as Christians instead of really being such. At times, we prefer to please our fellow human beings rather than God. Lent calls us to recognize that God must hold first place in our lives. The danger lies not so much in rejecting God as in "serving too masters": worshipping the Lord, yes, but at the same time making the things of the world our real interest. This division offends the Lord and causes inconsistency in our lives.

May this penitential season of Lent be for us an occasion for a sincere examination of conscience. Is my life consistent, does God always occupy the first place? Do I listen to the ideas of this world rather than to the saving teachings of the Gospel and the church? Answering these questions can help to ensure that our Lent will be fruitful.

"The right choice at this time in my life
is the catered care wing at Oakleaf Village."

Oakleaf Village gives me my own apartment with the services and physical features that I need to live independently. I have my own space with my own possessions.

The amount of personal care I receive is strictly up to me. And it is easily arranged through the Private Duty nursing services of St. Vincent Hospital and Health Care Center.

This is a great alternative to

the high cost of long-term care. I feel safe and secure in my new apartment. And my time is my own. I can use it as I wish. Oh yes, at Oakleaf Village I'm also lucky to be near my niece and the rest of my family. And I have made many new friends here.

My choice — the right choice — is Oakleaf Village. It's a wonderful place where I can live with dignity and on my own.

Oakleaf Village

CATERED CARE — THE RIGHT CHOICE

I'd like to know more about Oakleaf Village.

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____

Mail to Oakleaf Village
8480 Craig Street
Indianapolis, Indiana 46250



Appointment available
by calling
842-6564

Developed and managed by the Wallick Companies, Columbus, Ohio

Entertainment

VIEWING WITH ARNOLD

'Mississippi Burning' recalls racial tension

by James W. Arnold

"Mississippi Burning" is a violent film about a violent time, and there isn't much doubt that it recaptures some of the terror and dread of the summer of 1964 in Mississippi.

That can be considered a useful social purpose. After all, an entire moviegoing generation has come of age in the last 25 years that has been sweet-talked to death about some of this country's problems. The young need to know the truth, or at least that part of it that can be told them in a commercial entertainment movie designed to make big bucks.

Not a whole lot more can be said for "Burning," directed by Alan Parker, a Brit with a talent for dark films ("Midnight Express," "Angel Heart"). It's far from the best possible movie about one of the landmark horrors of the civil rights movement in the South—the Klan-inspired murders of three young men who were part of that summer's brave effort to register blacks under the Voting Rights Act just passed by Congress.

The men—a Mississippi black and two whites from New York—vanished, and in the political and racial cauldron of the times (JFK was dead seven months, Johnson and Goldwater were vying for president), an army of FBI agents was sent to Neshoba County. It took 44 days to find the bodies and another three years before a few of the guilty could be sentenced to short prison terms for largely symbolic crimes (violating the civil rights of the dead).

The movie claims only to "reflect" the



actual events, and uses few of the real names of the case or the period. It's one of those troublesome docudramas—fiction based on fact—that we last traumatically encountered in "The Last Temptation of Christ."

It conveys much of the essential truth—the murder and the way it was carried out, the grip of the Klan on the people and the state, the arrogance of the local authorities, the impact of national media coverage, and some feel for the terror aimed at blacks (31 black churches were burned between June and January). Most of all, it clarifies the moral abomination of the KKK brand of racism, with its faulty biblical roots.

Oddly, the struggle in a sense was between the genuine Christianity of the suffering black churches and the right-wing race supremacy rationalized by the Bible Belt white Protestants. If it was partly a religious conflict, "Burning" is wise enough also to suggest that poverty is the fundamental cause of the need to create and perpetuate a black underclass.

The trouble is that the "truth" of history is so complex. The FBI presence, and so the entire federal posture, is represented by two men, the young team leader Ward (Willen Dafe) and his aide Anderson (Gene Hackman), who are basically cliché cop movie figures—the dedicated but blundering noble and the cynical but witty veteran.

The blacks are represented almost exclusively as passive victims, repeatedly beaten, bombed and burned out. The major exception is a sequence that deserves to be called a cathartic fantasy: a black FBI agent (there were none in 1964) kidnaps the segregationist mayor and threatens him with castration if he doesn't tell what he knows.

All this is important on a symbolic level.



KLAN VIOLENCE—Gene Hackman confronts a local police official in a scene from "Mississippi Burning," a fictionalized account of the 1964 murder of three young civil rights activists in Mississippi. The U.S.C.C. says Hackman "is brilliant as a vigilante FBI agent" in the film. Due to unrelenting violence and bloody beatings, much profanity, and the questionable addition of a vigilante storyline, the USCC classification is A-IV, adults with reservations. (NC photo)

The movie suggests that tough, enthusiastic FBI agents were the heroes in that grim summer, saving the republic one more time. The real heroes provide only dim scenic background.

The white southerners are the usual collection of sleazy corrupt lawmen and cretinous rednecks. Some local residents provide man-on-the-street TV opinions that don't greatly expand the mix. The key exception is the young wife (Frances McDormand) of the guiltiest deputy (Brad Dourif). She warns to Anderson's attention, and out of basic decency gives vital information at great personal cost. She and Anderson are the only characters explored in any depth in Chris Gerolamo's script.

"Burning" is constructed as a police melodrama, not a documentary. A huge amount of audience outrage is built up toward the totally obnoxious bad guys as they brutalize everybody in the first 90 minutes. By that time, viewers will not be satisfied with the wimpy real-life outcome, including the fact that a money payoff actually broke the case.

This explains director Parker's unbelievable and indulgent climax, in which Ward finally accedes to Anderson's wishes to do it "his way." (Ironically, after all the horrors done to blacks, the catalyst is the beating of the white woman.) The Klan is

terrorized by its own methods, and the mean deputy is beaten cruelly by a *segus* Anderson in a scene that invites the audience to cheer.

The lesson seems to be that to fight creatures from the sewer, as the script says, you need to get down in the gutter. But it's better to isolate the Klan in its moral bankruptcy. As agent Ward cries in perhaps his best line, as he cradles a bloody victim in his arms, "What's wrong with these people?" (Sizzling but simplistic docudrama on powerful subject; brutal violence, language; useful historic reminder; but not generally recommended.)

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

Recent USCC Film Classifications

Her Alibi	A-III
Kinjite	O
Voices of	A-II
Sarafina	A-II
Who's Harry Crumb	O

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.

Priest and nun choose an adventurous lifestyle

by Judith Trojan and Henry Herx

TV shows focusing on priests have never been known for their longevity. NBC is trying to buck the odds with its midseason premiere of "Father Dowling Mysteries." The new hourlong series airs on NBC on Friday nights, 8-9 p.m., apparently slotted to attract family audiences.



PRIEST DETECTIVE—Tracy Nelson is Sister Steve and Tom Bosley is Father Frank Dowling in the NBC series, "Father Dowling Mysteries," which airs on Friday nights from 8-9 p.m. (NC photo from NBC)

The show's most valuable asset is its appealing cast. Tom Bosley ("Happy Days") stars as Father Frank Dowling, a Chicago parish priest who loves to solve crimes that baffle the police. His spunky assistant, Sister Stephanie, also known as Steve to her pals from the other side of the tracks, is played by young Tracy Nelson (Ozzie and Harriet's granddaughter).

The daughter of an alcoholic, Sister Steve was apparently saved from an abusive home life and a penchant for shoplifting by Father Dowling. Veteran character actress Mary Wickes rounds out the regular cast as Marie, Father Dowling's cranky housekeeper.

This trio works overtime to pump some life into the show's contrived mystery stories. Originally introduced in 1987 as a made-for-TV movie with characters created by fiction writer Ralph McNerny, "Father Dowling Mysteries" is little more than an unimaginative, innocuous clone of "Murder, She Wrote" and other mystery shows featuring unlikely superleuths.

The problem with this new incarnation is its overt lack of menace. Father Dowling and Sister Steve seem to be fearless. They engage in breakneck chases, face off with potential murderers, crash forbidding hideouts, and slip off with key clues in their pockets. At one point, Steve even works undercover as a bartender in a disreputable nightclub to forage some clues. Yet at no time do we fear for their lives or well-being. There is never any question that they will return home safely at night.

The sleuthing duo also use their religious affiliation to ingratiate themselves into murder sites and confidential files, a ploy which not only is farfetched and unflattering to the clergy but breaks the law as well.

While Steve's Nancy Drew antics may raise questions about her religious role in the parish community, Father Dowling is a much more credible character. Wise and imbued with a comical touch of the Barney, he's at least shown to take his first calling more seriously or, at least, as seriously as his talent for solving crimes.

So far, the inferior quality of "Father Dowling Mysteries" does not suggest a long run. Its minimal suspense, flimsy scripts and its improbable teaming of an

aging priest and a bubbly young nun as master crime fighters are hardly elements geared to appeal to large numbers of viewers. (IT)

TV Programs of Note

Sunday, Feb. 19, 9-10 p.m. (PBS) "Christabel." The first episode in a four-part "Masterpiece Theatre" dramatization of Christabel Bielenberg's autobiographical novel, "The Past Is Myself," which revolves around an attempt to assassinate Hitler in World War II Berlin.

Monday, Feb. 20, 8-9 p.m. (PBS) "At the Brink." The 13 most harrowing days in the Nuclear Age occurred in October 1962 when the United States and the Soviet Union confronted one another during the Cuban Missile Crisis, the lessons of which are examined in the fifth program of the 13-part series, "War and Peace in the Nuclear Age."

Tuesday, Feb. 21, 8-9 p.m. (PBS) "God, Darwin and Dinosaurs." The popular science series "Nova" reports on how the proponents of creationism, who once relied solely on the literal word of the Bible to attack the theory of evolution, are now arguing that scientific evidence proves their case.

Tuesday, Feb. 21, 9-11 p.m. (CBS) "Bridesmaids." A drama about four best friends who reunite in their quaint hometown for a fifth friend's wedding. They reminisce, explore the town, and share some shocking secrets that bind them together and ultimately set them free from the past.

Wednesday, Feb. 22, 8:30-9 p.m. (PBS) "The Crusades." In her premiere episode of "Timeline," a six-part series re-creating key events in world history in the form of modern television newscasts, reporters cover the fall of Jerusalem to Saladin and his Moslem army 800 years after the Crusades had made it a Christian city.

Thursday, Feb. 23, 10-11 p.m. (PBS) "Public Places and Monuments." The fourth program in the five-part series, "America by Design," examines the places that are common ground for everyone—parks, monuments, civic centers, libraries and other public spaces.

Marriage Supplement

1989 Supplement to *The Criterion*

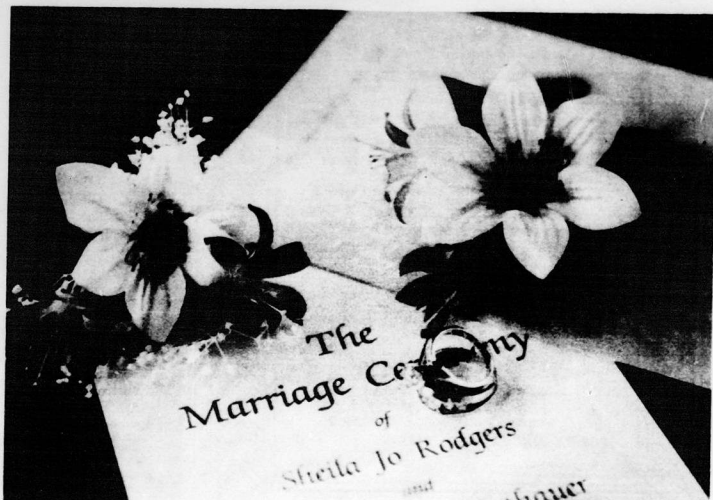


*Father, keep them always
true to your
commandments. Keep
them faithful in
marriage and let them
be living examples
of Christian life.
Give them the strength
which comes
from the gospel so that
they may be
witnesses of Christ to
others.*

Nuptial Blessing Rite of Marriage

*May the peace of Christ
live always in
your hearts and in your
home. . . May the Lord
bless you with many
happy years together
so that you may
enjoy the rewards of
a good life.*

Matrimonial Blessing



The archdiocesan marriage policy:

How it is viewed after three years

by Valerie R. Dillon

Getting married in the church used to be a whole lot simpler. You called your parish priest, set a date, met with him once or twice to talk about the religious meaning of marriage, then you planned the ceremony. Simple.

Today, marrying in the Archdiocese of Indianapolis and most anywhere else is a time-consuming and also—hope-fully—more likely to prepare you realistically for the struggles and joys of everyday married life.

An archdiocesan marriage preparation policy has been in effect since Jan. 1, 1986. Cornerstone of the policy is the use of trained married couples in the preparation process. Usually, they are "sponsor couples" who invite the engaged into their homes, who share their own life as married

people, and who encourage the young couples to probe key issues.

The policy also requires that the engaged notify the parish priest at least six months ahead of the wedding date. This is not a waiting period, but time slotted for unhurried and reflective preparation.

As a third part of the policy, the engaged couple completes an inventory which identifies their attitudes and feelings on such marital issues as in-laws, children, sex, money, communication and religion.

Finally, the policy mandates that the wedding ceremony reflect a Christian understanding of marriage through its readings, prayers, music and decoration.

Two of the policy's goals are:

► To deepen the engaged couple's understanding and appreciation of the nature of Christian marriage and their responsibilities in undertaking it.

► To help the couple assess their readiness to marry and their wisdom in marrying this particular person now or in the future.

How well has the policy been implemented?

A spot check and ongoing communication from pastors indicate that about two-thirds of all parishes have all four elements of the policy in place three years after its promulgation.

Virtually all priests use one of three available couple inventories in the preparation process. The Pre-Marital Inventory (P.M.I.), PREPARE AND FOCCUS are equally administered.

And, with an occasional exception for an unusual situation, the six-month notification is followed, and welcomed by the marriage prep team. Liturgical practices are harder to measure as they occur in individual weddings.

The most visible change is married-couple participation. More than 600 couples in some 100 parishes work with the engaged, and those parishes without them are generally small parishes or those with few weddings.

However, some priests say they have no sponsor couples because of difficulties in finding married people to do this work. Also, I have had priests tell me they hesitate to share the ministry with lay people because they believe in and value the close relationship between priest and the engaged couple and don't want to lose this opportunity.

What about those who do use married couples as part of the team?

"Just a real blessing" is how Father Marty Peter describes his sponsor couple program. Pastor of St. Malachy church, Brownsburg, Father Peter is chairman of the archdiocesan Council of Priests which helped shape the policy.

"I wouldn't do marriage preparation without married couples," declares Father Jeff Charlton, pastor of St. Mary's and St. Michael parishes in Madison. "I can speak to friendship and commitment," he explains, "but I don't do it and live it daily as husbands and wives do."

"Excellent" is the response of Father John Geis, pastor of St. Mary church, Greensburg, who cites as a major benefit that young couples see married people "who are truly interested in their marriage as people of God." The sponsor couple becomes "someone with whom they can talk out issues they can't always discuss with their parents."

He believes the best thing about the program which he does is "share how they can bring Christ into their relationship through prayer, using the Scriptures as a

starting base, exploring how Christ comes alive in their marriage."

Both Father Paul Sweeney, pastor of St. Mary of the Knobs parish, and Father Jim Bonke, pastor of St. Michael church, Indianapolis, are "very pleased" at the reaction of both the engaged and sponsor couples. There was anxiety at first, Father Bonke recalls, but "without exception, engaged couples returned to see me, pleased with the insight and experience shared by their sponsor couples."

"I always felt I did a fairly good job of preparing couples for marriage, but I feel better because I know sponsor couples are able to give so much more of their lived experience," says Father Bonke. "I don't think I could ever go back to doing the preparation individually, any more than I could do individual convert instruction, given the RCIA."

Father Albert Ajamie, pastor of St. Mary church, Lanesville, believes strongly in *Evenings for Engaged*, which brings together a small team of married couples with several engaged couples in a six-session format. Several other parishes also use this program, which is built on the Marriage Encounter experience.

One unexpected dividend of the sponsor couple program is the enrichment married couples receive as part of the ministry. As I go from parish to parish doing training workshops, veteran sponsor couples speak of the growth they have experienced in their own marriages.

They tell me they get a strong sense of the spiritual journey they're on by sharing with young couples. Couples also find that marriage ministry gives them a shared activity which they do in their home, whereas many volunteer projects pull them out of the house and in different directions.

"We get more than we put in," declares Jan Stetzel. She and her husband, Joe, have coordinated the sponsor couple program at St. Pius X Parish, Indianapolis, since its inception six years ago.

"Working with engaged couples gives married couples time to look at their own marriage and to talk to each other, as well as to feel good about helping the engaged."

Another part of the policy which drew positive response is the six-month preparation requirement.

Father Bill Ernst, pastor of St. Paul, Tell City, reports he is now getting couples as much as a year ahead despite "early resistance." He notes that "the message is out and our engaged couples now feel comfortable with the six-month policy as well as confident that the sponsor couples can do a good job."

Father Peter agrees, noting that couples (See MARRIAGE on page 23)



**Women's
Design
Apparel**


1150 W. 86th St.
Crockett Tree Plaza

**OPEN 7 DAYS
A WEEK**

For The
Fashion Conscious
Woman
(Sizes 2-18)

844-4233

*With each season life becomes a new, exciting experience
for each day love continues to grow*



**THE
VILLAGE DOVE**

is happy to offer a discount of

**20% at all times...
on all...**

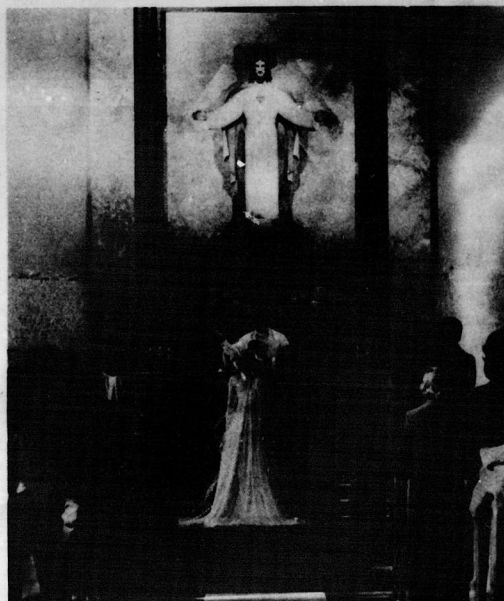
*Wedding Invitations and
all custom imprinted Wedding Supplies*

Bring in ad
and receive **10% discount on**
Bridesmaid or Groomsman Gifts

The Village Dove

726 E. 65th St., Indianapolis • (317) 253-9552

Hours: Mon., Tue., Wed. — 10:00 AM-5:30 PM
Thurs., Fri. — 10:00 AM-6:30 PM
Sat. — 10:00 AM-5:00 PM



MARRIAGE POLICY—The Archdiocesan marriage policy has been in effect for three years. How do pastors and couples feel about it? (NC photo)

More couples live together before marriage

by John F. Fink

During recent years, couples living together before (or instead of) marriage have become a fast-rising phenomenon in the U.S. The Census Bureau reported in May that the number of unmarried couples has topped 2.3 million.

It was only a few years ago that parents wondered how they should introduce the person with whom one of their children was living. The question seldom seems to rise any more. Couples now live together without embarrassment and society has come to accept the arrangement as normal.

While 'living together' doesn't always mean that the couple is engaging in sex together (some couples live together only for financial reasons), it usually does. Premarital sex has come to be accepted by a very large segment of our population, thanks largely to the power of TV and movies where sex among the unmarried is taken for granted.

Unfortunately, Catholics are as susceptible to the mores of our society as anyone else, despite the teaching of the church on sexual activity. The church teaches that the use of the sexual function has its true meaning and moral rectitude only in marriage; every genital act must be within the framework of marriage.

Numerous studies have shown that premarital sex is a poor preparation for marriage. Also, despite what our society tries to tell us, it is possible for couples to remain chaste before marriage. It's very difficult, though, for couples who are living together.

Sometimes we are told that living together before marriage makes sense because the couple can find out whether or not they're compatible before making a final commitment. This is often expressed as, "Marrying someone before living with them is like buying shoes before trying them on."

According to this logic, living together should result in happier marriages. But recent studies seem to indicate just the opposite.

One study showed that couples who had not lived together prior to marriage



COMMITMENT—A couple's clasped hands symbolize their commitment to each other. Commitment is one of the principal things missing for couples who live together outside of marriage. (NC photo by Mimi Forsyth)

had higher marital adjustment scores one year after marriage than did those who had lived together.

Another study showed that those who lived together scored significantly lower in perceived quality of marital communication and marital satisfaction.

These studies seem to go against what people would usually expect. How is it explained?

There seems to be a connection between premarital sex and marital disruption. One marriage tribunal official says that 99 percent of the 300 broken marriages he has studied had premarital sex as a common element.

Another reason seems to be that couples who live together without marriage often hide important aspects of their lives from each other. There is not the premarital commitment that there is in marriage.

Father James Burchaell, whose book "For Better, For Worse" is widely considered the best guidebook to Catholic marriage, points out that "total commitment is what makes marriage, and commitment is what cohabiting couples purposely avoid."

Another scholar studied 100 couples who had lived together, married and, within five years, divorced. He found that most of those couples avoided discussing the vital issues of finances, careers, leisure activities and children because they were afraid their differences might spoil their relationship.

Studies also show that couples living together tend to behave cautiously; the real person doesn't emerge. When that person does emerge after marriage, the disillusionment can be devastating.

Finances are often handled differently

by couples living together than by those who are married. If a couple becomes accustomed to "his" and "her" money while living together, it can cause problems after marriage when the couple is saving for a home and children.

Finally, it has been found that some people experience guilt feelings from living together that only surface years later. This is particularly true of those who were brought up to believe that premarital sex is wrong but who chose to reject that moral code.

The conclusion must be that couples should be discouraged from living together before marriage. But what should a pastor do when a couple who are living together comes to him and wants to get married? This is a delicate and difficult pastoral problem.

On the one hand pastors don't want to take a confrontational or condemning approach that might only alienate people who are already probably marginal Catholics. On the other hand they must be faithful to the teachings of the church and can't give tacit approval to the practice of living together.

Pope John Paul has recommended that pastors examine each situation case by case and make "tactful and respectful contact with the couples concerned and enlighten them patiently, correct them charitably and show them the witness of Christian family life in such a way as to smooth the path for them to regularize their situation."

The Archdiocese of Houston and the Diocese of St. Cloud have policies that cohabiting couples must separate for at least six months before they can have a traditional church wedding. Experience has found that, of couples who admit to living together, about half refuse to separate.

The point must be made that, when the church does not insist that couples separate before marriage, it is not giving them permission to cohabit. It is only recognizing the need for pastoral sensitivity toward a couple at a particularly vulnerable time in their lives. It is doing what the pope said should be done—"smooth the path for them to regularize their situation."

