

First division of Catholic Appeal exceeds goal

by John F. Fink

The lead division of this year's United Catholic Appeal has exceeded its goal. The Family Division reported last Thursday, March 5, that contributions and pledges totaling \$33,707 have so far been made, with others still coming in. The division's goal was \$25,000.

The Family Division consists of those employees of the Archdiocese of Indianapolis who work at the Catholic Center and at some of the archdiocesan agencies.

Charles Schisla Jr., director of the Office of Communications for the archdiocese and chairperson of the Family Division, said that the pledges have come from about 350 employees.

During a meeting of employees at the

Catholic Center, Father David Coats, archdiocesan administrator, called the successful completion of the division's appeal "significant and a good example." He said, "You did your part and I'm eternally grateful."

Schisla also thanked the employees and his vice chairperson, Cathy Fislar of the Metropolitan Tribunal.

The overall goal of this year's appeal is

\$3.2 million. Parishes will receive rebates of 25 percent of the funds contributed.

The Major Gifts Division began its solicitation on March 2. Its goal is \$600,000. Robert Cook is chairperson of this division.

Regular solicitation in the parishes will begin May 4. Training sessions for solicitors began in February and will continue through April. Solicitors are being urged to contact parishioners in a personal way.

THE CRITERION

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Candidates and catechumens are welcomed

On March 5 at St. Bartholomew, Columbus, and last Monday at SS. Peter and Paul Cathedral, Father David Coats spoke to those who will be initiated into some of the archdiocesan parishes on Holy Saturday.

The administrator of the archdiocese, Father Coats noted that this is an election year, during which people are making many choices—in candidates and in other issues involving government. But he said, "The election here is made by God."

The rites for catechumens and candidates for other parishes in the Indianapolis Deaneries were held on Sunday, March 8, with Father Paul Koetter officiating.

Father Koetter compared the experience for those who will be fully welcomed into the Catholic church to a new job that brings "a strange mixture of feelings"—the strangeness combined with the attraction of wanting to move forward.

He talked about the focus on image during an election year. "What we invite you to do is just the opposite," Father Koetter said.

"We call you to be who you are in a better way than you've ever been able to experience before," he said.

"This is not a calling to image. It's a calling to heart. God is choosing you," Father Koetter added. "The whole church welcomes you."

Three ceremonies were held in other deaneries on Sunday. In the Batesville Deanery, Father Rick Schneider presided at the rites at St. Lawrence, Lawrenceburg. Father Bernard Head greeted prospective members of Terre Haute Deanery parishes at Sacred Heart Church in Terre Haute.

And Father William Ernst led the liturgy at St. Augustine, Jeffersonville for the New Albany Deanery.

The annual event is coordinated by the Office of Evangelization, the Office of Catholic Education and the Office of Worship.



AFFIRMED—Barbara Hull beams as the assembly congratulates her and scores of others during the Rite of Election of Catechumens at SS. Peter and Paul Cathedral.

She is one of 10 candidates and catechumens who will be welcomed into Holy Angels Parish on Easter Saturday. (Photo by Margaret Nelson)

Evangelization is theme of FIRE Rally

by Mary Ann Wyand
and Margaret Nelson

"Thrill again to the Gospel. Thrill again to the presence of the Lord Jesus Christ," Franciscan Father Michael Scanlan told more than 3,000 participants at the Indianapolis FIRE Rally March 7 at the Indiana Convention Center.

"Discover again the power of our faith," he said in opening remarks before addresses on faith, intercession,

repentance and evangelization—the components of the FIRE message. "Build a fire with God this day."

Author and televangelist Ralph Martin, speaking on faith, said, "The crisis of truth is still with us. There has been a tremendous undermining of faith and morality and mission. Scripture says, 'The wages of sin is death.' We're seeing the incredible destruction that comes from turning away from Christ. We're seeing the millions and millions of people who are suffering in their own bodies the penalty for believing a false gospel."

(See FIRE, page 3)

Committee slates consultations on urban deaneries

by Margaret Nelson

In response to its charge to study ways to improve ministry to the central city, the Urban Ministry Strategy Committee has

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completed a status report. Ellen Healey is the chairperson of this committee, which is a component of a three-part study of the archdiocese.

One of the initial ideas of the strategy committee, for which it seeks feedback, is that all Indianapolis deaneries be realigned. The proposed result would be a total of three Indianapolis deaneries, one of which would be a center city deanery.

The strategy committee is asking for responses to its ideas at two consultation meetings. Representatives of Urban Parish Cooperative (UPC) and center city parishes are asked to meet on March 24 at St. Bernadette Activity Center. Suburban parish leaders will gather on March 25 at the Catholic Center. Both meetings will be from 7 to 9 p.m.

Each parish is asked to send four of its leaders to one of the consultation meetings. Possible delegates would include the pastor or his staff, a key parish council person, a member of the board of total Catholic education, or a volunteer with a particular interest in the work of this committee.

The Urban Ministry Strategy Committee began meeting in June, 1991, charged by the late Archbishop Edward T. O'Meara to make recommendations that would strengthen the church's presence in the center city.

The focus given was: the vitality and

viability of the parishes; schools, particularly in financing, number and location; evangelization; financial resources; personnel; collaboration; and new models of ministry, including non-parish ministries.

The committee also referred to previous studies, especially the Urban Ministry Study of 1984. The group met 11 times and divided into three subcommittees: financial, development of viability criteria for parishes and schools, and deanery.

The financial group is proposing guidelines for the granting of cooperative ministry funds, as well as possibilities for financing and financial management of schools, and achieving support of the larger community. A property study was completed for this committee.

Criteria for viability of parishes and schools, and how they will be applied in the seven areas being developed for both parishes and schools, is the work of the second committee.

In the center city Indianapolis proposal, the deanery subcommittee is also considering the missions and purpose of such a deanery, how it would be constituted and what kind of staff it might have.

According to Father Jeff Godecker, assistant chancellor for implementation and member of this panel, the Urban Ministry Strategy Committee will make

recommendations to the new archbishop which may affect the future of central city ministry in terms of schools, financing and in other ways.

The other components of the study are education and the Catholic Center.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Forty is considered to be a holy number

by John F. Fink

Most people know that Lent is a period of 40 days during which we prepare for Easter. Forty days were selected because that was the period of time that Jesus was said to fast in the desert before he began his public life (Mt 4:2) and fasting used to be a big part of Lent. Did you know, though, that that number 40 is considered a holy number because it was applied to so many things in the Bible?

It must be understood that, when the Bible refers to the number 40, it is not meant to be exact. Sometimes it is an approximation and sometimes it just means "a long time."

Besides the 40 days of Lent, the church also observes 40 days between Easter and the Ascension. This is based on the account in Acts (1:3) that Jesus showed the apostles "in many convincing ways that he was alive, appearing to them over the course of 40 days."

BUT IT IS IN the Old Testament that there are a great many references to that number 40. The first one is in chapter seven of Genesis, when God decided to destroy all living creatures except Noah and his family. The flood lasted for 40 days and 40 nights (a fact mentioned three times in that chapter). After the flood was over and the waters receded, chapter eight tells us that "at the end of 40 days Noah opened the hatch he had made" and sent out a raven.

Moses always seemed to do things in segments of 40, according to Exodus. He killed an Egyptian and fled Egypt when he was 40, lived in Midian in exile for 40 years, and led the Israelites out of Egypt and in the wilderness for 40 years, dying at the age of 120. He was on Mount Sinai,



where he received the Ten Commandments, for 40 days (Ex 24:18). Then, after he destroyed the first set of tablets containing the Ten Commandments, he returned to Sinai, again for 40 days and nights (Ex 34:28).

The Bible says in many places that the Israelites wandered through the wilderness for 40 years after they left Egypt and before they entered the Promised Land. References can be found in Exodus, Deuteronomy, Joshua, Psalms, Amos and Nehemiah. The first psalm prayed daily as part of the Liturgy of the Hours is Psalm 95, part of which has God saying, "Forty years I endured that generation. I said, 'They are a people whose hearts go astray and they do not know my ways.' So I swore in my anger, 'They shall not enter into my rest.'"

Some of the rulers of Israel were said to have ruled for 40 years. David, for example: "The length of David's reign over Israel was 40 years" (1 Kgs 2:11); and his son Solomon: "The time that Solomon reigned in Jerusalem over all Israel was 40 years" (1 Kgs 11:42). Later Joseph "reigned 40 years in Jerusalem" (2 Kgs 12:2). These, of course, were the more important kings. Less important ones had much shorter reigns.

THE BIBLE WAS never intended to be an accurate history as we in the 20th century after Christ understand history. Even the so-called historical books of the Old Testament concerned themselves with salvation history. The first books in the Old Testament were oral history for many centuries before they were first written down, probably during the time of David around 1000 B.C. These told the stories of the Patriarchs of about 1,000 years earlier, of Jacob's clan entering Egypt around 1550 B.C., and of the Exodus about 200 years later.

Although stories were written about the time of David, it wasn't until much later that the Bible was put together. Both the kingdoms of Judah and Israel had writers, but the actual organization of the Bible wasn't done until during and after the Babylonian captivity.

Sometime in the fifth century B.C. the Pentateuch (the first five books) was put into final form.

HERE ARE SOME more references to the number 40 in the Old Testament:

Moses appointed 12 men to scout the land of Canaan. "After reconnoitering the land for 40 days, they returned" (Nm 13:25).

When Goliath was threatening the Israelites, "the Philistine came forward and took his stand morning and evening for 40 days" (1 Sm 17:16) until David killed him. When the prophet Elijah was fleeing from the wrath of Jezebel, an angel ordered him to eat. Then, "strengthened by that food, he walked 40 days and 40 nights to the mountain of God, Sinai." (1 Kgs 19:8).

Another prophet, Ezekiel, was told by God to lie on his left side "to bear the sins of the house of Israel" and then "you are to lie down again, but on your right side, and bear the sins of the house of Judah for 40 days" (Ez 4:4, 5).

It was also Ezekiel who made prophecies against Israel's neighboring nations. In chapter 29 of Ezekiel he prophesied against Egypt, saying that God would lay waste the country: "No foot of man or beast shall pass through it; they shall not pass through it, and it will be uninhabited for 40 years. . . Its cities shall be the most deserted of cities for 40 years. . . At the end of 40 years I will gather the Egyptians from among the peoples among whom they are scattered" (Ez 29:11-13).

When Jonah was walking through Nineveh his message was, "Forty days more and Nineveh shall be destroyed" (Jon 3:4).

The Jews also believed that mothers were ritually unclean for 40 days after giving birth. Chapter 12 of Leviticus describes the rite of purification, which is what Mary did when she presented Jesus in the Temple. Today the church celebrates the feast of the Presentation on Feb. 2, 40 days after Christmas.

EDITORIAL COMMENTARY

The church in Eastern Europe needs your help

by John F. Fink

When future historians study the 20th century, one of the great stories in religion will undoubtedly be the way Catholicism survived in Central and Eastern European countries during a time of severe persecution by atheistic governments. Just as Christians in the first century had to go underground to escape Roman persecution, so did those in Eastern Europe to escape communist persecution in the 20th century.

Now those Catholics have come out of the catacombs and have started to rebuild their churches. These Catholics, though, have few resources because those communist governments also ruined their countries economically.

That's why this week's collection is so important. (In some parishes it will be next week.) The money from the collection will go to the U.S. bishops' Office to Aid the Catholic Church in Central and Eastern Europe. It's our opportunity as American Catholics to share our experience of religious freedom with people just learning what that freedom is all about.

Following is a country-by-country rundown of projects funded in whole or in part by the bishops' Office to Aid the Catholic Church in Central and Eastern Europe:

ALBANIA: The cathedral in Shkoder is being rebuilt.

BELARUS: Duplicating machines have been sent to Catholic communities.

BULGARIA: Five Eastern-rite seminarians have scholarship costs funded for study in Rome; six seminarians received travel expenses to study with the Assumptionists in Paris.

CZECHOSLOVAKIA: "Studio Omega," an independent radio project of the Dominicans, has been funded; a home for pregnant women will be purchased; two abortion-alternative counseling centers have been supported; a Czech priest received tuition funds to study at The Catholic University of America; 22 seminarians received scholarships to study in Rome, an Eastern-rite theological seminary in Presov will be reconstructed.

ESTONIA: Duplicating machines have been sent to the church in Estonia.

HUNGARY: Equipment and funds to expand the Hungarian bishops' communications center are forthcoming.

KAZAKHSTAN: "Radio Blagovest," a production of the Catholic Radio and Television Network, is beamed into this Asian ex-Soviet republic; duplicating machines have been sent.

KYRGYZSTAN: "Radio Blagovest" is also beamed; Kyrgyzstan from Radio Veritas in the Philippines.

LATVIA: Funds have been given to expand the Catholic media center; duplicating machines have been sent to Catholic communities.

LITHUANIA: Funds have been given to expand the Catholic media center; duplicating machines have been sent to Catholic communities in the former Russian republic; 15 seminarians had many of their expenses covered for study at Rome's Lithuanian college.

POLAND: Funds have been provided for the Catholic Radio and Television Center in Warsaw; the creation of a national Polish Catholic news agency is in progress; 65 books were donated to a Polish theological academy, with similar help given to at least eight other countries or independent states in the region for Catholic grade schools, high schools, seminaries and theological schools.

ROMANIA: Eastern-rite seminaries in Iuj and Baia Mare have been repaired and expanded, with supplies and financial help supplied to seminarians.

RUSSIA: "Radio Blagovest" is beamed into Siberia; radio equipment and funding has been provided; duplicating machines have been sent to Siberia and Magadan in the Soviet Far East.

TAJKISTAN: "Radio Blagovest" is beamed via Radio Veritas.

TURKMENISTAN: "Radio Blagovest" is beamed into the republic.

UKRAINE: A radio transmitter has been purchased and shipped for a new Catholic radio station, "Radio Resurrection"; duplicating machines have been provided for Ukrainian Catholic

communities; a church in Ostrovik, returned in 1989 but destroyed by fire in 1990, will be rebuilt.

YUGOSLAVIA: Caritas Yugoslavia has received office and communications equipment, transportation funds and training materials; funding has been given for instructional and catechetical material for children displaced by inter-republic fighting.

With your help we will be able to do even more for our brothers and sisters in those countries. You can be part of one of the biggest stories of the century.

Aid church in Eastern Europe

Dear Brothers and Sisters in Christ:

A little over a year ago when the United States bishops decided to aid the Catholic Church in Central and Eastern Europe and the USSR, they could hardly have foreseen the sweeping changes that have occurred in this region during the past year.

Savoring their new freedom and encountering new challenges, the Catholic people of these long-oppressed countries are struggling to overcome the legacy of persecution. After decades of repression, the church is weakened and lacking the most basic resources.

It is a measure of the generosity of United States Catholics that in the first year of this special collection we gave more than six million dollars to our brothers and sisters in Eastern Europe. Funds from the collection are already at work enabling the church to re-establish desperately needed youth programs, leadership training, publications and special ministries.

This is a critical time for the church. In these newly-liberated countries, there is great need for a strong church that can bring the gospel message to people who have suffered so much. Now is the time for the United States church to reach out in compassion and solidarity.

You will have the opportunity to support our brothers and sisters in Eastern Europe through the special collection to be taken up in our archdiocese.

Thank you for your support and involvement in this crucial work.

Sincerely yours in Christ,

Reverend David E. Coats, J.C.L.
Archdiocesan Administrator

Former Criterion employee dies

Cordelia (Jarman) Hines, a longtime employee of *The Criterion* who retired in 1980, died on March 1 in Indianapolis. Her funeral was held March 5 in St. Bridget Church, of which she was a member.

Hines was 75. Previous to her years as administrative assistant at the archdiocesan newspaper, she worked as a supervisor at the Defense Finance and Accounting Service at Fort Benjamin Harrison, and as a legal secretary.

In addition, Hines had been the first black secretary in the Marion County Sheriff's Department. She was past-president of the Butler Tarkington Neighborhood Association.

The widow of Edwin S. Hines is survived by four sons, Edwin J. and Paul M., and three daughters, Anne H. Banger, Rita J. and Eleanor. She also leaves a sister, Lucille Gossett, a brother, Ronald Jarman, 11 grandchildren and one great-granddaughter.



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ARCHDIOCESAN CATHOLIC CHARITIES

St. Mary's helps those with learning problems

by Patricia C. Welch, Ph.D.
Director, St. Mary's Child Center

St. Mary's Child Center, an agency of Catholic Charities, offers services to children who have learning or behavioral problems or who are at risk for developmental delays.

A variety of programs addresses these problems:

The Early Childhood Program offers year-round preschool to 3- to 5-year-old children with developmental delays or who are at risk for delays due to medical, biological or environmental factors.

The program provides developmentally-appropriate curriculum and a positive behavior management philosophy that relies on teaching appropriate behaviors rather than punishing. A teacher-certified staff helps the children work on pre-academic skills, motor coordination, language and social-emotional development. Speech and language therapy is provided.

Children come for morning and afternoon sessions daily. An individualized program addresses the unique needs of each child, and a nurturing environment is provided while each child works on individual goals in the context of group activities.

St. Mary's is a modern facility with specially-equipped learning/play areas, both indoors and out.

Referrals to the Early Childhood Program may be made by agencies, medical facilities, schools or individuals.

Children must be tested for admission to the program either by St. Mary's psychologists or other qualified professionals.

The Parent Program is designed to help communication between families and school and to provide support for the parents. The program offers STEP (Systematic Training for Effective Parenting) classes, support groups, home visits and help in making use of community resources.

