

# THE CRITERION

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## Two anti-abortion bills still in Senate

by Ann Wadelton

Two of the four anti-abortion bills passed by the Indiana House of Representatives have been approved by committees of the Senate. The other two were denied hearings.

Meanwhile, Governor Evan Bayh has said that he might veto any bill passed by the General Assembly that would ban the use of public facilities and employees for abortions. This provision is contained in HB 1034, which barely survived the Senate Judiciary Committee. Vote was 7-5.

HB 1134, informed consent, was approved by 9-3 vote in the Senate Public Policy Committee. The full Senate approved it with amendments Monday and it is now ready for final vote.

HB 1088, the sex selection bill, and HB 1259, a fetal viability bill, were not scheduled for hearings. However, fetal viability is included in HB 1034.

The two bills have until the 25th session day to gain approval by the full Senate. Monday, Feb. 12, was the 21st session day. The next session day will be next Tuesday, Feb. 20.

As approved in the Senate Committee, HB 1134 would require a physician to disclose information to a woman about the risks involved in having an abortion, such as hemorrhaging, infertility and infection. It also requires the doctor or his representative to tell the woman about alternatives to abortion, such as available prenatal care, childbirth and neonatal care. It further requires the Indiana State Board of Health (ISBH) to publish information about the characteristics of the unborn child at various states of development, as well as publishing a list of agencies which may help the pregnant woman who chooses to carry her baby to term. A 24-hour waiting period is required after the information is given.

While opponents argued that HB 1134

would duplicate current practice, William J. Wood, attorney for the Indiana Catholic Conference, testified that the bill includes "significant differences that enhance the legitimate interest of the state of Indiana in preserving life." Among the differences is the requirement that the physician tell the woman about risks. Current ISBH rule permits anyone to make the disclosures.

While the attorney for those opposing the bill predicted that it would be found unconstitutional, Wood said that HB 1134 was "not on the cutting edge. It is a very modest bill, not as far as Webster would allow."

The committee made two changes before forwarding it to the full Senate. It approved an amendment that would exempt women who are seeking abortions because of rape or incest. Abortions necessary to save the life of the mother already were exempted. The committee also removed requirements that materials be printed in Spanish as well as English.

The more comprehensive bill, HB 1034 was described by its author, Rep. Frank Newkirk (D-Salem) at the end of four hours of testimony, as "getting government out of the abortion business, protecting the unborn once they are viable, and encouraging adoptions."

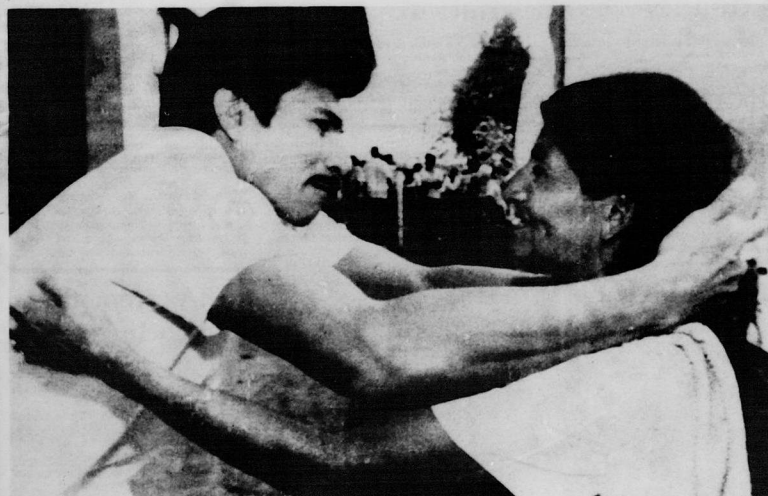
Senator Joseph Corcoran, (R-Seymour) Senate sponsor, said that he supports the bill because of his "personal commitment to respect for life."

That bill would ban the use of public facilities and employees for abortions and require testing for viability if the unborn child is thought to be at least 20 weeks gestation. It also requires a committee to study Indiana's current adoption laws and how they can be improved to encourage adoptions.

A provision that would have banned abortions of unborn babies after the 20th week of gestation was removed from the bill at the request of Rep. Newkirk. Current

(See 2 ANTI-ABORTION on page 8)

## Cardinal hopes elections not pretext for invasion



**REBEL FREED**—A former Nicaraguan rebel embraces his mother Feb. 9 in Tipitapa, Nicaragua, just after being released from jail. Anticipating the upcoming national elections that will take place in

Nicaragua on Feb. 25, the Sandinista government set free nearly 1,000 imprisoned contras and national guardsmen. (CNS photo from UPI-Reuters)

VATICAN CITY (CNS)—Nicaraguan Cardinal Miguel Obando Bravo has said he hopes the Feb. 25 elections do not serve as a pretext for a U.S. invasion. Vatican Radio reported.

The cardinal made his remarks in a mid-February speech at a Catholic university in San Juan, Puerto Rico.

"In the case of an invasion, the deaths could be hundreds of thousands. But I think it is difficult for this to come about, because the United States is aware of the reaction caused by its invasions of Grenada and Panama," Cardinal Obando Bravo said.

Regarding Nicaragua's internal squabbles, he said that "if the elections are OK, the parties must accept the results without recourse to violence."

The cardinal also said there is apathy in Nicaragua about the elections because people are unaware of their importance.

The elections will pit President Daniel Ortega of the ruling Sandinistas against Violeta Chamorro of the U.S.-backed National Opposition Union. The Sandinistas have been in power since a 1979 revolution.

The National Opposition Union has alleged that Sandinista supporters have intimidated many of its poll-watchers into resigning. Sandinistas have complained of intimidation by U.S.-backed contra rebels.

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## Rights agency documents torture, says church workers threatened

SAN SALVADOR (CNS)—Torture and killings by Salvadoran death squads jumped dramatically in January, and church workers continued to be threatened, said the head of the San Salvador archdiocese human rights agency.

The agency, Tutela Legal, also has confirmed reports that the Salvadoran military continues to use torture in the interrogation of people suspected of links to leftist guerrillas, said its director, Maria Julia Hernandez.

She also told reporters that there are continual threats against church workers and that Archbishop Arturo Rivera Damas of San Salvador has received repeated death threats in recent weeks.

"Within the security forces we have

verified the continued use of torture, both physical and psychological," Ms. Hernandez said.

In addition, in January Tutela Legal documented the torture-murders of eight victims whose throats had been slit and whose bodies showed clear signs of torture, she said. The victims—all campesinos, or small farmers—were found dumped along roadsides in the provinces of San Vicente, La Paz and Santa Ana. The victims also had been shot in the head at close range, Ms. Hernandez said.

The threats have reached the highest levels of the Salvadoran church, she said, noting that "during the month of January, Archbishop Rivera Damas received specific death threats over the telephone."

THE CRITERION  
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## FROM THE EDITOR

## The USSR's problems with its republics

by John F. Fink

Americans are demonstrably weak in their knowledge of geography, and I believe this is particularly true when it comes to the Soviet Union. Many people still think of the Soviet Union as Russia, whereas it is only one of the 15 republics in the Union of Soviet Socialist Republics (USSR)—albeit by far the largest, 6,593,000 square miles of the 8,600,000 square miles in the USSR.

But in order to really understand the unrest that Mikhail Gorbachev has been facing in some of the republics of the Soviet Union, one has to know about the ethnic and religious makeup of the people of the Soviet Union.

One of the many fascinating places our *Criterion* group visited in Leningrad was the Museum of Ethnography of the People of the Soviet Union. It contains displays of how the various ethnic groups that comprise the Soviet Union lived back in the 19th century.

There are about 280 million people in the 15 republics. About 52 percent are Russians, a category that includes the White Russians of Byelorussia and the Ukrainians. It's estimated that there are 40 distinct ethnic groups in the Caucasus alone—the land between the Black Sea and the Caspian Sea where are located the republics of Georgia, Armenia, Azerbaijan and a small part of Russia.

**THE ONLY REPUBLIC** with a heavily Catholic population is Lithuania, one of the three Baltic republics that have been in the news lately because of their desire for independence. (The other two, Latvia and Estonia, are heavily Lutheran.) Catholicism was introduced into Lithuania in 1251 and it became the state religion in 1417. When the Russians took over Lithuania in 1940, seminaries and convents were closed and efforts were made to



eliminate the church. Between 1945 and 1955, four bishops, 185 priests and 275 lay persons were imprisoned or sent to Siberia. Since Gorbachev came to power, the situation has improved and Catholics are again free to practice their religion. Today 80 percent of the population is Catholic.

Lithuania has been in the forefront of the Republics that have started struggling for independence. The Catholics there are strongly nationalistic and don't want to be part of the Soviet Union.

The same can be said of those in the Ukrainian Republic. This is where the Ukrainian Catholics have come out from underground and are now trying to get their churches back from the Russian Orthodox Church.

**ANOTHER REPUBLIC** that has been much in the news lately is Armenia, the smallest of the republics—only 11,306 very mountainous square miles. (The next smallest republic is Moldavia, a small area taken from Romania in 1940.) Armenia was in the news when it had a severe earthquake Dec. 7, 1988 and more recently because of the disagreements between Armenians and Azerbaijanis.

Armenia is most unique because it is a Christian republic completely surrounded by Muslim countries or republics—Turkey, Iran, Azerbaijan and Georgia. Armenia has been a Christian country from the time of early Christianity. One of the things on display in the museum in Leningrad was a large photo of a Christian cathedral that dates back to the third century. At the time, the Soviet Union was celebrating 1,000 years of Christianity, which dated from its introduction in what is now the Ukrainian Republic, and I couldn't help wondering why nobody pointed out that Christianity is much older than that in the Armenian Republic.

The Armenian Rite is one of the Eastern rites of the Catholic Church, but the Christians in Armenia itself split from the Catholic Church at the time of the Council of Chalcedon in 593. Armenian Catholics are now chiefly in the United States and West Germany.

**THERE ARE SIX MUSLIM** republics located across the southern part of the USSR—north of Iran and Afghanistan and stretching from Turkey to China. The 33 million Muslims there comprise almost 20 percent of the Soviet Union's population and, after ethnic Russians, are the second-largest population group. Besides that, it is projected that they will outnumber Russians in 30 years because the Muslims' numbers are growing four times as fast as the Russians'.

These republics of Azerbaijan, Kazakhstan, Kirgizia, Tajikistan, Turkmenia and Uzbekistan (known collectively as Soviet Turkistan) seem determined to regain control of their own destinies, especially since Soviet tanks and troops had to be sent into Azerbaijan. Since 1986, more than 100 protests have been recorded in Soviet Turkistan. Recent visitors report the growing isolation of local communist parties and the emergence of an alternative and definitely Muslim leadership.

Soviet Turkistan takes in a large part of the USSR. Kazakhstan, for example, is the size of Argentina, one-third the size of the United States and one-eighth of the territory of the USSR. It is second in size only to the Russian Soviet Federated Socialist Republic (the full name of the Russian Republic). Turkmenia is the size of Oklahoma, Missouri and Arkansas combined, and Uzbekistan is 10 percent larger than California. So we're not talking about just small areas of the Soviet Union.

The people of all these areas are yearning to be free of Soviet domination, particularly because the Russians have restricted the practice of their religion, Islam, and because they have been allowed no voice in government.

It appears only a matter of time before many of the republics will become independent, in one way or another.

(Note: All 15 Soviet republics are mentioned somewhere in this column.)

## New Albany sets deanery Confirmation

by Tim Grove

Thirteen churches in the New Albany Deanery are teaming up to plan the first-ever deanery-wide Confirmation into the archdiocese to be held under one roof.

The liturgy, scheduled for April 29, will take place at the new gymnasium at Providence High School. About 300 candidates are currently preparing for the sacrament at the parishes: St. Joseph, Corydon; St. Francis Xavier, Henryville; St. Augustine, Jeffersonville; St. Mary, Lanesville; St. Mary, Navilleton.

Other parishes with candidates are Holy Family, Our Lady of Perpetual Help, and St. Mary, New Albany; Most Precious Blood, New Middletown; St. Joseph Hill, Sellersburg; St. Mary of the Knobs; St. Peter, Harrison County; and St. John the Baptist, Starlight.

Archbishop Edward T. O'Meara, the ordinary for Confirmation of baptized Catholics, has authorized Father William Ernst, dean of the New Albany Deanery, to help him administer the sacramental anointing. Three other priests will assist. Invitations to concelebrate have been extended to all active and retired clergy in the deanery.

Father Stephen Jarrell, director of the Office of Worship, said that liturgy planning by the 12-parish steering committee in New Albany "seems to be moving really well. There seems to be a good spirit of cooperation in all the parishes involved here."

Jarrell said the deanery committee has "a good awareness of all that is involved" in planning a liturgy in a gymnasium.

Although the Providence gymnasium seats approximately 2,000, an additional 500 chairs will be needed to accommodate confirmandi. Nearly 100 volunteers are being recruited to assist with hospitality, music, art and environment, set up and clean up. People will also be needed to help with a reception that will follow.

Jerry Finn, youth ministry coordinator for the New Albany Deanery, had the idea for the deanery-wide celebration. Finn said that the plan solves the inequities created

by the standard procedure of the archdiocese to cluster parishes for administration of the sacrament.

"Because of the clustering of parishes for Confirmation, unless you have a larger church, then you were always traveling elsewhere for the sacrament," Finn said. "There was no sense of Confirmation being a parish celebration. With a deanery-wide celebration, everyone travels and it's at a neutral site."

There are other advantages, Finn said. "I think there is going to be an incredible sense of energy in seeing this many teenagers making a commitment to their faith," he said. "Also, it gives them a

chance to see the church in a larger sense, more of the universal church."

The theme for the celebration—"Weaver God"—was borrowed from the title of a song that was written by Denise Pyles, a Louisville-based musician.

"The lyrics of the song say, 'Woven together as one, weaver God,'" said Becky Davis. One of the Confirmation liturgy planners, Davis said that the theme is appropriate because "we come from diverse backgrounds and different parishes throughout the deanery, but our common identity is through God."

Other members of the steering committee are Janet Rauck, chairperson; Father David Coons, co-chairperson; Jose Fernandez, Dale Durham, Dave and Monica Graf, Ann Northam and Patty Rake.

## RCIA ceremonies are scheduled

The Rite of Election of Catechumens and the Call of Continuing Conversion of Candidates will be celebrated at two sites in the archdiocese in early March.

Archbishop Edward T. O'Meara will preside at a liturgy at St. Benedict Church, Terre Haute, on Thursday, March 1 at 7:30 p.m. On Sunday, March 4 at 4 p.m., the same rite will be celebrated at St. Peter and Paul Cathedral in Indianapolis.

Rite of Christian Initiation of Adults (RCIA) candidates, their sponsors and parish catechetical teams will take part in the March 1 and 4 celebrations.

On Sunday, April 22, Archbishop O'Meara will offer a Mass of Thanksgiving for the Newly Baptized and Received at the cathedral at 4 p.m. Families, sponsors and members of the parish communities are also invited to attend this celebration. After the Mass, a reception will be held at the Assembly Hall of the Catholic Center.

## Archbishop O'Meara's Schedule

Week of Feb. 18

WEDNESDAY, Feb. 21—The Central Indiana Chapter of the Religious Public Relations Council meeting and luncheon, at the Christian Theological Seminary, Indianapolis, 12 noon.

SATURDAY, Feb. 24—Thirteenth Annual Shramraun, Cathedral High School, Indianapolis, 5 p.m.



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PLAN CONFIRMATION—Father Stephen Jarrell, director of the Office of Worship, Monica Graf, Ann Northam, Dave, Graf, Father Dave Coons, Jerry Finn and Becky Davis study the floor plan of the new gymnasium at Providence High School in preparation for a deanery-wide Confirmation celebration in April. (Photo by Tim Grove)

## Lenten lecture series scheduled

Father Jack W. Porter, associate pastor of St. John Church, Indianapolis, will speak at the lunch hour Lenten Lecture Series at L.S. Ayres Club Room. "The Mystery of God's Love" is the series theme.

But this year the day for the gathering at the downtown store has been changed to Friday. The weekly reflections begin at noon and last one hour.

Father Porter has planned to talk about

"Made to be Loved," on March 2; "Let God be God," on March 9; and "The Destiny of Sinners," on March 16.

On March 23, the topic will be "Jesus, the Life of the World"; March 30, "Live in the Light"; and April 6, "Remember and Give Thanks."

Participants may bring their lunches or purchase them at the adjacent Ayres' Toy Shop on the 8th floor.

# Free clinic supplies services to the neediest

by Mary Ann Wund

It started with a bowl of soup. Two years ago, St. Thomas Aquinas parishioner James Trippi was helping other Cathedral Soup Kitchen volunteers serve food to some of the homeless people in Indiana's capital city.

Trippi, an Indianapolis physician, noticed that many of the homeless people in the food line had obvious health problems. He decided that, "We could be doing more."

After discussing his concerns with other physicians and nurses, Dr. Trippi and a small group of area health professionals organized the Gennesarat Free Clinic in February of 1988 to provide volunteer medical care to homeless and indigent people one night every week.

The name comes from the New Testament passage Mark 6:56, which proclaims, "And all those who touched him were healed."

Since the early days when Gennesarat volunteers transported donated medical supplies in large trunks, the clinic staff has grown to more than 250 volunteers who work in modestly equipped examination rooms at five of the city's shelters for the homeless.

Gennesarat Free Clinic volunteers provide medical services to some of the city's neediest people at the Holy Family Shelter, Dayspring Mission, the Lighthouse Mission, Good News Mission, Salvation Army Adult Rehabilitation Center, and the Indianapolis Episcopal Metro Council's temporary family shelter.

Last fall, Gennesarat volunteers also assisted with a citywide screening for



**CHECK-UP**—Dr. Donald Trainor examines one-month-old John Christopher Lee Long, the son of Carmen Long, at the Gennesarat Free Clinic at Holy Family Shelter in Indianapolis. (Photos by Mary Ann Wund)

tuberculosis and immunization programs for influenza, tetanus, and pertussis. As a result of this screening, health care professionals discovered that more than 10 percent of the homeless people in Indianapolis have latent tuberculosis exposure.

In order to better meet the basic medical needs of the homeless not covered by existing community medical programs, Dr. Trippi and others involved in this grassroots effort are now preparing to offer

free dental services and distribution of free vitamin pills to homeless children. Comedian David Letterman, an Indianapolis native, recently donated funds for the purchase of vitamins and antibiotics.

Future Gennesarat plans include the purchase of a mobile medical van to serve some of the city's homeless people who do not stay at the shelters.

Historically, Dr. Trippi said, health care needs for the indigent and homeless have been provided at Veteran's Hospital, Wishard Hospital, Methodist Hospital, Neighborhood Health Centers, and Peoples Health Care Homeless Initiative Program.

When the need for free and available health care for the needy continued to grow, he said, Gennesarat Free Clinic staff members volunteered to help fill this void with their time and donations of supplies. A government grant coming later this year will enable the clinic staff to purchase additional medications.

"Our clinic started off kind of rocky but filled with good intentions," Dr. Trippi noted during a recent reception for volunteers. "What all of you are doing is done in the name of God, and it is done with quality through your good work."

In just one year, he said, "We were able to become accessible to those in the shelters. The past two years have been a tremendous source of growth and inspiration, and we are now on the verge of having dental clinics at two of the shelters. We thank God for all of you."

Looking ahead, Dr. Trippi said, "We start our third year filled with tremendous confidence because every goal that we've tried to do we have far exceeded. Now we hope to purchase, equip, and staff the Gennesarat Free Mobile Clinic to provide accessibility to the homeless that we do not serve presently."

The mobile clinic is expected to cost \$45,000, he said, and will more effectively fulfill the need for medical outreach to the city's homeless in the downtown area.

Pediatric nurse Kathy Gorski said she enjoys volunteering at the Gennesarat Free Clinic at the Holy Family Shelter because "I'm amazed at the courage of these (homeless) people. It's a real privilege to be a part of this organization and to serve the community. It's a humbling experience. Children are our future, and we are helping to meet their needs and the needs of their families."

Dr. Donald Trainor, St. Luke parishioner, said his time spent serving the homeless "makes me feel like my faith is coming alive. It's one of those rare opportunities where you really feel like you're doing good for other people."

St. Thomas parishioner James Malone, also a physician, said he and other doctors were "looking for ways to help the



**FRIENDS**—Holy Family Shelter client Toby Melton, 11, holds nine-month-old Mahogany Turner while the two await medical exams at the Gennesarat Free Clinic. He is the son of Patricia Melton. Michelle Turner is Mahogany's mother.

community" and found the Gennesarat Free Clinic to be a good vehicle for volunteer service.

Registered nurse Marcia Plant Jackson, a member of the Indianapolis Hebrew Congregation, said she voluntarily worked with Mother Teresa and the Missionary Sisters of Charity during a stay in India. Now, she added, her service for the Gennesarat Free Clinic enables her to continue that spirit of service and gives purpose to her life.

Dr. James Scheidler, a St. Michael parishioner, praised Dr. Trippi for originating the idea of the Gennesarat Free Clinic because "It's a good opportunity to exercise a certain need that we all have to give of ourselves. It's an organized opportunity to do something that I've been wanting to do for a long time."

St. Thomas Aquinas parishioners Thomas and Colleen Southern were the first couple to join the Gennesarat project, and have taken their son, Matthew, along to the Dayspring Mission to help serve the city's homeless residents.

Dr. Southern and his wife described their volunteer work at the Free Clinic as "a really wonderful experience, one that we can work on together as a family. It's a way for us to contribute to the community."

They said their work has enabled them to assist "families that for some reason are now out on the streets."

And, Dr. Southern noted, "There are a lot of people out there who need assistance. It's a rewarding feeling to know that in some small way we can be of help."

## Dillon stresses family strengths in talk to Indianapolis Serra Club

by John F. Fink

The divorce rate is not as high as often depicted and most people are still committed to fidelity in their marriages. Valerie Dillon, archdiocese director of family life, told members of the Indianapolis Serra Club at a luncheon meeting Feb. 12.

The Serra Club is composed of Catholic laymen and women. Its primary purpose is to promote vocations to the priesthood and religious life. Its secondary purpose is to encourage its members, through education, to fulfill their Christian vocation to service.

While acknowledging that the family is in a precarious position if one looks only at statistics and trends, Dillon said that there are many strengths among U.S. families that should be affirmed, and her office is trying to affirm them. She stressed, though, that ministry to families is not just her job, but the responsibility of all.

"Too often we hear the statistic that half of all marriages end in divorce," she said. "But that's not true. If there are half as many divorces as marriages in a single year, we have to take into consideration the large number of marriages out there. After doing that, the ratio is actually one out of eight marriages that end in divorce, which is bad enough," she said.

Further, she added, surveys taken by secular organizations tell us that 89 percent of the people surveyed say that their married life is at least satisfactory, and more than 90 percent of young women still list as their top priority making a success of their marriages.

Dillon told the Serrans that there is plenty of good news as well as good news: three out of four divorces remarry; creating numerous blending families; 28 percent of families are single-parent families headed by women; women lose 73 percent of their income when they divorce; 25 percent of children now live below the poverty line; and unmarried teen-age mothers are now at an all-time high.

She said that we should look at the family as the domestic church. Within the family, she said, all members have the opportunity to share sacramental moments with one another, mentioning in particular opportunities for forgiveness and breaking bread together.

She said that there are now thousands of like-to-like support groups based on the family—for the divorced, the widowed, and for parents of children of various ages or stages.

The business community, too, is taking a more active interest in family matters, she said, mentioning in particular the areas of day care for children, flex time, and maternity leave.

March 18 will be the date of a Choral Concert of works by Gabriel Faure and John Gates sung by the choirs of St. Peter and Paul Cathedral and St. John. Geraldine Miller will conduct and Gates will accompany the choirs on the organ.

John Gates will present a piano recital of works by Mozart, Faure, Liszt, Granados and Rive-King on March 25.

On April 1, Geoffrey Lapin, cellist, will join Gates on the piano to offer a recital of works by Maskowsky, Kodaly, Shellschmidt and others.

There is no admission charge, and a free-will offering will help defray expenses.

## Concert series to be presented during Lent at St. John Church

Dr. John Gates, director of music for St. John Church in Indianapolis, has arranged a Lenten Concert Series. The one-hour programs will be held at 4 p.m. in the St. John sanctuary.

This is the first concert series at St. John since the building of the Hoosier Dome. On March 4, students of Martin Center College, will present an offering of "Highway 1, USA," directed by Rebecca Vernon and accompanied by Gates on the piano.

Rebecca Vernon, soprano, will offer a recital of works by Milhaud, Strauss, Mozart and others on March 11, with Gates accompanying her on the piano.

## Baptism by immersion shown

by Margaret Nelson

Baptism by immersion was part of a model celebration during an education session for coordinators, teams, liturgy planners and presiders involved with the Rite of Christian Initiation of Adults (RCIA) in the archdiocese.

"Emmaus Day IV: Vigil Mystagoga," held at St. Barnabas, Indianapolis, on Saturday, Feb. 10, included a demonstration of the Rite of Initiation. Father Joseph Vest, co-director of the RCIA program for the Archdiocese of Louisville, served as presider.

Three religious educators acted as candidates by being "baptized" in the large baptismal font at St. Barnabas. Ian and Paul Johnson, the RCIA team at Little Flower, and Sara Koehler of St. Monica, took the special roles.

After the rite, there was a critical reflection on the celebration. The archdiocesan RCIA Leadership Formation Team served as resource persons.

