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No proof of Medjugorje apparitions

Yugoslavian bishops tell Vatican research shows supernatural cannot be affirmed

by John Thavis
Catholic News Service

ROME—Yugoslavian bishops said after several years of study there is no proof that Marian apparitions have occurred at Medjugorje. At the same time, the bishops encouraged better pastoral and liturgical services for the pilgrims who travel to the popular site in western Yugoslavia. They said this would help visitors avoid practices that are "not in agreement with the spirit of the church."

Their statement was drawn up at a meeting of Yugoslavian bishops in November and passed on to the Vatican for review. It was not made public by the bishops or the Vatican, but the Italian Catholic news agency ASCA published its translation of the communiqué Jan. 2. The contents were confirmed to Catholic News Service by church sources in Yugoslavia. The sources said the statement was approved in a nearly unanimous vote, with 19 bishops in favor and one abstaining.

A Vatican doctrinal official said the statement sounded a clear note of caution to Catholics, but added that it was not a "definitive" pronouncement on the subject. Such a pronouncement, if it made, will probably take years, another Vatican official said.

In the statement drawn up Nov. 27-28, the bishops recalled that the alleged apparitions, which began in 1981, have been the focus of studies at the diocesan and national level for several years.

"On the basis of research conducted so far, one cannot affirm that supernatural apparitions or revelation are involved," the statement said.

The continual flow of pilgrims to Medjugorje from various parts of the world, however, requires "the attention and care of the bishops," it said.

The statement suggested that the bishops' conference work with the local bishop to set up pastoral and liturgical programs for



MEDJUGORJE PILGRIMS—Marina Paulovich, one of the five children who say they see the Blessed Virgin, is surrounded by pilgrims as she prays inside St. James Church in Medjugorje, Yugoslavia. The Yugoslavian bishops have said there is no proof that supernatural apparitions are involved. (CNS photo from KNA)

the pilgrims, who make the trip "motivated by faith."

In this way, it said, "phenomena and contents that are not in agreement with the spirit of the church" can be avoided.

A Yugoslavian bishop, who asked not to be named, said the statement reflected the view that, whatever the church's final judgment on Medjugorje, visitors will continue to arrive there and need closer pastoral guidance. "It's almost impossible to stop the pilgrimages, but we need to take care of these people," he said.

Bishop Pavao Zanic of Mostar-Duvno, the diocese that includes Medjugorje, has

been one of the strongest critics of events there. He said long ago he did not believe the apparitions were authentic, and he denounced the way local Franciscan priests guided the young "visionaries" and promoted Medjugorje as a place of pilgrimage. Bishop Zanic has said he is especially upset by the way in which the authority of Mary's "messages" has been asserted against his own episcopal authority.

A Vatican doctrinal official, who asked not to be identified, said the bishops' cautionary statement against defining the apparitions as supernatural should be accepted by the faithful around the world.

"The meaning is clear. The bishops have reached this conclusion at this point in time, based on the research performed," he said.

But he added that the statement was not meant to be a definitive judgment on Medjugorje. The bishops and the Vatican will no doubt continue to look at new evidence connected with the events, he said.

The alleged apparitions at Medjugorje are said to be continuing today. This has presented problems for Vatican and other officials charged with investigating the claims and made it likely that a final judgment will take years.

A leading Mariologist and one of the chief supporters of the alleged apparitions, Father Rene Laurentin, said the bishops' statement did not rule out an eventual supernatural judgment on Medjugorje.

The statement does not specifically "exclude" a supernatural cause of the events there, but merely says such a judgment cannot be positively given. Father Laurentin said in a commentary published by the Italian newspaper *Avvenire*.

"The question therefore remains open," he said. In fact, he said, it would have been impossible for the bishops to declare the apparitions supernatural, because part of the reported message revealed by Mary remains secret and because the visions are still continuing.

The Vatican and the Yugoslavian bishops' conference have discouraged church-organized pilgrimages to Medjugorje, a small village in the province of Bosnia-Herzegovina. Thousands of Catholics have continued to flock to the site, however, and many supporters describe it as a place of spiritual conversion.

Well before the alleged apparitions began, the Medjugorje Franciscans were embroiled in a dispute over parish control with the bishop. The Vatican and officials of their own order, Bishop Zanic has said this is at the root of the alleged apparitions, but the Franciscans say the jurisdictional dispute is irrelevant.

Pope says Gulf crisis must not be resolved by war

by Agostino Bono
Catholic News Service

VATICAN CITY—The Persian Gulf crisis must be resolved by negotiations rather than armed conflict, Pope John Paul II told European foreign ministers.

The papal message was sent Jan. 5 to a Luxembourg meeting of foreign ministers of the 12-member European Economic Community to discuss the Gulf crisis.

The crisis "does not exclude the

imminence of an armed confrontation" with "disastrous" consequences, the pope said in the message to West European governments.

The pope asked that "peaceful means such as dialogue and negotiations prevail over recourse to devastating and terrifying instruments of death."

At the same time, he asked for defense of international rights that prohibit small countries from being invaded by more powerful ones.

The pope sent his message as Iraq and the United States gave mixed signals about reaching an agreement on the situation.

After the Jan. 15 U.N. deadline for Iraq's military withdrawal from Kuwait, a U.S.-led alliance is authorized to use force to dislodge Iraq.

The pope's message was sent on the same day that U.S. Secretary of State James Baker and Iraqi Foreign Minister Tariq Aziz agreed to meet Jan. 9 in Geneva to hold the first direct high-level talks between Iraq and the United States. But Aziz refused to hold a similar meeting Jan. 10 with the European foreign ministers.

After the U.S.-Iraq meeting had been arranged, however, U.S. President George Bush and Iraqi President Saddam Hussein showed no signs of flexibility in their positions.

Bush reiterated the U.S. stand that unconditional Iraqi withdrawal from Kuwait would be the only way to prevent war. Hussein said that Kuwait was now an inseparable part of Iraq and asked Iraqis to prepare for battle.

Meanwhile, a Catholic leader in the Holy Land predicted that armed conflict in the Gulf would trigger a world war. "It would be a world, universal war, with atomic and chemical weapons," said Latin-rite Patriarch Michel Sabbah of Jerusalem.

The patriarch, however, expressed hope that war could be averted by high-level U.S.-Iraqi talks. He also expressed sympathy with Palestinian support for Hussein. "Palestinians are weak and oppressed and tend to regard as a protector anyone who is strong," he said in a Jan. 6 interview with the Italian Catholic newspaper, *Avvenire*.

He expressed hope that the Gulf crisis will be resolved in a way that also helps Palestinians. Hussein has asked that a Gulf solution be linked to resolving the problems of Palestinians in Israeli-occupied territories. The United States has refused such a linkage.

The Holy Land "is the heart of the Middle East and if the heart is healthy, the entire region is in peace," said Patriarch Sabbah.

Vatican Radio reported Jan. 6 that Mother Teresa of Calcutta sent a message to Bush and Hussein asking them to do everything to avert war.

Mother Teresa said her message was sent in the name of the poor and "those who would become poor" in case of war.

The notion of the Vatican steering diplomatic efforts to solve the crisis was advanced by former Vatican Secretary of State Cardinal Agostino Casaroli, in an interview in a Rome newspaper Dec. 30.

Cardinal Casaroli said the world "urgently" needs an independent mediator in the crisis. "I see no other way, no better way, to escape the blind alley in which dialogue seems to have landed," he said.

Although Vatican sources said Cardinal Casaroli's remarks were made in a private capacity, an Iraqi official suggested the Vatican would make a good mediator in the Persian Gulf crisis.

"We suspect the Vatican's point of view (see RELIGIOUS, page 19)

Looking Inside

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FROM THE EDITOR

The Catholic Church's social documents

by John F. Fink

As you undoubtedly have read, the Catholic Church this year will be having a year-long observance of the 100th anniversary of the papal encyclical "*Rerum Novarum*" ("On the Condition of Labor"). This document, signed by Pope Leo XIII May 15, 1891, was the first of what have come to be known as the Catholic social documents. As part of the observance, *The Criterion* will have a series of articles on social issues, beginning with the one on page 3 of this issue.

That first encyclical, which affirmed the dignity of work, the right to private property, and the right to form and join professional associations, stood by itself for 40 years, until Pope Pius XI wrote "*Quadragesimo Anno*" ("On the Reconstruction of the Social Order") in 1931. Since then, though, there have been at least nine other encyclicals, conciliar and synodal documents, and numerous episcopal documents. The U.S. bishops alone, since 1919, have published at least 46 documents that touch in one way or another on social justice issues.

DESPITE ALL THIS, as the U.S. bishops lamented in a statement approved in November, "For too many, Catholic social teaching is still an unknown resource. It is sometimes misunderstood as a peripheral aspect rather than an essential element of our faith." It's not something we can take or leave as we will. It is basic to Christianity because it is founded on the words of Jesus who told us that those who do not feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, care for the ill and visit those who are in prison "will go off to eternal punishment" (Matthew 25:46).



The church's social teachings contain a set of principles and directions for action to a world searching for freedom, justice and peace. Here are some of those basic principles, as condensed from the bishops' November statement:

►The life and dignity of human beings are sacred because each person possesses a basic dignity that comes from God. People are more important than things.

►Each person has basic rights that include the right to freedom of conscience and religious liberty, to raise a family, to immigrate, to live free from unfair discrimination and to have a share of earthly goods sufficient for oneself and one's family. People have a fundamental right to life and to those things that make life truly human—food, clothing, housing, health care, education, security, social services and employment.

►We realize our dignity and rights in relationship with others, in community. We have the right and responsibility to participate in and contribute to the larger community. The state and other institutions of political and economic life must pursue the common good, protect the life, dignity and rights of the person, and promote the well-being of families and communities.

►Work is an expression of our dignity. People have the right to decent and productive work, to decent and fair wages, to private property and economic initiative. The economy exists to serve people, not the other way around.

►The poor have a special place in Catholic social teaching. Our tradition is to put the needs of the poor first, to have "a preferential option for the poor."

►We are one human family, whatever our national, racial, ethnic, economic and ideological differences. This solidarity is the core of the church's concern for world peace, global development, the environment, and international human rights.

As Catholics, we are called to bring our values into the marketplace and the political arena, into community and family life, using our everyday opportunities and

responsibilities, our voices and votes to defend human life, human dignity and human rights. We must continue to make concrete efforts to address the causes of injustice in order to eliminate them.

NO OTHER ORGANIZATION does as much for the cause of social justice as does the Catholic Church, locally, nationally and internationally. Parish soup kitchens, shelters for the homeless, clothing for the needy, assistance for pregnant women, hospitals for the ill, chaplains for prisons, and agencies for refugees are only a few institutions that have been set up by the Catholic Church to care for those who need help.

It's no accident that the largest international relief organization is Catholic (Catholic Relief Services) or that the bishops' conference has always taken the lead in helping to resettle refugees and to combat racism. The U.S. Catholic Conference has both an Office of Domestic Social Development and an Office of International Justice and Peace. Its Campaign for Human Development tries to attack the root causes of poverty by helping the poor to help themselves. The National Conference of Catholic Bishops has committees on migration, Hispanic affairs, black Catholics, and farm labor.

Despite all this, some individual Catholics haven't yet gotten the message and some parishes could be doing more to solve economic and social problems within their boundaries. As the U.S. bishops said in their latest statement, "It is important to remember who calls us to this task and why we pursue it. It is Jesus who calls us to this mission, not any political or ideological agenda."

The church's social teaching is the enduring legacy of Pope Leo XIII who defended the rights of workers. It is the lasting message of Pope John XXIII who called for peace based on genuine respect for human rights. And it is the continuing challenge of Pope Paul VI who declared, "If you want peace, work for justice."

School personnel to learn how to raise funds

by Margaret Nelson

"Opening the Door for Development" is the theme for the annual school special purpose fundraising workshop on Jan 30 at St. Roch School, beginning at 4:30 p.m.

The event is sponsored by the Office of Catholic Education (OCE) and the steering committee for Catholic School Development.

Not only are school staff and board members urged to attend, but also people who are on committees that are trying to raise money for special projects at their

schools. Computers, teachers' aids, labs and other undertakings to extend the mission of the school are included.

Glenn Tebbe, principal of St. Mary School in Greensburg, will be the keynote speaker. He has operated successful campaigns at his school and has spoken at local and nation conventions on the topic: "Special Purpose Annual Funds."

The first of two series of one-hour workshops will include: "Direct Mail Techniques," Kathy Hahn Keiner; "Fund-Raising Principles," G. Joseph Peters, coordinator of school services; "Development Committees and Annual Funds," Kathy Sleva and Karen Barnes; and "Friend-Raising Before Fund-Raising," by Jayne Drury Moynahan.

The second group of sessions will include: "High School Annual Fund

Cathedral Kitchen presents better ambience for homeless, indigent

by Mary Ann Wyand

Thanks to a \$10,000 facelift made possible by donations of funds and labor, the soup kitchen at Cathedral Parish in Indianapolis boasts a cheery atmosphere for the homeless and indigent people who come there to eat.

Now called the Cathedral Kitchen, the human service facility located in the basement of the Damien Center at Pennsylvania and 14th streets has freshly painted walls, new carpeting and flooring, new furniture and a television set for the lounge, and other needed improvements.

Longtime soup kitchen volunteer Alice McGovern told *The Criterion* that guests, volunteers and Cathedral parishioners are welcome to visit the newly-renovated

Experiences," by Linda Medley; "Thonathon Techniques," by Martha Brennan; "One-on-One Contacts," by Father Clem Davis; and "Direct Mail Techniques" by Kathy Hahn Keiner (will be repeated).

Registrations, due by Jan. 24, may be made by calling OCE: 317-236-1440 or 1-800-382-9836, ext. 1440. The \$5 cost of the conference includes dinner.

facility during a special open house Jan. 13 from 3 p.m. until 5 p.m.

"Renovations were completed with the help of generous donors and volunteers," she said. "We will observe a moment of prayerful thanksgiving at 4 p.m."

Cathedral Parish opened the soup kitchen in 1982 in response to a "desperate need," McGovern explained. Services have expanded over the years to include 80 to 100 volunteers from many parishes and food pantry assistance from St. Thomas Aquinas Parish in Indianapolis.

Persons interested in helping at the Cathedral Kitchen should call Fran Quigley at 317-253-0414.

Cathedral Kitchen volunteers served

lunch for 212 people on Dec. 30 and fed 185

people on Jan. 6, McGovern said. "Any-

one who comes in is welcome."

The Criterion to sponsor July trip to Spain, Portugal and Morocco

The Criterion will sponsor a trip to Spain, Portugal, Morocco and Gibraltar from July 18 to Aug. 1 this year.

Each year *The Criterion*, along with the newspaper of the Diocese of Evansville, sponsors a tour. Last year's tour was to Eastern Europe. Previous trips have been to the Soviet Union, China, Australia, Alaska and the Holy Land.

Included on this year's trip will be two days at the Marian Shrine of Our Lady of Fatima, where Mary appeared to three children in 1917. The group will be there

about two months after a visit there by Pope John Paul II.

The tour will include Madrid, Toledo, Cordoba, Granada, Seville and the Costa del Sol in Spain, Fatima and Lisbon in Portugal, Tangier in Morocco and Gibraltar.

Criterion editor John F. Fink said, "One of the things that makes Spain so unique is that much of it was occupied by the Muslims from the eighth through the 15th centuries and the Moorish influence is still there. This is especially true in Cordoba and Granada."

Another fascinating city in Spain is ancient Toledo. Among the places to be visited there are El Greco's home and a 13th-century cathedral. In Madrid the tour will include the world-renowned Prado Museum. In Tangier, Morocco, the feature is the Casbah.

Cost of the trip will be \$2,725 from Indianapolis, a price that includes air and surface transportation, hotel accommodations, two meals daily, and sightseeing.

Those interested in receiving a brochure describing the tour and a reservation form may write to *The Criterion*, P.O. Box 1717, Indianapolis 46206.

Archbishop O'Meara's Schedule

Week of Jan. 13

THURSDAY & FRIDAY, Dec. 17-18—CIDSE Meeting in Brussels, Belgium, for Catholic Relief Services.

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SERVERS—Longtime Cathedral Kitchen volunteer Alice McGovern (right) helps volunteers Mary Oglesby (left) and Sandy Montie clean pans and store food after serving a meal to homeless and indigent people. (Photo by Mary Ann Wyand)



by Robert Riegel
Director of Catholic Charities

Pope Leo XIII issued first of social encyclicals in 1891

In the late 19th century, the results of the industrial revolution in Europe and America were becoming more and more apparent—changed relationships between employers and employees, growing poverty, exploitation of the workingman, attacks on religion, and the growth of a radical socialism which would dispossess the working class of its property.