The Diagnostic Clinic offers testing and educational planning for children and youths up to age 18 who are having learning problems in school. After testing by the staff psychologist, recommendations are made for remediation and, in consultation with the parents, an educational plan is drawn up for the student. A homol visit is made when parents wish it, and parents, teachers and St. Mary's staff work together to help the student.

Kindergarten and first grade placement testing is also offered.

Summer School is offered for elementary school-aged children. The emphasis is on reading and study skills.

Services at St. Mary's Child Center are available to all children who qualify, without regard to race, sex, religion or national origin. Fees are based on a family's ability to pay.

The public is invited to visit St. Mary's. The children in the Early Childhood Program are there Monday through Friday from 9 to 11:30 a.m. and from 1 to 3:30 p.m.

St. Mary's Child Center is located at 901 Dr. Martin Luther King Jr. St. in Indianapolis.



TELEPHONE SKILLS—Angel has decided to call a friend at St. Mary's Child Center.

FIRE rally attracts more than 3,000 to hear Catholic speakers

(Continued from page 1)

The host of a weekly television series said western materialism and secularism have caused a weakened church but that Scripture reminds us, "Where sin abounds, grace abounds still more."

The 20th century has been characterized by more murder, more crime, more slaughter, and more lies than the world has ever seen, Martin said. "But even as this very century dawned, the Lord began to pour out his Holy Spirit in a way that hadn't been seen on this scale since the early days of the church."

Faith is the lifeline with God, he said. Faith in Jesus, faith in the Father, faith in the Holy Spirit allows humans to exist.

"Faith is a surrender," Martin said. "Faith is utter dependency on God. Scripture tells us, 'The Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.'" But, he said, true freedom and true liberation can only come from God. "When the son sets you free," he said, "you're free indeed. Go to Communion. Be with Jesus. Gaze on Jesus. He's going to change us in his image. We're going to be transformed, and the root of all that is faith, believing in him, trusting in him, desiring to be close to him. May that be the theme of our lives."

Addressing the topic of intercession, Ann Shields said, "Self-glorification and self-preservation can destroy us. We become, in fact, our own god. What we're saying implicitly is 'God doesn't care. God doesn't know. God isn't big enough. God doesn't love me enough to take my wounds and my suffering and my pain to himself.' It's a lack of faith. It's the sin of pride."

Shields is head of the Sisterhood within the Word of God, a group of women committed to single lives for the Lord. "Power over life and death belongs to the son of God," she said. "It doesn't belong to us."

Grace is the life of God being given to the faithful, Shields explained. "The life of Christ is the right one for us. It's the only choice for us, and when we enter into life with him we can pray with great power. Scripture reminds us, 'Seek first the kingdom of God and his way of holiness.'"

"Acknowledge our faith in him, live repentant lives, know the joy-filled life in his Holy Spirit," she said. "Pray that we receive the gifts he wants to give us and that we use them for the building of his kingdom. That's

what he wants us to pray for first, and prayer literally can change the world."

One day, Shields said, "this world will pass away for all of us, and we want to know that we spent our lives seeing that our lives glorified the son of God."

Father Scanlan, president of the University of Steubenville, spoke of repentance as giving everything to God.

"Satan continually tempts us," he said, advising his listeners to "get to your lifeline of faith. As long as you have that, you can get out." But Father Scanlan warned that the devil will say, "If you try this stuff of giving everything to God, you'll die."

He said, "There's a little truth in that. He'll kill our self-centered, egotistical, boring way of living. He wants us empowered with new hope."

Father Scanlan emphasized: "There's no person who has ever lived who has given his or her whole life to the Lord and meant it, who has not experienced a peace, a joy, a oneness beyond anything the world can give. You're built to give your whole life to the Lord."

The Franciscan said there are three levels to human life: the external or pleasure, the informational or material, and peace and joy. He said of the external level, "If we try to live our whole life at that level it's just a disaster." He called the informational level "deeper in," noting that "most of the world lives on those two levels."

"The Christian knows that having God is having everything," he said. The good news is that "God is coming to you when you come to God." And even though people

break the relationship through sin, "He doesn't abandon you, he's right there."

Father Scanlan said, "Repentance is being called to something deeper" because the first time of change is not deep enough. "Circumstances change, too. . . God will touch you with his peace and joy, just as you think you are giving everything away."

Father David Coats, administrator of the archdiocese, greeted the assembly at the Mass as president. "It is a real joy as well as a privilege to be here. With all my heart, I wish that Archbishop O'Meara were here to celebrate this liturgy with you. I believe that in a way he is." He said, "The Gospel in this eucharistic liturgy reminds us of the intimate way God chooses to be among us."

More than a dozen priests celebrated, including Father Clarence Waldon, director of the Office of Evangelization which sponsored the FIRE Rally.

Father John Bertolucci, known for his television and radio programs, was the homilist. He called 1975 a special year because 10,000 delegates of Catholic prayer groups met in Rome and shared a liturgy with Pope Paul VI. He said many had experienced an outpouring of the Holy Spirit since 1965.

He called 1975 a turning point because that same year the holy father wrote in his apostolic letter, "Evangelization means bringing the good news of Jesus Christ into all strata of humanity and through its influence transforming humanity from within, making it new."

Father Bertolucci said, "He (Christ) is the only solution to the problems within the church and outside the church. Some

would say that's a simplistic view. Let it be so, because I know it works."

He asked prayers for the conversion of Russia. "I think we ought to all spend a lot of time praying for the conversion of the good old USA," Father said, "It is a terrible thing to see whole classes of people utterly deprived of the life God wants to give them."

"We who are followers of Jesus Christ," he said, "are called to act with a serene conviction that grace is most powerful a lot sin, because of the victory of the cross."

"Evangelization means you want someone to get to know Jesus Christ, to help a person come into a relationship with Jesus," the homilist said. "Dare to share because you care. We've got to do this because the situation's urgent."

"We Catholics have got to get up out of our pews, put our shoes on and go forth to bring the world to Jesus," Father Bertolucci said. "The big work has got to be done by all of you."

Gallagher to be ordained deacon

John Peter Gallagher will be one of 21 seminarians to be ordained to the diaconate at St. John College in Camerillo, California, on Saturday, March 14. Bishop Philip Straling of the San Bernardino Diocese will preside.

The ceremony will be held at 11 a.m. in St. James Chapel at the seminary. Besides the families, the staff and faculty will be present. Gallagher is the son of St. Joseph, Shelbyville, parishioner Libby Gallagher and David Gallagher.

Gallagher will be a transitional deacon, preparing for his ordination to the priesthood for the Archdiocese of Indianapolis at SS. Peter and Paul Cathedral on June 6, 1992—along with four other men.

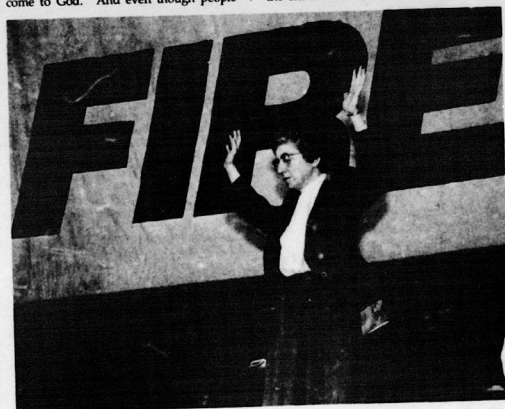
Many dioceses also have permanent deacons who are not studying for the priesthood. These men are often married and engaged in full-time employment.

Omission

Three lines were inadvertently omitted in the March 6 letter by Father Daniel J. Mahan to the editor of *The Criterion*:

5) Finally, but most importantly, let us (omission begins) pray fervently for vocations. Let us be united in our prayer, and let us pray in such a way that our young people will be clear that considering a life of dedicated service is indeed a worthy venture.

As we make plans for the year 2010, let us (omission ends) not be misled into thinking that efforts we might make to promote vocations are bound to be futile. . .



IN PRAISE—Ann Shields sings "Abba, Father" after speaking at the Indianapolis FIRE Rally March 7 at the Indiana Convention Center. (Photo by Mary Ann Wyand)

Correction

In last week's article about the Catholic Community Foundation's meeting, Eugene Tempel mentioned the goal of "creating an endowment of \$50 million by the turn of the century." Although this is what he said, Robert Giczewski, president of CCF, told *The Criterion* that the actual goal is \$150 million.

Commentary

THE BOTTOM LINE

A judge concerned about children's rights

by Antoinette Bosco

Listen to Judge Charles Gill and you hear a man who is passionate about a cause which has grabbed him by the heart. This 53-year-old Irish Catholic gentleman, who sits on the bench of a Connecticut Superior Court, may just be the most outspoken advocate for children in the United States.

Gill, a father of three, has had enough of the injustices meted out to children. As a nation, he said, we have failed to recognize the dignity of our children as human beings who have "inalienable rights" separate from those of their parents or caretakers.

Constitutional protection is conspicuously absent for children in this country, he argued, where the child remains essentially property.

"Children are still being tortured as we speak," said Gill. "They're still being emotionally abused. They're still being sexually assaulted. . . . It has to stop. Children have to be moved from a zone of danger to a zone of safety."

Gill said it was as a judge that he came to recognize the gravity of the problem and "see through the eyes of a child."

Gill's concern for children has become a crusade with a specific agenda. He was working tirelessly for an amendment to the U.S. Constitution that would guarantee the right of all children to a safe and healthy home environment and provide children under 16 with access by no means fully supportive of Solidarity. That goes for a segment of the European peace movement during the early and middle '80s.

My own file on Solidarity shows that, shortly after martial law was imposed in Poland in 1982, Max Stackhouse, a respected U.S. Protestant theologian, reported in *The Christian Century* that the majority of people he knew in the European peace movement were, at best, lukewarm in their support of Solidarity.

Few in the European peace movement, he wrote, agreed with Reagan's support of Solidarity. Moreover, they were cynical about the motives of those in the West who favored Reagan's policy, their argument being that, since Reagan's domestic labor

To gain support for his cause, Gill founded the National Task Force for Children's Constitutional Rights in 1988. The following year he was called to the White House to receive an award for his work with children.

As for how much help children in America need, Gill spelled that out in a 1991 essay in the *Ohio Northern University Law Review*. Gill cited what he called "social indicators" that tell us American children are in crisis. Among these indicators:

- About half a million children are runaways.
- More than 6 million children suffer from depression.
- Suicide is the second leading cause of death among children.
- About 1,000 cocaine babies are born each day.
- About 3,000 young girls become pregnant each day.
- One in five children lives in poverty.
- More than 12 million children lack access to health care.
- 2.2 million children have been reported abused or neglected.

Gill called this situation "a national emergency."

He said he often finds himself the mediator in painful custody battles and in physical and sexual abuse cases. Court rules, however, are "rules for adults, not children," he said.

Gill's amendment would provide a "national policy" on children, giving them social and economic protection.

Gill said his proposal has met some minimal opposition, mainly from those who see a conflict between the rights of parents and the rights of children.

But the judge's only wish is "that all the



So Let Me Render Back Again: This Month of The Gift. And Joya Kew

children of the world be born healthy, protected and loved." Since they are not, he added, we must do all we can to assure children's rights by law.

Clearly, this is a man to be respected for recognizing that children are our most precious resource and that they deserve love and the opportunity to have a good productive life.

Gill has had enough when it comes to the maltreatment of children. He's angry, and he's turning that anger into action. Bravo for the judge.

(The address for the National Task Force for Children's Constitutional Rights is: 952 Main St., Suite 602, Hartford, CT 06102.)

THE YARDSTICK

What Time's 'Holy Alliance' story demonstrates

by Msgr. George G. Higgins

"Holy Alliance," the cover story by Carl Bernstein in the Feb. 24 issue of *Time* magazine, alleges in great detail that President Reagan and Pope John Paul II "conspired" in a "secret alliance" to thwart communism in Poland by aiding the Polish union movement, Solidarity.

No outside observer—least of all this one—is in a position to say whether or not, or to what extent, Bernstein's story is verifiably accurate.

On the one hand, Vatican spokesman Joaquín Navarro-Valls says that it's an "imaginative conclusion" on Bernstein's part. On the other hand, there seems little doubt—in Cardinal Agostino Casaroli's words as quoted by Bernstein—that "there was a real coincidence of interests between the U.S. and the Vatican" on the issue of Solidarity.



However, a "coincidence of interests" doesn't necessarily add up to a conspiratorial "secret alliance."

In any event, the Bernstein article, whether accurate or not in every detail, clearly gives the lie to those who charged in the '80s that the church, in its own self-serving interests, had abandoned Solidarity or, at least, had tried to slow it down.

Ironically, some of those critics were themselves by no means fully supportive of Solidarity. That goes for a segment of the European peace movement during the early and middle '80s.

My own file on Solidarity shows that, shortly after martial law was imposed in Poland in 1982, Max Stackhouse, a respected U.S. Protestant theologian, reported in *The Christian Century* that the majority of people he knew in the European peace movement were, at best, lukewarm in their support of Solidarity.

Few in the European peace movement, he wrote, agreed with Reagan's support of Solidarity. Moreover, they were cynical about the motives of those in the West who favored Reagan's policy, their argument being that, since Reagan's domestic labor

policy in the United States left much to be desired (and it did, of course), his support of Solidarity in Poland was not to be taken seriously.

'If Bernstein's article does nothing else, it clearly demonstrates that this was a totally irresponsible charge on Singer's part.'

The fact is, however, as Stackhouse must have known, the strongest supporters of Solidarity in the United States and in the West in general were not anti-labor conservatives, but, to the contrary, labor leaders and representatives of the church starting at the top with Pope John Paul II. Whatever else may be said about Bernstein's story in *Time*, it does, at least, clear the record on this score.

Much of the criticism directed at the church and at Solidarity by Western observers in the early and middle '80s was extremely doctrinaire. An article by Daniel Singer, author of one of the better books about Solidarity, "The Road to Danzig," is a case in point.

Singer, a European socialist with a compulsive, almost pitifully machinistic 19th-century antipathy toward the church in Poland, frankly admitted in an article in *The Nation* that it would have been suicidal for the Polish workers to fight back against the military junta. They would have risked their lives and civil war, and even if they could have paralyzed the military, they would have had little hope of ultimate victory.

Without skipping a beat, however, Singer then proceeded to criticize the church for preaching "moderation" to the Polish workers, clearly implying that the church, presumably to save its own hide, was treacherously trying to persuade Solidarity to capitulate to the military junta and supinely go back to work again.

If Bernstein's article does nothing else, it clearly demonstrates that this was a totally irresponsible charge on Singer's part.

EVERYDAY FAITH

Let's put this rampant Japanese-bashing behind us

by Lou Jacquet

We need to talk about a subject that will not make me many friends in the nativist climate that Americans currently seem to be living in. Does anyone else find this national mania for Japanese-bashing as offensive as I do?

These constant negative references to the Japanese in television and radio commercials and on talk shows are nothing more than attempts to pander to our baser instincts. This is surely behavior that no Christian can defend from a Gospel standpoint. I find it reprehensible on a secular level as well.

Anyone who thinks Japanese auto-makers rose to number one in the U.S. by mere good fortune has forgotten history. For decades, the Big Three produced an endless string of shoddy and inferior



products. Millions of Americans grew sick of it and looked elsewhere. I bought two Volkswagens in the early 1980s not because I was interested in putting American workers out of a job but because the last Ford and GM products I bought convinced me that America's auto workers had forgotten how to build automobiles that would last. Constant repair bills reinforced that belief. Mercifully, my Dodge seems to have avoided such problems.

There is a curious silence in our pulpits and our national press (both secular and Catholic) about this matter. It is as if there is a fear of expressing anything that might be construed as anti-American. But there is nothing positive about reducing members of another culture to a stereotype. There is a great difference between putting American jobs first and making deprecating remarks about the Japanese and their culture, customs, and work ethic. It was that kind of thinking that helped America justify its shameful imprisonment of Japanese-Americans in the 1940s.

American workmanship in the auto industry has improved dramatically in recent years. But we deceive ourselves if we argue that this quality and productivity were always there. Overwhelming success, inferior workmanship, and sheer indifference brought many of the industry's problems upon itself.

I saw these same problems in manufacturing when I worked in a factory job for a large American steel fabrication company in the early 1970s. Unimaginable waste and corruption were everywhere.

The foreman once told me to slow down because "the men are beginning to resent the workload that you are putting out." Some men drank on the job and others came to work drunk or high on drugs. Earlier, I worked for a major city's electric utility and encountered the same negativity and indifference among many workers. There were, of course, plenty of hard-working exceptions.

Still, if this Japanese-bashing keeps up, I'm tempted to buy a Honda or some other foreign vehicle just to prove to the

"redneck" philosophers among us that not every American who loves his country is proud of this tawdry celebration of the darker side of the human spirit.

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To the Editor

Response to ad from Holy Cross

Regarding the advertisement by Holy Cross Church in the Feb. 28 issue of *The Criterion*:

Since I am an active member of the Catholic community, I must ask the staff and members of Holy Cross: What in heaven's name do you think the rest of us in our "atholic" parishes have been doing, and are doing, as witnesses of the Gospel of Jesus Christ?

Your mission statement (adopted 1985) was long since adopted at baptism and confirmation by our loving and caring parents, grandparents, teachers, priests and the rest of us in our journey of faith.

It seems to me that a cluster/consolidation is a force that could strengthen and unite many more people to spread the "good news."

If there need be a consolidation, will all the good people on the near outside, whom God has enabled to be a light to others (Matthew 5:14-16), now desist from helping anyone? Will you end the outreach program? Will you cease celebrating Mass and end Christ's presence in that area? Such was the tone of your ad and it prompted me to write this.