Emmaus Day IV was an opportunity for participants to better understand the rites of initiation and to reflect on the integration of the rites, with catechesis and formation during the mystagoga. Many parishes will include baptism of RCIA candidates during Easter Vigil liturgies.



**IMMERSION**—Jan Johnson, of the Little Flower RCIA team, kneels in the water to be "baptized by immersion" in the St. Barnabas Church during a model celebration of the Rite of Initiation at Emmaus Day IV for RCIA leaders. Father Joseph Vest of the Archdiocese of Louisville presided at the rite. (Photo by Margaret Nelson)



# Commentary

## THE BOTTOM LINE

### Gaining positive slant on Christianity's past

by Antoinette Bosco

A few days ago I met a young man who said that he sometimes felt ashamed to call himself a Christian. When I asked why, he explained that it was because of Christianity's hard-to-swallow hypocrisies.

"History is full of wrongdoings in the name of Christ," he said. "Look at the Crusades."

I stared at him, slightly taken aback. I found myself searching backward in my memory to dredge up what I could remember of the Crusades. About all I could recall was that they were military expeditions, blessed by the pope,



that stretched from the 11th through the 13th centuries. They had the mission of regaining the Holy Land from the Muslims.

One horrible blight was the Children's Crusade. History records that more than 50,000 children embarked on that quest, with the encouragement of adults who superstitiously had begun to believe that the Holy Land never would be captured, except by those who were innocent—children. The fate of the children remains one of the horrors of history.

As a young girl, I remembered having some problems with the Crusades because I found them to be inconsistent with the peaceful teachings of the Scriptures.

The young man began to recount some of the horror stories of the Crusades. He told of much pillaging and murdering. Certainly it is true that we cannot whitewash the past and we should admit that in any "family" history there are black

sheep and incidents of corruption that cause pain when they are recalled.

But why, I asked the young man, did he want to lock himself into a negative attitude on Christianity when there is so much of the sublime in this tradition that began so humbly with the birth of Jesus in a stable. Christ's influence was so great that, as the late Archbishop Fulton J. Sheen used to say, he "split time—into B.C. and A.D."

Christ gave people a message, a blueprint of how they should live and treat each other that inspired them. From that point, the scope and extent of Christian growth is staggering. Untold numbers of believers died heroically for their faith.

Those who died as martyrs were so impressive that they were more than replaced by fresh converts.

The incredible ability of the faith to periodically renew itself stands out in history—and no more so than today in what is happening in the communist countries. Here people have kept the faith in spite of a 50-year attempt by their leaders to smother it.

Moreover, the sublime Christian spirit is seen in the inspired life and work of saints like Francis, Augustine, Gregory the Great and Ignatius, and in people like Pope John XXIII and Mother Teresa.

This is the same spirit that inspired people to build the great cathedrals, pushing the technology of arch and buttress beyond the known limits.

From that spirit rose the great religious orders which still lead organizations of humanitarians and social services. Even the exploration of lands and cultures came out of the great desire to spread Christ's message.



The skeptical may brush off the blessing of Christ's entry into this world and focus on the times when Christians deviated from its message.

But one basic, undeniable miracle remains. The small, motley, demoralized group of 12 that Jesus left on earth after his Ascension developed the enthusiasm to sweep away all obstacles before them in their bold worldwide mission.

A few disheartened followers were transformed into the most dynamic movers in the history of the world.

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## THE YARDSTICK

### AFL-CIO risks membership loss with abortion stand

by Msgr. George G. Higgins

I have had a close association with the American labor movement for almost 50 years, because I put a high premium on union democracy. I have refrained scrupulously from getting involved as an outsider in internal affairs of the movement.

I never tried to influence the outcome of policy debates within the movement or of elections. Moreover, I have never taken sides in a jurisdictional dispute between two contending unions, except on one occasion in the early 1970s when the Teamsters, in my reading of the situation, were attempting to undermine the United Farmworkers' Union by making back-door deals with some of the California growers.

Even then, while publicly supporting the UFW, I tried on behalf of the U.S. bishops' Committee on Farm Labor to



effect a settlement between the two parties.

Regretfully, however, I now feel obliged to make another exception by warning that the AFL-CIO will make a disastrous mistake if its Executive Council adopts a so-called "pro-choice" (i.e., pro-abortion) resolution.

I first spoke out on this issue last summer in a column objecting to an outrageously insulting pro-abortion statement by a local union officer who, in a union publication, referred contemptuously to right-to-lifers as "frauds and bullies" and charged that they also were part of a "concerted effort by the reactionary right to push working people down."

I hoped that the statement would prove to be a one-shot aberration by a lone ringer. But in November at the biennial AFL-CIO convention, several unions submitted pro-choice resolutions. Following a brief discussion, these resolutions were tabled and referred to a committee.

Once more I hoped that would be the end of the matter. Wrong again. It now

appears the issue will come up for a vote at the next meeting of the AFL-CIO Executive Council.

Cardinal John O'Connor of New York, writing in his weekly column in New York's archdiocesan newspaper, has urged the council not to adopt a pro-abortion resolution which, he said, was being pushed under the guise of "pro-choice."

No trade unionist will question the cardinal's right to counsel the labor movement on this issue. His credentials as a friend of union are in perfect order. In recent years, no other public figure of his rank and stature, in church or state, has come to the support of organized labor as often or as effectively as he has done.

Many influential labor leaders have told me personally of their deep appreciation for the cardinal's willingness to stand up and be counted. The labor movement would be well advised to pay close attention to the cardinal's counsel.

The labor movement, in grappling with the abortion issue, is at a crucial turning point.

The American labor movement has

always been a "neutral" movement in the best sense of the word. Men and women of differing ideologies and religious and ethical convictions have been able to unite around basic labor issues and work together in solidarity.

It is obvious that this kind of trade union solidarity demands a certain price. It demands that all the movement's officers and members agree on fundamental trade union issues and agree to give their separate ways in non-trade union forums of their choice on highly divisive issues in the area of personal morality.

If the labor movement reverses its long-standing tradition of neutrality by adopting a pro-abortion resolution, it will suffer dire consequences.

It will risk alienating a large segment of its membership, and this at a time when the movement is on the defensive and desperately needs to put a high premium on unity and solidarity.

I fear for the movement if it allows itself to be stampeded into running this costly and totally unnecessary risk.

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## EVERYDAY FAITH

### Fire brings evaluation, appreciation of important things in life

by Lou Jacquet

When a friend of mine lost everything in an apartment fire recently, I started to think about what we value most in life. If a fire swept through your residence this week, taking everything with it, what would hurt the most?

In my case, the furniture could be replaced. What clothes I have are never going to be mistaken for the latest from *Gentleman's Quarterly*, but they too are insured. My computer would be a big loss, since it contains back files of my columns and material for features I'm working on. But these too could be replaced with effort.

My books mean a great deal to me, and I'd miss them for the entertainment and enlightenment they've provided. But most could be replaced—with effort—at book sales. So the truly irreplaceable items are few in number.

At the top of the list would be family photos. They define my past, and my family's past, and many are nearly a



century old. The cassette tapes that hold my relatives' recollections are equally irreplaceable now that those relatives are gone. I'd miss the journals that I've kept since my teen years, too.

Still, as painful as it would be to lose those items, a fire that took everything still wouldn't touch what I consider important. It couldn't touch my faith; it couldn't damage my friendships. As a friend said recently, those who truly understand life devote as much energy to building friendships as most folks do to collecting possessions.

That's a good point. Possessions can and do enhance our lives, but they can't replace the truly irreplaceable: our faith, our health, our inner strength, our relationships with those who mean the world to us.

No one would wish a house fire on his worst enemy, of course, but the experience does serve to remind us of a central truth about the Christian life: our most valuable treasure is not what we own but what we are, not what we can parade before the world but rather what we hold dear in the confines of the heart.

To believe this is so confounds all conventional wisdom, but the Christian message often does. Let's not wait for a fire before we take stock of our lives and appreciate the Lord's most irreplaceable gifts.

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# To the Editor

## About the fifth Precept of Church

In your "From the Editor" column about archdiocesan finances (Feb. 2), you ended by asking, "When was the last time you heard a sermon on the Fifth Commandment (or Precept) of the Church?"

The only Fifth Commandment I know is "Thou shalt not kill," and that doesn't seem to apply here, so you must have been talking about some other commandments. If so, and if the fifth has something to do with money, what are the others?

Francis Hartman

Indianapolis

(Editor's reply: The Ten Commandments are called the Commandments of God because they were given to Moses by God. There are also six Commandments (also called Precepts) of the Church, legislation approved for the United States by the Third Plenary Council of Baltimore in 1884. The six commandments are:

1. Keep the Sundays and holy days of obligation by assisting at Mass and desisting from servile work.
2. Fast and abstain on the days appointed by the church.
3. Go to confession at least once a year if serious sin is involved.
4. Receive the Blessed Sacrament during the season of Easter.
5. Contribute to the support of the church and its pastors.
6. Do not marry within certain degrees of kindred nor solemnize marriage during a forbidden time.)

## Profanity on TV is more widespread

I knew it was just a matter of time before the airing of profanity would become more widespread on television. In the past few months, I have heard the Lord's name taken in vain on CBS and NBC. Now ABC has gotten in on the act. On a recent episode of "20/20," aired on this network on Friday evenings, a woman being interviewed cursed with God's name. The

word added absolutely nothing to what she had to say.

I find it interesting that I have heard vulgar words beeped out on these networks. Obviously, producers consider vulgarity more offensive to viewers than using our Creator's name in a disrespectful way. What a shame!

As Christians, I feel we must continue to be persistent with these producers by sending them letters asking that they clean up their programs. Or go a step further and write letters to sponsors asking them to drop the shows. ABC was recently added to my list. Will you write a letter, too? If we hope to see changes in this world, we must keep trying to make a difference.

Write to: Robert Iger, President, ABC Entertainment, 77 E. 66th St., New York, N.Y. 10023.

Cynthia Schultz

New Albany

## Media bias in abortion issue

Alice Price commented in her letter in your Jan. 19 issue about the lack of organization and poor media coverage among pro-life forces.

It is true, we are struggling to unite pro-life and pro-family forces for a show of strength before the 1990 legislature. Many of us are parents and homemakers and are politically weak, but we're learning to form information networks and to lobby, while many of our opponents are professional women who have opted for careers outside the home and their political shrewdness is already in place.

As for news coverage, those of us who have prayed, counseled and rescued at abortion clinics have noticed that, with the exception of letters to the editor and a few editorials, neither the secular press nor the electronic media is interested in publicizing the truth about those who struggle to protect the unborn. I've watched as articulate pro-lifers have given beautiful interviews to newsmen only to have their comments deleted to a mere incomplete sentence. Meanwhile, pro-aborts are given full coverage with no attempt to check their distorted and misleading statements.

deeds. We live in a world crowded with people who know little or nothing about the love of God. The Father longs for them, and wants to bless them, especially those most in need.

When you become sure-footed in your own faith you will begin to understand that God wants you not only to walk, but to become a carrier of divine love. It is through you that he will bring cheer and encouragement to others.

Be patient with yourself. You don't have to be a saint to be an instrument of God's love, but it helps. If your own faith is tottering and you'd like to be stronger, it might be a good idea to join a little prayer group. Find a friend or two or three and meet regularly once a month to pray and encourage one another in the faith. Talk about your attempts to bring the love of God into the world. This simple idea is the inspiration behind the Fiat prayer groups. Keep the meeting simple and enjoy the fellowship.

When the apostles joined the Blessed Virgin Mary at Pentecost together they all prayed to the Holy Spirit. It was then that the church was born. It was then that 11 frightened men stood tall and went forth to convert the world.

If you'd like to know more about Fiat write to me. I'll be happy to send you some literature.

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

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

Alice and fellow pro-lifers, the situation weighs heavily against us, but do not despair. We are doing God's work and he is with us in all things. Praise him in all things; then we can use his smarts.

Kathleen Naghd

Indianapolis

## Abortion and feelings of guilt

In the Feb. 2 issue of *The Criterion* there appeared a sermon given by Msgr. Francis R. Tuohy, pastor of St. Luke Church. I want to congratulate Msgr. Tuohy for having the courage to give this fine sermon about the abortion issue.

As Msgr. Tuohy mentioned, some say that they don't want to cause those who have had an abortion to have a guilt feeling. In fact, many say that that is the reason that we do not hear much about any sin anymore. But how can there be repentance if there is never a feeling of guilt about the sins we commit? A guilt feeling only comes to us if we realize that we've done wrong. And then we have the wonderfully comforting method of removing that guilt, the sacrament of penance; another sadly slighted gift from Our Lord and the church he instituted.

The way Msgr. Tuohy worded his sermon could not possibly cause a guilt feeling, and I'm sure that those whose confessions he heard left feeling comforted because of his apparent compassion.

Msgr. Tuohy stated that some have talked to him before having an abortion, and that he always discouraged having an abortion. What would have been the result if these people had not come to him? If these things are never mentioned in sermons, then these people would make their own decisions, and all too often, the wrong decisions. I believe that if this subject were talked about from our pulpits frequently, it would be a deterrent against abortions.

While I think that Msgr.'s sermon was great, and should be repeated often, there is one thing that I think he should have mentioned. Many of the abortions are by the affluent, those who do not want a baby just because they don't want to be bothered, or because a baby would hinder their social life, or hinder their professional life, etc. These women do not deserve the same sympathy as the women who are in some kind of stressful situation. Our heart does, indeed, go out to those who are in such a stressful state that an abortion seems the only solution. But those who have an abortion as a matter of convenience should have a terrible feeling of guilt. God, of course, will forgive them if they are, later, truly sorry for having done what they did. But they must be made to know that there is no excuse for their actions.

Winifred E. (Bud) Moody

Indianapolis

## Pro-abortion bill in U.S. Congress

HR3700, the Freedom of Choice Act, now before the U.S. Congress, would effectively overturn the Supreme Court's ruling in "Webster" and any state legislation restricting abortion. This is the single most dangerous piece of pro-abortion legislation to come before Congress. It is imperative that we defeat this bill, or all our efforts to get pro-life legislation passed in Indiana will go down the drain.

Call or write your U.S. representative and your two U.S. senators. Urge them to vote and work to defeat HR3700 (S1912 in the Senate); petition President Bush to pledge his veto of the bill. Lobby your senators and congressmen while you're in Washington for the Rally for Life. But don't wait till April, do something now to stop HR3700.

Alice Price

Indianapolis

## LIGHT ONE CANDLE

### Practicing your faith

by Fr. John Catoir  
Director, The Christophers

When you were a little child you learned to walk little by little. You darted from one parent's arms to the other's, laughing happily because you made the crossing without falling. Over and over you repeated the venture until you became surefooted. Do the same with your inner life.

Learn to talk to the Lord in a way that is personal and not merely theoretical. Contemplation is like leaping forward into the arms of God and resting there, knowing full well that you are secure in his care. But daily life is also a prayer when you offer it to him as a gift of love. You have no idea how you delight the Lord when you include him in all your struggles.

Practicing the faith involves more than believing in doctrines. It is living in the conscious awareness of the presence of Jesus Christ, knowing that he is there to catch you if you fall. In the midst of every battle he is there waiting for you to come to him. If you include him in your daily activities even when you are bored and your faith is shrouded in darkness you will make great strides in pleasing the Lord.

It's important to realize that practicing the faith is not exclusively an inner journey. Our actions follow from our thoughts, and prayer spills over into positive, constructive



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## CORNUCOPIA

# Eat together, pray together

by Cynthia Deves

Remember when "ecumenical" meant not telling nasty jokes about Baptists and Holy Rollers? Those were the good old days when we didn't dare say we'd joined the YMCA or YWCA or any other subversive group like that.

When the family reunion rolled around the ecumenical members present would be nice to all the apostate relatives who had "fallen away" or, even worse, had "turned" for their spouses. These broadminded persons might even attend the non-Catholic wedding of a disenfranchised niece or nephew, although usually in disguise.

Early ecumenists used to take night school courses in "Comparative Religion" and "Catholic Roles in the Journals of Attila the Hun" and things like that. They read Norman Vincent Peale faithfully (!) in the newspaper, and quoted Billy Graham. Sometimes they secretly watched the generic Christian TV dramas shown during the Sunday morning "religious ghetto" time slot.

When Brotherhood Week rolled

around, the ecumenists were always the first to volunteer on some committee for municipal celebrations. They sat next to rabbis and Protestant ministers on the speakers' dais and made small talk, being careful to laugh only at appropriate times and keep just the right balance between warmth and moral superiority.

If the events were held in another religion's house of worship the ecumenists always attended, but they were apt to hold their breath while sitting in the unfamiliar sanctuaries. They missed the energizing haze of candles and incense. When feeling particularly feisty, ecumenists of previous times urged their church musicians to render "Swing Low, Sweet Chariot" and "Onward, Christian Soldiers." They waged parish whispering campaigns for the use of Lohengrin's "Wedding March" during nuptials.

When they became involved in interfaith discussion groups and Bible studies, the ecumenists were polite and attentive, always listening closely to the opinions and interpretations of their non-Catholic companions. When their turn came, they naturally felt responsible for presenting the correct view, and did so with consummate authority.

Ecumenists were always grateful for ecumenical meetings at which the main event was eating. Presbyterians could

drink coffee and eat doughnuts as neatly as any parishioner at St. Regurgus, and chili suppers tasted the same in any church basement, regardless of denomination. Unless the congregation prohibited the playing of bingo afterward of course.

You might think the work of ecumenists would be finished by now, what with Vatican II and the pope earning frequent flyer points and all that.

But no. Ecumenists are still plodding along with interfaith celebrations and discussion groups and Bible studies. They try to make end runs around the biggest theological arguments but have yet to score some big points or win championship games.

Maybe all of us Christians need to pray for real unity rather than waste our time giving thanks for righteousness. We need to come together at the table of the Lord. Even if the other guests won't play bingo.

## vips...

Father Joseph W. Dooley, who retired from active priesthood in the Archdiocese of Indianapolis in 1987, has accepted a new ministry as a teacher of seminarians in Central America. Now 74, Father Dooley will leave the U.S. in March. His new address will be: Sr. Presb. Jose Dooley B., Seminario Central, A.D. 2267-1000, San Jose, Costa Rica, America Central.

Chattard High School has named Craig

D. Barr as its new head football coach for the 1990-91 season. A former All-State high school quarterback in Winamac, Barr has taught science and served as assistant football coach at Chattard High School in Indianapolis for the past two years. He is a graduate of Olivet Nazarene University in Kankakee, Ill.

Franciscan Brother Martin M. Masler, a teacher and pastoral minister at Cardinal Ritter High School in Indianapolis, was recently appointed to the International Student Leadership Institute (ISLI). His duties will include establishing a regional board and overseeing the operation of a facilitator training center housed at Ritter. ISLI provides leadership training for high school and college students, enabling them to reach goals in effective, efficient ways.

Brebeuf Preparatory School graduate Charles P. White has announced his candidacy for the Republican nomination for State Representative from District 28. Now 20, White is the youngest candidate in Indiana history. He is an Eisenhower Scholar at Wabash College, with a major in political science and minor in economics.

## check-it-out...

An Information Night for the Cursillo Movement will be held at 7:30 p.m. on Tuesday, Feb. 20 at the Catholic Center, 1400 N. Meridian St. Cursillo is an instrument of Christian renewal which involves a three-day weekend and a follow-up program.

The Adult Learning Committee of St. Lawrence Parish, 46th and Shadeland Ave. will sponsor a Lenten day of prayer, teaching and fellowship entitled **The Power of the Cross Retreat** from 9 a.m. to 4:30

p.m. on Saturday, March 3. Jack Lynch and Mike Wagner from FIRE, a Catholic alliance devoted to spiritual growth, will lead the event, which will offer preparation for Easter through encouragement, support and the Sacrament of Reconciliation. Lunch will be served. Pre-registrations are important. Call 317-543-4925 weekdays between 8 a.m. and 4 p.m.

**Catholic Adults Reaching Out (CARO)** is a ministry sponsored by the Archdiocese of Indianapolis for young adults aged 21 or older, single, married divorced or religious. Its purpose is to provide a balanced program of social, spiritual, educational and service activities for people who share similar interests and values. Young adults from more than 35 parishes in the Indianapolis area have participated since the group was organized in the Fall of 1988. CARO provides a bi-monthly calendar and holds a bi-monthly meeting to plan future events. Past events include: Masses, dances, canoeing, camping, fellowships, volleyball and seasonal activities. For information or to be put on the mailing list call Ann at 317-632-9911 weekdays during business hours.

The **Concordia College Choir** from Moorhead, Minn. will present a free concert at 7:30 p.m. on Wednesday, March 7 in St. Joan Arc Church, 4217 N. Central Ave. The internationally renowned Lutheran college choir will perform religious music ranging from J.S. Bach to African-American spirituals. The performance will be conducted by Rene Classen and sung a capella. A free will offering will be taken.

**Separated, Divorced and Remarried Catholics (SDRC)** will sponsor a Day of Reflection at 9 a.m. on Sunday, March 10 in the Catholic Center, 1400 N. Meridian St. The day will feature three talks on the theme of separation and healing in relationships, small group discussions and a reconciliation service. Fee is \$5. Call 317-236-1596 for details.

**Our Lady of Providence High School** in Clarksville will hold its annual Gala on Friday, March 30, featuring the musical "George M." cocktails and dinner. Governor Evan Bayh is honorary chairman of the event. For more information contact Medley at 812-945-3350 or Fred J. Naton at 317-232-4578.

The music department of Martin Center College will observe Black History Month by presenting William Grant Still's opera "Highway One, USA" at 7:30 p.m. on Wednesday and Friday, Feb. 21 and 23 at the college's Performing Arts Center, 2171 Avondale Pl. Soloists: Soprano Patricia Martin, baritone George Taylor and tenor Andrew Brown will be featured, accompanied by pianist John Gates. A later performance will be given at 4 p.m. on Sunday, March 4 in St. John Church as part of a Lenten series of concerts. Admission is \$3 at the door. For more details call Gates at 317-247-1876.

The **46th Annual Triad Concert** of choral music will be presented at 8 p.m. on Friday and Saturday, March 2 and 3 in the Murat Theatre. Three male choruses, the Murat Shrine Chanters, the Indianapolis Maennerchor and the Columbians of the Knights of Columbus, will blend their 140 voices in the free concert. Reserved seat tickets are available without charge from any performing member, or by calling the Murat at 317-635-2433.

The **Afro American Children's Theater**, sponsored by the Society of Friends for Education (SOFEE), will present a musical play, "The Magic Drum" at 7 p.m. on Saturday, Feb. 24 and March 3 and at 4 p.m. on Sundays, Feb. 25 and March 4 in Crispus Attucks auditorium, 1140 Martin Luther King Jr. St. For more information call Pat Carter at 317-297-0644.



**GOOD MAN**—At St. Michael, Greenfield, Will Gould acts out "You're a Good Man, Charlie Brown." The play was part of a Young Audiences of Indiana program given during Catholic Schools Week. Gould gave one workshop for the grades 3-4, another for grades 5-6, and a puppet show for the entire school. (Photo by Therese Frieden)



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# Kindergarten studies heritage

Holy Trinity Day Care and Kindergarten began its celebration of Black History Month with a special program on Friday, Feb. 9.

Susie Davie, special minority affairs assistant to Indianapolis Mayor William Hudnut III, told the children about the Black Americans who invented potato chips and stop lights. And she told them about local leaders who are black, including the fire chief and the deputy mayor. Finally, Davie gave the children some recipes for soul food.

Davie gave the center pictures of three historic Indianapolis buildings important to local African-American heritage: the Major Taylor Velodrome, the Madame C.J. Walker Theater Building, and the Edna Martin Christian Center.

Sue Ann Yovanovitch, director of the center, said the

photos will be used to decorate the walls. And she said that the children planned to visit the Walker Theater.

Helen Robbins Clay, president of the Indianapolis section of the National Council of Negro Women (NCCW), told the five-year-olds they are important to the future of the community. Later, she gave the students pencils to commemorate the visit.

The two women then talked with the children personally about how they planned to dress for a Feb. 28 celebration at the kindergarten. On that day, the children will wear costumes to look like their favorite black celebrities. Lunch will be soul food. Local celebrities will talk.

Clay and Davie have represented NCCW by giving programs at St. Monica and St. Andrew kindergartens. They will visit Holy Angels at 1 p.m. on Feb. 20.



**SPEAKERS**—Helen Robbins Clay (left), president of the Indianapolis section of the National Council of Negro Women, and Susie Davie, special minority affairs assistant to the mayor of Indianapolis, talk with students after a talk on famous black Americans. The Holy Trinity Kindergarten children will dress like role models on Feb. 28 to mark the end of Black History Month. (Photo by Margaret Nelson)

## St. Mary works on evangelization

by Francine Corsaro

Parishioners at St. Mary Church, Indianapolis, have spent two years learning the real meaning of the word "evangelization."

The downtown Indianapolis church has eight members on an evangelization team who have worked for two years, preparing themselves and helping St. Mary to become an evangelizing parish.

Some Catholics associate evangelization with negative people like TV evangelists. But the St. Mary team has joined other parishes in the archdiocese by learning about evangelization, becoming involved in evangelization activities and working with the archdiocesan Office of Evangelization.

Team members are Paul and Kitty Kuntz, Bill Fuller, Dick Heister, Dan and Francine Corsaro, Providence Sister Marikay Duffy and Father Mauro Kodas.

The evangelization team has spent two years studying the Pope John VI document, "On Evangelization in the Modern World," published in 1975.