In 1891, Pope Leo XIII issued what is considered a church milestone—"Rerum Novarum" ("On the Conditions of the Working Class"), the first of what would be a long line of papal encyclicals addressing major social issues, and the beginning of what is generally regarded as modern church teaching on these issues.

In 1991, the church of Rome and the church of Indianapolis will celebrate the 100th anniversary of "Rerum Novarum" in a variety of programs. As part of this, *The Criterion* and the archdiocesan Office of the Campaign for Human Development will be featuring a year-long series on church social teachings, social action efforts, leaders for social justice, and other examples of our growing awareness of our role as church in the world.

Pope Leo XIII was born into a family of minor Italian nobility, and after a lukewarm career as a Vatican diplomat, spent 30 years as a diocesan bishop, growing into the strengths he would show as pope. Like Pope John XXIII in our own time, he was something of a compromise, though progressive, candidate for the papacy and at age 68 considered by many a short-term solution. But Leo lived to the age of 95 and was over 80 when he issued the document which earned for him the title "The Pope of the Workingman."

"Rerum Novarum" did not come to birth out of the blue—there was already an extensive Catholic literature addressing concern for the poor and the working classes. Nonetheless this was the first official and constructive papal pronouncement in the area of social and economic problems, recognizing the signs of the time as something totally different from anything the church or society had experienced before.

CSS to honor five persons with 'Spirit of Indy' awards

by Mary Ann Wyand

Catholic Social Services will recognize five Indianapolis residents for outstanding volunteerism and community service with its new "Spirit of Indy" awards Jan. 26 at the Children's Museum in Indianapolis.

Honored recipients are Sam Jones, president of the Indianapolis Urban League; St. Joan of Arc parishioners Bill and Delores Yeaton, both active in the St. Vincent de Paul Society; cardiologist James Trippi, a St. Thomas Aquinas parishioner who founded the Gennarese Free Clinic for the homeless and indigent; and St. Rita parishioner Lillian Stevenson, a retired nurse who assists the Indianapolis Campaign for Healthy Babies.

The "Spirit of Indy" awards ceremony begins with a cocktail buffet at 7 p.m. at the museum, according to Joy Baumgartner, CSS development director. Reservations at \$30 per person can be made prior to Jan. 17 by contacting the Catholic Social Services office at 317-236-1500.

"The annual awards ceremony will recognize those in the community who have shared their gifts, talents and time with those less fortunate," Baumgartner said. "Each honoree exemplifies the values contained within the mission statement of Catholic Social Services."

Urban League president Sam Jones has earned numerous honors during his years of distinguished service to the Indianapolis community. He has served the city on a variety of housing and human service committees, is a life member of the National Association for the Advancement

of Colored People, and is the recipient of a citation for significant contributions from the Indiana Vocational Association.

Bill and Delores Yeaton have opened their homes and hearts to more than 16 foster children in addition to raising their own 15 children. They also assist the St. Vincent de Paul Society. He currently serves the society as president.

As founder of the Gennarese Free Clinic for the homeless and indigent, Jim Trippi inspired 300 volunteers—many of whom are health care professionals—to provide medical services for the needy at six city shelters and via a mobile medical van. He was named Indianapolis Volunteer of the Year in 1989, and the Bush last month as one of a "Thousand Points of Light" for the care, concern and community service shown by volunteers.

Retired nurse Lillian Stevenson was the first person to receive the "Campaign Hero" award from the Indianapolis Campaign for Healthy Babies last year. She has also assisted the St. Vincent de Paul Healthy Babies Support Group and currently serves as president of Archdiocesan Black Catholics Concerned. She is also a co-member of the Sisters of St. Joseph of Tipton, a lay auxiliary organization, and is coordinator of the St. Rita Food Pantry and parish clothing bank.

The number of people who were nominated for the "Spirit of Indy" award was phenomenal," Baumgartner said. "We're very fortunate to have so many wonderful people in this community who share of themselves."

As Leo XIII expressed it on May 15, 1891: "Everyone should put his hand to the work which falls to his share, and that at once and straight way, lest the evil which is already so great becomes through delay absolutely without remedy. Every minister of religion . . . should never cease to urge upon all of every class, upon the high-placed as well as the lowly, the Gospel doctrines of Christian Life."

In his encyclical Leo XIII tried to promote freedom within the context of justice. The major points were:

1. The earth and its possessions are a common gift to be shared by all people and ownership is to be determined by human needs.
2. Inequalities exist because individuals are not endowed equally but this inequality

becomes acceptable only when all have a decent life. It is important to note that inequality of endowment was seen as individual and not according to social class.

3. The state exists to protect the common good and not for the good of certain classes or individuals. Therefore, the state must not favor one group over another. Yet there are groups and individuals who possess less power than others and the state must take care that their rights are protected. This was especially true of the working class in 1891.

4. Contracts are not in themselves wrong, but must operate in a way to give the wage-earner a salary which will provide him and his family with a decent life. Workers must receive not only a just salary but must work under conditions which protect their lives.

5. Workers have a right to form associations and unions to seek and protect their rights. When every possible means is exhausted, the workers can strike.

6. Theories of class warfare are against the Christian ideal of economic life where worker and management are natural allies.

Pope to issue new encyclical

by Agostino Bono
Catholic News Service

VATICAN CITY—Pope John Paul II plans to issue a social encyclical in 1991 updating church teachings "in the light of the new issues and problems of our time."

The pope announced his plans Jan. 1 and said the new encyclical would commemorate the 100th anniversary of "Rerum Novarum," Pope Leo XIII's landmark social encyclical that formed the foundations of modern church teachings.

The pope also declared 1991 as the "year of the social teaching of the church" and asked all Catholics to study,

develop and spread the teachings of the church on social issues.

Through its social teachings the church "strives to clarify with the light of the Gospel the everyday life of men and women within the different communities to which they belong—from the family to international society," the pope said.

The formulation of social doctrine is "assisted by the Spirit and sustained by the judgment of theologians and specialists in the social sciences," he said.

"Rerum Novarum" was "the first social encyclical of modern times," and the new encyclical "will endeavor to appropriate its heritage" and update it in the light of contemporary problems, he added.

Evangelization conference is slated for Saturday, Jan. 26

by Margaret Nelson

A conference for "Discipleship in the '90s" will be held on Jan. 26 from 9 a.m. to 3:30 p.m. in the Catholic Center, 14th and Meridian Sts., Indianapolis.

"Our real purpose is to bring together people who are doing the work of the Lord," said Father Clarence Waldon, director of the Office of Evangelization. The meeting is "for persons from all groups carrying out the mission of Jesus within the Archdiocese of Indianapolis."

"We want to find out who is really interested," said Father Waldon. "We will try to fill their needs and facilitate their mission." He said that one of the goals is to see what the people involved in Indianapolis 1990 want and need in order to continue the "spirit of 1990."

The event is sponsored by the Indianapolis 1990 follow-up committee. Indianapolis 1990 was an ecumenical evangelization congress held in the Hoosier Dome in August that attracted about 25,000 Christians from many countries.

Father Waldon said the August event

concerned evangelization and "looking at how to share the name and mission of Jesus with others in our daily lives." He is scheduled to give two presentations at the Jan. 26 conference.

The Saturday of prayer, sharing and information is called "a day to consider what it means to follow Jesus in the '90s.'" Registrants are being asked to indicate whether they belong to St. Vincent de Paul, National Council of Catholic Women, Marriage Encounter, Knights of Columbus, Cursillo, Charismatic Renewal, Blue Army or other organizations.

"The basic thing is to bring people together," said Father Waldon. "We want to see where they want to go. We want to bring individuals together and groups together. We want to bring some unity to what we are doing."

There is no registration fee, but those planning to attend should call 317-236-1489, ext. 1489, or 1-800-382-9836 by Jan. 15. Participants are encouraged to bring a bag lunch and there are several restaurants nearby. Beverages will be provided.



PLANNING BELIEVERS—Working on the "Discipleship in the '90s" conference are (from left): Delores and William Yeaton; Father Clarence Waldon, director of the Office of Evangelization; Bob and Joan Smith; Carl Lentz, Len Bielski and Sister of St. Joseph of Tipton Julia Wagner. The meeting will be Jan. 26 from 9 a.m. to 3:30 p.m. at the Catholic Center. (Photo by Margaret Nelson)

Commentary

THE BOTTOM LINE

Malcolm Muggeridge tackles, meets death

by Antoinette Bosco

I'm old enough to be one of the fortunate people who can remember seeing the controversial British journalist Malcolm Muggeridge on television. His wit was like a sword, and he had no problem telling it like it is when it came to modern morals, British snobbery and politics from the United States to the Kremlin.

I also remember reading accounts of his decision to become Roman Catholic eight years ago, at the age of 79. His wife, Kitty, was received into the church too, and they both attributed this move from Anglicanism largely to Mother Teresa of Calcutta.



"She has given me a whole new vision of what being a Christian means: of the amazing power of love and how, in one decided word, it can burgeon to cover the whole world," he wrote in *The Times* of London.

He called himself a "Jesus freak," and his writings on religion, as well as his TV documentaries are well-known. But not so well-known, I would wager, is a little essay he wrote for a book published just a year ago, titled *"The Courage to Grow Old"* (edited by Philip L. Berman, Ballantine Books).

The essay is a little gem, titled "The Prospect of Death," whereby the honest Mr. Muggeridge—who died Nov. 14, 1990—courageously tackles the subject of death, unpalatable today "to the point that extraordinary efforts are made, kingly, and in every other way, to keep death out of sight and mind."

That's actually logical, he proposes, because "if man is the very apex of creation, with nothing greater than himself in the universe, if his earthly life exhausts the whole content of his existence, then clearly his definitive end, his death, is too outrageous to be contemplated, and so is better ignored."

His essay goes on to explain, in brilliant simplicity, how there has to be another reason for our existence, and he refers to the convictions of the great saints and scholars who "provided infallible signposts in the quest for God."

And then Muggeridge states what I have long held: "To suppose that these distinguished believers were all credulous fools whose folly and credulity in holding such beliefs had now been finally exposed, would seem to me untenable, and anyway, I'd rather be wrong with Dante and Shakespeare and Milton, with Augustine of Hippo and Francis of Assisi, with Dr. Johnson, Blake and Dostoevsky than right with Voltaire, Rousseau, the Huxleys, Herbert Spencer, H.G. Wells and Bernard Shaw."

It's not surprising to me that Muggeridge's career-long search for God would bring him to the Catholic Church. In a brief introduction to his essay he spoke about what had become his most "wonderfully fulfilling thing" in his late years. This was Mass, with the church "packed with children, and I love to have Mass with all these little things around, and come away feeling enormously happy." This brilliant man had finally been drawn to find the simple basic path of connection with God.



In the final lines of his essay on death, written one year before his demise, Muggeridge speaks beautifully of how the nearness of death in some mysterious way makes what is being left behind all the more entrancing—"as the last notes of a Beethoven symphony manage to convey the splendor of the whole piece."

My guess is that, on Nov. 14, when Malcolm Muggeridge reached his destination in eternity, he found a lot of his old friends, some mentioned earlier, waiting for him, escorting this Jesus freak to the Man himself.

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THE YARDSTICK

Can the Second Vatican Council be called a coup d'etat?

by Msgr. George G. Higgins

The Second Vatican Council ended 25 years ago. It didn't take long for serious students of the council, "conservatives" and "progressives" alike, to express a measure of satisfaction with particular formulations in one or another of the council's documents. Such serious-minded criticism was inevitable and generally constructive.

It is one thing, however, to express measured dissatisfaction with a given formulation and another to reject the council itself as a betrayal of the church's divinely revealed mission.

The excommunicated Archbishop Marcel Lefebvre is one who took the latter route. Thomas Molnar, a prolific Catholic journalist and author, is another.



In his new book, *"The Church, Pilgrim of Centuries"*, Molnar argues that "due to its recent separation from the state—its longtime 'natural ally' in enforcing within community or nation a certain moral code and social discipline—the church fell from a position of central influence into a modest corner of pluralistic society, destined to become one interest group competing among the many."

Because of the separation of church and state, Molnar says, "civil society has not only neutralized and marginalized the Christian religion, but has also replaced it with a godless and immoral ideology that has become—unstudied and unwritten, but all-pervasively—the real and effective creed of most regimes in the West."

Within the Roman Catholic community worldwide, Molnar's passionate opposition to church-state separation represents, I think, an eccentric and decidedly minority point of view at this stage of history. Nevertheless, he is fully entitled to hold this view and to try to persuade others of the rightness of his cause.

The trouble is, however, that not

content to argue his case on its merits or to criticize those who in his view have contributed to the church's present plight by misinterpreting the documents of Vatican II, Molnar aggressively attacks the council itself head-on. He calls the council a *coup d'etat*.

In Molnar's view the very calling of the council by Pope John XXIII is responsible for the church's marginalization in the late 20th century. "This," he concludes, "is the tremendous significance of Vatican II. The church consented to its own secularization, surrendering to hostile ideologies in the world and in the ecclesiastical ranks."

Even Archbishop Lefebvre, to the best of my knowledge, has never gone quite that far in rejecting Vatican II.

Pope John Paul II strongly disagrees with this assessment of Vatican II. Very recently, at a ceremony commemorating the 25th anniversary of the closing of the council, the pope said—as he has frequently said before—that Vatican II was a providential event that continues to bring the fruits of its interior renewal to the church. "We want to thank God," he added, "for

the benefits received from that extraordinary event."

The pope's and Molnar's views would appear unresolvable.

Given Molnar's eccentric opposition to church-state separation, it is not surprising that he takes a dim view of scholars like Jacques Maritain and Jesuit Father John Courtney Murray, to mention only two of the scholars and distinguished prelates he blames for having led the church astray.

Surprisingly, Molnar's book carries a front-cover blurb by Richard John Neuhaus, a distinguished Lutheran writer and publicist who was recently received into the Roman Catholic Church. On the basis of his own writings, I can only assume that Neuhaus is on the pope's side of this argument. The blurb, however, describes this book as an "erudite jeremiad on the state of contemporary Christianity and of Catholicism in particular" which "recalls us to a more radical trust in the One to whom the church bears witness."

Maybe so—but I doubt it.

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TO TALK OF MANY THINGS

Ways that survey results can be used to influence how people think

by Dale Francis

You probably heard about it on television. It has been given a big play on national and local television. The *Catholic* monthly magazine, *U.S. Catholic*, released a story

about a survey taken by the magazine. What was startling about the results of the poll was that 76 percent of those who responded said they would welcome women priests in their parishes. More than that, a third of those who responded to the survey said they considered it sinful for the church to continue to ordain only men.

That's strong stuff. No one has doubted that there are some Catholics who favor ordination of women. But who would have imagined that more than three-fourths would strongly support the ordination of women, a third who held the opinion that it is sinful for the church to continue to ordain only men? One television commentator was so impressed that he said it was a sign of rebellion of Catholics against the traditional rules of the church.



But there it was. *U.S. Catholic* said 76 percent of readers who responded would welcome women priests in their parishes. You couldn't argue against the facts of the survey, could you? Maybe you could if you remembered the old shell game. You have to keep your eye on the pea under the shell. You have to examine the poll to see how the unexpected survey results came about.

The *U.S. Catholic* survey was taken from among subscribers to the magazine. There's nothing wrong with that; they said they were surveying their own readers. But it is a select group. Readers of *U.S. Catholic* are used to presentations that lean toward the need for changes in the church. You have to remember it is a readership not necessarily representative of ordinary Catholics.

U.S. Catholic mailed the questionnaires to 1,300 of its readers. The 1,300 who received the survey were chosen at random. There was no effort, really no way, to choose those who received the survey base on a demographic model. It was obviously not a scientifically-based survey but this random sampling of the opinions of its readers had some validity.

After all, if three-fourths of those surveyed welcomed women priests in their parishes, that would reflect the opinion of three-fourths of *U.S. Catholic* readers surveyed. If more than 975 of the *U.S.*

Catholic readers who received the survey expressed that opinion, it would be of some significance.

But 975 of the 1,300 who received the survey didn't say they welcomed the ordination of women. That response came from 205 of those who received the survey. That isn't 76 percent of those who received the questionnaire; that's 15 percent.