Patrick E. Farrell

Complete Insurance Service

P.O. Box 39071
Indianapolis, Indiana 46239

Office: 862-2463
Residence: 862-2827

FRANKLIN COUNTY NATIONAL BANK

2 Convenient Locations
Downtown Brookville



- Invitations
- Reception Cards
- Thank You Notes
- Napkins



Bring in this ad and receive 10% off on orders of \$50 or more.
Good thru March 15, 1988
1535 South 3rd Street Terre Haute, IN 47802
(812) 234-2621

GREENFIELD BEVERAGE

ROUTE 3, BOX 10
GREENFIELD, INDIANA
462-2818

H&H Catering

- Weddings • Banquets
- Parties • Picnics

At Prices You Can Afford

Tim and Cookie Hayes 787-3007

DAVID PRITCHARD, DBA

DAVE SIGMAN PUMP SERVICE

Pump Installation & Service

27 Years of Experience 849-2505



Family Tree & Crests

Genealogical Supplies
& Research Library

Come In and Research Your Family History
Hours: Mon.-Fri. — 10:00 AM to 4:30 PM. Sat. — 1:00 PM to 4:30 PM

317-257-4361

6233 Carrollton Ave., Indianapolis, IN 46220

PANAMA CITY BEACH, FLORIDA

The World's Most Beautiful Beaches

2-bdrm/2 bath & 3-bdrm/3 bath condominiums, fully equipped — many extras — excellent location, adjacent to St. Andrew's State Park. Sauna, jacuzzi, large pool & kiddie pool, lighted tennis courts, exercise and game rooms. 24-hr. security, telephone, free cable TV & HBO, washer & dryer in every unit. All units face the Gulf of Mexico. AAA approved.

Special Weekly Rates and Discount Over 7 Days.

CALL OR WRITE:

MOONSPINNER CONDOMINIUMS

4425 Thomas Drive, Panama City Beach, FL 32407
(Toll Free) 1-800-223-3947
or 1-904-234-8900

AT PERRY'S— KNOWN BY THE COMPANY WE KEEP

Only the Finest in Gifts

DAUM	GHURKA
SWATCH	LLADRO
SHARIF	KOSTA-BODA
ETIENNE AIGNER	WEDGWOOD
AYNSLEY	SPODE
BELLECK	ROYAL DOULTON
ROYAL WORCESTER	ONEIDA
ORREFORS	GORHAM
LENOX	WATERFORD
STUART CRYSTAL	BURBERRY
PLUS MANY MORE	

Bridal



Registry

Luggage • Leather Goods
Gifts • Glasses • Repairs

Handbags • Business Cases
Jewelry • Travel Accessories

1300 East 86th Street, Nora Plaza, Phone 844-7491
Hours: Monday thru Saturday — 10 AM to 6 PM

Guidelines for marriage between a Catholic and someone else

by David M. Thomas, Ph.D.

In the last two decades the number of what are sometimes called mixed marriages, that is, those between a Catholic and a non-Catholic, have escalated. The percentage has risen about 10 percent per decade. If this trend continues, marriages among Catholics will be a rarity. In some dioceses of the South, this has already happened.

I asked some friends recently for ideas or suggestions for couples of mixed marriages. The best response, I must confess, was one which said they should start their own religion. As I reflected on what was given somewhat facetiously, I came to realize that there was wisdom in the proposal, maybe not in the literal sense, but in the dynamics or effect implied by "setting up a new religion."

In mixed marriages which really work, which I take to mean that the religious component assists the marriage toward greater depth and satisfaction, what really happens is that the couple each contributes something vital and meaningful from his or her side of the religious equation. A new sacred reality is born through their interaction. The "new religion" may lack the purity or the fullness of their individual traditions, but usually there is enough

soundness brought into their shared religious life to make it authentic and beneficial for both—and their children.

Admittedly, this is somewhat idealistic, yet it is worth aiming toward. If the couple shares life itself, if they unite their backgrounds, interests, common labor and hopes for the future, why not allow them the task of combining their faith in God?

Good marriages are constituted by three parts: the unique life of each (that's two parts) and their life shared in common. Balancing the three defines simple logic—it is calculated on a day-to-day basis throughout the life of the marriage.

The key factor where this process is healthy and beneficial to both partners is when there is what we might call "a balance of power." There are no winners or losers. Each person offers his or her religious insights and practices to the other and there is plenty of mutual respect to go around.

So much for the ideal. We know enough about marriage that within any union there is apt to be all kinds of power struggles. The religious sphere seems particularly vulnerable in this process because most religions carry with them claims of being absolutely right or unquestionably true.

I must add, however, that in our more

ecumenical era the churches seem more humble, more human, in this regard. One can claim to be true without asserting that there is no room for improvement or development.

Perhaps one of the most exciting and promising aspects of the formal conversations which have been taking place between the major denominations over the last 20 years is the process of mutual learning which has occurred. Catholics have learned to appreciate the importance of Scripture, the centrality of faith and a more precise role for the papacy in discussions with various Protestant bodies. Conversely, Protestants have grown in their appreciation of religious traditions, liturgy and spirituality from their Catholic counterparts. Both have grown in their valuing of social justice and the pursuit of world peace.

If religious development can take place at "the higher level," might it not also be appropriate to hope for it to happen in the area of ecumenical dialogue that happens across the breakfast table, or perhaps, even in the marriage bed? Why not?

Allow me to offer a few guidelines for what some have termed "grassroots ecumenism" as it happens in marriages of mixed religion:

1. Be respectful of each other's traditions. Look for the good, the positive and treat the temptation to put down or ridicule the other's religion as just that, temptations to sin!
2. Have an attitude of wanting to learn as much as one can from each other. Read articles, pamphlets and books describing the religion of your marriage partner.
3. Ask questions in abundance. Give each other permission to inquire about the unusual, the obvious or what on the surface may even appear weird, superstitious or irrational. Get it all out on the table.
4. Learn more about your own religion. Each religious tradition is like a bottomless well. And the more you learn, the more you will grow to appreciate your own religion even more.
5. Consult professionals for assistance.

Ask your priests, your ministers, your rabbis for advice on what to read. Enlist their help when you don't understand something. In this area, they are more than willing to help. It makes the training they received in the seminary more worthwhile.

6. Find other couples who are like yourselves and form a support and study group. There is no need to do this alone and it is more rewarding (and even fun) to work these matters through together.

7. Attend and learn more about each other's liturgical activities. Years ago it was considered almost sinful for Catholics to darken the insides of a non-Catholic church. This is no longer true. And there is nothing wrong with joining in the singing, and I'm sure that no one would prevent you from contributing to the collection plate.

8. Talk about converting to each other's church. I include this recommendation because it may be a hidden agenda (and it is at least often imagined as one) so progress will be made only if this is brought out into the open. Honesty and openness are vital in this process of sharing one's religion is to contribute to the deepening of a couple's marriage.

We are all related to the same God

9. Deal with the hard issues. Often these are related to the religious lives of the children. Discuss them openly and work it out with the best knowledge and support you can acquire. Rarely will a perfect solution be attained, but you will have the assurance that it was the best you could do given the circumstances. And in our world of deep divisions and pluralism, this certainly can be a wonderful result worth celebrating.

10. Pray together. We are all related to the same God. Our existence comes from the heart of God and will return to that same place when we reach the culmination of our journey. Along the way we all need, and expect to receive, God's help. We all bathe in God's daily blessings. There is no reason on God's earth that, in spite of our real differences in understanding these matters based on our different traditions, we can't leap over these differences and, before God, proclaim our oneness. Just as we do on those very good days of marital ecstasy.

WEIGHT WATCHERS OF CENTRAL INDIANA

Weight Watchers
of Central Indiana, Inc.

ONE OF THE WORLD'S MOST EXPERIENCED WEIGHT CONTROL ORGANIZATIONS

It's Quick, It's Safe, and It Works!

9502 Angola Court, Suite 4 • Indianapolis, Indiana

— 875-7546 —

JERRY MILLER CARPETS

Re-Decorating Sale

32 SQ. YDS.
STAINMASTER
ENOUGH FOR
AVERAGE
LIVING ROOM &
DINING ROOM

\$686
VALUE

- MANY COLORS
- 100% STAINMASTER DUPONT NYLON FIBER
- 12 IN.
- SCULPTURED OR PLUSH DESIGN

CARPET-PADDING AND INSTALLATION

\$499

Installed
7 North Shortridge Road
Indianapolis, Indiana

JERRY MILLER
CARPETS

353-2151

1st Street E. of Eastgate Mall
1/2 Block N. of Washington St.

Hours: Monday-Friday 9:00-5:30, Saturday 10:00-2:00
Evenings by Appointment Only



INTERFAITH MARRIAGES—In those that really work, what really happens is that the couple each contributes something vital and meaningful from their side of the religious equation.

Music participation is vital to wedding liturgy

by Margaret Nelson

A couple that chooses to marry in the Catholic Church has decided to begin the marriage in an atmosphere of worship. Other members of the church gather with the couple to offer praise and thanksgiving to God and to pray for his blessings on this union.

"Music that contributes to this prayer is appropriate," says the "Music for your Wedding," a pamphlet offered by the Office of Worship of the Archdiocese of Indianapolis. Now in its third printing, it is available for archdiocesan priests to give to couples contemplating marriage.

"Marriage is a celebration of the church centered around these two people and the sacrament they administer to each other," according to Charles Gardner, director of music for the archdiocese.

Enabling the assembly to be involved is an important factor in the choice of wedding music and musicians, according to Gardner. The congregation should be invited to participate in some of the music, especially the acclamations and responses.

Teamwork is important in planning music for a wedding. Charles and his wife Dianne Gardner wrote about this in an article in the June-July 1988 *Pastoral Music*, a magazine for the National Association of Pastoral Musicians. The couple, the president, and the musician(s) should work together in preparing the liturgy, they said.

Charles Gardner has found that a carefully chosen gathering song used after the processional can set the tone, especially if the presider introduces it and joins in the singing. This can change members of the congregation from spectators into active participants in the wedding liturgy.

Gardner has found that if the parish has good liturgy and good music participation, weddings in that parish are usually celebrated in an appropriate way. If one partner is non-Catholic or a convert, hymns that are common to all Christian denominations may be used. This is a way to include the relatives and friends in the sung participation.

These criteria apply whether or not the Liturgy of the Eucharist is part of the celebration.

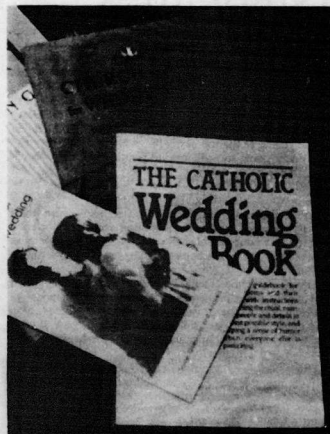
It is best if a cantor is available, not as a soloist who dominates or "performs," but for leadership of the assembly, Gardner said.

When a couple wants a friend to sing during the wedding, it helps if he or she is an experienced liturgical musician. If not, it is best to have a "supplementary" piece some other time during the ceremony.

Teamwork is important in planning music for a wedding

The requests for popular love songs are not as frequent as they were 15 or 20 years ago, Gardner commented. "Just because a couple says, 'It's our song,' doesn't mean it will make sense" to the assembly gathered for the wedding, he explained. The words should express a Christian concept of love, not just for each other, but for God. They should be able to "pray the words." And most couples planning Catholic weddings today seem to understand this.

Charles Gardner said, "With patient educating and coaching, most couples will take 'ownership' of the celebration and plan a very prayerful liturgy."



RESOURCES—The Office of Worship suggests books for wedding planners.

*Wishing you memories
that will
last a lifetime!*

Indianapolis

MARSH GARAGE

Carl Marsh & Lawrence Teipen
1368 South Belmont Street
(Corner Howard & Belmont)
631-9328 632-4075

*Compliments
from
a friend*

Pratt Poster Company

3001 East 30th Street 924-3201

Continental Lumber Co.

1136 S. Harding • Indianapolis
638-7575

ALABAMA LIQUORS

"We Keep You in Fine Spirits"

947 N. Alabama 634-6792

Scottsburg

MARTIN INSURANCE AGENCY

BOB MARTIN — FRED BROOT — GREG MARTIN — LARRY DeWITT
58 E. Wardell Street SCOTTSBURG, IND. (812) 752-2581

Aurora

JOHNSTON'S GAMBLE CO.

FRIGIDAIRE RANGES AND APPLIANCES
417-419 2nd Street AURORA 928-1677

Tell City

WM. TELL WOODCRAFTERS, INC.

TELL CITY, INDIANA

Rushville

CURTIS BROS.

COMPLETE HOME FURNISHINGS

Whirlpool Appliances—Magnavox TV & Stereo—RCA TV
Rushville, Ind. Phone: 932-3366 & 932-2183

The Medicine Shoppe

Jerry Waldron
2412 W. 16th St.
Bedford, Indiana

— PHONE —
275-3383

Canary Cafe Catering

Our Weddings are
Delightfully Different
Tastefully Done
Reasonably Priced

620 North Delaware
635-6168

BURTON'S ENTERTAINMENT SERVICE

Let Us Entertain You!

- DUO • STROLLING TRIO
 - WEDDINGS • ANNIVERSARIES
 - SOCIETY ORCHESTRA
 - HAWAIIAN • COUNTRY SHOW
- SUGAR & ANDY BURTON
241-1234

The New Regency Suite for PARTIES and BANQUETS

for 20 to 45 guests
overlooking the crossroads
of Indianapolis

King Cole

Meridian at Washington
— CALL BANQUET MANAGER —
Dick Schmid
317-638-5588



Experienced Staff
Personalized Service

WANT TO WEAR
MOTHER'S
WEDDING GOWN?

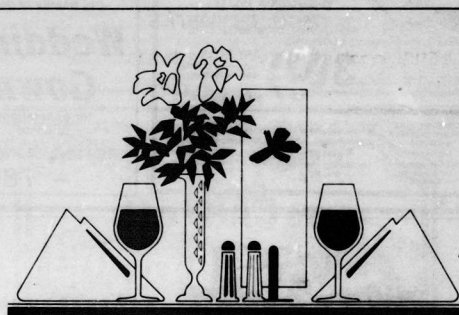
"We specialize in repairs and
restyling precious old gowns."

Fabrics for
Bridesmaids And Mothers
Satin — Taffeta — Lace
Burla Patterns
Ask about our
Special Order Service

HOURS:
MON-SAT. 10 AM-6:30 PM
SUN. 12 AM-4:00 PM

BERNINA

Sales Service



Excellence Made Easy

We cater to groups of 15 to 2,000
and make it memorable.



adam's mark
indianapolis

2544 Executive Drive, Indianapolis, IN 46241 (at the airport)
317) 248-2481 ext. 164



We are what we learn as kids

You sound and act like your parents because that's how you learned to act

by Doris Wild Helmering
An excerpt from "Happily Ever After"

Remember back to when you were a child and your folks would have an argument and you would think, "I'm never going to act like my parents when I get married. You'll never see me yelling at the top of my lungs like my mother." Or, "I'm never going to walk around putting like my father." Now that you're married, however, you find yourself saying, "I can't believe it; I sound like my mother." Or, "This is weird, I'm acting like my father."

You sound and often act like your parents because that's how you learned to act. Even though you may not have liked the way your parents behaved, that's the behavior you were taught. This is the behavior that comes most naturally to you.

You cannot choose what behaviors you were taught. If your family did a lot of yelling and fighting, chances are you're going to be a yellor and a fighter, unless you consciously make a decision not to yell and fight. If your family did a lot of touching and hugging, you're going to be a toucher and a hugger.

Think back for a minute about your family as you grew up. You may not look like your siblings, but all of you have certain identical mannerisms that were learned over the years from your parents. And if you look at your parents, you'll find they share these same mannerisms with their parents. You might say these mannerisms are your family's trademark.

When you put the messages together they become your script

When I see someone for marriage counseling, I try to explain that he didn't have much choice about what behaviors he was taught when he was growing up. No one said to him, "Do you want to take a course in Nastiness 101?" Or would you prefer the course in Nastiness 101? You simply take the course that's offered when you're a child and proceed to live your life according to what you were taught. Transactional analysts call this information that you receive over the years your script messages; that is, messages that tell you how to behave and what to expect of yourself and of others. When you put the messages together they become your script.

If, for example, your father acted uncomfortable every

time you tried to give him a hug, you would soon have gotten the message that touching was not okay, or that touching men was not okay, or that you shouldn't be affectionate. If your mother was happy-go-lucky and laughed a lot, you would get the message that life was to be enjoyed, and you should tend to see the good side of things and be an optimist.

In addition to receiving script messages through everyday modeling, as a child you are given direct verbal messages about yourself, how to live your life, and what to expect from it.

Parents often tell children that they are pretty, or stupid, or sweet, or no good. Parents also tell children not to feel scared, not to get angry, or to "knock the guy's block off if he gives you trouble." And because children give their parents a lot of power, they usually listen to these messages and often incorporate them into their own thinking. At the same time, children ultimately determine what messages they will follow and how they will follow them.

Messages from Outside Influences

Parents are not the only ones who give children messages about life and how to live it. Siblings, grandparents, stepparents, aunts, uncles and neighbors also play an important part in a child's scripting.

Children also make script decisions based on traumatic events that occur as they are growing up. A parent will die unexpectedly, and a child will make the script decision that he's never going to trust anyone again, or he's never going to let himself get close to anyone for fear something bad will happen.

Once he has made these script decisions, he will set his life up in some way to follow them. He may pick out people who are untrustworthy and who in the end will leave him. Or he will be untrustworthy and leave people—either physically, as in a divorce, or emotionally, by keeping others at arm's length.

The children who receive some of the most destructive script messages are those who are abused either sexually or physically on an ongoing basis and those who live in a family where one or both parents are active alcoholics. These children almost always make script decisions that life is scary and people can't be trusted.

The child who is physically or sexually abused comes to expect that others will abuse him and take advantage of him. Consequently, he often sets his life up to be abused and taken advantage of.

To further understand yourself and why you sometimes behave as you do it's helpful to know what specific

messages you received as a child. You can then look at a particular message and see what you are doing to live it out. You can choose to continue to follow the message or you can decide to modify it in some way. Or you might decide that it causes you too much pain and that you need to stop following the message altogether.

Messages About Self Worth

Here are some of the more common messages that children receive about their looks, personality, and talents: You're too heavy. You're pretty. You're handsome. You've got a good voice. You're clumsy as an ox. You're a bad boy. You're a brat. You drive me crazy. Kids are nothing but trouble. Children should be seen and not heard. You have nice hands. You're smart. You'll never be good in sports. You're a good girl. You're slow as molasses. You've got a good head on your shoulders. When will you ever grow up? You're just like your father. You're just like your mother.

Messages About Feelings

Children receive a great many messages about feelings—what feelings are okay to have, what feelings are okay to express, and what feelings are not okay to have or to express. Here are some of the more common messages: Don't be scared. Be scared. Life's scary. You're a crybaby. Big boys don't cry. We don't get angry in this family. Don't say what you feel. You have a chip on your shoulder. Laughter makes the world go around. Keep smiling.

Messages About Life in General

Children also receive countless messages about life and what to expect from it. Following are some of the more common messages given to children either directly or indirectly. Notice the number of clichés that are used to influence a child. If you want, something done, do it yourself. If you're down, the way to go is up. Life's too damn hard. Beauty is only skin deep. Nothing ventured, nothing gained. Marry rich. God helps those who help themselves. Turn the other cheek. Men have all the power. Money is the root of all evil. If at first you don't succeed, try, try again.

When people discover their script, they often feel overwhelmed with sadness, hurt, or anger toward their parents for giving them such destructive messages. They can easily recall the pain that they had to go through or the pain they caused others as a result of these messages. When they reexperience some of these painful memories, they want to share their pain, sometimes with the very person who seemed to have caused it. However, I ask you not to do this. If your parents gave you bad messages, accept that about them, and understand that it wasn't intentional.

Remember, too, that you had some good messages from your parents; so don't forget to count them.

(This article is excerpted from "Happily Ever After," by Doris Wild Helmering, Warner Books, New York, N.Y. \$17.95.)

TOP • HAT
WHEN FASHION, VALUE AND SERVICE MUST COME FIRST

LIMITED-TIME WEDDING SPECIAL!
RESERVE YOUR WEDDING NOW!

YOUR RESERVATION GUARANTEES YOU THIS LOW PRICE! CHOOSE YOUR STYLE AT A LATER DATE

39⁹⁵ ANY STYLE PLUS:
Green's Tux FREE
With Six Paid Rentals

• PIERRE CARDIN • BILL BLASS
• ROBERT WAGNER

Serve Convenient Locations:

DOWNTOWN OUTLET 938 E. Georgia Street — 859-4008 —	WASHINGTON SQUARE MALL — 859-4239 —	CASTLETON PLACE 5845 E. 82nd Street — 858-4995 —
THE SHOPPES 4814 Colander Road Fort Wayne, IN — 854-1922 —	GREENWOOD PARK MALL — 858-5392 —	WILLOW LAKE SHOPPING CTR. 888 E. Township Line Road — 874-7722 —

SANDERS CLEANERS & LAUNDRY

PROTECT AND PRESERVE
the beauty of your

Wedding Gown
for generations to come

3709 Madison Avenue • Indianapolis, Indiana
— 786-0484 —

ONE-PRICE
HONEYMOON COVER

SHIRT COVER
REAL

TRANSPARENT
WINDOW

SHIRT COVER
REAL

STUDY
DOUBLE
NEWFOOD
SIDES

Stability, Inc.
HOME MORTGAGES

"Quick service is our specialty"

205 E. Carmel Dr. #D • Carmel, Ind.
— 846-3092 —

David Alan
CHOCOLATIER

The Perfect Sweet for the Sweetest Day.
Swiss Chocolate Truffles
A Touch of Switzerland at Your Fingertips

Call for a Free Brochure
(1-800) 428-2310
Indiana (1-800) 622-4846

1700 N. Lebanon St., Lebanon, Indiana USA 46052
2 Miles North of I-65 on State Road 39
GUARANTEED TO ARRIVE IN GOOD CONDITION



"You're Somebody Special"

ON THIS DAY, WE GIVE YOU OUR BEST.

There comes a day in everyone's life when only the best will do. To help you plan for this occasion, let our staff of consultants help coordinate it to include the bridal shower, rehearsal dinner, all invitations, and limousine service to the airport.

Whether you're planning an intimate gathering of 10 or a formal banquet of 200, our Catering Team will bring a special touch to your special day.

And in giving you our best, we invite you to start your honeymoon at the Ramada—just ask.

So on this day, when only the best will do, call us.

501 W. Washington Street • Phone: 1-800-666-5397 or (317) 635-4443. Ask For Sales
(receive a free gift when you come in to see us!)

Precious Moments
Bridal Boutique
"Complete Bridal Service"

BUDGET WEDDING PACKAGES

Mon. thru Thurs., 10 AM-8 PM
Fri., 10 AM-6 PM — Sat., 10 AM-5 PM — Sun., 1-5 PM

7747 South Meridian Street
— 888-8866 —

When opposites attract—and then marry

by Valerie R. Dillon

Why do people who love one another fight? Why do some couples who take a vow to live together for life spend half of their days locked in battle?

There are many reasons: poor communication habits, differing needs and interests, money worries, in-law interference, pressures from job and child-raising, personality disorders or perhaps plain old selfishness.

But an underlying and deeper reason exists which often isn't understood nor dealt with by couples. It is a fact there are distinct personality types. When opposites marry, this makes it hard for harmony to survive. It isn't a question of one person being right and the other wrong. Rather they are innately different and therefore often unaffordable to the other.