Members have learned that evangelization means to testify and proclaim the mystery of God's salvation of humanity in Jesus, to present Jesus in the power of the Holy Spirit, and to accept Jesus as their personal savior.

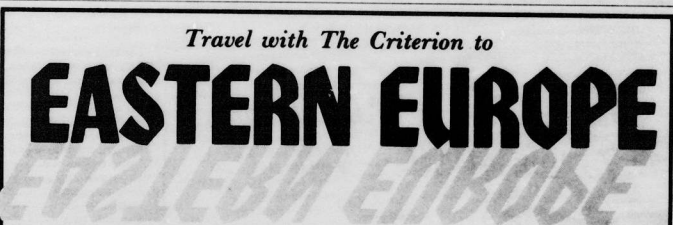
Evangelization efforts help introduce new people to Christ and encourage believers to deepen and enliven their Christian faith. These activities can include taking friends to church and becoming more involved in parish activities. Most important, it helps those who study the effort to have a better understanding of their Christian faith.

Since January, the team members have been communi-

cating with parishioners through the pulpit, the bulletin and other ways, in an attempt to share what they have learned about evangelization. Their goal is to educate the church members throughout the year so that St. Mary will become an evangelizing parish.

The team is continuing to work with the Office of Evangelization.

Thus, the Catholics of St. Mary, Indianapolis, can be and are evangelizers in the modern world.



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FROM INDIANAPOLIS

Americans are now flocking to the capitals of Eastern Europe now that those countries have thrown off the shackles of communism.

The Criterion was able to get 22 spaces for this tour of the capitals of Eastern Europe this September. We urge you to make your reservation early to experience these great cities in Poland, Hungary, Czechoslovakia, Germany and Austria.

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\*Passengers on The Criterion's tour will travel with those being sponsored by The Message, the newspaper of the Evansville Diocese.



**HI, SAILOR**—Marian College theatre students (from left) John Zielinski, Cindy Kopenac, Michelle Probst and Jerry Bessler practice their roles for the college's production of Gilbert and Sullivan's comic operetta, "H.M.S. Pinafore," at 8 p.m. on Thursday through Sunday, March 1-4 in Marian Hall Auditorium. A dinner theatre performance will be offered on Saturday, March 3. Tickets are \$5 general admission or \$4 for students; the dinner in Allison Mansion costs \$15. Call 317-929-0292 for more information.

\_\_\_\_ Please send me more information about The Criterion's tour to the capitals of Eastern Europe leaving September 12, 1990.

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## FAITH AMIDST ADVERSITY

## Parents never forget loss of child

by Mary Ann Wyant

Fifth in a series

"Babies aren't supposed to die," a grieving mother lamented. "It just isn't fair."

Infant loss strikes at the very heart of a couple's relationship, and statistics indicate that this sudden tragedy can destroy family harmony and even lead to divorce.

Of the many different types of life adversities, the loss of a child is among the most bitter of experiences. Parents who have lost children at any age due to illness or injury describe their inner grief as unforgettable.

Recently, *The Criterion* spoke with two Indianapolis women who lost their babies in different ways. The first mother delivered a daughter with a congenital birth defect who only lived a few hours. The second mother, an unmarried teen-ager, gave her son up for adoption shortly after delivery. Both still grieve for their babies.

"It's almost a given," the first mother said. "Every little girl thinks she will grow up and have a child."

After eight years of marriage and fertility counseling, she said, it was exciting to be able to tell her husband that they were expecting a child.

"When I finally did conceive," she said, "it was a weight off my shoulders. I never dreamed that anything bad would happen. It was a very normal, great pregnancy, a very happy nine months."

Several weeks before the anticipated due date, her physician performed a video ultrasound examination to determine the baby's position. The resulting findings were devastating.

"My husband just happened to come along for the exam," she remembered. "I'm sure that God sent him there to be with me."

When their doctor explained that "the head looks a little small," she said, they went to the hospital for additional tests but still never thought about the possibility of death.

The medical diagnosis was anencephaly, incomplete development of the baby's brain stem. Their physician gently explained that "The baby has a birth defect and won't live outside your body."

At first, it was hard to comprehend this shocking reality, she said. "I told myself, 'Maybe they are going to be wrong.' But after delivery, our baby only lived five hours and I found myself asking, 'Why me? Why me?' It's an experience you can never totally forget."

A Daughter of Charity sister who works in pastoral care at the hospital assured the grief-stricken couple that "You have given your child eternal life."

Later, the mother recalled, her parish priest suggested that she write a letter to God. "Why did you do this?" and "What is your plan?" were among her questions.

"I know she's an angel," the bereaved mother said. "I just wish somebody would have asked me about organ donations. I would have done it. I could have given life to somebody."

Looking back at that horrible time, she admitted that "Coming home from the hospital empty-handed was hell. I don't think I had any faith then. The day of the funeral was an ugly day. There was this little casket, and lots of flowers. We buried her up on a hill closer to God."

To avoid the holidays, they vacationed in Florida, collected broken seashells on the beach, and cried together at the sight of a rainbow.

Going back to work and going back to church were "so hard," she grieved, and it took a long time to laugh again.

"I remember thinking that I'm a mother now, but I'm not," she said. "Looking back, I think, 'How did I get through it?'"

After experiencing two miscarriages during the months following her daughter's death, the mother said she and her husband decided to adopt a child.

"I wasn't saying, 'Replace my child,'" she explained. "But I had empty arms that needed to be filled."

A year later, adoption of a newborn boy brought a great deal of joy to their lives. "We love him as our own," she said, "and we respect and acknowledge that biologically he came from two different people."

It seemed only natural, she said, to write a letter to their son's natural mother. "We wrote his mother a letter to tell her how kind she was to let us love her child. I promised her that he would know about the adoption and her unselfish act."

And, the mother said, "I told God thank you for prayers answered."

The second mother found herself homeless after telling her parents about the pregnancy.

St. Elizabeth, a 75-year-old Catholic facility serving both single and adoptive parents in the Archdiocese of Indianapolis, offered assistance to the young, unwed mother who wanted to carry her baby to term even though her own parents thought an abortion would be the best solution.

"I decided to give the baby up for adoption three months before he was born," she said. "I just wish a lot of things could have been different, but I was still growing up."

Birthing volunteers and St. Elizabeth staff members were answers to her prayers, she said. "I had already had an abortion before this pregnancy, and I wasn't going to go through that again. I was thinking about keeping the baby the whole time, but it was not the right thing to do to keep the baby."

However, she said, "Giving up my own

flesh and blood was the hardest thing I've ever done, and I hope it's the hardest thing I'll ever have to do."

Conferences with a priest and St. Elizabeth staff members helped ease her grief at giving up her son, the young mother said. Each year she buys a birthday card for him.

Looking back, she said, "I have met a lot of lifetime friends through all this. I think that the answers will come someday. Some of the things I used to question a lot have already been answered."

Prayer helped her accept the future without her baby, she said, and led to greater faith in God.

"I think now I understand praying better," she said. "Instead of asking for what I want, I ask for the right way to do things."

The mother also said she thinks about her son, now three years old, "a lot" and is comforted by the fact that, "I know he is happy."

Acting director Mary Rose Nevitt told *The Criterion* that St. Elizabeth in Indianapolis assisted 260 pregnant women with a variety of services last year.

"We're a pro-life agency," Nevitt said. "We believe in the worth of life. We work with an expectant mother to help her look at options, whether it is adoption or parenting, to choose what would be best for her particular situation. We try to offer clients emotional security and stability."

Young women who opt for adoption, she said, "show a great deal of faith and maturity and courage."

Sister Mary Ann Williams, a member of the School Sisters of Notre Dame, has worked in a variety of pastoral care roles at the St. Vincent hospitals in Indianapolis and Carmel. Four years ago, she helped organize a local chapter of "Resolve Through Sharing," a support group for bereaved parents. Currently, she counsels parents and care givers who have experienced the shock and grief of losing a baby to Sudden Infant Death Syndrome.

"Support groups are invaluable," Sister Mary Ann said, "because they are a protected environment where people can pull their grief out, where it is not judged, where it is met with compassion and understanding, and they can explore that grief and somehow begin to find a meaning in it for them."

Following infant loss, she said, "You can live with bitterness for the rest of your life or you can deal with it and become better because of it. But it's extremely difficult, and it takes a lot of courage to face that pain."

(Next week: Loss of youth)

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## 2 anti-abortion bills still in Senate

(Continued from page 1)

law prohibits abortion on a viable fetus, except to save the life of the mother or to prevent substantial permanent physical impairment. But it sets no specific time for testing for viability.

An informed consent provision was also removed because the concept is already being considered in HB 1134.

Indiana already prohibits the use of state funds for abortions. Because of this, abortions performed at Indianapolis' Wishard Hospital, a public facility, must be paid in full prior to the abortion. Testimony indicated that physicians performing abortions hire the staff and no state funds are used. But under HB 1034, use of the facility would be banned.

Rep. Newkirk testified that one in 15 Hoosier abortions are performed in a public facility. Those performed in private facilities throughout the state would not be affected by this part of the bill. But some county hospitals would come under its requirements. The most recent figures available from the Board of Health show that 14,821 abortions were performed in

Indiana in 1986. That figures 180.6 abortions for every 1000 live births.

According to testimony, women seeking abortions beyond 20 weeks gestation travel to surrounding states. ISBH figures show that no abortions beyond the 20 weeks were performed in Indiana.

The ultrasound test would be used to determine the viability of the unborn child. Under current law, post viability abortions must be performed in a hospital and require the presence of two doctors, one to be responsible for the child if it is born alive. Although few babies survive prior to the 23rd week of gestation, both the possibility of error in calculating the gestational age and developing technology to improve the chances of survival warrant testing at 20 weeks. Supporters testified that the ultrasound test is routinely performed and would not significantly increase abortion costs.

The bill would exempt abortions to save the life of the mother, or to prevent permanent impairment of her physical health, as well as victims of rape or incest. It also exempts the Indiana University teaching hospital.

# Hungary and Vatican establish diplomatic ties

by Agostino Bono

VATICAN CITY (CNS)—Hungary has become the second Warsaw Pact nation to establish diplomatic relations with the Vatican.

The Feb. 9 accord culminated 25 years of Vatican-Hungarian negotiations aimed at resolving church-state problems and came a month after Hungary passed a religious freedom law that loosened state control on church life and guaranteed freedom of conscience.

The accord cited "the profound political and social evolution produced in Hungary in the past few months" as a main reason for establishing relations.

During 1989, a reformist group of communist leaders came to power in Hungary, loosening government and party control of national life and promising multiparty elections in 1990.

The accord establishing diplomatic relations was signed in the Hungarian capital of Budapest by Cardinal Agostino Casaroli, papal secretary of state, and Hungarian Prime Minister Miklos Nemeth.

## USSR, Vatican agree on official contact

ROME (CNS)—An official channel of contact between the Vatican and the Soviet Union will be established soon, but the time "is still not ripe" for formal diplomatic relations, said Cardinal Agostino Casaroli, papal secretary of state.

Vatican-Soviet official contact will probably take the form of a joint working group of officials from both sides to examine specific problems and issues, he said.

The working group could take as a model the one formed between the Vatican and Poland prior to the establishing of diplomatic relations last year, the cardinal added.

Cardinal Casaroli was quoted by ANSA, the Rome-based Italian news agency, Feb. 10. ANSA interviewed the cardinal in Budapest, Hungary, where he signed an accord establishing diplomatic relations.

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The accord cited "the profound political and social evolution produced in Hungary in the past few months" as a main reason for establishing relations.

The pact was signed in the Hungarian capital of Budapest by Cardinal Casaroli and Hungarian Prime Minister Miklos Nemeth.

Announcement of the accord was made in Budapest and at the Vatican.

Throughout Eastern Europe "the conviction is spreading that relations with the Holy See is something significant," the cardinal said.

Czechoslovakia "has clearly manifested its desire to arrive at a relationship soon," he added.

## Pope: less money for arms, more for poor

by Cindy Wooden

VATICAN CITY (CNS)—Pope John Paul II said Feb. 7 that he hoped changes in Eastern Europe would allow developed countries to spend less money on arms and use their resources to help the Third World poor.

He restated his appeal for international assistance to African nations after a Jan. 25-Feb. 1 trip to five of the poorest countries on the continent—Cape Verde, Guinea-Bissau, Mali, Burkina Faso and Chad.

The pope made his comments during his weekly general audience at the Vatican.

"In the land of Africa, millions of men, women and children are threatened with the possibility of never being able to enjoy good health, never being able to support themselves by their work, and never receiving the education which would open their minds," he said.

Particularly in the Sahel region, where the encroaching desert eats up farm land, the pope said, the people "see their environment become hostile and sterile, lose the richness of their ancestral heritage and are being deprived of the positive contributions of science and technology."

The pope thanked people, especially German Catholics, who have responded to the appeal he made 10 years ago on behalf of the Sahel region.

During the recent eight-day trip, "I felt bound to renew and strengthen that appeal," he said.

"Let us hope that the great changes taking place in Central and Eastern Europe will permit the redirecting of efforts and funds spent on arms toward helping the developing countries to meet their vital needs," he said.

The pope thanked the church leaders, government officials and citizens of the five African countries for their welcome, noting that except in Cape Verde, most of the people profess Islam or follow traditional African religions.

Announcement of the accord was made in Budapest and at the Vatican. Last year, Poland became the first Warsaw Pact nation to establish diplomatic relations with the Vatican.

Pope John Paul II plans to visit Hungary in 1991.

Vatican-Hungarian relations were broken in April 1945 when the papal nuncio, Archbishop Angelo Rotta, was expelled after Soviet occupation of the country. Hungary sided with Germany in World War II.

The late 1940s and 1950s saw a harsh repression of the Catholic Church. Thousands of priests and religious were killed, jailed or deported, and most religious orders were declared illegal.

In 1964, Hungary and the Vatican signed an accord pledging to resolve church-state problems through negotiation. This established what Vatican officials called a "small step" policy of slowly improving church life.

Since then, there has been a gradual easing of Catholic life. Prior to the establishment of diplomatic relations, all Hungarian dioceses were headed by a resident bishop, a rarity in communist-ruled countries.

At the beginning of February, the Hungarian bishops issued a statement expressing their intention to make their collective voice heard on social issues while remaining "independent of political parties."

The statement said priests cannot be registered members of political parties nor be candidates for national or local office.

The church "respects the independence of the state, but at the same time demands that political authority respect the autonomy of the church," it said.

Hungary will overcome the disasters of past decades only

if democracy is built on structures that are moral, honest and just, it added.

The day before diplomatic relations were established, Cardinal Casaroli presided at ceremonies in honor of the late Cardinal Jozsef Mindszenty, symbol of Catholic resistance to the early years of communist rule.

Cardinal Mindszenty was convicted in 1949 of being a traitor and of illegal money changing and was given a life sentence. He was released during a brief 1956 rebellion and took refuge in the U.S. Embassy in Budapest before the uprising was crushed by Soviet troops.

He stayed at the embassy until 1971, when he was allowed to leave after Vatican-Hungarian negotiations. He died in Vienna, Austria, in 1975.

The Feb. 8 ceremonies included a Mass in Esztergom, the primate see of Hungary, and the naming of a plaza adjacent to the archbishop's residence after Cardinal Mindszenty. The naming had approval of local officials, and national officials were present at the event. Cardinal Mindszenty was archbishop of Esztergom.

A commemorative plaque placed in the plaza said Cardinal Mindszenty "lived and fought for the freedom of the Hungarian nation and the church."

The naming capped Hungary's rehabilitation of Cardinal Mindszenty. Last year, Hungarian officials said his trial would be re-examined to see if the conviction should be overturned.

For the ceremonies, Pope John Paul sent a letter to Cardinal Laszlo Paskai of Esztergom praising Cardinal Mindszenty.

The generous testimony of loyalty to the church given by Cardinal Mindszenty was interwoven with profound suffering, the pope said.

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# Fr. Stallings' excommunication prompts dismay

by Mark Pattison

WASHINGTON (CNS)—Father George A. Stallings Jr.'s excommunication Feb. 5 from the Roman Catholic Church has provoked widespread dismay from black Catholic leaders.

The break also prompted the dissident priest to declare Feb. 6 that excommunication was useless since "I no longer have any desire to be part of the Roman Catholic Church."

It also provoked a split by one of Father Stallings' priests in his African-American Catholic Congregation (The priest, Salvatorian Father Bruce E. Greening, sought reconciliation with the Catholic Church).

Washington Archdiocese vicar general Father William Kane, in a Feb. 5 statement, said Father Stallings had "excommunicated himself" when he "announced publicly his formal and complete break with the Roman Catholic Church."

On an episode of the "Donahue" television talk show taped Jan. 30 and aired in nationwide syndication Feb. 5, Father Stallings said that "as of today, the African-American Catholic Congregation is going independent" and would be "no

longer under the pope or under the aegis of the Roman Catholic Church."

Father Stallings' rejected a number of church teachings," Father Kane said in the statement.

On "Donahue" and a Feb. 6 Washington television interview show, "Evening Exchange," Father Stallings has said his new church would allow optional celibacy, women's ordination, birth control, abortion, no individual confessions, and for the divorced and remarried to receive Communion.

Suspension and excommunication were "political tactics used by the powerful, the oppressors, to further enslave and oppress the oppressed," Father Stallings said on "Donahue."

On "Evening Exchange," Father Stallings said, "The Roman Catholic Church pulled out its biggest gun and said, 'Pow! Pow! Pow! You should be dead now because we've excommunicated you. I am alive and well and have never been truer in all my life.'"

The excommunication statement also said, "Any Catholic who would knowingly and willingly renounce his or her Catholic faith to become a full and active member of Father Stallings' congregation would also incur automatic excommunication."

Father Greening, the first priest to join Father Stallings, wrote Cardinal James A. Hickey of Washington to seek reconciliation.

The letter was being "carefully studied," said a Feb. 8 statement from Eileen Marx, Washington archdiocesan spokeswoman. "Every avenue of reconciliation consistent with the faith and practice of the Catholic Church will be pursued."

Father Greening is appealing dismissal from his order after he announced last August he would join Father Stallings. The reconciliation attempt, said Salvatorian spokesman Father Keith Brennan, may "enhance" his attempt to stay in the order. Liturgies Feb. 11 at Father Greening's Umoja Temple, and the African-American Catholic Congregation's Imani Temple, both in Washington, included appeals to their respective congregations to stand fast against the controversies of the preceding week.

In the midst of the controversy, black Catholic leaders noted with sadness the excommunication.

Atlanta Archbishop Eugene A. Marino, the nation's ranking black churchman, said he would "hope and pray" for reconciliation. "I don't see it today or tomorrow. I hope in God's good time truly it would happen," he said.

Beverly Carroll, executive director of the National Conference of Catholic Bishops' Secretariat for Black Catholics, said of Father Stallings, "We certainly regret losing one of our precious gems."

"It's sad that the talent of a fine young man has come to this," said Bishop Joseph L. Howze of Biloxi, Miss., who knew Father Stallings first as an 8-year-old altar boy and later as a 16-year-old high school seminarian.

"I saw a great future in that young man," Bishop Howze said. "I think pride is the fall I pray for him every day."

New York Auxiliary Bishop Emerson J. Moore said the issues of racism and black participation in the church, which Father Stallings cited as the reasons for forming the breakaway Imani Temple in July, "are issues that remain with us still, and issues that all of us are going to have to face up to and resolve."

Cleveland Auxiliary Bishop James P. Lyke voiced his "regret" over the excommunication, but added, "I must admit early on that I felt that this would happen, so it does not surprise me."


With the excommunication, said Auxiliary Bishop Joseph A. Francis of Newark, N.J., "Father Stallings has reached the point of no return."



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## Christian workers respect others, environment

By Fr. Robert Kinast

"You have no idea how hard it is to be a Christian in today's workplace."

One person made the comment, but the other six sitting around the table nodded in agreement.

We were planning a parish retreat and these transients were giving me suggestions. I asked them to give me some examples, confident that I had a good idea how Christians should function in the workplace.

I listened as these men and women from labor management and government described scenarios I barely could comprehend. Then I offered the only insight I could come up with: "I see what you mean."

And I recalled the great escape clause from Vatican II's Constitution on the Church in the Modern World: "Let the laity realize that their pastors will not always be so expert as to have a ready answer to every problem" (No. 43).

Since that night, I have learned that although it is hard for many Christians to put their faith into practice in the workplace, many do so with heroic virtue. Many more do so without realizing it as they work out of a fundamental Christian value—respect for each person's dignity.

Pope John Paul II said in his apostolic

exhortation on the laity that "to rediscover and make others rediscover the inviolable dignity of every person makes up an essential task, in a certain sense the central and unifying task" of the church's service to the human family (No. 37).

Christian workers do this when they show respect for themselves, for others in the workplace, for consumers or clients, and for the natural resources they use in their jobs.

► **Respect for self.** It is not always easy to show self-respect in the workplace. Even people with a good self-image sometimes accept discriminatory treatment in order to keep a job or get ahead.

I recently had to go to a medical clinic for a routine procedure. The nurse explained the procedure and took my vital signs. The doctor came in and checked me, and then the nurse proceeded to do the job. The doctor returned and pronounced her work very good.

"You ought to be a professional," he said, intending to compliment her.

"Doctor, I am a professional," she responded.

That exchange showed me that she had self-respect and was not hesitant to affirm it.

► **Respect for co-workers.** Competition undercuts the free market, but it also can undermine respect for persons in the workplace, especially if they are viewed only in their role on the job.

A government worker I know complains that tendency with what he called a "water-cooler ministry." Inevitably at the water cooler, he asks someone a personal question like, "How's your family doing?"

Sometimes the conversation is brief, sometimes it leads to a deeper sharing. But it always reminds both that they can relate as persons, not just workers.

► **Personnel director** for a large hotel chain tries to spend some time each week working side by side with an employee. She says this keeps her aware of the situations the employees face. It also keeps her face to face with the employees themselves.

Efforts like those require initiative and could be misunderstood as prying or snooping, but these are small risks for affirming respect for co-workers.

► **Respect for consumers.** Much that is done in the workplace is intended for someone else as a product or service. Consumers are clients easily can be viewed as money-generating sources rather than persons with dignity.

A real-estate agent keeps these values in perspective. His manager has signs placed on all the telephone receivers which read "Every caller is worth \$55 or more."

The agent penciled over his sign, "Every caller is worth more than \$55." When his phone rings, a different response awaits the customer.

► **Respect for the environment.** Respect does not stop with other persons; it extends to the things used in work. It is part of Christian belief that God entrusted the world to humans to use, not abuse.

A few years ago I had a plumbing problem, so I called Ron, the plumber. He traced the problem to the outside line. A terra cotta pipe had cracked and someone had wrapped a black plastic bag around it rather than replace it.

Ron kept saying, "I can't believe someone would do that to a pipe," as if he was personally hurt by the act.

It struck me as humorous then, but I often have recalled that moment and wondered what the environment would look like if everyone had Ron's respect for the things they use.

Bringing the Christian value of respect into the workplace demands the courage to affirm one's dignity when it is undervalued, the initiative to talk to co-workers as persons and meet them face to face, the willingness to see consumers as more than potential income and respect for the things of this world, even broken pipes.

As with so many other demands of the Christian life, the hardest part about doing it is doing it.

(Father Kinast is a pastoral theologian and writer in Madeira Beach, Fla.)



VALUES—Christians bring their values to the marketplace when they treat co-workers with respect and when they are willing to see consumers as more than sources of potential income. Further, Christians can have an impact on the quality of life in the world when they show respect for the environment. (CNS illustration by Mark Williams)

### DISCUSSION POINT

## Christian ideas improve quality of workplace

### This Week's Question

How do you see yourself as a Christian making a difference in the place you work?

"Through mutual support. In my job, there are many give-and-take situations. I am able to give support to those who need it, and I can expect it when I need it." (Paula Clark, administrative secretary, Rapid City, South Dakota)

"I think if you are an example out in the community, it makes people want to examine why the Christian individual behaves in the way that he or she does." (Virginia Almquist, lobbyist, Boise, Idaho)

"I respect other people—the way they live, they way

they think. The biggest difference I make in the workplace is that I can always be trusted to give 100 percent." (Dolores Olaszewski, housekeeper, Tampa, Florida)

"I know I can help people out by making them a loan, but sometimes I can help them better by not making a loan. One reason the banking business always interested me was because I felt it was an excellent place to assist people to better themselves." (Melen Frei, banker, Cottonwood, Idaho)

"I try to live by the Golden Rule. It's so simple. I treat people the way I would like to be treated." (Sue Mattingly, page designer, Elbert, Indiana)

"What is meant by the term ethics in the workplace is the necessity to uphold morality, righteousness, and the principles of good conduct, not only personally but within the policies, beliefs, and very fibre of business." (Kevin Kirby, businessman, Gulfport, Mississippi)

### Lend Us Your Voice

An upcoming edition asks:

Is there anything about the sacraments that puzzles you?

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

# Christians carry values to workplaces each day

by Katharine Bird

Four business leaders agreed in interviews that they carry their values as Christians to work with them each day. However, they differed on how receptive the marketplace is to those values.

"Some people say personal life and work life have to be kept separate. In our company we say no, there's only one life," said Ron Nahser, chief executive officer of Frank C. Nahser Advertising in Chicago.

## Society challenges values

by David Gibson

How do you react upon discovering that a friend holds a belief very different from yours on the existence of God, abortion, fair business practices, or the value of serving the poor?