To understand the math of *U.S. Catholic*, you have to know the magazine received responses from just 21 percent of those they surveyed. Among those who received the questionnaire, 79 percent didn't answer. Since the response was voluntary, it would seem obvious that those who responded would most likely be those who had strong opinions concerning the ordination of women.

Considering the manner in which the survey was taken, it really wasn't a great surprise that those who responded favored ordination of women. *U.S. Catholic* stated that 76 percent of those who welcomed women priests was from those who responded to the survey. But that wasn't the way the news media reported the story. They made it seem as if 76 percent of Catholics held this opinion. It would have been naive of *U.S. Catholic* not to expect that this would be the way the secular news media would interpret their survey. That is their problem.

For Catholics who were surprised by the report, it is important to understand how this all came about. It is necessary to examine the truth about opinion surveys and polls.

They are represented as a means for determining what people are thinking, but they are sometimes used to influence the way the people think.

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Point of View

The answer to women's prayers?

by Gail Quinn

The recent spate of articles about Norplant, the newly FDA-approved contraceptive implant, piqued my curiosity. How does this so-called "perfect" contraceptive, the alleged "answer to women's prayers," work? The factual data, are not that easily accessible.

According to most reports, in 60 percent of the cases the drug acts to prevent ovulation. In addition, it thickens cervical mucus to inhibit sperm penetration. But according to an August 1984 issue of *Sexual Medicine*, the drug also "discourages the uterine lining from accepting a fertilized egg," which, if accurate, would make Norplant an abortifacient as well as a contraceptive.

The drug is not without other drawbacks. Researchers say its most common side effect is "irregular bleeding"—which can mean intermittent spotting, heavy or prolonged bleeding, or no bleeding at all. Women on whom the drug has been tested experienced headaches, acne, benign ovarian cysts, nausea and depression.

Once Norplant's six match-like capsules have been implanted, they are expected to be effective for five years. They can be removed prior to that, but not as simply as newspaper reports indicate. A clinical manual published by the Population Council (1983)—developer of Norplant—said: "Occasionally all capsules cannot be removed readily at the first visit. Do not take heroic measures to remove the last one or two. Send the woman home and ask her to return in two weeks, after the area is fully healed. The remaining implant(s) will probably be readily located and removed at a second visit."

Norplant has also raised the ugly spectre of both coercion and eugenics. On Dec. 12, the *Philadelphia Inquirer* suggested Norplant might be used as a way to reduce the number of children born to poor families, especially black families on welfare.

"The main reason more black children are living in poverty," said the *Inquirer*, "is that the people having the most children are the ones least capable of supporting them." The *Inquirer* did not recommend that a woman be "compelled" to use Norplant but, it said, "there could be incentives to do so. What if welfare mothers were offered an increased benefit for agreeing to use this new, safe, long-term contraceptive?" it asked.

While admitting there are many ways to fight poverty, the editorial nonetheless maintained that "it's very tough to undo the damage of being born into a dysfunctional family. So why not make a major effort to reduce the number of children, of any race, born into such circumstances?"

Vincentian Father John Guldick, director of the Catholic bishops' Pro-Life Secretariat, hit the nail on the head when he said recently, "Rather than society's assuming responsibility for empowering the poor to become self-determining, society's imposition of Norplant upon poor women has discrimination written all over it."

Back in the 1960s, the first birth control pill was stronger than necessary and caused many unexpected and serious side effects. According to Dr. Gabriel Bialy, head of contraceptive research at the National Institute of Child Health and Human Development, "The companies didn't understand the effects of the hormones. . . . So they guessed too high."

A few years later the drug companies adjusted the hormone levels in the pill. But by then, notes Bialy, women were saying that the pill was a "male conspiracy." I doubt ill-intentioned men developed the pill with callous disregard for women, and I know researchers maintain it is easier to control female fertility than male fertility. Yet one has to wonder.

Of all the men I know well, none will take drugs as a matter of course. Not even aspirin. They do not want that "junk" in their bodies. Would they allow a physician to implant a continuously released chemical under their skin for five years in order to control what they could

control themselves without heavy bleeding, nausea, headaches and other side effects? I'm sure they would not. And yet American women are expected to welcome Norplant with open arms—no pun intended. No wonder many women feel like perpetual human guinea pigs.

But American women owe it to themselves to ask the critical questions concerning the effects of these potent drugs foisted upon them in the name of progress. And society must take a long hard look at its ethical stance toward the poor.

Norplant is not an answer to prayer. (Quinn is director of program development for the bishops' Secretariat for Pro-Life Activities.)

Music: intrusive or natural?

by Shirley Vogler Meister

and it was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the Lord, and . . . the song was raised with trumpets and cymbals and other musical instruments (2 Chronicles 5).

A friend gave me a cassette tape of the most tranquil music I'd heard in a long time: "The Fairy Ring." Its soothing effect led her son to ask, "Mom, why don't you just have a lobotomy?" So I now facetiously call this my "lobotomy music."

When I was a girl, one of my friends said music brought her closer to God. That's how I feel about this tape. One evening while half-watching a fictional TV medical program, I saw a doctor-drama in which an operation was being performed while rock music played in the background. After believing surgery was done in silence—or to more serious strains—this unprovoked use of music by today's young professionals probably had the cutting edges of their knowledge honed to background rock. They are comfortable with it.

Raising three daughters through the age

of reasonable rock softened my own attitude toward the genre. I too sometimes enjoy the heavy beats. I prefer to do so, however, at my own discretion. I don't want it blasted at me in public, especially in park settings or along the street through "boom boxes."

Why is it that I've never been bombarded publicly with the sounds of Purcell or Handel, Mozart or Beethoven? Are the aficionados of renaissance, baroque, classical and romantic music more inhibited or just more courteous?

By the same token, rockers complain they are forced to listen to "elevator" or "on-hold telephone music" not of their choosing. This is intrusive too.

Music is natural, and it's as varied as nature. Breeze whisper. Storms roar. Winds whistle. Leaves rustle. Water swishes. Birds trill. Nature undulates and sings with unique voices. Animals call their needs in instinctive pitches. And humans—the most vocal of all—create conscious varieties of sounds and rhythms—ones with and without hands and feet and instruments.

My personal tastes are as eclectic as nature, reflecting the harmony and the cacophony. I'm as comfortable with the softness of a dulcimer and the fulfillment of a symphony as I am with the more strident sounds of Cajun or Bluegrass, bagpipes or a marching band, Dixieland or jazz.

Music embodies the rhythms of life and, like most art, helps humankind understand the full range of emotions God intended his creatures to enjoy.

It is fitting, therefore, that musical and rhythmic talents—in whatever ways are natural for an individual, a group or a community—be used in worship. Rock 'n' roll or rap, Bachman/Off or litany chant, carols and cantatas, the medieval and the modern—all have places in religious services if appropriately applied.

"Music is the holiest activity of mankind," said actress Jane Alexander in the 1980 film "Playing for Time." Alexander portrayed the conductor of a concentration camp women's orchestra forced to play for Nazi captors. Even in the cruelest of circumstances, music, played with Christian intent, enhances life.



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Morning session 9:30 to 11:00 a.m./Evening session 7:30 to 9:00 p.m.

Highlighted will be: Hildegard of Bingen, Catherine of Siena, Teresa of Avila, Simone Weil, Dorothy Day. Each session will include the major facts about their lives and works, the focus of their teaching and its importance for Christians today. Books will be available for those wishing to expand their knowledge of each woman's life and work. Registration fee: \$5.00 per session.

Spiritual Book Series

with Patricia N. Benson, O.P., Ph.D.

Begins January 24, 1991

with a discussion of M. Scott Peck's *The Road Less Traveled*

Morning session 9:30 to 11:00 a.m./Evening Session 7:30 to 9:00 p.m.

This series will provide the opportunity to broaden your horizons, enrich thought process, challenge growth and deepen your personal spirituality as participants listen and discuss aspects of spirituality.

Other books in the series will include: *Original Blessing* by Matthew Fox; *Opening to God* by Thomas Green; *Spirituality and Personal Maturity* by Joann Wolski Conn; *Women and the Word* by Sandra M. Schneiders. The books should be read prior to the session and are available to purchase through the Center. Registration fee: \$5.00 per session.

Compassion of Jesus

January 17, 1991 (7:00 p.m.)

Reverend John B. Schoettekotte, M. Div., will present an examination of compassion, designed for the twentieth century person rooted in the Scriptures; especially in the life and works of Jesus. Registration Fee: \$10.00.

— CALL 788-7581 TO REGISTER —

LIGHT ONE CANDLE

Love endures all things

by Fr. John Catoir
Director, The Christophers

Back in the 1960s one premise of the feminist ideology was that marriage is a form of bondage. Today many women have done an about-face on that kind of thinking, admitting, after painful trial and error, that a good marriage dignifies both wives and husbands.

The extremism of the '60s was misguided, according to Diane Medved. In her book, "The Case Against Divorce," she writes, "The truly feminist position is pro-marriage and anti-divorce because it protects (marriage), an environment where women can express their inclinations of nurturing."

It is true that a successful marriage takes hard work, and there is no such thing as two perfectly compatible people. Therefore, it is no wonder that the rich harvest of marital contentment and peace doesn't come automatically; egotism puts up a mighty battle. But when a husband and wife learn to surrender their individual lives to the life they share in common the rewards can be wonderful.

The will to persevere in the difficult task of making a marriage work is the ultimate test of one's loyalty. Loyalty to self. Loyalty to God. Loyalty to one's spouse, and above all loyalty to one's children.

As romantic love fades, people change. Sometimes one partner outgrows the other. The dissatisfaction stage can be long

and painful but true love stands against fear and disillusionment. When both parties realize that love endures all things, a new kind of relationship develops.

The tension of modern life can cause much misunderstanding, but love bears these disruptions with courage, knowing the time will come when adjustments and corrections will be made. It may take a battle or two or more to make it happen, but love fights the good fight. Love does not walk away in defeat.

There are times in every marriage when the feeling of love seems to be dead. The veterans tell us those dark nights are passing things; and that the sun does come out again if you're patient.

At her 50th wedding anniversary party, a wife confided to me, "I left him once, for two whole years because he was running around, but he stopped. I took him back, and I'm glad I did." She said she understood the wisdom of forgiveness.

Not every marriage can be saved; it takes two willing partners to pull it off, but some marriages survive against incredible odds because of love. When a husband and wife are willing to surrender to God's plan for them, they remain loyal to their pledge of love they will reach a peak of human fulfillment known only to the brave.

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

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



CORNUCOPIA

Walking on Eggs syndrome

by Cynthia Deves

We all know there's a delicate balance between saying just the right thing, and putting our foot in our mouth so deep that it causes endless and horrendous social repercussions. This is called "walking on eggs" and it is what we do in the presence of the unknown.

We have all kinds of names for it: making polite small talk, getting the feel of things, establishing a pecking order, skirting the issue. Or, just plain not knowing what to say.

We have many reasons for doing it: meeting prospective in-laws, visiting bereaved persons, humoring children, the elderly, or those others whom we believe are not in sync with our superior interests and level of understanding.

It is best to practice Walking on Eggs with strangers in nearly every situation. The reason for this is because we are certain to offend them if we don't.

If we practice the presidential administration of Ronald Reagan, we find that the stranger's father was Franklin Delano Roosevelt's chief advisor on the New Deal. If we loudly express a strong distaste for silk flowers, we discover the guest pre-

sented a sumptuous bouquet of them even as we speak.

We ask the man sitting next to us at a civic event how many children he has, only to learn that he is a priest dressed in civvies. We recommend the triple cheese pizza and whipped cream pie to a hungry voice behind us in the cafeteria line, and then turn to see a 300-pound person standing there.

When we compliment the cute baby girl in the grocery check-out line, "she" is inevitably revealed to be a boy. When we offer to buy a seatmate a beer at the football game we are sure to find that he is a member of the Teetotaler Society of North America, a large contingent of which is seated in our bleacher section.

Speaking is not the only way to mess up when we are Walking on Eggs. We may smile at an ethnic joke to be polite, and then realize that the other person sitting at our table is black, Jewish, a Wasp, or has a name like Wojewski or Ibn Ahmad. In fact, in the U.S. of A., they are almost sure to be one or the other.

Confusion as to which side of the church to sit in at a wedding creates a real Walking on Eggs dilemma. Since many youthful ushers have even less social experience than we, we may wind up in the bride's cheering section when it is the groom with whom we are acquainted.

Furthermore, we may make both families mad at us and be stricken from future

lists of invited guests at their celebrations (this may or may not be a problem).

Our nervous titter just as an important business acquaintance hits his golf ball for the eagle putt; the elegant lunch with a new date, during which the menu must be translated for us by a haughty waiter; the job interview marked by our loss of memory and false enthusiasm; these and other results of the Walking on Eggs syndrome reinforce our belief in caution and silence.

If Confucius didn't say this, he should've: "It is better to watch and wait than to go through life with foot in mouth."

vips...

Dan Shea is the newly elected president of Kevin Barry Division #3, Ancient Order of Hibernians. Other new officers for 1991 include: Robert Welch, vice president; Robert Boyle, recording secretary; Robert Cotton, financial secretary; and Sean Boyle, treasurer. An installation dinner will be held at 8 p.m. on Saturday, Jan. 19 at Anchor Inn, 1616 N. Arlington Ave. Call Michael T. McGinley at 317-351-9817 for reservations.

Barbara Wilkie will be the featured speaker at 3 p.m. on Sunday, Jan. 20 at a memorial ceremony marking the anniversary of the Supreme Court's 1973 Roe vs. Wade decision which legalized abortion in the U.S. Wilkie, wife of Dr. John Wilkie, president of the National Right to Life Committee and of the International Right to Life Federation, will speak to pro-lifers at the Indiana War Memorial in Indianapolis. The annual memorial ceremony is sponsored by Right to Life of Indianapolis, Inc.

check-it-out...

rioly Angels Parish in Indianapolis will sponsor its first adult class in **African-American History and Heritage** at 7:30 p.m. on Tuesday, Jan. 15 in the school. The classes are being held in response to inquiries by parents who were not acquainted with the cultural information their children were learning in school.

The Adult Religious Education Team of St. Barnabas Parish, 8300 Rahke Rd. will sponsor a free series on the **25th Anniversary of Vatican Council II: The Rediscovery of the Church** from 7 to 8:30 p.m. on four Sunday evenings, Jan. 13, 20, Feb. 3 and 10. Scheduled sessions include: "Rediscovery of the Liturgy," Jan. 13, Benedictine Father Aurelius Boberek; "Rediscovery of Sacred Scripture," Jan. 20, Father John Buckel; "Rediscovery of Church," Feb. 3, Franciscan Sister Catherine Schneider; and "Rediscovery of Mission," Feb. 10, Providence Sister Marie Tighie. For more information call 317-881-0631.

Special events to offer prayers for Peace in the Middle East are planned in the Indianapolis area. A prayer vigil on the theme "War is Not the Answer" will be

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VIPs and other news items for the issue of Friday, Jan. 25 should be in the Criterion office by Friday, Jan. 18. Send to: The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

held from 6:30 to 7:30 p.m. on Sunday, Jan. 13 in St. Pius X Church, 7200 Sarto Drive. Participants are encouraged to fast for their Sunday evening meal in preparation for this service. A Day of Prayer will be held on Monday, Jan. 14 at Little Flower Church, 4720 E. 13th Street, beginning with 7 a.m. Mass, followed by Exposition of the Blessed Sacrament, and concluding with Benediction at 7:30 p.m.

Fiesta Filipina, a dinner/dance for the benefit of the St. Monica Church building fund, will be held on Saturday, Jan. 26 in St. Luke Parish gym, 7575 Holiday Drive East. The evening will begin with a social hour at 6:30 p.m., followed by a buffet dinner catered by the Rice Bowl, entertainment, and dancing to the music of Tony Yumerovich. Purdue University graduate students will perform folk dances and songs including a "Harana," or serenade, and Drs. Napoleon and Tessie Ramilo will execute a dance number. Tickets are \$25 per person available by invitation. Call Maria Lagodon at 317-293-1800 for information.

Father James E. Flynn will present "100 Years of Catholic Teaching" as the third session of the Theology Night Out series sponsored by the Adult Catechetical Team of Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. The evening's events, which are open to the public, include social time at 6:30 p.m., a buffet dinner at 7 p.m. and the presentation at 8 p.m. The cost is \$6.50, with reservations required by Jan. 14. Call Tom Yost at 812-948-0185 for more information.