Analyzing personality types necessitates a series of questions: How do individuals view the world around them? How orderly a life do they desire to live? What is the basis for the decisions that they make? Is the inner world of reflection or the outer world of people and things the "real world"? These opposite traits and attitudes are real, and if a husband and wife share little of them in common, conflict is almost inevitable even if love is present and basic values and goals are much the same.

How can you tell what "type" you are? A measurement tool called the Myers Briggs Type Indicator (MBTI) has been developed over the years, based on psychiatrist Carl Jung's theory of opposites. Basically, it looks at four aspects of personality which each of us has. These are: extrovert vs. introvert, sensory vs. intuitive, thinking vs. feeling, and judging vs. perceiving.

Extrovert/introvert. Where do you get your energy from—the outside world or from inside your head? An extrovert focuses on people and things, is stimulated by what's happening in his or her environment, likes action and variety, likes to do mental work by talking to people and wants to know what others expect. The extrovert enjoys interruptions.

How do individuals view the world around them?

On the other hand, the introvert likes quiet and time to consider things, likes to do mental work privately before expressing ideas to other people. The introvert may be slow to try something without understanding it first and may be shy with people. He or she likes to work

alone or with just a few other individuals and sets his own standards. He hates interruptions. The "inner world" matters most.

Which description best fits you? Which fits your spouse? Actually, few people are totally one extreme or the other. According to Jung, however, we each have a natural inclination, a preference. Although we may turn both to our inner thoughts or outside involvement many times a day, we are more comfortable in one sphere than the other.

Sensing/intuition. A sensing person uses eyes, ears, nose, touch and taste to find out what is happening, to get information. The sensing person is rooted to the here and now, to experience as it is, and is excellent in collecting data or in surveying the disorder of a teen-ager's room. The opposite type is the intuitive, who abhors detail work and precise descriptions and who, instead, uses imagination and that mysterious thing called inspiration to size up what's going on. The intuitive person is interested not in "all the facts" but in how the facts fit together and in how they can get used in new and novel ways.

The sensing person works steadily to a conclusion; the intuitive leaps to a conclusion, and while they may agree often, they usually fail to appreciate how the other arrived at his/her conclusion!

Thinking/feeling. When faced with need for a decision, the thinking person gathers all the evidence and logically and impersonally decides. The feeler, faced with the same situation, may dismiss the facts if the human values and her own personal feelings don't coincide with them.

The thinker believes in fair play and impartiality; the feeler in harmony and pleasing people. The thinker, because he focuses on logic and fact, may be insensitive to others, and unaware of how he is affecting them; criticism comes easy and harmony is not the primary value. For a feeling person, pleasing others and getting along is vital, and the feeler, if an extrovert, may react emotionally to a thinker's cool logic.

Judging/perceiving. This final personality trait distinguishes between those who like to live their lives in an orderly and planned way and those who enjoy living flexibly, letting things come as they may. The judging person wishes to finish one project before starting another, likes to "plan his work and work his plan." He usually has his mind made up rather quickly and lives by standards and schedules that aren't easily changed. For the judging person, it is important to be "right," to have things turn out the way they "should."

Conversely, the perceiver deals easily with unexpected happenings, last-minute changes in plan. This individual

likes to start many projects—but may have trouble finishing them all, to the consternation of a judging spouse. Perceivers have a difficult time making up their minds because they don't want to miss any options; they want to see all sides to a question.

Myers Briggs psychologists say that most couples in agreeable marriages have two or three traits in common. If they do not, the pressures of everyday life may lead to frequent conflict. They simply don't know where the other person is coming from.

It may be that opposites attract, but can they live together?

For example, the introvert husband returns from a day at the office, his limited supply of outgoingness exhausted. He wants quiet, privacy, a chance to withdraw for a time into his inner thoughts. His extrovert wife, alone all day with small children, wants to socialize, to go out for the evening with their friends, or is eager to describe her chaotic day with the kiddies.

Or, consider the sensing husband and the intuitive wife who go out together to search for a new home. In each house, it is the same story: He must examine minutely each crevice and corner, or check out the capacity of the water heater. He smells gas in the air and notices oil on the floor of the basement. She, of course, simply walks into each house, gazes at the floor plan and patio plantings and either exclaims: "It's not for me!" or "This is it; let's buy it!"

The feeling person blames the thinking spouse for being "cold." The thinking individual finds the feeler "hysterical." The planner/judge is driven crazy by the partner who wants to leave for vacation without motel reservations. The perceiving soul thinks setting aside a college fund for the newborn is absurd!

To be sure, opposites attract, but can they live together? Isabel Briggs Myers, who spent her life translating Jung's findings into practical tools, believed that the key is understanding the differences between you, appreciating that each type has value, and respecting that your opposite spouse is different, not inferior, and has a right to be that way. In her book "Gifts Differing," she urged couples that are there to complement each other's strengths and to enrich their lives together.

(This article first appeared in Mrs. Dillon's "Family" column in Columbus magazine (Sept. 1984), published by the Knights of Columbus.)

THE VILLAGE CLEANERS

DEPENDABLE DRY CLEANING

Special Cleaning Services for

Suedes, Leathers, Shirts, Hats

Hours: Mon. & Thurs. — 7 AM to 7 PM;

Tues., Wed. & Fri. — 7 AM to 6 PM; Sat. — 7 AM to 5 PM

920 S. Rangeline Road • Carmel • 616-2625

711 E. 100th Street • Indianapolis • 846-2626

Alterations & Repair Service Available

Master Gain Sound

Supplying top D.J.s for

wedding receptions & private parties

Our quality and professionalism

outshines our competitors.

— ESTABLISHED 1976 —

For references and price call:

317-542-9273

For more information call:

1-800-333-0065

— ASK FOR BARNIA —

6330 E. 75th St., Suite 226



— Physicians Against Smoking —

NICOTINE IS A CHEMICAL ADDICTION

Medical Doctors have created a complete and effective stop smoking program — with an overall success rate of 80%!

A patch ☐ administers a safe and effective medication which virtually eliminates your withdrawal symptoms from nicotine. The program is tailored to fit each patient's profile.

Open: Monday-Friday, 9-5 call: (317) 885-0734

Mail Inquiries Write: Physicians Against Smoking, 1250 E. County Line Rd., Indpls., IN 46227

— Florida, New Smyrna Beach — OCEAN FRONT CONDO

COMPLETELY FURNISHED

Two Bedrooms, Two Baths

Tennis and Pools

— ENJOY —

Disney, Epcot and the Beach, too!

PHONE: 904-427-5376

LEE SUPPLY CORPORATION

WHOLESALE DISTRIBUTORS

PLUMBING, HEATING and AIR CONDITIONING SUPPLIES

3025 MADISON AVE.

INDIANAPOLIS

317-783-4181

415 W. CARMEL DR.

CARMEL

317-846-6434

729 HAWCO DR.

LAFAYETTE

317-447-6939

635 N.W. 2ND ST.

RICHMOND

317-862-7541

2013 YOST AVE.

BLOOMINGTON

812-338-4038

1585 INDIANAPOLIS RD.

COLUMBUS

812-376-8466

WEDDING CAKE ORNAMENTS

- Wedding Mints • Paper Goods
- Molds • Silk Flowers • Glasses
- Imprinting • Guest Books
- Serving Knives • Aprons & More!

— FREE —

Bridal Garter: with this ad and purchase of a wedding cake ornament valued at \$10.00 (per month). Expires March 15, 1989



CAKE CREATE

EAST 360-7799

120W OHN

7767 E. Washington St.

(at 1485)

NORTH 842-2644

RELOCATED (Address as of)

Lafayette Village Shopping

7th and Hwy. 37

SOUTH 888-5533

1077 S. South

Mallison and Hwy. 11

Mallison and Hwy. 11

WEST 233-2888

8124 W. 25th

St. and Hwy. 11

School Rd.

Comfortable, Affordable Living

Apple apartments are ripe for the picking. Choose from our

1, 2 & 3 Bedroom apartments, featuring custom drapes and carpet, covered parking, playground and swimming pool.

No Security Deposit Special
5800 Georgetown Expressway
in Pike Township



293-5270



Take your family on a small vacation, without having to float a loan.

JUST \$59 PER NIGHT!

Plan a family getaway at the Sheraton Meridian for just \$59.00 per night, per room. Enjoy a complimentary breakfast buffet for up to two adults and three children, an indoor/outdoor pool, and a health club. You can visit the Indianapolis Zoo—with our discount tickets—10 minutes away. And we're only 2 blocks from the Children's Museum. Weekends. Parking is free. Based on availability. Call 317-924-1241 or write Sheraton Meridian, 2820 N. Meridian St., Indpls., IN 46208.

Sheraton Meridian

ST. BRIDGET PARISHIONERS Garretts wed 62 full years

by Margaret Nelson

What makes a successful marriage? A couple married for 62 years should have some answers to that question.

"God has been good to us," said Mary Garrett. "Love and caring means a whole lot. That keeps us together. And we know that we have to stick together."

William and Mary Garrett were married at St. Rita Church on July 31, 1926. So the St. Bridget parishioners will celebrate 63 years of marriage this year.

The two became the parents of nine children and raised one nephew, Andy, when Mary's sister died.

"We wanted to make the home life pleasant, so the children wouldn't just get married to get away from home. And they didn't. They are all still very nice to both of us," Mary Garrett said.

Mary said neighbors have asked, "How did you raise them all to be so nice?" The couple "tried to teach them what is right and that they must love one another," she answered.

All of the children still live in the Indianapolis area, so the family can gather frequently. The oldest daughter is Clara, a member of St. Andrew, who celebrated her silver anniversary with her husband Thomas Smith in November. Next oldest is James, a member of St. Rita Church.

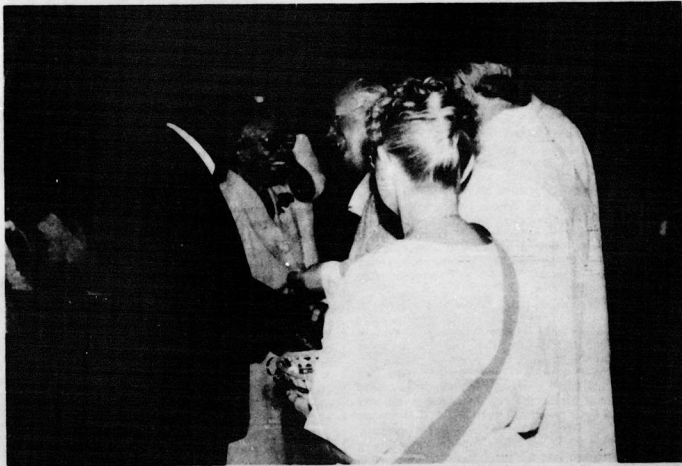
Three other girls are members of St. Rita: Marjorie Collins, Beatrice Rivers and Gloria Garrett. And Agnes Teeters belongs to St. Matthew. The Smiths third-born child, Delores, died at the age of 16.

Thomas Garrett and Agnes' twin brother, Anthony, complete the family circle. There are 15 grandchildren and 13 great-grandchildren.

Clara Smith reminisced about her childhood. The family lived across the street from the present St. Rita Church, so the boys often got up to serve at the 6 a.m. Mass. In fact, Father Bernard Strange called them when other assigned boys did not show up.

The girls all sang in the St. Cecilia Choir at the parish. Their director during all those years was Agnes Johnson, former circulation director for *The Criterion*.

Smith "was honored" to be the lector at one Christ Mass at the Cathedral in recent years. She thought of her



GOLDEN YEARS—William (from left) and Mary Garrett receive congratulations for their 62 years of marriage from Archbishop Edward T. O'Meara during the archdiocesan Golden Jubilee Mass. (Photo by Charles Schiala)

grandfather, who attended daily Mass there after he left his work as a night guard at the museum.

But Smith said she received the gift to read well from her mother, who frequently read stories and poems to the children "with real expression."

Mary Garrett was the "babysitter of the whole neighborhood when we were at home. Our yard was a playground," Clara Smith said. But Mary would say, "At least I know where they are."

And Mrs. Garrett assisted at the rectory when the cook was gone to help with the children's tuition at St. Rita's.

But William Garrett is "quite a cook," too, according to Smith. "He makes the best bran muffins you ever tasted." A diabetic, Garrett sticks to his diet and eats the right foods at the right time. He has been known to go home and eat when the meal was not on time at a family member's home.

Because of his healthy dining habits, he was taken off his insulin.

William worked for 25 years at Southeastern Supply and F.A. Wilhelm. Sometimes the children cleaned the Wilhelm offices to earn money.

The Garretts live close to St. Bridget Parish now. William took his instructions in the Catholic faith at the nearby parish. Now he serves as a lector at St. Bridget's. When Archbishop O'Meara made his first visit to the parish, the pastor asked him to bless the couple, then married 55 years.

Mary Garrett represents St. Bridget at the National Council of Catholic Women meetings. Several years ago, she was quite ill. The doctor gave the family little hope. But after her recovery he said, "I've never seen such a strong woman!"

And Mary Garrett is just half of a strong, almost 63-year marriage.

A Gift From...

Joyce Baldwin & Assoc
Hair Designer

Reg. \$40⁰⁰ Helene Curtis Permanent
\$30⁰⁰ with this ad
(Coupon Good thru March 31, 1989)

Distributor for
Viviane Woodard Cosmetics

3637 Mission Drive (Closed Mondays) 253-7087

Preparing for a Lifetime of
Commitment and Love



FOR THOSE WHO
APPRECIATE
THE DIFFERENCE

We are so secluded in a residential neighborhood that most people don't even know we're here, but we've been around many years providing excellent service and have the residents to prove it. Our services include a COURTESY LIMOUSINE to Glendale and Castleton Malls, guest suite, two swimming pools, health club, and the best maintenance service in town. When available, our APARTMENTS AND TOWNHOMES are from \$350 to \$800.

BROCKTON

An A.H.M. Graves
Community

5800 North—3200 East—58th & Dearborn,
north on Keystone to Kessler Blvd., east to
Dearborn and south to Brockton.

253-3456

Revel Companies, Inc.
Marketing & Management

LEBANON OAK FLOORING CO.

"Distributors of Fine Flooring"

- Plank Flooring • T & G Flooring • Prefinished & Unfinished
- Harco Flor-Tile • Laminated Blocks • Star Treads & Accents
- Wax Paper & Powercleats

632-9007 or 632-7625

3110 Roosevelt Ave. (2100 N-3100 E) • Indianapolis, Indiana



ON NEW YORK AT ILLINOIS STREET

Andrews Florist

CARDS & GIFTS
CAPITAL CENTER #130
251 NORTH ILLINOIS
INDIANAPOLIS, INDIANA 46204

JOHN F. BURNS, JR.
237-3030

RONALD J. ANDREWS
VIRGINIA L. ANDREWS

G. R. WILSON Construction Co. Inc.

Concrete Contractor

1710 E. COUNTRY CLUB ROAD
MARTINSVILLE, IN 46151

(317) 342-2699

WHEREVER you plan your wedding...



- * A suburban church
- * Park or botanical gardens
- * Downtown hotel or club

plan on a Yellow Rose Carriage to take you there.

1327 North Capitol Ave. 634-3400

V. J. KNAEBEL PLUMBING & HEATING CO.

1102 E. Market Street NEW ALBANY 945-8338

ZEBONÉ JEWELRY CO.



WHOLESALE PRICES ON ALL INVENTORY

MANUFACTURERS & IMPORTERS

- DIAMONDS & PRECIOUS GEMS
- DESIGN & REPAIR ON PREMISES
- SPECIALIZING IN CUSTOM BUILT
- TWO DAYS RETURN ON MOST REPAIRS
- SPRINKLER & BURGLAR ALARMS
- BUYER OF ROLUX WATCHES

DAVID HAGGARD (OWNER) 3847 MOLLER ROAD
— 299-7580 —

A New Life Together
Deserves A Special Place To
Call Home

Make your
new home
Westlake
Apartments



- THESE SPECIAL RATES APPLY THRU MARCH 31st —
1. Bedroom special from \$335*
 2. Bedroom special from \$375*

1 MONTH FREE RENT WITH THIS AD

WESTLAKE
248-0666

Hours: Mon.-Sat., 9 AM-6 PM; Sun., 12 noon-5 PM

6000 West Lake Drive Club House

*Qualified new applicants only — on selected floor plans

Wedding rituals should reflect our beliefs

by John F. Fink

Most of us have been to enough weddings that we have come to take for granted certain rituals in the ceremony. We seem not to even question whether or not they are appropriate for the two people getting married, or for our beliefs in this modern age.

For example, most weddings have a procession of bridesmaids, followed by the maid or matron of honor, followed by the bride escorted by her father. At the end of the procession, each bridesmaid is met by an usher, the maid or matron of honor by the best man, and the bride and her father by the groom. Then follows a little ceremony whereby the father "gives" the bride to the groom. Sometimes, in fact, the priest asks, "Who gives this woman to this man?" and the father replies, "Her mother and I do."

It always amazes me that a modern bride would permit such a ritual. Few women today would accept the premise that they belong to their fathers who can give them away. The ritual was developed at a time when a wedding literally meant the transfer of the bride between two men, when the bride's father escorted her to the groom's home and gave her to him. But why do we keep that ritual in our modern weddings?

As a matter of fact, the Catholic Church does not recommend the type of procession described above. The *Rite of Marriage* describes the procession this way: "... the ministers (readers and eucharistic ministers) go first, followed by the priest, and then the bride and bridegroom. According to local custom, they may be escorted by at least their parents and the two witnesses." Pastors, though, usually allow the "traditional" procession if that's what the bride and groom want.

At the wedding of one of my daughters, the bridesmaids processed with the

ushers and they were followed by the maid of honor with the best man, then the groom's parents, then the bride's parents, and finally the bride and groom together.

Catholic weddings have changed through the years to reflect our theology of marriage. Couples today not only may choose among various options in the wedding liturgy, they are encouraged to be actively involved in its preparation. They are, after all, the ministers of this sacrament.

That is not to say that couples are now free to do as they please with the wedding ceremony. Some things are common to all weddings: two or three scripture readings, a homily, general intercessions, the blessing and exchange of rings, the vows and a variety of related prayers. If the wedding takes place within Mass, all the regular elements of a Sunday Eucharist are also involved.

But the couple has a wide choice of the scriptural readings, may choose among various wordings of the vows and the blessing of rings, and may write the general intercessions. They may also choose the music (within reason) and add whatever other religious devotions are meaningful to them.

Couples might ask themselves if they really want to place flowers before a statue of Mary, for example. This certainly is not part of the wedding liturgy, but is customary in some places. The same can be said for the lighting of the "unity candle" from two smaller candles, signifying the union of bride and groom.

The book "Celebrating Marriage: Preparing the Wedding Liturgy" suggests that couples ask the following questions of any practices that they consider adding to the wedding liturgy: Does it add something that is not already in the liturgy? Does it reflect a Christian understanding of marriage? Does it reflect your personal faith and values, or is it simply

something you saw done at a friend's wedding? Does it encourage the participation of those who will gather to celebrate your marriage, or does it render them merely spectators? In summary, will it help to highlight, rather than obscure, the basic elements of the wedding liturgy?

The four authors of that book lay down a general rule couples should follow when planning their wedding liturgy: "The goal of your preparation is to encourage the full and active participation of all who will gather to celebrate your marriage." Some of the suggestions for doing that stray from "traditional" customs but are worthy of consideration.

One suggestion, for example, is that the bride and groom, and their parents, greet the people as they arrive to make them feel welcomed and relaxed and more inclined to participate instead of just be spectators. This allows for introductions before the liturgy rather than waiting until the reception. In most weddings, though, the bride doesn't do that so she can make a more dramatic appearance at the time of the procession and because of the custom that the groom isn't supposed to see the bride until the liturgy starts.

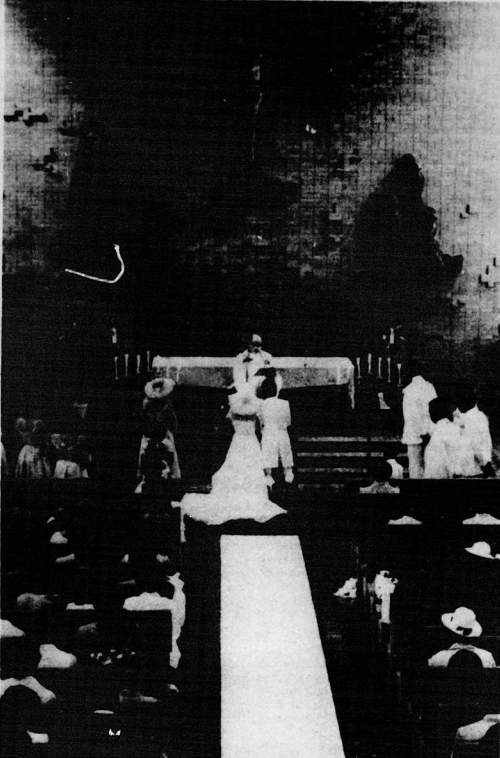
That custom, by the way, started when marriages were arranged by the groom and the bride's father. Often the groom didn't even meet the bride until the wedding when he made payment to

the father. If the groom did not like what he saw, he could call off the wedding and get his money back. To avoid that, the father didn't permit the groom to see the bride until the time of the transaction. But why would that custom be retained today?

Another suggestion is to do away with the "bride's side" and "groom's side" of the church and just fill up the front pews, leaving room for the couple's parents, of course. "The aim is to encourage people to interact and form a cohesive assembly, not to separate them into different contingents," the book says.

The book also questions the role of ushers as we know them—"the groom's college buddy or business associate, dressed in a tuxedo with a tie that's too tight around the neck. . . . He meets people at the door of the church with outstretched elbow, looking as stiff as a well-starched shirt." The authors suggest calling this person "the minister of hospitality" and says that "there is no reason to limit the role to men."

Modern wedding customs should reflect our beliefs about marriage and not just be carry-overs from a time when those customs might have reflected other beliefs. Couples should carefully consider each part of their wedding liturgy, discuss the various options, pray over the scripture readings and be open to new ways of doing things.



WEDDING RITUALS—Couples have a wide choice of rituals for their wedding. They should make sure that those they choose reflect their beliefs.

Founded in 1976 with the Spirit of 1776

Featuring Genuine *Williamsburg* PAINTS WALLPAPERS FABRICS

MARTIN YOUR WAY DECORATING CENTRE
SENIOR 9607 N. College Ave.
PAINTS 844-5517

Complete Designer Services

HOULIHAN'S EARLY DINNERS

4 to 6 p.m. Sunday thru Thursday

Come early and save big! Start with your choice of Soup or Salad then dig into one of your Houlihan's favorites at a really delicious price. And don't forget to save room for dessert—it's included too!

Beef Tenderloin Stir-Fry • Glazed Chicken Teriyaki • Baked Chicken Parmigiana
Blackened Cajun Chicken Breast • Chicken Fingers • Herb Roasted Chicken
Pollo Quesadilla • Quesadilla Al Carbon

Your Choice . . . \$8.95

Stuffed Chicken Breast • Cajun Shrimp • Ribeye Steak
Shrimp Fettuccine • Teriyaki Steak • Fajitas

Your Choice . . . \$8.45

AND FOR DESSERT—Hot Apple Strudel Pie, Ice Cream Sundae,
Ice Cream or Fruit Sorbet!