In a pluralistic society, people who disagree on basic beliefs often are friends and co-workers in the marketplace.

Some people withdraw, refusing to discuss the matter further upon discovering a basic area of disagreement with a friend. Some people become defensive, while others become confrontational or angry. Still others see the topic of disagreement as an opportunity for dialogue, a chance to listen carefully to another, and a way to share their own beliefs.

People sometimes feel confused by society's swirl of value systems. The pluralism of the marketplace is demanding, and pushes people to clarify their own beliefs in order to continue growing.

(Gibson is the editor of Faith Alive!)

His company's experience has shown how important values are in creating "a deeply committed people working in a supportive community" to achieve company goals.

"Christians have no choice if they are truly Christians" but to bring their values to work, said Gregory F. Pierce. It is part of what Christians do to make the world "a better place." He is co-publisher and editor of ACTA Publications and head of the National Center for the Laity in Chicago.

Values and beliefs filter down into the principles guiding business and attitudes toward employees and customers, said Tony and Roni Bird, my brother and sister-in-law. They are the owners of Complete Office Supply in Indianapolis.

Taking values to the marketplace doesn't mean Christians are supposed "to force their values on everybody else," Pierce said. "It's a matter of give and take, listening to others, putting your own values forward, and figuring out what can be done."

How a person's values fare in the marketplace may have something to do with a company's environment or corporate culture, established by its governing principles and policies.

Employees need to realize that there already is a culture operating in a company, Pierce said. The corporate culture affects the employee and the employee affects the corporate environment.

Nahser teaches part time at a Chicago university. He tells students that "the values of an organization will have a deep impact on them." So students need to check out how their values "can be lived within the organization."

Bird told of leaving a job when he discovered that meeting sales objectives could mean selling more products to a



**ETHICS**—Christians have no choice but to bring their values to work. It is part of what we do to make the world a better place. (CNS photo of a scene from the movie "The China Syndrome" courtesy of Columbia Pictures)

customer than the customer needed or could afford, a practice that he considered dishonest.

How else do Christians bring values into the workplace?

In most instances, Nahser said, it is done subtly, by adopting a certain attitude of respect toward people.

At his agency, each employee is given a card stating the company's personal and organizational values. The personal values are attitude, integrity, hard work, and talent. Nahser said they reflect his father's views on what it takes to succeed in advertising.

"The organizational values are growth, fairness, responsibility, and respect for people, Nahser added.

Pierce told of a Chicago group called Business Executives for Economic Justice. Inaugurated by the U.S. bishops' 1986 pastoral letter on the economy, the group is

studying how to relate their work to the church's social teachings.

The group had a position paper recently called "On the Firing Line," discussing ethical considerations when firing an employee. Companies have to fire people at times, Pierce noted. The question is "how you do that as a Christian."

He told of a Chicago company where supervisors must tell employees face to face when they are being terminated. The rule ensures that it is done in a way that respects the employee's dignity, not through a pink slip in a paycheck, Pierce said. It also "lessens the eagerness" to fire people.

And because of the rule, the company takes greater care when hiring people, Pierce added. Supervisors try to forestall problems later by responsibly hiring people with an eye to long-term employment.

(Bird is associate editor of Faith Alive!)

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he gently tapes the small, slim band  
upon her weary, withered hand.

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then wakened into passion:  
they danced the rhythm of life  
as children came—and went—  
in whirls of warmth and laughter,  
and now they ask for vespers  
stretched while memories linger.  
Tears mingle with sweet love-smiles  
and glisten golden on the ring,  
magically  
suspending  
time.

by Shirley Vogler Meister



**NEWLYWEDS**—Shawn and David Matthews of Beech Grove pose for the wedding photographer moments after they exchanged vows of matrimony earlier this month.



**DANCERS**—Emily and Kevin De-Prey of Indianapolis, married 13 years, enjoy dancing together.



**TOGETHERNESS**—Mary and William Garrett of Indianapolis, married 63 years, share a quiet moment together.



So there's going to be a wedding

*The Indianapolis archdiocesan marriage preparation policy is explained*

by the Family Life Office  
Archdiocese of Indianapolis

Congratulations to you and to your families as you plan for this exciting moment—your wedding.

We in the church hope that your marriage fulfills every dream that you share.

We pray that your love for each other will give you a vivid sense of God's abiding love for you.

We invite you to look at marriage as a genuine religious vocation—the special way that you live out your lives as Christians.

We wish you the blessings of children,  
and joy that grows as you sacrifice and  
care for them through the years.

We wish you happiness. And we want you to know that we have a stake in that happiness. For if your marriage is stable and successful, all of us in the church and larger community will benefit; society will be stronger because you are strong.

As church, we recognize an obligation to help you prepare carefully and well for your new roles as husband and wife.

Archbishop Edward O'Meara has mandated a Marriage Preparation Policy which declares that all couples must

receive "sufficient preparation" before their wedding day. The policy identifies four minimum norms:

1. Couples desiring to marry in the archdiocese will notify their parish priest as soon as they become engaged, or at least six months before the anticipated wedding date.

This advance notice is NOT a waiting period. Instead, it's meant to provide you with an unhurried time when you can reflect on the step you are preparing to take: on your reasons for marrying, on your relationship with your fiancé(e), on strengths and weaknesses as well as expectations that you bring to the marriage. The six-month notice will help to insure that you have quiet, reflective time before you get caught up in the hectic and exciting final weeks prior to the wedding day.

Simply call the church when you first begin to plan the wedding, but before you set a firm date. Ask for the priest whom you'd like to officiate at your wedding and make an appointment for the two of you to see him.

2. Couples will be prepared by the parish community, with both their priest and a trained married couple taking part.

Your priest will speak to you about the

meaning of Christian marriage and help you to understand your responsibilities in undertaking it. He can give you insights into how a shared religious belief and regular habits of prayer can strengthen your bond and increase your chance of having a happy marriage. If you are an interfaith couple, he will offer special assistance. And he will help you plan a wedding ceremony to make it an unforgettable day for you and your families.

The married couple (sometimes more than one) will explore with you whatever areas of concern you have, offering their friendship and confidentiality. They also will share their own lived experience and make suggestions about such practical matters as managing money, having children, getting along with in-laws, developing sexual intimacy, and resolving conflicts.

Such valuable preparation takes time, and you can expect that the program will last three months or so, divided into five to 10 sessions altogether. The priest also may encourage you to attend enrichment programs such as Tobit Weekend, Engaged Encounter or Pre-Can.

3. A couple-relationship inventory will be used for purposes of dialogue and discernment.

You will take this inventory as individuals, answering more than 100 questions on such topics as communication, problem solving, friends, and family, recreational interests, marriage readiness, marriage expectations and sex and sexuality. The inventory is NOT a test, nor does it predict your chances for success in marriage. You and those assisting in your preparation will use it to discover attitudes and beliefs each of you may have about marriage, yourself, and your relationship with each other. It will enable you to discover strengths and weaknesses, and can be the beginning point for honest discussion of problems. Most couples find it fun and very helpful.

4. The engaged couple and priests will plan the wedding ceremony according to liturgical guidelines from the Archdiocesan Office of Worship.

Your wedding day is your special day, and the celebration should reflect your uniqueness as a couple. But it also is a time of public worship, involving family, friends, neighbors and sometimes the parish community. It ought to reflect a Christian understanding of marriage that includes the presence of God, prayer, decoration, as well as in the location of the ceremony (the church). Ideally, your wedding will be a joyful yet dignified celebration that says: This man and woman lovingly pledge themselves to a permanent union in trust and fidelity; they honor this sacrament and a sign of God's faithful love for his people. Liturgy guidelines will help to ensure that image is presented.

### Special Circumstances

Sometimes, special issues must be dealt with during the period of marriage preparation. These circumstances may require additional time and effort—another reason why the six months minimum is so important.

**Youthful Marriages:** If you are under 19 years of age, your priest might suggest to you to delay setting a wedding date. His concern stems from the sobering fact that far more than half of all marriages involving a teen-ager break up. His wish, and the wish of the church, is to protect you from taking a step which is irrevocable.

As you know, when you marry validly in the Catholic Church, it is a permanent commitment. If you later get a divorce, it is unlikely you can ever again marry in the church. Teen-age marriage often fails because young people are only beginning to grow in emotional maturity, in vocational stability and the personal inner resources to

work through the often hard adjustments of marriage, especially in the first few years. In fact, one peak year for divorce currently is three years!

So, your priest may want to meet with your parents and to schedule extra sessions with you to help you make a good decision. He probably will not set a final wedding date until he is convinced that you clearly understand the commitment you are making when you enter Christian marriage, and—just as important—that you are emotionally, socially and spiritually ready to take on this responsibility.

**Pregnancy:** If a pregnancy is involved, you can expect that the church will be very cautious about witnessing your marriage. By no means is this meant as punishment, but again it reflects concern over the high failure rate: when young couples marry because of pregnancy, the marriage breaks up in 90 percent of cases!

Society may see marriage in this situation as the most honorable thing to do. But the church feels this might not be the best decision in the long run—for you, for the baby, nor even for your parents.

Pregnancy, in and of itself, is not a good reason to enter a permanent, sacramental marriage. And marriage certainly shouldn't be rushed into, when pressure so often distorts common sense and clear judgment. Depending on your circumstances, your pastor may well encourage you to consider alternatives to immediate marriage. Certainly, he will not want you to bypass preparation because of the pregnancy.

**Inactive Catholic:** In the event that one or both of you have stopped practicing your faith, the priest will want to help you to become an active Catholic again. After all, if you seek to marry in the church, it is an indication that you consider yourself Catholic. The priest may wish you to attend an inquiry class at the parish to help you become acquainted with your faith. If your partner is not Catholic, you might consider attending these classes together, as this will give him or her an opportunity to understand your religion and what it requires of you.

Many young people are not seriously involved in their religion at this point in their lives.\* However, if you seek the church's blessing on your marriage, the church does expect you to at least be open to growth in faith. Marriage is a sacrament of the church—a sign of Christ's presence among you and a promise of his grace and presence in the years to come. You, by your own faithful love, are expected to become a sign of God's love to the world.

**Separation Before the Wedding:** If you work or live in different cities or—because of schooling or military service—must be apart in the months before your wedding, it is most difficult to adequately prepare. You are expected to comply with the preparation policy of the diocese in which you will be married, yet your time together may be very limited.

It is necessary to contact the parish where you plan to marry well in advance of your date. The priest will try to work out a plan which can enable you to take the inventory and spend some time together talking about important issues.

Sometimes a Sponsor Couple from the parish will be available for an intensive weekend, with three or four two-hour meetings worked into the available time. Often the most feasible solution is to attend a weekend program in one of the two cities in which you live: Tobit in the Archdiocese of Indianapolis, or Engaged Encounter which is available here and in many other major cities.

The important thing is that you arrange to spend some blocks of time together, not merely having fun, but earnestly using the time to prepare for becoming husband and wife.

The church offers these marriage preparation guidelines in a spirit of assistance, support and celebration.

cherish these days of your engagement and do not let the stress of preparing for the wedding day obscure this more significant preparation. After all, your wedding will last a day, but your marriage is for your lifetime. It is worth every moment you spend getting ready.

# Planning for wedding need not arouse fears

by Christine Capra-Kramer

For some couples, planning a wedding liturgy evokes apprehension. Yet with basic guidance the task can be both rewarding and unifying.

How much time a couple spends planning the wedding ceremony depends on their parish priest's participation and their own willingness to explore the Scripture passages.

According to Servite Father Mark Franceschini, who assists couples at Engaged Encounter weekends in the Denver Archdiocese, the priest should help the couple choose appropriate Scripture readings.

"In the course of assisting couples, and the several meetings the priest has with them, the couple finds out what they are entering into, in terms of their

sacrament and God's presence," said Father Franceschini.

Today's marriage ritual for Catholics makes it possible for couples to take an active part in planning their ceremony. Each diocese has a marriage preparation booklet to help couples choose the readings for their wedding.

Three readings are selected, one each from the Old Testament, Epistles and Gospel. Couples also can choose a nuptial blessing and other prayers they feel would be appropriate. Scriptural passages not in the booklet also may be selected if the couple wishes.

In planning the liturgy, the couple looks for Scripture, prayers, blessings and music that will help their guests, as well as the bride and groom, understand and celebrate the sacrament of matrimony.

"Hopefully the couple feels free and

comfortable," said Father Franceschini. "In choosing the readings I don't recommend that it's done in any particular way but instead encourage the couple to express themselves so that what they will share with their family and guests is their own."

He pointed out that there are many beautiful readings from Scripture, but said "those readings in the booklet provided are considered the choice expressions of God's love for us and for each other."

"Many young couples are hesitant to go plunging into Scripture" and do not know what the sacrament really is all about, he said. They might think that the sacrament is like a recipe that makes something happen during the Mass and afterward. As they prepare the ceremony, there is "a pleasant discovery that they themselves are the sacrament and that's what they are expressing."

He stressed the need for the bride and groom to rely on their own personal expression.

He also encourages the couple to read each of the Scripture passages appointed for use during the wedding liturgy and to discuss their favorite readings.

A couple also can write their own prayer of the faithful, he said. When taking on this task, the most important rule is that the couple express sincere thoughts that have meaning for them and show their love and concern for others.

"I tell them not to worry about how eloquent they will be and just be sincere. If they adhere to that it will come out beautifully," he said. "I give them the encouragement to express their best selves and I've never been disappointed."



**WEDDING LITURGY**—Planning a wedding liturgy can evoke apprehension for some couples, but with basic guidance, the task can be both rewarding and unifying. (CNS photo by Mike Okoniewski)

## Checklist helps organize wedding

by Christine Capra-Kramer

When wedding plans become overwhelming, making lists can create order.

Here are things to do when planning a liturgical ceremony to help the wedding day flow smoothly.

1. Decide what type of wedding you will have, including the degree of formality and approximate size and whether you plan to have a nuptial Mass.
2. Decide on possible days and times for the ceremony and contact the parish church to finalize plans according to what dates and times are available.
3. Reserve the church for the wedding and the rehearsal.
4. Schedule marriage preparation classes.
5. Select Scripture readings for the ceremony.
6. Arrange for and select the music for the wedding with attention to the church's restrictions and rules.
7. Select friends and family to be attendants and ushers.
8. Select friends and family to read specific scriptural passages during the ceremony.
9. Order flowers for the church with attention to church restrictions and rules.
10. Set a date for obtaining a marriage license.
11. Talk to photographer about formal photos at the church.
12. Check on fee for the church and organist.
13. If necessary, confirm a place at the church for the wedding party to dress.



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# Book helps couple plan marriage

by Peg Hall

"Before I Say 'I Do'" is a user-friendly book for couples planning their wedding ceremonies. It's soft, with wide pages that make reading it together comfortable.

In it, liturgist Franciscan Father Tom Richstatter presents "Four Things to Remember When Planning Your Wedding Liturgy." They are: 1. You do the marrying; 2. A wedding is a symbolic action; 3. The heart of the ceremony is prayer; and 4. A Catholic ceremony is a liturgical ceremony.

"Before I Say 'I Do'" is based on the author's experiences. The priest, who teaches liturgy at St. Meinrad School of Theology, writes, "I have helped countless couples plan this important moment in their lives. I have talked with many of them after their weddings. They have told me what they liked, what they wish they had done differently, what was meaningful and what was not."

Among those Father Richstatter helped were my Andy Hall and his wife, Dee. They married each other at St. Paul's Catholic Center in Bloomington on May 28, 1988.

Andy said, "Father Tom's book describes our wedding perfectly. It brought back a lot of warm memories."

The manual Father Tom wrote is particularly useful with today's emphasis on the couple's active participation and, often, long-distance communication.

Andy and Dee, for example, live and work in Phoenix as newspaper reporters, but wanted to be married back home in Indiana so their families could be present.

Now married almost two years, the couple talked recently about how they were affected by the principles Father Tom emphasized when he helped them plan their wedding liturgy.

Andy quipped, "The book is totally unnecessary if you have Father Tom to personally advise you."

"I think our ceremony reflected what we were like," Dee said.

"We wanted it to be a celebration that family and friends could share," said Andy.

"And participate in," added Dee. "It used to be, the couple was kneeling and mumbling and nobody could hear or see them."

"It was wonderful having family members providing help with the ceremony—you guys lighting the unity candle—(his brother) Dan's music," said Andy.

Dee said she liked "both of us coming down the aisle with our parents. We faced the congregation. It wasn't like a secret ceremony, with people feeling like

voyeurs. We picked out the readings, partly with Father Tom's help. Traditional wording with two pretty non-traditional people, or vice versa, doesn't work. He was pretty observant about what we are like."

Both agreed that the wedding ceremony was a holy experience.

Andy said, "For one of only a couple of times in my life, I felt that God was right there in the group with us. I looked at the sunlight streaming through the windows. And in family and friends gathered all around, I felt like a special Spirit was right there with us."

"I think the ceremony helped create, helped all that to happen," he said. "It was a natural expression of our beliefs. And it was even like Father Tom said in the sermon. We often feel choked up at weddings and part of the reason for that is probably because when you feel the presence of God, that is exactly what he intended—for people to unquestioningly love each other."

Dee said that the main thing to follow is

that the ceremony fits the couple. "People who know you can sense the honesty. You don't just say 'I do' anymore," she added. "Our little talk to the congregation was a little unorthodox, but people appreciated it. I think. People laughed, and it was serious, too."

"It wouldn't have been total without our parents and grandparents," Dee said.

Andy and I sang along, too," she said. "We weren't just figures on a cake. I think when people saw us singing, even those who were hesitant figured, 'This is for everybody.' If you're really stubborn, you could choose not to participate."

Andy said, "The way it turned out, everybody was encouraged to sing, including us."

Dee said, "There was nothing false. We were saying, 'Here we are and here are the things we think are important.' Wrap a Mass around that and those who were Catholic knew all of the words and those who weren't knew a lot of them."

A lot of people were telling us it was one of the most touching ceremonies they'd seen," said Dee Hall.

"Before I Say 'I Do'" is published by St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210, 1-800-336-1770 at \$19.95.



PLANNING—Franciscan Father Tom Richstatter (from left) talks with Dee Michaelis and Andy Hall as they plan the couple's wedding. (Photo by Peg Hall)



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## Couples blinded by love must confront the tough questions

by Bill Dodds

Love may not be blind but it can be pretty nearsighted.

Certainly an engaged couple might be tempted to focus on the wedding and the reception, not the marriage. But the question of whether one tier of the cake should be chocolate is just not as important as what the couple will do if both have good jobs and one is offered a promotion that involves moving to another city.

The latter type of issue is tough, with no right answer, except for what's right for the couple.

Then, too, the problem might not be what they decide to do, but how they reach that decision.

The Engaged Encounter program isn't offering answers, it's raising questions, according to Liz Baldwin of Lynnwood, Wash. She and her husband Bob are the unit coordinators for Engaged Encounter in Washington, Oregon, Idaho, Montana and Alaska.

The Baldwins, who have been married for 11 years, attended an encounter before their wedding and then began assisting on weekends.

The program is used across the country—and around the world—to help couples prepare for the sacrament of marriage.

"There are things that a couple has talked about but they haven't talked a lot about," Mrs. Baldwin explained.

"They've told me, 'I'm forced us to be more detailed and specific.'"

It uses the same method as a Marriage Encounter, asking an individual to write out feelings and ideas and then share them with his or her partner.

The presentations cover a variety of topics—communication, marriage as a vocation, morality in marriage, family,

making decisions, sexuality, healing and forgiveness—and after each talk a set of questions is given to each participant.

"We really don't know which ones they're answering," Mrs. Baldwin said, since the couple decides the areas that need to be addressed.

She offered some examples:

- What specific characteristics do I see in myself that make it difficult for you to love me?

- What does being married in the church mean to me right now?

- How are we handling sexual needs and drives now before our marriage? How will we handle them after marriage?

- What are my goals and priorities for the use of our time and money?

- What are our goals and priorities as a couple?

- Do I have any doubts about marrying you?

- What areas am I still afraid to talk to you about?

- When have I felt close to you sharing concerns as well as joys?

Since there are from four to a dozen or more questions after each talk, it isn't possible for a couple to answer all of them there, Mrs. Baldwin said. The variety "gives them the leeway to choose what they need to touch on in their relationship." By the end of the weekend, "we're all exhausted," she added, "but it's a good exhaustion. A lot of couples come focused on the wedding plans but not the relationship. They remark that they're glad they've had the time to spend on the relationship, to focus away from the wedding plans and focus on the marriage."

"Our hope is that the questions they don't get to over the weekend, they'll get to later on," she said. "It gets them started."



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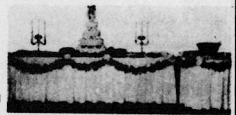
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# Commitment, loyalty, caring are secrets to making a marriage last



**MAKING MARRIAGE LAST**—Commitment, loyalty and caring make a marriage last, but people forget about such basics, says Dr. Aaron T. Beck, the influential psychiatrist who directs the University of Pennsylvania Center for Cognitive Therapy. (CNS photo by Mimi Forsyth)

by Sr. Mary Ann Walsh

Commitment, loyalty and caring make a marriage last, says Dr. Aaron Beck.

But people forget about such basics, said Beck, the influential psychiatrist who directs the University of Pennsylvania Center for Cognitive Therapy.

"Most people really do have to be educated about what makes a good relationship," he said.

Beck, who pioneered cognitive therapy and recently published the best seller *Love Is Never Enough*, spoke about relationships in marriage during a telephone interview from Philadelphia, where he lives with his wife of almost 40 years.

Marriage requires "a sense of commitment to the relationship which does not fluctuate with moods," he said. It must be marked by "a sense of loyalty to the other person" so "the other can feel you're right with them."

Faulty communication lies at the root of many marital problems, said Beck. He described the different approaches men and women take toward communication and said the patterns of relating start in childhood.

Men, as boys, "develop a pattern of talking past one another, needing, making jokes and interrupting," he said. But "young girls have a pattern of listening, not interrupting and sharing secrets."

"Put the two styles together and you get a mismatch," Beck said.

Men and women also view talking about relationships differently. "Women are more comfortable in communicating feelings and can carry on prolonged conversations," said Beck. They "feel that a relationship is working as long as you can talk about it," whereas "husbands think if you have to talk about it, you have a problem."

He listed five rules of conversation etiquette for good communication in casual situations.

- Tune in to your partner's channel, and hear what the partner is saying and feeling.
- Give listening signals. Verbal signals such as "uh-huh" and "yeah," facial

expressions and subtle gestures indicate you are listening and following what is being said.

► Don't interrupt. While interruption may feel natural to the offender, it provokes negative thoughts in the one being cut off.

► Ask questions skillfully. Questions which evoke a "yes" or "no" answer and "why" questions, which can sound accusatory, frequently are conversation stoppers.

► Use diplomacy and tact. Everybody has sensitive areas.

Beck listed other "building blocks" to establish a "mature love." They include:

► Showing affection, because that can "stir warm feelings." Couples have to continue "affectionate gestures such as putting your arm around your mate, hugging and whispering words of love," he said.

► Showing empathy, which he defined as "the ability to tune in to your partner's feelings—to experience to some degree his or her own pain, pleasure, suffering or joy."

► Sensitivity to a mate's vulnerable spots. If someone overreacts, Beck recommends the other pause "to consider what the underlying problem might be," since overreactions, he said, are "signs of hidden vulnerabilities."

## Faulty thinking is a problem

by Sr. Mary Ann Walsh

Basic errors in thinking can create problems in marriage and in other interpersonal situations, according to renowned psychiatrist Dr. Aaron Beck.

Beck, the father of cognitive therapy, which uses mental exercises to correct the way one views a situation, discussed common errors in thinking in a telephone interview from Philadelphia, where he directs the Center for Cognitive Therapy at the University of Pennsylvania.

He said the common errors to be on guard against include:

1. Tunnel vision—seeing only what fits your state of mind and ignoring what does not.
2. Selective abstraction—taking a statement out of context to arrive at an erroneous interpretation.
3. Arbitrary inference—having a bias so strong that a person will make an unfavorable judgment even though there is no basis for it.
4. Overgeneralization—characterized by statements such as "He always puts me down."
5. Polarized or all-or-nothing thinking—saying, for example, "Either I give in on this or we have to get a divorce."
6. Magnification—tending to exaggerate the qualities of another, for good or bad.
7. Biased explanations—finding an unfavorable explanation for what a spouse does.
8. Negative labeling—considering a spouse irresponsible or a louse, for example.
9. Personalization—habitually believing that actions of others are directed at you.
10. Mind reading—believing one can know what another is thinking.
11. Subjective reasoning—believing that since one feels an emotion strongly it must be justified.

## 10 examples of bad habits

by Sr. Mary Ann Walsh

Here are 10 examples of faulty thinking habits, outlined by Dr. Aaron Beck, a psychiatrist and the father of cognitive therapy.

Match each with an example of the erroneous thinking style listed below.

- Answers follow statements.
- A. TUNNEL VISION
  - B. OVERGENERALIZATION
  - C. POLARIZATION
  - D. MAGNIFICATION
  - E. CATASTROPHIZING
  - F. BIASED EXPLANATION
  - G. NEGATIVE LABELING
  - H. PERSONALIZATION
  - I. MIND READING
  - J. SUBJECTIVE REASONING
1. Ever since he missed our appointment, I know he can't be relied upon.
  2. Either we go to Maine for vacation or he won't be happy.
  3. When he gets quiet, I feel like I've done something wrong.
  4. I know just what she is thinking when she gets that look on her face.
  5. After his mother said my salad dressing was watery, nothing seemed right.
  6. When she is late, I see visions of ambulances and car wrecks.
  7. He's such a jerk.
  8. If you keep spending money like that, we are going to end up on welfare.
  9. It's because she doesn't pay attention.
  10. If I feel antsy, it's because he makes me nervous.