Father John B. Schoettlkothe will present "The Compassion of Jesus," an examination of compassion designed for the 20th century person, rooted in Scripture and the life and works of Jesus, from 7 to 10 p.m. on Thursday, Jan. 17 at Beech Grove Benedictine Center. The cost is \$10. To register call 317-788-7581.

The **Thomas Keating Lecture Series** will be held at 7:30 p.m. on Thursday and Friday, Jan. 24-25 at Our Lady of Grace Monastery Chapel, Beech Grove. The topics will be "What is Centering Prayer?" on Jan. 24 and "Centering Prayer for Married Couples—How Can Married Couples Pray?" on Jan. 25. Call 317-788-7581 to register.

The Adult Parish Formation program sponsored by the Connersville Deane Board of Total Catholic Education will continue with a free presentation by Family Life Office director Valerie Dillon on "The Changing American Family," from 7:30 to 9:30 p.m. on Monday, Jan. 21 at St. Gabriel Parish, 224 W. Ninth Street, Connersville. Contact the Connersville Deane Resource Center, 220 W. Ninth Street, 317-825-2161 for Jan. 17 to register.

The **14th Annual Shamrauction**, "Cathedral Explores Atlantis," will be held on February 23. For reservations at \$100 per person, contact Mrs. Joseph Cripe, 5707 N. Meridian St., Indianapolis, Ind. 46208.

SPORTS MINISTER—Deborah Reale, principal, introduces 11-year NFL defensive tackle Mike McCoy to students at Christ the King School, The Erie, Pa., native is a graduate of Catholic schools, including the University of Notre Dame, where he was a consensus All-American and ranked 6th in Heisman trophy balloting. McCoy visited Christ the King students as a representative of Sports World Ministries, Inc., which sends pro athletes to tell the youth how their personal faith helped them survive negative peer pressure situations.

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The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

The following readers correctly unscrambled the previous puzzle:

Alma Davis
Robert Hunke
Mildred Kunkel
Charlene Fisher
Marge Wiegelt
Ruth Skilman
Martin Glaub
Ann Kinsley
Dan Dowling
Mary Komlang
Rebecca Burns
Lucille Dotch
Maryellen Inman
Joan Dowling
Paul Stahl
Mary Oslos
Joseph Cennil
Kathy Schott
Hazel Dickerson
Theresa Duffy
Margaret Oeding
Gladys Sprinkle
Pearl Siring
Brenda Premo
Carrie Otto
Mary Wheatley
James Yetter
Jim Carrico

Grace Engle
Patricia Parker
Julia Parker
Erma Louise Wilhelm
Helen Samley
Stanley Lampers
Timothy Nawrocki
Shirley Carr
Doug Thomas
Walter Thomas
Louise Wigal
Chuck Turnbaugh
Madeline Baar
Jo Ann
Jane Batsell
Agnis Schmidbauer
F.N. Hermann
Kathy Baker
Carl Soulier
Joseph Hart
Carole Williams
LaVerne Horn
Anne Neese
Merrilee Dreahol
Mary Osborne
Peggy Gehardt
L. Berkenmeier
Vergine Elshod

James Lasher
Vera Timpe
Beverly Hagist
Mary Theobald
Rosemary Sabuda
Eileen Eppel
Mary Sands
Betty Richardson
Beverly Vogel
John Helman
Alma Weiker
Roy Augustin
Marjorie Whittem
Martha Cherry
Ruth Lucas
Madge Fureman
Mary Hensley
Barbara Chessman
Wilma Jansing
Regina Kunkel
Helen Lar
Pauline Michaels
Conella Boehman
Linda Baumann
Helen Hirschauer
Paul Hirschauer
Christy Kahn
Paul Kedrowski
Barb Gallamore

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Marcia Duncan, Little Flower, Indianapolis
— Your \$25 Check is in the Mail —

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

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

— ANSWERS TO "AD GAME" —
NUOTSODHEOSW
HUESTON WOODS
SCIATMOSROAESIR
MORRIS ASSOCIATES
LANTAFNOTTUSNEEST
PATENT CONSULTANTS
VAIDZECREODERSIV
RADZ VIDEO SERVICE
CIVDANTARAIA
RADIO VATICANA
newxx
RUATNETQEMORAN
MARQUETTE MANOR



St. Augustine children help Perry Co. poor

It was easier for children to believe that wishes come true at Christmas, thanks to the generosity of the parishioners of St. Augustine Church in Leopold.

Contributions from altar society members, religious education students and CYO programs went to an area Christmas

drive that provided food baskets, toys and clothing to needy Perry County families.

Children from kindergarten through sixth grade brought canned goods to their religious education classes and CYO members were each asked to donate \$1.



'CHEESE'—A group of religious education students at St. Augustine, Leopold, gather after collecting food for the poor in Perry County. (Photo by Peg Hall)

Leopold parish offers tribute to armed forces



THREE GUYS—Fifth- and sixth-graders (from left) Christopher Ory, Chris Mullis and Jason Peter sing during the Christmas pageant at St. Augustine Church, Leopold. The children also paid tribute to members of the armed forces serving in Saudi Arabia. Jordan Kelly's schoolmates joined in the chorus when the fifth-grader sang the solo: "God Bless the U.S.A." Debbie Kelly said her son wanted to sing it for his cousin, Marine Corporal Donnie Goffinet, who is one of several members of the parish stationed in the Persian Gulf. Fifth-graders Kelly Goffinet (the corporal's sister) and Jordan Kelly acted as Mary and Joseph in the play. (Photo by Peg Hall)



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by Zita Evard Rosner



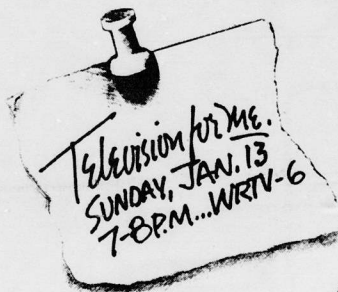
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HISTORIC OCCASION—Committee members for the Sesquicentennial of St. Bartholomew Parish in Columbus pause during a planning session. The celebration will be held at 3 p.m. on Sunday, June 9, beginning with Mass and including dinner and entertainment. All present and former parishioners and friends of the parish will be welcome to attend the event. Sesquicentennial Committee members are (seated, from left): Beth Parkhurst, Colleen Coleman, Kathleen Sheehy, Kathy Schubel and Jim Kauper; (standing) Judy Jackson, Father Robert Green, Judy Meyer and Rita Hallum.



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Father Byron calls for 'sensitivity' in crisis

by Catholic News Service

WASHINGTON—The Persian Gulf crisis requires the United States to exercise "sensitivity" both in moves toward war with Iraq and in how Catholic soldiers exercise their religion in Saudi Arabia, Jesuit Father William J. Byron said during an interview on national television.

Father Byron, President of The Catholic University of America, also discussed topics ranging from married priests to church attendance to the 1989 murder of six Jesuits in El Salvador during an interview with "John McLaughlin's One on One." The show aired Dec. 30 on public television stations throughout the country.

Asked whether the criteria articulated by the U.S. bishops for a just war had been met in the Gulf crisis, Father Byron said he did not think so and urged that negotiations and economic sanctions be continued.

"When we're dealing with persons within another culture and another tradition, we have to be very, very careful when we put something on the table that

we read the response the same way, and I'm not confident that our government has people sufficiently expert to read that culture," he said.

When looking at the topic of religious services available to Catholic soldiers posted in the Gulf, Americans must exercise a similar sensitivity, Father Byron said.

"We're dealing here with a totally different culture and we Americans have never been all that famous for our sensitivity to other cultures," he said. "So, in this one, I think we've got to say we've got a tradition of the free exercise of religion. We're going to have to find our way of exercising that tradition with some sensitivity to the culture that we're in."

On church issues, Father Byron said he thought the married priesthood "may happen" and that although fewer U.S. Catholics may attend weekly Mass, they go now "for the right reasons."

Priestly celibacy "is not central or essential, because it wasn't there at the beginning," he said.

Asked if most U.S. Catholics are now practicing their faith, Father Byron said,

"They're not practicing in the way of the generation ago of every Sunday at Mass. But you'll see probably more than half of the Catholics practicing with some regularity. ...

"I think Catholics (today) are more relaxed," he added. "I think if you feared a lot of punishment for your omission, whether it's of Sunday worship or whatever—you went. Now people are

going for the right reasons, and I would say more people are practicing their religion for the right reasons than could have been the case earlier."

On the Salvadoran murders, Father Byron said his fellow Jesuits "don't want vengeance" but want "to see the justice system in El Salvador get activated and start to work for the benefit of others."

Widower, daughter start National Catholic Ministry to the Bereaved

by Jack Loudon
Catholic News Service

WILMINGTON, Del.—Many people do not think about the loss of a loved one until it is too late.

Gerard S. Garey, president of the Raskob Foundation in Wilmington, found that was the case for him when his wife, Maria Isabel Inarte Garey, died in October 1987 after 43 years of marriage.

"I had a lot of questions in my mind. What happened? Where is my wife? What do we mean by the communion of saints, by the resurrection?" he said in an interview with *The Dialog*, Wilmington diocesan newspaper.

Garey learned that his daughter, Pat, was feeling the same sense of bewilderment and isolation. Together they sought out a Catholic organization for the bereaved but found only organizations for people of all faiths.

To see if there was a strictly Catholic program for the bereaved anywhere, they compiled a questionnaire and mailed it to bishops in 175 dioceses. More than 100 dioceses responded and 83 percent said they had no help available.

A "think-tank" session held in Wilmington in May 1989 with 26 representatives of Catholic groups throughout the country led to the formation in 1990 of the National Catholic Ministry to the Bereaved. Its headquarters are in Cleveland and retired Bishop Thomas J. Grady of Orlando, Fla., recently agreed to serve as its episcopal moderator.

Its goal is "to establish, increase and support ministry to the bereaved in parishes throughout the United States, so that those who grieve the death of a loved one may know the comfort of God through their church."

When a mourner hears of the new organization, "that person's enthusiasm runs high," said Pat Garey. "From the beginning, the idea of forming this ministry seemed to flow on its own. It snowballed into an avalanche and we can't take credit for that."

The organization reaches out to those who have lost a child, parent, husband or wife through natural death, murder or suicide.

National Catholic Ministry to the Bereaved can be contacted at 7835 Harvard Ave., Cleveland, Ohio 44105 or by calling (216) 441-2125.

'Believercise' classes provide physical and spiritual exercise

by Mary Ann Wyand

If getting more exercise and enhancing your spiritual life are among your New Year's resolutions, then you can take a lesson in holistic living from Catholics who are participating in "Believercise" programs at St. Mary of the Knobs and St. John the Baptist churches in southern Indiana.

Elaine Stiller, a St. John the Baptist parishioner at Starlight, told *The Criterion* that St. John's board of education sponsors weekly "Believercise" classes as part of the parish adult religious education programming.

St. Mary of the Knobs Parish has been offering "Believercise" programming for adults for two years, and also incorporating it into Bible School programs for the children.

"The little ones absolutely love it," Stiller said. "The kids loved (exercising to the song) 'Our God Is an Awesome God' because of the word 'awesome.' This also promotes wholesome, healthy music with lyrics that build you up as you praise God."

The choreographed dance movements performed to contemporary Christian mu-

sic encourage fitness and weight maintenance, she said, and become a type of interpretative prayer.

"I call it worship in motion or prayer to the movement," she explained. "One of the songs is 'I Can Do All Things Through Christ, Who Strengthens Me.' It's so fun to dance to. We do standing exercises, then when we get to the point where you build your heart rate up we come down slowly before the floor exercises. Then we have Bible study and ask anybody if they have a prayer request."

Stiller said "Believercise" originated in Plano, Texas, and now has programs underway in a variety of Christian faith communities throughout the United States. Instructors are approved by the company.

Certified dance instructor Liz Geisen coordinates "Believercise" programs on Tuesday nights at the Sweeney Learning Center at St. Mary of the Knobs Parish. For program information, contact the center office at 812-923-7258.

"Participants love it," Stiller said. "It's similar to a prayer share group or support group, and it's so invigorating that you can't wait until the next class. It's such an encourager in faith."



BELIEVERCISE—Participants in a "Believercise" program at St. Mary of the Knobs Parish celebrate God's love with interpretative prayer and choreographed dance movements while improving their physical fitness. Participant Elaine Stiller of St. John the Baptist Parish at Starlight describes "Believercise" as "a fun way to build your body and mind and renew your spirit." (Photo by Paul Schellenberger)

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Happiness equation mixes love, joy and peace

by Loretta Giraitis

Listening to the radio the other day, I heard the announcer say, "Don't you get the 'happies' when you hear this song?"

Soon afterward, the lyrics put his question into perspective: "Any place on earth will do, just as long as I'm with you, my happiness."

"No," I thought, "I don't get 'the happies' just listening to this refrain."

But the question posed its own dilemma: What does make me happy?

In "Fiddler on the Roof," Tevye whimsically sings, "Sunrise, sunset; sunrise, sunset, swiftly flow the years; one season following another, bringing happiness and tears."

►Happiness. Sadness. Is happiness the opposite of sadness?

►Is happiness dependent on outside factors? Should a person or place make you happy?

These questions moved like a carousel in my head. Then I began talking with others about happiness.

A woman who had suffered the loss of her first husband and is now remarried thought that happiness depends on happenstance.

Outward circumstances—what is going on in one's life—are the key for her. When it is good, she said, it gets you on top of the mountain.

She swiftly added, however, that happiness is not the same as joy, which is a more permanent stance in which one accepts pain and success without either one of them upsetting the equilibrium of peace.

That, however, only raised another question for me.

►How different is joy from happiness?

A prisoner talked about his life and all the things that made him happy: a career, success. Then pride in his accomplishments led him to betray all these and he is now serving a 12-year sentence.

"My indifference, complacency and self-centeredness led me here," he reflected. "But I have found new relationships. Though all material things have been left behind, I have discovered the value in God's love, together with that of my wife and children. And I have discovered the peace and joy of being free from the things of this world and being free from my old self. I have learned to be contented, even in prison."

►Is happiness contentment?

►Is happiness more dependent upon one's inner world than the things outside oneself?

One woman I spoke with defined happiness as a state or quality of well-being, satisfaction, bliss or beatitude. Another saw happy times as times of animation and laughter.

A young man preparing for marriage knew what happiness was for him: "Happiness means living out one's destiny," he said, "and being aware that in

this we are becoming what God created us to become."

Happiness means fulfilling God's will and is not affected by disappointment or suffering, the young man said. Happiness is a state in which we deal with everything, good and bad, that happens in life.

Members of a group I spoke with defined happiness as a time of delight, exultation, exhilaration of the spirit. Or happiness may be the result of satisfaction in life, they said.

An engineer struggling with dissatisfaction on the job claimed he is happy but could be happier. He said he is happy being a father, husband, friend and volunteer, for these are satisfying roles and spiritually rewarding.

But he is not fulfilled on the job. He feels he has not reached his full potential at work and sees many negatives connected with his job. Furthermore, he drives close to 75 miles each day to work.

This engineer also experiences a lingering dissatisfaction with his lifestyle, for he would like to live more simply and spend more time with his aging parents, who live too far away for him to visit them regularly. But concern about earning enough to put his children through college and about his future retirement keeps him in a quandary.

An airport chaplain said happiness results from fulfillment and maturation. Happiness occurs when we have learned to live through the painful as well as the joyful times. It is the sense of blessedness that permeates everything we do.

Michael Obasz, a psychologist, thinks happiness is primarily spiritual. It is peace with oneself and includes loving and forgiving self. He emphasizes the importance of letting go of childhood abuses and past hurts.

Happiness "is also harmony with other people," not just with friends and family but—because of the connections within the entire human family—with enemies and those whom we do not know personally, he said. At the same time, happiness "is a loving relationship with God" in which we perceive ourselves as wanted and loved.

►What, then, is happiness? Is it peace with oneself? Is happiness a sign that God is present?

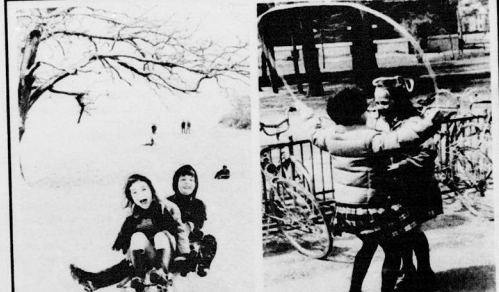
►Does happiness come when we feel at one with people, nature, God? ►Is happiness primarily interior or is it dependent on exterior factors?