Glendale Shopping Center • 257-3285

Reservations and major credit cards welcome.
© 1988 Culbert-Houlihan Inc.

HOULIHAN'S



Solid marriage is goal of Pre-Cana Program

by Mary Ann Wyand

Wanted: Engaged couples interested in preparing for many happy years of marriage.

With topics like "Now's the Time" and "Are We Ready?" to facilitate serious discussions on life, love, faith, and family, the monthly Archdiocesan Pre-Cana Program condenses spiritual, relational, and practical matters into a dynamic four-and-a-half hour session. The Family Life Office offers the self-help program on a Sunday afternoon nearly every month at the Catholic Center in Indianapolis.

Because communication is the key to a successful marital life, fostering its development well in advance of the ceremony will strengthen the marriage bonds even before vows are spoken at the wedding Mass.

Rosalie Kelly, associate director of the Family Life Office, sees the Pre-Cana Program as an effective tool for creating awareness and understanding.

"The Pre-Cana Program is meant to help people look at the kinds of habits and expectations they bring to their new family based on their experiences in their family of origin," she explained. "There are a lot of hidden feelings, roles, and expectations that we are not even conscious enough to talk about."

Understanding ourselves before understanding our partners is the core of what experts now believe to be needed in marriage preparation, Kelly said, because "if we don't understand ourselves as persons, our chances of fostering a strong relationship are greatly diminished."

Time for questions and reflection during the Pre-Cana session are an essential element in verbalizing expectations and targeting problems, she added. Communication between the couple

during the afternoon program is often a sharp contrast to routine conversations during the hectic months preceding the wedding.

Issues that surface in the discussion sessions can be addressed with the assistance of two helpful publications given to participants. "Perspectives on Marriage" and "Families Past and Future" offer guidance in effective problem solving.

"We need to try to understand ourselves as best we can in order to know what types of strengths and weaknesses we are bringing to the relationship," Kelly emphasized.

"Research has shown that couples need to expose themselves to these opportunities for personal growth as early as possible in the relationship," she said. "The Pre-Cana Program sponsored by the Family Life Office served this need for 18 percent of archdiocesan couples who married in 1987."

Couples who can manage the time to attend the Tobit or Engaged Encounter weekend programs are encouraged to do



ENGAGED—Tim Delehan and Kim Bellon of Indianapolis discuss material presented during the Archdiocesan Pre-Cana Program. (Photo by Mary Ann Wyand)

so. But Kelly advises couples to attend at least one of the marriage preparation programs well in advance of the wedding.

"Research has shown that if a couple delays their Pre-Cana instruction to within two months of the wedding," she explained, "their minds are often so distracted by preparations for the cere-

mony and reception that the benefits of Pre-Cana are greatly diminished."

And after an intensive Sunday afternoon scrutiny of self, couple, and the institution of marriage, Pre-Cana participants can breathe a sigh of relief because they have the tools to know each other better.

Engaged Encounter weekends help couples

by Mark and Marilyn Braun

Catholic Engaged Encounter is a national marriage preparation program that invites couples in love, regardless of faith, to explore aspects of a healthy marriage. The weekend focuses upon good communication skills and tools for dealing with each other's needs, desires, attitudes, and faith.

A team of two or three couples and a priest reflect on their relationships, identifying hazards and healthy charac-

teristics in their own experiences. Each individual is given the time, direction, and tools to develop his or her own ideas, plans, and attitudes in response to the reflections. Each couple is then given the opportunity to exchange their own reflections in the form of love letters in private. The couple is given the opportunity to question and resolve sensitive issues relevant to their unique situation (such as faith differences, family pressures and differences, or career conflicts).

Couples who are contemplating marriage who wish to enrich their relationship have the opportunity to see marriage from the inside, possibly at a level more intimate than their parents can show them. A weekend is typically a blend of couples seeking information to ensure the greatest potential in a marriage and couples with special relationships seeking ways to respond to their partner. Some couples find that a weekend together is more romantic and more convenient than parish-level preparation when complications such as work schedules or long distances are involved. However, the program is intended to complement parish programs.

Encounter couples have said:

"This was the greatest weekend of our lives. . . . We got the time to talk together without interruptions. . . . We heard about marriage in a positive way."

"We became closer, not only to each other, but to God and to new friends we made on this weekend. . . ."

"The weekend really helped us with our faith differences. My fiancée gained a better understanding of my Catholic faith and we feel confident that we can work out our faith differences."

Catholic Engaged Encounter was introduced into the Archdiocese of Indianapolis in November of 1983 by Ken and Carolyn Gardener of Clinton. The Gardeners have been instrumental in bringing more than 20 weekends to the Indianapolis area.

Catholic Engaged Encounter of the Archdiocese of Indianapolis shares team and resources with the Diocese of Lafayette. Some parishes not only endorse CEE, but require their couples preparing for marriage to attend the weekend program.

Some Common Questions

Do you have to be engaged to participate in a weekend encounter?

A couple that has fallen in love and has just started to think about the prospect of marriage is likely to gain the most from an Engaged Encounter. A couple in their formative stages, free from the pressure of wedding plans, frequently have more freedom, time, and opportunity for growth as a result of this weekend encounter. So, the answer is no. No engagement ring is required.

Can non-Catholics participate in a weekend?

Couples of all faiths, regardless of their religious affiliation, are invited to explore a weekend. Typically, more than half of the participating couples are interdenominational or ecumenical. On occasion, couples in which both partners are non-Catholic participate. However, keep in mind that the worship services are Catholic; a Catholic priest, sister, brother, or deacon participates in the weekend; and issues such as sex, divorce, birth control, and sacraments are presented in accordance with Catholic doctrine.

Are couples expected to participate in group discussions?

Because of the intimate nature of the weekend, a couple spends a great deal of time sharing in private. There are very few times in which conventional "group dynamics" are used. However, there are opportunities to interact on a voluntary basis with team and other couples.

How are you different from other weekend marriage preparation programs?

a. We are a national group which means that we have the benefit of the experience of thousands of couples and priests across the nation to help refine our weekends. As a result, we have access to resources and professional assistance that is not available to other programs.

b. Although we welcome couples of all faiths and denominations, we are careful to cover Catholic issues that address marriages in which at least one partner is Catholic. Other weekend programs presume that these issues have been covered.

How is Engaged Encounter related to Marriage Encounter?

Engaged Encounter is a logical progression from the success of Marriage Encounter. Couples who participated in Marriage Encounter in the past frequently expressed a desire to make their experience available to couples even before marriage. Often, ME couples wanted their children to have the benefits of an encounter even before the wedding. In response, Engaged Encounter was developed by Marriage Encounter to enhance their potential for a healthy marriage.

Schedule for Future Encounters

Engaged Encounter weekends during 1989 are scheduled at Fatima Retreat House, Indianapolis (line 23 to 25 and again Nov. 17 to 19). Cost is \$120. Weekends are also scheduled at St. Joseph Motherhouse, Tipton April 7 to 9 and again Aug. 18 to 20. Cost is \$100.

For more information contact Mark or Marilyn Braun in the Indianapolis area (317-849-7529), Ken or Carolyn Gardener in the Clinton area (317-382-7023), or the archdiocesan Family Life Office (317-226-1596 or 800-382-9836).

Potpouri Bridal Salon SINCE 1974
 "DEDICATED TO YOU... THE BRIDE-TO-BE"
 BRIDAL GOWNS ATTENDANTS' GOWNS
 VEILS & HATS BRIDAL ACCESSORIES
 TROUSSEAU APPAREL
 MOTHERS' DRESSES
 FLOWER GIRL DRESSES
 PROM DRESSES
 DYEABLE SHOES & PURSES
 EXCLUSIVE 24 PAGE
 POTPOURRI WEDDING PLANNER FREE
 DRESSES FOR IMMEDIATE DELIVERY
 SPACIOUS DRESSING ROOMS
 ENGRAVED INVITATIONS & SOCIAL STATIONERY
 COMPLETE ALTERATION DEPARTMENT
 875-5614 MASTER CARD DISCOVERY
 VISA AMERICAN EXPRESS
 100 North Main St. Zionsville Ind.
 HOURS: MON.-SAT. 9:30 A.M.-5:30 P.M.—WED. UNTIL 8:00 P.M.

The Ultimate in Men's Formal Wear

BLACKTIE
 Formal Wear Sales & Rentals
When only the best will do.

CHRISTIAN DIOR
254-TUXX
254-8899
 Glendale Shopping Center

Marriage policy three years later

(Continued from page 14)
now contact him as much as 8 to 12 months before the wedding. "In the first year or so," he recalls, "lots of couples were surprised there was a policy. They'd come in, wanting to get married in two months. Also, I'm finding they realize it's not a waiting period but a time of preparation."

What is the downside in the archdiocese's efforts to prepare couples for marriage? The answers are as varied as those I spoke with.

For Jan Stetzel, it's working with couples who are there "only because Father says they must." They have little religious motivation, she notes, "and if we bring up the religious dimension, they say, 'Oh well...'"

"The sacrament of marriage is so important. If you don't have God in your marriage, there's a whole section missing," Stetzel says. She explains that she and her husband "share our adventure with God," but adds that "I don't think they understand. You worry about that couple."

Father Peter's major concern is couples coming to preparation who've already answered the question: Should we marry or not? "It's a *fait accompli* and they are not open to discernment." One help, according to Father Peter, is use of the PREPARE inventory. A number of couples—and not necessarily young ones—have only 10 percent agreement on such critical issues as communication, conflict and personality.

In Father Peter's view, "It's a question of whether or not they should marry, yet they're old enough to make the decision and Canon Law says they have a natural right."

He notes that sometimes his sponsor couples become confrontative with such a

couple and, fortunately, "a few couples have called off the wedding."

The ceremony itself is a major concern and the "least satisfying experience" for Father Ajamie.

"This is a celebration of the community, a religious ceremony with Jesus uniting the couple in marriage," Father Ajamie says. Yet often he finds that couples choose inappropriate readings, music or decorations.

He also notes the high early divorce rate and worries about a lack of followup in the first five years of the couple's marriage.

Cohabitation was mentioned by several priests as a serious concern. Father Geis acknowledges that such couples have a right to marry. But, he says, "when they choose to live as if they are already married and they have another whole set of values than the church is promoting, the question

is how we can best invite them again into the church."

Other problem areas include pregnancy, which puts pressure despite a couple's unreadiness to marry; couples who live in different cities and have little time together to prepare; couples with minimal commitment to their faith or church; and the practical issue of support and enrichment for sponsor couples. "We need the support of each other," explains Jan Stetzel.

Father Ernst concurs, noting that his couples need both support and the chance to learn from one another, yet who say "NO!" to more meetings because of time pressures.

Despite the problems, most engaged couples come through the preparation process highly enthusiastic about the experience.

Stetzel reports that a young couple they had "sponsored" a year earlier approached them after Mass and, smiling broadly, proclaimed: "You did a good job with us—we're still married. We're expecting a baby and we're so happy!"

Another couple, Jeanne Hartman and Joe Hagan, married at St. Michael parish. They recall evenings spent with their sponsor couple, Denis and Rosalie Kelly, "who were really there for us," says Jeanne Hagan. "Then after we left, we talked for hours about things we normally didn't discuss."

"We hadn't been to church for quite awhile," says Hagan. "But during the preparation, we realized, 'Okay, we've really got to start going again.'" She and Joe and his two young children from a previous marriage began to attend Mass together and it's "definitely very important to us now—it helps draw the family together."

Statistics and problem areas aside, it appears there is some magic in what some people call a policy.

Married couples are helping the engaged

by Margaret Nelson

Like many parishes throughout the archdiocese, St. Pius X has one-on-one teams to help couples plan for the sacrament of Marriage.

St. Pius has an unusually large number of weddings. Joe and Jan Stetzel chair the program. There are 24 married couples who work with the engaged couples. A training session for additional volunteers was held on Saturday, Feb. 11.

Jan Stetzel said that each married couple assists six or seven couples a year. After the engaged couple meets with the priest, a married "mentor" couple meets them.

"We certainly do enjoy it. I think it helps to strengthen our own marriage," said Mrs. Stetzel. "It is so important for us to give to others from our gifts."

Following a "Prepare" program, the couple planning to marry takes an "inventory," based on a series of questions. The married couple guides them. The questionnaire is sent away and scored by a computer.

The married couple meets the engaged couple again to talk about the strengths and weaknesses pointed up by the inventories. Three areas of each are studied. If necessary, the two couples meet an additional time.

"We draw on our own experiences to help them," said Bob Morman, who assists engaged couples with his wife, Eileen. The married couple then provides the priest with the information gathered.

The couple returns to the priest to discuss the results. They are given helpful materials to read. If all goes well, the three begin talk about wedding plans.

At St. Pius, the music directors, Charles and Diane Gardner also meet with the couple to plan the music for the liturgy.

"I think we get more out of it than the engaged couples do," said Jan Stetzel of the volunteer married couple teams.

What is marriage? Consult the experts

by Mary Ann Wyand

What is marriage? Depending upon a person's frame of reference, there are lots of different ways to look at matrimony.

The Bible has an upbeat definition, of course. "Whoso findeth a wife findeth a good thing," according to Proverbs 18:22. And Amos 3:3 advises, "Can two walk together, except they be agreed?" That must be a reference to good communication between partners.

"Marriage is the perfection which love aimed at, ignorant of what it sought," Emerson proclaims. And Euripides, writing about 426 B.C., notes that, "It's not beauty but fine qualities, my girl, that keep a husband."

"Poor Richard's Almanack," Benjamin Franklin offers a practical approach to the institution of marriage with his advice to men to, "Keep your eyes wide open before marriage, half shut afterwards" because "You can bear your own faults, and why not a fault in your wife?"

Writing in 1732, physician Thomas Fuller gives these impressions on marriage and leaves the reader wondering about the impact of marital life on his own happiness. "A man's best fortune, or his worst, is his wife," the doctor writes. "Choose a wife rather by your ear than your eye."

Fuller was also inspired to write, "More belongs to marriage than four legs in a bed," and "He knows little who will tell his wife all he knows." Ouch!

Dear Homer, way back in the ninth century before Christ, offers this praise for the sacrament of marriage. "There is nothing nobler or more admirable," he says, "than when two people who see eye to eye keep house as man and wife, confounding their enemies and delighting their friends."

In 1927, just before the Great Depression, Elbert Hubbard tells his readers that, "There are six requisites in every happy marriage. The first is Faith and the remaining five are Confidence."

Speaking to contemporary women in 1960, Jean Kerr writes in "The Ten Worst Things About a Man" that, "Marrying a man is like buying something you've been admiring for a long time in a shop window. You may love it when you get it home, but it doesn't always go with everything else in the house."

Longfellow adds a touch of humor to the topics of courtship and marriage. "The men that women marry," he remarks, "and why they marry them, will always be a marvel and a mystery to the world."

In "Some Fruits of Solitude," William Penn speaks of companionship. "Never marry but for love," he advises, "but see that thou lovest what is lovely."

And Martin Luther, writing in 1569, praises marriage with this wonderful tribute: "There is no more lovely, friendly and charming relationship, communion or company than a good marriage."

Quality Photographs

To Have And To Hold
From This Day Forward



**STACY'S
STUDIO** 875-8028
PHOTOGRAPHY

- STAFFORD - LIQUORS

242 S. First Avenue
Beech Grove, Ind.
784-1234

2101 W. Morris
Indianapolis, Ind.
638-1254

HILLIGOSS BAKERY

We Do Our Own Baking — Fresh Daily

— OPEN 7 DAYS —



• Donuts • Pastries • Cakes
• Wedding Cakes • Cookies

852-7451

820 E. Main St. • Brownsburg, Indiana
BROWNSBURG SHOPPING CENTER

LAMPING CLEANERS

1623 MAIN STREET
BEECH GROVE
783-2244

337 SOUTH 14th AVENUE
CHURCHMAN HILL PLAZA
786-8867

WEDDING DRESSES CLEANED & PRESSED
\$22.50 — \$29.95

\$5.00 off with coupon

WEDDING DRESSES PRESERVED & BOXED
\$54.95

\$10.00 off with coupon

Bridge Classes Beginning

Study with one of the great masters of bridge. Bridge classes offered year round. Featuring Easley Blackwood. Duplicate games & practice games.

CALL NOW TO ENROLL:

845-5887

NORTHSIDE BRIDGE CENTER
6957 Hillside Ct. • 77th & Shadeland

Wedding Candles

The "Holy Matrimony Candle"

is indeed extraordinary... truly unique and memorable, created by Cathedral Candle Company expressly for weddings.

This classical 3" x 14" white pillar candle is hand decorated in a flowing ivory-cream tinted wax floral design with gilded pure gold leaf on the cross and intertwined rings. Also available with 2 matching side candles. Elegantly packaged.

Come in and see our full selection of wedding candles, Christograms to adorn your cake, candles, bulletins... and gifts.

Monday thru Friday — 9:30 to 5:30
Saturday — 9:30 to 5:00
Parking South of Store



Holy
Matrimony
Candle
\$25.95

Krieg Bros. Established 1892
Catholic Supply House, Inc.

119 S. Meridian St., Indpls., IN 46225
(2 blocks South of Monument Circle)

(Area Code 317) 638-3416 or 638-3417

How to be married, not just wed

by Cynthia Deves

Beauty and the Beast (a Don Johnson type) are getting married on Saturday. They've chosen the Church of the Immaculate Presumption as the site of the nuptials because of its sweeping flying buttresses, and the quarter-mile-long center aisle which dominates its nave.

Presumption's pastor, the celebrated talk show guest and theological apologist, Msgr. Justin Rector, will officiate at the wedding. The pastor of the bride's church, Father Guy Ordinario, will be allowed to light the altar candles as his part in the service.

Beauty has chosen a white gown to signify the purity of maidenhood, a state she abandoned around age 15 but still feels sentimental about. She will have eight attendants dressed in cerise and chartreuse moire taffeta and carrying bouquets of sunflowers and asparagus fern. She saw this once in a magazine in the orthodontist's office, and adored the effect.

Beast, a less imaginative person, will stick to lawn-colored tuxedos for himself and his groomsmen, with cinnamon ruching on the shirt fronts and cummerbunds. The father of the bride will be in black.

Music for this, the wedding of the decade at Presumption (and impressive at

any other place in any time, for that matter), was chosen by the bride and her mother to sear the occasion into the memories of the happy couple and anyone else who hears it. They have succeeded in concocting a truly unforgettable musical experience.

A rendition of "Someday My Prince Will Come" on the hammered dulcimer will precede the service. The lighting of the nuptial candles by the mothers of the bride and groom will be accompanied by the singing of "Let There Be Peace on Earth."

The bridal attendants will glide down the aisle to the strains of "Sunrise, Sunset," and do a quick hesitation three-step at the altar as they meet their escorts. The bride, straining at the arm of her father, will arrive at the side of her bridegroom in time to the stirring march from "Aida."

In keeping with the religious nature of the occasion, a tape of the Hallelujah Chorus from "The Messiah" will be played during the sign of peace. At this time all the members of the wedding party hug and kiss each other, the parents, stepparents and grandparents of the wedding couple, and aisle sitters.

A tiny flower girl and a sullen ring bearer, dressed as miniature bride and groom, will wander in and out of the ceremony, sometimes under control but more often not. Later the newly married couple will exit to "Pomp and Circumstance," the bride's triumphant final statement on Her Day.

Here is a wedding which was in the making for over a year (longer, in the minds of some). Every detail was planned, every arrangement carefully planned, every stone turned. It was the kind of occasion which everyone will leave exhausted, knowing they've Really Been to a Wedding.

Aside from the Olympian reception that follows, now what?

Well, there's the honeymoon. This can be anything from three days off from work to three weeks in Hawaii, but in any case it certainly won't take up even the first six months of a marriage. Eventually the bride and groom will be faced with the alarm clock going off every morning, care and maintenance of wedding gifts, and hair build-up in the bathtub.

From this point on, a time known as The Rest of Your Life, the skills displayed in

producing the wedding of the decade will not be terribly useful. Rather, all kinds of life events, stresses and/or delights will be the stuff of daily existence: couch potatoes, leftovers, kids, Christmas cards, in-laws.

Will the newlyweds be as well organized to handle these matters as they were when they made sure that every groomsman had a silver wine cork as his gift wedding memento? Will they remember to address the boring details of everyday living as quickly as they remembered to have a genuine quill pen hand for signing the guest book?

Will the groom be as appealing in his work overalls as he was in a sequined tux? Will the bride's faults be veiled in the eyes of her husband when she's wearing a dirty bathrobe, as they were when she wore her wedding gown?

The difference between a wedding and a marriage is like the difference between falling in love, and loving. The first is wonderful, thrilling, and usually over in no time. It takes some preparation, but anyone can do it quite easily. The second is also wonderful, often thrilling, and perpetually satisfying. But it's harder because it requires thoughtful preparation and determined commitment.

Contrary to popular belief, the wedding should not be the high point of a marriage. Fun, yes; exciting, maybe; expensive, possibly; but not a peak beyond which everything that follows is anti-climactic (if you'll pardon the expression).

*Not just
falling in love,
but loving*

INDIANA TUXID SHOPS

RENTALS & SALES

One Of The Nation's
Largest Selections

Over 100 Styles

CHRISTIAN
DIOR
and More!



CHRISTIAN DIOR
The Robert Wagner
Collection

Raffinati



OPEN 7 DAYS

NORTH
Castleton - K-Mart Plaza
82nd & Allisonville

849-3427

SOUTH
Target
County Line Mall

882-7913

EAST
Cherry Tree Plaza
9719 E. Washington

898-0626

WEST
Honeycreek Plaza
Corner 38th & Moeller Rd.

293-3877

Indiana Tux Shops Also In Kokomo & Lafayette

BEECH GROVE MEAT MARKET

618 MAIN STREET • BEECH GROVE, INDIANA

USDA PRIME AND CHOICE MEAT
CUSTOM CUT MEATS
PARTY TRAYS • FREEZER SALES

784-5914

Unique Bath Boutique

A SHOP THAT
SPECIALIZES IN:

- SHOWER CURTAINS • TOILET SEATS
- TOWELS • RUGS • SHELVES • HAMPERS
- WICKER • WOOD • LUCITE • BRASS • ACCESSORIES
- SOLID BRASS • SILVER • PEWTER • TOWEL BARS • ETC.

1371 E. 86th STREET
(South of Nora Plaza)

Monday-Saturday, 10-6 • IN NORA • 255-7179

THINK THIN

Malsovit has helped
Europeans lose weight
the nutritious way.

Simply incorporate
Malsovit's
specially formulated bread
within easy to follow
FREE Diet Plan.

Eat Yourself Thin!

MALSOVIT

Wedding Cakes, Catering,
Party Trays and Malsovit Bread

Malsovit Bread is
baked fresh daily at:



Full Service Bakery and
Gourmet Sandwiches
at Brown Bag Prices!

**CRAWFORDS
BAKERY & DELI**

CAPITOL & 16th STREET
BAKERY: 924-2494 DELI: 925-DELI

QUESTION CORNER

Commandments are good beginning

by Fr. John Dietzen

Q I have not been to confession in a number of years. Your response to this question would be helpful to me.

In the context of the statement that one commits a mortal sin when he or she knowingly and willfully breaks the law of God in a serious matter, would it be possible to mention the various sins using the Ten Commandments as a guide? (Ohio)

A The Ten Commandments could be a good place to start. They touch basic areas of what we call the natural law which should guide all human activity in relation to God and one another.