Answers: 1. B; 2. C; 3. H; 4. I; 5. A; 6. E; 7. G; 8. D; 9. F; 10. J.



Dr. Aaron T. Beck

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# Interfaith marriages call for careful thought

by Lou Jacquet

A few months ago, a friend invited me to visit for the weekend. He and his wife have been married for about three years now, and it's a marriage solidly rooted in faith. Two faiths, in fact. He's Catholic. She's Presbyterian. That could be a recipe



Father Sylvester Taube

for problems, but this marriage seems solid.

Why is no surprise.

Every Sunday morning she gets up early to go to Mass with him at the parish around the corner. Then they drive across town to her Presbyterian church for the late-morning service there. It takes extra effort to attend both services, but they feel it's worth it to keep their marriage strong.

If more couples contemplating an interfaith marriage would think like my friends, the problems that surface in many marriages between a Catholic and a spouse of another faith or no faith might

never happen. Unfortunately, too many persons in that situation give little thought beforehand to what the differences in their faiths might mean to their dreams of wedded bliss.

Father Sylvester Taube, associate director of the Family Life Office in the Archdiocese of Detroit, has counseled many interfaith couples preparing for marriage. He says there are several factors to consider when entering such a marriage.

"Interfaith couples definitely ought to talk about their religious differences," he said. "But the first thing that comes to mind is that you can't lump all interfaith marriages together. So much depends on how seriously either of the parties is practicing his or her particular faith."

If one spouse hopes to convert the other, for example, or seems to lack respect for the other's faith, there are definite danger signs, in Father Taube's view. Joining a faith just to please a partner is almost always a mistake, he said. Such a change should be made out of commitment, not pressure from spouse or family.

The priest cited attitude toward one's own religion as a second important factor in interfaith marriages.

"The fact that they have two different faiths is not necessarily the problem," he stressed. "You might have two Catholics, but one has a deep faith commitment and the other is lukewarm or indifferent. They're just as likely to have problems as couples of completely different faiths. To me, a marriage with mixed religions isn't the issue. The question is how serious either partner is about their faith."

Father Taube says what's surprising is that the toughest interfaith scenario seems to be where both partners are deeply committed to their own faiths. If one partner is indifferent, he pointed out, the other can usually practice his or her faith unchallenged. But where both partners have strong feelings, for example on the issue of which faith to raise the children in,

there can be serious stress on the marriage. These are the kinds of issues that need to be discussed beforehand, not when a crisis arises, he said.

"I think we understand now that it's not so much a question of spouses having different faiths that will cause problems, as that they might be at two completely different levels of faith understanding," he said. "Perhaps one believes simply as a rulekeeper, while the other is living out a deep personal faith journey. That's where conflicts arise."

The key factor for a successful interfaith marriage? It's precisely the same as for any

other marriage, said Father Taube: a willingness to realize that your spouse will change and grow.

It's important to accept the other person and accept that he or she will change. It's especially important in an interfaith marriage not to have the attitude that your faith is superior to your spouse's, "as if they'll catch on sooner or later to the truth only you are aware of," he said.

"You can't marry with the attitude that you're going to change your partner's beliefs," the priest said. "How many marriages have failed on that basis alone!"



INTERFAITH MARRIAGE—A Catholic Japanese bride is married to her Hindu husband in a Catholic ceremony. (CNS photo by Mike Okoniewski)

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# Renters advised about insurance

It's not just homeowners who need insurance. Renters do too, according to the New York-based Insurance Information Institute.

The institute reports that "approximately 20 million Americans are inviting financial disaster by not insuring the contents of their home or apartment." One recent institute survey reported that only 23 percent of people who rent their homes had tenants' insurance.

Setting up housekeeping presents certain risks and responsibilities and usually accounts for the largest single part of a budget. Insurance can protect a renter from severe financial loss, the institute notes in its publication "Tenants' Insurance Basics."

Here is pertinent information from the institute, a non-profit action and information center.

## Why have tenants' insurance?

Tenants own furniture, appliances, a wardrobe and other valuable items. Some tenants assume that their personal belongings are insured against loss or damage by the landlord's insurance policy. That is not true. The landlord probably has insurance to cover the house or apartment building, but it does not include coverage for tenants' personal belongings.

Nor does a landlord's policy necessarily cover your liability for someone else's injury or damage for which you may be held responsible. For example, a visitor could slip and fall in your apartment, suffer a head injury resulting in vision problems, and sue you for thousands of dollars.

A special policy, known as the Tenants' Form (HO-4), is available to meet your particular insurance needs as a tenant.

## What tenants' insurance covers

Tenants' insurance is a "package" policy, combining insurance for your personal belongings and your liability to others.

## Personal belongings

Personal property is covered, whether it is in your home or elsewhere. A standard tenants' policy covers furniture, clothing and most other personal belongings for their actual cash value at the time of loss, but it provides only limited coverage for furs, jewelry, silver and other specific valuables. You may wish to protect your investments in such valuables under a special addition to your tenants' policy or under a separate policy.

The tenants' policy insures your house-

hold contents and personal belongings against losses from:

- fire or lightning.
- windstorm or hail.
- explosion.
- riot or civil commotion.
- aircraft, vehicles.
- smoke.
- vandalism and malicious mischief.
- theft.
- falling objects.
- weight of ice, snow, sleet.
- volcanic eruption.

► sudden and accidental tearing apart, cracking, burning or bulging of a steam or hot water heating system or of appliances for heating water.

► accidental discharge, leakage or overflow of water or steam from within a plumbing, heating or air-conditioning system or domestic appliance.

► freezing of plumbing, heating and air-conditioning systems and domestic appliances.

► sudden and accidental injury from artificially generated currents to electrical appliances, devices, fixtures and wiring (except TV and radio tubes).

Of course, damage to the actual building is not covered under the tenants' policy.

## Liability to others

The liability coverage in a tenants' policy applies at home or elsewhere to injuries or damages caused by you, a member of your family or even a pet. It includes the legal costs of defending you if you are sued.

This coverage does not apply to liability resulting from the use of an automobile, which must be covered separately by an auto insurance policy.

## Additional living expenses

Your tenants' coverage also will pay for any increase in living expenses made necessary when your residence cannot be occupied because of damage caused by any of the perils listed above.

For example, if your home is badly damaged by fire, you may have to live in a hotel and eat in restaurants while it is being repaired. Your insurance company will reimburse you, up to the limits stated in your policy, for the difference between these expenses and your normal living expenses.

## How to determine insurance needs

Estimate the value of your household belongings. This estimate will help you decide what amount of insurance to purchase.

Begin by making an inventory of the contents of your home. Include furniture and major personal belongings, and note

prices and dates of purchase where possible. Keep store receipts and photographs of major items in each room with your list. It's a good idea to keep a copy of the inventory and photographs in a safe place away from home.

## Shopping for tenants' insurance

Once you estimate the amount of insurance you need, you are ready to shop for the best insurance value.

Ask friends to recommend insurance agents or companies from whom they have had good service, or check the yellow pages of your telephone book for insurance representatives in your community. Take along your household inventory and photographs. You may wish to talk with several insurance representatives. Discuss any concern you have about special coverage of furs, jewelry, antiques or other valuables. The representatives will recommend coverage to suit your needs. Ask questions about anything you don't understand.

Remember that an insurance policy is a legal contract which defines the duties and responsibilities not only of the insurance company but also of the consumer. It is extremely important to have complete confidence in the service to be provided by your insurance company and its representative, your insurance agent. Be sure to compare costs, quality and coverage and choose the policy that's right for you.

## Getting the best value

Your responsibility as a wise insurance consumer goes beyond deciding which policy to buy. To get the best value for your insurance dollar:

► Read your policy so that you will know exactly what coverage it provides and what to do if you have a loss. (If you have questions, don't hesitate to ask your insurance representative.)

► Report all insurance claims promptly and accurately.

A copy of "Taking Inventory," a pamphlet designed to help you in listing your valuables, can be obtained free of charge by calling the Insurance Information Institute at 1-(800)-221-4954.

# The top 20 areas of conflict

by Catholic News Service

Finances and styles of relating top the list of sources of conflict in the first three years of marriage, a survey conducted by New England dioceses learned.

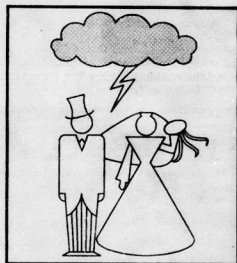
Statistical evidence on marriage underscores the significance of these conflicts. Some 50 percent of all divorces occur during the first five years, and 33 percent of all separations happen within two years, according to "Faithful to Each Other Forever," a Catholic handbook on marriage preparation recently published by the U.S. bishops.

The handbook lists the top areas of conflict in the early years of marriage. The data was gathered from a mailed survey of young spouses who had participated in marriage preparation programs in the Archdiocese of Hartford, Conn., the Massachusetts dioceses of Fall River, Springfield and Worcester and the Diocese of Providence, R.I.

The combined answers of husbands and wives revealed that the top 20 areas of conflict or difficulty, listed in the order of importance, were:

1. Finances.
2. Moodiness.
3. Division of household responsibilities.
4. Communication.
5. Expectations of each other.
6. In-laws.

7. Personal habits.
8. Listening.
9. Decision-making.
10. Criticism.
11. Body clocks (wake-sleep patterns).
12. How to spend leisure time.
13. Sex.
14. Showing affection.
15. My spouse's career.
16. My career.
17. Television.
18. Family celebrations.
19. Marital expectations.
20. Friends.



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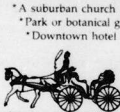
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# Excessive drinking could spoil your wedding

by Catholic News Service

Wine will flow at weddings. But when alcoholic beverages are imbibed too freely, what was supposed to be a celebration to be remembered becomes one people want to forget.

The best man fumbling for the ring, the guest with slurred words, the drunken driver spending the night in the slammer and accident victims recovering in a hospital can ruin everyone's memories of a special day.

The New York state Health Department advises party-goers: **THINK BEFORE YOU DRINK.**

The majority of Americans drink at least occasionally, the department notes in the pamphlet "Alcohol and You." Most do so without problems because they've thought about drinking. They know the facts about alcohol, and they know themselves.

In "Alcohol and You," the department lists the following facts to consider when drinking alcohol:

**A Drink is a Drink.** A can of beer, a glass of wine and a mixed drink (shot of hard liquor) all contain the same

amount of alcohol. Beer will slow reaction time and impair judgment as much, and as quickly, as wine or hard liquor.

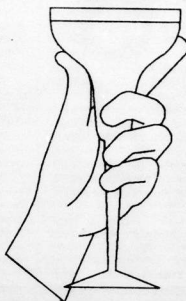
**Sobering Up Takes Time.** If you've had too much to drink, you must wait for your body to get rid of the alcohol. One drink stays in your bloodstream for about 90 minutes. Coffee or a cold shower may make you feel more alert, but only time will make you sober.

**Your Weight Counts.** Body fluids dilute alcohol. A 250-pound person

has more body fluids than a 125-pound person. So, alcohol won't affect a bigger person as soon, or as strongly, as a smaller person. Also, the same amount of alcohol will have a greater effect on women than on men, since women have less body fluids.

**Food Helps.** It's best to eat before and while you drink. Food slows alcohol's entry into the bloodstream and helps to lessen its effect.

**Alcohol is a Downer.** It is a depressant. Even one drink dulls your thinking, coordination or reaction time. The effect of drinking is measured in terms of blood alcohol content, which is the amount of alcohol contained in 1,000 milliliters of blood.



The following measurements show the effect of drinks on a 140-pound man in a two-hour period:

- 6 drinks: 13 percent blood alcohol content.
- 5 drinks: 10 percent blood alcohol content.
- 4 drinks: 8 percent blood alcohol content.
- 3 drinks: 6 percent blood alcohol content.
- 2 drinks: 4 percent blood alcohol content.
- 1 drink: trace.

If you weigh less than this, or are a woman, you'll feel alcohol's effect sooner.

In Indiana, a blood alcohol content measurement of .10 percent or higher is the legal definition of intoxicated.

The health department advises that if you are going to drink remember to:

►Drink in moderation.

►Space your drinks. It's not switching drinks that will get you drunk. It's how fast and how much you drink. Set a limit that you can handle.

►It's not a contest. You don't have to keep up with others when you drink. Set your own pace, based on what you know about yourself and alcohol. It is perfectly acceptable to drink non-alcoholic beverages, if you prefer.

►Give your guests the best. When you entertain, serve plenty of food and non-alcoholic drinks. Stop serving alcohol well before the party ends.

►Don't forget that friends don't let friends drive drunk.

►If you drink, don't drive. Have a friend drive you home, or call a taxi. Take care of yourself and others. Don't drink and drive and don't ride with someone who has been drinking.

## Selecting music for your wedding

by Lisa Floch

Choosing wedding music is largely a matter of personal taste, but soon-to-be-married couples don't have to go it alone, parish musicians say.

Part of a parish music director's job is to help couples find music that suits their wedding, according to Father Charles Conley, a musician and composer of liturgical music.

Father Conley, a priest of the Milwaukee Archdiocese, said couples "often aren't familiar with the variety of music available for wedding liturgies."

It is helpful if they hear different musical pieces as they begin to plan their wedding ceremony.

"Some musicians make a tape of selections which people can listen to at their leisure," Father Conley said. He added that the pieces selected should "express what we believe as Christians."

The priest's personal choices for wedding songs are:

- "Love One Another" by James Chepponias.
- "The Wedding at Cana" by Robert Kreutz.
- "The Gift of Love" by Hal Hopson.
- "I Have Loved You" by Michael Jonas.
- "When Love Is Found" by Brian Wren.
- "Hear Us Now, Our God and Father" from the Lutheran Book of Worship.
- "Love Song" by Kreutz.
- "Responsorial Psalm for Weddings (Psalm 102)" by Father Conley.

►"Blessed Are Those Who Love You (Psalm 128)" by Father Haugen.

►"God Is Love" by David Haas.

School Sister of St. Francis Mary Jane Wagner, music director at Milwaukee's Cathedral of St. John, sends written guidelines to couples planning to marry in the cathedral. According to the guidelines, music selected for weddings should be "music that can be prayed, music you can say 'Amen' to" after hearing it.

Beyond that, choices reflect the personal preference of the couple, Sister Mary Jane said. When she meets with the couple she gets "a feel for what style of music they're interested in," she said. "Then we simply go through lots of music."

Among her favorite selections are:

- "The Prince of Denmark March" by Jeremiah Clarke.
- "Allegro Maestoso" from George Frederick Handel's "Water Music."
- "Toccata" by William Walond.
- "We Praise You" by the Dameans.
- "He Crowns You With Love (Psalm 103)" by Father Conley.

►"Psalm 127 (128)" by Joseph Gelineau.

►"Ode to Joy" by Ludwig van Beethoven, with wedding text by Nancy Sutherlin.

►"When Love Is Found" by Wren.

►"Jesus, Joy of Man's Desiring" by Johann Sebastian Bach.

►"I Have Loved You" by Jonas.

Secular music also can work well in Catholic weddings, according to Iris Zahara. "Everything depends on the text," said Ms. Zahara, music director of Infant Jesus of Prague Parish in Flossmoor, Ill., a suburb of Chicago.

Her top choices, which include both religious and secular songs, are:

- "A Gift of Love," arranged by Hopson.
- "Wedding Song" by Paul Stookey.
- "Eagle's Wings" by Jonas.
- "Prayer of St. Francis" by Sebastian Temple.
- "Let There Be Peace On Earth" by Sy Miller and Jill Jackson.

►"Wedding Song" by Flor Peeters.

►"Morning Has Broken," a Gaelic folk melody with text by Eleanor Farjeon (popularized by Cat Stevens).

►"Day by Day" from "Godspell," by Stephen Schwartz.

►"One Hand, One Heart" from "West Side Story," by Leonard Bernstein and Stephen Sondheim.

►"All That I Am" by Temple.

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# Traveling light makes travel easy

by Catholic News Service

"Travel light" is the most important advice one can give on packing, according to the American Society of Travel Agents. Less luggage means easier customs inspection, reduced need for porters and a shorter wait for baggage claim.

Here are the society's recommendations for happy packing.

## Choosing Luggage For Your Trip

Before you pack, check the condition of the luggage you plan to take. Airlines can refuse to accept fragile or damaged luggage because of their luggage liability. Make sure the hinges work and see that everything is in good condition before you pack.

Choose luggage that is light, roomy and easy to carry yet durable enough to withstand rough treatment. Some travelers may prefer a garment bag with special compartments for shoes, underwear and so forth. If you decide to use a garment bag, make sure it has a strong, durable hook. In

selecting luggage, choose material that will not snap or rip as it moves along a conveyor belt and make sure you use a suitcase that locks. Keep the keys on your person or in your hand luggage.

Consider taking a suitcase with wheels to facilitate baggage carrying. Or, purchase a baggage-caddy or cart which helps make trips through the airport, bus or train station less stressful. Caddies with large wheels give luggage better balance rounding corners.

Try to limit baggage to one large suitcase that you can carry (if necessary) and a lightweight tote bag. Porters are not always available.

Women may want to carry a large shoulder bag with zippered compartments and side pockets.

## Planning Your Wardrobe

Choosing a wardrobe of basics will help you deal with space limitations. You may want to select clothes that coordinate well with one suit. Or, plan your wardrobe around one or two compatible colors so that the same accessories serve different outfits.

Some people find organizing a wardrobe for their trip easier if they make a list. It is smart to keep a list of contents, a description of your baggage and the manufacturer's name for identification in case your luggage is lost.

Think ahead to your travel activities, sports you wish to participate in, the length of your stay and how often you like to change clothes. Try to plan ahead as much as a week to 10 days, so that you have time to launder or dry-clean essential items, mend clothes or resole shoes.

Plan to take lightweight, permanent press and wrinkle-resistant clothing. Keep in mind that dry cleaning can be very expensive abroad. Pack a small plastic bottle of Woolite or other laundry soap with your toiletries so that you can launder some items during your trip.

Check weather conditions for your destination in newspapers, magazines or on television news or seek out other reliable advice before you plan your wardrobe.

Plan to take as few shoes as possible because they are heavy and space-consuming, but be sure to include one comfortable pair of walking shoes. Prepare an array of miniature toiletries in plastic bottles to save space and weight. Do not fill bottles to the top if you are flying because pressure may cause contents to expand. These should be packed in a plastic bag in case of leakage.

Don't bother to take formal attire unless you know you'll need it.

For international travel, it is advisable to carry an electrical adapter to use with hair dryer, electric shaver or other appliances. Whenever possible, try to share hair dryers and other appliances with a traveling companion. You may want to pack a small travel iron or hand steamer (available at most department stores) to take the wrinkles out of your clothes as you unpack.

If you plan to travel outside the United States, record serial numbers of cameras and lenses that you plan to take, descriptions of jewelry and other items of value. Carry this list on your person so that you may register merchandise with U.S. Customs Service officials to avoid questions and perhaps duty charges when you return.

When packing, anticipate which articles can be purchased at bargain prices at your destination. You may want to pack a minimum of shoes, for example, if you plan to travel to Italy and supplement your wardrobe upon arrival.

Plan to pack a nylon tote bag that will fit easily into your luggage. Clothes often seem to expand upon repacking for the return home and the tote is an excellent way to take care of the overflow.

Place a few plastic bags in your suitcase for wet bathing suits, damp clothing or laundry.

Plan to buy your film before you leave home since the price of film is exorbitant in most places. It is best to carry your camera equipment and film with you in a carry-on bag. Most domestic airports security checkpoints have modern low-dose X-ray equipment that will not visibly affect film. Danger comes, however, with repeated exposure, so if you are on a long trip, try to protect your film by requesting hand inspection. On international trips, remember that many foreign countries do not have updated X-ray equipment. Some

airports will comply with your request not to subject film cassettes to X-ray and others may not. Do not be overly concerned if your film is X-rayed once or twice.

When two people are traveling together, it is a good idea to pack half of each one's clothing and personal effects into one suitcase and the rest into a second. If one of the bags is lost, then each traveler still has half of his or her clothing and toiletries.

Weigh the heaviest or bulkiest clothing and shoes on board the plane can help you stay under the baggage weights on international flights.

## The Packing Process

Shoes should be packed in shoe mittens to protect clothing from being soiled. Avoid plastic bags that can mark leather. Socks, stockings and underwear can be stuffed into shoes or used to pad clothing that might lose its shape. On your return trip, you can put your laundry in shoes.

Pack shoes, cosmetic kit and books near the hinges to prevent them from sliding after the bag is closed.

Suits or dresses can be packed in plastic dry-cleaner bags to discourage wrinkles. You may want to pack dresses on the hanger when possible since motels have a limited number of hangers. This method of packing makes unpacking simpler.

Pack fragile or breakable items at the center of the suitcase for extra protection from rough handling.

Pack lightly. Any unfilled spaces should be stuffed with tissue paper so that clothes do not slide. Loose packing wastes space and causes clothes to wrinkle.

Some people prefer to place the heaviest items of clothing at the bottom of the suitcase and the lightest on top. Others prefer to pack clothes and toiletries in the order that they will be used. In any case, place wrinkle-prone items at the top.

Roll pajamas, nightgowns, robe and sweaters to conserve space when possible. Try not to cram too much into a suitcase. If you must force a valve to close, remove a few items to prevent broken hinges and possible spillage of contents en route.

You may want to consider the interleaving method of packing. Drape the longer garments (dresses, pants) across the suitcase with the ends hanging over the sides. Then fold other items (jackets, sweaters, blouses) around the longer garments so that clothes cushion each other and prevent wrinkles.

Carry your travel documents, important medication, jewelry, traveler's checks, house keys and other valuables on your person or in your hand luggage. Items such as these should never be packed in luggage that you plan to check, be sure to take out extra insurance.

If you plan to fly with skis, golf clubs or other special baggage, check with the airline to see if a special container can be provided. Many airlines provide this service free of charge.

Before you free pack your suitcase, go through each item and remove anything that is not absolutely necessary. Button all buttons and zip zippers. Tissue paper can be placed between garments and underneath piles to avoid wrinkling. Before you tie the inner ties of the suitcase, place tissue paper underneath to avoid creasing.

Try to remove clothing from the suitcase as soon as possible after you arrive to keep clothes fresh and wrinkle-free.

## Checklist for the honeymoon

by Catholic News Service

"Did we leave anything behind?"

To make sure that the answer is "no," consult the following checklist from the Dow Chemical Company.

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- ☐ Spare keys.
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- ☐ Motion sickness pills.
- ☐ Aspirin.
- ☐ Medical prescriptions or vitamins.

- ☐ Facial tissues.
- ☐ Address book.
- ☐ Compass.
- ☐ Bandages.
- ☐ Camera and film.
- ☐ Emergency sewing kit.
- ☐ Travel alarm clock.
- ☐ Flashlight.
- ☐ Extra batteries.
- ☐ Stamps (to send postcards to friends).
- ☐ Cosmetics.
- ☐ Jewelry.
- ☐ Hosiery.
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- ☐ Nail polish.
- ☐ Blow-dryer.
- ☐ Toiletries.

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# Stepparents need to agree on raising children

by Lou Jacquet

When would-be stepparents ask me what it's like to be a steppather to two normal teen-agers, I tell them to picture the most thankless task they can imagine, then triple the misery. That usually gets their attention.

I'm being facetious, of course. A little. There are good things about becoming a stepparent. But any man or woman contemplating marrying someone with children should at least enter the marriage with eyes wide open.

Statistics show that fully 60 percent of second Catholic marriages involving children from a previous marriage don't survive. Those are scary numbers to contemplate.

The statistics reiterate the fact that even when romance and dreams are part of premarital preparation, the blending of two families still takes serious work.

Family life counselors say the roughest scenario involves a never-before-married man or woman marrying someone with children. These experts agree that this scenario requires even more effort than does a marriage between two persons who have both been married before and who both bring children to the second marriage. The latter couple, at least, knows what to expect in the way of the pressures of raising children. A man or woman who never has been married and then marries a spouse with children has little or nothing to go on in the way of realistic expectations.

I'll never forget the example of the recliners. The week before I married a woman with two sons, I bought a set of twin recliners for the living room of the home we soon would be sharing. About three days after we returned from the honeymoon, one of the boys took a flying leap across the room into one of the chairs and shattered it into a dozen pieces. It was then that I began to realize I was in for more than I'd bargained for in trying to help raise someone else's children.

But I wasn't alone in that realization. Family life experts, expressing concern with growing numbers of second (and even third) divorces, say the root of the problem in many marriages that fail these days is an inability to agree on how to raise children "inherited" on the wedding day.

Most of the time, the trouble arises over how to discipline.

Two people who marry and have their own children make up the rules of discipline as they go along. A man or woman marrying someone who has offspring marries into a system of rules that the children already are familiar with. To the new spouse, that system may seem too lenient (unlikely) or too lax (often the case). To the children, any attempt at discipline by the new spouse smacks of the Gestapo and immediately leads to resentment. Children will play up the differences in disciplinary styles between the spouses and press for more leniency.