The smorgasbord of responses that I heard while listening to others struggle with the meaning of happiness may or may not strike a chord with you. So, you may find it worthwhile to devote some prayerful reflection on your own part to the questions raised here.

►Is it safe to say that you have been both happy and unhappy at different times in your life?

►Where is happiness found?

(Loretta Giraitis is a religious educator and adult education consultant.)



CHILDLIKE JOY—These children appear to have found the secret of happiness as they joyfully pursue a variety of outdoor play activities with friends. (CNS photos)

Desire for happiness is God's gift

by David Gibson
Catholic News Service

Is happiness for real?

Probably you have a good idea of what happiness is not. Clinical depression that drains the human spirit is not usually cited as a form of happiness. Destructive violence doesn't hold a position on the happiness agenda.

The desire for happiness is a driving force in life. But happiness wears many masks, and two people may have two different ideas of it.

For one person, times when life is not stressed out are happy times. For another person, strenuous, worthwhile work per-

formed under an absolute deadline has the look of happiness.

Is happiness a good feeling? Is it contentment? Or do people find happiness in the kind of productive discontent that allows them to work toward a better state of affairs?

Whatever happiness is, for Christians it is not found along an escape route leading away from the realities of their life.

And happiness isn't simply an illusion—a trick of the devil, designed to make only fleeting appearances so as to keep the human spirit constantly frustrated.

The desire for happiness is one of God's gifts. It tugs at people, inviting them into a fuller involvement with the best that life offers.

(David Gibson is the editor of Faith Alive!)

DISCUSSION POINT

What does happiness look like?

This Week's Question

What does happiness "look" like? What are two qualities of happy people?

"Joy and enthusiasm are qualities I see in oldtimers in my church who have been serving the Lord and others for a very long time... their bones now brittle, but their spirits bright." (Elaine L. Kendrick, North Miami, Florida)

"Appreciate God's blessings, in moments when we are appreciated, or in moments when we succeed in fulfilling a need or duty. Happiness is all of these moments in the midst of, or in spite of, adversity." (Rita Krue, Lawrenceburg, Indiana)

"Two qualities happy people possess are joy and warmth." (Stephen Kalmon, Wither, Wisconsin)

"I believe happiness is being at peace with yourself. Happy people possess many joyful qualities, including enthusiasm for life, a strong sense of self-esteem, a genuine concern for others, an absence of grief, and a deep faith in God." (Mary Ann Wyard, Indianapolis, Indiana)

"Happiness is the look of love on 'your' face at another's good fortune." (Margaret Lloyd, Ballston Spa, New York)

Lend Us Your Voice

An upcoming edition asks: "What practice or activity gives the season of Lent special meaning for you?"

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



When happiness exists at core of one's being, it can survive hardship

by Fr. Herb Weber
Catholic News Service

I was participating in a panel on religion at one of the residence halls at our state university when the topic of happiness came up.

A young man, who claimed to be an agnostic and who by his own admission had a rather loose moral code, indicated he was happy without the assistance—or interference—of religion. For him, happiness meant doing what he wanted.

A second student, a born-again Christian, said he couldn't believe the first person's experience was true happiness. Instead, his own experience of finding Jesus in his life constituted a profound joy with which no one could take exception.

I found myself growing increasingly uncomfortable with the simplistic answers both young men offered. I felt certain the first student's do-what-you-want attitude was bound to lead toward some tragic end. As for the second, I couldn't disagree with his emphasis on Christ, but I wanted to challenge the glib way he spoke about Jesus.

Happiness can't be defined in one sentence like "Happiness is a warm puppy." Happiness is beyond simple words of description.

But the fact that the students so readily jumped into a discussion about happiness serves as a reminder that it is a focus of lots of people's attention.

For young people—and, I suspect, many others—happiness can bloom or fade with the change of day or even within a given

day, as things go well or badly. That is partly due to the belief that happiness comes from external circumstances or happenings.

A more mature happiness exists at the core of one's being and doesn't depend merely on passing experiences. It can remain present in the midst of disappointment, hardships and struggle.

A college student who was gradually losing her sight due to retinitis pigmentosa told me she found herself surprisingly serene. She admitted that at first she panicked at knowing she would become blind, but as the disease progressed she found herself having to confront this tragic occurrence.

The more the young woman reflected, she said, the better she was able to realize she had not been abandoned by God. Her sense of happiness was not based on what she had control over but in her peaceful, continuing relationship to God.

Looked at this way, happiness is an inner quality.

A woman with severe health problems told me she is nearly always happy because she is always excited by each new day. I have to agree with her self-assessment. This in spite of the fact that she often struggles just to keep up her energy to finish the day.

Happiness, it appears, is reflected in an attitude toward circumstances rather than a desire to change them to better suit one's wishes. Thus, the young man who reconciles himself to the fact that he does not have the academic acumen to be in college any longer can find a great deal of happiness with his new insight into himself.



PEACE AND SERVICE—The wise person finds happiness by seeking a life of peace with self and satisfaction in serving God and others. (CNS photo)

The same is true for the aging woman who accepts the fact that her stroke-afflicted husband has to reside in a nursing home. She may feel the tremendous burden of the decision while being at peace knowing she has done the best she could.

If happiness is intimately connected with inner peace, it seems unnecessary to

set one's sights on happiness as life's ultimate goal. Instead of expending energies seeking happiness, the wise person acquires it as a byproduct of seeking a life of peace with self and satisfaction in using one's gifts to serve God and others.

(Father Herb Weber is the pastor of St. Thomas More Parish in Bowling Green, Ohio.)

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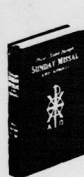
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FEAST OF THE BAPTISM OF THE LORD

The Sunday Readings

Sunday, January 13, 1991

Isaiah 42:1-4, 6-7 — Acts of the Apostles 10:34-38 — Mark 1:7-11

by Fr. Owen F. Campion

The Book of Isaiah supplies the first reading in the Liturgy of the Word for this important feast, the Baptism of the Lord. The Book of Isaiah includes three parts, each composed at a different time by different authors. This reading is from the second section, of Deutero-Isaiah, to use its more scholarly derivation from the Greek.

All the three sections of Isaiah combine in their powerful expression and eloquence. Deutero-Isaiah is especially graceful and meaningful in four songs, or poems, in which the holy writer extolled a great figure whom religious history has named the "Suffering Servant." Despite indignities and seeming defeats, the Suffering Servant is stalwart in loyalty to God. In that, he prevails and is the victor.

Who was the Suffering Servant? Was he a great Jewish religious hero? One of the kings? Was he Israel itself? Was he the messiah whom the Jews awaited? The text of the Scriptures themselves offers no exact clue. However, the Christian liturgy, springing from ancient Christian devotion,



long has seen Jesus as the Suffering Servant. The so-called Servant Songs are very evident in Lent, when the church sees in them the scorned, but victorious, Savior who suffered and died on Calvary.

For this great feast of the Baptism of the Lord, the church again presents the Suffering Servant as Jesus. The song aptly fits Jesus. To read it carefully, with the thought of Jesus in mind, is to provide for meditation a marvelous, descriptive image of Jesus, the servant of God, our servant and friend, who redeemed us despite the cost.

As the second reading, the church this weekend proclaims a reading from the Acts of the Apostles. Actually, the Acts revolve about the careers of two of the apostles, Peter and Paul, and in that they concentrate on Paul. This weekend's reading, however, looks at Peter.

In the scene described by the reading, Peter recalls the baptism of Jesus by John in the River Jordan as the beginning of the Lord's public ministry of redemption. Peter also makes his appearance, and speaks his message, in the home of Cornelius, the Roman officer.

Peter was a devout Jew, Jewish custom called upon every faithful Jew to avoid the house of an infidel. That custom especially applied when the infidel was a Roman, who represented oppression, conquest, greed, and idolatry. That Peter would

forsake the custom and speak with Cornelius was not an insult to Jewish tradition, but rather a statement that no etiquette or custom could stand before the need to provide any willing soul with the Good News of Jesus.

St. Mark's Gospel is the source of this feast's Gospel reading. Baptism as practiced by John was not the same as Christian baptism. Enriched by the Christian belief in the Resurrection of Jesus, Christian baptism is a sacrament of the church, depicting an abandonment of sin and resurrection to a newly committed virtuous life. However, John's baptism did see baptism as a symbol of free renunciation of sin. Actually, in that time, ritual baths, or baptisms, were common. The ruins of the ancient Jewish fortress at Masada have tubs for such baths in the floors. The idea was, by symbol, to impress upon oneself and others a personal rejection of sin.

The incident described by St. Mark has meaning not in the fact that Jesus renounced his sin. He had none to renounce. He was perfect. He was God. Rather, the story has its momentous meaning for us in that it shows the identification of the Lord crafted between himself and us. He assumed the responsibility we humans collectively bear for sins. He took us and even our sins unto himself.

Reflection

The year has begun; so has the year-long message of the church. The message has as a prelude an introduction,

by the church, to us of Jesus of Nazareth. It is an introduction of three statements. Each of the statements had its moment: Christmas, the Epiphany, and now the Baptism of the Lord. The Epiphany emphasized for us the divinity of Jesus, symbolized by his kingliness. The magi, wise and sovereign, paid him homage. At Christmas, angels sang of his glory. Overhead a star gleamed in his honor in the dark night sky.

This weekend, this feast of the Baptism of the Lord, the church shows us the Lord Jesus as redeemer. He is human as we are, except he is without sin. Not even the harshly committed John was worthy to untie the Lord's sandals. However, Jesus took upon himself all the cares and troubles human sin over the centuries has produced. More than that, he assumed for himself the responsibility.

In a word, this great feast brings before our eyes the Incarnation and the Redemption.

Whenever guilt overcomes us, the Baptism of the Lord reminds us that Jesus has taken upon himself our sins. Whenever we minimize sin, this feast reminds us that recognizing, and then rejecting, sin was the first step in the Lord's process of salvation for us. Whenever we feel alone or powerless, this feast instructs us that we are with Jesus. He holds us. He sustains us. When we see ourselves at a distance from God, this great feast recalls that we intimately are united with him, in love, in the Son who embodies his love and gathers us to himself to unite us now and eternally with the Father.

THE POPE TEACHES

Church embraces peoples, cultures

by Pope John Paul II
Remarks at audience January 2

The Holy Spirit guides the church in her mission of bringing the benefits of Christ's redemption to all peoples, to the very ends of the earth (cf. Acts 1:8). Everyone, regardless of race or nation, has been called in Christ to become "a dwelling place of God in the Spirit" (Ephesians 2:22).

The catholicity or universality of the church was already evident on the day of Pentecost, as people "from every nation under heaven" (Acts 2:5) heard the preaching of the Apostles and received baptism in the Spirit.

But the Pentecost event also demonstrates that the church's catholicity in no way detracts from what is particular to each person or culture. For on that day the Spirit enabled each person to hear the apostles "speaking in his own language" (Acts 2:6).

The unity of the church is therefore made manifest in the multiplicity of peoples and cultures which she embraces and in the variety of languages in which she expresses the one faith she has received.

As we read in the Acts of the Apostles, the Spirit led Peter and Paul to recognize



that the Gospel must be proclaimed to all nations (e.g., Acts 10:44-45, 11:12, 13:28).

So, too, in every age the Spirit leads the church to make the word of salvation an integral part of all societies and cultures. Thus, the universality of the new people of God finds its source in the Holy Spirit, who always remains "for the whole church and for each and every one of the faithful the principle of union and unity in the teaching of the apostles, in communion, in the breaking of the bread and prayers" ("Lumen Gentium," 13).

MY JOURNEY TO GOD

Thoughts about AIDS

When one works in the AIDS field, certain words have a powerful impact: loaded somehow with meaning not quickly felt by ordinary folk.

The words "sex, sick, infection," and the statement "I'm positive," meaning HIV positive, have a visceral effect on people in the AIDS community.

I received a call from a friend who with the statement of two simple words, "I'm positive," threw open the floodgates of emotion and anguish for me.

"What can I do?" I asked. "You know that I will be here for you. Please call me anytime, day or night."

This man had been struggling with alcohol addiction during the last year. Coming to terms with this problem and

now, testing HIV positive, seemed to me like more than one individual deserved to endure.

And yet, in the weeks to come, it was the positive HIV status that moved this man to enter a treatment center.

"I want the rest of my life to be quality time," he said. "Alcohol abuse clouded my judgment and paved the way for my indiscriminate sexual encounters. I do not want to infect others. I want real control of my life."

I wondered how this kind of courage emerges in ordinary people. "Are you afraid?" I asked. "Are you certain this is what you need to do?"

"Yes," he replied. "I'm positive."

—by Susan R. Logsdon

(Susan Logsdon is the director of development and public relations for the Damien Center, an Indianapolis agency dedicated to assisting persons with acquired immune deficiency syndrome and providing support for their family and friends.)



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5		801.49	91,327.31
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VIEWING WITH ARNOLD

'Russia House' blends intrigue and betrayal

by James W. Arnold

The late and unlamented Cold War comes to a moral conclusion, at least as far as espionage is concerned, in "The Russia House." Its hero is faced once again with the classic dilemma of betraying either his country or someone he loves. This time the computations produce a different answer.

That the hero (Barley Blair, a maverick British book publisher with a fondness for things Russian) should be played by Sean Connery, who made his career nearly 30 years ago as the ultimate Cold War secret agent, merely provides a taste of irony. Blair is the recipient of a manuscript revealing major Soviet nuclear strategy and weaknesses, and British and U.S. intelligence persuade him to pursue the contact. They must know it's a plant or it's genuine.



The movie, based on the John LeCarre best-seller, is about three sets of trust-and-fraud relationships: Blair and the professional spies (James Fox of Britain's MI, Roy Scheider of the CIA), Blair and the manuscript author, a Sakharov-style dissident (Klaus Maria Brandauer), and (most importantly), Blair and Katya (Michelle Pfeiffer, lovely and solidly convincing as a divorcee and idealistic young mother who is the manuscript courier). The opening shot of Katya walking toward us across Krenlin Square is mind-numbing.

"Russia House" has no intentions of being a thriller. Rather, it's an adult insight into shifting loyalties, perceptions and moral choices. The context is the severe psychological earthquake brought on by changes in people and nations since 1985. Ironic humor and negative values are aimed at the rigid mindsets of the espionage genre.

The love story is the most universal of the film elements, but it's not typical Hollywood deal. Pfeiffer and Connery meet only in public and come to know each other in conversation; director Fred Schepisi saves the most powerful embrace for the film's final shot.

At times, the movie is so technically deft in its ability to compress time and intercut past and present realities that it becomes hard to follow. But what is vivid and overwhelming is the splendor (and some less splendid everyday realities) of Moscow, Leningrad and the Soviet countryside, here exposed to western cameras for the first time in our lifetimes.

(Entangled but photogenic adult spy drama; language but no objectionable sex or violence; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

The Field A-III
 Freeze-Die-Come to Life A-III
 The Long Walk Home 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.

'Edward Scissorhands' faces cutting dilemmas in fairy tale

by James W. Arnold

"Edward Scissorhands" is a benign Frankenstein-meets-Suburbia tale in which there is less than meets the eye and ear. Wunderkind producer-director Tim Burton (32), whose previous work ranges from Pee-wee Herman to "Batman," has a franchise somewhere in a special part of Stephen King and David Lynch country where the weird is more whimsical than horrific.

Edward (teen idol Johnny Depp) is a childlike innocent who has lived alone and "unfinished" in a gothic castle since the sudden heart attack death of his inventor

(Vincent Price). Besides looking strange (actually, he looks like a rock star), Edward has sets of cutting blades where his hands should be. That's scary, but also suggests his deeper problem: he cannot touch.

His spooky castle happens to be on a hill just outside of a cartoonish, stereotyped American subdivision. One day he's discovered, pitted and taken home by a dauntless, relentlessly kind housewife-Avon lady, Peg Boggs (Dianne Wiest).

From here on, mostly it's the familiar story of the gifted but "different" stranger who wants desperately to belong, to be human, to love and be loved (He's smitten with Peg's daughter, Kim, played by Winona Ryder in her blonde cheerleader mode). But Edward is far too strange (and morally innocent) for this broadly satirized, materialistic, lobotomized TV-sitcom suburb and doomed to rejection by conformist adults and teen-agers.