For Catholics, of course, other responsibilities need to be considered, such as faithfulness to



Mass and the sacraments, observance of Catholic regulations about marriage, and so on.

Most important of all, however, you must remember that you are a follower of Jesus Christ, a Christian. Many serious obligations we have as his disciples do not, or at least do not readily, appear to come under either of the above categories.

Jesus, for example, never speaks in the Gospels of the Ten Commandments directly. When asked what the two great commandments are, he said they were to love God with all our heart and mind and soul and strength, and to love our neighbor as ourself.

The new commandment he told us to obey because of him was to love one another as he loves us (John 13:34).

Those may sound simple and insignificant until we start seriously reflecting on them. It is quite possible that for all of us our most serious offenses against God and our family and friends are related directly to those commandments stressed by our Lord.

Reflect on all of the above, to be sure. Perhaps the best way to complete your "examination of conscience" is to read one of the Gospels (perhaps Luke), or at least a few chapters. Then ask yourself: What is my track record as one who is committed to living the kind of life described here by Jesus?

Q My husband and I are both Catholics, not married in the church. We went to one chancery office and were told

we could get married in the church, but we cannot afford to pay the fee the chancery wanted.

We go to church every Sunday but do not take Communion. We both love God and we just cannot afford the cost. We are barely getting by now with two of us working. We are in our late 50s. (Colorado)

A I am well familiar with the chancery office you speak of and am certain there was a serious misunderstanding. Under no circumstances would the fee be required if you cannot afford it.

Normally some fee is requested for various marriage procedures to help defray some huge expenses involved in the process. But no one is denied if they do not have enough money.

You now live in another state. Please go to a priest in your area, explain your situation and listen to what he says. If it is impossible for you to offer the fee (which, incidentally, could be paid for in installments) tell him so. I know something can be worked out.

Please do this now. Judging from what you have told me in your letter, there's no need to continue to deprive yourselves of the sacraments.

(Because of the huge volume of mail, it is normally impossible for Father Dietzen to respond to correspondence personally. Questions for the column should be sent to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill., 61701.)

© 1989 by NC News Service

FAMILY TALK

Wife complains that sex is not 'exciting'

by Dr. James and Mary Kenny

Dear Mary: I do not have a "good attitude" about sex and I don't know any woman who does, although we all realize we must put on an act for our husbands because men all worship sex so much.

But your reply made me feel angry. If sex is fun and exciting and adult play, etc., why do we have to do it no matter what? It is not fun or exciting for me.

Why couldn't you at least have been honest enough to say men think sex is fun and exciting and important, etc., and women have to go along with it or they and their kids will starve. (Kentucky)

Answer: You have written a very forthright and expressive letter. You argue that your point of view is that of all women. While other women would dispute that claim, you highlight some basic differences about male and female sexuality.

Biologically, men and women are very different in their sexual experience. For a woman, sexual experiences include intercourse, pregnancy, birth, lactation and weaning, any one of which may predominate at a certain period of her life. Sexual intercourse is but one aspect of an entire cycle of experiences.

Men, on the other hand, have only one sexual experience, namely sexual intercourse. Therefore, a man of 15 or 60 expresses the same direct biological desire.

In addition, sexual needs and desires vary tremendously for each individual man and woman. Some women are more desirous than their men. Your generalizations are not supported by fact.

While men and women are different biologically, in other aspects they are similar. Emotionally, both men and women seek intimacy as well as physical contact.

Negative emotions like anger can make sexual union unattractive to a man as well as to a woman. Fatigue and illness can alter sexual interest for a man just as they might for a woman.

When you argue that men seek only physical contact, you are ignoring a man's hunger for intimacy and probably denying your own similar need.

I thank an Illinois reader for this perceptive quote, which she found "long ago tucked in the family Bible":

"One of the most poignant paradoxes in the life of a woman is that when a man comes to her, he so often comes to recover his simple humanity, and to rest from being at his best.

"So a woman frequently has to forgo his better side, taking it on trust as a matter of hearsay, and she accepts his lesser side as her usual experience of him....

"She sees his collapse into his home, accepts his need of collapse, indeed receives him with every antenna alert, yet she may forgo his superiority with regret.

"She longs to see his greatness, but has to meet the claim of his smallness" (Florida Scott-Maxwell, "Women and Sometimes Men," Alfred A. Knopf Inc.).

Men might say the same about women. We both collapse into our homes, expecting family members to meet our needs while our own capacity to give love and support has been exhausted by the demands of the world outside.

Your letter reflects anger and frustration yet, I suspect, a veiled hope that sex can and should be fulfilling for women as well as men.

Both you and your husband seem to lack any sense of the other's feelings. If you really wish to develop a better sexual relationship, you need to learn to express your own feelings and needs lovingly and to listen when he expresses his. You may need a counselor to help you.

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

© 1989 by NC News Service

Allcoverings
Wallcoverings, Window Treatments & Supplies

No One can change the outside, but we can help to change the inside.

— Stop By and See How —

Hours: Mon. thru Wed. 9 AM-6 PM; Thurs. 9 AM-6 PM; Fri. 9 AM-4 PM; Sat. 10 AM-2 PM

928 BROAD RIPPLE AVENUE • INDIANAPOLIS • 254-9226

JOB OPENING EFFECTIVE JULY 1, 1989 FOR

PRINCIPAL

CHRIST THE KING SCHOOL

- Located on Indianapolis' Northside
- Accredited School, K-8, Enrollment 317
- Active Parish & School Community

CONTACT: Mrs. Patricia Holtz
Search Committee Chairperson
317-251-2805

Windsor Travel, Ltd. invites you on a Journey of Peace to

MEDJUGORJE

Departures throughout 1989

Seven Night Programs
APRIL 12, 19, 26, 27
MAY 4, 8, 11, 15, 16, 18, 25, 31
only \$1,079 from Chicago*

Twelve Night Programs
APRIL 12, 26
MAY 3, 10, 15, 19, 22
only \$1,375 from Chicago*

*Low add-on fares from most other cities, available upon request.

Unite with many of our midwest clergy and laity who want to witness for themselves the wonderful Message of Peace.

Tour price includes roundtrip airfare on regularly scheduled flights, accommodations, two meals daily, deluxe motorcoaches, sightseeing programs. Spiritual Director from America, anticipated special meetings with one or more of the visionaries, and an experienced tour escort from Windsor Travel, Ltd. who will accompany you throughout the entire tour.

Various departure dates available throughout 1989. FOR A FREE BROCHURE, CALL OR SEND IN COUPON BELOW.

PLEASE SEND INFORMATION!

7 night Springtime Programs _____ 6
12 night Springtime Programs _____
Future 1989 Departures _____

WINDSOR TRAVEL, LTD. Name _____
2935 S. Pulaski Rd. _____
Chicago, IL 60629 _____
(312) 584-4044 _____

Address: _____
City: _____
State: _____ Zip: _____
Phone: _____

"Hours of Distinction"

COUPON SPECIAL

PRAYTON WELLS
CHEVROLET

ALIGNMENT SPECIAL

WITH THIS COUPON
45% OFF
REGULAR PRICE

- Alignment Front End
- Rotate Tires
- Balance Tires
- Safety Inspection

— BRING THIS COUPON TO —

1510 N. Meridian St. • 638-4838

The Downtown Chevrolet Dealer

— FREE SHUTTLE TO METRO AREA —

OFFER EXPIRES: FEBRUARY 28, 1989

COUPON SPECIAL

Women's issues are justice issues

You can't listen to women very long and not hear the pain...half the flock is in pain

by Cindy Wooden

SAN JUAN BAUTISTA, Calif. (NC)—The issues discussed in the U.S. bishops' proposed pastoral letter on women "fall clearly in the category of justice issues," said Bishop John J. McRaith of Owensboro, Ky.

But because achieving justice requires "a conversion of heart," he said, it's "a very slow process" requiring patience.

Bishop McRaith, a member of the U.S. bishops' Committee on Women in Society and in the Church, spoke during a Feb. 8-10 meeting the committee sponsored on "women's concerns and the local church."

More than 60 participants from 38 Western and Midwestern dioceses participated in the meeting in San Juan Bautista. An East Coast meeting was held in late January.

Sexism, racial abuse, discrimination

and other women's issues "are, in fact, justice issues" requiring the attention of women and men in the church, said Franciscan Sister Patricia A. Keefe.

Sister Keefe, director of the Office for Justice and Human Development in the Archdiocese of Oklahoma City, said that even in dioceses which have women's commissions, the concerns of women have a place on the agenda of other offices.

Phyllis A. Willerscheidt, executive coordinator of the Commission on Women in the Archdiocese of St. Paul-Minneapolis, agreed that working with other diocesan agencies is a key to effectiveness. She and Sister Keefe were members of a panel which shared how women's issues are dealt with by different kinds of diocesan structures.

The St. Paul office, Ms. Willerscheidt said, is basically a research and study organization which also sponsors events

aimed at ensuring that "women in the church are treated with love and equality for the gifts they have to share."

In addition to working to bring justice to women suffering from physical abuse, Ms. Willerscheidt said, the women's commission is sponsoring a reconciliation and healing service for victims of abuse.

Other current projects include sponsoring workshops on the use of inclusive language and researching the possibility of women deacons.

"Every week I continue to be amazed by the calls I get from women disappointed with the church," she said. Many others have left the church without saying a word.

"In my mind, the ones who are courageous are the ones who have stayed and tried to work things out," Ms. Willerscheidt said.

The work of women's committees, even with the support of bishops, often is impeded by parish priests who erect "a wall of pastoral indifference between the committee and the people in the pew," said Bonnie Gartshore, a member of the ad hoc women's committee of the Diocese of Monterey, Calif.

The task of conducting consultations on the first draft of the pastoral on women, as well as other activities, was

impeded by priests who refused to mention the events in their bulletins, she said.

Yet the consultations probably were the most important part of the pastoral's process, Ms. Gartshore said. Sharing stories of pain is important because "there's a lot of healing that has to go on. You can't just say that's in the past."

Meeting participants who responded to the panel discussion agreed that it was difficult to be patient after listening to so many women who feel they have been hurt by the church.

"I don't think you can listen very long and not hear the pain," Bishop McRaith said. "Half the flock is in pain and if the shepherd ignores that, he's not meeting his responsibility."

Concerns of women should be on the agenda

"I feel frustrated, as much as anything," the bishop said. "I want things to go faster. If you're at all sensitive to pain, you can't listen to all this pain and not want people to change."

Yet, he said, "there is no place you can go with a justice issue which acts faster than the Catholic Church."

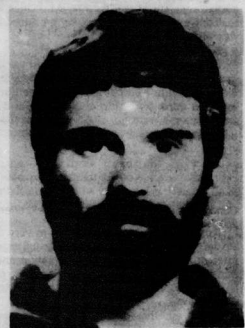
"I beg all of us to stay," he said. A person working for change "has to be someone who loves the church so much that the problems, difficulties and injustices are handled like a family lovingly working things out."

John Michael Talbot weds

EUREKA SPRINGS, Ark. (NC)—Bishop Andrew J. McDonald of Little Rock, Ark., will preside at the Feb. 17 wedding of composer-author John Michael Talbot and Viola Priska, a leader in the monastic community Talbot founded.

The wedding was scheduled to take place at the Little Portion Franciscan Hermitage in Eureka Springs, where Talbot and other third-order Franciscans live. The community is made up of both celibate and married people.

Talbot, who was a member of a rock band and had a career as a Christian musician before converting to Catholicism, is also author of a number of books on spirituality. Miss Priska is a former religious.



John Michael Talbot

Ethiopian priest says thanks

(Continued from page 1)

16 large dams have been built and three more are now in progress.

Today, thanks to rains this past fall, the reservoirs created by the dams are full of water. The water is being conserved for the years when there is no rain, as happens periodically.

Father Paulos said that, thanks to the rains last fall, the number of people being fed by his office in Asmara is 250,000, down from 725,000 last year. Meanwhile, he said, his office is continuing its program of development.

He also said that, although the Ethiopian government is communist, it has respected the activities carried out by the church and relations remain good. The Eritrean Peoples Liberation Front, which is fighting the government, also respects the development work of the church, he said.

Father Paulos said, however, that the war for independence in Eritrea, which has been going on for nearly 30 years, makes the work of his office very difficult. Mines set for military trucks have blown up relief trucks, for example, he said.

CRS always works through the Catholic Church in Ethiopia, Father Paulos said. Catholics make up less than one percent of the population, he said, "but the Catholic Church appears to be the biggest organization there because of its social activities for the people."

Father Paulos was accompanied to Indianapolis by Father William Joy of CRS. He said that the situation in Ethiopia has been unique because a Catholic organization funded in large

part by the U.S. government is working in a largely Moslem country that doesn't have diplomatic relations with the U.S.

Father Joy also praised Archbishop O'Meara for the work he has done as chairman of CRS. "He is one of those board members who really pushed CRS to do everything possible for the people of Ethiopia," he said.

During the meeting Saturday, Indianapolis Senior Deputy John Ryan welcomed Father Paulos on behalf of Mayor William Hudnut and presented him with a "key to the city." He said that he and Mayor Hudnut "were gratified that Indianapolis citizens came together to help the unfortunate in Ethiopia by sharing our wealth and our resources."

Collection is called success

(Continued from page 1)

using a formula that is weighted toward those congregations that have the highest number of elderly members.

The communities headquartered in the Archdiocese of Indianapolis that will benefit are the Sisters of St. Benedict, Beech Grove; the Sisters of Providence, St. Mary of the Woods; the Sisters of St. Francis, Oldenburg; the Discalced Carmelite monasteries in Terre Haute and Indianapolis; the monks of St. Meinrad Archabbey; and the Franciscan Fathers of Mt. St. Francis.

DO IT YOURSELF AND SAVE!

UPHOLSTERY FABRIC

Discount Upholstery, Drapery & Slip Cover Fabric

Foam Cushions Cut to Order While You Wait.

• Shop in our 7500 sq ft. Showroom.
• Select from over 100,000 yds. of fine quality fabrics.

OPEN DAILY
10 AM TO 6 PM
SATURDAY
10 AM TO 4 PM

Circle Fabric

3046 N. Shadeland Ave. 545-2318

For that printing or copy job you wanted yesterday, call us today!

Quik Printing

NORTH: 7120 Zionville Rd. (Park 100) 287-5817

DOWNTOWN: 34 N. Delaware 437-4282

155 N. Illinois 635-3839

SOUTH: County Line Mall 882-2000

— The Village Dove —

FIRST COMMUNION HEADQUARTERS



WE CARRY

- Rosaries • Rosary Cases • Cards • Music Boxes
- Statues • Jewelry • Bibles • Picture Frames • Purses

plus: Veils — Ties — Prayer Books

First Communion Gift Idea Fillers Available Upon Request

GIVE A LASTING KEEPSAKE



THE VILLAGE DOVE

SERVING THE CHRISTIAN FAMILY
RELIGIOUS GOODS AND BOOKS

BETH KUCZKOWSKI & CATHY PAPHES
Proprietors
726 E. 65th • Indianapolis, IN 46220
(One block east of College)
(317) 253-9552

HOURS:
Mon., Tues., Wed. — 10:00 AM-5:30 PM
Thurs., Fri. — 10:00 AM-6:30 PM
Sat. — 10:00 AM-5:00 PM
— PLENTY OF FREE PARKING —

Vietnamese family finds a home in Oldenburg

by Sister Mary Lynne Calkins

The Sisters of St. Francis are sponsoring a family of Vietnamese refugees who arrived in Oldenburg on Dec. 13.

An earlier article in *The Criterion* featured sisters and others from the archdiocese renovating a house owned by the Sisters of Oldenburg for use by the refugees. This work was completed shortly before the Vietnamese family moved in.

The seven-member extended family includes Nam Van Nguyen (pronounced "Win"), his wife Xua (Soo-ah), their sons Hung (Hoong), 18, and Ghi, 28, and three of Ghi's children: Hai, 9, Diem (Zhem), 6, and Kieu (Kay-oh), 4.

Nam, 48, served in the South Vietnamese army from 1966-1975. When the communists took over then, he spent four months at hard labor in a "re-education" camp. The family had a small farm where they raised rice, coconuts and bananas, but could not make enough to live on. Ghi worked as a carpenter.

In October of 1987, the family escaped by night on a small fishing boat. After nine days on the water, they arrived in Malaysia and were accepted in a refugee camp there.

Ngoc (Goc), 21, another son of Nam and Xua, is in a refugee camp in

Thailand. He has been approved for entry into the country, and will be sent to the Philippines soon for his six-months orientation.

But five other members of the family remain in Vietnam, including Ghi's wife

and their child who was too young to survive the boat trip.

The Sisters of St. Francis have filed papers with the refugee office in Indianapolis for the remaining family members. Since they are not considered

refugees but immigrants, the sisters must raise money for their air fare and sign papers that they will not apply for welfare upon arrival. About \$3,000 is needed for transportation and paper work. Additional funds will be necessary for their support.

The family is adjusting well. Hung is attending Batesville High School and will soon be working part time at a grocery store. Diem and Hai are enrolled at Oldenburg Elementary School. Nam and Ghi have been promised jobs, but will not be able to support their families for some time. Ghi wants to reunite his young family as soon as possible.

A network of Batesville and Oldenburg people are helping in many ways. Bicycles and other transportation, food, clothing, English tutoring, and medical and dental care have been provided for the family. The sisters wish to thank all who have helped the Antonio Project. (It was named for Mother Antonia Dreer, a pioneer superior who helped the poor and destitute.)

Those wishing to assist should contact Sister Mary Lynne Calkins or Sister Natalie Lamping, Sisters of St. Francis, Oldenburg, Ind. 47036, 812-934-2475, ext. 276 or 226. Gifts should be marked "For the Vietnamese Immigrants."



NGUYEN FAMILY—The Vietnamese family includes (front, from left): Hai, Diem, Kieu; (back row) Hung, Xua, Nam and Ghi. (Photo by Oldenburg Franciscans)

— POSITION OPEN —

Our Lady of Providence High School

DIRECTOR OF DEVELOPMENT

Our Lady of Providence High School, a co-educational school with 535 students (9-12), is seeking a director of development.

Providence has recently conducted a highly successful capital and endowment campaign. The individual selected will expand current development efforts with an emphasis on planned giving.

Candidates should possess relevant experience or training, possess excellent communication skills, and have a commitment to Catholic education.

Interested persons should send a resume including salary history & requirements, and the names & telephone numbers of three references by March 3, 1989 to:

Search Committee

Our Lady of Providence High School
707 West Highway 131
Clarksville, Indiana 47130-1599

St. Vincent de Paul Society Memorial Program



This symbol shows the giving and receiving hands. The hand of Christ gives to the world. The hand of the Vincentian receives the gift and in turn gives to the waiting hand of the poor. Memorial donations enable us to fulfill the meaning of the symbol.

- ☐ MEMORIAL GIFTS
☐ COMMEMORATIVE GIFTS
☐ BEQUESTS. When preparing a WILL, or revising a will, it is a good time to consider bequeathing a sum to help the poor. This true act of charity will live on long into the future. Simply insert in your will the wording: "I give, devise and bequeath the sum of \$_____ to the St. Vincent de Paul Society, Box 19133, Indianapolis, IN 46219."

Special memorial envelopes are available at all greater Indianapolis mortuaries or by writing St. Vincent de Paul Society, Box 19133, Indianapolis, IN 46219

INDY EAR, NOSE & THROAT ALLERGY CLINIC

Medical Evaluation,
Blood and/or Skin Tests,
Tests for Chemical Sensitivity

1500 Albany St. • Beech Grove, IN 46107
(317) 783-8830

1938 51st Anniversary 1989

RUSCO

by Carrico Home Improvement Co.

Insulated, Replacement Doors & Windows

- Siding • Roofing • Awnings • Insulation
- Porch Enclosures
- Guttering
- Designer Colors

639-6559

FREE ESTIMATES

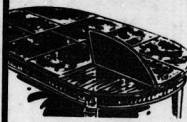
Carrico Home Improvement Co.

1 WEEK ONLY! CUSTOM FIT TABLE PADS

ANY SIZE FOR
ONE LOW PRICE \$24⁹⁵

Up to 60" in Length

Leaves starting at \$5.95 — All Pads Guaranteed



- GREEN BASE
- WASHABLE TOP
- INSULATED FELT

WE'LL COME OUT
AND MEASURE
YOUR TABLE

FREE
Card Table Extenders
Available

24-HOUR PHONE SERVICE INCLUDING SUNDAY
SERVING THE INDIANAPOLIS AREA

NO MAIL OR TELEPHONE MEASUREMENTS

MANY OTHER QUALITIES ALSO AT REDUCED PRICES

MERIDIAN
TABLE PAD CO.
3627 Moller Court

JUST CALL
543-6202

BECKER ROOFING

IN
CONTINUOUS BUSINESS
SINCE 1899

Residential & Commercial Specialists
Licensed • Bonded • Insured

ROOFING • SIDING • GUTTERS • INSULATION

636-0666 J.C. BECKER, JR.

"Above everything else, you need a good roof!"
OFFICE & WAREHOUSE — 2902 W. MICHIGAN ST., INDIANAPOLIS, IN
MEMBER — ST. MICHAEL'S PARISH

PRESIDENT

MARIAN COLLEGE INDIANAPOLIS, INDIANA

The Board of Trustees of Marian College is seeking a new president who will accept with enthusiasm the challenge of fulfilling its current promise and preparing the college for the next century. For 50 years, Marian College has quietly built a record of education, service and personal caring. We plan to expand and strengthen that reputation and proud heritage.

Qualities of Marian of special attractiveness to the Candidate:

- Independent
- Catholic
- Coeducational
- Liberal Arts
- 50th Anniversary in Indianapolis — 1988
- Close, personal
- Near downtown Indianapolis
- Beautiful wooded campus
- Balanced budgets past 5 years
- Total enrollment at all-time high — 1200
- 33% "non-traditional students"
- Indianapolis, a pleasant, modern, friendly city

Qualities of candidate of special attractiveness to Marian:

- Leadership
- Planning skills
- Demonstrated ability in fundraising and public relations
- Commitment to Catholic Higher Education
- Strong communication skills
- Academic background
- Understanding of role of liberal arts college
- Energy
- Willingness to take risks
- Proven decision maker

While Marian traces its roots to 1851, it has its eye on the future. Its distinctive religious tradition is Catholic, but its climate is ecumenical. The ideal candidate will demonstrate the acceptance, understanding and willingness to perform the duties of the office of President within the philosophy and principles of Roman Catholic Higher Education. Obviously, we can't tell you all that we'd like about Marian College in this advertisement. We have developed a comprehensive profile of the college for that purpose. The committee will begin its review of candidates in late February and hopes to identify leading candidates by mid-March. Please send letters of inquiry, nomination and application, accompanied by a full vita, at least three references with current addresses and telephone numbers, and a statement of interests and strengths to:

Mr. K. Clay Smith
Chairman, Search Committee
P.O. Box 229078
Indianapolis, Indiana 46222

—AA/EOE—

Washington Archdiocese to close three of its four high schools

by Mark Zimmermann

WASHINGTON (NC)—Cardinal James A. Hickey of Washington announced Feb. 2 that three of the four high schools operated by the archdiocese will close next fall because of rising costs and falling enrollments, and the remaining school will become coeducational.