You can't blame kids for being kids, but nothing can put pressure on a marriage more quickly than the inability to agree on how to raise children. Often the parent who has raised the children alone after a divorce will see the second marriage as the occasion to welcome help in the disciplinary

war. But experience shows that the biological parent needs to be the one to handle the majority of the disciplinary chores, especially during the first years of marriage. Otherwise, the critical process of developing a relationship between the children and the new spouse may be irreparably damaged.

Discipline aside, it's important to be firm and fair, and to remember that kids need love more than anything else. Curfews and chores are important aspects of family life, but never as important as the evenings spent playing

games or driving the family down to the local pizza parlor for a celebration after a winning touchdown or an especially good report card. Such moments cement stepparents together.

In short, for successful stepparenting:

- Set realistic expectations.
- Put in lots of hard work.
- Learn to love your spouse's kids.

It can work. Just don't expect the recliners to last for more than a week or two.

## Father of the bride offers reflections

by Dan Young

"It's not too late," I whispered to my daughter as she put her arm through mine and arranged the wedding bouquet in her hand. "You can add the cost of the reception to your

school loans and pay me back in installments. Twelve percent per annum."

"Dad, I can't believe you. Get serious," she playfully reproached me.

It was the same tone she used to use on her bucking bronco (me, on all fours) when it would bounce her out of the saddle (a brown towel) into the cheering rodeo crowd (her mother's lap).

"Are you sure you know what you are doing?" I whispered back.

She checked her train, straightened her veil and stood tall, at least as tall as you can stand at 5 foot.

"Did you, when you married Mom?" she asked.

Aw, the recasting of my words and thoughts, then tossing them back at me. She had been doing it since pre-adolescence. By age 16 she became so good at it she could make my neck veins bulge in two sentences or less. She was 17 when I offered to seek living arrangements for her at a foster home "if she thought things were so bad at this house." The offer probably could be heard several blocks away.

"This is serious stuff, punkin," I said.

"I hope so," she said, narrowing her eyes at me. "That's probably why they call it a sacrament."

How could that be coming from her, Miss Do-It-Have-To-Go-to-Mass who later became Ms. Get-Off-My-Back-I'll-Chose-My-Own-Values?

Who says there aren't miracles?

The entrance song began. It startled my Adam's apple and my eyes. The former swelled to the size of a grapefruit in my throat. The latter began forming reservoirs—a precautionary move to put out reported brush fires of emotion in the heat and soul.

She took the first step, nudging me into sync with her. I did not remember the aisle being so long. Was this my little girl smiling at Grandma and Grandpa and her aunts and uncles and cousins and friends and looking so much like a grown woman?

We stop. "Who gives this woman in marriage?" asks Father Codd.

"Her mother and I," I say.  
"Her mother and I," I answer again, glancing sideways, "who love you beyond belief."



**FATHER'S REACTION**—A smiling father walks down the aisle with his daughter. A daughter's wedding can be an unsettling experience. (CNS photo by Mike Okoniewski)

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# Involve parents in your wedding

by Julie Sly

When Kathy Bold and Frank Mickadeit started a year ago to plan their wedding, part of their discussion included how to involve parents in the liturgy in a special way.

"We wanted our parents to be comfortable with whatever part they might have in the wedding liturgy," said Kathy. "We wanted the wedding to be as memorable for them as it would be for us."

The couple, both reporters for Southern California newspapers, were married in 1989 in St. James Catholic Church in Solana Beach, Calif.

Their concern for their parents' involvement in the marriage rite is one shared by many couples today. Since parents share in the lives of the couple as they prepare for their marriage, many couples want to include them in their wedding Mass.

Parents can participate in the entrance procession, serve as readers, lead the prayers of the faithful, participate in the musical program as instrumentalists or vocalists, serve as acolytes or special ministers of the Eucharist, or be bearers of the gifts of bread and wine.

Their involvement should be based on their ability to serve in their assigned liturgical role and their being comfortable in that role, according to liturgists who help coordinate weddings.

Father Carl Steinauer, director of the Office of Worship for the Diocese of Sacramento, Calif., said in an interview that good weddings become good liturgy when a couple expand their focus beyond "doing their thing" and invite all who will be present, especially their parents, to share as much as possible in the celebration.

"Wedding plans can consume an awful lot of a couple's time and energy," said Father Steinauer. "But we have to remember that the wedding liturgy is a communal celebration—both a personal and a public church event. All aspects of the liturgy should help to encourage an active and conscious participation by those assembled."

"Foremost in the couple's concerns

should be the idea that the end result of the wedding is to express and intensify their faith," he said. "Any way parents can participate in the wedding to accomplish this will be positive."

Parents also can participate in the wedding in ways beyond the commonly accepted liturgical roles. Father Steinauer and Kathy Carey, director of the Office of Worship, Art and Music for the Archdiocese of San Francisco, cited several examples:

►Many couples have both parents participate in the entrance procession, in contrast to only the father of the bride in the procession as an escort. "In an age when we are trying to be inclusive of both women and men in liturgy, this is a positive witness by the parents," said Father Steinauer.

►After the initial greeting by the priest, one or both parents from each family can give a short welcome to those

attending. While this message is often directed to the bride and groom, with parents "sharing the joys of married life or memories of their children," it can also help put the assembly at ease and invite people to prayer, said Father Steinauer. Parents could also make a short statement as witnesses at the time of the vows during the ceremony.

►Parents can light the unity candles on the altar at the beginning of the Mass. This can be done by the mothers from each family, said Carey. Another idea is to have the parents of both families light two candles at the entrance of the church and pass these through the assembly, ending with the parents presenting them to the bride and groom in the sanctuary.

►Some couples include traditional ethnic customs in the ceremony with parents or grandparents participating. A common tradition in Hispanic weddings,

said Carey, is for parents to bless the bride and groom after Communion and before the final blessing by the priest.

In some instances, parents will not want to have a specific liturgical role in the wedding and this decision should be respected, said Father Steinauer. In the case of divorced or separated parents, "relationships can sometimes be tense, so the goal is to not accentuate a negative situation," he said.

When deciding on how to be involved in the liturgy, parents should be aware of children's faith experience and perspective of church life, as well as what the church expects in the rite of marriage, said Carey.

"Parents should not impose their desires on the couple of what they want the wedding to be," she said. "They should let the couple and the staff person from the parish who is coordinating the liturgy set the standards and then see how they can be involved."

Franciscan Father Barry Brunzman, pastor of St. Francis Parish in Sacramento, agrees. He reminds parents that they shouldn't dominate and expect young people to use the same rituals they used in their wedding.

"I take couples through the meaning of the rituals today," he said. "They are often besieged with a lot of procedures and rituals that are viewed as customary in a particular culture, but they really don't know what they mean. We have to put the couple in touch with the meaning of marriage today, then let the couple design their own ceremony, perhaps including some of the family traditions."

Father Brunzman encourages almost any type of participation by parents and family in the wedding—from family members arranging flowers to taking pictures to assuming liturgical roles. He recalled one wedding where the bride's father assembled a creative slide show depicting his daughter's growth from child to young adult, which was used in the wedding liturgy.

Because planning a wedding can be stressful, a key role parents can play is to facilitate harmony, Father Brunzman said. "Parents shouldn't be so concerned about the reception or the menus, but be conscious of cooperating and being as joyful as they can about the wedding," he said.



**INCLUDING PARENTS**—A bride and groom pose for a portrait after their wedding. Since parents share in the lives of the couple as they prepare for their marriage, many couples want to include them in their wedding Mass. (CNS photo by Mike Okoniewski)

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## SEVENTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, February 18, 1990

Leviticus 19:1-2, 17-18 — 1 Corinthians 3:16-23 — Matthew 5:38-48

by Fr. Owen F. Campion

The first reading in this weekend's Liturgy of the Word is from the ancient Book of Leviticus, the fourth among the Pentateuch, the five books that contain the fundamental law of God in relationship with the Chosen People.

Only rarely does Leviticus appear as a reading in the church's worship. Other sections can be tedious and long in detail. This weekend's reading is simple and direct in its message. Those loyal to God are admonished to set aside hatred for any other, to abandon all grudges, and never to seek revenge. Powerfully, the reading insists that true followers of God's law should love each other. It is an impressive prelude for the teaching of love for God and others that was to come eventually in the proclamation and life of the Lord Jesus.

Leviticus looks to events very long ago in the history of salvation. Moses is its key figure. Indeed, in this reading it is Moses to whom God speaks, with words addressed directly to none other than Moses. Geographically, its statements of law, given by God and relayed by Moses, occur beneath the shadow of Mount Sinai in the peninsula between modern Egypt and Israel. How-

ever, the antiquity of Leviticus obscures the actual authorship of the book and its appearance.

No reader of the New Testament can be unaware of St. Paul's strong and lasting interest in the pioneer Christian community of Corinth. A major city in the Mediterranean world of the first century, a world governed absolutely by Rome, Corinth contained a community of Christians, but a community with problems.

Two surviving epistles of the Apostle Paul confront those problems. In every case, his message is forthright and utterly without exception in its demands to center life and actions upon Jesus the Lord.

The first epistle to Corinthian Christians supplies this Liturgy of the Word with its second reading. Here, as elsewhere, St. Paul's advice is the same. There is nothing else but the example of Jesus. He writes that some in Corinth follow one leader and some another, but Jesus alone is the model, the leader, and the guide to eternity.

St. Matthew's Gospel is the source of this weekend's Gospel reading, and this reading presents us with several of Matthew's most compelling teachings. It asks for non-violence, for forgiveness, and understanding, and for standing tranquilly despite threat and insult. In brief, it defies human instinct.

The Gospel of Matthew was destined for Christians, both Jews and Gentiles. It was alert to traditions, in many settings throughout the Middle East, of punishment after crime and outrage, but punishments equal to the offense. Long ago, as those traditions developed, they had been moral developments. Once, in more savage days, people would have killed others upon the least provocation. An "eye for an eye, tooth for a tooth" mentality at least brought some balance to the system.

In this reading, however, Matthew calls for a rejection of all directions except absolute peace, forgiveness, and calm. The

reading is from a section of the Gospel in which Jesus, the Messiah, the "New Moses," teaches God's new Law. These demands are novel and revolutionary.

## Reflection

Basic to the Christian life is the teaching from this week's reading of St. Paul's First Epistle to the Corinthians. The absolute cornerstone of truly Christian life is the person, witness, words, and spirit of Jesus himself. No other's reasoning can supplant his teaching. Regardless of any other's identification or intent, Jesus and his teaching are the balance against which any moral judgment, great or small, must be made.

The attitude proposed in this reading prompted Mahatma Gandhi and Martin Luther King, Jr. to reform entire national societies. For them it was a strategy, as it is in the Gospel. Probably oceans of bloodshed would not have achieved independence for India or a change in the American racial

heart about racial justice as quickly and as effectively as did the non-violent campaigns of Gandhi and King, respectively.

These readings summon us to non-violence. They do so as strategy. They have somewhat of a political overtone, and it is best to situate the message of this liturgy in our place as brother or sister to all humankind, and builders of a better world.

In him we are humble, forgiving, and loving. In our peaceful response we resemble Jesus and we already make ourselves peacemakers, in either very intimate relationships or in large communities. In our calm appeal to other's reason, by our non-violence, we give testimony to our belief that God's law and love do touch the deepest needs and wishes of people. In our gentleness and in our willingness peacefully to give witness to the Lord's justice and tolerance, we express our love for others, even as God loves us and all people.

## MY JOURNEY TO GOD

## All God's Creation

Thank you, Lord...

for the moonspilled glow  
vast blue skies  
the earth below  
scented flowers  
fragrant winds  
moments spent in quiet hours  
starlit heavens  
black as night  
dew dropped fields  
in the morning light  
summer storms  
with mastery and grace  
flaming fires  
that warm a face  
weightless clouds  
drifting by  
hot sunny days  
of mid-July  
running brooks  
over mossy stones

old tree limbs  
with their decaying bones  
the universe  
oh! how immense  
the worlds beyond  
so empty of sense  
painted leaves

that fall to the ground  
followed by snowflakes  
that drift all around  
for the birds of the air  
and the fish of the sea  
how beautiful the world is  
so wild and free  
and thank you,  
dearest Lord  
for all there is yet to be  
and for the creation  
in your image  
when breathing life into me...

—by Leah McCann

(Leah McCann is a resident of New Alsace and attends Indiana University. She worships at St. Paul Catholic Center in Bloomington.)

## 'The Pope Teaches' continues next week

Due to his trip to Africa, Pope John Paul II did not prepare his weekly remarks for "The Pope Teaches" column published in *The Criticon*.

The column consists of the text of his Vatican audience each Wednesday. "The Pope Teaches" will resume next week.

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# Entertainment

VIEWING WITH ARNOLD

## Cruise excels in 'Born on the Fourth of July'

by James W. Arnold

The Ron Kovic movie about the Vietnam War is different from other Vietnam films in many important ways. But the key difference is that Ron came out of the pre-Vatican II blue-collar Catholic culture.

His desire to fight in that war, to give his life if necessary, in glory, on the battlefield, was part of a world view he learned at home, and in school, and at the movies. When he realized that the war was a lie, unfortunately the rest of the structure came tumbling down for him as well.

Thus 'Born on the Fourth of July'—already a big Golden Globes winner and a sure Oscar contender—is the first of the Viet era films with a special poignance and relevance for ordinary Catholics. You wouldn't expect it to be a pretty picture, and it isn't.

Kovic, now 43, is the celebrated Marine combat hero, paralyzed from the chest down by a VC bullet, who became an early leader of Veterans Against the War. A charismatic wheelchair figure, he was a major force in the 1970s protest movement, culminating in his speech before the 1976 Democratic National Convention. That same year he published 'Born,' his autobiography, to highly favorable reviews.

The movie version took another 14 years, largely because Hollywood recoils from movies about guys who are cruelly disabled in war. Kovic's story has reached the screen only because writer-director Oliver Stone ("Platoon"), who wrote the script in 1978, is finally "hot," and actor Tom Cruise, who is even hotter, agreed to play Kovic.

There is irony in the casting of Cruise, the pearl-toothed teen movie idol whose name until recently was synonymous with shallow. Cruise's adult career was made in "Top Gun," an enormous hit that was a glossy recruiting poster for the Navy.

But Cruise gave himself body and soul to Kovic and his cause. Working with the truth-telling skills of Stone, he has stifled

doubts about his resources as an actor. It's worth noting that 40 years ago, in his first movie role, Marlon Brando also played a paralyzed veteran in 'The Men.'

'Born' is unique as a war film in that it begins deep in its hero's childhood, with 1950s images of Ron watching Fourth of July parades and playing John Wayne-inspired war games in the woods near his Massapequa, N.Y., home. Stone later shows the Viet combat scenes in the same hazy, backlit style, and Ron riding his wheelchair in his own July 4th parade. The injured vets are every parade's "moment of truth."

Kovic's home life rings true: big family suppers in the kitchen, hard work in school and sports, the importance of winning, patriotism tied up with ideals of manhood, duty, honor, the Marines, the menace of communism. God's will was somehow tied into it as well, with blind faith in the country's leadership.

The film is extremely effective in describing Ron's relationship with his parents, both of whom might be considered admirable under different conditions, and his siblings, all of whom grew up less traumatized in the same environment.

The contrast with the Vietnam realities is the heart of the movie. Although Kovic won a Bronze Star for heroics, we see none of them. Instead, we see his perversely beautiful, melancholy style, we see only the horrors, ambushes, atrocities, battle wounds, mistakes, chaos. War is not moral, Kovic learns, war is immoral.

For most viewers, the toughest material comes after Ron is sent to the Bronx VA hospital for rehabilitation in 1968. It's a horror show of misery, overcrowding, overworked and/or uncaring staff, filthy conditions overrun with rats, whores and gambling, and of course, many wounded and maimed worse off than Kovic. It's here that Ron loses his illusions about his country's gratitude to veterans.

As a civilian again, Kovic endures a true "dark night of the soul" as he tries to deal with his guilt over his actions in Vietnam (his unit had killed women and children, he himself had shot a fellow Marine by mistake). There is no saving sense that his life has been destroyed for nothing, and his loss of faith in the old values. (In one of the film's most powerful scenes, in a drunken rage, he screams that he can't



**VETERANS' PROTEST**—Actor Tom Cruise (holding flag) portrays a disillusioned Vietnam veteran in "Born on the Fourth of July," an emotionally wrenching story about a crippled war hero. The U.S. Catholic Conference says the film is a "powerful stimulus... to reassess values and political consciousness," and classifies it A-IV for adults. (CNS photo from Universal Studios)

believe in God anymore, that Jesus "spent only three hours up there" in pain, while he must suffer his entire life.)

No question self-pity is mixed with despair (Kovic is accused of that by another old Marine on screen), or that his efforts to overcome his impotence with prostitutes during a sojourn in Mexico are pitiable. Eventually, Kovic finds mental health in dedication to telling the truth about the war, presumably, that also brings peace to his spirit although the movie doesn't tell us.

Kovic's whole postwar mission has been to change the way Americans, especially the young, think about war, and this movie will surely help (although it will never reach the audience of "Top Gun"). Kovic believes now that his suffering has had a purpose, as indeed we believe (often in hard times) that it does; that it must if God is just.

He says that he has given his bronze star medal to Cruise "because he took the romance and glory out of war, and he replaced it with the truth." If that marvel-

really been accomplished, the achievement really belongs to Kovic himself.

(Relentlessly powerful Viet bio-drama; intense material, sex situations, violence language; recommended for adults.)

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

### Recent USCC Film Classifications

Heart Condition .....	A-III
Loose Cannons .....	O
O Mack the Knife .....	O
Stanley & Iris .....	A-III
Time of the Gypsies .....	A-III
The Wizard of Speed and Time .....	A-II

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

## Kennedy saga offers good historical dramatization

by Henry Herx and Judith Trojan

The saga of an Irish-Catholic family which succeeded in putting a son in the White House is chronicled in three four-part miniseries "The Kennedys of Massachusetts," airing Sunday, Monday, and Wednesday, Feb. 18, 19, 21, and 22, from 9 p.m. until 11 p.m. on ABC.

If you're one of those people who have seen one Kennedy program too many, that's unfortunate because this one happens to be both good history and, more to the point, a superior TV dramatization. Based on Doris Kearns Goodwin's book "The Fitzgeralds and the Kennedys," the adaptation by William Hanley indulges in neither starmade adulation nor muckraking detractor of its subject.

The ambitions, tragedies, and achievements of the Kennedy clan are the stuff of high drama and need no embroidering. But if that isn't enough for some viewers, the production has the scope of history, intelligently placing the family within the changing context of their times.

The miniseries begins in 1906 with the inauguration of John Francis "Honey Fitz" Fitzgerald (Charles Durning) as mayor of Boston, with a few later scenes providing the flavor of big-city politics during that colorful era of gaudy, brass bands, and straw hats.

But the major portion of the first episode is devoted to the courtship and marriage of Fitzgerald's favorite daughter, Rose (Annette O'Toole), to Joseph Kennedy (William Peterson), son of prominent Bostonian P. J. Kennedy (Pat Hingle).

During the course of the program, there is plenty of

opportunity to show the tensions between the Irish-Catholic community and the Protestant elite of Boston. One of the lessons Joe learns at Harvard is that wealth and "the right religion" (not Catholic) are big assets on the road to success.

The miniseries also highlights the influence of the church in the lives of Boston's Irish Catholics. Supporting parochial schools, for example, is referred to as the 11th Commandment.

Joe proves to be very good at making money and beguiling children, but fails to make the grade as a devoted husband, especially when he goes Hollywood and becomes involved with silent screen star Gloria Swanson (Madolyn Smith Osborne).

Their rather public affair is featured prominently during the first part of the second episode. There is some interest here for movie buffs familiar with the disaster of "Queen Kelly," which almost ended Miss Swanson's career and did "d" their affair. For others, it's much too long, with bedroom scenes best suited for the afternoon soap.

By this time, Rose has had enough, and after a row, moves into a separate bedroom. It's the era of the Depression and Joe's support for Roosevelt nets him the post of ambassador to Great Britain, from which he advises the president that "Hitler can be bargained with."

As Joe's leadership in the family fades, especially after young Joe's death in the war, Rose becomes the center of the clan. There is a particularly hard-edged segment involving her uncompromising rejection of Kathleen for planning to marry another English Protestant once he is divorced.

The last part of the miniseries follows John F. Kennedy's political road to becoming the first Catholic president of the United States and "a new generation of Americans." It's a brief but effective way to end this family saga.

Directed by Lamont Johnson, the dramatization works smoothly throughout its six hours of screen time. The production design is painstakingly authentic. In being faithful to the era it represents, this miniseries keeps viewers always aware of the world in which the Kennedys lived.

The principals' portrayal of these familiar individuals is quite winning, as Peterson conveys the cool manners of a banker with a roving eye and O'Toole exudes a deeply devout beauty. The supporting cast also measures up to their performances.

The fact that Joseph Kennedy was not a faithful husband or that some of his children were less than paragons of Christian virtue may be unedifying, but the program does not glamorize these matters. On balance, it emphasizes the love and devotion that held the family together and the religious belief that enabled them to bear terrible family tragedies.

Unfortunately, however rich the family details, the program, with its treatment of sexual indiscretions, is unsuitable fare for youngsters, though the older members of the family are unlikely to find them titillating or exploitative.

## QUESTION CORNER

# Impotence, sterility strain marriage

by Fr. John Dietzen

**Q** During a recent visit with my son and daughter-in-law, we discussed a woman friend who was sterile because of a childhood disease.

My daughter-in-law said that in their Pre-Cana instructions she was asked if she was sterile, because (if so) they would not be able to get married in the Catholic Church.

This sounds far-fetched to me. Does this mean that if a woman knows she is sterile she'll never be able to get married in the Catholic Church? (New Jersey)



**A** First, let's be sure we are clear about our topic.

A man or a woman is sterile in the legal sense of that word when he or she is incapable of parenting a child because of some defect in the internal generative organs. A

woman who has no ovaries, for example, or whose ovaries are incapable of producing the female egg (ovum) is said to be sterile.

So also would be a man who cannot produce the live sperm necessary for fathering a child.

In other words, sterility deals with the involuntary processes that are necessary for human generation.

Sterility often is confused with impotence, which is the inability to have sexual intercourse because of some physical or emotional condition.

A possible impediment to marriage arises with the presence of impotence, not of sterility. If a man or a woman is incapable of having sexual relations and the problem cannot be remedied psychologically or medically, that person is incapable of entering a valid marriage.

Sometimes the impotence may be only "relative," not absolute. This means that sexual relations are not possible with a particular individual of the opposite sex, but may

be possible with others. Should that prove true, it would invalidate any marriage between that individual man or woman and the other particular individual.

Contrary to the information you received, however, sterility does not make a marriage invalid. A woman who has had a hysterectomy, for example, or who is beyond childbearing age, is sterile in this sense, but she still may enter a legally valid marriage (Canon 1084).

Incidentally, sterility and impotence may have been discussed in your daughter-in-law's Pre-Cana conference. But, for the sake of other couples contemplating marriage who might begin to wonder what goes on in Pre-Cana, I seriously doubt that she was asked if she herself were sterile. That is not the kind of discussion that takes place in these premarriage sessions.

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

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## FAMILY TALK

## Positive approach can change son's behavior

by Dr. James and Mary Kenny

**Dear Mary:** My 8-year-old son has begun verbally abusing women. He refers to me as a "dumb old woman" to his friends. He tells his 6-year-old sister where and how to sit, eat, and sleep. He will not eat at the table with her. He delights in telling her stories about Mom and Dad that frighten and worry her. He's even laughed when she's gotten hurt.

I'm afraid he's mimicking his father's treatment of me. How do I deal with it? (Indiana)

**Answer:** You have a tough problem, one not easily corrected. To attack it, let us start with some basic information about behavior.

First and foremost, behavior always has a payoff. You, I, your son, and everyone else act in a certain way because we get some kind of satisfaction from that action.

What is the payoff for your son? The payoff appears to be shock value. He shocks adults, asserts his ability to defy or cross you, and "shows off" in front of his friends.

Such behavior is not unusual. Why do adolescent and pre-adolescent children love foul-mouthed comedians on television? Not because of what the comedians say, but because they "thumb their noses" at the establishment and get paid huge sums of money to do it.

Your son is getting attention for his behavior. You describe just how he harasses his sister. He is making the family take notice. He likes that.

You have three alternatives: punish his mouthy behavior; ignore it; or pay attention to behavior which is the opposite.

Punishment is the most problematic. You can say he has a bad attitude toward his sister, but it is difficult to define precisely what constitutes a bad attitude. Trying to improve his attitude can lead to endless attention for his bad behavior. The bad behavior pays off with attention.

If you choose to punish, use brief actions which give him very little attention. For example, if he says "dumb old woman" in front of his friends, tell his friends immediately that it is time to go home. Do not even mention his remark.

If he torments his sister verbally, simply tell him, "Son, you are being very mean and I do not want to listen to this." Then send him to another room for 15 minutes.

Your second alternative is to ignore this behavior. Ignoring does not condone the behavior and actually may be more effective than punishment.

If he scares his sister with stories, tell her privately that brother is just teasing. Give her lots of hugs and reassurance and ignore his attempts to scare her.

Ignoring destroys the payoff of attention. If you can stick to it faithfully, you can eliminate this behavior.

Finally, you can pay attention to good relationships. When he does something kind, notice it. Thank him. Give him a hug. Set up situations that you know he enjoys and notice when he responds positively. Offer praise by saying "You're a good kid" or "That was a nice thing to do."

Because you say your husband does the same thing, I have suggested things you can do alone. Better by far that both you and your husband discuss and agree on an approach. This might be a good time to discuss your husband's behavior with him.