Please believe me with my parish, St. Gabriel, and all the other parishes embrace, promote, witness and rejoice in the solemn and beautiful teachings of Christ. Your ad inferred you were all alone. You are not.

Let us all pray for a loving and peaceful solution to a difficult problem.

Rita Sifferlen

Indianapolis

The changes may enrich the ministry

I was both saddened and hopeful as I read the ad placed in the Feb. 28 issue of *The Criterion* by the staff and community of Holy Cross Church—saddened because I realize the painful change, that Holy Cross and St. Philip Neri parishes may have to undergo; hopeful because the changes that may happen may enrich the ministry in that part of the archdiocese.

I can empathize because I am co-pastor of four parishes that are now working towards being one in Jefferson County and Madison. The new archbishop will rename our new entity, unifying the churches in Jefferson County and Vevey.

I am proud of "my people" because they have a proud history. St. Michael's was one of the first churches built in what is now the archdiocese; the first priest ordained in the diocese served here. Father Michael Shawe; they built a Catholic high school, Shawe Memorial High School; they closed the downtown grade schools of St. Mary and St. Michael and built a grade school, Pope John XXIII, to serve their children better.

I am proud of "my people" because in the summer of 1989, we were the first parish group in the archdiocese to look at our future and make recommendations about that future; we are the first parish unit in the archdiocese to implement the future by unifying ourselves from four parishes to one parish. I am proud that the unified parish pastoral council made a decision that by January of 1993 we will move into one existing church or begin the process of building a new church.

This pride comes not because of our firsts or our accomplishments. It comes from the question that I have answered many times: "How was this done?" All of this happened because people were asked to do one thing: to live their faith around an altar regardless of the church building; to live a faith based upon the death and resurrection of Jesus Christ—to die to the old ideas or to my own individual vision of what I want to rise to a new vision of unifying ourselves for the mission of Christ.

We aren't finished yet. The pains and

hurts are still evident. The dying is still happening. But we are rising to new life.

I continue to pray for this dying and rising for "my people": I will now pray this for Holy Cross, St. Philip Neri, and the archdiocese.

Father Jeffrey J. Charlton

Madison

Assassination of Fr. Ken Roberts

Please be advised that I have read your newspaper for several decades and have enjoyed most of what I've read. However, I find this assassination of Father Ken Roberts to be in very poor taste, particularly when it comes from a priest.

When Father Bernard Head tried to put Ken Roberts on the level of Oral Roberts or Jimmy Swaggart, I think that is a disgraceful comparison. Shame on him!

Let us continue with positive articles rather than dragging one of our own through the mud.

M. Joseph Maginn

Indianapolis

Love was part of Old Testament too

I appreciated the editor's note to Mary Ann Barothy's letter, "More About Fr. Ken Roberts." Visit. The note concerned the "first two commandments" and the two "greatest commandments." While I agree with the point the editor was trying to make, I feel it left the mistaken impression that the two "greatest commandments" were innovations of Jesus.

While love of God and love of neighbor are certainly cornerstones of Jesus' teaching, in Matt. 22:36-40 he was quoting the Torah Deut. 6:5 and Lev. 19:18. Jesus' words here were accepted rabbinical teaching of the time, as can be seen in Luke's version of the same incident, Luk. 10:25-28, where it is the scribe who quotes these commandments.

Jesus' teaching was unique in the extent to which love of neighbor was to go—even to loving one's enemies—and in equating love of neighbor with love of God.

We do a disservice to our Jewish brothers and sisters, and to the roots of our own scriptural tradition, when we fail to recognize the complete contribution of the Hebrew Scriptures and Jewish tradition to Christianity.

Shirley Berg

Indianapolis

(We thought about including this information in the editor's note, but felt that it was already too long.—Editor)

Sin: failure to love God and neighbor

Pray tell, if, in the words of Jesus, you love God with your whole heart, your whole soul and your whole mind, and if you love your neighbor as yourself—if you do these things, tell me, how can you love? You can't. This means that every time we do sin, we are failing to love God or love our neighbor as we should. In other words, sin is nothing more than a failure to love God or love our neighbor as Jesus told us to love them.

Can you make an idol (a false god) out of something human-made (like money, or possessions, or even your "correct" point of view) and still say you love God with all that you are?

Can you curse someone or something using the name of the Lord God and still say you love God?

Can you fail to pray to God, to worship, to give at least one day a week to him, and still say you love God?

Can you show disrespect for your parents, or fail to take care of them when they need you and say that you love them as you love yourself?

Can you kill your neighbor, or gossip about him or her, or show him or her disrespect, or hurt him or her with unkind

words, and say that you love him or her as you love yourself?

Can you use the body of another person for your own pleasure, or cause someone to break his or her marriage vows, or break up his or her family, or spread rumors about his or her personal life thereby causing him or her to have marital problems, and still say that you love him or her as you love yourself?

Can you take another's property, or his or her good name, or fail to give him or her what is justly his or hers, or treat him or her with disrespect at work and still say you love him or her as you love yourself?

Can you lie to your neighbor, or even tell a truth simply because you know the truth regardless of how much you can hurt another person?

Can you use what you know against another to build yourself up?

Can you interpret events or the words of others in such a way that your point of view is justified? Even if your interpretation is unfair? If you do any of these things, can you say you love your neighbor as yourself?

Can you covet what your neighbor has—his house, his position, his money, his respect, his ministry, his family and still say you love your neighbor as you love yourself?

No to all these things. If we love God with our whole heart, our whole soul and our whole mind, and if we love our neighbor as we love ourselves, we will have no choice but to obey the commandments. But, of course, we don't always love God with all that we are or love our neighbor as we love ourselves, and it is then and only then that we sin. Praise the Lord for his mercy and forgiveness.

On the other hand, if we obey the commandments—all 10 of them—and love the things of this world more than we love God, or if we don't love our neighbor as we love ourselves, our obeying the commandments will be a useless exercise, except that we won't get in trouble in this world.

Finally, if we do love God and we want to stay out of hell and if we don't love God and we don't love our neighbor—we won't. And, if we do what we do because we love God and because we love our neighbor and yet, we fail to love them perfectly, we sin. God willing, we will see those whom we love again and forever.

Father Stephen D. Donahue

Administrator, St. Michael Parish

Charlestown

All Catholics are not the same

The article in the Feb. 14 *Criterion* concerning Father Roberts' "mistreatment," I think, is a very sad commentary on what I perceive to be a very serious problem for the Catholic Church as a whole. The problem is the common perception that all dioceses and archdioceses are the very same all over the nation.

Catholics are perceived to be exactly the same, and they are not. One cannot ignore the history of the people, their environment, their traditions and those other core factors that make each of us who we are. Too often this perception is clouded by comparing these lesser-known dioceses with the large major Catholic dioceses one reads about all the time: Boston, New York, Chicago and Los Angeles, to name a few.

As an Easterner, I have been fascinated with the differences between the church in Indianapolis and those of Boston, New York and Newark. The first thing I noticed is that, when I was growing up, the whole neighborhood was predominantly Catholic. We lived in Catholic enclaves or ghettos. It was really an immigrant church. In Indiana the church was a pioneer church with Catholics settling down, making friends and living out their whole lives with people who were not Catholics. They were brought up to be ecumenical before most of us were.

For years it was a tradition that priests in the Archdiocese of Indianapolis teach in the high schools, which in many cases meant going back to school to get graduate degrees, sitting in class with ordinary people as a student. Being a student and teacher in the real world with teen-agers would "argue with God" must have had an interesting effect on these diocesan priests. Certainly these beginnings would establish a different kind of relationship with people than some of us enjoyed.

Living next to farm lands and the

socio-economic dependence on crops with the open patience of giving time for growth and development is certainly a slower pace than the hustle and bustle of our major cities. Single-priest parishes have been the norm for both reasons and pretexts for a long time and dependence on full lay participation must have some effect on the minds and hearts of these men.

All of these are experiences that the church in Indianapolis has long considered normal. Some of our larger cities are only now discovering the sacrifice, the commitment and the sometimes personal changes required for what to them is a new situation.

Something in the Gospel for Feb. 14 triggered an idea about the church in Indianapolis. It was the passage (Luke 6:23): "When Jesus came down the mountain he stopped at a level stretch where there were many of his disciples and a large crowd with them from . . . I couldn't help but wonder if perhaps this very level place, Indianapolis, the church might not be somewhat modeled on the Gospel of Luke. Is this why women have played such a very important role in its development? I don't know but it's interesting. The people of Indianapolis and all over Indiana are the warmest, kindest people one could find anywhere, except perhaps in Luke's Gospel."

Rev. Robert D. McLaney, OSB

Indianapolis

Church is in a crisis of truth

I have been following with great interest the controversy surrounding Father Ken Roberts' visit here last week.

In defense of Father Roberts, I have felt for some time now that the church is in a crisis of truth. The reaction his visit provoked here only confirms this to me. What seems to have upset the priests and teachers is not most of what he said. What is to you shepherds who are feeding your flock with a watered-down gospel. "That is a strong statement. Jesus made some strong statements as well in the gospel accounts. Sometimes you wonder if he couldn't have been a little more diplomatic. But he never compromised the truth."

Are we getting a watered-down gospel today? Paul in his letter to the Galatians made a pretty strong statement: "Actually there is no other gospel but if you hear of any, you are someone who are upsetting you and trying to change the gospel of Christ. But even if we or an angel from heaven should preach to you a gospel that is different from the one we preached to you, may he be condemned to hell!" (Gal. 1:8).

This reference to hell by Paul here is worth noting. Paul speaks of it. Jesus makes some very strong statements concerning eternal punishment. The watered-down gospel we are hearing today focuses exclusively on the love of God and denies his justice by ignoring the hard teachings of Jesus concerning the eternal consequences of our actions.

I remember the last sermon I heard on hell, in 1961 I believe. It was given by Father Larry Moran in St. Michael Church, and it was a fire-and-brimstone special. Now I am in no way expressing a wish to return to the church of 1961. Back then I didn't hear enough about God being a god of love. I remember back then hearing the "Holy Ghost" referred to as the "forgotten god."

But now we have gone to the opposite extreme. In preaching and teaching today there is little if any mention of hell and eternal consequences for things such as fornication. There is a clear teaching in the New Testament that fornication (premarital sex included) leads to eternal death (Gal. 5:19-21; Eph. 5:3-4; Heb. 13:4).

To those who would say that Jesus wouldn't mention hell to our youth of today, I can only wonder where they get this. He did say that "the gate to hell is wide and the road that leads to it is easy, and there are many who travel it" (Matt. 7:13). He also said, "If anyone should cause one of these little ones to lose his faith in me, it would be better for him to have a large millstone tied around his neck and be drowned in the deep sea" (Matt. 18:6). Again, some strong statements from Jesus!

All I am saying is there needs to be a balance restored in our preaching and teaching, emphasizing the love of God but from time to time going out to the hard teachings of Jesus as well.

Jim Armstrong

Indianapolis

CORNUCOPIA

No matter if we're different

by Cynthia Dewes

Kara is the best mommy in the whole world. She feeds her baby sand with a picnic fork and dresses it in doll socks and kleenex. She croons maternally, patting fondly into baby's plastic eyes. When her mom calls her for dinner, Kara kisses baby and lays her tenderly on the step before running inside the house.



Justin likes his dolly, too. He carries it around by the feet upside down, and once in a while he hugs it. Not only that, he uses it to hit bugs, threaten dogs, and gross out his sister by hanging it from the door knob by its neck.

Some scientific theorist or other has come up with the idea that there are congenital differences between girls and boys which are not attributable to environment. In fact, they are probably genetic.

Well, la de da. All of us parents who already knew this to be true may finally venture out of the closet. For example, we can stop dragging little Joe to Saturday ballet class, kicking and screaming, when his only desire in this earthly life is to spend his afternoons playing football.

We will allow Janie to wear her favorite pink without establishing guilt, and even tolerate a ruffle here and there. We can pinch those unisex toy catalogues for good, and let the kids wallow in Barbie dolls and Nintendo Game Boys.

This is not a license to make sickening generalizations, however. All girls are not sweet and passive, any more than all boys are grubby and loud. Personality traits,

weaknesses and virtues are spread fairly evenly between the sexes, young or old.

It's more like paying attention to the individual person.

Little Justin has three older sisters. They can be, individually or as a group, physically active, slow-moving, talkative, shy, creative, charming, and so on. So can Justin.

But what the girls don't do (and never did) is to make engine noises when they push toy cars around, or line up trains of crackers or cheerios or other unlikely objects, locomoting out loud as they go.

Justin, on the other hand, would never dream of shoving his dolly under his shirt and announcing sweetly, "I have a baby in my tummy," as his sisters have been known to do.

Perhaps sex differences are mostly attributable to environment, or how kids are raised. Undoubtedly, boys are subtly (or

sometimes purposefully) encouraged to display of machismo, participation in sports, social aggressiveness and physical strength.

Girls are more likely to be praised for obedience, nurturing skills, beauty or social grace. Intelligence in a girl is welcome too, although too much female intelligence can be suspect in some circles.

Nevertheless, whether differences between boys and girls are caused by environment or by genetics doesn't really matter. We need to look at each child as an individual, offer each one as many opportunities as possible, and affirm the reasoned choices that each one makes.

It's interesting that Justin hums engine noises when he plays trucks, while his sisters are more apt to play "pregnancy." It's also just one of many wonderful variations which, taken together, reflect our maker.

check-it-out...

The Batesville Deany Council of Catholic Women will host the 47th Annual Convention of the Indianapolis Archdiocesan Council of Catholic Women on Tuesday and Wednesday, April 28-29 at the Old Columbus Inn in Columbus. Featured events include Masses, seminars, a banquet and luncheon, and entertainment. Speakers will focus on Catholic social teaching, family health care, public speaking and volunteerism. To register or for more information contact Virginia Back, 11245 Gutapfel Road, Sunman, IN 47041, 812-623-2270.

Father Patrick Collins, PhD, who ministers primarily in the area of creative communication and educational programming, will present April programs at Beech

Grove Benedictine Center. On Saturday, April 11 he will conduct a retreat day from 10 a.m. to 3 p.m., on "Conversion: From False Toward True Self." The \$26 registration, which includes lunch, is due by March 16. And from 7 to 9:30 p.m. on Thursday, April 30 he will address the topic of "Faith and Work: Integration vs. Conflict." It's also just one of many wonderful variations which, taken together, reflect our maker.

The Indianapolis segment of the "Give a Child a Chance: Walk Across America" 4,500-mile walk by Irishman Dr. John Scully for the benefit of underprivileged children throughout the world will be held on Saturday, April 4. The 10k non-competitive walk will begin with registration at 10 a.m. on Pan Am Plaza, followed by opening ceremonies and the start of the walk at 12 noon. Irish entertainment groups will entertain walkers who arrive back at the plaza before closing ceremonies at 3 p.m. Participants may obtain a free T-shirt by obtaining pledges or donating \$15 or more. For more information call 317-632-9311.

Lenten Penance Services will begin next week in the Archdiocese of Indianapolis. A complete list will be published in *The Criterion* in coming weeks. By deanery, the list of services received to date includes: Indianapolis East Deanery: March 16, 7:30 p.m., Little Flower, and March 18, 7 p.m., St. Bernadette; Indianapolis South Deanery: March 19, 7:30 p.m., Nativity; and Connersville Deanery: March 17, 7 p.m., St. Gabriel, Connersville.

The National Council of Catholic Women (NCCW) will sponsor a Respite Care Training Program from 9 a.m. to 1:30 p.m. on Saturday, March 28 in the Resource Center at Christ the King Parish, 5858 Crittenden Ave. Men and women volunteers who can provide two to four hours a week respite for full-time health care-givers of sick and elderly shut-ins are invited to participate. The \$3 fee includes lunch. For reservations or information call Ann Thompson at 317-251-7920 or Fran Quigley at 317-253-0414.

Catholic lay evangelist Katrina Rae will perform a free Contemporary Christian Concert of music and the Word at 7:30 p.m. on Saturday, March 28 at St. Augustine Parish, Jeffersonville. Rae is a nationally-known Gospel singer and inspirational speaker.

The Archdiocese of Indianapolis will co-sponsor a conference on "Amazing Space: Stewardship of Historic Religious Properties" on Friday and Saturday, March 27-28 in Indianapolis. Fundraising, preservation and maintenance, and partnership approaches will be discussed. Registration for materials, conference sessions and lunch on Sat. is \$35; deadline, March 25. Make checks payable and mail to: Historic Landmarks Foundation of Indiana, 1028 North Delaware Street, Indianapolis, IN 46202.

St. Mary Academy Class of 1942 will hold its 50th Class Reunion on Saturday, June 20. One classmate, Elizabeth Mynahan (now, possibly, Mrs. Lewis Clark), has not been located. Anyone knowing her address or telephone num-

ber may call Josephine (O'Donnell) Pich at 317-786-0716.

A free three-part Drug Education Program will be held from 7 to 8:30 p.m. on Wednesdays, March 25, April 1 and 8 at St. Mary of the Knobs Parish, Floyd Knobs. A Floyd County Drug-Free Community grant will sponsor the program, which is directed toward parents of early adolescents and adolescents.

St. Thomas Aquinas Parish, 46th and Illinois will sponsor a program on Bread for the World's Offering of Letters from 9 to 10 a.m. on Sunday, March 22 in the gym. A video on the work of Bread for the World will be followed by short presentations by local supporters and an opportunity to write letters to legislators concerning the organization.