Archbishop Carroll High School, an all-boys school, will become a coed facility with two campuses—Carroll's existing site and the site of nearby All Saints High School, currently an all-girls school.

Mackin Catholic High School for boys and Holy Spirit High School for girls also will close.

(In Indianapolis, G. Joseph Peters, coordinator of school services, pointed out that the Indianapolis archdiocese normally makes school decisions on a network, rather than a system level.

(Peters said, "There is a high measure of local control here. Those matters would

pretty much be parish or deanery decisions."

(Acknowledging that "we've all got the same problems, but not to the extreme Washington has," Peters explained that archdiocesan schools are basically well supported at this time by their communities.

(All high schools in the archdiocese have development programs, some with staff people hired specifically to accomplish this work. And they have recruitment programs.

(All six archdiocesan schools have enrolled in a public relations campaign that begins next fall. Presently in the "friend-raising" stage, the program first tells the public "We have good schools," he explained. Then it reminds people, "We are here for your support. Here's how you can help." The fund-raising efforts follow.

(Peters said, "The tough question is, 'How much do we raise?' If a school has a

one or two million dollar budget, it is not realistic to think it can exist on tuition and subsidy from the parishes. Each year it needs to raise \$100,000 or \$200,000."

("The main point is that, in the Indianapolis archdiocese, the future of our schools is basically decided on a local level," Joseph Peters said.)

In the Washington archdiocese, Cardinal Hickey said the new Archbishop Carroll High School will serve as a "flagship school" using the best teachers, programs and resources of the four archdiocesan schools.

He also vowed that "the archdiocese will not cut back one dime of its financial commitment to secondary education in the city, but I do want to use that money more efficiently."

The cardinal, whose decision was supported by a 17-3 vote of the archdiocesan board of education, rejected a task force recommendation that Mackin become

coed with an outreach program to Hispanic students, that Carroll and Holy Spirit remain single-sex schools, and that All Saints close.

As your archbishop, I had a choice: I could spend our limited resources either on the maintenance of buildings or on our children. I could pay for new roofs, boilers and fuel oil at three schools, or I could use that same money to provide more scholarships, a better quality education and better teachers' salaries," Cardinal Hickey said in a statement released by the archdiocese.

"I am not divesting in our city," the cardinal said. "I am investing in the future of our young people."

The combined enrollment this year at the four archdiocesan high schools is 882. During the 1987-88 school year they had room for 805 additional students, and received from the archdiocese a combined \$722,000 in subsidies, capital improvements and mortgage payments.

At a Feb. 6 news conference at Holy Spirit School about 200 students, parents and faculty members from the four schools announced their displeasure with Cardinal Hickey's decision.

(Contributing to this story were Margaret Nelson in Indianapolis and Robin T. Edwards in Washington.)

SOCIAL SECURITY DISABILITY CLAIMANTS

For professional legal assistance in your application for disability benefits and at all levels of your appeal, call

PHILLIP V. PRICE

Attorney At Law
—Statewide Representation—
(317) 634-2200
Member: National Organization of Social Security Claimants Representatives

Star of Indiana

Bus Lines

WASHINGTON, D.C. — March 30-April 2

A wonderful trip to Washington, D.C. & Mt. Vernon with extensive touring of the monuments and other historical Washington sights
\$199.00 Double Occupancy

MICHIGAN CITY — May 13

Shopping at The Outlet Mall, 54 stores with savings of 20-70% off
\$25.00 per person

AMISH TOUR — May 17

A fun-filled day in Montgomery, Indiana to experience the Amish way of living! Tours and a family-style sit down dinner included
\$22.50 per person

MISSISSIPPI BELLE RIVER CRUISE

June 13-15

Mississippi Belle River Cruise will tour Riverton of Galena & ride up the mighty Mississippi
\$289.00 dbl. occ. — \$319.00 sgl. occ.

BELLE OF LOUISVILLE — June 21

Come join us for an afternoon cruise on the Belle of Louisville. Includes transportation, cruise & box lunch
\$31.00 per person

For reservations call Star of Indiana Bus Lines
(812) 876-7851

A Very Special Invitation to...

1990 OBERAMMERGAU PASSION PLAY

and
15 Days in
CLASSICAL EUROPE
Traveling with:



Fr. Harold Kneiven

Departure Date

Sept. 7, 1990

\$2495.00 FROM CHICAGO

LIMITED SPACE Respond Today!

Complete and Return this coupon for more information.

Name _____
Address _____
City _____
State _____ Zip _____
Phone _____
CLIP & MAIL TO:
Fr. Harold Kneiven
St. Augustine Parish
316 E. Chestnut St., P.O. Box 447
Jeffersonville, IN 47130
Phone: (812) 282-2677

Theologian says criticisms of pope show limited understanding

MILAN, Italy (NC)—Western European theologians who have criticized Pope John Paul II's teachings have a "limited and deficient" understanding of the Second Vatican Council, said Father Walter Kasper, member of the papally appointed International Theological Commission.

He also charged that the theologians "have it in for this Polish pope."

Vatican II "has become a council of desires having nothing to do with the reality of the texts," he said in an interview published in the Feb. 12 *Avvenire*, Italian daily newspaper published in Milan.

"Everything is reduced to a few slogans about openness to the world and making the church democratic," he said.

Father Kasper was commenting on a January statement by 163 European theologians criticizing papal teachings opposed to artificial and chemical means of contraception. The statement, called the Declaration of Cologne, also criticized papal choices of bishops and said the Vatican was vetoing professorships in state universities for theologians opposed to the pope.

Father Kasper, a German, teaches dogmatic theology at the University of Tübingen, West Germany, and was a member of the secretariat staff of the 1985 extraordinary Synod of Bishops to assess the post-conciliar period. The *Avvenire* interview was conducted in Tübingen.

The Cologne declaration "is the broadest questioning of the pope that has taken place so far," he said.

The church's birth control position "is a doctrine founded on tradition, and no one can put it into doubt," said Father Kasper.

"But this does not mean that whoever uses the pill is motivated by the same intentions against life as someone who accepts abortion," he added.

"Contraception cannot be compared to homicide. This is a difference between a life

that has yet to exist and a life that has already begun," he said.

Father Kasper supported a papal study of birth control opinions in the church if it were limited to bishops because a consultation of the hierarchy "is in the traditional policy of the church."

"An inquiry among theologians, however, is a different thing because the sum of various opinions among theologians is not the magisterium," he said, referring to the church's teaching authority.

In January, moral theologian Father Bernard Haring, a critic of papal birth control teachings, proposed an international church inquiry among bishops, theologians and lay groups. He also asked that the position of the Orthodox Church be taken into consideration.

At the core of the disagreements between the pope and his critics is a different view of freedom. Father Kasper said.

The pope's "concept of freedom is Christian, while these theologians of protest are stuck in the era of the Enlightenment," he added.

The pope "reads the modern spirit with much more acuity than these theologians do," he said.

The pope understands the advances in freedom made by the modern world and that is why "he is the champion of religious freedom and human rights," said Father Kasper.

But the pope also sees a "crisis in Western culture, the transforming of freedom into its opposite," he added.

This is why the pope "calls for a new evangelization which gives birth to a new humanism," he said.

Protesting theologians "have it in for this Polish pope, who, in their judgment, does not understand the West and modernity," Father Kasper said.

"This is the conflict taking place in the church," he said.

Cuba plans for visit from pope

NEW YORK (NC)—Cuba is planning seriously for a papal visit, and tensions between church and state are relaxing, said participants in a weekend Hispanic ministry conference in Cuba.

Their observations came 30 years after Fidel Castro took power and brought communism to the island nation.

In the United States, Bishop Sean O'Malley of St. Thomas, Virgin Islands, said that during recent talks with church and government officials in Cuba, he found "great optimism" that a papal visit would be worked out, though possibly not until 1992.

Vatican officials also have said they expect Pope John Paul II to visit Cuba, but no date has been set.

Bishop O'Malley, board chairman for the Northeast Hispanic Catholic Center in New York, went to Cuba for the annual meeting of the Northeast Conference of Diocesan Directors of Hispanic Apostolates, held Jan. 29-Feb. 5.

Earlier, church workers who attended the conference said they observed "progress in church-state dialogue."

"This process of mutual efforts toward understanding is beneficial, above all, for the people who the church and state try to serve," said a statement issued by the group, whose members were guests of the Cuban bishops' conference. These advances, obtained by various concessions of the state, seem to be preparing the way for a situation of full rights which we hope for the church of Cuba in the future."

THE SHRINES OF SOUTHERN EUROPE

May 25-June 8, 1989

FATIMA • LOURDES ROME with PAPAL AUDIENCE

Send in this coupon today for your day-by-day itinerary brochure or call 800-558-6850



15 Inspiring Days
With Our Spiritual Director
Father Daniel F.
Armstrong
Saint Vincent de Paul Church
Bedford, Indiana

Your World Travel Services, Inc.

10224 N. Port Washington Rd. • Mequon, WI 53092

PHONE: 1-800-558-6850

Fr. Daniel F. Armstrong — May 25, 1989

PLEASE SEND BROCHURE TO:

Name _____
Address _____
City _____ State _____ Zip _____

Document on racism seen as timely challenge

by Laurie Hansen

WASHINGTON (NC)—U.S. Catholic leaders see a Vatican document on racism as a timely challenge to this nation, where social problems of homelessness, hunger and lack of health care are borne primarily by minorities.

The 42-page document, titled "The Church and Racism: Toward a More Fraternal Society," and written by the Pontifical Justice and Peace Commission, attacks issues that "affect us daily and are reality for people at parish and diocesan levels," said Ronald M. Cruz, associate director of the U.S. bishops' Secretariat for Hispanic Affairs.

The document states clearly that "to be a good Catholic you have to work against racism," said John Carr, secretary of the U.S. Catholic Conference Department of Social Development and World Peace.

It says that "it's not enough just to feel bad about it. It's not just some abstract fight . . . their struggle is our struggle," said Carr.

The document, released Feb. 10, is the first Vatican document to focus solely on racism. It condemns racism in a variety of forms and warns that racism "can have devastating effects on the human person."

The document counts Jews, refugees and immigrants, indigenous peoples, great masses of poor peasants in Third World nations, and others whose "physical appearance or ethnic, cultural or religious characteristics are different from those of the dominant group" among victims of racism worldwide.

Cruz called the document a "timely challenge." In addition to being concerned about the growing drug problem and skyrocketing number of homicides striking black and Hispanic neighborhoods in big cities nationwide, he said, "we should figure out what federal programs have been cut" and examine the effects.

The fact that most people suffering from "hunger, homelessness and lack of health care and educational opportunities are people of color," is evidence that prejudice and discrimination exist today, argued Cruz.

Auxiliary Bishop John H. Ricard of Baltimore, chairman of the U.S. bishops' Committee on Black Catholics, agreed. In the '50s and '60s when U.S. blacks were forced to sit in the back of the bus, not allowed to attend universities or legally prohibited from moving into certain neighborhoods, he said, "racism was very overt, clear-cut."

Today, he said, its effects are seen in the inequities within society.

The Vatican racism document, he said, reflects the posture of the Rev. Martin Luther King Jr. by calling for a change of heart to end racism.

"There is a subtle racist core in this society, and it is incumbent upon the leadership to provide an atmosphere where that does not surface," said Bishop Ricard. In his view, the Reagan administration did the opposite by weakening the U.S. Civil Rights Commission, challenging affirmative action and appointing officials who "set the clock back."

That the Vatican document said "anti-Zionism serves at times as a screen for anti-Semitism" significantly strengthened it, said Rabbi A. James Rudin, director of national interreligious affairs for the American Jewish Committee.

"To be a good Catholic you have to work against racism"

After the Holocaust and the liberation of the death camps, said Eugene Fisher, director of the U.S. bishops' Office for Catholic-Jewish Relations, it became unpopular to be anti-Semitic, and anti-Semitism was replaced by anti-Zionism, or opposition to the existence of the state of Israel.

"But if you're saying Jews have no rights to their own state and everybody else does," anti-Zionism is "very close" to racism, he said. On the other hand, the Vatican document points out that criticism of Israel's policies is "perfectly valid," said Fisher.

He added that in the United States, the same people who are anti-Semitic tend to be anti-Catholic. While the Rev. Jimmy Swaggart's anti-Catholicism is bigotry, said Fisher, it should not be put in the same category as anti-Semitism, which says the "Jews have no right to be."

The document says the possibility of *in vitro* fertilization and genetic manipulation draws the "attention of humanity to the new and disquieting dimension of man's power over man and thus to the urgent need for corresponding ethical principles."

One of the lessons of the Holocaust is the "link between technology, science and mass murder," said Fisher, adding

that in Nazi Germany scientists bid against each other to market gas for gas chambers and competed to manufacture the most efficient crematoriums.

While technology can be used to improve the quality of life, "there is need for a sense of moral restraint," said Fisher.

Msgr. Nicholas DiMarzio, executive director of the USCC's division of Migration and Refugee Services, welcomed the document's "clear identification of prejudice against immigrants and refugees as a form of racism."

The "ostracism and harassment . . . many times heaped upon immigrants and refugees" are generated not only by racial differences, but also differences of language, culture and ethnicity, he said.

The document says while all people are equal in dignity, "that does not mean that they all have, at a given moment, equal physical abilities, cultural endowments, intellectual and moral strengths or that they are at the same stage of development."

Equality, the document says, is not uniformity. Equal treatment, it continues, implies a "certain recognition of differences which minorities themselves demand."

"There's no question that Indians want to maintain their identity," said Msgr. Paul Lenz, director of the Bureau of Catholic Indian Missions. "They want to be Indian, not the white man."

While taking particular offense at the "institutionalized racism" sanctioned by the government of South Africa, the document acknowledges "it would be hypocritical to point a finger at only one country (since) rejection based on race exists on every continent."

The document accurately points out, said Bishop Ricard, that the situation in South Africa "has called the world's attention to the blatant evil" of racism.

The document says education is key to "accustoming young people to respect and esteem for differences." It urges their participation in international exchanges, travel, language courses, twinning of cities and vacation camps.

Teaching mutual respect, the document says, is not enough. Fraternity and solidarity between individuals, it says, must be established.

"Peace among people and nations is at stake," it says.

JUDY'S TYPING SERVICE

Enhancing Your Business Is Our Pleasure!

Specializing in Contract Work for:

Medical Transcriptions, Legal Transcriptions, Resumes, Transcriptions of Tapes from Conventions or Seminars

Judy Higgs, Transcriptionist — Over 20 Years Experience

1820 N. Delaware • Indianapolis • 926-8629

Open Year Round For All Your Plant Needs.

HEIDENREICH GREENHOUSES

Growing For You For 4 Generations

502 E. NATIONAL AVENUE
(1 BLOCK NORTH OF HANNA
BETWEEN US 31 & 431)

786-1528

— CHURCH OFFERING ENVELOPES —

A.J. Eggers Co.

SINCE 1889

- Monthly Mailing Plans
- Custom Printed Boxed Sets
- Personalized Boxed Sets
- Stock Sets
- Festival Supplies

TOM SCHROEDER Area Manager

1-800-443-0204

CALL FOR A FREE PRICE QUOTE

When we treat mental health problems, we see the whole picture.

The Behavioral Services Department of Winona Memorial Hospital offers these inpatient treatment programs:

New Way - For children and adolescents with emotional and behavioral problems.
(317) 927-2955

Balance - For adults with eating disorders.
(317) 927-2216

Directions - For adults with emotional problems: stress, anxiety, phobias and depression.
(317) 927-2216

ReNew - For adults with alcoholism or drug addiction.
(317) 927-2483

Or call 1 (800) 331-4741



WINONA

Behavioral Services Department
1212 N. Mendota St.
Indianapolis, IN 46208

Florida's Finest...



2 1/2 Bu.

INDIAN RIVER'S BEST
FRUIT IS COMING.

Temple Oranges \$7.00
Pink Seedless Grapefruit \$6.50

BEECH GROVE
LAWRENCE
INDIANAPOLIS
WESTFIELD
INDIANAPOLIS

(Personal checks or money orders. No cash please.)

H&S Citrus
Ft. Pierce, FL
1-800-742-3355

The Active List

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

February 17

A Lenten Fish Fry will be held from 5-8 p.m. at St. Matthew Parish, 56th St. and S.R. 37, \$5.50/dinner; extra plates available. Reservations or walk-ins. Call 317-257-4297.

☆☆

St. Bernadette Parish, 4826 Fletcher Ave. will hold a Lenten Fish Fry from 5:30-8 p.m. Adults \$4; children \$2; fish and shrimp \$4.50; new tuna noodle dinner \$4.

☆☆

Father James Dunning will speak on renewing mission at 7 p.m. at St. Thomas Aquinas Parish, N. Illinois and 46th Sts.

☆☆

The Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Joan of Arc Parish, 42nd and Central followed by food and fellowship. For information call 317-875-0536 or 317-297-9835.

☆☆

St. Gabriel Parish, 6000 W. 34th

St. will sponsor a Fish Fry from 5:30-8 p.m. \$3/male; special prices for children under 10.

☆☆

The Medjugorje Network will sponsor a slide presentation by Medjugorje resident Draga Ivankovic following 7 p.m. Mass at St. Michael Church, 519 Jefferson Blvd., Greenfield.

February 17-19

An Enneagram III: Relationship workshop will be presented at Beech Grove Benedictine Center. Call 317-788-7581 for information.

☆☆

A Married Couples Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

February 18

Benedictine Sister Cornelia Gust will present an Evangelization Retreat: Church Birthing Compassion from 8:30 a.m.-3:30 p.m. at Beech Grove Benedictine Center. \$20/person; \$18/person in groups of three or more. Call 317-

788-7581 for information or registration.

☆☆

Chatham High School will offer a placement test for incoming freshmen at 8:30 a.m.

☆☆

The Couple to Couple League will hold a Natural Family Planning Class from 7-9:30 p.m. at St. Christopher Church, Speedway. For registration or information call Bob and Susanne Sperback 317-247-5487.

☆☆

The Catholic Alumni Club (CAC) will attend 6 p.m. Mass at St. Gabriel Church, 3813 Sunwood Dr. followed by dinner at Cheddars on W. 38th St. near Lafayette Square. Call 317-255-3841 for information.

☆☆

A Call to Religious Life vocation day will be held from 9:30 a.m.-3 p.m. at St. Gabriel Province Center, 931-B Woodlawn Ave. for women 18 and older. Call Providence Sister M. Catherine Keene 317-635-7171 for information.

☆☆

Little Flower Parish will present a Christian Coffee House featuring religious and secular music by East Deanery musicians from 7:30-10:30 p.m. in the cafeteria, 1400 N. Bosart Ave. Refresh-

ments provided. Free will donation.

☆☆

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold a Pitch-in Dinner at 7 p.m. at St. John Parish, 3410 W. Third St., Bloomington. Bring dish to share, place settings and drinks provided. For information call Pat Fitzgerald 812-336-1500.

☆☆

The Medjugorje Network will sponsor a slide presentation by Medjugorje resident Draga Ivankovic from 2-4 p.m. at Ft. Benjamin Harrison Chapel.

February 18-19

A Vocation Experience Weekend on The Benedicite Way, for women interested in religious life will be held at Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. For information call Sister Marian Yohé 317-787-5267.

February 19

St. Christopher's free Sunday Lecture Series continues from 9:30-10:15 a.m. in the parish activity room with Andy Hohman speaking on the "Bishops' Pastoral on Women."

☆☆

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

☆☆

Sign Masses for the Deaf are celebrated every Sunday in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆

Father James Dunning will speak on renewing mission at 7 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts.

☆☆

Holy Angels School will sponsor its 20th Annual Soul Dinner Theater featuring Dr. Jawanza Kunjufu at 6 p.m. at Madame C.J. Walker Urban Life Center, 617 Indiana Ave. Tickets \$25, call 317-926-5211.



☆☆

A Parish Mission led by Francis Canon Father Justin Belitz begins at St. Louis Church, Batesville, continuing through Feb. 23. Homilies at all weekend Masses and 7 p.m. each evening.

☆☆

St. Mary of the Woods College-Community Orchestra will present a free All-American Concert of works by American composers at 3 p.m. in Owens Hall Auditorium. \$2 donation buys "All-American favor."

☆☆

The Women's Club of St. Patrick Parish will sponsor its regular monthly Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

☆☆

The Medjugorje Network will sponsor a slide presentation by Medjugorje resident Draga Ivankovic from 2-4 p.m. at Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Call 317-888-2861 for information.

February 20

Father Jim Dunning will present "The Mission of the Parish" at 7:30 p.m. in SS. Peter and Paul Cathedral, 1547 N. Meridian St.

☆☆

A Liturgical Ministry Formation Program Phase II: Specialized Session on Sacramental Rites will be held from 7:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold their monthly meeting at 7:30 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

☆☆

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold their monthly meeting at 7 p.m. at St. John Parish, 3410 W. Third St., Bloomington. Program on Beginning Experience by Mary Yost. For information call Pat Fitzgerald 812-336-1500.

February 20-23

A Workshop/Retreat for those involved in Spiritual Direction will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for pre-registration.

February 21

A Liturgical Ministry Formation Program Phase II: Specialized Session on Sacramental Rites will be held from 7-9:30 p.m. at

FIRE
A CATHOLIC ALLIANCE OF
FAITH, INTERCESSION, REPENTANCE AND EVANGELISM

**GROWTH
WEEKEND**

"Awake, O sleeper,
arise from the dead,
and Christ will give you light."

Eph. 5:14

A LENTEN PREPARATION...

A way to offer encouragement, support, growth
and participation in the sacraments
in preparation for Easter

SPECIAL LENTEN RETREAT

The Power of the Cross:
The Power of the Cross
The Mercy of God
Victory over Sin
Being a New Creation

A SPECIAL TEAM FROM FIRE

Fr. Angelus Migliore, T.O.R.
Andrew Minto

GENERAL INFORMATION:

WHEN: Sat., Feb. 25, 1989 - 9 AM-8 PM
WHERE: St. Nicholas Church, Sunman, Ind.

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

DIRECTIONS:

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

REGISTRATION DEADLINE - FEBRUARY 22nd

FIRE GROWTH WEEKEND REGISTRATION FORM

NAME _____
ADDRESS _____
CITY _____
STATE _____ ZIP _____ PHONE (____) _____
MARTIAL STATUS _____ SINGLE _____ MARRIED _____ OTHER _____

FOR MORE INFORMATION CALL:

Patty Flederman - 812-623-2875 Ann Forthofer - 812-623-3472

MAKE CHECKS PAYABLE TO:

SACRED

NUMBER OF PEOPLE (____)

REGISTRATION FEE:

\$5.00 per person

Includes dinner

____ Enclosed

SEND TO: Sacred • Route 1, Box 102
Sunman, IN 47041

1870 ST. PATRICK'S DAY CELEBRATION 1989

KEVIN BARRY DIV. 3

ANCIENT ORDER OF HIBERNIANS

presents

"THE CHARM OF CARMEL QUINN"

starring

Carmel Quinn in concert

All are invited to attend
Our Mass at
ST. JOHN'S CHURCH
in downtown Indianapolis
at 1:00 PM

March 12, 1989 - 3:00 PM
Soul Hour - 2:00 PM
Circle Theatre
- RESERVED SEATING -
\$14.00 \$12.50 \$10.50



CARMEL QUINN
A native of Dublin, Ireland,
is the only entertainer to
perform annually at New York's
Carnegie Hall for 25 years.