Tell your husband outright that put-downs hurt you. Mention that you think your son gets it from him. Mention to your husband the good things which you love about him. When your husband speaks to you without put-downs, tell him you appreciate it.

Your son is young. Making an effort to stop your son's behavior early will greatly improve family harmony.

(Reader questions on family living or child care to be answered in print are invited. Address questions to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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## AT BISHOPS' MEETING

## Consistent life ethic promoted

DALLAS (CNS)—To draw others to its consistent ethic of life, the Catholic Church must go beyond preaching the principle to witnessing it, moral theologian John M. Haas told about 170 bishops Feb. 7 at a medical-moral workshop in Dallas.

Indianapolis Archbishop Edward T. O'Meara was among the bishops at the workshop.

"Rational argument will never win over to a consistent ethic of life a society as jaded, hedonistic and self-serving as our own. What is needed is conversion," Haas said.

"There are few things as compelling as consistency in word and deed," he said, calling for the church to help pregnant women in need. "It bespeaks an integrity which has irresistible moral appeal."

Haas, a professor at St. Charles Borromeo Seminary in Philadelphia, was one of a dozen scholars to address the Feb. 5-9 workshop, an annual study session organized by the Pope John XXIII Medical-Moral Research and Education Center of Braintree, Mass., for bishops of North and Central America, the Caribbean and the Philippines.

The workshop, funded by a grant from the Knights of Columbus, drew about 110 U.S. bishops and 60 from other countries.

Several of the speakers focused on the meaning of the human person and various social and philosophical attempts to restrict personhood or devalue it.

Philosopher Patrick Derr of Clark University, Worcester, Mass., argued in a talk Feb. 6 that there is only one "correct answer" to the question, "Which members of the human species ought to be recognized as persons?" That answer, he said, is the Catholic and Judeo-Christian answer. "All human beings are persons."

Throughout history, he said, every "exclusionist" tradition which has somehow cut off some portion of the human race from full personhood—whether because of color, race, religious belief, sex, intelligence, deformity, poverty, size, age, productivity or capacity to interact socially—has been wrong, and not just wrong, but horribly, hideously, catastrophically and undeniably wrong.

According to the Ku Klux Klan's version of exclusionism, human beings who happen to be Jews or blacks or Indians or Asians or Catholics are not persons," he said.

Under Nazism, he said, the only human beings regarded as persons were "healthy, intelligent, able-bodied Aryans with 'proper' political views."

The highest courts of the United States and Canada "have adopted a version of exclusionism which holds that preborn human beings are not persons and may be killed for any reason or for no reason," he said.

What is common among all exclusionists, he said, is that they draw a line among humans between persons and non-persons. The only difference, he added, is where they draw that line.

"No person of good will can possibly believe that we are the first community in human history that is so wise, so perfect, so free of any self-interest, that we have finally gotten it right" as to where the line should be drawn, he said.

The "tragic and bloody evidence" of exclusionist theories in history, he said, shows that the only answer to any exclusionist theory is not to draw the line somewhere else, but to get rid of the line and recognize all human beings as persons.

"Exclusionism has never been right; inclusionism has never been wrong," he said.

Haas, speaking the next day on the same theme from the perspective of a consistent ethic of life, began by talking about the wide range of policy debates over how to solve or mitigate the problem of homelessness.

In all the debates, he said, there is only "one, absolute principle" on which all parties "are so fundamentally agreed that it is never even discussed, that the solution to the problem of homelessness does not lie in killing the homeless."

The same does not hold true, however, when modern society tries to find solutions to problems of severely handicapped babies, irreversibly comatose people or unwanted babies, he said.

He said the Catholic Church opposes killing innocent life as a solution to even the most difficult problems because it knows that "if innocent human life can be subjected to assault and destruction, then no other proposal for moral action makes any sense."

"There is no institution in the United States other than the Catholic Church which has a more consistent life ethic in health care (whether in the narrow domain of medical ethics or the broader one of social justice)," he said.

But he urged more concerted efforts to protect life, advance human dignity and meet human needs, saying the church will convert others to its viewpoint by witness more than by argument.

He cited as an example the public commitment by Cardinal John J. O'Connor of New York to provide "free, confidential help of highest quality" to any single or married woman facing an unplanned pregnancy.

"It would provide an astounding example to the world and stop the mouths of many critics if every diocese in the church were able to make the same offer," he said.

## S. African bps. hail Mandela's release

PRETORIA, South Africa (CNS)—Southern Africa's bishops said that the release Feb. 11 of South African anti-apartheid leader Nelson Mandela was a key to racial peace in South Africa.

They also said they hoped Mandela's freedom, after 27 years in prison, will end a "particularly sad chapter" in the country's history.

The bishops have "long held that Mr. Mandela's release is vital for a negotiated and peaceful settlement," the southern African bishops' conference said in a statement released Feb. 12, the day after the 71-year-old leader walked into freedom.

Although confined to prison for more than a quarter-century, Mandela became the symbol of the black South African struggle against white-minority rule and the racial system of apartheid.

"His release hopefully signals the end to a particularly sad chapter in South African history in which many lost their lives and countless others suffered detention, imprisonment and exile in their struggle for justice," the bishops said.

The bishops said they rejoiced that Mandela is free, "able once again to exercise his rights and undertake his responsibilities within his family and society."

"Along with many others, but in a special way nonetheless because of his leadership role, he has suffered imprisonment and vilification in his struggle to work for a South Africa in which each and every person would be respected and valued, regardless of his skin," the bishops said.

"The bishops wished Mandela and his family 'a joyous and lasting reunion' and said they assured him of their 'prayers and support as he faces the many and daunting challenges expected of him as leader and statesman in the months and years ahead.'"

Mandela, sentenced to life imprisonment for treason in 1964, soon after his release challenged the South African government by backing guerrilla war against the apartheid system.

"We have no option," he said in a speech to 50,000 supporters in Cape Town. He urged the world to maintain punitive economic sanctions against the white-minority-led Pretoria government.

Mandela quoted from a statement he made at the end of the 1964 trial: "Our resort to the armed struggle in 1960... was a purely defensive action against the violence of apartheid."

He also demanded negotiations to end white power and gave a political voice to the voiceless black majority.

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# Couple that adopts disabled children honored

by Daria Keyes

PLAINVILLE, Conn. (CNS)—Ray and Nancy Orsi had their 19 children with them when they and about 200 others from across the country were honored by President Bush at a White House reception for families with adoptive and handicapped children.

Upon their return to their big house in blue-collar Plainville, they added one more to their family of special needs children by adopting 7-week-old Elizabeth, who has a fragile heart.

In an interview with the *Catholic Transcript*, newspaper of the Archdiocese of Hartford, Mrs. Orsi described the meeting with President Bush and his wife, Barbara, Jan. 26 as wonderful and "like visiting in their living room."

She said Mrs. Bush was very comfortable and grandmotherly to the children, spending 25 minutes with the Orsi family.

Their 16-year-old daughter Clorissa held onto Mrs. Bush's hand for a long time, she said, and Mrs. Bush stroked 3-year-old Julio's legs and had tears in her eyes. Julio is connected to a respirator for life.

The president, Mrs. Orsi said, was very relaxed with the children. He was very down-to-earth, she said, in sharing with them words about his proposal to make it easier to adopt children with special needs.

At home in Plainville, the Orsis and their 20 children, who are both adopted and foster children, live in a house they call *Domus Amoris*, or House of Love—symbolized by a red heart and cross engraved in cement at the entrance.

Their house is large, resembling a condominium complex. Outside, the front yard looks like a park with its many swings, slides and a jungle gym.

Inside, on the walls of a hallway leading to the kitchen hang more than 50 pictures of Jesus; some are traditional and others are of him laughing, playing soccer, kissing a child.

Across the way are the children's

bedrooms, nine of them. Each is decorated with bright colors, reds, blues and yellows and each has its own theme, among them clouds, hearts, balloons and rainbows.

"It's important to have lots of light, sunshine and color," Mrs. Orsi said in an interview with the *Transcript* last summer. "None of my kids are drab."

Nancy and Ray Orsi became foster parents in 1976 and by 1978 had incorporated *Domus Amoris* as a non-profit charitable commitment.

Currently, they get limited subsidies and medical care from the state for their children. Also, several families tithe to them. Caring for their children is their career.

"This is our life, it's not a job," said Mrs. Orsi. "My children are all very precious and dear to me. I take them everywhere with me. I like being known as the mom. That's a gift from God."

The Orsis have "two homegrown kids," as Nancy called them. Sons Ray Jr. and David, in their 20s, are both involved in their extended family.

Ray Jr. and his wife, Dee, who have three children of their own, go to Nancy and Ray's house Saturday nights to give the children baths and showers, which takes about four hours. The two are in the Orsis' will to take over *Domus Amoris*.

The Orsis have developed an endowment fund so that *Domus Amoris* can go on for as long as possible.

"In the world's eyes our kids are not beautiful, not lovable, not valuable," says Mrs. Orsi. "Some people think our kids should not be here."

"Ray and I have seen Jesus in each of our children" and have the challenge to show that to the world, she said.

Each Sunday the whole family attends 11 a.m. Mass at Our Lady of Mercy Church in Plainville. Orsi plays the guitar and leads the folk group; Mrs. Orsi interprets the Mass in sign language.

Loving 20 children with disabilities is, Mrs. Orsi said, "fun, exciting and challeng-



**WHITE HOUSE RECEPTION**—First Lady Barbara Bush (center) meets with the family of Ray Orsi (kneeling left) and Susan Orsi (center rear) of Plainfield, Conn., following a White House reception Jan. 26 honoring families with adoptive and handicapped children. The Orsis have a total of 20 children, most of whom have special needs and all of whom traveled to Washington for the recognition ceremony. (CNS photo by Susan Biddle, The White House)

ing. There are days when I wonder if I'm going to make it to the next moment. Some of the children could die anytime."

They have had four children who did die because of their illnesses.

"Some of our children are much closer to God than we are," Mrs. Orsi said. "We learn from them simple trust and faith in the Lord. What is normal? They are so in tune with life and God."

Mrs. Orsi said she has a lifelong commitment to get children out of institutions because she feels children have the birthright to become part of a nuclear family.

She is president of the Connecticut Coalition for Families of Persons with Disabilities and acting president of the Professional Foster Care Association of Connecticut.

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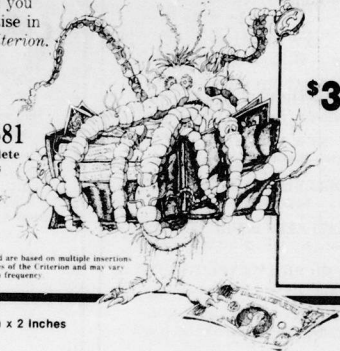
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# The Active List

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

## February 16

Catholic Alumni Club (CAC) and Christian Adults Reaching Out (CARO) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. Social afterward. \$2 cost. Call 317-875-0836.

☆☆

The Medjugorje Network will meet at 7:30 p.m. at Ft. Harrison Post Activity Room for a free video program by Father Ken

Roberts and Rabbi Harold Kushner. Public welcome.

☆☆

The PTO of St. Monica Parish, 6131 N. Michigan Rd. will sponsor its 4th Annual Chili Supper from 5-8 p.m. Adults \$5 advance, \$3.50 at the door, children \$1.50 and \$1.75. Call 317-255-7153 for reservations.

## February 16-18

A Sundry Retreat on Love, Sex and Codependency will be held

at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

## February 17

The Sisters of St. Francis at Oldenburg will hold a Day of Prayer on "Contemplating the Holy in the Ordinary" from 9 a.m.-4 p.m. \$10 cost includes meal. Call 812-934-2475.

☆☆

Catholic Alumni Club (CAC) will attend Mass at 6 p.m. in St. Roch Church, 3600 S. Pennsylvania St. Supper at Bynum's later. Call 317-784-3313 for details.

☆☆

A Reverse Drawing will be held at 7 p.m. at St. Catherine Parish. \$15 includes dinner. Call 317-783-7759 days for information.

☆☆

The Liturgical Ministry Formation Program Phase II continues from 10 a.m.-3 p.m. with "Parish Training Programs for Liturgical Ministers" at Marian College.

☆☆

The Liturgical Ministry Formation Program Phase I continues from 10 a.m.-3 p.m. with "Liturgy of the Word and Liturgy of the Eucharist" at the Catholic Center, 1400 N. Meridian St.

☆☆

The Lawrenceburg K of C will hold its Annual Chicken Dinner Carry-Out from 11 a.m.-5 p.m. in Kauper Hall. \$3.50 cost proceeds benefit Gabault School for boys. For free delivery call 812-537-3690.

☆☆

St. Christopher Home/School Association will sponsor a 40th Anniversary Dance from 8 p.m.-12 midnight in the cafeteria. Music by Dave Phillips Trio. \$8 person.

☆☆

Holy Angels School will present "His Eye is on the Sparrow," a student show in honor of Black History Month, at 7 p.m. in the school. Free admission.

☆☆

St. Joseph K of C, 4332 N. Ger-

man Church Rd. will hold a Las Vegas Night from 8 p.m.-2 a.m. Adults only. Admission \$1.

## February 17-18

Benedictine Father Matthias Neuman continues the Spring course in "Basic Beliefs of the Catholic Tradition" at St. Meriad School of Theology. Call 812-357-6501 for more information.

## February 18

St. Christopher Sunday Lecture Series continues from 9:30-10:15 a.m. with "Our City Through the Eyes of Homeless African Children."

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 11:30 a.m.-1:30 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts.

☆☆

The Women's Club of St. Patrick Parish, 936 Prospect St. will sponsor its monthly Card Party at 2 p.m. in the parish hall. Admission \$1.25.

## February 19

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for program on "An Update on Aids" by David Hudson of Damien Center.

☆☆

A Life in the Spirit Seminar Lenten program sponsored by Catholic Charismatic Renewal of Central Indiana begins from 7:30-9:30 p.m. at St. Gabriel Parish, 6000 W. 34th St. Call 317-290-1336.

☆☆

The Divorce Recovery Series continues at 7 p.m. at St. Christopher Parish. Speedway.

☆☆

The Focus on the Family film series by Dr. James Dobson continues at 7 p.m. at St. Lawrence Church, 4950 N. Shadeland Ave.

☆☆

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. Benedictin 9 p.m.

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9 p.m. in Room

© 1990 Catholic News Service



217 of the Catholic Center, 1400 N. Meridian St.

continue from 7-9 p.m. at Johnson Co. Hospital, Franklin.

☆☆

Our Lady of Everyday Circle #133. Daughters of Isabella will hold its monthly meeting at 7:30 p.m. at St. Elizabeth's, 2500 Churchman Ave.

The Parenting Skills Workshop continues from 5:30-7:30 p.m. at St. Paul the Apostle, Greencastle. Supper and child care provided.

☆☆

## February 20

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

An Over 50 Day on "Winter Signs of Hope: Spirituality for the Later Years" will be presented from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. \$10 fee, non-refundable \$5 deposit. Call 317-5345-7681.

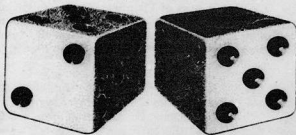
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Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services

Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7

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## February 19, 26 & March 5

Presenter: John Cannaday, M.Div.  
Cost: \$40.00

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### A Weekend Retreat for Married Couples

A self-help weekend program that enables couples to "check-up" on all aspects of their marriage and family life. Personal growth, couple relationship, family, community and God are topics for discussion in a relaxed, comfortable atmosphere.

## February 23-25

Presenters: Alverna Marriage & Family Team  
Cost: \$130.00 per couple

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## March 15, 20, 27 & April 3

Presenter: Dr. Craig Overmyer, D. Min.  
Cost: \$90.00+\$15.00 off for Stressmap Workbook

p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆

An Information Night for the Cursillo Movement will be held at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

## February 21

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 10 a.m.-12 noon in Room 217 of the Catholic Center.

☆☆

Catholic Adults Reaching Out (CARO) will hold a Social and meeting at 7 p.m. in the CYO Center, 580 E. Stevens St.

☆☆

Secena Parent Group will meet for a program on Teen Suicide at 7:30 p.m. in the school library. Enter east doors. Call Dan or Ginny O'Brien 317-786-2604 for more information.

☆☆

The Catholic Widowed Organization (CWO) will hold a support meeting for newly widowed at 7 p.m. followed by 7:30 p.m. regular meeting on "Meditation and Reflection" at the Catholic Center, 1400 N. Meridian St.

☆☆

A program on Spirituality for Singles will be held from 7-9 p.m. at Beech Grove Benedictine Center. Call 317-786-7581.

☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9:30 p.m. at St. Lawrence Adult Learning Center, 4850 N. Shadeland Ave.

## February 22

The Spiritual Leadership Program Unit II continues with "Reconciliation" from 7:10 p.m. at Beech Grove Benedictine Center. Call 317-786-7581 for details.

☆☆

The Spiritual Leadership Program Unit IV continues with "Stewardship of the Earth" from 7:10 p.m. at Beech Grove Benedictine Center. Call 317-786-7581 for more information.

## February 23

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m. until 5:30 p.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave.

## February 23-25

A women's retreat on "Dreams and Parables: The Inner Spiritual Director" will be held at Mount St. Francis Retreat Center. Call 312-925-9817 for information.

## February 24

The 4th annual Chatham Hall-of-Fame Awards Banquet will be held at 6:30 p.m. \$12.50 person. Call 317-231-1451 by Feb. 19.

☆☆

Jesuit Father John Powell will present a program on "Love, Communication and Attitudes" at 2 p.m. at St. Paul Catholic Center on the I.U. campus, Bloomington. Public invited.

☆☆

Catholic Alumni Club (CAC) will attend the Butler basketball game. Meet at ticket office at 3:30 p.m. Call Dan 317-842-0855 evenings for details.

## February 25

Holy Rosary Parish, Seelyville will sponsor a Salisbury Steak Dinner from 11:30 a.m.-6 p.m. in the parish hall.

☆☆

Catholic Alumni Club (CAC) will attend movies and dinner. Meet at 2 p.m. at Cinemark Movies 8, 10455 E. Washington St.

☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather

# Notre Dame's TV deal will be boon for school scholarships

by Mark Pattison

WASHINGTON (CNS)—Proceeds from the University of Notre Dame's exclusive five-year contract with NBC Sports to televise all Fighting Irish home football games will go into a student financial aid endowment fund.

for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish center chapel, 46th and Illinois Sts.

☆☆

St. Catherine Parish will hold a Winter Family Picnic and Homecoming at 11 a.m. Mass. Bring covered dish. Call 317-787-0140 for details.

☆☆

The Sunday Lecture Series at St. Christopher Parish, Speedway continues from 9:30-10:15 a.m. with "Our City Through the Eyes of the Hispanic Community."

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 11:30 a.m.-1:30 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts.

☆☆

Catholic Adults Reaching Out (CARO) will hold fellowship from 7-9 p.m. at the CYO Center, 580 E. Stevens St.

☆☆

St. Rita School and Day Nursery will hold an Open House from 9:30 a.m.-2:30 p.m. after 8:30 a.m. Mass.

☆☆

Separated, Divorced and Re-

married Catholics (SDRC) will attend 10 a.m. Mass at St. Thomas Aquinas Church, 46th and Illinois Sts. Brunch afterward.

## Socials:

MONDAY, St. Ann, 6:30 p.m. Our Lady of Lourdes, 6:30 p.m. St. James, 5:30 p.m. TUESDAY, K of C Plus X Council 3433, 7 p.m., Roncalli High School, 5:15 p.m. St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownburg, 6:30 p.m.; McGr. Shendan K. of C Council 6138, 6:05 Pushville Rd., Johnson Co., 7 p.m.; food served 6 p.m. WEDNESDAY, St. Anthony, 6:30 p.m.; St. Roch, 7:15 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Roch, 7:15 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. FRIDAY, St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY, Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY, Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Boosting the endowment fund was "the major reason for going through with it," university spokesman Dennis Moore told Catholic News Service Feb. 5.

The payout of the deal, announced Feb. 5 and which takes effect in 1991, was not disclosed. Notre Dame sports information director Fred Heisler told CNS a Feb. 8 estimate by USA Today of \$37 million-\$38 million "is not too bad."

Notre Dame hopes to boost its financial aid fund by \$100 million over the next 10 years, Moore said. The fund was created in 1987.

Of Notre Dame's 7,600 undergraduates, about two-thirds receive some form of financial aid, Moore said. Those getting help from Notre Dame number in "the high hundreds," he said.

Financial aid will "continue to be a top priority for the university until the next decade, as far as we can see it," Moore said.

The contract will stay in force despite any dips in the ratings or the Irish's won-lost record. "There are no 'out' clauses," Heisler said. "In fact, NBC was looking for more 'in' clauses."

Notre Dame's "out" came by not signing a contract with the College Football Association, which negotiates television rights for its 64 member schools.


University officials were unhappy with the number of national network appearances it would make under the terms of the contract, made with ABC in January. And Notre Dame's financial snarl of the package would only have been \$4 million at most, Heisler said.

"We face a demand for television exposure of our games from fans and alumni not just in our immediate area but over the country," Notre Dame athletic director Dick Rosenthal said in a Feb. 5 statement.

NBC sports spokesman Doug Kelly in New York told CNS that 1989's four top-rated football games all featured Notre Dame.

The NBC-Notre Dame deal was apparently made in just 12 days, after the ABC football package was announced Jan. 19.

Heisler doubted the NBC pact will change the face of college football television rights marketing. "This is something that doesn't happen every day," he said. "It doesn't even happen to Notre Dame every day."



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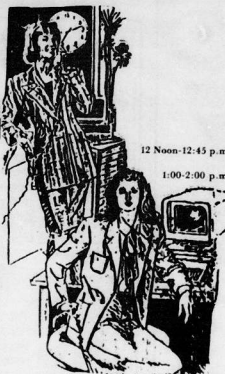
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- |                    |   |
|--------------------|---|
| 8:30-9:00 a.m.     | <b>Registration and Coffee</b>  |
| 9:00-10:15 a.m.    | <b>Welcome and Keynote Address</b><br><i>Barbara Knapp</i>  |
| 10:30-11:45 a.m.   | <b>Workshops:</b><br><b>Child Abuse Detection and Prevention</b><br>Mark Mitchell, Trooper,<br>Indiana State Police<br><b>Team Building</b><br>Mary Jane Maxwell, Management<br>Concepts<br><b>Personal Profile — Part 1 of 2</b><br>Marian Yohe, OSB, BGBC   |
| 12 Noon-12:45 p.m. | <b>Lunch</b>  |
| 1:00-2:00 p.m.     | <b>Workshops:</b><br><b>Tips on IBM and Macintosh Computers/Software</b><br>Ty Hahn, Micro-Advantage<br><b>Personal Safety and Security</b><br>Sgt. Paul Whitesell, Training<br>Division, ISP<br><b>Time Management</b><br>Mary Jane Maxwell, Management<br>Concepts<br><b>Personal Profile — Part 2 of 2</b><br>Marian Yohe, OSB, BGBC |
| 2:15-2:45 p.m.     | <b>Closing Liturgy (optional)</b>   |



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# Youth News and Views

## St. Simon sings about I-STAR

by Mary Ann Wyand

We're the Rippin' Rappers . . . and we're here to say . . . that drugs mess you up . . . in a major way . . .

That's the introduction to the two anti-drug rap messages performed by nine St. Simon School students during the Project I-Star Drug Free Rap Contest Feb. 10 at Washington Square Mall in Indianapolis.

They joined hundreds of elementary, junior high, and high school students from central Indiana schools for the first-time contest judged by representatives from area television and radio stations, a newspaper, and a modeling agency.

St. Simon seventh-grade students Michelle Rayl, Jenny McGrath, Nicole Ouellette, Roxanne Mirasol, Shannon Barnett, Alkhely Alialy, Adam Nugent, and Kelli Wade, along with sixth-grader Kori Wade, offered their upbeat songs as two of the 36 group entries in the rap contest.

Following a welcome by Susan Bayh, Indiana's first lady, emcee Dave Arland, executive assistant to Mayor William Hudnut, introduced judges Marc Allen of *The Indianapolis Star*, Ronnie Duncan and Pat Carlini from WTHR/Channel 13, Fred Cahill of WISH/Channel 8, Angela Cain from WRTV/Channel 6, Melanie Hastings of WTVF/Channel 4,



John Gillis of WIBC Radio, and Helen Wells, owner of the Helen Wells Agency.

Hundreds of onlookers gathered in the mall to watch and listen as the students chanted, strutted, and danced to their original anti-drug lyrics.

St. Simon teacher Joan Stewart described their lyrics as "very meaningful" and praised the students for their excellent performances. Rap singers from John Marshall Junior High School and Whiteland High School won the top awards, but St. Simon's rap singers plan to perform their anti-drug messages again and again to try to convince their peers to "Just Say No."

## Youth Events

Feb. 16-18—Youth Ministry Professional Certificate Training Program at the CYO Youth Center in Indianapolis, 7 p.m. Friday until 3 p.m. Sunday. Call the CYO office at 317-632-9311 for information.

Feb. 17—St. Paul Parish, Tell City, youth group ice skating outing to Swonder Ice Rink, Evansville, followed by a pizza party, 3 p.m. to 9 p.m.

Feb. 18—St. Mark Parish, Indianapolis, youth group ski trip to Paoli Peaks, 5 p.m. until 10 p.m.