A Vocation Awareness Retreat for single Catholic women age 18 and older will be held on Saturday and Sunday, April 11-12 at the Sisters of St. Francis community in Oldenburg. For information and registration contact Franciscan Sister Maureen Irvin, Sisters of St. Francis, Oldenburg, IN 47036, 812-934-2475 or 812-934-5016.

The Interfaith Alliance Indianapolis will present an Interfaith Seder at 6:30 p.m. on Tuesday, April 7 at Indianapolis Hebrew Congregation, 6501 North Meridian Street. The traditional Passover meal will be led by Rabbi Larry Ellis Milder and Cantor Janice Rogger. The reservation cost is \$5.50 for adults or \$3.50 for children 10 and under. Send reservations before April 2 to: Marcia Goldstein, IAI Seder Dinner, Indianapolis Hebrew Congregation, 6501 N. Meridian St., Indianapolis, IN 46260.

Focolare communities from throughout the archdiocese will gather for "A New Look at the Gospel" from 10 a.m. to 4 p.m. on Sunday, March 15 at Chatham High School, 5885 Crittenden Avenue. Registration is \$5 per person or \$10 per family. Bring a picnic lunch. The program, which will include activities for children and a nursery, will present a way of living the Gospel in daily life that can transform us as persons, in our families and in the world. For more details call 317-257-1073.

St. Mary of the Woods College will sponsor four Elderhostel Programs. They are: "The Pacific Rim," March 29-April 3; "Vive La France," April 26-May 2; "The USSR Past-Present," May 17-22; and "Western Home," Sept. 27-Oct. 3. For more information on program events, prices, etc. contact SMWC office of public relations at 812-535-5212.

The Indianapolis law firm of Bose McKinney and Evans will sponsor a 1992 Special Education Scholarship Award in memory of William M. Evans, a founding partner. The \$2,000 scholarship will be awarded to those who have contributed to Indiana history or life by promoting Hoosier values and serving as an inspirational example to others. Fahey was honored for volunteer work in charitable causes as a member of the Knights of Columbus, the Aurora Public Library Board, the Veterans of Foreign Wars and the Aurora Chamber of Commerce.

The many friends of Holy Cross Brother Warren Shea, formerly of Beech Grove, will be interested to know that he died March 9 at Notre Dame in South Bend. His funeral will be held tonight at 7:30 p.m. with burial in St. Joseph's Cemetery, Holy Cross Brothers' Center, at 9 a.m. on Saturday, March 14. Brother Shea served many years at St. Charles Boys Home, Milwaukee, retiring to Phoenix, Ariz. 4806. Call Jeff McMahon at 317-226-4030 days or 817-889-9632 evenings for more information.

vips...

Leo T. Fahey, a member of Immaculate Conception (St. Mary) Parish in Aurora, has been designated a "Hoosier Hero" by U.S. Senator Dan Coats. The award is given to those who have contributed to Indiana history or life by promoting Hoosier values and serving as an inspirational example to others. Fahey was honored for volunteer work in charitable causes as a member of the Knights of Columbus, the Aurora Public Library Board, the Veterans of Foreign Wars and the Aurora Chamber of Commerce.

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Social workers celebrate 25 years in schools

by Margaret Nelson

In a recent national Catholic Charities magazine, Indianapolis was ranked as one of the highest (along with Los Angeles) for the number of its parochial schools using social workers.

This week, the Catholic school social workers in the archdiocese are celebrating 25 years of "Linking School, Home and Community."

The Catholic Social Service (CSS) program has grown from serving two center city schools in 1967 to 23 schools today, including 20 elementary and three high schools.

"We are proud of our contribution in helping to meet the needs of students and parents," said Mil Penner, program director. "I think our program is one of the strongest in the state of Indiana in school social work services. We have a really, truly professional staff. They work hard and are very committed."

"The focus is really on partnership. Our services and education have the same goal—to help kids. We try to help kids reach their individual potential in social, emotional and intellectual areas," he said. "That's what we're all about."

"The big thrust for the last few years, has been prevention. Before they fail, we try to give kids coping skills and tools so they can develop friendships and handle peer relationships," Penner said. "They need the ability to resolve conflicts and the skill to acknowledge their strengths so that

we can prevent problematic behavior down the road. The earlier the intervention, the better. We work with classroom teachers in meeting this goal."

But he said, "That doesn't mean we don't deal with crises. We are still there for kids in crisis—for kids who lack skills in interpersonal relationships or who have been in trauma because of losses through the death of a parent or divorce, through the death of siblings, even child abuse and neglect—any kind of grief in their own lives."

Children are referred by classroom teachers, principals or parents. The students can even request the services of a social worker themselves, particularly in high school, Penner said.

The CSS school social services office works with other community agencies and resources, particularly for families with multiple needs and families that need more intensive counseling, he said. Community mental health centers and private counseling services are used. Area township school and Indianapolis Public Schools provide free resources that are utilized by the Catholic schools, especially for those who have learning problems or need educational testing.

What are the differences in the social work offered today, compared to those 25 years ago? Penner said, "Then, the focus was on resolving problems relative to school for the individual child and that child's family. Now, it is not just the child,

but the interaction between the child and the environment.

"It is a more holistic approach to student services where we work with the interaction between the school, the family, the community and the child," Penner said.

"There is also a difference in the thrust on prevention and education. Now there is more group work and more classroom teaching of life skills," he said.

"We try to normalize a lot of these behaviors," Penner said. "We try to take the stigma away from counseling. We want kids to see the social worker as an ally and an advocate, not someone scary."

"The Catholic schools have received us so well," he said. "We really work closely with the Office of Catholic Education in coordinating programs. In the future, we plan to develop an even stronger student service program."



SCHOOL GROUP—As Catholic Social Services marks the 25th anniversary of social work in schools, the staff includes (from left): Rebecca Bringle, Laurie Weinapfel, Mil Penner, Carmie Droker, Beverly Mayer, Annette Karnak, Tish Fyritz, Linda Evans, Cindy Cook, Elizabeth Baratz, Sheila Hauerperger, Nancy Hartley, Bridget Zobel, Joyce Kuntz and Ann Petry. Lynn Woods is not shown. (Photo by Margaret Nelson)

St. Barnabas religious ed program wins national award

St. Barnabas Parish is one of five selected to receive a new Mustard Seed Award at the religious education awards dinner on April 20 during the National Catholic Educational Association (NCEA) national convention in St. Louis.

Frank X. Savage, director of the Office of Catholic Education for the Archdiocese of Indianapolis, will address the educators on "Boards and Planning: An Exercise of Sacred Stewardship" on April 21.

The Mustard Seed Award recognizes parishes exemplifying parental leadership and program involvement. Karen Oddi, the administrator of religious education at St. Barnabas, said she is "excited about it."

Each award recipient has a significant (or growing) number of parents participating in parish religious education programs. At St. Barnabas, the pre-school religion readiness program for 120 three-, four-, and five-year-old children is staffed by a parent coordinator and 25 parent-catechists.

At the elementary level, 230 students are involved. Parents serve as catechists, aides, substitutes, traffic monitors, room parents and office assistants. They also take leadership roles in enrichment activities, such as Thanksgiving family night, Advent family liturgy, Lenten seder meal and other holiday celebrations.

Parents also organize and support the annual fifth-grade bake sale to buy winter coats for needy children. They also assist

with nursing home trips, food drives and other service projects.

It was parents who established the Vacation Church School in 1978. Sixty of them are organizing it again this year to minister to 400 children the last week of June.

Parents serve as catechists and small group leaders for the 45 seventh- and eighth-graders in the religious education mini-courses for youth ministry.

Senior high students meet twice monthly in homes for Scripture-based faith sharing programs. During Lent this year, a new lectionary-based program was initiated and will be led by a parent. And for eight years, parents have served as team members and small group leaders for monthly meetings in confirmation candidates' homes.

A faith-sharing program, planned by educators who are young adults and elementary parents and grandparents, is offered while elementary programs are in session.

One of the additions to the parish reconciliation/first Eucharist program has been the family preparation day. Parent input, leadership and direction-setting is welcome in all religious education program areas, according to Oddi.

St. Barnabas provides parent education in the form of Systematic Training for Effective Parenting (STEP), counseling and coordination of religious education with other parish groups.

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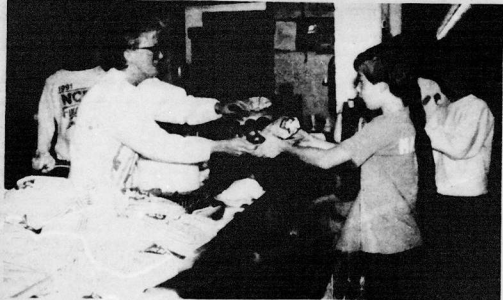


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PARENTS' NIGHT OUT—Julia Beckham serves dinner to Rob Krotoska and other students at St. Barnabas school on a special Friday night. To raise funds for the school's Arts in Education program, the staff invited students back and coordinated an evening of food, dancing, games and movies for them so that their parents could enjoy time alone together. (Photo by Sue Palma)



Bill Crawford

Volunteering keeps 'Bill' youthful

by David W. Delaney

He has a twinkle in his eye and a zip to his step. You'd probably never suspect that William E. "Bill" Crawford will be 93 next Sunday.

The St. Patrick, Terre Haute, parishioner says he owes much of his good health to his long-standing practice of volunteering.

"I like to help people," Crawford said. He suggested, "Find a worthy cause, then volunteer for it."

In his Heritage Drive apartment, the 1966 Veterans Administration retiree has a wall full of awards to attest to his life of service to others. The Terre Haute area Chamber of Commerce gave him the Terre Award for volunteerism in 1990. And the

Sertoma Club honored him with its Service to Mankind award in 1987. In the early 1980s, he was named honorary mayor on St. Patrick's Day.

Crawford still drives the streets of Terre Haute, taking the elderly to doctor's appointments, church or shopping.

"Up until a few years ago, I was busy most days helping people," Crawford said. "Now I dedicate much of my time to St. Patrick's Church."

Raised a Methodist, he converted to Catholicism when he was 70 years old—nearly a quarter-century ago. "I told Father John Elford I wanted to take instructions and become Catholic," he said.

The move surprised a lot of people because everybody thought Crawford was already Catholic—even the priest.

He had attended church with his late wife, the former Mary Doyle, since before they were married in 1933. He describes his conversion as "a nice surprise for my wife."

Crawford helps at the parish office by filing baptism, death and marriage records. He helps count weekend collections and informs parishioners about their contributions for tax purposes.

He often assists church secretary Betty Kapellusch, who has a lot of admiration for the volunteer. "I tell him to slow down," she said with a chuckle. He responded that, if he did, he'd probably soon be in the cemetery with the rest of his friends.

"The people of our parish love and respect him," Kapellusch said. "I consider it a privilege to be in his presence."

Crawford is also appreciated at the Sycamore Country Club, where he uses some of his energy operating the snowblower in the winter and lawnmower in the summer.

"He is one of the warmest individuals I've ever known," said Club President Jack McCarty of Crawford. "He gets his energy from the grace of God."

Crawford has been involved in the Boy Scout movement for more than 80 years. He served with the first infantry division of the U.S. Army in France during World War I. He entered World War II as a private and emerged as a lieutenant. But he was turned down when he volunteered for the Korean War. "They told me I was too old," he said.

His parents taught him patriotism. "They told me you are supposed to serve your country," Crawford said. Members of his family have served in every war since the American Revolution. The legionnaire since 1919 said, "I've been a member ever since there was an American Legion."

Despite his many accomplishments, Crawford has one more goal he would like to achieve—to be alive in his third century. Born in the 19th century, he hopes to greet the 21st.

Eldon's Choice

Age: 84 Years Young

Former Occupation: Pres. of McRoberts Insurance Agency in Danville, Indiana for more than 30 years.

Hobbies: Woodworking, dominos, reading. Chairman of the Religious Affairs Committee.

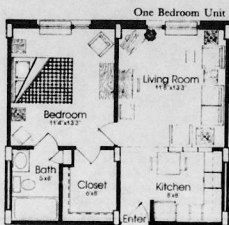
Home: A beautiful one-bedroom solarium apartment at Westside Village, 8616 West Tenth Street, Indianapolis, Indiana.

Why Westside Village: The facilities at my disposal are tremendous—I especially enjoy the complete woodworking shop. Most importantly, the people here are one big family, looking out for each other and willing to support their neighbors in a time of need.



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Students open own supply store

Mary Taylor's sixth-grade class at Holy Spirit is putting school lessons to practical use. The students have opened a school supply store.

While studying business basics, the class worked with Junior Achievement. Later they determined the need and support for the supply facility.

To raise funds for the store, the students decided to sell shares for \$1 each. Investors included parents and family members, friends and others.

They created posters to advertise sale of the shares. A student-designed stock certificate was given to each share-holder.

The students' goal was 1,000 shares. Their teacher hoped they could sell 400. Stock sales were to end before the Christmas break, but the class asked for an extension so they could approach

out-of-town relatives visiting for the holidays.

"We've sold 836 shares," Taylor said. "I'm really surprised."

The students selected supplies from business supply catalogues. Crayons, pencils, pens, folders and paper are offered at the store. Special Holy Spirit articles are sold, including bumper stickers, school pencils and a Holy Spirit Rams button that the class designed.

A sneak preview of the store was held at the school's Christmas open house.

Three or four sixth-grade students man the store each school-day morning from 7:30 to 8 a.m., under the guidance of parent volunteer Nancy Gorgol.

The first day of official business was Jan. 21. In the first four days of business, the students sold more than \$250 worth of supplies.



SUPPLY-STORE ECONOMICS—Sixth-grade students at Holy Spirit (from left) Robyn Toole, Seth Williams, Blaire Shrader, Cory McNulty, Robert Gorgol and Anna Edson serve as buyers and sellers at the school supply store. (Photo by Kathy Bates)



SPECIAL GRADUATE—Marguerite "Marge" Ann Wrin Faber, who was in the 1963 eighth-grade class of the Terre Haute school, was honored as this year's Distinguished Graduate of St. Patrick. With her are (clockwise, from left): Providence Sister Eileen Ann Kelly and Cecelia Lundstrom, former principals; Father Lawrence Moran, pastor; Providence Sister Mary Moeller, principal; and Providence Sister Marie Germaine, former teacher. Besides working to help Catholic schools, Faber is in the Birthright chapter, the mother of seven children and is a registered nurse. (Photo by John Fuller)

What are the 'places' where we need healing?

by H. Richard McCord Jr.

After a year of recurrent pain and quite enough medical consultations and tests, I received a diagnosis.

My spinal condition is serious, but not life threatening. There is no medication or therapy for it. I'll need to live with it, knowing it will not improve and hoping it will get no worse.

Ever since this began I've been pondering and praying more often about healing and about our brokenness which needs it. Illness or injury is usually the most immediate and troublesome form of brokenness for which we seek healing.

No wonder the Gospels portray the crowds seeking out Jesus and bringing to him all who were ill or troubled (Mark 1:32). Jesus healed all kinds of physical infirmity: blindness, lameness, leprosy. But his miracles also signified a deeper and more extensive healing.

He enabled the paralyzed man to walk, but also forgave his sins (Luke 5:17-26). Many levels of healing are necessary, Jesus shows us, because brokenness is so widespread throughout our lives.

A banner hanging in my church during Lent proclaims: "The Lord heals us at our broken places."

Next to it stands a large clay vase with a crack running down the center and from which a piece is missing.

We are invited to ask: What are the broken places in our lives? What needs to be restored so our lives can be whole again? We begin with our inner lives.

Who isn't harboring some anger or envy or malice in his heart?

Who isn't walking around with some burden on his or her shoulders: a painful memory, the missed opportunity to have reached out lovingly, a resentment for having been wronged?

We also find brokenness in the intimate spaces between us.

Spouses get their separate ways, and their marriages often end in divorce. Other couples stay married and keep their hostilities alive.

Family members are estranged, sometimes for reasons no one can explain. Children run away from home today in record numbers. Teen-age suicide rates stand at an all-time high. Unemployment, alcoholism, drugs and domestic violence tear families apart.

Brokenness afflicts communities. The deadly combination of poverty, drugs and available weapons is responsible for

nearly one homicide each day in the city where I live.

In this same city, racism still runs like an underground stream through politics, education and housing. Our shelters and food programs can't keep pace with the numbers of homeless and hungry. Special-interest groups shout each other down, unable or unwilling to join hands for common goals.

As the list of our "broken places" gets longer, we begin to grasp the extent to which God calls upon us to be healed and to be healers.

The meaning of it all certainly doesn't escape our children. When some third-graders in my city were asked to write and draw what they would most like to give their community, one girl responded: "I would give everyone a new hat. Party hats, fancy hats, even holiday hats!"

New hats used to be connected with Easter. Donning one is a small gesture of hope—a sign that we're ready to go on living!

A nurse friend of mine is convinced that hope is a critical ingredient in any healing. Two patients may receive the same care, but the one who is nourished by hope beyond this illness recovers more quickly.

Working as a hospice nurse, she sees a different kind of healing.

"People who die with hope of eternal life, who have entrusted their lives to God, die more peacefully," she said. "An atmosphere of peace pervades the whole house."

Hope leads to healing, and healing increases hope.

Hope is especially important in the lives of young people. Yet surveys of youth have been pointing out their high level of pessimism about our world and its future.

Can we help our young people to discover reasons for hoping so they can be healers of life at all its broken places?

The U.S. Catholic bishops and the brothers of the Taizé ecumenical community in France think so. They are inviting young adults (ages 17-30s) to gather on May 21-25 at the University of Dayton in Dayton, Ohio, for a "Pilgrimage of Trust on Earth."

In an atmosphere of prayer, music, silence, Bible study and reflection, it is hoped that young people will experience Christian community and find ways to build trust and reconciliation.