What makes the movie is the concept of the scissorhands, and the imaginative delight with which Burton explores their possibilities. Thus, Edward is a creative genius with hedges and shrubs, shaping them into awesome animal and human forms. He also does hairstyles (for women and dogs), and is useful at opening beer cans, picking locks, carving beef and making paper dolls.

It's "amour" that proves his downfall—spite from the neighborhood sexpot (Kathy Baker, enjoying herself immensely) he's too innocent to indulge, and real viciousness from Kim's obnoxious high school boyfriend (Anthony Michael Hall). Typically, Burton can't offer a conventional happy ending, but settles for a symbolic one aimed at the heart.

(Fairy tale for youth and adults.)

USCC classification: A-II, adults and adolescents.)

Movies

Recent box office hits

1. Home Alone A-II
2. Kindergarten Cop A-II
3. The Godfather Part III A-IV
4. Edward Scissorhands A-II
5. Dances With Wolves A-II
6. Look Who's Talking Too A-II
7. The Russia House A-III
8. Bonfire of the Vanities O
9. Misery A-III
10. Three Men and a Little Lady A-II

For movie reviews
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ON FIRE WITH FAITH—Native Americans at the Taos Pueblo in New Mexico perform a dance for the production crew of "On Fire with Faith," a one-hour ABC documentary funded in part by the Catholic Communication Campaign. The program traces the history of evangelization of Roman Catholicism in the United States from the arrival of the first missionaries to church ministries carried out today by Hispanics in the Southwest. (CNS photo by Ellen McCloskey)

Church marks 500 years

by Sr. Mary Ann Walsh
 and Henry Herx
 Catholic News Service

The saga of the church's coming to America 500 years ago will be told on the ABC-TV program "On Fire With Faith."

The broadcast airs in some areas on Jan. 13 from 12:30-1:30 p.m. WKTV Channel 6 in Indianapolis plans to broadcast it at 2 p.m. on Jan. 20. (Check local listings to verify program date and time.)

"On Fire With Faith" explores the sometimes controversial history of the development of Christianity in North and South America, particularly in the southwestern United States.

The encounter of the Spanish and the native peoples in America gave birth to a new culture and race, the "mestizaje." The narration begins with the reconquest of Spain from the Moors and its unification under Ferdinand and Isabella. Catholic Spain does not shy away from the injustices done to the Native Americans as the conquistadors and missionaries made them Christians and imposed Spanish culture.

But it also points out that Dominican and Franciscan missionaries protested the mistreatment of the native peoples, while others romanticized them as good but simple pagans eager for the word of God.

Helping give a conquered people some hope was the appearance of Our Lady of Guadalupe to a simple Mexican peasant in 1531, just 10 years after the crushing defeat of the Aztec empire.

The special is one of four programs in ABC's ecumenical "Vision and Values" series and marks the latest of several ABC and NBC programs produced in conjunction with the Interfaith Network, a coalition of major faith groups.

According to the U.S. Catholic Conference, the fervent efforts of explorers and missionaries arriving in the Americas "were matched by the native peoples' resistance to being absorbed into the Spanish culture and Catholic faith."

However, "over years of contact, the Spanish Christianity would intermingle with Native American spirituality to create the present-day Hispanic spirituality of the southwestern United States," the USCC announcement said.

The one-hour program is narrated by

actress Rosana DeSoto and profiles the long-range effects of the Spanish colonization on the U.S. church, which is expected to be 50 percent Hispanic by the year 2000.

Ellen McCloskey, executive producer, described the broadcast as "a thoughtful review of the encounter of the indigenous people with the Spanish."

McCloskey is production manager at the U.S. Catholic Conference Office for the Catholic Communication Campaign, which partially funded the production.

The special tries "to recognize the injustices inflicted by the Spanish missionaries" while Christianizing America, she said. Among them were the missionaries' "disregard of the religious expression of the indigenous people" and the lack of "acknowledgement that Native Americans had a culture, family life, respect for one another, and a civilization."

The Interfaith Network, formed in 1980, includes representatives of the USCC, the National Council of Churches, the Southern Baptist Convention, the Jewish Theological Seminary of America, and the New York Board of Rabbis. Through its Interfaith Broadcasting Commission, established in 1986, it has produced TV specials funded by the two networks.

Previous ABC programs produced in conjunction with the USCC include "China at the Crossroads," a report in 1989 on contemporary Catholic life in China, and "A Passion for Faith," a 1990 special highlighting the history of African-Americans in the church.

NBC programs include "Beyond the Dream" in 1988, which explored the arrival of the Irish, Italian and German immigrants in America; "Energies of Love" in 1989, about altruism; and "Circle of the Spirit" in 1990, about Native Americans in the church.

In June, NBC plans to air a program tentatively titled "Marketplace Prophets," which will center on the past century of social teaching and commemorate the 100th anniversary of Pope Leo XIII's encyclical "Rerum Novarum," on capital and labor.

Similarly, CBS works with the Interfaith Network to air four CBS-produced half-hour programs on religious topics annually.

The networks began funding the religious broadcasts after they cut back on religious programming in the mid-1980s.

PBS visits Columbus school

Each year over 800,000 students drop out, fail to graduate, or finish school ill-prepared for further education.

As a result, America's ability to compete in the world is compromised while many in the work force are abandoned to lead lives of alienation, dependency, and squandered potential.

"All Our Children" with Bill Moyers, a 90-minute PBS documentary, examines four alternative educational programs—including one at Columbus, Ind.—that are trying to mitigate the serious problems confronting many of today's young people.

"The victories are small," Moyers explains, "the struggle daily, but the stakes are large for these kids and America's future."

"All Our Children" airs Jan. 16 at 8 p.m. on WFLY Channel 20 in Indianapolis. (Check local PBS listings to determine program date and time.) During a follow-up debate, educators and policy-makers will discuss how America can better respond to the needs of its children.

Both programs are part of a 1991 PBS outreach effort called "Operation Youth," through which the year, WFLY and other public television stations will air programs focusing on American youth at risk.

QUESTION CORNER

Is one religion as good as another?

by Fr. John Dietzen

Q During a recent discussion with two other Catholics, I spoke of other churches, meaning Methodists, Lutherans, and so on.

Another of our group corrected me, claiming that for Catholics there are no other churches. He said that to call these groups churches would mean that we believe "one religion is as good as another."

Someone then referred to a column of yours a long time ago which dealt with the churches in the book of Revelation. Are they the same? As Catholics, do we speak of other churches? If so, does it really mean that there is no difference, as long as you believe something? (North Carolina)



A You're really asking several questions. First, in Vatican Council II and many times after, our church refers to other Christian denominations as churches.

By this is meant that they are, as is obvious, members of the family of believers in Jesus Christ and true Christian communities.

The Vatican Council II "Decree on Ecumenism" states our belief on this matter explicitly. Each non-Roman Catholic Christian "church" or "community," in keeping with its unique conditions, celebrates "many sacred actions that unquestionably have the power to cause grace and that we must acknowledge as effective in opening the way to the community of salvation" (No. 3).

As I recently discussed more at length in another context, all Christian churches agree on many major areas of belief about Jesus, God and his church on earth.

FAMILY TALK

Woman still feels angry about ex-husband's lies

by Dr. James and Mary Kenny

Dear Dr. Kenny: After seven years of marriage and one child, my husband ran away to Florida with a woman. I never heard from him for three years, until he wanted back. Foolishly I allowed it, feeling everybody is entitled to one mistake.

But in the ensuing years, more girlfriends, more moving out and back. He was very devious, a liar, a cheat, amoral, unfaithful. He played head games with me, demeaned me, debased me. I finally said no more and got a divorce.

He's tall and handsome and can charm the birds out of their trees. He promptly married a girl 20 years younger. She's wealthy and he has a new car, a new condo, and anything he wants. I live alone in a one-bedroom apartment.

Now my dilemma. Just how does he get away with all this? Since God loves everyone and forgives everyone, when does justice occur?

Am I being naive in thinking that he'll have to pay for his sins some day? It makes me think that I lost out on a lot of fun in my life. How does a creep like this get into heaven? Maybe he can charm St. Peter. Please explain it to me. (Iowa)

Answer: Your problem is a basic one. The world does not seem to be a very fair place. How does one cope with the fact that those who "play it loose" sometimes appear to do better than those who play by the rules?

In your case, your ex-husband has clearly done wrong by you. Whether he receives his just due in this life, however, is not within your control. Sadly, you seem preoccupied and consumed with hatred toward him.

However justified your hatred toward him may be, you are letting it destroy you. It is as if he hurt you earlier in reality and now you are inviting him to do it again in repeated mental instant replays.

Anger is a painful emotion. Being constantly upset is no way to live your life. Don't let him continue to do this to you. Forget him. He apparently is not worth your thoughts, not even your negative ones, so try to get on with your life.

►Don't let hate consume you. Blaming someone else for your unhappiness may make you feel better momentarily, but it does not solve the problem. He answers to his own pleasures and ultimately will have to answer for his life. Be satisfied with that.

►Don't make comparisons. Would you really have wanted to live your life his way? Don't judge your life by his or anyone else's. Someone will always appear to be better off than you are, and if you are always comparing your own lot, you will always be dissatisfied.

►Find joy in what you do. Look at your life, not his. Are there areas that need improvement? Things you wish to do? New goals? Make your own life and go for it!

You need to detach and separate from your ex-husband. Unfortunately, hate binds us as much as love to another person. Let go and get on with your own life.

(Address questions on family living or child care to the Kennys, 219 W. Harrison St., Rose-Hulman, Ind. 47928.)

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Individual Christians must follow their consciences as they understand what God asks of them in their relationship to him, as that relates to their personal denominational memberships.

However, it is overly simplistic to jump to the conclusion that "one denomination or religion is as good as another," since many denominations differ significantly in major points of doctrine.

Catholics, for example, along with at least Anglicans and most Lutherans, believe in the real presence of Jesus in the Eucharist. Other Christians may not believe this, and we presume they are following the light of their own conscience in rejecting that belief.

It is foolish and irrational, however, to conclude that it doesn't make any difference whether one believes it or not, whether it is true or not.

If Jesus is not present in the Eucharist as we believe, even though in good faith, believe that what is only bread is really God.

On the other hand, if Jesus is truly present in the Eucharist, there to be offered and received as the great sign and instrument of the unity of his people on earth, then

those who reject that belief (again, even though in good faith) are missing one of the most beautiful and significant elements of our Christian life.

There is only one God and one Lord. We need nevertheless to take care that tolerance and acceptance of others, particularly Christians, regardless of our difference of beliefs, does not turn into the position that "it doesn't make any difference what you believe as long as you believe something."

If God and religion have any intelligent meaning at all, that kind of statement is sheer nonsense.

The book of Revelation was written many centuries before any Protestant denominations, as we know them, began. The communities referred to in that book would be local Christian churches, somewhat akin to our present-day dioceses or possibly parishes.

In fact, by the time Revelation was written, most of these local churches were apparently under the responsibility of an "episcopos," (overseer) as our dioceses depend on the pastoral leadership of the local bishop.

(Send questions for this column to Father Dietzen at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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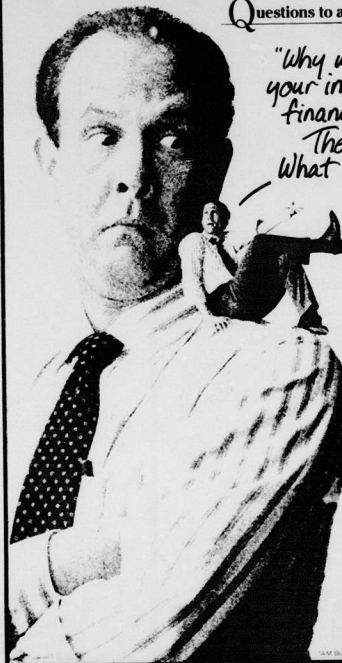
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The Active List

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.

January 11-13

Benedictine Father Louis Mulcahy will present a retreat on "The Beatitudes, Our Father, and Golden Rule" at St. Meinrad Archabbey. Call 812-337-6585.

January 12

An Entrance Exam for prospective freshmen will be held at 8 a.m. at Brechee Preparatory School. Call 317-872-8050 for details. Placement Tests for prospective freshmen will also be held at Chatard, Ritter, Roncalli and Secena high schools, Indianapolis, and Our Lady of Providence High School, Clarksville.

Catholic Alumni Club (CAC) will attend Mass at St. Gabriel Church, 6000 W. 34th St. fol-

lowed by dinner at Papa Joe's Italian Restaurant, 2441 Lafayette Rd. Call Marilyn 317-676-7464 for more information.

January 13

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

Sign Masses for the Dead are celebrated each week in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St.

☆☆☆

HAPPY BIRTHDAY

Edna Kiesler

— from —

Father Pat in Florida!

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will see skate at Pan Am Plaza. Call Theresa 317-352-0922.

☆☆☆

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

☆☆☆

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

☆☆☆

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

☆☆☆

The Zig Zigler film series on "Raising Positive Kids in a Negative World" continues at 10:30 a.m. at St. Lawrence Parish, 4650 N. Shadeland Ave. Call 317-543-4925.

☆☆☆

A prayer vigil on the theme "War is Not the Answer" will be held from 6:30-7:30 p.m. at St. Pius X Church.

☆☆☆

St. Barnabas Parish Adult Religious Education Team will begin its free 25th Anniversary of Vatican Council II series from 7:30-8:30 p.m. with "Rediscovery of the Liturgy."

January 14

The Inquiry Class continues

with "Sacraments in General" and "Baptism" at 7 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services and St. Francis Hospital continue from 7:30-9 p.m. Call Judy Fahr 317-783-8554 for details.

☆☆☆

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

A Day of Prayer for Peace in the Middle East will be held from 7 a.m. Mass 7:30 p.m. Benediction at Little Flower Parish, 4720 E. 13th St.

January 15

Providence Sister Mary Catherine Keene will present a Leisure Day on "The Art of Seeing" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

☆☆☆

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.

☆☆☆

Systematic Training for Effective Parenting of Teens (STEP-Teen) classes continue from 7:30-9:30 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave. Call 317-543-4925.

☆☆☆

The Archdiocesan Board of Education will meet at 7 p.m. at St. Bartholomew Parish, Columbus.

☆☆☆

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

January 16

The Divorce and Beyond recovery program begins at 7

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p.m. at the Catholic Center, 1400 N. Meridian St. \$10 cost. Call 317-236-1596 for registration or details.

The monthly Cemetery Mass will be celebrated at 2 p.m. in Calvary Cemetery Mausoleum chapel, 435 W. Troy Ave.

January 16-20

Franciscan Father John Doctor will conduct a Parish Mission Retreat at St. Lawrence Parish, Lawrenceburg.

January 17

Dominican Sister Dr. Patricia Benson begins the Great Christian Women series from 9:30-11:30 a.m. at Beech Grove Benedictine Center, \$5/session. Call 317-788-7581.

☆☆☆

A Workshop for Marriage Sponsor Couples will be held from 7-9 p.m. at St. Louis Parish, Batesville. Call 812-934-3284 to register.

January 18

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will

be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

☆☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆☆

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. Social afterward.

January 18-20

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

January 19

Catholic Adults Reaching Out (CARO) will attend the American Cabaret Theatre, 401 E. Michigan St. at 10:30 p.m. Tickets \$6-8. Call Patrick 317-637-4226 for details.

☆☆☆

Kevin Barry Division #3, Ancient Order of Hibernians will hold its Installation of Officers Dinner at 8 p.m. in Anchor Inn, 1616 N.

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☆☆

Catholic Alumni Club (CAC) will hold a Chili Supper, card and Game Night at 7 p.m. at 6160 N. Burlington. Bring crackers, salad, dessert or drink for free meal, or pay \$2. Call 317-254-0703 for details.

☆☆

The Booster Club of Sacred Heart Parish, Terra Haute will sponsor a Chili Supper from 4:30-8 p.m. in the school gym. Adults \$3, kids \$2. Food donations accepted.

☆☆

St. Monica Parish School, 6131 N. Michigan Rd. will sponsor an Auction and Car Raffle at 7 p.m. Proceeds benefit the school.

January 20

The South Deane will sponsor a Pro-Life Prayer Service at 3 p.m. at St. Mark Church, 6047 S. East St. Rosary, Exposition of the Blessed Sacrament, refreshments, pro-life booths. Babysitting provided.

☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1500 Union St. Everyone welcome.