Feb. 18—Catholic Youth Organization youth Mass and dance at St. Gabriel Parish, Indianapolis, with Mass at 6 p.m. and the dance from 7 p.m. until 10 p.m.

Feb. 19—Catholic Youth Organization "Seven Super Mondays" program on "Myths About Sex and Dating" at the CYO Youth Center at 7 p.m.

Feb. 23-25—Catholic Youth Organization Search Retreat for high school juniors and seniors, CYO Youth Center, 7 p.m. Friday to noon Sunday.

March 1—Youth Ministry Association meeting, St. Agnes Parish, Nashville, 10:30 a.m.

March 7—Catholic Youth Organization Leadership and Service Institute for youth leaders and coaches, CYO Youth Center, Indianapolis, 6 p.m. to 10 p.m. Call 317-632-9311 for registration information.

March 9-10—Catholic Youth Organization Search Retreat for high school freshmen and sophomores, CYO Youth Center, 6 p.m. Friday to 4:30 p.m. Saturday. Call CYO at 317-632-9311 for information.

## St. Barnabas students clinch Roncalli contest

Seventh and eighth-grade students from St. Barnabas School in Indianapolis won first place honors in Roncalli High School's fifth annual Quest for Excellence competition Jan. 28.

Over 200 students from Indianapolis South Deane parochial schools competed in the areas of history, mathematics, theology, music, spelling, speech, science, physical fitness, current events, essay, and art.

St. Jude students finished in second place and St. Mark students earned the third place award.

☆☆☆

Kiwanis Club of Indianapolis members honored three Catholic high school students with **Abe Lincoln Circle of Valor** certificates Feb. 9 during a ceremony downtown.

Cathedral High School senior Rebecca Hodgson, Secunia Memorial High School senior Annette Roberts, and Bishop Chatard High School senior Christopher Killander were among 12 area high school students honored for academic excellence.

☆☆☆

Bishop Chatard High School is offering a second placement test for eighth grade students March 3 beginning at 8:30 a.m. at the northside Indianapolis school.

Students taking this test will be eligible for scholarships. Advance registration and a \$10 non-refundable fee are required. For further information, contact Chatard High School at 317-251-1451.

☆☆☆

St. Lawrence Parish youth group members from Indianapolis are still planning their **Midnight Madness High School Ski Trip**, which has been rescheduled for Feb. 23-24. For registration information, contact Karen Clauser at 317-849-2642 or the parish religious education office at 317-543-4925 by Feb. 18.

☆☆☆

North Deane youth high school students enjoyed a **Valentine's Dance** Feb. 9 at Christ the King Parish in Indianapolis.

☆☆☆

Ten Brebeuf Preparatory School student athletes recently received **Chiefs Awards** for outstanding leadership, spirit, and ability in their respective sports. Winners are selected by team members.

Chiefs Awards went to Tom Frick and Renatta Robinson, soccer; Matt Loux, football; Derek Bailey, Mike Millikan, and Jaime Gums, cross country; Todd Anderson, tennis; Carrie DeBoy, swimming; Alexis Trapp, golf; and Lisa Burke, volleyball.

☆☆☆

Shawnee Memorial High School students David Boedeker, Tamra Skiles, David Kalb, Jennifer Smith, Brad Miller, and Angela Schafer were county winners in an **Americanism and Government Contest** and will advance to the district competition.

☆☆☆

Fight St. Luke School eighth graders from Indianapolis were among 50 young candidates chosen for The Children's Museum overnight mission Space: **The Next Generation**.

Candidates chosen for flight, ground, and support crews are Ed Walsh, Kris Miller, Denise Graham, Erin Kirschner, R. I. Lewis, Kevin Rathman, Paul Darko, and Darin DeRoy. Selections for the overnight mission at the Purdue University Aeronautical School of Engineering were based on the quality of a written essay and each student's participation in a recent field trip to the space center at the museum.



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# CYO honors musicians

by Mary Ann Wyand

Nearly 700 music students from central and southern Indiana competed in the Catholic Youth Organization's 32nd annual Archdiocesan Music Contest Feb. 10 at Bishop Chataud High School in Indianapolis.

Winners in the piano, vocal, and instrumental categories will perform again during the CYO Honors Music Recital at 7 p.m. Feb. 25 at The Children's Museum's Lilly Theater. That performance is free and open to the public.

Top winners in the piano competition were Mamiko Miura, Class A Solo; Amy Hsuing, Class B Solo; Stephen Struwing, Class C Solo; Chanel Foxworth, Class D Solo; Teresa Conway, Class E Solo; Ellen Wu and Patrick Owen, Class H-1 Solo; and Cheri Radigan, Class H-2 Solo.

In the vocal category, winners were Dan Fair and Turae Dabney, Class B Vocal Solo; Melanie Cartasey, Class C Vocal Solo; Janie Sifferlin, Ann Sanders, and Susan Everage, Class A Vocal Trio; and Don Elbrig and Bob Kanter, Class B Vocal Duet.

In the vocal ensemble competition, students from St. Anthony Parish at Clarksville won the Class A Vocal Ensemble category, while members of the Little Flower Parish Honor Choir in Indianapolis claimed the Class B Vocal Ensemble award.

The winners of the Class A Vocal Quartet judging were Christian Wilson, Shannon Morrow, April Goodman, and Anne Everage of St. Gabriel Parish in Connersville.

Instrumental winners were Beth Flood, Violin Solo; Aaron Jennings, Saxophone Solo; Artelia Poindexter, Clarinet Solo; Natalie Debikey and Alicia Scheidler, Flute Solo; Joseph Nichols, Percussion Solo; and Daniel Sommer, Trombone Solo.

In the group instrumental competition, Lori Livingston and Melissa Winkler won the Flute Duet category, while Christine Estrada, Christy Hoskin, and Lynn Peary finished first in the Flute Trio judging. Scott Miller and Nicholai Miller claimed first place honors in the String Duet competition.



CONFERENCE—Kristi Wilkinson, a seventh-grade student at St. Susanna School in Plainfield, confers with her voice teacher, Margery Clay of Danville, moments before singing "Look to the Rainbow" during vocal competition at the CYO Archdiocesan Music Contest. (Photos by Mary Ann Wyand)

## CYO Youth Conference features challenging speakers, fun events

"Horizon 90: Youth Into the Future" is the theme of the Catholic Youth Organization's 33rd annual Archdiocesan Youth Conference April 21-22 at Roncalli High School in Indianapolis.

About 800 teen-agers from throughout the archdiocese are expected to attend the two-day event, according to Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry.

St. Louis University student John Foppe, who was born without arms, will share his story and insight during one of the keynote addresses. Despite his ob-

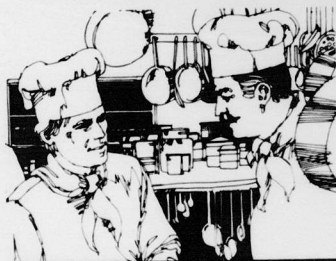
vious physical impairment, he said, a negative self-image is the most devastating disability of all.

Guest speakers also include media representatives Diane Willis, co-anchor for WRTV Channel 6 News in Indianapolis, and Jim "Mad Dog" Matis, a popular disc jockey for WFBQ-FM Radio in Indianapolis.

For conference information, contact the Catholic Youth Organization office at 317-632-9311 before the March 12 deadline. Early registration costs \$22 for workshops, meals, and a "Horizon 90" T-shirt.



PRACTICE—St. Monica students Heather Smith and Artelia Poindexter of Indianapolis practice before the instrumental music competition of the CYO Archdiocesan Music Contest Feb. 10 at Chataud High School. Artelia won the clarinet solo award.



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## BOOK REVIEW

# Three transitions in religious life

FROM NUNS TO SISTERS, by Sister Marie Augusta Neal. Twenty-Third Publications (Mystic, Conn., 1989), 143 pp., \$9.95.

Reviewed by Sister Mary Ann Walsh

The vow of obedience is like art—it's hard to define, but you know it when you see it.

The definition may be coming more into focus, however, thanks to Sister Marie Augusta Neal's latest book, "From Nuns to Sisters."

In it, Sister Neal, a member of the Notre Dame de Namur order and a Harvard-educated sociologist, looks at the three major transitions in religious life—the defining of the vows of chastity, poverty and obedience.

Earlier transitions helped to define the vows of chastity and poverty, she notes. The latest one, which began in 1950 and continues, is defining a new concept of obedience.

Today's religious obedience is marked by shared decision-making and reforming structures which get in the way of the church's mission to serve the poor, says Sister Neal, who is professor of sociology at Emmanuel College in Boston.

She credits the Second Vatican Council's urging sisters to go back to their roots with prompting a look at obedience. Doing so at the same time that oppressed peoples are challenging power elites through First World feminism and Third World revolutions today has made keeping the vow of

obedience "the greatest challenge to members of religious congregations," she says.

Sister Neal takes issue with the new Code of Canon Law because of its "language and concepts of monarchy" which come "at a time when the development of peoples calls for a more peerlike code."

In an epilogue, Sister Neal looks at the vocations crisis faced by nuns in the First World. She says this crisis is

related to a belief that, in the church, women do not have equal status to men.

Sister Neal offers a clear presentation of the development of religious life and provides a service to those who study religious life and its role in the church. Perhaps the best part of this presentation is her clear, unemotional, insightful look at the tensions among religious orders today which are caught between responding to changing times, the decrees of Vatican II and a sense that church authorities today are trying to reverse the momentum which has marked post-World War II society.

(Sister Walsh is a Sister of Mercy and a staff writer for Catholic News Service, where she has covered recent developments in religious life.)

## † Rest in Peace

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

† BAUGH, Mary Alice, 86, St. Mary, New Albany, Feb. 6. Wife of Milton J.; mother of Audrey Brackett, Mildred Alexander, Jean Kronauer and Helen Cox; sister of Alma Silbert, Ethel Brewster, Goldie Shewmaker and Cecelia Henry; grandmother of 10; great-grandmother of 12.

† BECKIEWICZ, Genevieve A., 83, St. Joan of Arc, Indianapolis, Feb. 3. Mother of Peter A. and Thomas J.; sister of Henna Stockering, grandmother of five; great-grandmother of two.

† BECKMEIER, Louis, 85, St. Mary, Rushville, Feb. 4. Husband of Frances Warrick;

father of Robert, Donald, and Joan Martz; stepfather of Jack Warrick; grandfather of 13; great-grandfather of two.

† BONANNO, Stellario F., 64, St. Christopher, Indianapolis, Feb. 2. Husband of Amanda (Custer) father of Carol Havens, Shirley Pickle, Bernadette Gosslett, Dick Southwick, Frank, and Donald and Joseph Leach.

† BRAUN, Jack Mark, 14 hours, St. Pius X, Indianapolis, Jan. 24. Son of Mark and Marilyn; brother of Christine and Benjamin Gault and James grandson of Ellen Wallace, Dick and Milli.

† BROUILLETTE, Anna L., 92, St. Paul Hermitage, Beech Grove, Jan. 27. Wife of Wendell; mother of Adrienne and Evans and Ronald E. Jackson; sister of Gervase David, Margaret Sturm, Evelyn Oberhausen, Myrtle Etensohn and Juliette Hallor; grandmother of seven; great-grandmother of seven.

† CADWALLADER, Cornelius J. (Con), 47, Holy Name, Beech Grove, Jan. 24. Husband of Josephine Kelly; father of John; stepfather of Bob, Joseph, Pete and Brian Kelly; brother of Patti Morozowski; nephew of Maxine Curran.

† COLEY, Nancy A., 56, Sacred Heart, Indianapolis, Jan. 30. Mother of Pamela G. Ross and Gary C.; grandmother of three.

† CULWELL, Dorothy L., 68, St. Mary, New Albany, Feb. 2. Mother of Michael and Charles; daughter of Evelyn Smith; sister of Mildred Reed and Velma Snook; grandmother of four.

† DAUGHERTY, James W., 73, St. Bartholomew, Columbus, Jan. 28. Brother of Betty Christian; uncle of two.

† GEISE, Francis M., 67, St. Gabriel, Connersville, Feb. 3. Brother of William V.

† GREWE, Bernard L., 66, St. Mary, Greensburg, Feb. 5. Brother of Carl Raymond, Albert, Josephine Weather, Leona Zeps and Franciscan Sister Ruth.

† HEPPNER, Loretta (Betty) (Lampel), 82, Holy Family, Odenton, Feb. 5. Mother of Betty Ann, Franciscan Sister Sylvester, Albert, James and Jerry; sister of Anna Lampe; grandmother of Darren, Debbie, Dana, Eric and Brett.

† JOHNSON, Marcella L., 81, St. Gabriel, Connersville, Feb. 8. Sister of Velma Sherry and Margaret Murray; cousin of Mrs. Robert J. Wilker.

† KIRCHNER, Harry J., 58, St. Mary, North Vernon, Feb. 5. Husband of Stella (Fortner); brother of Clarence Norman, Paul, and Josephine Elder.

† KURTZ, Leonard J., 72, Holy Family, Oldenburg, Jan. 29. Father of Ness, Noel, Neil, Nevan and Nicholas; brother of Edward and Francis; grandfather of Rachel.

† QUILL, Paul L., 90, Christ the King, Indianapolis, Jan. 29. Husband of Mary (Gilmore); father of Katie Johnson; grandfather of four.

† RENNIE, Conrad W., 65, Holy Spirit, Indianapolis, Jan. 31. Husband of Clara (Hansing); father of Ronald L., Alvin C., Joyce A., Mark A., Diane S., Pickett, Joyce A., VanTreese, Joan M., Pearson and Susan E., Castner, brother of Herbert, Gerald, Carl, Erma Runyon, Chlorine Lathrop, Gloria Miller, Hilda Lathrop and Jeanne Copper; grandfather of 14.

† RIGGS, Carl T., Sr., 60, St. Joseph, Shelbyville, Jan. 30. Husband of Jane (Roberts); father of Carl T. Jr., Tim, Jason, Linda Dagley, Brenda Anderson and Judy Seely, son of Rebecca; brother of James Sr., Earl Ted

and Charles; stepbrother of Alberta Valasteck; grandfather of eight.

† ROBISON, John L., 81, St. Gabriel, Connersville, Feb. 4. Husband of Margaret L.; father of Linda Pack; brother of R.L. and Mary; grandmother of two; great-grandmother of one.

† STUEHRK, Agnes M., 90, St. Paul, Tel City, Feb. 6. Mother of Ruth Roland, Alberta Francis and Carl E.; sister of Albert and Della Leach; Florence Menze and Celene Richsten; grandmother of 11; great-grandmother of eight.

† SUTTON, Mildred Cecelia (Dauby), 74, Holy Name, Beech Grove, Jan. 27. Wife of Wendell; mother of Adrienne and Evans and Ronald E. Jackson; sister of Gervase David, Margaret Sturm, Evelyn Oberhausen, Myrtle Etensohn and Juliette Hallor; grandmother of seven; great-grandmother of seven.

† TIERNEY, Charles M., 79, St. Gabriel, Connersville, Feb. 3. Husband of Isabel; father of Patricia Utter, Nancy Roberts, Francis; brother of Bernice Eschelman and Jeanne Deikes; grandfather of four.

† TIPLICK, Robert Joseph Jr., 11 hours, St. Pius X, Indianapolis.

*Benedictine Sr. Mary Wildeman dies at Ferdinand*

FERDINAND—Benedictine Sister Mary Ellen Wildeman died here Feb. 9 at the age of 73. The Mass of her Requiem was celebrated for her on Feb. 11 in the Convent Church of the Immaculate Conception.

The former Florence Wildeman was born in St. Philip. She entered the Sisters of St. Benedict in 1934 and professed final vows in 1939. In 1961 she celebrated her silver jubilee, and in 1986 her golden jubilee in the religious life.

Sister Mary Ellen was a teacher, who taught at Assumption School in Indianapolis as well as in the Evansville Diocese.

Four sisters: Benedictine Sisters Valencia and Bernette, Order of St. Clare Sister Mary Elizabeth, and Sister of Charity of Nazareth Sister Clare Benedict, and three brothers: Walter, George and Anthony, survive Sister Mary Ellen.

*Providence Sister Francis Angela Kolb was 91*

TERRE HAUTE—Providence Sister Francis Angela Kolb died in Union Hospital here on Feb. 5. The Mass of Christian Burial was celebrated for her on Feb. 9 in the Church of the Immaculate Conception at St. Mary of the Woods.

Sister Francis Angela was 91. She was born Catherine Marie Kolb in Hammond, Ind. She entered the Congregation of the Sisters of Providence in 1921 and professed final vows in 1929.

As a music teacher, Sister Francis Angela served in schools in Illinois, Indiana and Washington, D.C. Her assignments in the Indianapolis Archdiocese were at St. Agnes Academy in Indianapolis and at St. Mary of the Woods in Terre Haute.

Sister Francis Angela is survived by nieces and nephews.

## Director of Music Ministry and Worship

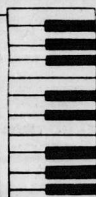
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# Covenant House will continue, chairman says

by Tracy Early

NEW YORK (CNS)—Ralph A. Pfeiffer Jr., board chairman of the Covenant House ministry to homeless youngsters, said Feb. 9 that he was committed to keeping the ministry alive even if its founder, Franciscan Father Bruce Ritter, did not return.

Three days earlier, after revelations that a third former Covenant House resident had accused Father Ritter of initiating a sexual relationship, the priest's superior, Father Connal McHugh of the Conventual Franciscans of Union City, N.J., had directed the priest to take a leave until the order completes its investigation.

In an interview with Catholic News Service at the agency's headquarters in New York, Pfeiffer, a retired IBM executive who still serves on the boards of some IBM corporations, said he was in Japan on a business trip when the news came.

He said that by phone he had helped arrange for another board member, Frank J. Macchiarola, to step in as president, but did not get back to New York until the evening of Feb. 8.

"The need for Covenant House is so great and so manifestly clear, we're going to find a way to continue," he said. "It has to be. There are kids who need our help, and the number is increasing by the day."

Pfeiffer, a Catholic and a resident of Greenwich, Conn., expressed a firm belief that Father Ritter would be vindicated. "I cannot overstate my faith and trust in the guy," he said. "I absolutely do not believe any of these allegations."

The chairman said he hoped Father Ritter would return to the leadership of Covenant House. But he said he could not make a prediction because "public perception is a big problem" and the public had seen so many damaging headlines.

Pfeiffer, a board member since 1986, said he became Covenant House chairman Nov. 26, just before the Dec. 12 front-page story in the *New York Post* reporting that Father Ritter was accused of carrying on a sexual relationship with a young man in a Covenant House program and using agency funds to support him.

Pfeiffer said he thought Macchiarola fit the "profile" of the leader Covenant House needed because of his experience on the board, his professional education and experience, his family life and his general high reputation.

Macchiarola, a native of New York who will be 49 on April 7, has a law degree and a doctorate in public law and government, both from Columbia University. He lives in Brooklyn, N.Y., and belongs to Our Lady Help of Christians Parish, where his wife, Mary, is director of religious education. They have three sons.

Chancellor of the New York City public school system from 1978 to 1983, Macchiarola has been executive director of the Academy of Political Science since 1984 and a professor in the Columbia University Business School since 1987.

In an interview Feb. 9, Macchiarola said he would continue teaching for the current semester, but give Covenant House as much time as he could.

He declined to speculate on the prospects for Father Ritter's return, but said, "I am committed to staying as long as I am needed here."

Macchiarola also refused to indicate where or in what kind of setting Father Ritter was spending his leave, but said

they talked by phone the night Macchiarola was named acting president and since then.

Father Ritter did not ask to be kept informed about operations, Macchiarola said, so the communication amounted to expressing his best wishes to the priest. "I'm not going to burden him with my problems," Macchiarola said.

The problems facing the acting president are "substantial," Macchiarola said. "The integrity of this institution is at stake," he said. "If you don't see that you're Pollyanna."

James Harnett, who served as chief officer responsible for daily operations under Father Ritter, is continuing in that role.

Macchiarola said his own assignment was to "exercise managerial leadership" and in particular to give the board "a sense of what is in the offing."

Covenant House depends on the daily receipt of donations, Macchiarola said, so he will be trying to determine how secure its "donor base" is and how Covenant House should approach donors in the future.

For the fiscal year ending last June 30, Covenant House reported total income of \$88.2 million, up from \$68.4 million the year before. Last year's receipts included \$3.5 million in government grants and \$1.9 million from investments but 94 percent, or \$82.8 million, from contributions.

Macchiarola said Covenant House would continue to use Father Ritter's name and words, but had not decided whether it would keep mailing the letters he wrote in his personal style for fund raising.



INTERIM DIRECTOR—Frank Macchiarola, former chancellor of the New York City school system, was named interim head of Covenant House Feb. 6. (CNS photo from UPI)

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# Bishops dispute charges made against CHD

by Liz Scheutruk

WASHINGTON (CNS)—Catholic Church officials have disputed allegations by a Washington group that the church's domestic anti-poverty program supports "radical left" political causes at odds with America's "historic political consensus."

The program, the U.S. Catholic Conference's 20-year-old Campaign for Human Development, is funded through a parish-level nationwide collection and provides "self-help" grants and loans to groups of low-income and disadvantaged people lacking economic and political clout.

"In recent years the campaign has come under attack from persons whose motivation is unclear to us," Bishop Joseph A. Fiorenza of Galveston-Houston said Feb. 5 in a statement responding to the allegations by the Washington-based Capital Research Center.

"Throughout the 20 years of the campaign's assistance, some persons have objected to this activity of the church," Bishop Fiorenza said in the statement.

According to the Capital Research Center, "CHD's commitment is not to Christian charity but to a brand of radical politics... alien to our historic political consensus." It said CHD supports "community organizing" and other causes central to the operation of the American radical left.

The allegations are contained in Capital Research Center publications, including a 126-page paperback book, "The Campaign for Human Development: Christian Charity or Political Activism." The book is by William T. Foote, the center's research director and a former research analyst for the House Committee on Un-American Activities, and Thomas W. Pauken, former director of ACTION, the federal volunteerism agency.

Bishop Fiorenza referred to attacks on CHD as "baseless and scurrilous accusations."

He said Campaign for Human Development was founded when the U.S. bishops "felt that no longer was it enough to give poor people food, clothing and shelter, the time had come to also assist the poorest among us to 'break

the hellish cycle of poverty' and build a better life for themselves and their children."

"Now... the successful experience of the campaign is a matter of record," he added.

CHD policies "ensure that no money has (gone) or can go to groups that engage in activity contrary to the moral teaching of the church," he emphasized.

Bishop Fiorenza commented on behalf of the USCC Committee on the Campaign for Human Development, which he chairs. The committee makes final funding decisions on CHD grants and sets CHD policy. Under CHD's criteria, low-income people must fill at least half of a recipient group's board, and the organization must "directly aim at changing institutions" that perpetuate poverty.

One CHD grant criticized by the Capital Research Center was \$20,000 given in 1988 to the National Health Care Campaign, based in Washington. The Capital Research Center suggested that the National Health Care Campaign provides information and assistance "various other groups, including a women's health network, backing abortion rights."

"Bluntly put, CHD promotes not charity as most people understand the term but a political agenda far to the left of mainstream America," the center wrote in a fall 1989 report.

Bishop Fiorenza said that an uninformed reader of such a claim "could be forgiven for thinking this (CHD parish-level) collection might assist groups that support legalized abortion on demand. Nothing could be further from the truth."

He said that the National Health Care Campaign "is a highly respected organization that works toward health care for the 37 million Americans who are deprived of it" and includes among its 160 members the U.S. Catholic Conference, Catholic Charities USA and the Catholic Health Association.

"The funds went directly to NHCC (National Health Care Campaign) for a single project on which all the members of the coalition could agree, the creation of statewide networks of poor and low-income people working for accessible and affordable health care services in their communities," Bishop Fiorenza said.

The bishops' anti-poverty campaign also was criticized in November 1989 in an editorial in the Richmond (Va.) Times-Dispatch, which suggested that CHD "is concerned more with political activism than with the Christian charities parishioners might think they are helping when they contribute money to it."

Bishop Walter F. Sullivan of Richmond responded that "we always thought that participation in the democratic process was a hallmark of the American way of life" and that a dislike for "the organizing efforts of some of these groups is no reason to smear them and CHD with the disreputable taint of guilt by association."

Bishop Fiorenza also said that the bishops' committee "does not wish to judge the intentions of Capital Research Center and its associates. We simply intend to present the facts."

## Card. Bernardin calls for new political order

by John Conick

COLUMBIA, S.C. (CNS)—A world focusing on nuclear deterrence has changed into a world requiring a "new conception of order," according to Cardinal Joseph L. Bernardin of Chicago.

"From proliferation to pollution, from deterrence to debt, the demands of world politics today, ethically and politically, require a new conception of order," he said at the University of South Carolina Feb. 8.

"In the 1990s, fundamental political change is imperative, not optional," he said. "The strategic relationship, with its goal of stability, should take second place to the wider effort of sharing political relationships which will reduce the danger, centrality and saliency of the regime of nuclear deterrence."

He said that work toward developing a new political order should involve all members of the global community. One of the first imperatives with which the world must deal is the recognition that changing political relationships will not automatically eliminate the current stockpiles of nuclear

weaponry, although the role of these weapons could be different.

Cardinal Bernardin suggested that work must also proceed on reviewing such frameworks as the U.S.-Soviet strategic arms reduction talks, reduction of conventional military forces in Europe, and the proliferation of nuclear and chemical arms and ballistic missiles.

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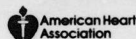
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