— TICKET ORDERS —
Circle Theatre Box Office
639-4300
AND
ALL TICKET MASTER LOCATIONS

"If you're Irish...this is the place for you!"

Sacred Heart Parish, Jeffersonville.

☆☆

The Archdiocesan Board of Education will meet at 7 p.m. at St. Bartholomew Parish, Columbus.

☆☆

New Albany Deane Youth Ministry will present a Winter Religious Studies Program for adult leaders from 7:30 p.m. at Call 812-945-0354 for information.

☆☆

The Loving You, Loving Me series continues from 7:30-9 p.m. at IU/PJ Newman Center, 1309 W. Michigan St.

☆☆

The Systematic Training for Effective Parenting (STEP) program sponsored by Catholic Social Services continues from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1500 for information.

☆☆

The Catholic Alumni Club (CAC) will hold a Gourmet Evening at The Coach and Horses, 9251 Rockville Rd. Call Anna Marie 317-784-3313 before Feb. 20.

☆☆

The Lenten Program on "Prayer in Action" sponsored by St. Gabriel Parish, 6000 W. 34th St. begins with soup and bread supper at 7 p.m.

☆☆

The Richmond Catholic Education Center will feature Dr. Eric Friedland in the first of a two-part Lenten series on "From Passover to Easter" from 7:30 p.m. in the Center, 2335 5th St., Richmond. Call 317-966-0916 for information.

☆☆

Franciscan Sister Marilyn Brokamp will present a program on "Parenting the Pre-School Child" from 7:30 p.m. in St. Maurice Parish Hall, Decatur Co.

February 22

The Spirituality of Thomas Merton Lenten series begins from 7:30-9 p.m. at IU/PJ Newman Center, 1309 W. Michigan St. Call 317-632-4378 for reservations.

☆☆

The free Lenten, Downtown Series continues with "Motherhood, Parenting & Nurturing" at 12 noon in L.S. Ayres downtown Club Room on 8th floor adjacent to Tray Shoppe. Bring bag lunch or buy in Shoppe.

☆☆

A Lenten Fish Fry will be held from 5:30-8 p.m. at St. Bernadette Parish, 4826 Fletcher Ave. Adults \$5; children \$2; fish and shrimp \$4.50; new tuna-noodle dinner \$4.

☆☆

The Family Lenten Program on "Language of the Heart" sponsored by St. Gabriel Parish, 6000

W. 34th St. concludes from 7-8 p.m. in the cafeteria.

☆☆

The Fountain Square Fools will present a free Family Concert from 7-8:30 p.m. at St. Michael Parish, Madison. Refreshments follow.

February 23

Father Jeff Godecker will present a program on "Reconciliation" from 7-10 p.m. at Beech Grove Benedictine Center. Fee \$7.50. Call 317-788-7581.

☆☆

Dr. Kathryn Williams will present a program on "Stewardship of the Earth" from 7-10 p.m. at Beech Grove Benedictine Center. Fee \$7.50. Call 317-788-7581.

February 24

A Lenten Fish Fry will be held from 5:30-8 p.m. at St. Bernadette Parish, 4826 Fletcher Ave. Adults \$4; children \$2; fish and shrimp dinner \$4.50; new tuna-noodle dinner \$4.

☆☆

The Catholic Alumni Club (CAC) will attend Footlite Musicals "Carousel." Meet in lobby at 7:30 p.m. For reservations call Linda 317-875-0536 or Dan 317-842-0855.

☆☆

The Systematic Training for Effective Parenting (STEP) series

sponsored by Catholic Social Services continues from 1-3 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

☆☆

A Reverse Drawing will be held at St. Catherine Parish, 2245 Shelby St. Tickets \$15. Call 317-786-2924 or 317-787-7316.

☆☆

St. Gabriel Parish, 6000 W. 34th St. will hold a Fish Fry from 5:30-8 p.m. \$3 meal; special prices for children under 10.

☆☆

Franciscan Sister Marilyn Brokamp will present a program on "Parenting the Elementary School Child" from 7:30-9 p.m. at St. Maurice Parish Hall, Napoleon.

February 24-26

Marianist Father Dan Winters will present a Women's Retreat on "The Scriptures: God's Love Revealed" at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

☆☆

A Serenity Retreat for the Chemically Dependent will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

☆☆

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill

Rd. Call 317-257-7338 for information.

February 25

A CARO (Christian Adults Reaching Out) dinner will be held from 7:30 p.m.-12:30 a.m. at Eastside K of C, 1313 S. Post Rd. Dinner 6 p.m. \$5; social \$3; cash bar. Call Linda 317-875-0536.

☆☆

Holy Rosary Parish, Seelyville will sponsor a Salisbury Steak Dinner including drinks from 4-7 p.m. Adults \$3.75; children 12 and under \$1.75; dessert extra.

☆☆

A "Spring Fling in the Groove" bazaar for the benefit of the Center will be held from 9 a.m.-4 p.m. at Beech Grove Benedictine Center. Crafts, collectibles, antiques, refreshments, silent auction.

☆☆

The Polish Century Club will sponsor a "Bigos" (Hunters Stew) Dinner/Dance at 6 p.m. at the Gating Gun Club Bldg., 709 N. Illinois St. \$5/person. Call 317-241-4650 days or 317-257-0124 evenings for tickets.

☆☆

Chatham High School will hold its Third Annual Hall-of-Fame Awards Banquet in the cafeteria. Call 317-251-1451 for information.

☆☆

A Fire Growth Weekend of

prayer, discussion and fellowship will be held at St. Nicholas Church, Sunman.

☆☆

The Medjugorje Network will sponsor a Medjugorje Mass celebrated by Father Donald Eder at 7:30 p.m. in St. Louis de Montfort Church, 11441 Hague Rd., Noblesville. For information call 317-255-7076 evenings.

☆☆

A program on "The Power of the Cross" will be held at 9 a.m. at St. Nicholas Church, Sunman. For information or transportation call 812-537-3757 or 812-537-1664 after 6 p.m.

February 26

The choir of St. Peter and Paul Cathedral, 1387 N. Meridian St. will present the cantata "The Seven Last Words of Christ" at 3 p.m. No admission charge.

☆☆

The Sunday Lecture Series sponsored by St. Christopher Parish, Speedway continues from 9:30-10:15 a.m. with presenter Andy Hohman discussing the pastoral on women.

☆☆

The Catholic Widowed Organization (CWO) will attend Beef & Boards "Showboat." Call 317-236-1596 for information.

THE PINK SCHOOL for INFANTS and TODDLERS

EXCELLENT CARE FOR CONCERNED PARENTS

Hours: 6:30 a.m. - 6:00 p.m.

SUPPLIES FURNISHED (except formula, includes diapers)
INFANTS THRU AGE 3
Accepting Enrollment for Infants/Two Years-Early Childhood Teacher Provided
6543 FERGUSON AVE., INDIANAPOLIS (Broad/Ripple/Northside Area) - 253-1843



St. Bernadette Church

LENTEN FISH FRY

Fridays of Lent
beginning at 5:30 PM

Adults — \$4.00 Children — \$2.00

ALL DINNERS INCLUDE:

- Fish (baked or fried) • Cole Slaw • Drink
- Homemade Dessert-of-the-Week
- French Fries or Macaroni & Cheese

NEW THIS YEAR:

Tuna-Noodle Casserole & Steamed Vegetable Dinner
(Roll/Dessert/Drink Included)

ALSO — Fish & Shrimp Dinner
\$4.50

356-5867

One Block S.W. English & Emerson Avenue
— Plenty of Free Parking —

MARIAN COLLEGE THEATRE

— PRESENTS —

BARNUM

(the circus musical)

Production Dates

Feb. 23-24-25-26

SHOWTIME

8:00 PM

MARIAN HALL

AUDITORIUM

3200 Cold Spring Road

Seniors & Students... \$4.00

Adults... \$5.00



BRING THIS AD AND RECEIVE
2 TICKETS FOR THE PRICE OF 1.

FOR TICKET INFORMATION CALL 929-0292

JOIN THE HEALTH CLUB FOR MOMS-TO-BE.



St. Vincent Hospital
and Health Care Center

PREGNAGYM

Want a more active and comfortable pregnancy? A more efficient labor and delivery? A more rapid and complete recovery? Want to avoid fatigue and excessive weight gain?

Then join St. Vincent's exclusive PregnaGym. It's the health club for moms-to-be and new mothers too.

PregnaGym is a part of the Family Life Center. Designed by an obstetrician, the gym features specially adapted Nautilus equipment. Your custom-tailored exercise program is created by an exercise physiologist with the guidance of a licensed physical therapist. Your program is supervised by instructors and is reviewed by the PregnaGym medical director.

Find out more about PregnaGym today. You and your baby deserve it. Ask your doctor or call 871-3505.

We treat you with special care.



Youth News and Views

Roncalli welcomes archbishop during third annual Parish Day

by Erin Cissell
and Mary Ann Wyand

Archbishop Edward T. O'Meara and 12 priests representing 14 parishes in the Indianapolis South Deanery joined Roncalli High School students to celebrate their third annual "Parish Day" Feb. 10 with special meetings and an all-school Mass in the gymnasium.

Designed to reunite Roncalli students with their home parishes, "Parish Day" featured student meetings with pastors, principals, directors of religious education, and coordinators of religious education. Discussions

centered on ways that students can become more involved in the church.

While Roncalli students associated with the South Deanery parishes spoke to their pastors in separate meetings, the archbishop addressed Student Council members, non-Catholic students, and faculty members in the school library for a question and answer session on such timely topics as women on the altar and the survival of Catholic schools.

Asked about the issue of women in the priesthood, the archbishop responded, "That's an issue the public forum keeps in our eye. At the present time, there is a

great awakening in the human family concerning the role of women in the church and in society."

Acknowledging that the topic of female priests generates a great deal of controversy, Archbishop O'Meara told the students that, "In any issue that is an effort to reform society in its basic structure, we've got to expect a certain measure of ambiguity, tension, and conflict."

After reassuring the students that, "I would act immediately on anything I think is discrimination on the basis of sexism," the archbishop defined the issue of Holy Orders and women's roles in the church.

"It is our doctrinal position that this is not a women's rights issue," he emphasized. "It is not a disciplinary issue. It is a doctrinal issue that comes from Jesus himself that women are not 'capable' to receive the state of Holy Orders, and I do not think it can change."

Women cannot receive the sacrament of Holy Orders due to a church position found in the will of Christ, he said, adding that, "Jesus called only men to be apostles."

This is the position of the Holy Father and the church on that doctrinally rooted material, Archbishop O'Meara noted.

"It is a very timely, very difficult, and very challenging issue," he concluded, "and it is a topic that we never received much theological discussion in church history."

On the subject of Catholic education, the archbishop asserted that, "We've got an alternative educational system that has values built into it that public schools can't offer."

Parochial schools have "the total support of the archdiocese for the total concept of Catholic education," he emphasized.

During an impressive all-school Mass in the gym, the 660-member student body sat in quiet reflection as the archbishop celebrated Mass.

They were, as elligion instructor David Groeller explained, "gathered together today to celebrate being church."

During the homily, Father John Sciarra, pastor of St. Barnabas Parish, told the students that, "During these days of Lent, each of us is to undergo a transformation. Most of the time we are pursuing things that have no real value to us. We often think that the all important thing is how many things we can accumulate in our lives."

Further, he said, "We need to look at our faith life, but we don't always want to accept the responsibilities that our faith puts upon us. We're not always ready to assume those types of responsibilities."

During Lent, he continued, it is important to remember that, "We are the people of God. We are part of God's family."

A profound silence enveloped the massive gymnasium in the moments following Communion.

In his closing remarks, Archbishop O'Meara thanked the students for their hospitality. "Roncalli is great in its classrooms, in its laboratories, in its gymnasium, and on its athletic field," he said. "But Roncalli at worship is Roncalli at its greatest."

(Roncalli sophomore, Erin Cissell is the daughter of Mr. and Mrs. Stephen Cissell of St. Barnabas Parish.)



COMMUNION—Archbishop Edward T. O'Meara offers Communion to a Roncalli High School student during an all-school Mass. (Photo by Mary Ann Wyand)

Program explores teen depression and suicide

"Coping With Adolescent Stress and Depression" is the discussion topic for a teen and parent evening March 2 from 7 p.m. until 9:30 p.m. at St. Mary's School cafeteria in New Albany.

Sponsored by the parish youth ministry program, the session will explore positive ways of dealing with stress, how stress can lead to depression, what adolescent depression is, and how to help a friend who is severely depressed or suicidal.

Teenagers, parents, youth ministry coordinators, teachers, and interested adults are invited to hear experts discuss adolescent depression during the free program.

Channel 8 news anchor Mike Ahern and comedian Victor York will preside as guest speaker and master of ceremonies for Bishop Chataud High School's Hall of Fame dinner and program Feb. 25 at 6:30 p.m. at the northside school.

Honored candidates for the alumni association's an-

nual awards are Bob and Joyce Buening, Pat and Helen Burke, Nancy Clapp, Father Patrick Doyle, Sandy Jones, Stephen Noone, Carol Nungesser, Kevin Shine, and Rosie Weisenbach.

For reservation information, contact Chataud at 317-251-1451.

St. Paul's Church in Tell City is offering a teen-age marriage course entitled "Marriage: Contract or Covenant" for Catholic high school juniors and seniors on March 1, 15, and 29 from 7 p.m. until 8:30 p.m. at the St. Paul Youth Ministry Center.

Father Adolph Dwenger, associate pastor, will present the course material with assistance from Sam and Louann Oberhausen and youth ministry coordinator Pam Drake.

Topics include fidelity, forgiveness, sexuality, church views on marriage, and church teachings on divorce and annulment. For more information, telephone the church at 812-547-5232.

golden age

the catalog for senior citizens

Items specially chosen to maintain the life style of active seniors. Golden Age conveniently allows you to shop for many hard to find items, such as: Easy-Squeeze Scissors, the Boxtopper, Long Arm Reacher, One-Hand Fishing Harness, and many, many more. All in the comfort of your own home!

Just send \$2.00 to receive our 36 page catlog and a \$3.00-off-first-purchase coupon. (Great for gifts!) To:

GOLDEN AGE — 1181 W. 73rd Street, Indianapolis, IN 46260

God grants Amazing Graces to those who Honor Mary

PRAY THE ROSARY... with the only rosary designed to teach the mysteries

THE SYMBOLIC ROSARY... initiated and promoted by Richard Cardinal Cushing, the late and beloved Archbishop of Boston... utilizes beautiful 3-dimensional symbols that depict the 15 Mysteries so vividly that the rosary "comes to life" and each Mystery takes on increased meaning.

THIS MAGNIFICENT ROSARY, HAND-CRAFTED IN LORETO, ITALY, has multi-faceted beads that reflect the scintillating colors of the Aurora Borealis. The silvered symbols of the 15 Mysteries make this rosary a unique and beautiful gift for friends and relatives... or for you to use in a new, inspired recitation of the rosary.

This one-of-a-kind rosary with the 15 symbols depicting the mysteries is only available through the Special Favor Rosary Guild.

FREE WITH EACH SYMBOLIC ROSARY... Receive the "How To Say The Rosary" pamphlet and "The Fifteen Promises of Mary" plus an attractive, protective pouch for your new Rosary, and a beautiful medal honoring Our Lady of Lourdes.

Mail to: The Special Favor Rosary Guild, Inc.
321 Barrack Hill Road (P.O. Box 165)
Ridgfield, Connecticut 06877

90-Day Money-Back Guarantee

Please send me at once _____ (qty.) SYMBOLIC ROSARY(s) in these colors (check boxes below for colors desired) at only \$14.95 each plus \$2.25 for postage and handling, or only \$28.00 for two rosaries, plus \$2.75 for postage and handling. (CONNECTICUT RESIDENTS ADD SALES TAX.)
☐ Diamond Clear ☐ Sapphire Blue ☐ Black (Crystal) ☐ Black (Solid)
☐ I am enclosing check or money order for \$ _____ payment in full.
☐ Send C.O.D.; I will pay postage and C.O.D. charges.
Mail my Gift-boxed Rosary(s) to: (please print)

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

If you wish to have your Gift Rosary blessed, verification card will be enclosed. Check here ☐.

Youth events

For more information: call 317-632-9311 for Catholic Youth Organization events, 317-825-2944 for Connorsville Deanery youth events, 812-945-0354 for New Albany Deanery youth events, 812-943-5474 for Tell City Deanery youth events, and 812-232-8400 for Terre Haute Deanery youth events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indpls., Ind., 46206.

- Feb. 18 Tell City Deanery freshman retreat, St. Augustine, Leopold.
- 18-19 New Albany Deanery sophomore retreat, Mount St. Francis.
- 19-20 Terre Haute Deanery youth rally, St. Mary of the Woods College.
- 19 CYO youth Mass and dance at Nativity Parish, 5:30 p.m. Mass with dance following from 6:30 p.m. to 9:30 p.m.
- 19 CYO Junior Archdiocesan Basketball Tournament, CYO Center.
- 19 Jasper Youth Day, 1:30 p.m. until 10:30 p.m., featuring a mime troupe and dance, scheduled outing for St. Paul Parish youth group members.
- 20 "Seven Super Mondays" program, 7 p.m., CYO Youth Center.
- 26 Youth Mass at Sacred Heart Church, New Albany, 6 p.m.
- 24-27 Youth Ministry Certificate Program, CYO Center.
- 25 Bishop Chataud High School's "Hall of Fame" installation and dinner, 6:30 p.m.
- 27 Registration deadline for the "Quest Retreat" for freshmen and sophomores, scheduled Mar. 17-18.

Christian Adults Reaching Out offers fun times

by Mary Ann Wyand

There's a new "kid" on the block. And word has it that the new "kid" is lots of fun.

While the Catholic Youth Organization marks its 50th anniversary in March, Christian Adults Reaching Out (CARO) begins its first year as a Catholic social and service organization for young adults in the Indianapolis deaneries.

"It's sort of a grown-up CYO," CARO organizer Dianne Lecher of Indianapolis explained.

It is targeted at young adults who have grown up in CYO or parish youth groups and want to keep growing within the church. Anyone may join by contacting Lecher or Kathy Doerr at 317-635-1491, 317-291-5210, or 317-357-3286.

"CARO is a uniting group of young adults 21 years of age and older, married, religious, single, and divorced," Lecher told *The Criterion*. "The goal of this group is to provide an opportunity to be involved in a community of young adults in the church through shared social, spiritual, educational, and service activities."

The city-wide group provides an opportunity to develop relationships with people who share similar values, backgrounds, and experiences.

"We are striving to bring a ministry to young adults which will advocate a sense of commitment to their church and foster a community that affirms young adults as part of God's family," she added. "Our attempt is to fulfill the special needs of young adults and help to make them feel as though they are a part of a parish and that special community which bonds them closer to God."

CARO supplements, rather than competes with, young adult groups on the parish level, Lecher emphasized. "This organization will work together with

already existing young adult groups," she said, "and provide a network system which presents the church on a larger scale for young adult interaction."

It is not meant to take the place of any parish young adult groups. "Hopefully," Lecher continued, "we can spark the enthusiasm at both the city-wide and parish levels."

Lecher said organizers do not intend for Christian Adults Reaching Out to "become the sole basis for the young adult ministry in Indianapolis. However, it is our intention to bring more unity through our diversity."

Main goals include providing balanced programming to meet the needs of young adults in the four areas of social, spiritual, educational, and service. As part of their calendar of events, CARO organizers have arranged a special Mass at a different church each month to spread their ministry throughout the city.

Benedictine Sister Joan Marie Masara, archdiocesan coordinator of youth ministry, and CYO staff member Ann Papesh assisted the fledgling organization with direction and guidance in program planning. As news circulated about the new group, the CARO mailing list grew to more than 500 names.

"We're very excited," Lecher emphasized. "The response we have had so far has been wonderful. I think there is a real need because there seems to be somewhat of a hole in the young adult age group for organized activities in the church."

CARO is "a wonderful opportunity to be involved with others in church-related activities," she added. "Our plan is to be able to provide a network between the young adult groups that exist on the parish level and establish contact persons within those groups so we can put any of their events in the calendar and open them up to the whole city."



PROGRAM PLANNERS—Cindy Busick and Chuck Marion plan an upcoming CARO social event during a recent organizational meeting. (Photo by Ann Papesh)

Upcoming events include volleyball at the St. Joan of Arc gymnasium at 8 p.m. today, followed by a "CARO Bash" Feb. 25 beginning with a 6 p.m. dinner and 7:30 p.m. party at the Eastside Knights of Columbus Hall. Admission fees enable the group to utilize a variety of facilities for recreation, so organizers encourage interested persons to telephone for program costs and information.

Other CARO organizers include Cindy Busick, Nancy Watt, and Linda Allig, who is also a member of the Catholic Alumni Club of Indianapolis, a companion group for young adults.

"As we look to the future," Lecher explained, "we do so with confidence as we strive to bring the gospels more fully alive in the hearts and minds of those we are attempting to serve."



THE TOWER AT THE HELIPOINT

The Tower at the Helipoint offers a spectacular package for two which includes a breathtaking ride in an executive helicopter over and around the Indianapolis downtown area, and then, in the arms of a scintillating meal, have dinner or two in a quiet and tasteful atmosphere. Dinners are selected from our menu which offers a wide variety of entrees. All of this for one package price of \$80 per couple. (This does not include sales tax, gratuity or beverage.) Gift certificates are available upon request. The Tower also offers special arrangements for private parties, banquets and business meetings. Please make your reservations today by calling 317-282-3020.

FREE PARKING AVAILABLE
(West end of building)

RESTAURANT HOURS:
Mon.-Wed. 11 a.m.-3 p.m.
Thurs. 11 a.m.-9 p.m.
Fri. 11 a.m.-10 p.m.
Sat. 5 p.m.-10 p.m.

51 South New Jersey Street

A Guide to SUPERIOR DINING PONDEROSA®

NEW! CHARBROILED SEAFOOD SPECIALS

Hurry, Charbroiled Seafood Dinners available for a limited time only!



Delicious Charbroiled Trout

Each seafood dinner includes our New All-You-Can-Eat Grand Buffet and Baked Potato or Wild Rice!

BONUS COUPON
HURRY! Offer expires 2/26/89
CHARBROILED SIRLOIN TIPS DINNER \$4.99

Dinner includes All-You-Can-Eat Grand Buffet and Baked Potato. LIMIT ONE COUPON PER PERSON PER VISIT. Cannot be used in combination with any other discount offer. Tax not included. Valid at participating locations.

PONDEROSA

PLU #36

Starting At

\$4.99

No coupon needed.

BONUS COUPON
HURRY! Offer expires 2/25/89

FREE ALL-YOU-CAN-DRINK BEVERAGE*

when you purchase Ponderosa's Grand Buffet™ at regular lunch prices, \$3.99. Valid 11:00 a.m.-4:00 p.m. Monday-Saturday. *Excludes punch, milk, beer & wine. LIMIT ONE COUPON PER PERSON PER VISIT. Cannot be used in combination with any other discount offer. Tax not included. Valid at participating locations.