☆☆

A Calix meeting will be held at 8 a.m. in St. James Church, 1135 E. Cameron St. Mass 9 a.m. Call 317-787-9138 for details.

☆☆

A support group for families which contain a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. Call 317-545-9907 for details.

☆☆

The free 25th Anniversary of Vatican II series sponsored by St. Barnabas Parish, 8300 Rahke Rd. continues from 7-8:30 p.m. with "Rediscovery of Sacred Scripture."

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Magr. Sheridan K of C Council 6138, 695 Puvillue Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 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. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 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.; St. Roch, 3-9 p.m.

Study finds Catholic students don't know teachings on war

by Laurie Hansen
Catholic News Service

WASHINGTON—A report on a survey of Catholic high schools by the Boston-based Center on Conscience and War says that the church's "fundamental teachings related to war and peace" are not "widely known or recognized."

The report does not place the blame only on high school teachers, noting that many of them are "deeply troubled and frustrated by the obstacles they encounter" in trying to teach about war and peace.

It cites an "almost universal assumption" among students that "in time of war the citizen must be prepared to render unquestioning obedience to the nation's political and military leaders."

Such a belief is reinforced by the community at large, parents, and parish and diocesan leaders, it says, adding that opposition from parents and the community is

likely to influence "justifiably anxious administrators" and affect school policy.

"Taunts of make my day" coupled with actual military adventures in Grenada, Panama, Central America and the Persian Gulf help convince young people "that resorting to violence is the 'socially approved and expected method of conflict resolution,'" the report says.

Written by Michael W. Hovey and Gordon C. Zahn of the Center on Conscience and War, the report is based on 96 responses to a questionnaire survey sent to religious studies directors of 267 Catholic high schools in 188 U.S. dioceses.

The center is an affiliate of Pax Christi USA, a Catholic peace organization.

A goal of the survey, the report says, was to determine how well high schools have responded to the appeal by the U.S. bishops in their pastoral letter on war and peace that "all the models of Catholic education creatively rise to the challenge of peace."

Asked to rank six influencing factors on formation of a young person's conscience on war-related issues, the family was ranked first; then peer group and TV and entertainment; high school religious instructors; community values; and last the local parish.

The report quotes one respondent who wrote on the survey response form that teachers "are working with youth already convinced of their duty to kill all enemies

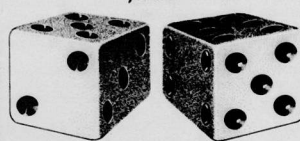
of our flag and country... It's a tough crowd to play to."

The report says there is a feeling among teachers that "it is safe to teach the immorality of drug abuse and teen-age sexual promiscuity" but could be "dangerous" to teach about the "immorality of civilian bombings" or quote a pope's reaction to the U.S. bombing of Hiroshima and Nagasaki.

The report's authors recommend that a similar more comprehensive study be undertaken by a church or other professional body.

The U.S. bishops, they say, should protect vulnerable teachers and anxious administrators from critics who object to discussion of issues of war and peace at the high school level.

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Youth News Views

Teen volunteers help ease community needs

by Mary Ann Wyand

More than half of America's teen-agers regularly help their schools, churches and communities with volunteer service, according to the results of a recent Gallup survey on youth volunteerism.

A 1989 Gallup Poll for Independent Sector found that 58 percent of American youth between the ages of 14 and 17 find time to perform an average of 3.9 hours of volunteer service every week even though they maintain challenging academic schedules and many keep busy with part-time jobs and extracurricular activities.

These findings contrast with a similar survey on adult volunteerism recently conducted by the Lions Club International. Statistics compiled from the Lions Club study show that 75 percent of adults say they think Americans should volunteer to help less fortunate people, but few adults actually follow through with volunteer commitments. The survey also found that many adults said they are reluctant to help people who are ill, poor or homeless.

Most adults questioned said they would like to help the less fortunate but are too busy, according to the survey of Americans in the 25-to-40 age group. Nearly half of the adults surveyed said they would rather donate money than volunteer their time.

In the Archdiocese of Indianapolis, Catholic teen-agers are helping their schools, churches and communities respond to a variety of human service needs.

Brebeuf Preparatory School junior Alex Novak of Indianapolis, an amateur magician, enjoys performing tricks for children and has taken his magic act "on the road" to delight critically-ill patients at Riley Hospital for Children.

Cardinal Ritter High School senior Chris Keating of Indianapolis shares his love of sports with mentally disabled men by serving as an assistant basketball coach for Project Gather at the Noble Center.

"We take a class in Christian service (at Ritter)," Chris said, "and I happened to pick that because I like basketball. It's a couple of hours on Monday nights." During the four-month season, Chris helps teach basketball skills to the men and assists the head coach at games.

"It's interesting because you have the ability to play, and don't think anything about it," he said. "Once you see them do it, you realize how lucky you are."

Brebeuf Preparatory School junior Kristin Kobets of Indianapolis recently utilized her own restaurant experience gained from helping with her family's business to prepare meals for homeless and indigent people at the Cathedral Kitchen.

When food supplies ran low, Kristin and her friends in the St. Thomas Aquinas youth group gave up their own meals so that others might eat.

Later an adult volunteer noted that, "We can all learn from the optimism of these youth and their interest in changing things for the better."

WHY DO TEENS VOLUNTEER?

More than half - 58 percent - of American youth between the ages of 14 and 17 perform volunteer work an average of 3.9 hours a week.

The reasons teen-agers give for becoming volunteers:

Want to do something useful/help others **46.7%**

Enjoy doing the work **38.4%**

Had a lot of free time **25.1%**

Want to learn/get experience **24.1%**

A friend or relative would benefit **20.2%**

Religious concerns **18.6%**

Had previously benefited from activity **10.3%**

(Respondents could give multiple answers)



SOURCE: 1989 Gallup Poll for Independent Sector

©1990 CNS Graphics

TEEN VOLUNTEERISM UP TO 58 PERCENT—More than half of American teen-agers between the ages of 14 and 17 perform volunteer work an average of 3.9 hours a week. Teen-agers who attend religious services frequently are more likely to volunteer than those who do not attend, according to a 1989 Gallup Poll conducted for Independent Sector. (Graphic from Catholic News Service)

Roncalli students pose as homeless to gain insight

by Steve Shockley

Recently Roncalli High School's social justice classes created and planned a project to make the student body more aware of the homeless problem in the Indianapolis community.

Students went to the Holy Family Shelter to see what they could do to help alleviate the homeless problem.

Some students also became homeless—that is, they dressed up as stereotypical think a homeless person would dress and went outside the doors of their school to become outcasts.

The responses these "homeless" students received were both shocking and surprising. As a "homeless" person, I can say that being homeless was an experience I will never forget. I was assigned to go sit outside the school on the ground by the cafeteria. Those students in line at the snack bar could see me. I heard every word they muttered, and not many of them were positive.

"Let's give them food," one said. "Just throw it out there," stated another student.

"No," the first student responded. "That's treating them like dogs. They are human."

But the comment that still leaves a scar on me and on the three other people that were out there with me came from a staff member who said, "Let's wait until they get stiff, then we'll call the morgue."

A lot of laughter was heard, covering up the angry groans from the "homeless" people on the ground outside the cafeteria.

About 10 to 15 minutes passed, and finally the door opened. We, the "home-aways," were not sure what to do, so we ran away. As we started to run, I heard something drop near my feet. I looked around for it before I left, and found an apple pie lying on the ground. I smiled, because our "homeless" group had not eaten yet. That apple pie was very tasty.

This act gave instant relief to my soul, and I found that someone cared about us. But I soon discovered that was not the end of the good deeds. I learned there were

many caring people inside the walls of Roncalli High School, and that these people performed miracles that showed all that Christ is here with us.

These miracles really occurred on Nov. 30, the official end of "homeless week."

That was the day the entire student body was notified of our social justice project.

Once notified of the class project, some of the students couldn't believe that anyone would take the trouble to plan something like this. Others were angry with us and accused us of playing with their emotions.

However, the general reaction was that of charity. During the planned prayer service, we asked if anyone would like to donate to the Holy Family Shelter and we soon found most of the students coming to the offering bowl to give money. Soon the entire bowl was filled and needed to be emptied so everyone could put money in it for the shelter.

But the miracle was not the money that Roncalli High School students donated for a good cause. The miracle was that everyone had a change of heart.

People who were ridiculing and belittling the "outcasts" turned around and apologized to the "homeless" people once they found out who they were. Then they gave money for the shelter.

It was truly an emotional event for anyone who witnessed it.

Unfortunately, only Roncalli students and faculty were able to experience this.

The rest of the world may be uninformed of our class project, but no one really needs to know about it.

Homelessness exists in our own streets, and is often ignored. This is a problem that must not continue.

I now challenge each teen-ager throughout the archdiocese to become the type of person who makes a miracle happen for someone who needs it. For if we leave the work for somebody else to do, then who will be that somebody else who does this important humanitarian work?

(Steve Shockley is a member of the St. Mark Parish youth group in the Indianapolis South Deanery and serves on the Catholic Youth Organization's Archdiocesan Youth Council.)

Dance KO lets teen-agers express gospel messages via music

Teen-agers interested in participating in the Catholic Youth Organization's **Dance KO** should plan to attend the rehearsal sessions on Tuesday nights from 6:45 p.m. until 9 p.m. at the CYO Youth Center in Indianapolis.

The group was formed to give teen-agers an opportunity to bring out the gospel message through dance, according to Benedictine Sister Joan Marie Massara, archdiocesan coordinator of youth ministry.

"Presently, Dance KO is working on routines for the CYO Archdiocesan Youth Conference at Roncalli High School in April," Sister Joan Marie said. "We hope you and your friends will want to be a part of this group and help us bring a special message to our archdiocese. You don't have to be ultra-talented, just enthusiastic,

willing to work hard, and ready to have a good time."

For more information about Dance KO rehearsals and performances, contact the CYO office at 317-632-9311.

☆☆☆

Holy Spirit youth group members will host the Catholic Youth Organization's **January Snowball Dance** at the east-side Indianapolis parish on Jan. 20 from 6:30 p.m. until 9 p.m.

Admission is \$3 per person. Contact the CYO office at 317-632-9311 for additional information.

☆☆☆

Terre Haute Deanery youth will gather at St. Mary's Village at 7 p.m. on Jan. 13 for the monthly **Terre Haute Deanery youth liturgy**.

A dance follows the Mass from 8 p.m. until 10 p.m. Admission is \$2 a person.

☆☆☆

Contact Tom Parlin, deanery youth ministry coordinator, at 812-232-8400 or 812-235-5989 for more information.

☆☆☆

Registrations are now being accepted for the Catholic Youth Organization's **1991 CYO Bowling Tournament** scheduled Jan. 26 at 2 p.m. at Sport Bowl in Indianapolis. Contact the CYO office at 317-632-9311 for registration information before Jan. 24.

☆☆☆

Bishop Chatard High School in Indianapolis will offer **placement tests** for eighth-grade students on Jan. 12 and Feb. 7 from 8:30 a.m. until 11:30 a.m.

A \$10 non-refundable testing fee must accompany each registration. For additional information, contact the Chatard office at 317-251-1451.

☆☆☆

The Catholic Youth Organization will sponsor its annual **"I Want to Live"** peace and justice workshop Jan. 18-20 at the CYO Youth Center in Indianapolis.

The retreat begins at 7 p.m. that Friday and concludes at 2 p.m. that Sunday. For registration information, contact the CYO Youth Center at 317-632-9311.

☆☆☆

Five archdiocesan interparochial high schools will be offering **placement tests** for prospective students on Jan. 12.

Eighth-grade students who are interested in attending Cardinal Ritter High School, Roncalli High School, Secunia Memorial High School, or Bishop Chatard High School, all in Indianapolis, or Our Lady of Providence High School in Clarksville should contact the school office of choice for registration information.

Decision-making requires careful consideration

by Michael Warren
Catholic News Service

Contrary to the advertisements about "having it all," we have to choose between things we would like to have with the realization that we can't have everything.

It is the same when saying "yes" to persons.

I met a young man about to be married who confessed that he was nervous. He knew that in saying "yes" to spending the rest of his life with Jennie, he was saying "no" to that same sort of relationship with any number of other women.

He couldn't say "yes" without in some way saying "no."

That dilemma applies to time management as well as romance.

Every time we do something, whatever it is, we are saying "yes" to the things we are doing and saying "no" to all the other things we could be doing.

Very busy people who are able to accomplish a lot do so by deciding clearly what things they shouldn't and won't do.

I know a person who wants to get good grades in school so he can get into a certain career that demands very good grades. But he also wants to be on his school's basketball cheerleading squad, a position that involves lots of travel.

He seems to know he cannot do both, and so he has to make a decision. He could fool himself by saying he really wants good grades, but join the cheerleaders anyway. Deep down he knows that by choosing cheerleading he is choosing a lot less time for study.

I've known others who wanted to spend more time studying but they weren't willing to watch less television. Or they said they wanted to study, but they never chose to turn off their stereo.

So they sat there, neither paying attention to the work before them nor even giving much attention to the music they had on. They want to do something, but they don't want it badly enough to choose one over the other.

We all have the same problem. If I am convinced that the world's political and economic affairs are important and need to be given my attention, then I must find time to read the newspaper with care. That involves setting aside time and space to read the paper.

People sometimes ask me, "How do

you find the time to keep up with the newspapers?"

That makes it sound as if time is lost somewhere on the floor! My answer is, "I don't find the time. I decide to take the time."

Everything is like that. If you want to do chores around the house, play a sport, pray, read, learn to dance, do volunteer work, or spend time with a friend, you have to decide to spend the time and eliminate other things you could be doing.

Jesus explained the same thing many times, including his story about a person who found a treasure in a field and then went off and sold everything possible and bought the field.

Life involves making choices, and teenagers need to learn how to think carefully before making those choices. That's one of the many challenges of maturity.



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Books of interest to Catholics

WASHINGTON (CNS)—The following books are of particular interest to Catholic readers.

"Newman: A Man for Our Time," edited by David Brown, Morehouse Publishing, \$8.95, 168 pp. Essays on the influence of John Cardinal Newman by churchmen and others published on the 100th anniversary of his death.

"With Eyes to See," by Father Walbert Buhlmann, Orbis

Books, \$14.95, 162 pp. From his analysis of the church's role in the ecological, political, and spiritual crises of our world, a former missionary derives directions for creating a truly worldwide church.

"Queen of the Cosmos," by Jan Connell, Paraclete Press, no price given, 150 pp. Interviews with the visionaries of Medjugorje, introduced by Jesuit Father Robert Faricy. His

essay visits of the village in central Yugoslavia where the visionaries live.

"Models of Faith," by Jesuit Father Carlos G. Valles, Loyola University Press, \$9.95, 176 pp. Subtitled "Biblical Spirituality For Our Time," this book looks to the great figures of the Bible for means of overcoming enemies of faith.

"Faith Security and Risk," by Father Richard W. Kropf, Paulist Press, \$10.95, 186 pp. Provides provocative foundation for understanding one's spiritual life. Questions at the end of chapters promote discussions or individual contemplation.

+ Rest in Peace

(The Criterion welcomes death notices from parishes and individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday, the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order

priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

+ AUSTERMAN, Willard E., 74, St. Andrew, Richmond, Dec. 22. Husband of Lucille; father of Marilyn Uhle, Margaret Rosenberger, Mary Elaine Deitemeyer, William Martin and

Michael, stepfather of Jan McCurdy and Darrell Lanore; brother of Alice, Joan and Clara Stephens; grandfather of 16; great-grandfather of seven.

+ BAILEY, Harry E., 73, St. Pius X, Indianapolis, Dec. 22. Father of Harry E. Jr., brother of Betty Conroy, Burnelle Pursell and DeLoris Kernernecht; grandfather of two.

+ BECK, Margaret Allene (Veira), 79, St. Philip Neri, Dec. 28. Wife of Bernard; mother of

Julie Bigham and Charley, sister of Renee Haan; grandmother of three.

+ DONOVAN, Esther, 87, Our Lady of the Greenwood, Greenwood, Dec. 12. Mother of Jeanne Gilmer; grandmother of three; great-grandmother of three.

+ GANLEY, Margaret L., 100, Holy Family, New Albany, Dec. 20. Mother of Margaret Read and Jerry Heckman; Sister Francis can Sister Mary Robertina; grand-

mother of three; great-grand-

+ GOEBEL, Irene A., 90, St. Mary, New Albany, Jan. 1.