For information about the event, telephone the U.S. Bishops' Secretariat for Family, Laity, Women and Youth at 202-541-3040 or the Taizé Community in New York at 212-246-0029.

Why call these days together in Dayton a pilgrimage? Because historically people have gone on pilgrimage to renew their faith and hope. This event is meant to be a journey with others toward Christ, who offers a hope that does not disappoint (Romans 5:5).

(McCord is associate director of the U.S. Catholic Bishops' Secretariat for Family, Laity, Women and Youth.)



HEALING—Jesus enabled the paralyzed man to walk and also forgave his sins. Christians grow in faith when their brokenness is healed. (CNS illustration)

Counseling and friendship help people on journey to healing

by David Gibson

Frequently enough, the human spirit needs to heal.

A person may feel lost or desperate or hopeless. Or a person may have developed a negative outlook on the people and patterns in his or her life.

People who are broken in spirit may feel apathetic—not caring much about anything, not caught up in their own existence.

Self-assessment would seem to be in order when it comes to healing a broken spirit. A person needs to examine why he feels negative, why she finds life uninteresting.

A companion may be necessary for the

journey back from brokenness: a spiritual adviser, a counselor, a friend. A good companion believes in you, has hope in you, and thus helps to restore self-confidence. A companion who listens well can help you to clarify your own thoughts, which may be anxiety-ridden or confused.

If self-assessment becomes equated with self-absorption, however, healing may be difficult. Frequently enough, the road to healing a broken spirit leads not only inward, but outward.

Renewing our capacity to care about ourselves is aided by actually caring for others, and also by becoming involved with them in life.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Brokenness lessens self-esteem

This Week's Question

If you could be the healer of just one form of brokenness in human lives, what would it be?

"Low self-esteem. A lot of our problems—alcoholism, drugs, premarital sex and people staying in abusive situations—are caused by low self-esteem." (Monica Scott, Jackson, Mississippi)

"Right now I'm working with infants with disabilities. I would like to heal the guilt that many parents feel: 'Why me, God? What did we do to deserve this?' I would like to help them get past that so they can enjoy and work with the child that they have." (Karen Mull, Fairfax Station, Virginia)

"The rejection of older people who are then forgotten or lost. I would enable people to be more

understanding of the loneliness older people feel." (Barbara Wanko, Kenner, Louisiana)

"We have a broken family. Bringing them back together would be my goal." (Rae Fri-day, Elmhurst, Illinois)

"I teach school. In this community there is some child abuse coming to light. That's one thing I would like to heal." (Marvin Lee, Townsend, Montana)

Lend Us Your Voice

An upcoming edition asks: What is the real problem, as you see it, when people lie to each other?

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



For healing to occur, people must seek help

by Fr. David K. O'Rourke

In the Mass we hear the phrase, "You take away the sin of the world."

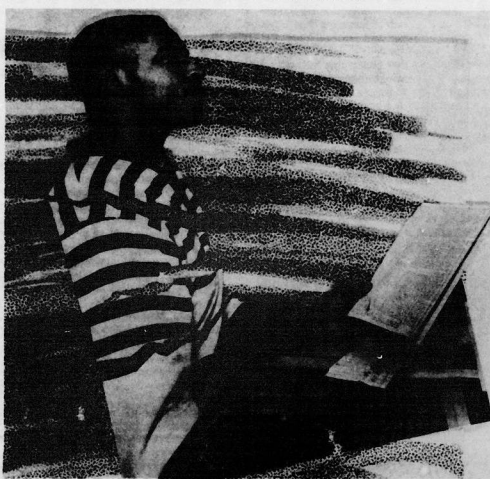
Interestingly, it speaks of sin in the singular, not sins in the plural. Most people, I imagine, have never noted the difference. Yet it is important. For "the sin of the world" and our own sins are simply not the same.

The sin of the world refers not to personal actions but to the human condi-

tion of being wounded or broken. We know this wound by another name. Traditionally it has been called original sin.

Our own sins, by contrast, refer not to a condition but to actions, our own bad actions. One of the church's great theologians, St. Thomas Aquinas, described the difference between our own sin and original sin.

He asked the question whether God became human in the person of Jesus principally to forgive our sins or to bring healing to the common human condition of being wounded.



BROKENNESS—To begin the process of being healed of brokenness, people must first admit that they need to be healed. (CNS photo illustration)

And the theologian responded that God came to repair what was most in need of repair. Since our condition of being broken is our greatest wound, so our greatest need is for the healing of that wound.

One practical consequence of this understanding is the way we view God. Bad actions involve a judge. Wounds, on the other hand, require a doctor, a healer.

So what are we saying when we say that Christ comes to lift from us the "sin of the world"? Is that God should be seen above all as a healer.

Let me give an example of what this can mean. One young man I know is troubled by the fact that so many of the things he tries to do just don't work out. He and his wife have had a stormy marriage. He has had trouble keeping a job. He thinks that he is not a dependable father or a good model for his kids. He has been on drugs on occasion.

He knows that if he doesn't watch it he can drink to excess easily. As he put it to me, "There is so much wrong with me that I really get discouraged. I try, and so often things just don't work out."

What he was describing, as I see it, is the "sin of the world" as it is written in human flesh. Yet the difference between

this young man and others who might actually be better at surviving is a matter of degree, not of substance. The difference between him and many others lies in his inability to cope.

But that inability can be seen as a concrete sign of the wound we know as original sin. And in my young friend, who is not good at faking things, that wound is visible.

He knows in his heart and is willing to admit that what he really needs is healing. So he has joined an Alcoholics Anonymous chapter where they require that he admit he is wounded and needs help.

His friends, who like him and know him to be good-hearted, appear willing to forgive his failings. But for him that isn't enough. He needs people who, like him, will admit that he is not making it and will help to guide and channel him into patterns that will work.

To begin the process of being healed, a process never complete in this life, we first must admit that we need it.

Practically speaking, that first step for most of us means seeing that the unchosen flaws in our nature are real.

(Dominican Father David O'Rourke is pastor of St. Dominic's Parish in Benicia, Calif., and is a free-lance writer.)

Therapy facilitates problem-solving

by Christopher Carstens

I really like talking with teen-agers, but a lot of teens aren't all that excited about talking with me.

I'm a psychologist. Most teen-agers who visit my office generally eye me with suspicion when we first meet due to widely held notions about psychotherapists.

Teens expect "shrinks" to be middle-aged geeks out of touch with modern life. Nonetheless, even a therapist who can't tell Madonna from Megadeth can be very helpful at times.

A second myth is that the people who see therapists are "crazy" and don't live in the real world. But the vast majority of teen patients are just struggling with day-to-day living, which can be plenty tough.

Most teens who see therapists do so because of difficulty dealing with the stresses of ordinary life. The therapist's job is helping regular people solve their problems in more effective ways.

Other teens worry that their friends will find out they are seeing a therapist, but that hardly ever happens.

Teens sometimes think, "A therapist would agree with what my parents say."

At the same time, parents often come in worried that the therapist will go along with whatever the teen-ager wants.

In truth, psychotherapy is not a matter of deciding who is right and then taking sides. The therapist's job is to look past the claims and accusations for the deeper questions of trust, communication and interactions at the heart of family problems.

Another fear is that therapy goes on forever. Most teens in therapy are seen for fewer than 10 sessions. A good therapist's goal is to help people solve problems themselves. Occasionally that takes a major investment of time, but significant work can often be accomplished quickly. Sometimes treatment requires a controlled setting away from the stresses of home and the temptations of the street, but most difficulties can be resolved more easily.

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SECOND SUNDAY IN LENT

The Sunday Readings

Sunday, March 15, 1992

Genesis 15:5-12, 17-18 — Philippians 3:17-4:1 — Luke 9:28-36

by Fr. Owen F. Campion

The Book of Genesis is the church's source for the first scriptural reading in the Masses of this Second Sunday of Lent.

Genesis, by tradition, is placed at the beginning of the Bible. It is an accumulation of stories, some of which reach far into the past. Archaeologists and historians today believe that Abraham was an actual person. He should not be considered a myth or a name concocted as a literary device.

Even so, the purpose of Genesis is to teach a religious story. In this weekend's reading, there are several lessons. The first is the proximity of God. He is not distant from human affairs or from nature itself. He is active in humanity's world. He is supreme over nature. He can communicate with people, and they with him. Another lesson in this reading is that Abraham believed in God, paid homage to God. This belief created an order and a reward.

This weekend's second reading is from the Epistle to the Philippians. Philippi was a city, named for the father of Alexander the Great, that was an important outpost of the Roman Empire. Its people, if they were not slaves or members of societies scorned by Roman law, enjoyed special privileges in the empire. Some, the number is unknown, were Christians, perhaps converts from Judaism, or from paganism. Their number is unknown, so are the circumstances in which they lived. But what is surely true about them is that they were a minority, and an occasion of wonder, in the population of Philippi.

The epistle sought to encourage them in

their Christianity and to challenge them. With a frankness and forcefulness typical of the epistles in the tradition of Paul, this holy writing reminds us that the Lord's kingdom is not of this world. The world and many of its interests and values stand against the Gospel. This reading insists that there is no possibility to stand with one foot in this world and the other foot in the Lord's kingdom. We must choose one or another.

Apparently, some chose to be in both places, the world of earthly satisfaction and the kingdom of God, at the same time. The epistle warns that no one preoccupied with earthly delights or fulfillments can be at home with God.

However, living near to God, within God's kingdom, in this life is no dreary, lonely experience. It is warmed and emboldened by the strength and example of Jesus, the crucified and the victor.

St. Luke's Gospel is the source of this weekend's third reading, and precisely its story of the Transfiguration. In an informal sense, this second Sunday of Lent might be called the feast of the Transfiguration. This Gospel dominates the liturgy.

In the story, Jesus interrupts predictions of his death by taking three apostles, Peter, James, and John, to the crest of a high mountain. (Traditionally the mountain was Mount Tabor, in Galilee, not too far from the modern city of Tiberias, but the Gospels never give the mountain's name.) There, atop the mountain, Jesus is transfigured. He becomes dazzlingly bright. Moses and Elijah stand beside him. They spoke of what awaited him in Jerusalem, betrayal and death. The cloud, often used to symbolize God's presence, enveloped Jesus and the prophets, and the voice of God identified Jesus as the savior.

The two prophets are highly important to the story. Through them, God once addressed his people. Their presence

THE POPE TEACHES

Repent and believe in the Gospel

by Pope John Paul II
Remarks at audience March 4

Today I wish to refer to my recent pastoral visit to Senegal, the Gambia and Guinea in West Africa. I thank the bishops for their kind invitations and express my gratitude to the many missionaries and native clergy and religious carrying out the challenging task of evangelization.

Our celebrations of the Eucharist showed the growing inculturation of the church among the peoples of Africa and the enrichment which Africa's Catholics bring to the universal church. The young Christians of these countries are able to build on a traditionally dynamic lay apostolate and offer great hope for the church's future.

The importance of interreligious dialogue, especially "the dialogue of everyday life" was made clear in my various meetings with representatives of the Islamic communities, which form the majority in these countries.

In contrast to these signs of hope, my visit to the island of Goree recalled the brutality of the African slave trade. As the church celebrated Ash Wednesday, we recalled Christ's command to "repent, and believe in the Gospel" (Mark 1:15). In a spirit of penance, therefore, we must acknowledge the evils which the slave trade inflicted on the peoples of Africa. Still, we know that "where sin increased, grace abounded all the more" (Romans 5:20), through the mystery of the Redemption.

In this year in which we also commemorate the evangelization of the New World, we need to renew our faith in the Redemption won for us by Jesus Christ, who embraces in a special way those who have suffered most at the hands of others.

At the beginning of our Lenten journey, let us resolve once again to spend this time of conversion and interior renewal in listening more attentively to the word of God, in prayer and in the daily exercise of charity toward our neighbor.

MY JOURNEY TO GOD

Angel Dressed in Green

Down the road I went one day, off to church to sit and pray. Lo, I saw a little mound, sittin' smuggly on the ground.

'Tis surely yours I can hear, singin' softly and so dear! What can this be, I asked me self, can it be a little elf? Then before my very eyes, I saw a wee one oh so wise!

'Come sit with me, and I will tell a story that I love so well. 'Tis 'bout a little fair colleen, the dearest one I've ever seen! A day will come when off she'll go, to places far, but yet I know, once again she will return, and know that she is my concern. I'll be there when the need may be, just to watch and wait and see, no harm will ever come to her, for a Leprechaun's a friend for sure.'

And so until this very day, even when I'm off to pray, no matter where me road might go, a wee little friend is there I know. To watch and wait to guide me right, ever to keep me in his sight.

You think I'm just dreamin' and this could be true, yet think of the ways God may speak to you.

Angel or leprechaun, I really don't care! We know his dear angels are everywhere. And that wee little fella all dressed up in green, sure he's the sweetest angel I ever have seen!

—By E. Maire McMahon
(Elizabeth McMahon is a member of St. Lawrence Parish in Indianapolis.)

Daily Readings

Monday, March 16

Lenten weekday
Deuteronomy 9:4-10
Psalms 79:8-9, 11, 13
Luke 6:36-38

Tuesday, March 17

Patrick, bishop
Isaiah 1:10, 16-20
Psalms 50:8-9, 16-17, 21, 23
Matthew 23:1-12

Wednesday, March 18

Cyril of Jerusalem,
bishop and doctor
Jeremiah 18:18-20
Psalms 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 19

Joseph, husband of Mary
2 Samuel 7:4-5, 12-14, 16
Psalms 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24
or Luke 2:41-51

Friday, March 20

Lenten weekday
Genesis 37:3-4, 12-13, 17-28
Psalms 105:16-21
Matthew 21:33-43, 45-46

Saturday, March 21

Lenten weekday
Micah 7:14-15, 18-20
Psalms 103:1-4, 9-12
Luke 15:1-3, 11-32

verifies that Jesus is the redeemer he claimed to be. The very voice of God affirms him.

Even the surroundings salute Jesus the Lord. The high mountain top suggests a nearness to God. There is bright light, always evident of God, and the cloud, and finally the voice of God himself.

There is no mistaking the fact: Jesus is from God. Nature accommodates him and recognizes him. The prophets looked to him as the awaited, perfect spokesman of God's truth and dispenser of God's mercy.

Reflection

For 10 days, the church has led us to begin the Lenten practice of penance and prayer. In fact, Lent may be seen as a capsule of life itself. Despite the occasional sunny days of contentment and achievement, we all live in the winter of earthly life. Darkness and cold press against us, in heartbreaks, illnesses, disappointments, and even death itself. To live through this winter, we must fortify ourselves with the

nourishment of faith and the warmth of living with and for God.

Even though Lent is a time of penance and an experience so often of coping with difficulties, the liturgy reminds us that we can possess the strength to withstand the winter simply by turning humbly to the Lord. If we commit ourselves truly to God, we can anticipate his grace and insight. He will never fail us.

If we love God, and if we are loyal to him, piercing the winter fog will be the brilliance of Jesus, with the warmth of his mercy and the consolation of his guidance. In a way different from that of the apostles once with the Lord on the mountain top, but genuine nonetheless, we are enveloped in light, and we experience the presence of God.

The church then this weekend bids us to be of strong heart and good cheer, in the depths of Lent, or in dark days of our lives. Through them both will shine the light of the world, Jesus himself, if simply we turn our eyes toward him and undaunted look upon him as our example.

Monsignor Raymond T. Bosler tells it like it was, is and should be.



Mgr. Bosler with Archbishop Paul C. Schulte during Vatican Council II.

New Wine Bursting Old Skins

Memories Of An Old Priest Longing For A New Church

Msr. Raymond Bosler, founding editor of the Criterion, shares thoughtful and informative memories about the Church before Vatican II, the Church as he sees it today, and the Church he hopes will evolve in the future.

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VIEWING WITH ARNOLD

'Final Analysis' needs a little more credibility

by James W. Arnold

Richard Gere has more or less made a career of victimizing his leading ladies in movie roles, so it's probably only fair that the tables turn, as they certainly do in "Final Analysis."

Since "Pretty Woman," Gere has definitely re-established himself, at least in the eyes of people who finance movies, as a ladies man at the ticket windows. In "Analysis," which has pretensions of being a Hitchcockian white-knuckler, he's presented as sexy but nice, a hero down to the tips of his pointed shoes.

The movie has several hot 1991 interest factors, like them or not. One is the duplicity of women. Depending on your point of view, that can be seen as a backlash against the recent social advances of women, or as just another sign of that advancement, since women are allowed to come off the pedestal and play bad guys.

"Analysis" also has Freud in heavy doses, as well as strong elements of courtroom drama, which may be more popular today than ever before. In exploring the "insanity defense" in particular, it also echoes recent real-world legal cases, like that of Jeffrey Dahmer.

Gere's Isaac Barr is a San Francisco psychiatrist often called as an expert witness in insanity cases. He's a workaholic who doesn't get out much. When his



lawyer friend, Mike O'Brien (Paul Giamatti), asks why, Barr makes the error of saying he's able to analyze people quickly and women don't surprise him enough. "I want to be surprised," he says, and that's what happens.

In a premise that dimly resembles "Prince of Tides," he falls very quickly for the beautiful sister (Kim Basinger) of a beautiful patient (Uma Thurman) who as a child was abused by her father. All three actors are Hollywood sex symbols capable of generating megawatts without doing much more than talking and moving their eyes.

The only apparent problem is that Heather (Basinger) is already married, to a spooky and extremely jealous "Greek Orthodox" mob kingpin named Jimmy. This fellow is played with such understated but sinister menace by Eric Roberts that he makes Stalin seem like a condo salesman. He's mean and cruel, and you wonder how Barr will ever free Heather from the monster's castle.