PONDEROSA

PLU #12

Fisherman's Cove

Best Fish In Indianapolis

TWO FAMOUS FISH DINNERS

ONLY \$8.99 Reg. \$9.98

Includes:

Choice of Potato, Salad and Fried Biscuits with Apple Butter or Hush Puppies.

With This Coupon Not good with any other discount One Coupon per visit Expires February 28, 1989

7041 E. 10th St., Indpls. 357-8775



Valuable Coupon

BOOK REVIEW

Soviet labor camp trials told

Grey Is the Color of Hope, by Irina Ratushinskaya.
Translated by Alyona Kojernikov. Alfred A. Knopf (New York, 1988). 355 pp., \$18.95.

Reviewed by Nancy L. Roberts

Irina Ratushinskaya was born in Odessa, Ukraine, in 1954. Dismayed by what she saw as religious oppression and social injustices in her country, she became a well-known human rights activist. She had launched a promising career as a poet at the age of 28 when her government arrested her for "anti-Soviet agitation and propaganda." Sentenced to seven years' hard labor and five years' internal exile in 1983, she was released shortly before the Reykjavik summit after considerable pressure from human rights groups and allowed to emigrate to the

West. She is now a poet-in-residence at Northwestern University.

"Grey Is the Color of Hope" is her memoir of the four grueling years she spent in a Soviet labor camp. Ratushinskaya was housed with a small group of women who were considered "especially dangerous" political prisoners. She describes the brutal beatings that she and her sister prisoners faced, along with extreme cold, lack of food and other deprivations.

However, reading Ratushinskaya's book is a journey not of despair but of hope. The women's struggles help them create a community of love as they gradually learn to trust each other, nursing each other through illnesses, even planting and tending a secret garden together. Singing psalms and hymns elicits the wrath of the prison

administration, but the group carries on, even teaching the words to other, non-political prisoners. It is a most absorbing story.

Ratushinskaya's narrative is packed with details that bring the prison experience to life. For instance, she explains what it is like to go on a hunger strike.

"On the third day, hunger pangs subside and you feel your physical strength waning. Usually on the third or fourth day (it varies from person to person) you experience the first 'crisis' as your organism rebels. The stomach produces gastric juices, you feel really bad. The inexperienced take flight—if it's like this now, what will it be like on the 10th day? Yet later the condition eases, there is just the sensation that your heart is laboring, like the engine of a car taking a very steep slope. You have to move carefully, avoiding any abrupt movements."

This is a deeply moving account of human courage and dignity, lightened with an occasional touch of humor, that almost demands to be finished in one sitting. The smoothly translated narrative is well-paced.

(Mrs. Roberts is an associate professor of journalism at the University of Minnesota, Minneapolis.)

Beall's Ladies Apparel
WINTER CLEARANCE SALE
is going on right now.
Sale Merchandise
50% OFF
New Spring Merchandise arriving daily
Come see us
324 Main Street
Beech Grove, Indiana
Open: M-S 10-6
Fri. 10-8
Phone: 784-1131



O'BRIEN FLOOR COVERING

presents . . .

3 rooms
of carpet

\$359

EXAMPLE:
3 Rooms
12X10 — 40 sq. yds.
or any size room(s)
equal to 40 sq. yds.

*Installed wipad on ready floors

— EXTRA SAVINGS —
20% OFF ALL IN-STOCK VINYL
\$3⁹⁹ per sq. yd. — Commercial Loop Carpet

We're Easy To Find:

2 miles west of
Bush Stadium,
on south side of
16th Street
1 mile east of
Speedway Track

HOURS: Mon.-Fri. 10 AM-5:30 PM, Wednesday 10 AM-7 PM
Saturday 10 AM-2 PM

*LIMITED TIME OFFER



O'BRIEN FLOOR COVERING

3521 WEST 16TH STREET • INDIANAPOLIS, INDIANA • 46222

— 636-6903 —

MEADOWOOD
FLORIST

A FULL SERVICE SHOP
Fresh/dried/silk flowers
Funerals — Hospitals
ALL MAJOR CREDIT CARDS
ACCEPTED BY PHONE
293-4743
3079 N. HIGH SCHOOL ROAD
INDIANAPOLIS

Local Burglar
and
Fire Alarm
Installation

24-hr Monitoring
Available
Very Reasonable
Free Estimates
266-8247

"Help Us
To Help
Others"

Your
Contributions
Of
Useable Clothing
And
Household Items
To
Catholic Salvage
Make It
Possible
For Many
Inner City Children
To Enjoy
CYO Summer Camp
Program

Call Us
For Pick-Up
At Your Home
CATHOLIC SALVAGE
632-3155

May they rest
in peace

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

† SHIREY, Mary Ellen, 77, St. Jude, Indianapolis, Feb. 5. Mother of James Dicks; grandmother of Dave and Jeanette Dicks, Dianne Durrett and Donna Clarkson; great-grandmother of 13.

† SMITH, Robert F., 75, St. Mary, North Vernon, Feb. 2.

† SPRAYER, Carl, 62, St. James the Greater, Indianapolis, Feb. 16. Husband of Lois; father of Nancy Reinsburger, Linda Sanders, Ann Hurdle, Bonnie Sprayer, Douglas and Brad.

† STYMEST, James F., 70, St. Anthony of Padua, Clarksville, Feb. 2. Husband of Helen W.; father of James P. Jr., Mirkie Haggard and Theresa Gravatt; stepson of Sadie; brother of Raymond, Arnold, Blair, Hazel Tolas, Carol Roth, Martha Peters and Frances Brooks; grandfather of eight.

† TURK, Albert "Mau," 61, Holy Trinity, Indianapolis, Jan. 10. Husband of Genevieve; father of Michael, Albert, Charles and Mary Beth; brother of Joseph, Albin, Frances Smerdel and Steffi Ceme.

† WALTER, Mary Lynne, 75, St. Mary, New Albany, Feb. 5. Mother of Thomas L., Letty and Bobbie; sister of Catherine White; grandmother of two.

† WILLIAMS, John T., 14, Holy Family, New Albany, Feb. 3. Son of John T. and Sue (Klumb); brother of Zachary, Tammi Moody and Cassi; grandson of Thomas F. Sr., and Jane Klumb Hughes.

Margaret Kos,
mother of Fr.
Joseph Kos, dies

Margaret H. (Maloney) Kos, mother of Father Joseph Kos, a priest of the Indianapolis Archdiocese, died on Ash Wednesday morning, Feb. 8 in Indianapolis. She was 77. The funeral liturgy took place on Feb. 11 in Little Flower Church.

Mrs. Kos was a 28-year employee of Dow Chemical USA as a PBX operator. She retired from Dow 15 years ago, and then worked part-time for 10 years at American Fletcher National Bank.

A member of St. Thomas the Apostle Church in Fortville at the time of her death, Mrs. Kos formerly belonged to Little Flower and Our Lady of Lourdes parishes.

In addition to Father Kos, she is survived by two daughters, Margaret "Peggy" McAllister and Mary L. Luddy; two sisters, Ann Carr and Agnes Padgett; a brother, Joseph Maloney; nine grandchildren and three great-grandchildren.

Evangelize, culture: Fitting the words together

by John Thavis

VATICAN CITY (NC)—When the word "culture" is used at these Vatican days, the word "evangelize" is never too far away.

The terms have popped up together in a recent spate of Vatican documents and papal talks, and it was no surprise when Pope John Paul II announced the theme of his meeting in March with 35 U.S. bishops: "Evangelization in the Context of the U.S. Culture."

The phrase "evangelizing culture" has always been one of the pope's favorites, borrowed and adapted from Pope Paul VI's 1975 encyclical on evangelization. But from the Vatican point of view, what does it mean?

Clues can be found in a document published in January by the International Theological Commission on "inculturation," which was defined as the effort to "make the message of Christ penetrate a particular socio-cultural environment."

The document's emphasis was on the Gospel as a creator of culture, and sometimes as a corrective, noting that Christianity "frequently demands a change in mentality and a reform of behavior" in societies.

The idea of sacrificing the incisive effect of the Gospel to a concept of cultural "pluralism" is dismissed. "Cultural pluralism," the document says, "cannot be understood as the juxtaposition of closed universes." In other words, the church cannot merely live in peaceful coexistence with widespread practices that fall short of its ideals. Modern Catholics, like Christ, should "not fear to correct and, if necessary, challenge" the mistaken ways of society, it said.

Translating these concepts into an individual bishop's pastoral ministry is an area where Vatican officials, even popes, have trodden gently. But in the beginning of February, Italy offered two examples of the kind of leadership this pope is said to appreciate.

The pope has strongly objected to the idea of "pluralism" in matters of faith

On Italy's pro-life day, Bologna Cardinal Giacomo Biffi blasted the country's abortion policies in a front-page article in the Catholic daily newspaper, *Avvenire*. Cardinal Biffi, an influential prelate who is preaching the pope's Lenten spiritual retreat this year, exhorted Italian Catholics not to be silenced by Italy's "many and powerful servants of death."

The same day, Cardinal Ugo Poletti, the pope's vicar of Rome, led an anti-abortion march through the streets of

Rome to the Vatican. A smiling pope blessed the crowd from his bedroom window.

Except for the sparse Roman turnout, Cardinal Poletti's rally might have reminded the pope of the Corpus Christi processions he once led as archbishop of Krakow, where he would raise his voice against the Polish government's restrictions on church freedom.

For the pope, evangelizing culture has much to do with presence—in public ceremonies, in cultural institutions such as schools and hospitals, and especially in the mass media. In a post-synodal letter released in late January, the pope emphasized the laity's role in these areas, saying that bridging the gap between Gospel and culture was a task of "particular and immediate urgency."

A few days earlier, the pope had singled out the media in a letter marking World Communications Day. He said modern communications can help correct a "secularism" that is "apparently bent on hastening the disappearance of any sense of religion among the people of our day."

In the pope's view, evangelizing culture also has much to do with teaching—a realm where the local bishop is seen as a leader and an authority. Above all, the pope has stressed the bishop's role in keeping a balance between cultural freedom and Catholic obedience.

In the United States, cultural diversity has been cited—by bishops and the pope—as a gift for the country and the church. But the pope, a former professor of theology, has

strongly objected to the idea of "pluralism" in matters of faith.

In a talk to U.S. bishops in Los Angeles in 1987, he said the tendency by some Catholics to selectively dissent from church teachings—in areas such as sexual morality, divorce and abortion—was a "grave error that challenges the teaching office of the bishops of the United States and elsewhere."

This concern may be one reason that the topic of evangelization at the U.S.-Vatican "summit" meeting will include "particular emphasis on the role of the bishop as the teacher of faith."

Also at the 1987 meeting in Los Angeles, Chicago's Cardinal Joseph L. Bernardin put his finger on one aspect of this culture-Gospel tension, saying that Americans traditionally speak their own mind, feel free to criticize and don't like being told they have to do something.

These cultural facts have ecclesial implications, and "we must address this reality," Cardinal Bernardin told the pope. In the view of some Vatican officials, the March meeting might offer a forum for those issues.

Cardinal Bernardin also noted that the Second Vatican Council promoted an ongoing discernment—to confirm elements of truth and grace in cultures, while purifying them of evil and "restoring them to Christ."

More than a quarter-century after the council, there is still lively debate among pastors about how this should be done—and about precisely how the terms "evangelize" and "culture" should come together for Christians.

DUST BUSTER HOME CARE

If you want your house cleaned the right way, Call Us.

Honest, Dependable, Reasonable Rates

— 685-1269 —

East End Post Road Greenhouse

898-6863

1105 North Post Road
Indianapolis, IN 46219

Quality and Service For
Over 35 Years

— SAME DAY DELIVERY —

MasterCard Visa Discover American Express

Classified Directory

FOR INFORMATION ABOUT RATES FOR CLASSIFIED ADVERTISING, CALL (317) 236-1581

Pre-plan your funeral

It's a good feeling
knowing it's done...

Call on us. Find out more about our
INDIANA FUNERAL TRUST FUND —
a special program to help you pre-plan.

Summers Funeral Chapels

3040 N. Capitol Ave. 2515 East 34th St.

924-5329

Child Care

BABYSITTING — my home near
Community Hospital Mon. thru Fri.
days. \$45/week. 359-7238.

Novena

MY DEEPEST thanks to the Sacred
Heart of Jesus, most Blessed Mother
and powerful St. Jude for many
prayers answered. L.R.P.

Remodeling



SPIVEY CONSTRUCTION, INC.

Complete
Home
Remodeling

786-4337
Evening 881-2438

KITCHEN CABINET REFACING

YOUR OLD CABINETS
CAN LOOK LIKE NEW

WITH NEW OAK DOORS,
DRAWER FRONTS AND
OAK COVERING FOR FLAT
SURFACES AND RAILS
AT LESS THAN HALF THE
COST OF NEW CABINETS.

CALL:
317-359-1467
FOR FREE ESTIMATE

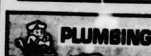
Services Offered

HAULING, MOVING & Delivery Service.
38th Street & North — Broad
Ripple, Carmel, Zionsville. Free Esti-
mates. Dick, 251-9893.

Electrical

MASTER ELECTRICIAN does own
work for less. Commercial, Residen-
tial. Service Specialist. Free Esti-
mates. Licensed. Bonded. Insured.
Scott, 241-2441.

Plumbing



NEED A
PLUMBER? CALL
WEILHAMMER PLUMBING
NEW • REMODELING • REPAIR WORK
NEW & OLD HOMES
SPECIALISTS IN
WATER LINES & SEWERS • BATH FIXTURES
HOT WATER HEATERS INSTALLED & REPAIRED
LICENSED CONTRACTOR
BONDED • INSURED
SAME LOC SINCE 1901
1819 SHELLEY 784-1870
IF NO ANSWER, CALL 784-4337

Support Your Parish

Auto Parts

Wilson Auto Parts & Service

2302 E. 38th Street

Complete Auto Service
Front End Alignment

HOURS:
Monday-Friday 8 AM to 6 PM
Saturday 8 AM to 3 PM

253-2779

Want to Buy

\$ CASH \$
FOR JUNK
CARS, TRUCKS, VANS
FREE
TOWING **639-3506**

Miscellaneous

— BUSES —
NEW & USED
RON OSKAY
3610 N. SHADELAND AVENUE
INDIANAPOLIS, IN 46226
317-546-0806

Patronize Our Advertisers

Parish Classified

St. Simon

VICTOR PHARMACY

Prescription Center

8057 E. 38th St. 897-3990

FARMER'S

JEWELRY & GIFT SHOP

JEWELRY DESIGNED, MADE
AND REPAIRED ON PREMISES

— WE STILL BUY OLD GOLD —

Keystone Plaza—5250 N. I. ystone
Phone: 255-8070

SECRETARIAL POSITION

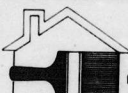
Archdiocesan Office of Development is seeking
an experienced, versatile individual for a full-time
position. Requirements include good telephone
voice, typing skills, word processing and data
entry skills. The three person office is involved
with the Archdiocesan Annual Appeal, Catholic
Community Foundation and Planned Giving
Program.

PLEASE SEND A RESUME TO THE ATTENTION OF:

Michael C. Prosser

Director, Office of Development

P.O. Box 1410 • 1400 North Meridian Street
Indianapolis, Indiana 46206



INDIANA PAINT AND ROOFING COMPANY

825 Westfield Blvd. (on Broad Ripple) • Indianapolis, Indiana 46220

- ROOFING • PAINTING • GUTTERS
- INSULATION

253-0431

Gary Robling, Owner

"Protection From The Top Down"

WE RECOMMEND GAF® BUILDING MATERIALS

Columbus

For MEN'S and BOYS'
CLOTHING
In Columbus... See

DELL BROTHERS

416 Washington St. (Downtown)
Also 25th St. Shopping Center
Seymour, Indiana

Patronize Our Advertisers

Terre Haute

For Complete Building
Material Needs See

Powell-Stephenson
Lumber

2723 S. 7th St. 235-6263

10 topics on agenda for pope-bishops meeting

by Cindy Wooden

WASHINGTON (NC)—An agenda of 10 topics related to evangelization, including the role of bishops as teachers, has been announced for the March 8-11 meeting of 35 U.S. bishops with Pope John Paul II and Vatican officials.

Indianapolis Archbishop Edward T. O'Meara is among the U.S. bishops who have been invited to attend the meeting.

The agenda, approved by the Vatican Congregation for Bishops in consultation with the National Conference of Catholic Bishops, was designed to provide "an open discussion and exchange of ideas," according to notes on the meeting sent to the U.S. bishops who will participate in the meeting.

Heads of Vatican commissions and U.S. bishops will make formal presentations on each of the 10 meeting topics, then more than an hour will be devoted to open discussion on each topic, said a statement on the agenda released Feb. 13 by the NCCB in Washington.

The agenda itself and the text of the notes sent to participants were not released.

In January the Vatican announced that the theme of the meeting would be "Evangelization in the Context of Culture and Society of the United States of America with Particular Emphasis on the Role of the Bishop as Teacher of the Faith."

For nine of the 10 topics, a Vatican official and a U.S. bishop each will make a 10-minute presentation before the discussion period. Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, and Cardinal John J. O'Connor of New York each will have 15 minutes for their presentations on "The Bishop as Teacher of the Faith."

The other nine topics and their presenters are:

— ATTORNEYS —
HUGH "RED" BAKER
(CATHEDRAL HIGH SCHOOL, MARIAN COLLEGE,
INDIANA UNIVERSITY LAW SCHOOL)

GREGORY S. FEHRIBACH
(CHATARD HIGH SCHOOL, BALL STATE UNIVERSITY,
OHIO NORTHERN UNIVERSITY LAW SCHOOL)

- Personal Injuries • Family Law • Wills
- Disabilities • Criminal Law

632-8513

120 E. MARKET ST. • 1777 • INDIANAPOLIS, IN 46204

Pre-plan your funeral.

It's a good feeling knowing it's done... and your family won't have to worry about it. Call on us. We can help you pre-plan.

FEENEY-HORNAK MORTUARIES

Shadeland — 1307 N. Shadeland; 353-6101
Keystone — 71st at Keystone; 257-4271
Westgate — 7110 W. 10th; 241-8518

INDIANAPOLIS



Mike Feeney



George Usher



Mike Hornak

► "The Priests, Agents of Evangelization" by Cardinal Antonio Innocenti, Congregation for Clergy, and Cardinal Bernard F. Law of Boston.

► "The Pastoral Responsibility of the Bishops Relative to Religious Life in the United States of America" by Cardinal Jean Jerome Hamer, Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (formerly the Congregation for Religious and Secular Institutes), and Cardinal James A. Hickey of Washington.

► "Liturgy and the Sacraments, with Particular Emphasis Upon the Sacrament of Reconciliation" by Cardinal Eduardo Martinez Somalo, Congregation for Divine Worship and Sacraments, and Archbishop Daniel Kucera of Dubuque, Iowa.

► "The Laity as Agents of Evangelization" by Cardinal Eduardo Pironio, Pontifical Council for the Laity, and Archbishop Patrick F. Flores who is from San Antonio, Texas.

► "The Family (Pastoral Ministry to the Family, the Indissolubility of Marriage, Marriage Cases Handled in the Local Tribunal)" by Cardinal Edouard Gagnon, Pontifical Council for the Family, and Archbishop John R. Quinn of San Francisco.

► "The Christian Education of the Young" by Cardinal William W. Baum, Congregation for Seminaries and

Educational Institutions (formerly the Congregation for Catholic Education), and Archbishop Eugene A. Marino of Atlanta.

► "Seminaries and Vocation" by Cardinal Baum and Archbishop Daniel E. Pilarczyk of Cincinnati.

► "Ecumenism and Evangelization" by Cardinal Johannes Willebrands, Pontifical Council for Christian Unity (formerly the Secretariat for Promoting Christian Unity), and Bishop William H. Keeler of Harrisburg, Pa.

► "The Unchurched and the Use of the Mass Media for Evangelization" by Archbishop John P. Foley, Pontifical Council for Social Communications, and Cardinal Edmund C. Szoka of Detroit.

Pope John Paul II will preside at the meeting, which is designed to provide a summation of his 1987 U.S. visit and the 1988 reports to the Vatican by U.S. bishops regarding the status of their dioceses.

Cardinal Agostino Casaroli, Vatican secretary of state, will preside in the event the pope needs to be absent from any part of the gathering. Moderators for the meeting will be Cardinal Bernardin Gantin, head of the Vatican Congregation for Bishops, and Cardinal Joseph L. Bernardin of Chicago, the top-ranking active U.S. cardinal.

Vatican condemns racism

(Continued from page 1)

those who treat their fellow citizens as inferiors by exploiting them as a work force," it said.

► "Spontaneous racism" — a phenomenon of countries with high rates of immigration, where the presence of foreigners leads to an "exaggerated nationalism" which in turn can "degenerate into xenophobia or even racial hatred."

Christianity responds to racism by affirming the "equal dignity of all persons," it said.

"The belief that God is at the origin of humankind" is the "most radical affirmation of the equal dignity of all persons in God."

The document cited the activities of the U.S. and southern African bishops' conferences as examples of local Christian communities responding to racism in their societies.

It called the U.S. bishops' 1979 pastoral letter on racism, "Brothers and Sisters to Us," the "most important document of the last decade."

Of the United States, the document said that "despite ongoing efforts, much still remains to be done to eliminate

completely racial prejudice and behavior even in what can be considered one of the most interracial nations in the world."

The document called for the uprooting of racial prejudice not only through laws but by internalizing the values that inspire such laws.

"Any recourse to the Bible to justify a racist prejudice must be firmly denounced," it said. Christians must live the church's teachings, becoming a "parable in action."

CD About to Mature?

Consider the Advantages of a Tax-Deferred Annuity.

- Competitive Current Interest Rates
- Tax-Deferred Accumulation
- Guaranteed Principal and Interest

Annuities at American United Life are not new as they are with many companies. In fact, AUL has issued annuities since 1938. At the present time, we have in excess of \$2 billion dollars of annuity deposits from companies, institutions and individuals. AUL rated A+ (Superior) by A.M. Best's Insurance Reports, has been guaranteeing futures for more than 110 years. We are the kind of company with whom you can feel safe doing business.

Please contact:
John D. Kelley **AUL**

American United Life
One American Square
Box 82040, Suite 1610
Indianapolis, IN 46282-0003
317-263-1212, Ext. 243



— Attorney — FRANK M. MALEY

(Cathedral High School, Notre Dame, Indiana University Law School)

- Personal Injuries • Family Law
- Wills • Disabilities • Estates

136 E. Market St., #707 • Indpls., IN 46204

(317) 636-5561

— 25 YEARS IN PRACTICE —

Marquette Manor
Retirement Community
& Health Care Center

Mass Daily

875-9700

Patronize Our
Advertisers

Pre-planning
a funeral
is an act
of love.

LEPPERT COPELAND
740 East 86th Street
Indianapolis, Indiana
844-3966

Phone for your free information kit today.

Information is key to making decisions. We at Flanner and Buchanan Mortuaries will provide you with all the facts and costs.

Your free, no-obligation Serenity planning kit can help you make decisions today.



FLANNER AND BUCHANAN
MORTUARIES
& CREMATORY
925-9871

Broad Ripple • Carmel • Fall Creek
High School Road • Mann Road
Morris Street • Shadeland • Zionsville