+ HARRIS, Mary Conetta, 58, Our Lady of the Greenwood, Greenwood, Dec. 26. Wife of Robert L.; mother of Michael, John, Robert, James, and Lisa Tinkle; sister of Carl and Tony Stone and Nancy Leane; grandmother of seven.

+ HARRISON, Fredrick L., 66, Trinity, Edinburgh, Jan. 2. Husband of Marion; father of Jerome, Timothy, and Merri Sims; brother of Robert, Howard, and Mrs. Ed Powers; grandfather of four.

+ HOSEY, Maxine (Mueller), 59, Little Flower, Indianapolis, Dec. 24. Wife of Harry E.; mother of Vincent, Daniel, Mary, Margaret Schneider and Sharon; sister of Kathleen Campbell, Lucille Wheatley, Dorothy Sponsel and Janet Bartram; grandmother of one.

+ HUNTER, Dora W., 66, St. John the Baptist, Osgood, Dec. 24.

+ HURST, Katherine M. (Henehan), 44, Holy Spirit, Indianapolis, Dec. 31. Wife of Jerry; mother of Anne Marie and Thomas R.; sister of Mary Ann Bennett, James J. and Thomas F. Henehan.

+ KAVANAUGH, Carl J. Sr., 66, Holy Name, Beech Grove, Dec. 25. Husband of Mary M. (Pohl); father of Carol Yeagy, Christine Conway, Carla, Craig and Carl Jr.; brother of Leo, Howard, Donald, Tom, Sister Mary Timothy, and Dorothy Varner; grandfather of 14.

+ LAHIFF, Holy Cross Brother John Patrick, 68, Lakewood, Ohio, Dec. 4. Formerly taught at Cathedral High School, Indianapolis, 1949-1968; Gbault School for Boys, Terre Haute, 1969-71.

+ MACDOUGALL, Daniel C., 79, St. Anthony of Padua, Clarksville, Dec. 10. Husband of Mary E.; father of Sisters Dorothy and Betty, Marilyn Lily, JoAnn Paris, Margaret Jones and Dr. Daniel; brother of Anna Payne, Velma Henley and Pearl Heber; grandfather of 16.

+ MARCHAND, Francis T. "Bud," 71, St. Paul, Tell City, Dec. 22. Husband of Mary (Bichey); father of Willa Mae Little, Tom and Francis (Buddy); brother of Edward, Ralph, Joe, and Mary Margaret Moore.

+ MATTINGLY, Anna K., 77, Holy Family, New Albany, Dec. 22. Wife of Joseph; mother of Jim, Joseph, Jerry, John, and Jean Allgood; sister of Martin Tietz and Minnie Roberts; grandmother of 15; great-grandmother of seven.

+ MAZELIN, Walter, 80, Our Lady of Lourdes, Indianapolis, Dec. 28. Husband of Rosemary (Cullen); father of Patricia, Thomas and Dennis; brother of John, and Mary R. Babbitt; grandfather of seven; great-grandfather of one.

+ MCCLELLAND, Helena Catherine (Poett), 77, Holy Name, Beech Grove (buried from Holy Cross, Indianapolis), Dec. 5. Mother of JoAnn Miller and Providence Sister Barbara; sister of Leonard and Joseph Poett and Mildred (Ann) Onan; grandmother of Jim and Donna Miller.

+ MEHLING, Leroy J., 66, St. Paul, Tell City, Dec. 30. Husband of Margaret; father of Michael and Roxanne Thompson; son of Nora; grandfather of two.

+ MOGAN, Frances G., 83, St. Michael, Cannelton, Dec. 25. Mother of Charles L., Sidney, Joseph, William, Jane Bruggeman, Frances Newell and Nancy Bland; sister of Sidney

Groves; grandmother of 17; great-grandmother of 18.

+ PALLIKAN, Paul E., 72, Holy Name, Beech Grove, Dec. 16. Husband of Gertrude M. (Whelan); father of William, Sandra Kay Hendrickson and Joyce Diane Mills; stepfather of Phillis Pettis and Barbara Edwards; grandfather of 16; great-grandfather of 16.

+ FURVIS, Helen B., 80, St. Mary, New Albany, Dec. 26. Mother of George A., and Mary Jo Boyer; grandmother of five; great-grandmother of eight.

+ REDELMAN, Edna M., 71, Immaculate Conception, Millhousen, Jan. 2. Wife of Albin I.; mother of Mark and Jerry Baker; sister of Andy, George and Lawrence Bedel; Marie Wietzbach, Stella Weberding, Marcella Leising and Loretta Nobbe.

+ RIPPERGER, Franciscan Friar Albin, 56, formerly of Depewtown, Dec. 25. Son of Joseph and Margaret; brother of Robert; uncle of four; great-uncle of one.

+ RUPPRECHT, Gilbert "Max," 79, St. Meinrad, St. Meinrad, Dec. 22. Husband of Elenora (Heiers); father of Kenneth, and Mary Ann Faulkenberg; brother of Loren Kloock; grandfather of four; great-grandfather of six.

+ SCHNELL, Rosa V., 94, St. Anthony of Padua, Clarksville, Dec. 29. Mother of Donald E., and Norma R. O'Donnell; grandmother of 13; great-grandmother of 10.

+ STEFFEN, Thomas Lowell, 60, Our Lady of the Greenwood, Greenwood, Dec. 20. Husband of Norma Lee; father of Lori Stiefen; brother of Lynn and Donald.

+ SULLIVAN, James J., 78, Our Lady of the Greenwood, Greenwood, Dec. 6. Husband of Louise T. (James); father of James Jr., Donald, Michael, Jack, Lois Harmon and Maureen Golden; grandfather of 22; great-grandfather of 17.

+ SULLIVAN, Mildred (Hurley), 91, Christ the King, Indianapolis, Dec. 20. Mother of Betty A. Fassina, Margaret, and Frances Flynn; sister of Louise McKay; grandmother of 27; great-grandmother of 56.

+ THOMAS, Martha L. (Dye), 69, Holy Name, Beech Grove, Dec. 9. Wife of William A.; mother of Steven W., and Linda Miller; sister of Dorothy Crawford; grandmother of four.

+ TITTEL, Eleanor, 92, St. Lawrence, Lawrenceburg, Dec. 26.

+ WRIGHT, Jack K., 68, St. Mary, New Albany, Dec. 15. Husband of Jane; father of Michael and Patrick; grandfather of three.

Oldenburg Sr. Francis Orban 96, dies Jan. 1

OLDENBURG—Franciscan Sister Francis Jerome Orban died here on Jan. 1 at the age of 96. A Memorial Mass was celebrated for her on Jan. 3 in the Sisters of St. Francis Community Room.

Sister Francis Jerome was a native of Streator, Ill. She entered the Oldenburg, Franciscan Community in 1916 and professed final vows in 1921.

Serving her order as an elementary teacher, Sister Francis Jerome taught in Ohio, Missouri, Kentucky and Indiana schools. She retired to the motherhouse in 1974.

Sister Francis Jerome is survived by two sisters, Nettie Tromper of Streator, and Gertrude Winkler of Clearwater, Fla. She also leaves nieces and other family members residing in Streator.

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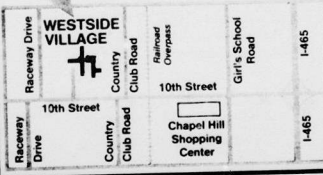
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Recent movies' classifications

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

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

- A-I—all general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;
- O—morally offensive.

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

Alce	A-IV
Almost an Angel	A-II
Avalon	A-II
Awakenings	A-II
Bonfire of the Vanities	O
C'est la Vie	O
Child's Play 2	A-II
Come See the Paradise	A-III
Cyrano de Bergerac	A-III
Dances With Wolves	A-III
The Hard 2	A-II
Edward Scissorhands	A-II
Fantasia	A-II
Field, The	A-III
Flatliners	A-III
Freeze-De-Come to Life	A-III
Ghost	A-III
Godfather Part III, The	A-IV
GoodFellas	A-IV

Gratiti Bridge	A-III
Green Card	A-II
Gritters, The	O
Hamil	A-II
Havana	A-III
Henry & June	A-III
Hidden Agenda	A-III
Home Alone	A-II
Jacob's Ladder	A-III
Kindergarten Cop	A-III
King of New York	O

Kravs, The	A-III
L'Atlante	A-III
Life and Nothing But	A-II
Long Walk Home, The	A-II
Look Who's	A-III
Talking To	A-III
Memphis Belle	A-III
Mermaids	O
Metropolitan	A-III
Misery	A-III
Mr. & Mrs. Bridge	A-III

Mr. Destiny	A-II
Nasty Girl, The	A-III
Not Without My Daughter	A-II
Nutcracker Prince, The	A-I
Once Around	A-III
Postcards from the Edge	A-III
Predator 2	O
Presumed Innocent	A-IV
Quigley Down Under	A-II
Rescuers Down Under	A-I
Reversal of Fortune	A-III
Rocky V	A-III
Rookie, The	O
Russia House	A-III
Sheltering Sky, The	O
Sibling Rivalry	A-III

Taking Care of	A-II
Business	A-III
Three Men and a	A-II
Little Lady	A-II
To Sleep With Anger	A-III
Tune in Tomorrow	A-III
Vincent and Theo	A-III
White Palace	A-IV

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

Video classifications

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

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

Adventures of Milo and	O
Otis, The	A-I
Another 48 Hrs.	O
Back to the Future, Part III	A-II
Bad Influence	O
Betsy's Wedding	A-III
Bird on a Wire	A-III
Cadillac Man	O
Camille Claudel	A-III
Chattahoochee	A-IV
Cook, the Thief, His Wife and Her Lover, The	O
Dick Tracy	A-II
Ernest Goes to Jail	A-III
Fire Birds	A-III
First Love, The	O
Fourth War, The	A-III
Ghost Dad	A-II
Glory	A-III
Gods Must Be Crazy II	A-II
Germilins 2	A-III
Guardian, The	O
Handmaid's Tale, The	O

Henry V	A-II
Henry, Portrait of a Serial Killer	O
Heart for Red October, The	A-II
I Love You to Death	O
Impulse	A-III
Last Exit to Brooklyn	O
Last of the Finest, The	A-III
Longtime Companion	A-IV
Loose Cannons	O
Men at Work	A-III
Miami Blues	A-IV
Mountains of the Moon	A-III
My Blue Heaven	A-II
Prancer	A-I
Pretty Woman	A-III
Q & A	A-IV
Revenge	A-III
Robocop 2	O
Rocky Horror Picture Show, The	O
Shock to the System, A	O
Short Time	A-III
Tales of the Darkside: The Movie	O
Teenage Mutant Ninja Turtles	A-II
Tie Me Up! Tie Me Down!	O
Total Recall	O
Vital Signs	A-III
Wild Orchid	O
Without You I'm Nothing	O

Religious leaders counsel against war in Gulf

(continued from page 1)

on this, and the fact that they are ready to do something. We especially appreciate the Vatican's position that there is a relationship between all the problems in the Middle East, and that a solution must deal with all of them," Salih Al-Karkhi, spokesman for the Iraqi Embassy in Italy, said Jan. 4.

The Vatican said in late December it was not involved in any such diplomatic initiative, and U.S. officials have rejected linking other Middle East disputes to the Persian Gulf crisis.

U.S. bishops repeated the calls for peace as the Iraqi pullout deadline neared.

Cardinal Joseph L. Bernardini of Chicago, in a statement issued Jan. 1, said Pope Paul VI's 1965 plea of "No more war!"

War never again!" delivered at the United Nations "must be the rallying cry of today."

Bishop Michael H. Kenny of Juneau, Alaska, in a New Year's Eve letter to Bush and members of Congress, asked that if war is waged to liberate Kuwait, "will we be burning the village to save the village?"

Nine Southern California religious leaders, among them Los Angeles Archbishop Roger M. Mahony, said in a Jan. 2 statement, "We do not—and cannot—accept military aggression by one nation against the other."

San Francisco Archbishop John R. Quinn said in a Jan. 1 homily that when applying the just war theory to the Gulf crisis, "persons can with a correct conscience conclude that as of now all reasonable means have been exhausted."

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MESSAGE:

Church leaders select issues in new Congress

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—When the 102nd Congress convened Jan. 3, some of the major issues drawing the attention of Catholic groups had the echo of years past.

"Civil rights and parental leave legislation are going to be significant issues for us, as will be the broader issue of budget priorities," said John L. Carr, secretary of the U.S. Catholic Conference Department of Social Development and World Peace.

In 1990, President Bush vetoed legislation that would have required businesses with 50 or more employees to grant workers up to three months of unpaid leave for the birth or adoption of a child or when a family member is ill.

"We have followed that for seven years and we'll be on it again," said Sister of St. Joseph Catherine Pinkerton of Network, a lobbying organization founded by nuns.

Joe Heiney-Gonzalez, deputy executive director of Catholic Charities USA, said the family leave legislation is among several proposals his group is advocating as ways of "helping families to be able to provide for themselves" in these economically troubled times.

Another bill vetoed by Bush last year was the Civil Rights Act of 1990, which would have reversed six Supreme Court decisions limiting the impact of federal laws against job discrimination. A Senate attempt to override the veto failed by one vote. On Jan. 3, House Speaker Thomas S. Foley, D-Wash., announced that the vetoed civil rights bill would

be given the number HR 1 in the new Congress, designating it as the Democrats' top priority.

In addition to the USCC, organizations like the National Catholic Conference on Interracial Justice, the National Black Catholic Congress and the National Black Catholic Clergy Caucus have vowed to renew the fight for civil rights legislation in 1991.

The 101st Congress failed to override any of Bush's vetoes, but the group sworn in Jan. 3 includes nine more Democrats than the previous Congress, giving the Democrats a 266-168 advantage in the House and a 56-44 majority in the Senate.

Catholic organizations will not restrict their lobbying to domestic issues. In the international arena, Network plans to work this year for withdrawal of all U.S. military bases from the Philippines, continued conditioning of aid to El Salvador on the country's human rights record, and an increased focus on Guatemala, "where there has been as much oppression if not more than in other Central American countries," said Presentation Sister Rachelle Friedman, a Network lobbyist.

Carr said the USCC will look at action on the Central American peace process, assistance to Panama, China's most-favored-nation status and its human rights record, sanctions against South Africa and Third World debt.

On the abortion front, the "top priority" for the Catholic Church will be to "maintain all federal policies that prevent government support of abortion," said Richard Doerflinger, associate director for policy development of the U.S. bishops' Secretariat for Pro-Life Activities.

Among current policies aimed at "keeping the government out of the abortion business," he said, are the Hyde Amendment, which prohibits federal funding of abortion, except when the mother's life is endangered; and prohibitions in the District of Columbia on abortion funding. Doerflinger said he did not think two pro-abortion bills before Congress—the Freedom of Choice Act, requiring states to allow abortion throughout pregnancy, and the Reproductive Health Equity Act, requiring abortion funding—have any chance of passage.

A wide range of funding issues—from the Persian Gulf to foreign aid and domestic programs by the score—promises to get attention from Catholic groups during this legislative session. The Citizen's Budget Campaign, a coalition of 150 groups—including peace activists, low-income groups and religious organizations—was formed about 18 months ago to "look at the priorities on federal funding," said Sister Catherine.

The campaign, in which Network plays a central role, has been working for "more progressive taxation, deeper cuts in military spending, despite the Persian Gulf situation, and deficit reduction, but with an increase in programs for domestic human needs," she said.

Heiney-Gonzalez said Catholic Charities' legislative efforts will focus on assistance to three "vulnerable groups"—children, families and older Americans. The organization estimates that its member agencies assisted more than 2.8 million children, 5.5 million adults, 1.3 million elderly people and 2.2 million families in 1989.

Catholic Charities will work this session for funding of the Child Abuse Prevention and Treatment Act, which was approved without any appropriations last year; the Older Americans Act, providing nutrition and support services to the elderly; and the Family Resource and Support Act, whose aim, Heiney-Gonzalez said, is to promote "community-based family resources" which help keep children within their own families.

Network's top priorities include funding for the National Affordable Housing Act, passed by Congress last year without any appropriations; support for various initiatives toward universal access to health care; backing of campaign finance reform efforts; and the promotion of plans for "economic conversion" to a post-Cold War United States, such as retraining civilians working in military-related fields.

Carr said the USCC efforts on funding questions will center on "how people of modest means do in the budget process. The poor don't have the loudest voices or the most active PACs (political action committees)," he said. "But commitments have been made, and they need to be kept."

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