The trick in good thrillers is reversal, and capable writer Wesley Strick ("True Believer," "Cape Fear") really piles them on. When Heather crowns Jimmy with a barbell (ouch, several times), and Barr and O'Brien labor to get her out of the clutches of a little-known affliction called "pathological intoxication." That means, a little alcohol makes her both murderous and "not responsible."

The key idea is that neither Heather or her sister are quite what they seem. By the time the hero discovers this, he's very much in line to be a classic patsy in the cautionary tale about *femmes fatales*. Promising director Phil Joanou (who did the U-2 movie, "Rattle and Hum") plays out the



FINAL ANALYSIS—Isaac Barr, played by actor Richard Gere, confronts Heather Evans, played by actress Kim Basinger, in "Final Analysis," a psychological thriller that the U.S. Catholic Conference said loses some of its appeal in erratic ending scenes. The USCC classification is A-III for adults. (CNS photo from Warner Brothers)

finale, rather operatically, in an abandoned, windswept lighthouse near the Golden Gate in the middle of what seems to be a typhoon. (The scene strongly recalls Hitchcock's "Vertigo," but is outrageously contrived.)

Like most thrillers of this ilk, "Analysis" is full of logical holes. The biggest is why anyone has to dig up a gimmick defense that sends Heather to a mental hospital. Is it that hard for a stunning widow to get away with murder these days, especially if the victim (as the script says) is as brutal and possessive as King Kong?

Digging to the very bottom of a relatively shallow barrel, the real reason the movie's reversals don't work is that the audience sees Jimmy abuse Heather and realizes that, morally, she is innocent. So changing her into a "Fatal Attraction" nutcase is not only incredible. It's worse because it's unnecessary.

Of course, by showing how the insanity defense can go wrong, the movie trashes it once again in the public's eye. Like all civilized insights, the defense can be abused, but prejudices against it hardly need encouragement. The general tendency in recent decades is to resist

civilizing influences in the law as if they were attempts to increase welfare benefits.

Catholics as such may find little else to interest them in "Analysis," but the off-camera talent will stir movie buffs of any persuasion. This is a runaway express train in the "film noir" style, with superb backlist camera work by Jordan Cronenweth ("Blade Runner"), George Fenton's crashing and brooding music, and moody, stylish sets by Coppola's expert Dean Tavoularis.

(Half-baked but lively "noir" tangle; sex situations, language, moments of violence; for adults, but not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Blame It on the Bellboy A-III
American Me A-III
American Gladiator A-III
Where Angels Fear to Tread A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

PBS showcases jazz from 'Those Fabulous '40s'

by Julio Martinez

Hal Linden fingers his clarinet silently, all the while staring up at the Hollywood Palladium stage as the renowned trumpeter Doc Severinsen, backed by an 18-piece big band, rip through the final dress rehearsal of the "Harry James Medley" portion of the public TV music special "Those Fabulous '40s."

"Nervous? I'm not nervous," chuckles Linden, tucking his clarinet under his arm with feigned nonchalance. "I'm about to get up there and play the clarinet with some of the best jazz musicians in the world. Why would I be nervous?"

Doc Severinsen finishes his rehearsal and bows to Linden, who steps onstage to have a final run-through of "Frenesi," made famous by bandleader/clarinetist Artie Shaw. As Linden effortlessly swings into the opening chorus, producer/director Kit Walton smiles approvingly. "This is going to be great," he affirms.

"Those Fabulous '40s" is a two-hour special premiering Saturday, March 14, at 8 p.m. on WFYI Channel 20 and other public broadcasting stations. (Check local listings to verify program date and time.)

Finished by award-winning actor/singer/musician Hal Linden and taped at the world famous Hollywood Palladium, the evening features the performing talents of singers Jack Jones and Toni Tennille, as well as acclaimed "The Tonight Show" trumpeter Doc Severinsen, guest bandleader Les Brown, The Pied Pipers vocal group, and an 18-piece band, featuring drummer Louis Bellson.

"The whole mood of this program is to recreate the excitement of a 1940s big band dance party," says Walton, who also served as director of the popular public television special "Sentimental Swing: The Music of Tommy Dorsey."

"The music is wonderful, but this is also a real dance party, held at one of the finest ballrooms in the world," continues Walton. "There'll be decorated cocktail tables around the floor and the audience is going to be out there dancing."

As Linden finishes off the last strains of "Frenesi," he is smiling broadly. "He's on a 'y' help but playing in a place like this," Linden exclaims, gesturing towards the huge dance floor that nearly surrounds the Palladium stage. "This room was created for big bands."

And so it was. From 1940 through the end of World War II in 1945, swing was king and the Hollywood Palladium its most glittering West Coast palace. The beautiful art deco ballroom, which opened its doors in 1941 to the sounds of Tommy Dorsey, has continued to

play host to such legendary bandleaders as Glenn Miller, Harry James, Benny Goodman, Artie Shaw, and countless other popular big bands.

In recreating many of the musical highlights of the swing era, "Those Fabulous '40s" spotlights such big band hits as "I'm Getting Sentimental Over You" (Tommy Dorsey), "In the Mood" (Glenn Miller), "I Don't Want to Walk Without You" and "I Heard That Song Before" (Harry James), "Don't Be That Way" and "Moon Glow" (Benny Goodman), "Frenesi" and "Begin the Beguine" (Artie Shaw).

A special musical highlight is the guest appearance by the popular bandleader Les Brown, who joins Hal Linden, Jack Jones, Toni Tennille, and The Pied Pipers onstage for an impromptu rendition of his own composition "Sentimental Journey."

Though best known for his lead role in the popular television series "Barney Miller" and as a singer/actor who has earned two TV Emmys and a Broadway Tony Award, host Hal Linden is certainly no stranger to the music of the big bands. Linden actually began his show business career as a clarinet player and singer who toured with the bands of Sammy Kaye, Bobby Sherwood, and Boyd Raeburn.

"This actually feels so easy and correct," says Linden, as he strolls across the Palladium dance floor on his way to a

final photo session for "Those Fabulous '40s." "The music is universal and will continue to sound wonderful forever."

"What is rare," adds Linden, "is having an opportunity to put so much wonderful talent together on stage in a place like the Hollywood Palladium and then let the audience do what comes naturally... dance."

The program also incorporates several feature segments consisting of vintage film and stills capturing memorable music moments from the 1940s, as well as backstage interviews with 1940s big band singers Maxene Andrews, Kitty Kallen, Yvonne King, Helen O'Connell, Kay Starr, and Martha Tilton.

Maxene Andrews recalls, "The thrill of coming to the Palladium back in the forties was watching the people dance. I remember one evening, my whole family was there and sitting directly in front of us was Lana Turner."

"Sitting directly behind us was Gary Cooper and his wife and Tyrone Powers and his wife," Andrews continues. "They were learning how to jitterbug. The Palladium was really the place to go."

At least for one night, "Those Fabulous '40s" brings it all back on the stage of the Hollywood Palladium. "And yes," interjects Walton, "there are still a lot of people out there who know how to jitterbug."

(Review by Julio Martinez reprinted in full from WFYI Channel 20's "The Member's Magazine" with permission from WFYI officials. Check local listings to verify program date and time.)

Evelyn Waugh's 'Scoop' will air on PBS

by Henry Herz

Sunday, March 15, 9-11 p.m. (PBS) "Scoop." Rebroadcast of the "Masterpiece Theater" dramatization of Evelyn Waugh's satiric 1930s novel about the wacky world of journalism when a British newspaper mistakenly sends its mild-mannered gardening columnist (Michael Maloney) to cover a phantom war in Africa.

Monday, March 16, 10 a.m.-11 a.m. (ABC) "The Montel Williams Show." Montel Williams, a decorated Naval intelligence officer who speaks eight languages and is a gifted motivational speaker, hosts a talk show now being broadcast on WRIT Channel 6 in Indianapolis and other ABC network affiliate stations. Williams addresses youth concerns including drug abuse, teen-age pregnancy and literacy.

Thursday, March 19, 4-5 p.m. (ABC) "Summer Stories: The Mall." The first in a three-part "ABC AfterSchool Specials" miniseries exploring the lives of high school friends as they travel toward adulthood. The second and third parts air on Thursday, April 2, and Thursday, April 16, at the same hour. If the youngsters are watching, parents should be too.

Saturday, March 21, 6:30-7 p.m. (PBS) "The Fool of the World and the Flying Ship." Rebroadcast of the first in a two-part "Long Ago and Far Away" animated retelling of the classic Russian folktale about a simple peasant's search for a flying machine to win the hand of the czar's beautiful daughter.

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

QUESTION CORNER

Penance includes Scripture readings

by Fr. John Dietzen

Q I have been a Catholic it seems forever. With 12 years of Catholic education behind me, it makes me feel extremely peculiar to need more information on the new form for the sacrament of penance.

I still use the same prayers and old-style confessionals as in the past, but it makes me feel extremely dense not to know the proper form today. Can you help? (Illinois)

A First, don't ever be ashamed to ask questions. There are a lot of stupid answers around, but almost no such thing as a stupid question.

In fact, if you take your religion seriously, your lengthy Catholic school background may be part of the "problem."

I long ago learned the truth of a remark made by one of our seminary professors: "The more you know, the more



you know you don't know; that goes for everything, but most of all for things relating to life, God and our faith."

Real ignorance lies not in having many questions but in thinking we have all the answers.

As for confession, don't worry that much about the format or the words you should use. They flow easily even if you're not that familiar with the new rite.

Parts of the ritual, such as a reading from Scripture, prayer together with the priest and so on, can be accomplished perhaps more comfortably when the priest and penitent are sitting together, but that is not essential.

As I have explained at length several times in this column, if there is a change in this sacrament it is more in how we approach it than what we do during the rite.

Repentance for sin and a firm purpose of amendment are necessary, of course. We cannot lose sight of the fact, however, that our sins (or our good actions for that matter) are past; they are a part of history, they cannot be changed.

They can only be placed into the forgiving and healing hands of God, and, of course, in the hands of those we have injured by our sinfulness.

The graces of this sacrament are therefore oriented more to the present and the future than to the past.

We need, in other words, to give more attention to those movements and inclinations in our hearts (we used to call them capital sins) which give rise to the sinful acts and omissions, and how we can deal positively with those movements in a healthier and holier way.

I realize this is terribly brief. There are many good things to read, however, starting with the introduction to the church's Rite of Penance, which you can borrow from your parish priest or purchase at a Catholic bookstore.

It would be hard to find a more succinct and direct expression of how the church views this sacrament, what we should bring to it, and what we should expect to get out of it today.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Grandparents place limits on child care

by Dr. James and Mary Kenny

Dear Mary: How do you say no to your adult children without offending them?

I babysit for my two grandchildren, ages 5 and 3, frequently, and I enjoy doing it. Lately, however, it seems to be taken for granted that we will babysit for them every Friday night.

Also, the parents are talking about taking an extended vacation in the summer without the children, and they clearly expect us to keep their children during their time away as a couple.

I love my children and my grandchildren, and I don't want to alienate them, but I think this is asking too much. What can I say to my children to communicate my feelings without causing conflict? (Pennsylvania)

Answer: Friendship is a valuable guideline in dealings between adult children and their parents.

Consider your adult children as your dear friends. How would you handle a situation in which dear friends imposed upon you?

Honest, direct personal messages are the quickest way to clear the air and avoid misunderstanding.

Direct messages need not be confrontational. Simply state your feelings and position, then give them an opportunity to discuss the matter with you in greater detail. Perhaps they haven't realized how much time you spend providing child care for their children.

"This babysitting is just too much for me," is a direct message. "I love to do things with the children, but I can't babysit while you go on vacation."

Such statements convey your point clearly.

Do not invent excuses to avoid being direct. "I'm busy," might prompt the parents to ask what you are doing or to suggest they can work around your other plans. You are forced into lies and half-truths, and the real issue never receives attention.

To show that you really do want to spend time with your grandchildren, propose some alternatives which you would enjoy.

Perhaps you could take the 5-year-old to a movie matinee and out to eat. Or you might suggest a short summer trip with the 5-year-old to a lake, a state park or a city with zoos and a children's museum. You might invite the 3-year-old for a trip to a park followed by lunch and a nap at your house.

If both parents work, getting children to and from sitters, schools and appointments can be a real problem for the parents. Perhaps you can offer to assist them with these transportation chores on occasion.

Tell your adult children when their demands are more than you care to handle. Then suggest alternatives which both you and the children would enjoy.

You can be helpful to your adult children while maintaining your own chosen level of involvement, but you have to communicate your feelings to them or the issue of providing child care for your grandchildren could become increasingly awkward for you and for them.

Other young parents would agree that your children are very lucky to have your assistance with child care.

Couples who don't have grandparents or other relatives to rely on for babysitting develop cooperative child care arrangements with other young parents, find capable teen-age babysitters, and even hire a professional nanny to stay with their children during vacations.

Perhaps you could discuss these ideas with your children.

(Reader questions on family living or child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Bensenville, IL 47978.)

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The Active List

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

March 13

A Lenten Fish Fry will be held from 4:30 p.m. at St. Joseph Parish, Terre Haute. Adults \$5; kids under 12 \$3. Carry-outs available.

☆☆

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

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The Youth Athletic Committee of St. Michael Parish, 3354 W. 30th St. will hold a Lenten Fish Fry from 5:30-7:30 p.m. Adults \$4.50; kids 12 and under \$2.50.

☆☆

St. Bernadette Parish, 4826 Fletcher Ave. will hold a Lenten Fish Fry from 5:30-7:30 p.m. Adults \$4.50; kids 12 and under \$2.50.

☆☆

The PTO of St. Rita Parish, 1733 Dr. Andrew J. Brown Ave. will sponsor a Fish Fry from 4-6 p.m.

☆☆

The Women's Club of St. Thomas the Apostle Parish, Fortville will sponsor a Lenten Meatless Buffet from 5:30-7 p.m. Free-will offering.

☆☆

A St. Patrick's Day Party will be held from 7-11 p.m. at Holy Cross Parish, 125 N. Oriental Ave. Adults only; admission \$5. Food, beverages, games of chance.

☆☆

The Board of Education and Altar Society of Holy Trinity Parish, 2618 W. St. Clair St. will sponsor a Lenten Dinner/Speaker program beginning at 6 p.m. in Bockhold Hall. Father Paul Koetler will speak on vocations.

☆☆

March 13-15

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆

A Healing of Family Relationships Retreat sponsored by St. Monica Parish will be held at St. Bernadette's Retreat Center. Call 317-328-8340 or 317-253-2193 for details.

☆☆

A Vocation Discernment Weekend for women interested in life as a Sister of Providence will be held at St. Mary of the Woods. Call 812-535-3131 for details.

☆☆

March 14

The Liturgical Ministry Formation Program Phase II continues with "Let the Liturgical Symbols Speak!" presented by Benedictine Father Aurelius Boberek from 10 a.m.-3 p.m. at Stokely Mansion, Marian College. Call 317-236-1483.

☆☆

Second Presbyterian's Contemporary Christian Singers will present a Concert at 7:30 p.m. in St. Monica Church, 6131 N. Michigan Rd. Adults \$6; kids \$2.

☆☆

Pro-Lifers will pray the rosary at

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

☆☆

The Men's Club of St. Barnabas Parish, 8300 Rahke Rd. will sponsor a Monte Carlo Night from 7:30 p.m.-12 midnight in the parish center. \$3 admission. Homemade Spaghetti Dinner served 5-8 p.m. Adults \$5; kids 12 and under \$2.50. Bingo 7-9 p.m.

☆☆

Catholic Alumni Club (CAC) will play volleyball at 7:30 p.m. at St. Lawrence gym, 46th and Shadeland. Call 317-786-4509.

☆☆

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

☆☆

Our Lady of Providence High School Alumni and Adult Booster Club will sponsor a Monte Carlo Night at 7 p.m. in the old gym. Admission \$5. Food available.

☆☆

St. Catherine/St. James Women's Day Retreat on "Gentle Hearts" will be held from 8:30 a.m.-3:30 p.m. at St. Bernadette's Center, 4826 Fletcher Ave. Call 317-783-3158.

☆☆

Northside In-Betweeners 30th single, widowed divorced Catholics will hold a St. Patrick's Party from 7 p.m.-12 midnight at St. Pius X Parish. Bring snack to share.

March 15

The free series on "Reconciliation" sponsored by St. Paul the Apostle Parish, Greencastle concludes at 9:30 a.m. in the GTE building.

☆☆

The Lenten Concert Series continues with a cellist and flutist at 4 p.m. at St. John Church, 126 W. Georgia St. Free-will offering.

☆☆

Kevin Barry Division #3, Ancient Order of Hibernians will hold its 122nd annual St. Patrick's Day Celebration beginning with 9:30 a.m. Mass in St. John Church, 126 W. Georgia St. followed by luncheon at 11 a.m. in the Murat Temple Egyptian Ballroom. Lunch reservations \$15. Call 317-359-7147.

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The Lenten Vespers and Lectures Series continues at 6 p.m. with "Passion for Others" in Holy Spirit Church, 7241 E. 10th St.

☆☆

Lenten Evening Vespers continue at 5:15 p.m. at Beech Grove Benedictine Center.

☆☆

A Sunday Night Special on "Satisfying Hunger with Bread that Lasts Forever" will be presented after 5:30 p.m. Mass at St. Joan of Arc Parish, 42nd and Central.

☆☆

Carey Landry will present a Reflective Lenten Service at 7

p.m. in St. Lawrence Church, Lawrenceburg.

☆☆

Catholic Alumni Club (CAC) will hold a St. Patrick's Day Party at 2 p.m. Call 317-786-4509 for details.

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7241 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

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

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

☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

☆☆

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.

March 16

The Divorce and Beyond recovery program continues at 6:30 p.m. in the Catholic Center, 1400 N. Meridian St.

☆☆

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

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Program on "Dealing with Stress."

March 17

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7571.

☆☆

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic

Center, 1400 N. Meridian St. Call 317-745-2606.

☆☆

Mature Living Spring Seminars on A Medley of Topics begins from 10 a.m. to 2 p.m. with "Safe Grandparenting" in Room 251 of Marian hall, Marian College. \$2 donation. Bring or buy lunch.

☆☆

The Scripture Study on "The Ascending View: A Contemporary Look at the Scripture" concludes with "Behold the Kingdom" at 7:30 p.m. at Holy Family Church, Oldenburg.

March 18

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

☆☆

The Mothers in Touch Group of St. Lawrence Parish, 46th and Shadeland will host a presentation on Breast Health at 10 a.m. in the social room. Babysitting provided. Call 317-545-2814.

☆☆

Catholic Widowed Organization (CWO) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Program on using household appliances. Newly widowed and new members meet at 7 p.m.

☆☆

An Enrichment Day on "The Walk of Life, You and Your Parish" will be presented from 9 a.m. to 2 p.m. at Fatima Retreat House, 833 E. 56th St. Call 317-545-7681 for details.

March 18-19

S.E.E.K. testing will be presented at St. Monica Parish, 6131 N. Michigan Rd. Call 317-255-7153 for appointment.

March 19

Holy Angels School continues its Second Annual African Heritage Workshop series at 7 p.m. with "African World Perspective."

☆☆

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 2405 S. Sixth St.

☆☆

An hour of prayer before the Blessed Sacrament will begin at 7 p.m. in St. Francis Hospital Chapel, Beech Grove. Everyone welcome.

☆☆

A Lenten Spiritual Rosary will be recited at 7:30 p.m. in St. Lawrence Church, 4850 N. Shadeland Ave.

☆☆

Lenten Evenings of Reconciliation continue from 7-9 p.m. at Beech Grove Benedictine Center.

March 20

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 46th and Shadeland.

☆☆

A Lenten Fish Fry will be held from 5:57 p.m. at Sacred Heart Parish hall, 1530 Union St. Stations of the Cross at 7 p.m. in church.

☆☆

The Youth Athletic Committee of St. Michael Parish, 3354 W. 30th St. will hold a Lenten Fish Fry from 5-7:30 p.m. Adults \$4; kids \$3.

☆☆

The PTO of St. Rita Parish, 1733 Dr. Andrew J. Brown Ave. will hold a Fish Fry from 4-6 p.m.

☆☆

The Women's Club of St. Thomas the Apostle Parish, Fortville will sponsor a Meatless Buffet from 5:30-7 p.m. Free-will offering.

☆☆

A Holy Hour will begin with 12:10 p.m. Mass in St. John Church, 1216 W. Georgia St. Exposition, Adoration, Benediction.

☆☆

The PTO of St. Mary Parish, Aurora will sponsor a Fish Fry from 4-7 p.m. Carry-outs available.

☆☆

Catholic Alumni Club (CAC) will attend "Cause for Applause" at 8 p.m. at Shortridge Jr. High auditorium. Tickets \$10 at the door. Call Linda 317-875-0636 for details.

☆☆

A Lenten Fish Fry will be served from 5-7:30 p.m. at St. Lawrence Parish, 46th and Shadeland. Lenten Bible Study on the Book of Revelation follows at 7:30 p.m.

☆☆

The School Booster Club of St. Paul Parish, New Albion continues its annual Lenten Fish Dinners from 4-7:30 p.m. in Father Walsh Hall, St. Martin Parish, Yorkville. Adults \$4.25; kids 12 and under \$2.

☆☆

St. Catherine of Siena Court #109 Ladies Auxiliary, Knights of Peter Claver will hold its Annual Friday Lenten Fish Fry from 11 a.m.-4 p.m. at St. Bridget Parish, 801 Dr. Martin Luther King Jr. St. Dinners \$5; sandwiches \$3.50. Call for carry-out orders after 10 a.m. to 317-631-4036. No deliveries. Stations of the Cross 5:30 p.m. in church.

March 20-22

A Women's Retreat on "The Mystery of Being Ordinary" will be conducted at Fatima Retreat Center, 5553 E. 56th St. Call 317-545-7681.

March 21

Catholic Alumni Club (CAC) will attend an Ice hockey game at 7 p.m. at the Coliseum. Tickets \$7. Call Mary 317-255-3841 late evenings.

☆☆

Armchair Horse Races will be held after 5:30 p.m. Mass at Holy Trinity Parish, 2618 W. St. Clair. \$3 admission includes food, soft drinks.

☆☆

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

☆☆

Catholic Widowed Organization (CWO) will hold a Pitch-In Dinner at 6 p.m. at the Catholic Center, 1400 N. Meridian St. followed by round dancing. Bring covered dish. Fee \$4. Register at meeting on March 18.

☆☆

Brebeuf Mothers Association will sponsor the 18th annual La Brio de Brebeuf dinner/auction at 6:30 p.m. in the gym. \$40/person. Call 317-843-2433 for reservations.

☆☆

Holy Cross Parish, 125 N. Oriental St. will hold its 3rd Annual Reverse Raffle beginning with roast beef dinner at 6 p.m. Tickets \$20.

☆☆

Bloomington SDRC (Separated, Divorced and Remarried Catholics) will go dancing at Bedford's 7th Street Lounge. Call Loreta 812-339-3955 for details.

☆☆

A Lenten Prayer Breakfast will be held from 7-9:15 a.m. at St. Andrew Parish Center, Richmond.

March 21-22

A Craft Fair/Bake Sale will be held from 7-9 p.m. Sat. and from 9 a.m.-1 p.m. Sun. at St. Matthew School, 4100 E. 56th St.

March 22

Lenten small group discussions on the Book of James continue from 11:30 a.m.-12:30 p.m. at Sacred Heart School, Clinton.

☆☆

The Lenten Vespers/Lecture Series continues with "Passion of Lovers" at 6 p.m. at Holy Spirit Parish, 724 E. 10th St.

☆☆

The Lenten Concert Series continues at 4 p.m. at St. John Church, 126 W. Georgia St. Latin American piano music.

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March 27-29 (Fri-Sun.) — Women's Retreat (Marian Theme) "Mary, Model for Contemporary Woman"
A time for private and group reflection on Mary as the model for contemporary women. *Presenter:* Sue Bradshaw, OSF, Saint Joan of Arc/Marian College, Indianapolis, Indiana. *Presenter:* Father Leopold Keffler, OFM (Conventual).

April 3-5, (Fri-Sun.) — Women's Retreat "Journeying with Jesus to Easter" Let this mind be in you which was also in Christ Jesus. "Philippians 2:5. We will discover how we meet the Risen Christ and already share in His victory in the communal aspects of our lives. *Presenters:* Sister Norma Rocklage, OSF, Vice-President Marian College, Father Fred Link, OFM, Campus Minister, Marian College.

April 10-12, (Fri-Sun.) — Mixed Retreat "Journey into Compassion" This retreat will explore both the inner and outer journey into compassion, solidarity, and openness with God, the earth, people close to us, the poor, and the whole human community. *Presenter:* Jim McGinnis, Ph.D., Author. Cost: \$95.00 per person or \$150.00 per married couple.

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Call: 317-545-7681 Monday through Saturday
5353 East 56th Street, Indianapolis, Indiana 46226

Youth News/Views

Richmond teens host a multicultural dinner

Youth group members from St. Mary, St. Andrew and Holy Family parishes in Richmond hosted their second annual Multicultural Dinner on Feb. 29 to highlight the uniqueness of a variety of nationalities and to bring parishioners from the three churches together for fellowship.

By the time the dishes were cleaned, the Richmond teens had collected over \$500 to support "Give a Child a Chance," a national fund raiser organized by Dr. John Scully, founder of the Pamela Scully Memorial Foundation.

Proceeds from Scully's 4,500-mile walk across America in April will benefit educational opportunities for underprivileged, deprived and handicapped children in locations throughout the world, including youngsters living in a native American community in New Mexico and others living in the Philippines, Zimbabwe, Bolivia, and Scully's native Ireland. A

portion of the proceeds from the Indianapolis leg of the walk will go to the Dayspring Center, a not-for-profit organization dedicated to feeding and sheltering homeless families.

"We raised \$502 from the Multicultural Dinner," Melody Schroeder, youth minister for the three Richmond parishes, explained. "The money will go toward the Pamela Scully Foundation. I liked the idea that this international fund raiser would add to the multicultural theme."

Thirteen teen-agers helped serve the recipes prepared by adult parishioners, she said, then they tackled clean-up chores.

"One of the Youth Ministry Commission members said a lot of people were excited about the Multicultural Dinner because it went so well last year and the fact that the young people were involved with it. They were so responsible. They just took over. Next year we may even print a recipe book."



SERVICE—Teen-agers from St. Mary, St. Andrew and Holy Family parishes in Richmond share food service responsibilities for the second annual Multicultural Dinner, sponsored by the combined Richmond Catholic Youth Organization youth group on Feb. 2. Adults donated the food. (Photos by Mary Ann Wyandt)

Controversial billboard showcases 'pope rock'

by Catholic News Service

GRAND RAPIDS, Mich.—A Grand Rapids radio station has been getting mixed reaction to a promotional billboard that shows Pope John Paul II wearing headphones and a T-shirt with the station's call letters.

Maude Lewis, promotion director for radio station WLAJ-FM, said in a March 9 interview that there had been about 50 telephone calls since the billboard went up on March 2. She said some callers opposed the billboard and some supported it.

After the billboard made national news, Lewis said calls have come from former listeners "as far away as Denver, Utah and New York City."

The billboard, designed by Grand Rapids artist Mark Heckman, was expected to remain up for a month. It depicts the pope wearing headphones, with the WLAJ logo on a T-shirt under his white cape and the slogan "Father Knows Best" printed adjacent to the picture.

Mike Ghering, director of communications for the Grand Rapids Diocese, told Catholic News Service on March 10 that the diocese feels it is "in poor taste to use the pope in an ad campaign" because "he's a spiritual leader, not an entertainer or someone who would be endorsing

products or services. We think it's insensitive to a large segment of the population."

Nearly 64,000 of the city's 180,000 residents are Catholics.

The FM station has a "cutting-edge, album-oriented rock" format, Lewis said. The billboard was "not meant in any kind of disrespectful way" and featured Pope John Paul as a world leader rather than for his spiritual role.

"We're not picking on any one religion," she said. "He's a modern pope. He used to be an actor. He's connected with the modern world more than any other pope."

Ghering said he believed the pope is a fan of classical and folk music, but did not know the pope's views on rock 'n' roll.

The communications director also said he thought it was "inappropriate" to link the pope and rock because of some lyrics and the lifestyles of some performers.

The diocese has communicated its concerns about the billboard to the radio station, Ghering said, but Lewis said there were no plans to remove it before the end of March.

The station spokeswoman said WLAJ-FM has had good relations with the Catholic Church in Grand Rapids. This past Christmas the station helped raise \$12,000 to replace toys for poor children which were stolen from St. Andrew's Cathedral.



CLEAN-UP—Heather Sickmann from St. Mary Parish in Richmond helps with kitchen duties following the Multicultural Dinner. (Photo by Mary Ann Wyandt)



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Chatard sponsors study session to help students with high school

Bishop Chatard High School in Indianapolis will sponsor a free half-day seminar called "How to Study" on March 14 from 8:30 a.m. until 12:30 p.m.

"The seminar will provide students with survival skills that they can still use this year and carry with them throughout their academic career," Marianne Flynn, Chatard's development director, explained. "The seminar will cover sections on studying, note-taking, and test-taking skills and will also specifically cover mathematics and foreign languages."

Flynn said other activities are planned to keep the students' interest and to provide opportunities to meet teen-agers from other schools.

Donuts and juice will be provided at the time of registration; she said, and a pizza lunch will be served later in the day.

For more information, contact Chatard's development office at 317-255-8428.

☆☆

Registration for Our Lady of Providence Junior High School for the 1992-93 school year is scheduled on March 24 at 7 p.m. in Room B-2 at the high school. A \$100 registration fee is due that night.

Enrollment will be limited by faculty and educational considerations. Admission decisions will be made on the basis of

existing guidelines. For additional information, contact the school at 812-941-2538.

☆☆

The first three rounds of competition in the Catholic Youth Organization's annual CYO One-Act Play Contest begin at 1 p.m. on March 15 at St. Catherine Parish in Indianapolis.

Admission is \$1 for adults and high school students, 75 cents for grade school students, and \$2.50 for families.

In Round I, Nativity youth group members will present "Just Plain Folks" to open the competition, followed by St. Monica youth group members with "The Ransom of Emily Jane," and St. Roch teen-agers with "The Wizard of Oz."

Round II entries are St. Catherine youth group members with the play "The Ledger," St. Gabriel teens with "The Ronanagers," and Holy Trinity youth with the play "The Mystery at Tumble Inn."

Wrapping up the first day of competition, Round III entries are St. Catherine youth group members with "Honor," Adam Spelvin's "He's Perfect!" and St. Ius X teens with "A.B.C." to close the show.

The finals begin at 1 p.m. on March 22, also at St. Catherine Parish. For additional information, contact the CYO Youth Center at 317-632-9311.

Teen shares story of her 'Christian Awakening'

by Julia Anne Ralston

Last year my family and I underwent many changes—not just environmental changes but also religious changes.

It was a time of great confusion for me. I wasn't sure who God wanted me to be, and to tell you the truth I wasn't sure who I wanted to be. All of this changed shortly after we moved to Columbus.

My story of how the Roman Catholic Church helped me may sound like any other story, but I want to help people who have no hope to know that someone does love them and is looking out for them.

In August of 1990 my family moved to Columbus from a small town in northern Ohio. At the time, I was a member of Emmanuel Presbyterian Church. The congregation was one full of love, but there was something missing in my life. I wasn't sure what, but I definitely knew that something was missing.

After we had settled in our new home, I started attending the Presbyterian churches in Columbus. The congregations welcomed me with open arms and love. There was still something wrong, or missing rather, and I had finally figured out what it was. I

wasn't sure I fit into the congregations I had grown to love.

One afternoon while I was talking to a close friend about this, she mentioned to me that she is a parishioner at the Catholic church in town. I had always been curious about the Catholic faith, so I asked her about it. We talked for quite a long time, and she asked me to attend Mass with her the following Sunday. Naturally I accepted her invitation.

After leaving Mass, she asked me how I felt. I was in awe. I had never felt so sure about my life. I felt refreshed, a feeling I had never really felt before.

The next month I began the Rite of Christian Initiation of Adults, or RCIA. During this time I went through many stages, or rites. Each one gave me a different feeling, but they were all basically a feeling of protection. For the first time in my life, I knew who God was and I felt he knew who I was.

On March 30, 1991, I was confirmed at St. Bartholomew Church in Columbus. I was sure of who I was and had a feeling of security. The people of the parish welcomed me and helped me understand my new faith.

Many things happened to my family during the year of my Confirmation.

In February my grandmother died. The parishioners helped us through that by sending us many prayers.

In April our house burned. The parishioners not only prayed for us, they also helped us get our new home started.

Through the summer I met many other Catholics. Each person I met welcomed me into their heart.

The Catholic faith has done so much for me. It has helped me find God and myself. Most of all, it has helped me find love.

I am very thankful for this, and I pray each night that someone else will be able to have the same experience I did.

(Julia Ralston is a new member of the Catholic Community of Columbus. She attends Columbus East High School. After participating in the archdiocesan Christian Awakening Retreat on Feb. 20-23 at the Catholic Youth Organizational Youth Center, she wrote this essay as a Lenten reflection. For information about upcoming retreats, contact the CYO office at 317-632-9311.)



DISCUSSION—St. Barnabas parishioner Robyn Crosson of Indianapolis and Holy Family parishioner Michael Moak of Richmond discuss faith during the first day of the Christian Awakening retreat on Feb. 20 at the CYO Youth Center. (Photos by Mary Ann Wyand)



REFLECTION—Faith inspires reflection for two Christian Awakening retreatants.

DOCUMENTATION—A Christian Awakening retreatant takes notes during a small group discussion on faith.

Teens consider choices

by Ray Lucas

The faith journey for many teen-agers can be a tough plan to follow, especially with all the detours and obstacles present during their adolescent years.

But through the Junior Retreat "Halfway Home" sponsored by the New Albany Deane Catholic Youth Ministry Office in February, more than 50 young people learned a little about the paths they have traveled so far in their lives and where their journeys may lead them.

"This is my first retreat with the deane and I had a great time," Providence High School junior Julie Graf, a member of St. Joe Hill Parish in Sellersburg, reflected. "I learned a lot about myself and about a lot of other people on the retreat."

"Halfway Home" focuses on the fact that life is a journey towards home—an eternity with God. But along the journey there are many things that impede our progress.

The weekend retreat uses a combination of media experiences, youth and adult talks, small group experiences, one-on-one time, journaling, and prayer. Through these techniques, the retreat challenges youth to reflect on their lives, facing times when they have been alone or scared or stumbled along the journey, while encouraging them to trust and help each other and seek guidance from God as they continue their journeys.

"It took a lot of courage and trust for the youth and adult leaders to get up in front of us and share their lives," Julie explained. "It made me feel better to know that other people struggle with the same problems."

Angela Leatherland, a Floyd Central High School junior and member of St. Mary Parish in Lanesville, reflected on the importance of her small group on the retreat.

"I liked our small groups the best," she said. "It was great opening up and learning about each other and making new friends. Everybody was wonderful and honest and open. They were there when we needed them. I will always remember my Junior Retreat and the great friends I met."

Since deane youth ministry staff members developed retreat programming in 1980, over 1,000 youth and team members have participated in the various class retreats.

"The retreats I've been to teach teens to deal with problems or challenges in their lives," Providence High School junior Ben Boggs, a member of St. Augustine Parish in Jeffersonville, said. "On this retreat, I was able to share my emotions and talk about what's going on in my life."

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BOOK REVIEW

Msgr. Bosler tells it like it is...

NEW WINE BURSTING OLD SKINS: Memories of an Old Priest Longing for a New Church, by Raymond T. Bosler. Published by the author, 1992. 113 pp., \$7.

Reviewed by *Cynthia Dewes*

Msgr. Ray Bosler has done it all. He's been an official of the chancery and the marriage tribunal, a chaplain, a pastor and assistant pastor, and a syndicated columnist. He served the Archdiocese of Indianapolis as writer and editor of its newspaper, as well as representing it in community and ecumenical affairs.

But best of all, in Msgr. Bosler's opinion, was the job he was given as a *peritus* (expert) participant in Vatican Council II. When Archbishop Paul C. Schulte asked him to accompany him to the council as his theologian, Msgr. Bosler began "the most thrilling four years of my life (1962-65)."

Many of the issues which we now take for granted in the church: Mass in the vernacular languages, non-literal interpretation of the Bible, a tolerant attitude toward Jews and Protestants, mass sparks fly during the council sessions. The bishops' often-vigorous opposition to each other's opinions amazed the non-Catholics who were present.

"The Protestant observers from the beginning marvelled at the disagreements of the Catholic bishops who were all

supposed to think alike," wrote Msgr. Bosler. "One of them said that if a group of Protestants disagreed the way the bishops did, they would all have gone home."

Despite the intensity of their struggle to uphold authentic doctrine while meeting the needs of present-day Catholic Christians, the bishops were led by the Holy Spirit to "words on freedom that excited us," Msgr. Bosler said.

Quoting from the Decree on Religious Freedom, he wrote: "Freedom has its foundation in the very dignity of the human person... Human beings are impelled by nature and also bound by a moral obligation to seek truth, especially religious truth... They cannot discharge these

obligations in a manner in keeping with their own nature unless they enjoy immunity from external coercion as well as psychological freedom."

Today, 25 years after the close of Vatican II, Msgr. Bosler fears that there are few "new wineskins" in the present church to receive the "new wine" of freedom which he saw being generated at the council. Continuing to quote from the decree, he wrote: "The truth cannot impose itself except by virtue of its own truth, as it makes its entrance into the mind at once gently and with power."

Msgr. Bosler's comments and anecdotes about the famous (or infamous) people he met, the places where he lived and visited, and the adventures which quick wit and good luck have afforded him, make for extremely interesting reading. He may be an old priest, but he is certainly full of "new wine."

(Available at the Criterion Press, P.O. Box 177, Indianapolis, Ind. 46206, (317) 236-1570; Christian Theological Seminary bookstore; Krieg Brothers; and the Village Dove.)

Books of interest to Catholic readers

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

"The Freedom of Holiness," by the Rev. Michael Marshall, Morehouse Publishing, \$11.95, 195 pp. Episcopal cleric explores six themes he regards as basic to living the holy life in today's world. Each daily reading contains a Scripture passage, a brief exposition matched by a brief biography of a saint, and a reflection on what their witness means.

"Finding God in Your House," by James Breig, Thomas

More Press, \$12.95, 199 pp. Tells how members of contemporary families grow in their love for one another and God as they cope with everything from homework to illness and death.

"Spirituality: Toward a Restless Culture," by Oblate Father Ronald Roheiser, Twenty-Third Publications, \$7.95, 145 pp. Counsel for those who struggle with restlessness, guilt and obsessions in their quest for the consolation of God.

"Disciples and Leaders," by Father John F. O'Grady, Paulist Press, \$9.95, 137 pp. Traces the development of ministry and leadership roles through the New Testament and first century and details the connections between these roles and being a disciple of Jesus' own ways.

"Believing," by Jesuit Father Gerald O'Collins and Mary Venturini, Paulist Press, \$8.95, 178 pp. Dialogue between a theologian and a Christian laywoman on the meaning of the Apostles' Creed.

"Natural Prayer," by Wayne Simsie, Twenty-Third Publications, \$7.95, 101 pp. Subtitled "encountering God in nature," this book is meant to be a hymn to the wonder and beauty of God as manifested in the natural world around us.

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(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. 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.)

† ALTENSCHULTE, Arthur J., 82, St. Andrew the Apostle, Richmond, Feb. 26. Husband of Lavina; father of Raymond; stepfather of Carol Rich and Marilyn Moore; brother of Genevieve Adams; grandfather of one; great-grandfather of seven.

† BOOK, Louis, 84, St. John, Starlight, Feb. 25. Brother of Hilda and Mary.

† BOYLE, Raymond R., 63, St. Jude, Indianapolis, March 4. Husband of Phyllis M., father of Sherry, and Phyllis Rae; brother of Michael J., John, Dorothy Lee Verde, Geraldine McNally, Isabelle Collins and Patsy Jankauskas.

† BYRON, Paul G., 82, St. Mary, North Vernon, March 3. Husband of Helen (McCauley); father of William P., Daniel, and Kathleen B. Stadler; grandfather of six.

† COLLINS, Mary, 91, Our Lady of Perpetual Help, New Albany, Feb. 26. Sister of Ona Loew.

† COOK, Gertrude A., 86, St. Elizabeth, Cambridge City, Feb. 24. Mother of Elizabeth Rinehart and John; sister of John and Cornelius Connell.

† FLETCHER, Robert, 64, St. Lawrence, Indianapolis, Feb. 24. Husband of Martha "Poppy" (Britt); father of Robert W., Denise, Sally Wood and Holly F. Stock; stepfather of Mike Wright; son of Hilda; brother of Lois Hater; grandfather of 13; great-grandfather of four.

† HANNON, Thomas J. II, 79, St. Catherine of Siena, Indianapolis, Feb. 20. Husband of Virginia; father of Thomas J. III and Terry P.; brother of James M.

† HEAVRIN, Martha L., 71, Our Lady of Perpetual Help, New Albany, Feb. 20. Mother of

David, Leo, Richard, and Nancy Woolfolk; sister of Mill French and RUTH Keen; grandmother of eight; great-grandmother of two.

† JONES, Karen, 47, St. Joseph, Terre Haute, Feb. 5. Mother of Jennifer and Amy; daughter of Pauline Murphy; sister of Janet Pickering.

† MAGNUS, Mary, 85, St. Vincent de Paul, Bedford, Feb. 27. Mother of Rita Kay Morris, Rose M. Concannon and Posa; grandmother of six; great-grandmother of five.

† MANNIX, Edward Francis, 58, Little Flower, Indianapolis, Feb. 22. Husband of Evelyn (Ellis); father of Kevin, William, Jay and Mike Sprinkle; Vickie Breen, Brenda Hennigan, Elizabeth Leonard, Caroline, and Joyce Domagala; grandfather of 14.

† MIFFLIN, Earl C., 73, Holy Family, New Albany, Feb. 20. Husband of Audra Rose; brother of Ethelene Ashby.

† NORTON, Beulah Jeanne Kersey, 68, St. Paul the Apostle, Greencastle, Feb. 22. Wife of Clifford R.; mother of Ray E. and Terry D. Kersey; stepmother of Thomas C.; sister of Kenneth Dellen and Lois Boswell; grandmother of one.

† PFUM, Edna Mary (Puckett), 87, St. Mark, Indianapolis, Feb. 27. Mother of Mck, Claire Slick and Rosemary Draper; sister of Sue Marsholt and Sylvia Armstrong; grandmother of 12; great-grandmother of 14.

† RICHART, Bernard, 74, St. Joseph, Jennings Co., Feb. 20. Father of Raymond, Louis, Tom, Bernard II, Louise Vogel, Janet Walling, Sarahbeth Gates and Mary Margaret Jordan; brother of Paul, Betty Lane and Bertha Elser; grandfather of 25; great-grandfather of nine.

† WALLS, Mary Kathleen, 80, St. Vincent de Paul, Bedford (formerly of West Baden), Feb. 27. Aunt of eight.

† WHEAT, Edward L., 66, Our Lady of Perpetual Help, New Albany, Feb. 28. Husband of Barbara A.

† WILMER, Elsie E., 89, St. Mary, Greensburg, March 1. Mother of Rosemary Haag, Kathleen Scheidler and James; sister of Rena Stevens; grandmother of seven.

Recent movies' classifications

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

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

A-I—general patronage;

A-II—adults and adolescents;

A-III—adults;

A-IV—adults, with reservations;

O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

Adams Family, The A-II

Adventures of the Great Mouse Detective, The A-I
American Me A-IV
Antonia & Jane A-III
At Play in the Fields of the Lord A-IV
Beauty and the Beast A-I
Black Robe A-III
Blame It on the Bellboy A-III
Bugsy A-IV
Butcher's Wife, The A-III
Cape Fear O
Curly Sue A-II
Double Life of Veronique, The A-III
Europa, Europa A-III
Falling from Grace A-III
Father of the Bride A-II
Final Analysis A-II
For the Boys A-III
Freejack O

Fried Green Tomatoes A-II
Gladiator A-III
Grand Canyon A-III
Hand That Rocks the Cradle, The O
Hear My Song A-II
Hearts of Darkness: A Film-maker's Apocalypse A-III
High Heels A-III
Hook A-II

House Party 2 A-IV
Inner Circle, The A-III
JFK O
Juice A-III
Kafka A-III
Kuffs O
Last Boy Scout, The A-III
Life Is Sweet A-II
Little Man Tate A-II
Love Crimes O
Madame Bovary A-III

Mambo Kings, The A-III
Medicine Man A-II
Memoirs of an Invisible Man A-III
Mississippi Masala A-III
My Girl A-II
My Own Private Idaho O
Naked Lunch O
Overseas A-III
Paper Mask A-III
Prince of Tides, The A-IV
Rhapsody in August A-II
Rush A-IV
Shining Through A-III
Star Trek VI: The Undiscovered Country A-II
Station, The A-III

Stop! Or My Mom Will Shoot A-II
Strangers in Good Company A-II
This Is My Life A-III
Until the End of the World A-III
Wayne's World A-III
Where Angels Fear to Tread A-II
For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by your contributions to the United Catholic Appeal.

Classifications of recent video cassettes

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

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

Another You A-III

Backdraft A-III

Bill & Ted's Bogus Journey A-II

Bingo A-II

Body Parts O
City Slickers A-III
Class Action A-III
Dances With Wolves A-III
Defending Your Life A-II
Delirious A-III
Don't Tell Mom the Babysitter's Dead A-III
Drop Dead Fred A-III
Dutch A-III
Dying Young A-III
F.I.V.: The Deadly Art of Illusion A-III
Guilty by Suspicion A-II
Harley Davidson and the

Marlboro Man O
Hot Shots! A-III
Hudson Hawk A-III
Jungle Fever A-III
Life Stinks O
Masters O
Mortal Thoughts A-III
Naked Gun 2 1/2: The Smell of Fear A-III
One Good Cop A-IV
Only the Lonely A-III
Out for Justice O
Point Break O
Problem Child 2 A-III
Pump Luck A-II
Regarding Henry A-III

Return to the Blue Lagoon A-III
Robin Hood: Prince of Thieves A-II
Rocketeer, The A-II
Silence of the Lambs, The A-IV
Soapdish A-III
Stone Cold O
Switch O
Terminator II: Judgment Day O
Thelma and Louise O
Toy Soldiers A-III
V.I. Warshawski A-III
What About Bob? A-II

Editor: 'Future vitality' at risk

NEW YORK (Tracy Early, CNS)—The "future vitality" of the Catholic church is at risk because of how Catholics on both the left and right treat one another and treat the church, according to the editor of the lay Catholic magazine *Commonweal*.

Margaret O'Brien Steinfelds, speaking in New York, said battles of Catholic liberals and conservatives showed that the two "camps" have common and interrelated traits that work to the church's detriment.

"The present and future vitality of the church is being put at risk by an unholy and usually unwitting alliance between right and left in the Catholic Church, and in their attitude and conduct toward one another and toward the church," she said.

Each group, she said, considers itself a "beleaguered majority," and maintains "acute awareness of the errors of the other and very limited attention to its own."

Charging that a kind of "collusion" or "symbiotic relationship" exists, Steinfelds said each side points to excesses of the other as justification for not correcting its own and contends the church would be better off without the other.

Meanwhile, Steinfelds said, a new generation is coming along that shows impatience with both the battling camps, and spiritual needs that neither is meeting.

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Experts debate when to treat, when to let die

by Mark Zimmermann
Catholic News Service

WASHINGTON—Agonizing questions of when to treat dying patients and when to let them die did not start with today's high-tech life support systems.

"That [issue] is 2,500 years old," said Dr. Edmund Pellegrino, Georgetown University professor of medicine and medical ethics, at a symposium in Washington Feb. 22.

"Hippocrates clearly said, when the patient is overmastered by the disease, when medicine has nothing further to offer, we should back off," said Pellegrino.

He and six other scholars tackled a variety of critical ethical and legal issues being faced in health care today, including living wills, assisted suicide, AIDS issues, fetal rights and child abuse as well as the difficult question of when to end treatment of the dying and what constitutes treatment.

Sponsored by the John Carroll Society, an organization of Washington-area Catholic professionals, the symposium drew about 250 people.

"Most people agree to take somebody (in a hopeless situation) off a respirator," said Basile J. Uddo, a law professor from Loyola University in New Orleans. "Most people agree you don't have to subject them to surgical or certain other treatment, but there's enormous disagreement on whether 'treatment' includes giving a patient food and fluids—nutrition and hydration."

William E. May, a moral theologian at the Pope John Paul II Institute for Studies on Marriage and the Family in Washington, said futile or excessively burdensome treatment can be withdrawn, but otherwise nutrition and hydration "is something we are morally obligated to do."

Dominican Father Kevin O'Rourke, director of the Center for Clinical Health Care Ethics at St. Louis University Medical Center, summarized his criteria: "If a person is in a persistent vegetative state or an irreversible coma, and there's medical evidence that the person won't recover, then it's legitimate to remove" artificially provided food and water.

Dr. John C. Harvey, a senior scholar at Georgetown University's Kennedy Institute of Ethics, said, "When an individual is in a persistent vegetative state, where there's no hope for recovery (a. d.) no treatment is effective . . . they'll die of the disease, so we (should) let them die in a humane and peaceful way."

Father O'Rourke said the criterion for effectiveness of therapy should be "how it restores or does not restore cognitive effective function—that's the heart of what makes us human."

May disagreed, saying profoundly retarded children or elderly people with Alzheimer's disease still have human dignity although their cognitive ability is limited. He objected to the phrase "vegetative state," saying it seems to strip people of their humanity.

Catholic teaching prohibits a doctor from intentionally killing a patient, but it is "simply fallacious" to conclude that "every time you remove life support, you have the intention of killing somebody," said Father O'Rourke. "Many times our intention is to admit, 'Hey, we can't do any more.'"

Harvey said people should prepare in advance for situations in which they are no longer able to make their own decisions about medical care, by writing a living will or by granting power of attorney to trusted loved ones.

He and several others warned against approaching such decisions too casually or simplistically. Harvey said, for example that a plain "no tubes" directive could prevent a person from receiving temporary life support for a curable condition.

Washington attorney W. Shepherdson Abell said people planning a living will should talk it over with family members and others they trust, such as their priest and their doctor.

Federal law now requires hospitals and nursing homes to advise adult patients of their right to accept or refuse treatment and to prepare advance directives, but this does not mean patients have to draw up such documents, Abell said.

Pellegrino said everyone should have an advance directive. He cautioned that giving someone power of attorney can place a "terrible burden" on that person if difficult medical decisions arise.

All the panelists agreed that Jack Kevorkian, the retired Michigan pathologist facing murder charges for helping two women commit suicide, was morally wrong.

But Father O'Rourke warned that current attitudes in U.S. society, emphasizing individualism and autonomy to the detriment of compassion and mutual care, must be changed or "euthanasia will be legitimized and legalized in 10 states within five years."

Both lawyers on the panel, Uddo and Abell, said they would break lawyer-client confidentiality if a client revealed he had the human immunodeficiency virus, which causes AIDS, and was exposing others to it.

Pellegrino said the same rule would apply to doctors. Patient confidentiality is not an absolute, he said, and a doctor would have to break that confidentiality if necessary to prevent grave harm to someone else.

In a discussion of child abuse—doctors are required to report suspected cases—Harvey said another phenomenon is on the rise. It is known as "granny bashing."

"Older people are thrown down stairs, they're abused in many ways, including emotional abuse" by relatives who resent them as a burden, he said.

Gorbachev says pope had role in communism's fall

TURIN, Italy (CNS)—Pope John Paul II played a major political role in the collapse of communism in Eastern Europe, said Mikhail Gorbachev, former leader of the Soviet Union. He predicted that the pope will continue to play "a great political role" in the current "very delicate transition" taking place in Europe.

The ex-leader of world communism praised the pope in a syndicated copyrighted article published last week in numerous newspapers around the world.

The events in Eastern Europe "might not have been possible without the presence of this pope, without the great role—including political—which he knew how to play on the world scene," said Gorbachev.

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